THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ,*

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Topics of the Time.

THE INDIAN POLICY.—The appointment of Mr. C. G. Hammond, of Chicago, as Indian Commissioner has given the country a renewed hope that the pacific measures adopted toward the Indians will not be surrendered to scalpers like Gen. Custer. In this connection the statistics of the Indian Bureau of British North America prove the benefits of a liberal policy. The Bureau has in charge 85,397 Indians. Less than $200,000 was expended in 1873, and yet those on reservations were supplied with interpreters, physicians and teachers; their public works, such as bridges, school houses and churches, are kept in order, and they are aided when their houses are destroyed by fire or their crops fail. The chiefs receive salaries of from $20 to $100 per annum, and their tribal influence gained by the salaries paid them is found to be more effective than an armed police force in securing piece and good order. Some of the Indians' schools are supported by themselves, some by the Government, and the remainder by churches and missionary societies. Liquor-selling to Indians is strictly forbidden, and the prohibition is enforced, and the tracts allotted to the tribes for reservations are kept free from intruders.

THE GERMAN WAR.—That the struggle between Bismarck and the Pope is no child's play is sufficiently plain from the fact that during a single week in August the Catholic papers reported five arrests of Romish priests, eleven expulsions, and twenty sequestrations of church property. Four Catholic societies were dissolved and inquiries instituted into six others. The Catholic club, organized for political purposes, are receiving special attention. There are five hundred and thirty-three of these associations scattered throughout Europe, and Prussia has nearly one-half the number. These are significant figures, and justify the German government in the strict inquiry now progressing. Rome will not be shaken off from this strong Protestant country without a struggle. If she loses Germany, and on the issue there presented, her hold one very Protestant country will be paralyzed. The German church laws of 1873 and the supplementary laws passed this year are probably misconstrued by many Protestants as severe and arbitrary, framed specifically for the Catholics. This is a mistaken view. The Prussian laws are general in their nature and apply to all confessions. If there is any persecution in the case Protestantism suffers equally with Catholicism. The law of 1873 provides that all religious societies shall be independent in administration while subject to the laws of the State. It provides that all ministers shall have a liberal education, saying nothing of what theological cast this shall be; and the Catholic institutions of learning are sufficiently numerous and competent. The government also retains the right of objection to a ministerial candidate if he is too ignorant, is a convicted criminal, or a plotter against the public order. The bishops are also restrained by the law from inflicting any punishment upon their subordinates or the laity which pertains to the civil law. These are the regulations against which the Ultramontanes rebel. The German Catholic Union, the central association of the papal church in Germany in its late General Assembly declared open war on the "so-called modern civilization" in general, and the constitution of the German empire in particular. Our confident temper inclines Americans to expect the overthrow of the papal power, but German Catholics think differently, and have announced, No peace until our own terms are accepted. Protestants everywhere have an interest in Germany they do not sufficiently recognize. Let prayer go up for the success of God's truth against the fearful power of modern Babylon.

AT HOME.—While we regard with increasing interest the contest in Germany, priestcraft is daily developing a fearful power in America. The common school and Bible in it are the chief points of an attack in which extraordinary and reckless measures are being used. Dr. Miller, pastor of the Plymouth Baptist church in New York, not long since preached a sermon advocating the use of the Bible in public schools, which was reported in the papers, and attracted some attention. He received an anonymous note of warning, and subsequently two pistol-shots were fired through the window of his study. The political maneuvers of the papists are sometimes unaccountable. Thus it is reported that they are canvassing the city of Brooklyn from house to house with the questions, Do any Catholics live here? Do you hire a Catholic servant? In the late Constitutional Convention of Ohio an effort was made to change the Constitution and obtain a division of the public school fund, but they were defeated. The Convention was then denounced, Catholics urged to vote against it, and now their journals glory in the result as a Catholic victory; while it is well known that the Constitution would have been defeated had every Catholic in the State voted for it. Thus the *Catholic Telegraph*, of Cincinnati, says: "We are glad to record that the Catholics of the State voted unanimously against this instrument of oppression. The result of the vote teaches them the immense power they wield in defending their rights and resisting injustice when they stand united. This is an important and beneficial lesson to be remembered in the future. When division ceases victory is sure to follow us. We have, in the success of our opposition to the late Constitutional fraud and robbery, a double cause for joy—in the defense of the most sacred right we have marshaled the Catholics of this State into one unbroken army." American Protestants may well be on their guard against this invidious foe to their dearest institutions—the safe-guards of their liberty. And before it is too late let every Christian see that nothing is left undone to defeat the power of the priest and bring the souls now in his chains to a blessed liberty in Christ.

Difficile.

Oh, it is hard to work for God
To rise and take his part
Upon the battle-field of earth
And not, some times, lose heart.

He hides himself most wond'rously;
As though there was no God;
He is least seen when all the powers
Of ill are most abroad;

Or he deserts us in the hour
The fight is almost lost;
And seems to leave us to ourselves
Just when we need him most.

It is not so but so it looks;
And we lose courage then;
And doubts come whether God hath kept
His promises to men.

But right is right, since God is God;
And right the day must win,
To doubt would be disloyalty,
To falter would be sin.

—*Selected.*

Arguments Against College Fraternities.

BY DR. J. W. NEVIN, PRESIDENT OF FRANKLIN AND MARSHALL COLLEGE.

College fraternities, as they are called, have grown to be an evil in our institutions of learning of the most serious kind.

1. They are a foreign, outside interest in the body of a college, which necessarily preys like a cancer on its proper life. A college exists for a certain end, determined by its own constitution; and to reach this end effectually, it must have all its forces and activities regularly organized in the service of a single system. Free associations and movements may be allowed among its students, so far as they fall in harmoniously with the idea of such a general academical life, but not otherwise. When they take upon them the form of an organized continuous power outside of this life, and in no real union with it, they must necessarily tend only to its destruction. And this, precisely, is the character of the fraternities here noticed. They are an outgrowth from the college system, which is no part of it properly, while yet it seeks to draw the life-blood of the system continually to its own separate use. It matters not what the objects of these associations may be otherwise, they have nothing in common with the general interest of the collegiate education. With regard to this, they are, at best, of the nature of an excrescence, a mere fungus, which cannot thrive without eating out more or less the vitality of the college at other points.

2. This is seen at once in the bad influence which these fraternities exert over the prosperity of the regular literary societies, which have been regarded all along, heretofore, as a main arm in the educational work of our American colleges. These literary societies fall in naturally and organically with the academical life of the institutions to which they belong, are a part of it, and cannot be sundered from it, without the greatest damage and loss. But it is notorious now, that the so-called college fraternities are found to work unfavorable everywhere on such older, purely literary organizations. They are bringing into our colleges a new and altogether different principle of organization, a

mere "club spirit," which is essentially hostile to the old academical spirit, and the full triumph of which can be nothing less than fatal at last to the whole idea of college literary societies in their past form. This is not speculation simply, nor fancy; but in some of our older colleges, the literary societies have already virtually perished, and in all of them, the societies are no longer what they were in earlier days.

. . . . . .

5. It is not to be emagined that the fraternities are, in their own constitutions and workings, free from moral evil. Some may be so, but others may be quite the reverse. The system at least has in it no safeguard or guarantee against possible abuse, and in this view it is terrible to think of ingenious youth when they first come to college, being allowed to commit themselves blindly to its dark and utterly irresponsible guidance. The fraternities in question assume to be a sort of federated power in the bosom of the proper college, acting by different societies outside of its direct supervision, with weekly private meetings, for ends and purposes that nobody is to know anything about excepting the societies themselves. These ends are not literary, or academical, in any true sense of the term; they are social, such as belongs to convivial clubs. Who may not see the moral danger that is involved in the very conception of such an order of things as this in a college; and how, if carried out to its full consequence, it must revolutionize at last the old meaning of a college altogether?

6. The dissipating, demoralizing influence of the system is aggravated still farther by the affiliation in which these fraternities stand with others of the same name in other colleges. This gives rise, as we know, to exchange of delegations, mutual festive receptions, and other meaningless solemnities that cannot possibly go forward without much waste of time and money; and that should be considered for the undergraduates of a college, out of place and out of character altogether.

7. The waste of money it brings with it in other ways, forms a very serious objection to the fraternity system; especially when it is considered how large a proportion of the students who are drawn into them, have no money to spare for any such object. All can see how membership in any of these clubs becomes very soon a temptation, not only to idleness but to vain outside pretention, and an improper lavishness of expense in different ways. It is especially humiliating when beneficiaries of the church, having the Christian ministry in view, allow themselves to be seduced in this way into such unnecessary extravagance.

8. Another grand objection to all such irresponsible college corporations is found in the power they have to destroy the true law of freedom and independence among the students, and to substitute for this what is a law only of the poorest sort of slavery and bondage. They are parties, cliques, clubs, bound together in narrow circles around some factious private interest, and to this they insist on making all else bend without regard to any really public end whatever. Like what are called "rings" in business or politics, they interfere with the course of true merit in college life, and try to "corner" things everywhere to their own advantage. In this way particularly, their baleful influence is felt upon the literary societies. . . . . In this view, all who feel an interest in college education, whether otherwise opposed to secret societies or not, should set their face sternly against the fashion of college fraternities, not just because they are secret, but because in their very nature they are opposed to the true idea of a college, and tend to destroy it wherever they are allowed to prevail.

Let the church, through her several classes, take peremptory rule with regard to her beneficaries and candidates for the ministry. Let parents and guardains, who send their sons or wards to college, use like peremptory authority against their joining any society *not approved by the faculty.* Let there be such cooperation all around, and in due course of time the nuisance may be abated.—*Selected.*

A Fraternity Vision.

BY A. THOMPSON.

It was customary in old times for the younger members of a noble family to enter the army or take holy orders. To day all America is taking orders and each of them professedly holy. As at the whistle of Roderic Dhu up sprang the Highlanders, so at the beck of the men of darkness lodges and grangers spring into formidable and gigantic growth, and cast their dark shadows over the future of a sufficiently troubled land. Did the farmers feel the tyrannical exactions of rich and unscrupulous monopolies, and like a wakened Samson stretch forth the hand of a giant to grip their enemies? The lodge-men saw the movement, threw themselves into the current, and straightway a seven-storied brotherhood spread from ocean to ocean, and honest farmers were set to whispering and exchanging grips behind guarded doors, as if they lived in times of deadly peril and every man outside was an enemy.

But the grange was for the farmers only,—what a pity that other laborers should be excluded from the loving and benevolent arm of a secret society. S. evidently thought the lodge-men, for in the twinkling of an eye, up rose the "Sovereigns of Industry" and in three months there were more monarchs in the United States than blessed the old world in thirty centuries.

Shakespeare speaks of the astonishment of Richard at meeting so many kings on the battlefield, and Scot relates an incident in the wars of the Percys', where one of the Douglas giants, hewing his way into the enemies' lines with his terrible battle-axe and smiting down several clothed in the robes of royalty, as still another presented himself, cried out in amazement, "Where did all these kings come from?"

Gods fought in the wars of Greece, nobles in the "wars of the Roses," and hereafter "Sovereigns" shall fight in the wars of the United States, for should an enemy invade our land we will send against him an army of "Sovereign," carpenters, masons and tailors to square and trowel and hammer him with the goose, till the same fate overtakes him that befell the widow's son within the walls of the great temple.

These are but the heavy skirmish line of the black batallions that lie behind; among which we see the eagle plume of the "illustrous order of Red Men." Magnificent savages, how their hearts must thrill with bygone memories, as they wheel in the giddy circles of the buffalo dance! I wonder to what tribe they belong; though doubtless the Apaches. Do they ever take the war-path as of old and return with wampum belts beautiful with hanging scalps? Who shall penetrate the wigwams of the modern "Lo" and bring us the desired information?

But who are these, their long white beards floating in the beams of the silvery moon? Who but the ancient and honorable order of Druids; from the depth of the primeval British forests these "venerable fossils" make their appearance. The dark ages shoving up their hoary heads in the bright light of to-day. We had thought Ossian's grandfather made an end of these, when the mighty Trenmore lifted the sword and Trathal led his father's hosts to battle. "Dark dwellers of the rock," what histories of the past can you unfold? What tales of Fingal in the days of his pride? of Ossian, "King of song," and Oscar his warlike son? What of the tragedies of rock circles and stones that sway in the wind, and all the mighty chiefs, whose spirits rode to the sky on beams of lightning and are now hunting the airy deer and steeds of wind?

The scene changes. The Druids roll about them their misty garments, and go to sleep. A band thunders forth Hail Columbia ere Vice-president Colfax steps to the front, and after him in solid batallions an army of the Odd(est) Fellows that this round world ever produced. This is a fraternity universal, with an equality worthy of the commune. The highest offices of the order are open to all its members. If they only pay the dues, and take the degrees, no mental incapacity or moral inequality need stand in the way. See that city loafer transformed into a "Noble Grand." Around him flash the lesser nobility of the lodge. Colfax mounts the platform, and proves from the Bible, the Koren, the Shastas, and Confucius that Odd-fellowship is that elephant on whose back this great world rests. And now if you are not convinced that all fellows ought to be odd, and all ladies, Rebekahs, it must be, as Queen Elizabeth would have said, from a plentiful lack of common sense. Amongst all these there is one hydra too terrible for jesting, too powerful to be lightly attacked. Around it, as around a center, wheel the greater and lesser planets of the same dark system. With one foot upon the throat of the law and the other upon religion, it hisses between its dragon teeth, I am King. And this monster, Freemasonry, hydra of the nations, we will consider hereafter.

The Rhode Island Legislature.

A communication from S. L. Morse, to the Southbridge (Mass.) *Journal* contains the following: In the General Assembly of R. I., 1831, it was resolved, "That a committee of four with such others as the Hon. Senate may think proper to add, be and they are hereby appointed a committee fully to investigate and inquire into the causes, grounds and extent of the charges and accusations brought against Freemasonry and Masons in this State, and that said committee, so far as may be necessary to enable them to perform their duty, be empowered to administer oaths, to examine witnesses and to call for books and papers." (Oct. session.) In the senate, read the same day and concurred, with the addition of Mr. Connell. True copy; Witness, H. Bowen, Secretary. After holding sessions for two months, and examining over one hundred witnesses, two-thirds being adhering Masons, this committee report on p p 36. "It is agreed and sworn to by both Masons and seceding Masons, that the Masonic obligations (as administered in this State) are now all made public." On page 37, "The committee therefore may confidently affirm that the public are now in the possession of the whole of Masonry as practiced in this State." On page 72 the committee conclude by saying that the Masons owe it to the community, to themselves and to sound principles, now to discontinue the Masonic institutions. Signed by B. Hasard, James F. Simmons, Levi Haile, Stephen B. Cornell, Committee. Besides it has been five times judicially proved that the exposition of Masonry by Wm. Morgan is true. This is confirmed by the great army of those who have renounced the institution as dangerous to our liberties and an enemy to the Christian religion, also those who are almost weekly leaving it for the same reasons, including some of the best men in the country, and we have an array of evidence that ought to convince any reasonable man. If human testimony can prove anything, it proves that Freemasonry is anti-republican and anti-Christian.

Plain Reasons against Odd-fellowship.

The principles of our government are founded upon the Golden Rule, and embodied in the Constitution. The wise and good men who framed that instrument knew that it could not be sustained if free speech and free press were abridged; therefore they inserted them in the constitution as an inherent right, never to be suppressed. This was done in order that every principle and system might be publicly examined so that we would be able to choose the good and reject the bad.

If the exercise of free speech and press are so important, it is the duty of all who can, to use them, and any system that shrinks from public examination and forbids it, exists in direct opposition to the fundamental principles of our government.

Odd-fellowship is a system of insurance, whereby the strong and healthy combine, and leave out the aged, the extremely poor, the feeble and cripples, and then call it a benevolent system. Both as a benevolent and an insurance institution it is a humbug.

The Odd-fellows of Kansas, it is said, paid $7.50 each in 1872, and but $2.50 was applied to their kind of benevolence. The $5.00 was spent, I suppose, in running the machine. And to add the price of the regalia and value of time spent would doubtlessly equal $7.50 more. Therefore it would cost $12.50 to get $2.20 of benevolent insurance money applied.

The benevolent people sent the yellow fever sufferers aid, and had it distributed without distinction. The Odd-fellows of the United States sent their contributions, with what they begged, and ordered it distributed only to the Odd-fellow sufferers. The process would be about this: Coming to a distressed family—Do you belong to the Odd-fellows? No. Then suffer away; we have nothing for you. Next, are you Odd-fellows? Yes we are. All right. And then gives them of the good things donated. Behold our benevolence! True benevolence is not selfish, but false benevolence is always selfish; and by this you can always distinguish it.

I have known Odd-fellows to charter cars to convey the corpse of an Odd-fellow, and much time and money spent uselessly, whilst cases of destitution were neglected. Dives gave Lazarus crumbs from his table; but they gave nothing.

The system also embraces a kind of heathenish religion. They do not offer up their prayers to God in Christ's name in their lodges, nor at the death of a brother Odd-fellow. Thus they are heathenish prayers.

Feeding the pride with pompous titles and great display, and helping each other to secure more than a just share of rights give it its life blood.

That religious belief, or knowledge, is best which "thoroughly furnishes a man unto all good works," and when a man possesses this he can have no use for the bogus insurance and bogus benevolent system called Odd-fellowship. A. H.

Universalism.

It belongs to the vagaries of this evil time to endeavor to secure for Universalism a respectable place in the church. Journals that make loud claims to orthodoxy, and whose claims are recognized by latitudinarians in all denominations, maintain that a person may be a Universalist without forfeiting his right to be a communicant in an "orthodox" church. It has even been strongly insisted, among the Congregationalists, that a candidate for the ministry, who avows his acceptance of Universalist tenets, should not on that account be rejected.

Such facts are well adapted to making the impression on the ill-informed, that Universalism is rather an innocent speculation than a "damnable heresy" calculated to ruin souls. Men are the more easily misled by it, because the error is so accordant with the wishes of the natural mind, and commends itself to the superficial sentimentalism which cannot endure any thought of righteousness as asserting itself over against wrong-doers. It is one of those devices of Satan which display his cunning craftiness, as it soothes to slumber again the soul that is aroused by the thunders of the law. Its apostles are incessantly crying peace when there is no peace; and many are the simple souls who heed the cry and trust its seductive tale, many of them, alas! to be undeceived only when it is too late.

The penalty of death was from the beginning announced against sin. By the offence of one, judgment came upon all men to condemnation." That this implies the eternal punishment of all who refuse to have any part in the free gift unto justification offered in Jesus Christ, is not only an inference from the general announcement, but is expressly declared. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire; prepared for the devil and his angels," "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25, 41–46. The attempts made to break the force of these and similar passages by pretending that the word everlasting does not mean everlasting, is vain. Any doctrine of the Bible can be set aside by such a process, and if the principle is once admitted, nothing can be regarded as certain, however plainly the Scriptures may teach it. And in this case the pretense is peculiarly unfortunate. It can deceive only those who are determined to be deceived. For the very same word is used in reference to the torments of the wicked and the bliss of the righteous. These shall go into everlasting life, those into everlasting punishment. The word translated everlasting in the one case and eternal in the other, is one and the same. If everlasting does not mean everlasting when applied to punishment, neither does it when applied to life. The argument that is used to prove that the punishment of hell is only temporary, would prove also that the bliss of heaven is only temporary. It is a wicked perversion of God's Word.

This is manifest also from the fact that the punishment of unbelievers is described by other terms as unending. We would refer as an instance to our Lord's words: "It is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched." Mark 9, 43–44. This is the "everlasting fire, prepared for the devil and his angels." It shall not be quenched, and the worm that gnaws those who are cast into it never dies. "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." Rev. 20, 10. "The smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14, 11. God will burn up the chaff with unquenchable fire." Matt. 3, 12.

It was from an eternal torture that our blessed Saviour came to deliver us, not from a mere temporary punishment. Those who believe in him shall be saved with an everlasting salvation. Those who reject him have no hope in time or eternity. They remain in their sins and perish forever. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John 3. 36. Universalism is a system of human reason that sets aside this truth and disparages the name and work of our Redeemer. It belongs to the delusions to which St. Peter refers: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2, 1. Its breath is poison; shun it!—*Lutheran Standard.*

Eulogizing the Dead.

. . . In an hour comes a change over the public mind. Denunciation is stopped; criticism, even the mildest, ceases; eulogy takes its place, and all agree in elevating to the stars the dead journalist or statesman. Those who had for a score of years been the most bitter in their opposition, outrival their opponents in strewing flowers upon the graves of the deceased. Not only so, but all parties combine in covering up the personal vices and faults of the deceased, in magnifying their virtues, and giving them a home among the saved.

All this is natural enough, we admit. Death calms and subdues the mind, allays animosities, and magnifies virtues. And if conscience hints that we were unjust to the man while living, it is a cheap penitence to praise him when dead.

Another feeling also impels some writers to glorify the dead man who when living was far from immaculate in character. The eulogist may be as far from perfection as the one he would eulogize. If then he can persuade the public and himself that death has transformed a sinner into a saint in the person of the departed, why may it not work the same beneficient change in him when his last hour comes? Thus, while concealing and glossing over the personal sins of another, he is able to forget or excuse his own. And further, it is true that the sins of the dead should not be magnified nor even mentioned unless truth and morality demand it.

What do truth and morality demand in the case of public characters? We speak of all who have engrossed a large share of the nation's attention.

Truth demands that if public characters are held up for imitation, they shall be truthfully presented. If the highest eulogiums are pronounced, and our youth are called to aspire after the same eminence, and no word of condemnation is uttered of the known vice or errors, then a false view is presented, and injury done to public morals.

It is not true that the evil of a man does die with him. It often becomes more fatal as years roll on. If he have inculcated false principles in politics or in morals, he may be called to his account long before the disastrous harvest is gathered from his sowing.

Shall his memory be held up for admiration because he was endowed with splendid powers, and no word of condemnation be uttered for the perversion of those powers to vicious purposes? Such seems to be the course of many leading organs of public opinion in our day.

The ancient Egyptians would not allow the body of the dead to be embalmed, and thus in their view consigned to immortality, until his debts were paid and his accounts settled with the living; surely a wiser course and juster by far than the unstinted eulogizing of the dead, whatever the follies or iniquities of their lives.

The greatest talents and the widest range of influence, unless consecrated to the service of God and the highest welfare of man, but lay their possesser under the sterner accountability to that God who gave them, and who will call him to account for their improvement.—*Am. Messenger.*

Many centuries have passed. Has the world become wiser and better? That it is more humanized (using the term in its proper sense) is certain. I doubt, however, if men of the world act upon other principles than they did when our Lord was on the earth. Is the church itself near to what he prescribed? It think it is; yet how far from what may and should be attained! Let us believe that God will, in his own time accomplish the work which he has inaugurated. The commandment comes to us with solemn and inevitable responsibility. If much is given, much will be required.

The great drawback to a devout life is the influence of worldly usages. What we are accustomed to see daily, does not call forth the same antipathy as would an isolated or unusual wrong. The low standard of morality in the general habit of men, has a damaging effect even upon the conscientious. There is a subtle power in continual familiarity with corrupt practices. Something more than mere impulse, however strong, is required for successful resistance. The mind should be instructed in the perilous consequences of even the slightest departure from rectitude. While intellectual perception must be conceded not to be a substitute for moral intuition, or what may be termed the monition of conscience, it is nevertheless true that the misunderstanding of the tendency and ultimate results of every departure from right is an important safeguard.—*Dana.*

We would commend to the sober second thought of our German citizens those words of which the Rev. John Hall lately uttered in St. Louis:—"If I were of sufficient importance to get the ear of my German brethren, I would say this to them—Like you, I am an emigrant; like you, I have settled in this land; like you, I have made it the home of myself and my children. I would say, bear with a word of counsel; do not quarrel with the institutions of this land; do not try to shake them to pieces, especially this one, on which the Sabbath rests; for it is by the maintanance of such institutions by this American people that have made this land worth our coming to, and worth our while to seek a home in it for ourselves and children.

Those who sink under persecution, or are impatient in a sad accident, put out the fires which the Spirit of the Lord hath kindled, and lose those glories which stand behind the clouds.—*Jeremy Taylor.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

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AUDITOR.—H. A. Fischer.

These officers form the Executive Committee.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.; annual do., 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the *Christian Cynosure* office, No. 13 Wabash Ave., from 9 to 11 o'clock A. M., any day in the week except Sunday.

C. A. BLANCHARD, *Cor. Sec'y.*

TO ALL SECEDING MASONS.—By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Secretary, with their endorsement of Bernard's Light on Masonry; they are also requested to send their post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG, *Rec. Sec'y,*
11 Wabash Ave.

—Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa. It is proposed to organize a State Association in connection with this meeting. Communities, churches, any organized body opposed to secret societies, are requested to appoint immediately, good men, citizens, clergymen, any suitable person to attend said meeting, report to the following committee: NATHAN CALLENDER, Greene Grove, Luzerne Co.; M. D. MCDOUGAL, Wilkesbarre; A. L. POST, Montrose, Pa.

Indiana State Convention.

DORA, Ind., Oct. 8, 1874.

DEAR FRIENDS:—The State Association will hold its first annual meeting on the 28th and 29 of October at Dublin, Wayne Co., Ind. Let every one who can do so come to this meeting, and aid us in the work of systematizing and perfecting the State organization. Those who can not come and desire to assist us financially, will send their contributions to Rev. A. Butler, Dublin, Wayne Co., Ind., who is president of the State Association and who will pay the same to the treasurer, and report through the *Cynosure.* Entertainment will be provided for all who attend. Brother Stoddard has promised to attend; and Bro. J. T. Horne, Andrew Zeek, Joseph Bennet, and Rev. Wm. M. Givens, all seceding Masons, are expected to be present.

BRETHREN OF INDIANA, do not fail to do your duty in this matter. If you desire the work kept moving, and a State organization maintained, then do all you can to that end, otherwise it cannot be done.

Respectfully and sincerely yours in the cause of truth, JOHN T. KIGGINS.

Reform News.

—See notices, etc., of the Illinois State Convention on the editorial pages.

—The time for the convention at Wilkesbarre, Pa., has been changed to the 4th and 5th of November next. Our Pennsylvania friends will hear a bugle blast next week. Look out!

Jottings From the Field.

CARTHAGE, N. Y., Oct. 1, 1874.

DEAR K:—Perhaps the friends would like to hear again from the work in New York. Since my last bulletin, I have to record more active operations. I have spoken in McLean, Tompkins Co., in the Baptist house of worship. Gave there three lectures to good and attentive audiences, among which were found a number of Masons, who on the whole behaved very well, except on the third night when I spoke on the *aporetta*—or secret workings of the order. Then there was some noise, but not enough to make a serious annoyance. The pastor of the church, Eld. W. J. Betts, is a young man of promise, and is developing into a good worker in our cause. He was unfortunately called away after hearing my first lecture. I found a good home—that which the weary lecturer so well knows how to prize—with Bro. John Hart, who with his wife and interesting family made me forget many of the discomforts incident to my work. Husband and wife are good and true friends of our reform, and are now readers of the *Cynosure.*

From McLean I stopped off to attend the session of the Cortland Baptist Association. Found here one good Anti-mason among the ministry of the body, Rev C. A. Smith. He desired me to come before the Association as an agent in a ten minute speech, I smiled at his innocence, and told him to interview the committee having that business in charge. He did so, and came back, as I felt sure he would, with a decided refusal to admit the subject. This same brother being a member of the committee on resolutions, then asked me to write a resolution for them. Desiring still farther to test my brethren, I wrote out a very mild thing and committed it to the chairman of the committee, who just then entered the room. He took it, claiming that he was an "Anti-secret man to the back-bone." He might have been *to* the back-bone; but certainly no farther, as events proved. He took the resolution with others; but alas! the third on the committee, L. W. Olney, overruled the other two and my resolution was not read; but the chairman, Eld. Phillips, read all the rest, and then after a pause, said: "A gentleman has handed in a resolution on secret societies, and as the committee [of three only] were equally divided as to the propriety of presenting it, I would like to have the sense of the body as to reading it. This was followed by a portentious pause. The poor man of resolutions stood in awful expectancy, as having been guilty of throwing a fire brand among the brethren. Heads were raised, brows were corrugated, heads were lowered. There was a calm such as sometimes preceeds a storm. At length a brother rose to his feet with a jerk, and looking round as if for some support, broke the awful silence with a move to lay that resolution on the table, and dropped into his seat, as if relieved of a heavy load. This motion found no second from the perplexed company; if it had I was prepared for a mild suggestion. At length a brother rose, and as though hardly sure of his position, yet dimly sighting the truth, hinted that the resolution not having been read was not in their possession and could not therefore be laid on the table, and finding no response, he, or another, cried out, "I move we don't want to hear it read!" To this, for a moment, there was no response. After a long breath the body resumed its ordinary work, and anti-Christ found he had nothing to fear for this latter manifestation from that body of disciples.

WEDNESDAY, SEPT. 2d, found me at Dryden, Tompkins Co; but when I went to the place for speaking I found it locked and the key gone,—I suppose with its owner,—to camp-meeting. While on the way to D. I saw on the cars several ministers of the Reformed Methodists. One of them, Rev. Mr. Waldron, told me they were on their way to conference at Otisco, and wished me to come and speak to them on my mission. Being thus thwarted in my purpose at Dryden, I turned back, reaching the place of said conference about noon of Thursday. After dinner I went to the meeting, was introduced to the body by brother W. They received me very courteously and made me by vote an honorary member and then went on with their work. This is, I believe, the smallest of the Methodist bodies, having but two small conferences, one in this, and the other in the New England States. I was much interested as they went on with their work. As each minister gave in his report of work, and his receipts for that work, I was surprised at their statements. The highest sums received were, one, between one and two hundred dollars, and one I think reach-$254,00. I looked upon this body of self-denying ministers with admiration and wonder, as they spoke of their labors, trials and triumphs. But those two highest salaried brethren drew my thoughtful attention. They certainly did seem to me to be superior to their compeers,—far from it. How came they to be so highly favored? I fancied—was it all fancy?—that they manifested a feeling of superiority over less favored associates. My darkened mind could find no solution of the puzzle until upon inquiring I learned that these fortunate ones were Free and Accepted Masons, the only ones in the body! Thus were the high salaries accounted for.

At length it was proposed that an opportunity be given Bro. Barlow to speak on secret societies. Again was given me to see the appalling terrorism of the lodge over the church of Christ. Then came a pause, and a shudder seemed to pass over the assembly. Our two Masonic brothers said nothing, but looked unutterable things. The clerk finally rose and mildly suggested that the body had so much work before it that it would be impossible to find time for me to speak. The venerable chairman sustained this idea in a few pertinent remarks. The breath of some began to flow more freely, until the brother who had the appointment for the evening said he would give up his time to me. Every reasonable objection being thus removed a vote was taken, and the required permission was given me, most of the brethren proving true to their reformatory principles.

I accordingly spoke to a house full of people who seemed to be deeply interested as I unfolded to them the anti-Christian character of speculative Freemasonry. In the morning one of the preachers, who declared himself to be a thorough going anti-secret man, spoke of the Masonic preachers as being very angry while I was showing up the Christlessness of Masonry, and thought the conference had done wrong in inviting me to speak, and said *he* did not vote for it. He did not believe in making the craft brethren angry. They were too small as a body to be split up any more, &c. I suggested to him that, like Gideon's army, they might be all the stronger by a little more depletion, and left him to ponder over the apparent paradox.

My next appearance was at Summer Hill, Cayuga Co., Sept. 5th, where I became the guest of Rev. C. A. Smith, already mentioned, for whom I preached on Sabbath morning. The evening of the same day I spoke in the Congregational house of worship, Rev. Mr. Switzer, pastor, on the Religion of Masonry. Had a good and attentive congregation, many coming a long way—one Mason nearly six miles. On Monday evening I lectured in the Baptist house, and again in the Congregational on Tuesday evening to the largest audience I have had yet. The afternoon of that day I spent with the pastor of the church, who is an Englishman. He seemed much interested in the subject, but acknowledged that he should be almost afraid to be engaged as I was against the secret monster. At the close of my remarks, however, he, as well as Bro. Smith, followed me with some strong and hearty words of endorsement. I had great reason to be encouraged in my efforts here. Seed was sown in good soil and much fruit may be expected.

On Wednesday, Sept. 9, I was at Groton, Tompkins Co., where I assisted in forming a town organization, and spoke to good congregations that and the following evenings. You already have enough of this from Bro. Barnetson. Suffice it to say, I think it will prove a live society, as it is well officered, manned, and womaned, too, and means business. Bro. Hart, the President, is, I believe, the right man in the right place, while Rev. E. Barnetson, the Secretary, is one of whom I can say I wish we had many more like him.

Sept. 17 and 18 found me at Linclaen, Cenango Co., where I gave three lectures in two days, the nights were dark and stormy, and, of course, the audiences were small; but what they lacked in numbers they made up in spirit. The meetings were held in the

Seventh Day Baptist meeting-house. Returning from the meeting the first night a sad accident occurred. Schuyler Olin, Esq., who had acted as chairman of the meeting, a heavy and lame man, somewhat in years, while crossing a bridge some four feet high, was overtaken by the man with whom I was riding, and, in trying in the dense darkness to get out of the way, he stepped from the bridge and, striking his side either on the end of a projecting plank or the abutment, was seriously injured. Here, also, the friends thought much good was done; and here I sold more certificates of membership than at any other place.

On the 19th and 20th I spoke in De-Ruyter, Madison Co., in the chapel of the Institute. Had good congregations, with a fair sprinkling of Masons. They, however, made no disturbance. Here I found a home with a Mr. Stillman, an intelligent, kind-hearted member of the Seventh Day Baptist church.. Mr. S., while in his house, put in my hands the records of the old "Moriah Lodge," of De Ruyter,for (as the Secretary hath it) "*Ano Lucias* 5809 and 10." The document was found some time ago under an old building, and falling into good hands it has now come to me. It bears external and internal, if not infernal, evidences of its authenticity. I propose to give your readers a specimen of lodge going from "labor to refreshment," as understood and practiced at that time. This will be best illustrated by the following bill of expenses as it appears on the records for June 22, 5809.

"Expenses this eaving as follows :
1 pint of rum by Bros. A. and L., and others before lodge opened—
5 Gills handed to Bro. W., by wife—
4 do by By Jas. and self—
4 do by do. by request of Bro. C.—

4 Gills at	10*d*	0—3—4
5 do "	10	0—4—2
4 do "	10	0—3—4
4 do "	10	0—3—4
Sugar two times		0—1—0
		£0 15 2

Jeremiah G—, Secretary."

The above is as near a *fac simile* as I can make it—spelling and all. You will see that the currency is sterling. Rum at that time costing 10 pence sterling. When this bill was made there were twelve members present who managed to get outside of two of two quarts and one gill of rum, with "sugar two times." At the next meeting, July 20, 5809, twelve brethren punished as follows:

"3 Quarts of Rum	£0, 19 4
Sugar two times	0, 1, 0
	1, 0, 4
Receipts for the evening	£0, 12, 0

Here they seem to run behind. The next lodge night eight brethren made way with only six gills of rum, which came to five shillings, which they seem to have taken raw, as nothing is said of sugar. Perhaps they had some left over.

Whether after this the brethren all became teetotallers, doth not appear, but at all events, no further items are recorded, though the expenses seem to be kept up pretty well. But this article is already too long. I will finish up at some time in the near future. I am still in the field and have much to say that will interest the friends.

J. L. Barlow.

Encouraging from Iowa.—Rev. S. Ranks at Waverly.

Waverly, Iowa, Oct. 5, 1874.

Dear Editor: We have been favored with another course of four lectures at the German evangelical church in this city, delivered by Rev. S. Ranks, who lately renounced Masonry at one of Bro. Kiggins' meetings, he having taken three degress. This was his first effort in this line, and I think, as also do many others, that the cause has gained another efficient laborer, and the lodge lost a good man. O I pray the Lord may lead many more out of this "Satan's cheese trap," as Bro. Kiggins sometimes terms it!

The cause is certainly gaining ground in this vicinity. Brethren in Iowa send for Bro. Ranks who is ready to receive calls for his services. Send for him. The expense will not be much. Let us keep him busy. There is s great work to do, organizing the State, which should be done as soon as possible. Men everywhere are ready to receive the light and act with us. In this county is a large German settlement and they are, almost to a man, with us, but they want organizing and bringing together, and when this is affected the doom of Masonry and such orders is sealed. This showed itself plainly at our recent county primary elections. Many voters declared publicly that they would not vote for a Mason or Odd-fellow for office, yet they (Masons) say we only make more Masons. So mote it be. Yours,

P. Woodring.

From Bro. Ranks on the Waverly Meeting.

By request we lectured at Waverly, Sept. 27th, 28th and 29th. A respectable number were present at the German church on Sabbath afternoon, although notice of the lectures was brief (only one day previous) and all the churches held meetings at the same time. We viewed Masonry from a Bible standpoint, giving it the benefit of the fact that it is more than possible that good men are found among the Masons, but ignorantly so. They are ignorant of the nature and tendencies of the system. But no thanks to the system as such.

On Monday evening the Masons were respectful enough to hear their "purjured brother" through. But at the close a legal gentleman, a high Mason, arose, asking the privilege of speaking five or ten minutes. The congregation granting his request by vote, he arose evidently much agitated, and trembling like Felix—tried to thrust upon the intelligent audience the horrors of breaking the Masonic oaths! For a moment of course he run on in a deeply pious vein, and like the devil trying to enforce the obligation of keeping bad promises, by the following Scripture: "He that sweareth to his own hurt and changeth not." The same doctrine carried out, took off the head of John the Baptist. His weakness called forth the pitiful laughter of the congregation. Order restored we closed with the benediction.

On Tuesday evening we closed a pleasant time with the people of Waverly. We viewed Masonry as a dangerous power, but soon to be crushed by an Almighty power. Signs of a permanent conviction of the evils of this system were apparent; occasional, cheers with the general approbation of a larger congregation than was present the two previous evenings. The legal brother referred to above sat in solemn silence, seeming to say as Mrs. Partington said, "I belong to the 'Knights of Pitty-us.'" But recovering from his mood just as we were about to leave, he threw out a pretended representation of the strength of Masonry by a challenge to discuss the question at some future time.

We closed receiving the warm approbation of many, with the hasty shake of the hand indicative of a warm heart for the Anti-masonic cause; and invitations to return again. One man gave more than ten dollars for expenses, others according to their ability, especially Bro. P. Woodring. On the whole we may put down the Anti-masonic cause as a growing success in Waverly. In this place where I write (Jefferson, Green Co.,) we have an Anti-masonic organization which we think will be a success. But amid our persecutions we have no means but through your distant sheet to meet the lies, slanders and abuses dealt out at this county seat by a Mr. Rhodes, post-master and editor of a low sheet called the *Bee*, published in this county.

Truly, etc.,

S. Ranks.

Correspondence.

From Elder Baird.—Lodge in Court.

Greenville, Pa., Oct. 5, 1874.

Dear Cynosure: Let me say in your columns for the benefit of our readers, that the September court is just closed, and the suit I had entered for slander was closed out from coming into court by the Grand Jury finding no bill against the guilty party. The editor guilty of libel is a Freemason, and the Grand Jury was so shaped as to have six Freemasons, and several Odd-fellows and a number of "Jacks" with a small minority of true men, and hence the power was used in the name of the law to espouse a brother's cause, "So far as to extricate him from difficulty, whether he be right or wrong.' There is a great providence in the matter. It has opened the people's eyes as nothing else could have done. Will the *Methodist Free Press* and the *Reformer* please to copy.

Elder J. R. Baird.

Blessed in Maintaining the Rule.

Quincy, Ohio.

Since the year 1844 I preached against slavery until it ceased to be. I was told a hundred times that if we would strike from our Book of Discipline that clause prohibiting slave-holders from connection with our church, the United Brethren in Christ, we could go right into the Southern States and do wonders by the way of increasing in members.

The very same thing is now being said of our rule on secrecy. On my work last year (Summerville Circuit, Auglaize Co.) they of the lodge said we would like to join your church, it is the church of our choice; but we belong to a secret order and don't want to leave it. I tell them, well sirs, you can join if you will sever your connection with the order; but if you can't do that, you love the lodge better than the church, and we cannot receive you; for God says, "Come out from among them," have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to speak (by way of advocacy) of those things that are done of them in secret." An Odd-fellow told me the other day, after he had utterly failed to sustain himself in saying that his was a religious and charitable order, "It is a better order than the United Brethren church." Now the fact is, with all our opposition to secret societies, I have received 163 into the U. B. church and 175 were hopefully converted, while the M. E. church alongside and over the same territory have not received more than one-half that number all told, and very few converted. I say this to the praise of God and in vindication of the truth. I shall stand for the right in spite of earth and hell. Pray for me.

James Wilkison.

Cannot Reconcile it.

West Unity, Ohio.

Editor Christian Cynosure:

During the past summer we have been teaching a Sunday-school class in the M. E. Church in our neighborhood. A few weeks ago when the subject of the lesson was the beheading of John the Baptist, the minister in charge took a seat in our class. (He is the same man who a few weeks ago published to the world, that from the degree of Entered Apprentice up to that of Royal Arch he had found nothing inconsistent with his calling, and that the same was true of Odd-fellowship.) To the question, Did Herod do right in beheading John? he answered, No! To the question, Was it his duty to violate his oath when he found it required him to do wrong? he very promptly answered, Yes. To the question, Can a person under any circumstance be placed in a position where he is legally or morally bound to do wrong? he answered, No. An old gentleman in the class then asked the question, Has a person any right to take an oath to do an act, not knowing what may be required of him? Our Rev. Royal Arch friend again answered, No!

How he could reconcile these answers with his oath to keep a Master-Mason's secrets, murder and treason excepted, or with this, "That if any part of this solemn oath or obligation be omitted at this time that I will hold myself amenable thereto, whenever informed;" or with this, "I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, whether he be right or wrong," is more than we can tell. Herod did not know that he would be required to do wrong. But a Royal Arch Mason after taking the above oath, is bound to defend, if necessary,

any crime that a companion may commit, which in our estimation is about the same as an oath to do wrong. We think a bad man would be much more ready to commit crime if he was certain of protection, than if he was not, and any organization that promises protection to criminals is a promoter of crime, and the more "Hon's." and "Rev's." in the organizations the more certain the criminal would be of escape.

J. G. MATTOON.

A Criticism.

In the *Cynosure* of Apr. 2d, 1874, there is a "Sermon on Masonry" by Rev. W. P. McNary, in which he says: "We wish it distinctly understood that we speak against Masonry as an institution and not against Masons as individuals." Can a distinction exist so as to separate between an institution; and the "individuals" composing that institution? I think that if there were no individual Freemasons, there would be no such a thing as a Masonic institution.

But there is such an institution, and it is made up of individuals; and I think a blow struck at the institution as such would hit each individual composing the institution, and there would be no institution "to speak against."

Again he says: "I believe there are many earnest Christians in the order, strange as the fact appears to me," etc. If he means by the term, "earnest Christians," that they were the Lord's sheep, as spoken of in John x., then I differ with him. Because I understand that not one of the sheep of Jesus is in the Masonic institution. Not one! Now for proof. But first, let me say that I indorse his fourth objection, "That Masonry is a religion—an anti-Christian religion." Freemasonry being a religion, and claiming that its worthy departed members are going to "an house not made with hands, eternal in the heavens," thereby proves itself "a thief and a robber." See verses 7 and 8. "Then said Jesus unto them again, Verily verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them." Notice this last sentence: "but the sheep did not hear them." Now notice verses 4 and 5. And when he putteth forth his own sheep, he goeth before them and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Freemasonry is a stranger, "a thief and a robber," and the Saviour's sheep will "not follow, but will flee from him." Rev. McNary could not "injure their character,"—that is of his "personal friends,"—by the truth, that were not Christians, in the saving sense of that term. For their Christian character was already injured by the act and fact of their having heard the voice of a stranger, and following him. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi. 16. See also 1 John, i. 5, 6. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowshiped with him, and walk in darkness, we lie, and do not the truth." And again, . . "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" 2 Cor. vi. 14, 15, 16.

Now if I am in an error, I hope some one will show me wherein. If I am correct, then said sermon and pamphlets on said points, are in error, and should be corrected. J. P. LOGAN.

Gainesville, Green Co., Ark.

Good Masons.

CARTHAGE, Ind.

Editor Christian Cynosure:

We have been amused more than once at the logic of secret society advocates in making use of the so-called argument, "that all the good men belong to their order," to sustain the institution. This has been used as a final argument thousands of times by the members, and men have turned away from it many times as being unanswerable. The reasoning is, these good men belong, therefore the order must be good. When really there is no argument in such logic. Such statements do not touch the merits or demerits of the order. We might say that we have known some of the worst men in the country to be Masons, therefore Masonry must be evil. There is just as much argument in one as the other; if any difference exists it is in favor of the latter. But we are in favor hereafter of investigating the actual merits of Masonry without representing by either it worst or best members, as this is no test of merit. If this is the only test of the goodness of the order, we ought to place its standard over the men cited as examples of goodness and say, the fact of their belonging to Masonry is all we want to know of their goodness. H. G. J.

OUR MAIL.

Enoch Honeywell, Atlay, N. Y., writes:

"I want the nations and especially our grown boys, to see the *inside* of Ezekiel's "*Chambers of Imagery*." He (Ezekiel) says: 'Go in and see the wicked abominations they do there.' We must open the door that they may go in. Your million missiles are now battering down that chamber. A chamber in which the Ku-Klux and their cousins are now holding murdering revels in honor of their 'most worshipful grand master.' Eighty-six years of my life passed out yesterday. The remainder is dedicated anew to God's service, and with your help (in tracts) I can do something for him that will tell when I am gone."

Thos. Baldwin, Jonesboro, Ind., writes:

"Brethren Stoddard and Kiggins have just been here and delivered twelve or more lectures which will not soon be forgotten by the citizens of Grant county. They were interesting and telling speeches. I do not say that they converted one radical sinner. But they have awakened many of the lukewarm to a sense of their duty, so that they are coming out boldly and showing their colors; which is just what we mostly need. I do not wish to boast for I know that I am weak and often come short of my duty; but as for colors I hung mine out forty years ago, and have never taken them in, and by the grace of God I intend to die and leave them out."

W. R. Crosby, Green Valley, Ill., writes:

"Your paper is just *the* thing. We can raise an excitement any time by saying *Bernard* or *Rathbun*."

P. Bacon, Wheatogue, Conn., writes:

"I am trying to do what I can to help on the cause. I hope soon to get a number of permanent subscribers. . . I keep all the books I can get lent and trust that it will prove good seed in good ground."

Wm. Zigler, Ashgrove, Iowa, writes:

"The work of reform still goes on here. Pray for us and send us tracts."

D. Griffith, Nevada, Ill., writes:

"I have sown the *Cynosure* and the tracts I received broad cast amongst my friends in hopes that the fruits like the bread cast on the waters may return after many days. I am now near four score, being born in 1796. My days of usefulness are nearly expired, and I cannot expect to see these Samsons of secrecy shorn of their strength in my time, but that they may yet be, is my ardent wish. We are now suffering the lash of these. One of our school directors employed his brother-in-law (a boy) to teach our school three months at $40 per month who had no certificate, and by false presentations, obtained the money from the treasury and paid him $120. We brought suit to compel the return of this to the treasury, and the jury brought in no cause of action."

Philo Millard, Woodhull, N. Y., writes:

"J. L. Barlow will be here sometime in October to give us some lectures. That is what we need in this place to enlighten the people on the subject of Masonry. J. L. Barlow will be the first to bring the barley loaf, and I hope the Masonic tent will lay along; for I expect he will break his pitcher and the light will shine. I hope to give you a good account of our meeting."

A. C. Hall, Wakeman, O., writes:

"I like the paper very much."

Griffin Marcy, Portland, Mich., writes:

"I wish we had a lecturer here to talk to the people about secrecy. We have had advocates for all the reforms of the day, Temperance, Woman's Suffrage, etc., but not one to speak against the dark, deep, damning work of the lodge. O may the time soon come when our wives, mothers and sisters will have the privilege of standing by our side in the conflict against temperance, secrecy, and all other wrongs that are leading our young men to ruin. I have been a reader of your paper almost ever since its commencement, and expect to be until life closes or the sins of secrecy and intemperance are things of the past."

Mrs. A. Geil, West Union, Iowa, writes:

"I want you to send some tracts to my father. He was a Mason. My husband got Morgan's book and he read it and has not been to the lodge since so far as I know. I do not think he will go again. Mother said that he cried after reading the book."

E. W. Horn, Angola, Ind., writes:

"I have rode several miles and tried as hard as I knew how to get subscribers, and have got but one. However, I am not in the least discouraged, for I believe it is the Lord's work, and that he is blessing the effort. There is quite a strong Anti-secrecy element here, but it lies partially dormant, like a bed of live coals covered with ashes. I am making the *Cynosure* (by lending it) poke some of the ashes off. Bro. Wm. Givens lectured at Metz a few months ago and roused the people considerably."

Josiah Shaw, Fall River, Wis., writes:

"I like the *Cynosure* above all other papers. Shall do what I can to sustain it. Hope we shall have some political candidates and an almanac. . I have taken the *Cynosure* from the first number and it grows better every year."

Marlin S. Wood, Woodville, N. Y., writes:

"I have had a visit from an old friend. . . He went from here when a boy, settled in Michigan, and has become a substantial farmer, and a deacon in the church. He is a granger. Says he has never examined the subject of secretism. I proposed to him to take your paper and examine the subject for himself. He readily gave me fifty cents, said he would take it three months on trial. . . . I hope to send some more subscriptions soon."

Rev. E. Thomas, Oakland City, Ind., writes:

"I think that I can get some subscribers for you before long. I have done a great deal of talking for the paper. I esteem my *Religious Telescope* first and the *Cynosure* next. May the blessing of God rest upon you and our work."

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct.	4th,	vii 31-37:	The Deaf Mute.
"	11	ix 17-29:	The Evil Spirit Cast out.
"	18	ix 33-42;	The Mind of Christ.
"	25	x 46-52:	Blind Bartimeus.
Nov.	1	xi 12-14, 19-24:	Fig Tree Withered.
"	8	xii 28-34:	The Two Commandments.
"	15	xii 38-44;	Hypocrisy and Piety.
"	22	xiv 3-9:	The Anointing at Bethany.
"	29	xiv 42-50:	The Betrayal.
Dec.	6	xiv 66-72:	The Denial.
"	13	xv 22-39:	The Crucifixion.
"	20	xvi 9-20:	The Risen Lord.
"	27	Review.	

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON xlii.—OCT. 25, 1874.—BLIND BATIMEUS.

SCRIPTURE LESSON.—MARK x. 46-52. Commit 46-52. Primary verse 51.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

GOLDEN TEXT.—"Open thou mine eyes, that I may behold wonderous things out of thy law."—Ps. cxix. 18.

TOPIC.—"They which see not, might see.

HOME READINGS.

M.	Mark	x. 17-31..The Gift of God.
T.	Mark	x. 32-45..Amazed and Afraid.
W.	Mark	x. 46-52..Following in the Way.
Th.	John	viii. 17-32..The Light of Life.
F.	John	ix. 1-23..One Born Blind.
S.	John	ix. 24-41..Now I See.
S.	Ps	cxxi-cxxiii...A Song of Praise.

TOPICAL ANALYSIS.

Coming to Jerico,	verse	46.
The Cry for Help,	verses	46-48.
Be of Good Comfort,	"	49-50.
Light and Love.	"	51-52.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the first topic? Jericho was seven miles west of the Jordan, and about twenty north-east of Jerusalem. It was very beautiful. What tribe was it in? (Josh. xviii. 21.) By what name was it called? (Deut. xxxiv. 3.) Its Scripture history is very interesting. Who were sent there by Joshua? (Josh. ii.) What next occurred? (Josh. iii.) How was the city taken? (Josh. vi.) Who rebuilt it? (1 Kings xvi. 34.) Who resided there? (2 Kings ii. 18.) It had a school of prophets. It was a rich city, had a large trade in balsam, and had a chief collector of customs. What was his name? (Luke xix. 1.) What kind of a road was between there and Jerusalem? (Luke x. 30.) It was very hilly and rough. What seven things did Jesus forsee? (verses 32-34.)

What is the second topic? Who accompanied Jesus? (verse 46.) They were going up to the passover, and there would be many (see ch. xi. 1, 8-10.) Who did they meet by the wayside? What did he ask? (Luke xviii. 36.) What did they reply? (Luke xviii. 37.) What did he do? (verse 47.) Did they encourage him? (verse 48.) What effect did their words have on him? (verse 48.) Why do you think they opposed him?

What is the third topic? What did Jesus do? (verse 49.) How did the multitude talk then? Quite a change between "hold thy peace," and "be of good comfort." What made the change? What did Bartimeus do? (verse 50.) What kind of clothes do beggars usually have? Would you like such a suit? What is said of our robes in Isa. lxiv. 6? And what in Phil. iii. 9? Suppose he had risen and cast away his robe and no more.

What is the fourth topic? Wonderful meeting—Jesus and a beggar! Repeat the conversation. What did he do? (verse 52.) Did Jesus command him? Which way

did the Lord tell him to go? Which way did he go? Why did he follow Jesus?

LESSONS. Jericho to Jerusalem. First topic. Jesus on his way to the cross. The disciples amazed and afraid. Second topic. Jesus stopped by a beggar. "Jesus of Nazareth passeth by." He comes near to-day. Third topic. "Be of good comfort." "He calleth thee." Cast away; rise; come. Fourth topic. The first sight for a blind one. Follow in the way.

--Ten rules for teachers: (1.) Pray for inspiration, wisdom and patience. (2. Have confidence in your own convictions—without faith a man cannot be a good teacher. (3) Have a specific object in view. (4.) Respect your pupils. (5.) Obtain the attention and affection of your pupils. (6) Explain your remarks plainly, with plenty of suitable illustrations, (7.) Have proper regard for classification. (8) In deciding before your class in regard to the soundness of a doctrine, decide by Christ's rule, "By their fruits ye shall know them." (9.) Review frequently. (10.) Expect great consequences and results. Cast your bread upon the waters with faith and expect the fruits.

The prime object of the Sunday-school is to build up Christian character, and the teacher who will not promise to work for this object should be rejected, no matter what other qualifications he may have. Success for the Sunday-school teacher lies not in getting up speeches, or telling stories, or working up illustrations, but in honesty, zeal, thought, feeling, activity, earnestness, agreeableness, talent rather than genius. The work may be without pay, but it has great compensations. He who works to make history usually fails, but he who works in the line of duty makes history.—*Pres. E. O. Haven.*

Labor in the Sabbath-School its own Reward.

A professional man, who had been providentially prevented from meeting his class as usual, bears the following testimony to the value of the Sabbath-school to those who teach. Faithful labor in this department of the vineyard brings its own reward:

I am in haste to be at my post again, I cannot afford, for my own benefit, to go without teaching. It is an invaluable blessing to me; it sharpens my intellect, makes me conversant with moral and intellectual philosophy, which I need to study in order to meet my scholars; and, above all, it gives me a clearer insight into God's truth, quickens my own spiritual life, gives my soul vigor, and I need just this stimulus to invigorate my own inner life.

--How to utilize to the church the work of the Sunday school: (1.) The organization of the Sunday-school should link it to the church by the closest of ties, recognizing the church as the chief agency for saving sinners whether young or old. (2.) The school should be the educator of the church in vital truth, in the doctrines and polity, plans and usages. (3.) The pastor must be recognized as pastor of the school. (4.) Provide for appointment and selection of teachers and officers by church authority concurrent with that of the teachers. (5.) Provide for the education and training of the teachers of the future.—*Rev. J. B. Tyler.*

Forty Years Ago.

Negative Proof Regarding Masonic Antiquity, (Concluded.)

Prof. Robinson was a Mason well acquainted by personal intercourse with the lodges of Germany, France and Russia. He says of the Germans: 'All agreed that Freemasonry had been imported into Germany (p. 11). And again: "It is to be particularly remarked, that all our brethren abroad profess to have received the mystery of Freemasonry from Britain." (P. 26.) And he relates that "the German Masons sent a deputation to Old Aberdeen, Scotland, to inquire after the caves where their venerable mysteries were known, and their treasures were hid. They had, they thought, merited some confidence, for they had remitted annual contributions to their unknown superiors to the amount of some thousands of dollars. But alas! their ambassadors found the Freemasons of Old Aberdeen ignorant of all this, and equally eager to learn from the ambassadors what was the true origin and meaning of Freemasonry, of which they knew nothing but the simple tale of old Hiram." (Prof. Robinson's Poofs, &c., p. 64.)

The Germans, not to be repulsed, and eager to know the true meaning of Freemasonry, sent a second deputation to the British Isle to acquire instruction at London, the birthplace of Masonry. (*Vide* Proofs of a Conspiracy, p. 58.)

"But the learned Professor is an Anti-mason; he is not to be believed on his oath."

Oath, Sir Knight! Oath? You begin to be very nice about an oath, which is hopeful of one that has drunk from a human skull the libation of eternal death with double damnation in that cup, and "So help me God" on the lips, the Knight Templar's oath. We will fit you exactly. We take up the *Essais sur la Franche Maconerie. Par Mons.* J. L. Laurens, Paris, 1805. Mr. Laurens was a good Mason, sound in the faith of Freemasonry, and yet a man of sense. He says: "*Autant il impossible*—impossible as it is to determine the precise era of the establishment of Freemasonry in Europe, *autant il est facile*—so easy it is to show in what manner and by what means it spread and propagated itself. Many reasons concur to make us believe that the English brought it into Europe; and that they have given it the exterior form and the different names by which we know it at this day. Independent of the historical monuments which prove that long before the fourteenth century it was known in England, it appears indisputable that in that country of Europe it has been furnished, if I may so express myself, with the form in which it has come to us. There is not a doubt that the names *Franche-Maconerie* and *Francs-Macons* are purely of English origin. Freemasonry, Freemason, literally rendered into French have produced those strange terms; *Franche-Maconerie; Francs-macons;* that is to say: *Maconerie Libre—Macons Libres,* a manner of speaking far enough removed both from our customs and the genius of our language; for it is certain if what we understand by Freemasonry and Freemasons had received in France or in any other country besides England, any name whatever, that name could not have had so characteristic a mark of the English tongue. A slight knowledge of the principal languages of Europe, and especially to know that in English the adjective commonly precedes the noun, is enough in order to become convinced that the names Franche-Maconrie and Francs-Macons have been formed by the genius *de la langue anglaise*, of the English tongue." (P. 208)

After criticising the Masonic word lodge at some length, he goes on to say: "I might further push the investigation of the terms of English etymology peculiar to Freemasonry, did I not fear to enter upon details which I am not permitted to publish. The usages and practices of the lodges in what concerns only the exterior of Freemasonry, presents some points of resemblance not less striking; and it is this intimate relation with the peculiar character of the English people, that I cite in support of my proposition.

"What is the origin of that wearisome quantity of healths with which the Masonic entertainments were formerly burdened, which have been the occasion of so much sarcasm against Freemasonry, and which a good taste has now wisely reformed? Is not this immoderate use of a custom innocent in itself an image of the too often repeated toast which so much distinguishes English clubs? The love of good cheer, the profusion, the lengthening out of the feast, the intemperate drinking, which are contrary to French sobriety, and which reason and decency have long since banished to the taverns of London, to which they legitimately belong, can these have any relation to the object of Masonic fellowship, of which they are at best only a despicable parody? The grossness of these practices, introduced into France with Freemasonry, is too nearly allied to the taste of the English nation not to be attributed to their invention."

The urbane Frenchman is right: Freemasonry legitimately belongs to the taverns of London, and the songs of the books of constitutions conclude with a toast, as certainly as the fables of Æsop conclude with a moral.

"The world is all in darkness,
"About us they conjecture;
"But little think, a song and drink
"Succeeds the Mason's lecture.

"*Chorus.* Fill to him, to the brim,
"Let it round the table roll,
"The divine tells you wine
Cheers the body and the soul."

"Then Landlord, bring a hogshead,
"And in a corner place it;
"Till it rebound, with hollow sound,
"Each Mason here will face it.

"*Chorus.* Fill to him, &c.

Toast: "To the memory of him who first planted the vine."

Books of Constitutions of Massachusetts, of New York, of Pennsylvania, and of Maryland each and all contain this song and toast, and this is far from being the most indecent song recorded in these several Books of Constitutions of the Most Worshipful Grand Lodges of those several States. But this so outrages common decency that it will be doubted by men who can never speak of Anti-masonry without blessing Solomon Southwick, and to make their way to truth short, and their self-conviction easy, we quote for their satisfaction the page of the works sanctioned by the Most Worshipfuls aforesaid, which contains the quoted toast and verses. Ahiman Rezon, of the Grand Lodge of New York, page 144. Ahiman Rezon, of the Grand Lodge of Pennsylvania, p. 127. Ahiman Rezon, of the Grand Lodge of Maryland, p. 243. In the Book of Constitutions of Massachusetts we do not mark the page; it will be no more than a light division of the labor for the doubter to perform that task for himself. If faithful, he will find, and leaving him with this encouragement to search for it, we turn back to Mons. Laurens.

"The nature of the customs connected with Freemasonry, its peculiar name, the most of the words that express the matters which make up its exterior form, *se lient parfaitement au gout*, are precisely conformed to the taste and peculiar genius of the English, and prove that in England it began to have being as a society." (P. 214)

After further argument from the geographical position, free institutions, and melancholy temperament of the English, Mons Laurens adds: "All these observations incline us to believe that it is from England Freemasonry comes to us as it exists now; that is to say, dressed in this whimsical fashion which almost entirely disguises it and scarcely permits us to discover in it the precious allegory of the Egyptian philosophy." (P. 215.) The reader of Morgan's Illustrations of Masonry will agree with the judicious critic that it is indeed most difficult in that jargon to find anything precious; but the allegory of Egypt's philosophy, an owl's eye may see in the baseness of the imposture only. The philosophy which could worship an ox, which could suffer tamely the assault of an invading army, because it marched behind an army of cats and dogs, the gods of Egypt; that philosophy may be seen not dimly in the impious delusions of Freemasonry. It may be doubted whether Egypt in its glory gave birth to any absurdity surpassing the tale of Hiram Abiff, whether Egypt in any age has produced any folly of the brain more utterly unworthy of common sense than the boasted mystery of Freemasonry is unworthy of the light and learning of the nineteenth century, unworthy of the refinement and independence, the religion and good sense of France, England and America.

Let all bitterness and wrath and anger and clamor, and evil speaking be put away from you with all malace. And be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Christian Cynosure.

Chicago, Thursday, October 15, 1874.

THE FAST DAY NOVEMBER EIGHTH.

The Sabbath-school lesson for last Sabbath brought distinctly before the minds of thousands of earnest Christians, Christ's memorable words: "This kind can come forth by nothing but by prayer and fasting."

At the Chicago noon prayer-meeting, on Saturday, Rev. Mr. Kittredge, the leader, insisted that Christ's disciples are now as of old to cast out devils from men; and particularly the saloon and liquor men of Chicago.

This is doubtless correct. And when such men as Mr. Kittredge see clearly that the secret orders of this country are outright paganism so demon worship, as all gentile worship is; when they see that the lodge is as much mightier than the saloon, as soul intoxication is more terrible than the intoxication of the body; when they see that the strange oaths, strange worships, and strange gods of these dark and Christ-excluding orders prove them to be worse even than the monkish orders which obliterated Christianity and made the darkness of the dark ages,—will not these brethren join us on the 8th of November fast day, for the "casting out of devils," and the pulling down of these strongest of the strongholds of Satan?

There was some hesitation about putting this fast on the Sabbath. And perhaps it was not the wisest thing. But though the original conception of the Christian Sabbath was that of a joyous day "where the disciples came together to break bread," it seems fitting in this time of abominations over-spreading the church of Christ, that we should hang one Sabbath in sack-cloth; and turn our feasting for one day into mourning over fallen doctrine, decayed morals, loathsome scandals, religious claptraps, Christless, broad-gauge sentimentalism, which is usurping the place of religion with the popular mind.

Will not many earnest Christians, who have not yet seen that the secret Christ-omitting orders are the mothers and shelters of all these abominations, join us in this day of prayer and fasting for the casting out of Satan and the restoring of God's favor to our land?

Every great reform on this earth which has resulted in bringing men into nearer relations to God, has been or attended with fasting. Moses, Elijah and Christ fasted long and prayed earnestly and much, and these fastings gave the world the Law, Prophets, and the Gospel of Christ. Let us follow their footsteps to the Mount.

THE STATE MEETING OF ILLINOIS.

A consultation was held in the rooms of the Young Men's Christian Association on Saturday last, whose proceedings are given in this number.

Will all readers of the *Cynosure* who can make it convenient to be in Chicago in one fortnight from last Saturday, attend our adjourned consultation meeting at the same place? Meantime let every possible effort be made to have a large consultation meeting of those who are willing to deny themselves for the redemption of Chicago and State of Illinois from the rule of the secret foe of freedom, of Christianity, and of God.

Mr. Pettengill, of Peoria, President of the State Association, has promised to attend. Prof. C. A. Blanchard, whom all love to hear, has promised an address; and Mr. Deitrich, of Normal, the other principal officer of the State Association, though hurt by a run-away team, will, of course, be present if he can.

The State Association is invited to Chicago. Let the meeting be worthy of the cause, city and State. Come to the Concultation meeting. Watch for the notice of it.

The Lost Grand Master.—If any believe that public opinion is not easily modified by lodge influence, or that this influence is dormant among steady-going Englishmen, the London correspondence of the *Evening Journal* may undeceive them. The previous notice of Lord Ripon's defection from the order of Freemasons, and the reason given, is confirmed. The resignation of his position was "enforced" in this sense: the rule of the Catholic church against Masonry is of long standing. The Marquis was necessarily well acquainted with it, and he simply took his choice of the two. He seems not to have wholly avoided Masonic obloquy, as the following shows: "If the Marquis of Ripon has not fortified himself by an inexhaustible supply of moral courage, or something else, he must wince under the comments that have been lavishly bestowed upon him by the press since his recent conversion. It is astonishing how readily it is discovered that the man whose intellectual ability had never before been questioned is really one of very small mental calibre. As one of the most distinguished among the English nobility, as an eminent member of the popular government, and as a well-known and influential member of society, heretofore, the papers have been loud in his praise. Suddenly, because he has, and, we are bound to believe, from conscientious motives, seen fit to change his religious faith, he becomes, in the estimation of even his former panegyrists, one of the weakest-minded and most ridiculous of mortals.

I think the secret of this is readily discernible. If he had simply changed his religion, he would have probably been let off easily, and with no other preceptible punishment than the loss of all chance of any future position. People would have thought him weak-minded and foolish, and he would simply have been classed among other English perverts. He would have dropped out of political and social life, and there an end of him. But it was his enforced resignation of the Masonic Grand Mastership that roused the indignation of the public, because it is well-known that he did this in obedience to a direct command from the Papal authorities, and it is sensibly argued that he and all other Roman Catholics in England would not hesitate to obey a similar dictation in political matters."

THE SUBLIMITY OF SHAME.

Masonry is mistress of low farce. The lodge is a stage and the Masons only players. From the letter of application with its fee to the last grand manipulation of the great grand Mogul of the 33d degree the whole system is the broadest, lowest attempt to solemnize the ridiculous. But upon occasion it is transformed to real and horrible tragedy. We only wish to introduce an amusing specimen of Masonic palaver on the necssary solemnity of taking off a man's clothes, or arraying the candidate in regulation costume. The subject is sufficiently disgusting without the attempt to clothe it with respectable raiment; but the Michigan *Freemason* finds the solemnity of the initiation rudely, jarred if not quite destroyed by lodge "brethren" who cannot restrain their propension to make game of a man who is wiiling to debase himself before his fellows. The man who can submit to the disgraceful preparation for the first degrees and still hold up his head in public, is stunned by the blow on his moral rectitude; but when he openly advocates such shame, drawing on outsiders with fair speeches, it is doubtful if he has any moral rectitude left. Such deception is scarcely concealed in the following article. It furnishes also a remarkable but unintentional proof of the revelations of the lodge:

CHAFFING THE CANDIDATE.

An intelligent man, of earnest and noble character, and of refined and cultivated taste, but recently made a Mason, was asked "what he thought of the ceremonies through which he had passed?" After some hesitation, he replied, with indignant feeling, "The vulgarity of my preparation destroyed the impressiveness and sublimity of the ceremony."

It is to be feared that the preparation room is made, quite too often, the scene of buffoonery and thoughtless chaffing of the candidate, which can have no other effect than that of disgusting, if not of offending, a sensible and self-respecting man. And when this occurs at the very threshold of his Masonic experience, its effect on his Masonic life cannot but be deleterious. All know the strength and durability of first impressions, especially when approaching new and important transactions. What sensible and thoughtful young man or woman can avoid painful thoughts and forebodings, as they meet to proceed to the marriage altar, if either betray, by frivolous speech or conduct, an utter failure to comprehend the serious—nay even solemn—nature of the ceremony in which they are about to engage? What earnest, honest man, about to join a church, would fail to be shocked or to question the reality of religion, if during his preliminary intercourse with the officials of the church, their manner and conduct should be marked by levity and an utter want of seriousness and solemnity?

And just so it will be when a man, whose heart contains the material that makes the true Mason, is treated in the preparation room with disrespect, disgusting familiarity—not to speak of vulgarity.

"Immodest words admit of no defense;
For want of decency is want of sense."

We speak strongly because we feel strongly, and wish to demonstrate the necessity of checking at once an idle custom that (as we hear) is becoming quite too prevalent in some of our lodges—the custom of congregating (besides the proper officials) certain fun-loving brethren around the candidate while he is being prepared for taking the degrees, for the purpose of chaffing him on the experiences he is likely to encounter. It is an offence against good manners as well as good Masonry; and we shall soon see (in the neighborhood where such things are tolerated) that men of sense and men of character, men of self-respect and men of influence— the very men that make good Masons—will rarely manifest love or respect for Masonry.

Coming to our doors entertaining a high regard for the institution, if they are met by frivolity and find themselves, while complying with our requirements, made the butt of ridicule and the subjects of rude, if not vulgar, mirth, their hopeful enthusiasm is chilled by conduct which, it is true, may be but the product of thoughtlessness, but which, (whether thoughtless or designed) is clearly incongruous with the feelings and purposes with which the candidate comes to us. It needs no argument to prove that this is a poor preparation to receive and appreciate the beautiful lessons of the first degree or the sublime teachings of the third.

We seriously and earnestly appeal to all Masons, and especially to all masters of lodges, to frown upon and arrest such practices wherever they prevail. Except the proper officials, no brother should be permitted to witness the preparation of the candidate. He should be politely and quietly informed of what is required, and every look and act, of those who superintend the preparation, should indicate that they feel it to be a serious business. If the candidate's self-respect be not alarmed or offended and his enthusiasm be not chilled by the rude or unseemly manner or language of those having him in charge—in short, if "everything be done decently and in order," he is then indeed prepared to understand our impressive ritual and to appreciate its force and beauty. That impression, once made, can never be lost, however unfortunate his subsequent experience of Masonry may prove to be; and that impression alone may make or mar his whole Masonic life.—*Michigan Freemason.*

NOTES.

—The Rock River Conference of the Methodist Episcopal church held its annual conference at Sterling, Ill., last week. The case of Rev. N. D. Fanning, pastor of the Independent Anti-masonic church in Marengo was brought up and drew out quite an animated discussion. Bro. Fanning left the pastorate of the Woodstock M. E. church to take charge of the Marengo organization. It was finally announced by the bishop that Mr. Fanning had voluntarily withdrawn from the Methodist church he could no longer be regarded as a minister of that body, and so the case was dropped. It will be a means of grace to the Conference to have such a case to discuss every year.

—Rev. A. Crooks, the beloved agent of the Wesleyan publishing interests, and editor of the *Wesleyan*, is again very sick. For two years his tour among the conferences has been attended with severe illness. He is now in Iowa among friends who, while they will use all means for his recovery, are anxious lest that condition be long delayed. The *Wesleyan* says and we join the request: "Before we heard of his sickness in Syracuse, prayers were noticably in unusual numbers, being offered for him. And now they are multiplied. Let prayers and supplications go up to God unitedly everywhere, that he may spare to us and the world still longer, the valuable services, example and precious associations of our dear brother Crooks."

—Last month a body of men with strange freaks in their heads met in Indianapolis. Part of their business was the election of certain officers which are thus recorded: Great Incohonee, G. W. Lindsay, of Maryland; Great Senior Sagamore, Morris Gorham, of Pennsylvania; Junior Sagamore, J. P. H. Wentworth, of California; Great Chief Recorder, Judge Morris, of Delaware; Keeper of Wampum, James Pyle, of Delaware. But for all this outlandish stuff the papers did not look upon them as escaped lunatics. Why? Because they were a secret order.

—The Gentry county, Missouri, politicians have nominated Freemasons for nearly every county office. This was too much of the lodge for the respectable citizens, and a people's mass convention was called last week to make efforts for more reliable officials next year.

—The Washington *Chronicle* says: "If it will do the Dakota emigrant any good to know that the literal meaning of the Indian word of the Teritory is 'the cut throats' he is welcome to the information. In the sign-language they indicate it themselves by drawing the hand across the throat." Masonry should flourish in that Teritory, and lodges may hopefully send colonies to so propitious a country.

—In the late meeting of the Good Templar Grand Lodge in Wisconsin a considerable discussion arose over a proposition to amend the ritual so as to omit from it the questions asked a candidate regarding belief in Almighty God. So long as a religious formula is retained for the worship of an indiscriminate gathering of religious and irreligious persons, the question of candidate's views is secondary. The rituals of all the secret orders are made as much for one as the other class; they have no regard for the act of faith or the manner of approach to God which he has commanded. Such worship is not therefore paid to him but to devils.

—The Freemasons are undertaking the relic business, after the manner of Rome. The papers say that the Masonic lodge at Edenton, N. C., claims to possess the chair which George Washington occupied when he was Worshipful Master. But as Washington never accepted the position of "Worshipful Master," the particular value of such furniture doth not appear.

—Not long since a Catholic and Freemason, named Hickey, died in Terre Haute, Ind. Before death he sent for his priest to give absolution. The father came, but first asked Hickey to renounce the lodge. He declined, and the priest withheld the last rites of his chuch and would not allow the burial in charge of the Masons to be manœuvered in the Catholic cemetery. When will Protestant pastors act conscientiously as did this priest on the order of his bishop?

—The *Anti-Masonic Christian Herald* says that Mr. George McGonigle, a member of the Sixth U. P. Church, Cincinnati, was tried before a session of that church lately, charged with belonging to a secret society known as the Freemasons. Mr. McGonigle was found guilty, and suspended from church membership for an indefinite period. The report that some thirty or forty more Freemasons belong to this church seems improbable, if such action could be taken.

—Intimate acquaintance with the follies and superstitions of secrecy has a peculiar effect sometimes on the religious emotions. Max Wasch, of New York Lodge, No. 1, order of B'nai B'rith, is an antiquarian of his fraternity. He is so well versed in the laws of the order that he has won for himself the sobriquet of a "walking constitution." It is said of him that for one whole year, instead of his morning prayers, he repeated the constitution and by-laws. But prayers of any kind, or no prayers at all, make no difference with the presiding divinity of the lodge.

—News from New Orleans is far from representing a peaceful community although United States bayonets and gunboats enforce quiet. But the White Leagues are busy and their desperate secret plottings may yet bloom in blood. A dispatch says:

"The surrender of the Penn faction did not by any means end the game of the White League in New Orleans. On the night of September 30th, a secret organization known as 'The Hive,' which may be discribed as an association of the *creme de la creme* of the White League, held a meeting, adopted a platform, and nominated a mayor and other municipal officers. Among the various principles declared at the meeting was the following, which is the first plank in the 'Hive' platform: 'Repudiation of the whole of the so-called debt of the State of Louisiana and refusal to vote for any tax to pay the principle or interest of the same."

—The prohibition candidate for Govornor of New York is Myron H. Clark, Canadaigua. The Anti-masons of the State wanted to know his secret society standing, and the *Wesleyan* secured the following reply to a letter sent to that place with the inquiry:

"I called on ex.-Govornor Clark to-day, and read to him your letter of inquiry in regard to his being a Mason; his answer was that he never was a Mason, and that the first vote that he ever cast was an Anti-masonic vote, after the abduction of Morgan. He also said that some time since he saw that there was nothing being done in the temperance cause, and he was induced to join the Sons of Temperance, but that he thought them to be of little importance, and that he had paid very little attention to them of late, and was opposed to the principles of secret societies. I have been personally acquainted with Govornor Clark for more than thirty years, and have no doubt that he may be relied on in all these reforms."

—A correspondent, a young man in love, applied lately to the editor of the *Fireside Companion* for advice on a question vital to his happiness. The object of his affections would consent to marriage only when he would promise never to join a secret society. This he hesitated to make, and in his trouble sought soothing council, and got the following:

"We think it worth answering, and especially because it involves a most important question, as bearing upon the happiness of women, the security of men's characters, and the prosperity of home life. We commend the position of this young lady, and could wish that all her sisters would follow her example. Secret societies have done infinitely more harm than good, and in such a country as ours, there is not a shadow of excuse for them, as a rule. Clubs, secret associations, etc., women, alas! too well know, are the rivals of their love, and too often destroy all the happiness of home, alienating the husband entirely away from his own wife and family. If you cannot choose between her and such societies, it shows you do not love her as you ought, and that you are unworthy of her love. Our advice is that you make the promise, and stand by it like a man."

Call for the Illinois State Convention.

There will be a Convention of the Illinois State Association of Christians opposed to Secret Societies, held in Chicago, commencing November 18th, and continuing through the following day and evening.

The following are among the topics to be considered:

The principles which underlie the Anti-masonic reform.

What position should Evangelical Christianity sustain towards Freemasonry and kindred soceities.

Are Masonic oaths binding?

Is it the duty of Masons who recognize that Freemasonry is anti-Christian and anti-republican, to renounce the order?

The Grange, its relation to American principles, Freemasonry and politics.

An address showing how a man is made a Mason.

Pres. S. B. Allen, Rev. N. D. Fanning, Elder P. Hurless, and Professor C. A. Blanchard, have promised to address the meeting. Presidents J. Blanchard, and J. B. Walker, Rev. L. A. Hart, Rev. H. H. Hinman, Rev. L. Taylor, and other gentlemen are expected to participate in the discussions.

Honest men and women from every county in the State are cordially invited to attend; or, if this is impracticable, to unite in sending a delegate to represent them.

C. A. Blanchard, *Sec'y*
Illinois State Association.

We hope that every loyal man and woman who reads or hears of the above announcement of the Convention of the Illinois State Association November 18th and 19th will take measures to be present at the Convention or to be represented there. We hope at least two-thirds of the counties of the State will be represented there.

The roll will be made out by counties. Will your's be represented? We think Chicago will entertain all who come who have not friends in the city with whom they wish to stop.

Please write if you expect to be present and have no place engaged at which to stay during the Convention and arrangements will be made for your entertainment before hand.

Arrangements for the Illinois State Convention.

Our readers will recollect the notice published last week calling for a meeting of National Executive Committee and of all friends of the reform in this city on Saturday last. In accordance with that notice there was a respectable gathering in the prayer-meeting room of the Young Men's Christian Asscciation. President Blanchard called the meeting to order and requested Rev. M. L. Vorheis and Isaac Preston to lead in prayer. Rev. J. W. Bain, of the Memorial United Presbyterian church, wished to explain that from misunderstanding the time of the meeting he had made appointments which would prevent his remaining long in the meeting. He was in full sympathy with the work and would indorse what might be done.

Pres. Blanchard remarked on the nature of the present meeting and gave an outline history of the reform in its organized capacity, and especially what had been done in Chicago. At his request correspondence from different parts of the State was read advising in regard to a State Convention. The meeting was called to advise, and if best, extend an invitation to the State Association to meet in Chicago.

Mr. Isaac Preston, of Lockport, was chosen to preside and H. L. Kellogg, secretary.

E. A. Cook moved that the State Association be invited to meet in Chicago. This resolution was fully discussed by Rev. A. Wait, Thomas Hodge, W. W. Clark, Philo Charpenter, W. I. Phillips, Rev. J. G. Terrill, Prof. Lumry, Isaac Preston, Pres. Blanchard, and Mrs. M. E. Cook, and was adopted. The time for holding the meeting was fixed for the 18th and 19th of November next. Messrs. Carpenter, Cook, Hagerty, Kellogg and Bundy were chosen as committee of arrangements.

The thanks of the meeting were voted to the Young Men's Christian Association for the use of their rooms, and it was voted to meet again in two weeks for further consultation, in the same place if the room can be secured.

A request for those present to say how many delegates they would endeavor to entertain during the Convention was responded to by a promise of places for fifty-six.

After prayer by Rev. J. G. Terrill the meeting adjourned.

Offord's Pulpit of the Day is a monthly publications of popular sermons. The September number contains three discourses on "Things we never get over," "Sin and Salvation," and "The Nazarite." Offord Pub. Co., New York.

The Sanitarian presents the usual valuable table of contents. A. S. Bell, publisher, New York.

The Galaxy.—The October number is valuable for articles on President MacMahon, of France, on the Commune and the usual Scientific Miscellany. The remainder of the magazine is filled with stories and articles of little popular interest. Sheldon and Co., New York.

The Home Circle.

Autumn Leaves.

Undimmed upon the meadows yet
The summer greenness lies,
And sunny splendors of the noon
Fill all the glowing skies.

Along the dusty wayside bloom
The aster's cloudy stars,
And hosts of plumy golden-rod
Nod through the orchard-bars.

The brook creeps on its silent way
Through beds of fragrant mint,
And ferny dells and hallows keep
Their tender emerald tint.

Yet, morn or eve, no song of bird
Across the stillness floats,
Only the whisper of the wind,
And cricket's mournful notes.

Come down the wood-paths, where the sun
Breaks through the arching trees,
And see what robes of glory wave
Like banners in the breeze.

The clustering maples on the hill
In kingly garments shine,
The rosy hues of morning mixed
With sunset's golden wine.

Gather them up, from field and wood,
Each gleaming, jewelled spray;
Ripe with the ripening of the year,
That steals in light away.

Little Corporal.

Why Do You Use Tobacco?

BY REV. C. G. FINNEY.

The practice of using tobacco is very general even among professing Christians. Have they any good reason for it?

Now, my brother, my sister, if you are in the habit of using tobacco in any way, will you consider yourself as personally addressed by me upon this subject? Please to consider what I now write as written expressly to and for you.

Why do you use tobacco?

In my last letter I showed that everything is sin in a moral agent, whether he considers it as such or not, for which he has not in his mind a good, that is, a benevolent reason; unless in his honest view it is demanded by the great law of love to God and man.

My brother, what reason may I suppose you to have for this practice? In many instances when I have spoken to professed Christians and others on the subject of their using tobacco they have promptly replied, I do not consider it sinful. Now, the question is not whether you so consider it, but whether it is sinful in fact. Sin is self-indulgence, and that too whether the sinfulness of self-indulgence is considered or not. Suppose I ask you in reply, do you consider the use of tobacco a solemn duty you owe to God and your neighbor? You are a moral agent; whatever you do intelligently must have some moral character. It must be either sinful or holy. It must be done for God, or for the gratification of self. Do you consider it as a duty you owe to God and your neighbor, and do you do it for the sake of promoting the honor of God and the good of the world? Do you think that God would be displeased with you if you should neglect it? If you do not do it as a work of love to God and your neighbor; if you do not act from a regard to the highest good of being in such sense as to have the solemn conviction upon your mind that it would be sin and displeasing to God for you to neglect it, you sin in using it. Remember this, my brother! You can not but be aware that tobacco is one of the most virulent and destructive poisons that exist in the whole vegetable kingdom. Do you think it a solemn duty to take poison habitually?

Do you think it your duty to promote by your own example the practice of using tobacco? If you are a Christian you not only ought, but you actually do live for the good of the world. Now do you think the use of tobacco to be so important to the rising generation as to feel called upon to use all the influence you possess to extend and perpetuate its use and to render its use universal among men?

Do you desire to live and to die and go down to the grave with the reflection that you have exerted the highest influence in your power to entail this practice upon all future generations? Do you think that future generations will rise up and call you blessed should they read on your tombstone, "Here lies a man who lived and died in the use of tobacco, and did what he could to entail its use upon all future generations?" Will they say of you, "Blessed man, how much the world is indebted to him for his self-denying labor of love in doing so much by his self-denying use of tobaccoo to entail this most blessed and indispensable practice upon all generations?"—*The Wayside.*

Rev. John Eliot and the Indians. 1631.

Sacred associations! I am in the midst of the scenes in the life of the Apostle to the Indians. Just below me, at Nonantum, now Newton, Mass., is the grand old oak, under which he used to preach to the red man. A mile south, at Natick, is his granite monument, with the open Bible on one side and his name opposite; also, by the roadside, is a plain stone marking the grave of Takawambait, his interpreter.

At my feet lies lake Wabau, named for his first convert, who was awakened by his first sermon, and continued an earnest Christian to the end—the lake upon whose shore Mr. Durant is now erecting a magnificent building for the education of women.

Fifteen years Rev. Mr. Eliot studied, often traveling among the Indians, sleeping in their wigwams, and partaking of their cracked hominy, to learn their language—a language containing many words of twenty or more syllables, reaching across an ordinary page.

Having become master of the language, he reduced it to writing, and employed the first type and press used in America to print it, aided by the Scotch Society for the Propogation of the Gospel.

The language has long since ceased to be used, by the dying out of the tribe; but the Bible remains, a monument of Mr. Eliot's unconquerable energy and perseverance.

He arrived in Boston in 1631, eleven years after the May-Flower, and continued his labors to a good old age, gathering a church of some fifty children of the forest, many of whom gave striking proof of the Gospel's saving power.

The wars of King Philip scattered the Christian settlement and suspended his labors; but after Philip's death he gathered them again, and taught them while he lived; but he died in 1790, and they dwindled and passed away, till only a single individual remains, with scarce a trace of Indian blood in her fair face. She recently united with the Eliot church in South Natick. It is sad to look upon these memorials of extinct tribes and churches, and the query arises, "Shall the present dominant race, in like manner provoke God to leave them to perish?" It will not be by solid walls, or lofty battlements, or consummate arts and industries, but by the fear of God, and the devout acknowledgment of his preserving care, that they shall be perpetual.—*American Messenger.*

Keeping up Appearances.

Extravagance is the rock on which society is going to pieces. Let us face the danger before it is too late to aver it. Single people shrink from marriage bacause they see married people are living in a perpetual whirl of bills and competition and social hypocrisy. An air of common deception hangs around all our houses. We are afraid to be poor. On one thousand a year, how shall we keep up the appearance of three thousand? That is the standing social problem. In such a case, luxury in the parlor necessitates meanness somewhere else. Our lace curtains tell dreadful lies. Let us have a reform and come down to a specie basis. The well-to-do people ornament their houses with mortgages. The poor run bills. High pressure marks all life from the cottage to the mansion, and in three directions it is ruinous.

It is financial ruin.

Any man who puts a dollar into appearances is on the way to sink a fortune in the same miry slough. Living costs about twice what it ought, fully twice in America what it does in Europe. There is no reason for it. This is a land of grain and fruits, and abundant work. The man who spends two thousand a year could live on one thousand and be happier. Perhaps not indeed by himself. The social level needs to sink from extravagance to thrifty economy. If this is the way out of national trouble, it is doubly the way out of family worries. Be brave enough to decline appearances. Be honest straight through your domestic arrangements, though the two-story must yield to the cottage, and the pudding to cornmeal.

It is mental ruin.

The money that is spent on horses and dress and table unnecessaries would fill all our homes with books. The expensive furniture would be well replaced by pictures, to be a constant refining and enlightening influence. The money it costs many a family of moderate means to keep up four weeks of appearances at the sea shore, would fill their house with treasures of knowledge and art. Instead of that the glorious month at Long Branch is followed by eleven months of scrimping in the kitchen and general meanness all around.

It is moral ruin.

People cannot systematically deceive without moral penalty even though the lies are velvet and silken. The penalty comes in the loss of self-respect. The man who mortgages his property to keep up the family style thereby mortages his name to the devil. Instead of studying moral philosophy to find the causes of general social disorder—loosening of home bonds and lowering of purity—let us come down to an honest way of living. Let us make our carpets and our table and our clothes tell the truth, and then perhaps our children will. A blight will surely fall on all our social life unless we recover ourselves from that great American vice—truckling—and live honestly before men. The seeds of hypocrisy are in the heart of every child that goes out from a household whose life is a sham. In vain we preach honesty and sincerity from the pulpit, so long as the life from the pulpit wood to the home-management is all a pretense. Society, you must come down and dare to appear what you are.—*Interior.*

Want of True Wisdom.

A man may know all about the rocks, and his heart remain as hard as granite and adamant; he may know all about the winds, their courses and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate be the meteor's, that blazes for a little while, and is then lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God; his soul may resemble its troubled waters which, lashed by storms and ruffled by every breath of wind, can not rest, but throws up mire and dirt; he may know how to rule the spirits of the elements and not know how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short, that man's genius has discovered, or his skill invented, but if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you when they are fixed in their sockets, glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question, What shall it profit a man if he shall gain the whole world—all its learning, its wealth, its pleasures, and honors—and lose his ownsoul?—*Dr. Giuther.*

FUTURE GLORY OF THE CHURCH.—Now there shall be oneness of judgment and understanding in the hearts of all saints; they shall be no more two, but one in the Lord's hand. Alas, the saints are yet but as an army routed, and are apt, sometimes through fear and sometimes through forgetfulness, to mistake the word of their Captain-general, the Son of God; and are also, too, too prone to shoot and kill their right hand man. But at that day

all such doing shall be laid aside, for the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea; which knowledge shall then strike through the heart and liver of all swerving and unsouud opinions in Christ's matters; then shall every one of the Christians call upon the name of the Lord, and that with one pure lip, or language, to serve him with one consent.—*Bunyan.*

About Reading.

Thomas Carlyle gives the following good advice, about reading for self-improvement, in a letter to a friend:

It would give me true satisfaction, could any advice of mine contribute to forward you in your honorable course of self-improvement; but a long experience has taught me that advice can profit but little; that there is a good reason why "advice is so seldom followed"—this reason, namely, that it is so seldom, and can almost never be, rightly given. No man knows the state of another; it is always to some more or less imaginary man that the wisest and most honest adviser is speaking.

As to the books which you, whom I know so little of, should read, there is hardly anything definite that can be said. For one thing, you may be strenuously advised to keep reading. Any good book, any book that is wiser than yourself, will teach you something—a great many things, indirectly and directly, if your mind be opened to learn. The old counsel of Johnson's is also good and universally applicable: Read the book you do honestly feel a wish and curiosity to read. The very wish and curiosity indicates that you then and there are the person likely to get good of it. "Our wishes are presentments of our capabilities;" that is a noble saying, of deep encouragement to all true men; applicable to our wishes and efforts in regard to reading, as to other things. Among all the objects that look wonderful or beautiful to you, follow with fresh hope the one that looks wonderfulest, beautifulest. You will gradually by various trials (which trials see that you make honest, manful ones, not silly, short, fitful ones) discover what is for you the wonderfulest, beautifulest; what is your true element and province, and be able to abide by that. True Desire, the monition of Nature, is much to be attended to. But here also you are to discriminate carefully between true desire and false. The medical men tell us we should eat what we truly have an appetite for; but what we only falsely have an appetite for, we should resolutely avoid. It is very true. And flimsy, "desultory" readers, who fly from foolish book to foolish book, and get good of none, and mischief of all—are not these as foolish, unhealthy eaters, who mistake their superficial, false desire after spiceries and confectionaries for the real appetite, of which even they are not destitute, though it lies far deeper, far quieter, after solid nutritive food. With these illustrations I will recommend Johnson's advice to you.

Another thing, and only one other, I will say. All books are properly the record of the history of past men. What thoughts past men had in them; what actions past men did; the summary of all books whatsoever lies there. It is on this ground that the class of books specifically named History can be safely recommended as the basis of all study of books; the preliminary to all right and full understanding of anything we can expect to find in books. Past History, and especially the past history of one's own native country—everybody may be advised to begin with that. Let him study that faithfully, innumerable inquiries, with due indications, will branch out from it; he has a broad beaten highway from which all the country is more or less visible—there traveling, let him choose where he will dwell.

Neither let mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be got by finding that we were wrong. Let a man try faithfully, manfully to be right; he will grow daily more and more right. It is at bottom the condition on which all men have to cultivate themselves. Our very walking is an incessant falling; a falling and a catching of ourselves before we come actually to the pavement! It is emblematic of all things a man does.

In conclusion, I will remind you that it is not by books alone, or by books chiefly, that a man becomes in all points a man. Study to do faithfully whatsoever thing in your actual situation, there and now, you find either expressly or tactily laid to your charge—that is your post; stand in it like a true soldier; silently devour the many chagrins of it, as all human situations have many; and be your aim not to quit it without doing all that it, at least, required of you. A man perfects himself by work much more than by reading. They are a growing kind of men that can wisely combine the two things; wisely, valiantly, can do what is laid to their hand in their present sphere, and prepare themselves withal for doing other wider things, if such lie before them.

The ruin of multitudes has begun with desecration of the Sabbath. They were in the sanctuary but a part of the day—then not at all—then read novels and political papers at home—then rode out, or spent the day in some saloon or refectory in company with the unprincipled and dissipated—then drank, gamed and reveled—then leaped over the bounds of honesty, defrauded or stole—and then—but you know the rest. And this is the downward career of thousands—these steady steps by which they descend from virtue, respectability and comfort to corruption, disgrace and degradation. "But for the violation of the Sabbath," confessed the pirate Gibbs, "I might have been a good and happy man."

Discipline is more needed by men than are dignities.

Children's Corner.

A Talk on Punctuation.

Some wise man who had a great deal of trouble with his commas and semicolons and periods, once suggested that it would be a good thing and a saving of time, trouble and temper, to write his letter or manuscript without punctuating it at all, and then, at the close, to put in a quantity of marks of all kinds, and let the reader help himself to them. Another wise idea was to write the letter as before, and then sprinkle over it the required number of marks, letting them stick wherever they happen to fall. Judging from editorial experience we should say that the latter idea is the favorite one exexpt, indeed, when the writer happens to leave out the sprinkling entirely, which is by no means uncommon.

It seems to us that there is no branch of literary education more important than that concerning these little pauses, for all the sense of a paragraph depends upon their right use. And yet there is none more neglected. How many children, do you suppose, from ten to fourteen years old, could take an unpunctuated page and put in all the pauses correctly? How many could write a page of manuscript and do the same? And how many from fourteen on to twenty could perform the same feat, even after they had studied Greek and Latin, and mastered the higher mathematics? They are such little things, compared to words, that most people seem to think they are of small account, and not worth wasting their time upon. But if they were compelled to read and make sense of a few unpunctuated pages in a book, they would change their opinion very soon.

Serious consequenses sometimes follow from the ignorant or careless use of these little marks. Not long ago one of our exchanges told of the loss by the government of $2,000,000 revenue, by a mistake in engrossing the revenue law, putting a comma in the place of a hyphen, thus changing fruit-plants into fruits, plants. Such important errors as that do not often occur, it is true, but that they are liable to sometimes shows how necessary it is that everybody should know when and where to put in the marks. The school books give all required rules upon the subject, but practice is quite as necessary as precept; and one should never write a sentence at any time without giving it the finishing touches of a correct punctuation. And above all things don't imagine that a dash stands for every other mark. We have read manuscripts that were actually punctuated with dashes and nothing else. If a comma was wanted, in went a dash; if a semicolon, it was a dash; if a colon, a dash; if a period, still it was a dash. They did duty for exclamation and interrogation points, for parentheses and brackets and hyphens, and even for quotation marks. They were thrown in at the beginning, middle and end of a sentence. The paper looked as if it had been raining dashes; and is it any wonder that a finishing dash into the waste-basket was added? We shall find that if we treat these bits of marks with proper attention and respect they will help us wonderfully in saying what we have to say on paper.—*Advance.*

Stolen Property.

"I know all about Sadie's birth-day party, for all she tried to keep it such a secret," said Lotta Mills, with a look of triumph.

"How did you find out?" I asked.

"Why you see, Josie and I were reading a story under the elm tree this noon, and Sadie came and sat in the window with Carry Richards, and they talked it all over, and we heard every word. She's going to have—"

"Stop! stop! do you suppose I want to share any stolen property?"

"Stolen property, aunty! Why, we didn't listen—we couldn't help hearing, she talked right out loud."

"That's very true; but she didn't know you were there. So you have no right at all to her secret. A listener is like a pick-pocket who creeps up and steals your secrets slyly; and you are like a person who sees another drop a purse in the street and picks it up. If you took the money and used it when you knew it was not yours, would you be any more honest than if you had taken it right out of a man's pocket?"

"Why, no, aunty; of course I should give it back."

"Or if you could not give it back at once, you would keep it safely till you could. That is just what you should do with secrets when people drop them accidentally, and you pick them up. You have no more business to use them than you have to use money which you got in the same way."

"I believe that is so, aunty; and I won't say a word about that party to any one."—*Child's World.*

Home Encylopedia.—Some one selects an object, any common one whatever, and questions the others. Take, for illustration, the lamp. See what a lot of questions may come out of this. What is the lamp made of? What is brass? What is zinc? Where does it come from? In what shape is it found? What color? Does it melt easily or not? What is it used for besides making brass? So the same series, or a longer, of questions about copper. The base of the lamp has lead run into it to make it heavy, and a whole lot more can be learned about that. Then the chimney and shade are glass, and probably but very few can tell much about so common a thing as that. The wick,—that is of cotton; what part of the plant? Where is it growr, and all about it? Why is the wick made hollow, in a form of a cylinder? Then the oil,—there is quite a story about that. Here is a single article in the room that would keep a lot of bright boys and girls profitably at work a whole evening. Such a looking up of dictionaries and other books before some of the questions could be properly answered! And no doubt some of the older people would find themselves at their "wit's end" to answer all the questions that could be put.

Religious Intelligence.

—The General Conference of the Free Methodist church meets at Albion, N. Y., on the 15th of October.

—It is asserted on good authority that there is not, in all the State of Texas, a single Unitarian or Universalist church edifice or church organization.

—Prof. Swing, whose trial last spring caused such disturbance in Presbyterian circles, has at length sent in a request to withdraw from the Prebsbytery.

—The Rev. Robert Bruce, of the Church Missionary Society, has a school of 150 boys, including six Mohammedans, in Ispahan, Persia, all studying Scripture in the midst of a Mohammedan land.

—The Board of Foreign Missions of the Protestant Episcopal church in the United States report that up to August 10, the receipts of the treasurer were $90,476, a falling off of $17,651 from the income last year for the corresponding period.

—There is in India a large class known as Borderers. They are those who have cut loose from Hinduism, but have not openly become Christians. According to the confession of one of them, they are like the vast multitude of those in Christian lands, "in the valley of indecision."

—Full statistics have been published of the results of the labors of Messrs. Moody and Sankey in Glasgow. Between the beginning of the year and May, services were held in 316 congregations in the city and surrounding country. The number of converts was 3,133, of whom 1,070 were men and boys.

—The Woman's Foreign Missionary Society will send out the following named lady missionaries in October: Miss Mason, as medical missionary to Kiukiang; Miss Trask, as medical missionary, to Foochow, and Miss Schoonmaker, as missionry to Japan. They will sail from San Francisco.

—Bishop Harris, in his address to the British Conference, presented some of the difficulties of missionaries in Germany which will be news to us at home. "In Saxony the preacher is allowed to preach, but only to those who are members. No one must be present who is not. In Wurtemberg they will allow the minister to preach, but they will not allow him to sing and pray. So the members of the church have their singing and prayer, and he awaits outside and listens, and then comes in and preaches to them."

—October 24th and 26th are the days fixed upon this year by the London Union for universal prayer for the Sabbath-schools. This anniversary has been observed in England for several years, and is annually becoming more generally observed throughout Christendom. The topics for intercession include prayer by teachers for God's blessing on their labors; prayer by parents for their children; special prayer-meetings for the Sabbath-school, and appropriate addresses in the churches and schools.

—The mission year of Baptists is indicated by the following figures: Number of American Baptist missionaries, 134; number of native preachers and helpers, 2,000; number of mission Baptist churches, 720; number of mission church members, 55,000; receipts of the Mission Union last year, $261,530.91. Seventeen newly appointed missionaries will sail within two months for the fields in Asia; of these, five are young men, recently graduated, with their wives—three are unmarried young men, and four unmarried young women.

Brother Moody conducted a glorious 'Christian Convention' at Inverness, last week, at which the Highland churches were well represented. He there delivered his pathetic farewell to Scotland, amid bursting tears and sobs from the whole crowded assemblage. The gifted preacher goes—but the holy work and its fruits abide. In Glasgow the Christian fire burns brightly. Every night Ewing Place church is thronged by a thousand souls at a revival meeting. The noon-day prayer-meetings are full. What is true of Glasgow is true of Edinburgh, Dundee, Aberdeen, and every large town which our two countrymen have labored in; the work is as pure as the Gospel, and as solid as the Scotch granite.

—A correspondent of the *Western Rural* writes thus sensibly on national calamities: While drouth and floods, uncommon heat, thunder and lightning, and an army of insects of various kinds, are cutting short the lives and hopes of the American people, please read the following chapters from the precious Bible and see all our troubles explained:—28 Deut. 15; 4 Amos., 6 to 10; 23 Matt. 34 to 39; 4 John, 21 to 24; 22 Rev., 14 to 21. Much more might be quoted, but this is enough to account for all our calamities. Shall we turn to God and serve him, or wait to be chastised seven times for our sins? It looks hard for innocent and guilty to suffer together, but such must be the case in national sins. "Turn ye and live."

—In the late Congregational Council at New Haven, D. B. Coe, Secretary of the Home Missionary Society, read a paper on "Christian Charity between Denominations in the Home Field," after which the Secretary's statement report was presented. The following are some of the more significant figures: The total of churches has increased 204 in three years, 413 have been organized, and 209 have been dropped from the list; net gain in church members, 17,161, or 5,720 per year, as against an average increase for fifteen years of 6,554; additions by profession, 40,452 increase of 1874's benevolent contributions (imperfectly reported) over 1871's, $259,260.24; total contributions for 1873, $1,213,816, of which $856,833.19 came from New England; theological seminaries, 7; professors in 1871, 32; 1874, 25; lecturers in 1871, 11; 1874, 16; students in 1871, 272; 1874, 327; churches in New England, 1,451; in New York, New Jersey and Pennsylvania, 350; in Ohio and to the Mississippi, 858; between the Mississippi and the Rocky Mountains, 552; in Pacific States, 75; in the South, not including Missouri, 54.

—Rev, T. L. Cuyler of New York, has lately written from England of Mr. Moody and his evangelistic work. He says: "He will not return to America until the 'cloud' of divine direction clearly moves thither. He goes to Ireland to-night—preaches in Belfast next Sabbath—and from Ireland expects to move on London in the later autumn. Everything is being made ready for him in that great busy Babylon. If he gets London well on fire, the flame may kindle over all England.

What a joyous three hours we have had to-day in talk and prayer together. Brother Moody is the same simple-hearted, earnest man as when he gathered his first mission class in Chicago; not a bit spoiled by his unexampled popularity. Last week when he preached in the old Presbyterian cathedral of Dornoch, the Duke and Duchess of Sutherland invited him, after service, to their splendid Castle of Dunrobin. Brother Moody dined and lodged at the castle, as the guest of the nobleman who stands nearest to the royal family of any Duke in Great Britain! There are hundreds of our American millionaires who would give a thousand pounds for the honor bestowed on an humble minded evangelist whose life-work to preach 'Jesus only.'

News of the Week.

The City.

The Ladies' Temperance organization of Chicago have elected Miss Willard, late of Evanston Female Seminary, as their president for the coming year. She will devote her time to the advancement of the work, and is well known as an able speaker.——The National Convention of the Catholic Total abstinence societies was held last week. These societies number some 400, with a membership of 60,000. The Pope sent them his blessing.——The political organization known as the Peoples' party, whose headquarters are in Chicago, and which elected the present rulers of the city, held their nominating conventions on Monday of last week. The managers of the party led by A. C. Hessing, were dissatisfied with the nominations, and on Wednesday last held a meeting and sent word to all the legislative candidates that their resiggations would be acceptable, and if any withheld such declaration until Oct. 12th, he would be considered off the ticket anyway. This party is organizing under the name of Opposition party throughout Illinois and Indiana, with the avowed intention to break down and repeal the temperance and Sunday laws.

The Country.

On Monday the 5th, eight Texan steers were landed in New York from an Erie ferry boat at 8 o'clock in the evening. Maddened by starvation and thirst, they became uncontrollable. Eluding their drovers, and frenzied by the whoops and yells of hoodlums and shrieks of terrified men, women and children, they tore up Chamber street, running over women and children. A platoon of officers from the Leonord street police formed a barricade across West Broadway, at Hudson street, and from behind this minature fortress they sent a hail storm of bullets. But the wild animals scaled this and dashed on up the street, creating immense excitment and hooking or goring some unfortunate person at every turn. After running about for some time, with all the police in the west side at their heels, shooting at them, they were all eventually killed. More than twenty persons were injured by these beasts, some of them it is thought fatally.——The new Post-Office in New York is to be opened for business on January 1st, next. With the exception of the Capitol at Washington, this is thought to be the finest public building in the country.——The General Congress of the Episcopal church of the United States opened Tuesday, the 6th, in Calvary Church, New York, Bishop Whipple administered the communion.———The meeting of the American Board of Foreign Missions met last week in Rutland, Vt.——As a result of the Beecher business there are now thirteen suits pending as follows: 1. The suit by Tilton against Beecher for $100,000 damages; 2, 3 and 4. Suits by Tilton against the Brooklyn *Eagle*, New York *World* and *Tribune* for $100,000 each; 5, 6 and 7. The three suits of Henry C. Bowen against a reporter of the last named paper,—the four involving $350,000; 9 and 10. Miss Proctor's suit against Moulton for libel; 12 and 13. The two suits of Beecher against Tilton and Moulton. There are also rumors of Bowen against Demas Barnes.

The South.

Ku-Kluxism has again shown itself near Dennison, Texas. Several Citizens of Montague county were forced to leave their homes by a party of masked men. Warrants have been issued for the arrest of the leader.——A Nashville dispatch gives the substance of a letter from Dyer county, Tenn., which says Adam Shaw, a negro, was stopped on the road near Quincy, a day or two since by Isaac Clevinger and John Price, whites. While one held a pistol to his head the other whipped him unmercifully and without provocation. Both have been arrested. Price gave bonds. Clevinger escaped from his guard, and was fired at, but not hurt. Simlar outrages have been reported from other parts. The State press, however, being generally Democratic, will not give publicity to these outrages, especially where whites are the aggressors.——It is feared that the White Leagues of Louisiana will undertake another revolution before election, but so secret are their operations that little is known of their places.——A dispatch of the 11th says that Gov. Kellogg is still guarded by U. S. troops in the Custom-House at New Orleans, and the White Leagues are defiant and continue their demonstrations nightly. Fifteen thousand negroes are reported to have entered the northern courts of Louisana from adjoining States to register as voters. Many of the colored men of the State have issued an address leaning toward the Conservative party and complaining of Kellogg and his friends.

Foreign.

Advices from the sections of India, where the famine prevailed, state that 600,000 natives are yet supported by the Government relief works. It is expected that the Government expenditures on account of the famine will cease on the 15th inst. These expenditures will be below the estimate. Favorable rains continue.——Returns from eighty departments show that 1,300 members of the French Councils General have been elected, of whom 990 are Republicans, 560 Monarchists, and 130 avowed Bonapartists. New elections will be required in thirty districts, of which twenty are expected to elect Republican candidates. One result, as at present stated, shows a Conservative gain.——Advices from Buenos Ayres state there is the greatest excitment among all classes in consequence of an insurrection in the Argentine Republic. Many persons are flying from the city. Every departing steamer carries away numerous families. All merchant steamers leaving the town are escorted to sea by the war ships of their respective governments, as they fear molestation by the insurgent fleet.——The arrest of Count Van Arnim by the German government is creating considerable excitment. He has in his possession valuable documents which have some relation to French negotiations which the Government claims as its property. He has been imprisoned and his residence thoroughly but vainly searched, also that of his son. The Count has been promised his release on returning the letters sent to him by Bismarck which he (Von Arnim) was Ambassador of Paris. Meanwhile the Count has refused to accept bail. It is learned that the arrest of Count Von Armin was affected without the knowledge or sanction of the Emperor, he, however, approves the arrest.——The Catholic Vicar of Posen, Germany, having disobeyed an order to leave the Province within twelve hours, has been forcibly ejected. The Tribunal at Treves has decided to release Bishop Eberhard, and remit his fine. It is uncertain whether the Bishop will be discharged, or the public prosecutor will appeal to a higher court.——News comes from Bayonne and Santander, of a report that Don Carlos has been seriously wounded in the stomach by a ball fired by the Carlist mutineers at Durango. Dispatches from the North of Spain contain rumors of a disruption of Carlist leaders. The causes of disagreement are not stated. Several leaders, it is said, now oppose the further prosecution of the campaign, and General Dorregaray has proposed that all submit to the Madrid Government under conditions granting them amnesty.

Home and Health Hints.

The Nose.

This prominent organ, although a leading feature, yet few of us care to be led by, except in the direction of a good dinner. This need not prevent us from pursuing it as a subject, showing wherein the importance of the organ is not duly estimated.

As a feature of the face it, more than any other, changes its character, although not so capable of expression as the eyes and mouth. Its ideal beauty varies with different races. The Africans of Sierra Leone prize the flat nose, and the Egyptian dotes on the veritable, pure, and unadulterated pug. The Tartar races, having very small noses, consider them the very highest type of beauty. The most beautiful woman in all Tartary was considered so because she had only two holes where the nose ought to have been. There seems to be no universal standard of nasal beauty. The Romans adored the aquiline, the Greek the straight line—the latter, coming nearest our idea of the beautiful, is accepted as the standard in this latitude.

But there are other use for the nose beyond its element of beauty or the reverse. The sense of smell is popularly supposed to be the only service it is called upon to perform, at least we should judge so from the number of open mouths which we meet long the streets. One of the main objects of the nostrils is for respiratory purposes. There is very little doubt that air passing through the nostrils is refined, purified and eliminated of all injurious gases, infection and dust, before being permitted access to the lungs. It is very easy to see how habitual respiration through the mouth is not only unnatural, but productive of disease. More especially at night we should accustom ourselves to sleep with our mouths closed. All the energies of the system are then at rest, and its power of resistance at the lowest ebb. If the mouth be open, the enemy is allowed to enter, and we may be sure he fastens upon the most delicate part of our organization.

In a recent lecture by Prof. Tyndall he demonstrates fully the danger of sleeping with the mouth open, a practice unknown to the lower animals. He says: "If I were to endeavor to bequeath the most important motto which human language can convey, it should be these words:

SHUT——YOUR——MOUTH.

"In the transactions of life this might have its beneficial results, as the most friendly cautionary advice, or be received as the grossest of insults; but where I would print and engrave it—in every nursery and on every bed post in the universe—its meaning would not be mistaken, and if obeyed, its importance would soon be realized."—*Exchange.*

There is only one safe way in attempting to rescue a person from drowning, and that is to approach him from behind, grasping each arm firmly just above the elbows, buoying him up and carefully keeping him before you. This may be done by any good swimmer who keeps his presence of mind, even where the water is very deep. Let swimmers while bathing practice this method, if only for the amusement it affords, and they will soon become experts.

Long vs. Short Lamp Wicks.

A correspondent of the *Scientific American* says:

"Allow me to give your numerous readers the benefit of my experience with long wicks. I cram all the wick that I possibly can into the lamp, fill up the interstices with sponge, and saturate the whole thoroughly with kerosene. I have always found the supply sufficient for the longest winter's night. As long as any oil remains in the wick, the lamp keeps burning. I have had this fairly tested. One of my little ones—a two year-old—contrived to upset a small table supporting a lamp. With the exception of breaking the glass, no further damage was done, not even soiling the carpet. In fact, my plan was brought about from a similar accident, and a narrow escape from serious damage. As the wick burns away I keep filling up with sponge, and I think I have the nearest approach to a safety lamp."

Farm and Garden.

Transplanting or rearing trees should receive more attention from farmers and lot owners, and now as their harvesting is over it seems a suitable time to transplant many varieties of trees. It not only improves the worth of their estate, but provides for future use. It has been suggested that trees of rapid and slow growth should be growing around our dwellings, at the same time making it possible, as time advanced, to improve the artistic appearance of our homes by trimming here and there. If you would have a people of artistic tastes, the home must be the nursery of such. So a shapely tree will increase delight in the passing traveler, as well as mould your children's minds, giving them an idea of strength, of size as well as form. The green, also, so restful to the eyes, will be long retained when the lawns and meadows will be sere and brown. The infant will coo at the rustle of the leaves, and the sick child forgets its pains to observe their motion. When so much can be accomplished with so little expense it seems unpardonable in an intelligent land owner not to attend to this. And the city authorities might with advantage attend to the same. They have been found to assist in removing malaria from some districts, by sucking up the moisture and nutriment of the earth, that otherwise would yield such a dense growth of weeds that the sunlight could not enter, thus forming malaria and fungii. It has been noticed by some close observers that sore throats, diptheretical and croupous, abound where a great deal of this damp vegitation exists. Besides a tree acts as a nucleus for soil in desert places. Napoleon was the agent by which thousands of acres of land could be possessed as a goodly heritage when he set his soldiers to transplanting trees, and the States of Kansas and Nebraska have enriched their lands that will soon be homes for countless thousands, by their effectual efforts in raising trees. Let any tiller of the soil arrange for his trees, sending for such trees as will live in that soil until he shall have time to make a soil suited for trees which are more dainty.

TO MEASURE HAY IN THE MOW.—Five hundred cubic feet, or a cube of eight feet each way of closely packed timothy hay will make a ton; 700 feet, or a cube of nine feet each way, of clover and timothy in equal parts, will make a ton. Light meadow hay consisting of blue grass, red top, white bent, or loosely packed clover hay will require 1,000 cubic feet, or ten feet each way for a ton. Allowances must be made for differences in the state of compression in which the hay may be. Clover hay tightly pressed down in a mow under a quantity of grain might only require 700 or 800 feet for a ton. A ton of loose hay is a much larger quantity than most people suppose, and estimates of weights are more frequently too large than too low.

SPOILING HORSES FEET.—It is almost impossible to get a horse shod without having the frog cut away. All veterinary surgeons, all horse men, all leading blacksmiths, agree that the frog should not be pared one particle, not even trimmed. No matter how pliable and soft the frog is, cut it away smooth on all sides, and in two days it will be dry and hard as a chip. You might as well cut all the leaves off trees and expect them to flourish as to pare away the frog and have a healthy foot. The rough, spongy part of the frog is to the foot what leaves are to the tree—the lungs. Never have a red-hot shoe put upon the foot to burn it level. If you can find a blacksmith who is mechanic enough to level the foot without red-hot iron, employ him. If you do not think so, try the red-hot poker on your finger-nail, and see how it will effect the growth of that. There are many other important points in shoeing horses, but these two are of more importance than all the rest, level to the apprehension of men not skilled in horses, and the two most disregarded.

A writer in the *Rural Home* says: "To test the difference in yield between planting potatoes in drills or in hills, I planted six rows across the field three and a half feet apart, and the hills two feet nine inches in the row, and by the side of them six rows in drills, with seed once in twenty inches, and rows about the same as the other. The yield by weight proved to be two and a half bushels, or twelve and a half bushels to the acre in favor of the drills, although they had been damaged some by the horse having to turn around on them when cultivating those on hills. A former year I had thirty bushels more to the acre in favor of the drill planting. This experiment was with the Early Rose.

Facts and Figures.

—Recent statistics show that of 485,000 households of Switzerland, 465,000 possess landed property, and of the entire population of 2,000,000, about 500,000 only have no landed possessions. About one person in twenty lives by alms, while in England there is one to every eight, and in France one to every nine. The great majority of the people live by agriculture, but the exports, nevertheless, amount to $58,000,000 annually above home consumption. The three Protestant cantons are richer than the ten or twelve Roman Catholic cantons.

—A French journal gives the following word portrait of Guizot: Small, thin and frail in body; he appeared thinner from the habit of wearing a long brown frock coat. In the lapel of his coat he wore the ribbon of the Legion d'Honneur. His hair was silvered, the face full of life and brightness, with dark gray eyes that looked earnestly at you from under his black velvet skull cap. A dry man, of earnest mind, keen rather than wide, without the slightest trace of humor. An admirable face, sculptured by time, that had hollowed wrinkles there and stamped it with an incomparable expression of strength and energy. It was impossible to avoid a respectful astonishment at the sight of that long, thin, austere head, that domineering look, that small, severe and disdainful mouth. His voice was full, harsh and biting, accentuating words and giving them an extraordinary force. His gestures hard and commanding; his hand, striking at regular intervals on the desk, to a certain extent modulated the sentence, and deepened the impression upon the mind.

—The condition of the poor whites in India is most pitiable. In the presidency of Bengal alone, says the *Pall Mall Gazette*, there is a European and half-caste population of 83,935, and a large proportion of those thousands are in the depths of misery and vice. The system of public instruction in India was framed for the natives, and there is no adequate provision for white children or half-castes. Throughout all Bengal, with the exception of two small schools, no school has been established within the last fifteen years suited to their needs and circumstances. Even among the highest class of poor whites a father can not give his children such an education as will enable them to earn a livelihood, owing to the great expense of sending them to school. A parent often has to pay half his income for the education of a single son. The cause of all this neglect is that the Indian government has had to force education among the natives at an enormous cost.

—Statistics recently published in England show that the number of agricultural laborers is constantly diminishing. In 1861 laborers (indoor) numbered 958,265; in 1871 they had decreased to 798,087. Indoor servants numbered, in 1861, 204,962; in 1871 158,756. During this time the number of farmers remained remarkably constant, being 249,735 in 1861, and 241,907 in 1871. The number of farm baliffs, that is working men superintending farms for gentlemen farmers, shows a steady increase in the last three decades; in 1851 they numbered 10,561; in 1861, 15,698; in 1871, 16,476.

These figures are significant. They show that machinery is displacing hand-labor, even where it can be procured for $3.50 a week. The result of the strike shows that the number of hands could be immensely reduced without curtailing the production of food. The inference is obvious. The agricultural laborers of England must clear out—must go into the cities or emigrate. In reducing their number lies their sole hope of bettering their condition.

Temperance in the Bible.

1. Who was the first drunkard? Gen. 9. 20, 21.

2. Who took the first temperance pledge? Judges 13, 13, 14.

3. Did anybody mentioned in the Bible ever take the pledge of his own accord? Dan. 1. 8.

4. Was he any healthier or wiser in consequence? Dan. 1. 15–17.

5. Ought kings to drink wine? Prov. 31. 4.

6. Ought ministers to drink wine? Lev. 8. 9.

7. Ought we to make companions of drunkards? 1 Cor. 5. 11.

8. Can any drunkard enter the kingdom of heaven? 1 Cor. 6. 9, 10.

9. Does God pronounce any woe upon drunkards? Isa. 5. 11–22.

10. Why has he pronounced this woe? Isa. 28. 7, 8.

11. Are drunkards likely to get rich? Prov. 21. 17.

12. What are the consequences of drinking? Prov. 23. 29, 30.

13. How may we avoid the consequences? Prov. 23. 31.

14. What will be the result if we disregard this advice? Prov. 23. 32.

15. Is it wise to tamper with strong drink? Prov. 20. 1.

16. Where was the first temperance society? Jer. 35. 6–8.

17. What blessing did God pronounce upon the first temperance society? Jer. 35. 18, 19.

18. Is intemperance a vice? Gal. 5. 21.

19. When is temperance a virtue? Gal. 5. 22.

20. Is there anything in the Bible that covers all intemperate habits? Rom. 14. 21.—*Youth's Temperance Banner.*

—On the fifth of January, 1873, Senator Pomeroy, of Kansas, offered a bill in Congress to secure prohibition in the territories and the District of Columbia. The bill, which was twice read and ordered to be printed, began:—

"*Be it enacted, etc.* That from and after the passage of this act, no person shall be allowed to manufacture, sell, exchange, or give, barter or dispose of any intoxicating liquors to be used as a beverage, in either of the territories of the United States or within the District of Columbia.

Sec. 2. That it shall be lawful for druggists, who are regularly licensed dealers in poisons, medicine and alcohol to continued to sell them for medical and scientific purposes.

Here followed clauses regulating the sale by which the purchaser might know what is bought, and requiring a full register of the sale.

Section 3d provides for the punishment of any violation of the act by a fine of $500 and six months imprisonment, and liability for damages.

Mr. E. S. Young, chief of the Bureau of Satistics at Washington, reports the aggregate money value of the whiskey and fermented liquors manufactured in this country, and of imported liquors as $601,000,000. There are 150,000 licensed liquor stores, whose averaged annual sales are $4,000 each, making a total of $600,000,000, which estimate he regards as at least $1,000,000 below the facts in the case. An expert could not count more than $20,000 in one dollar notes in a day. Working twenty-five days in a month, it would take one man a hundred years to count the money expended in the United States for ardent spirits in a single year. These one dollar notes, if spread upon the ground, would cover an area of 20,446 acres. If the amount was paid in gold, a ton of which is worth $574,000, and loaded on wagons each carrying one ton, and occupying a space of seven yards, it would require 1,045 wagons, which would form a procession six miles long. In silver, worth $31,200 per ton, it would require 19,230 wagons, which would form a line seventy-six miles in length. To complete the picture, let the wives and children of drunkards, and the widows and orphans of those who have died drunkards during the year, follow these wagons in melancholy procession, their cries of anguish ascending to heaven, and the lines would extend thousands of miles.

Prevention Rather than Cure.

A young man about twenty-four years of age, of fine address, called at our editorial rooms and left an article for our examination, a few weeks since. It proved to be well written and interesting, and was accepted. Last week he called again with another paper. It was at once evident that he was under the influence of stimulants. He at first denied the charge, but with the next breath acknowledged the fact, and sank down into a chair the picture of despair. "God knows," he said, "I fight against this appetite; but there are times when I am perfectly mad for drink, and cannot restrain myself. No one can tell me anything about the injury it is doing me. If one should preach to me an hour, he could not tell me anything I do not know about the misery of drinking, and he could not help me to leave it off. What can I do?" He reluctantly disclosed, in relation to himself, a few facts, fearful that some intimation of his condition might reach his friends, who had already suffered bitterly on his account. He is a graduate of Oxford, England; was in public service in India for seven years, passing all his examinations creditable; but from his position he was sent home to his father on account of this fatal habit of drunkenness. He has been in all quarters of the globe, but his fiery appetite follows him, like an insatiate demon, whereever he goes, and interrupts his success in every form of employment. He is a fine writer, and a skilful artist. He would have no difficulty in earning a handsome living, but what can a madman do? He first becomes insane for drink, and then delirious for it. His family in England are Wesleyans, and every Sabbath since he has been in Boston he has been among the worshipers in Broomfield-street Chapel. It was a pathetic story which he told of human impotence within the folds of a serpent more terrible than the one that crused the Trojan Laocoon and his sons. There is only one resource in such a desperate case. Only he who has power to work miracles could snatch such a man from the jaws of a drunkard's hopeless fate.—*Zion's Herald.*

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" No. 2	91	91¼
" No. 3		86
" Rejected		81
Corn—No. 2	78¼	79½
Rejected		78
Oats—No. 2	49¾	50¼
Rejected	46	47
Rye—No. 2		84½
Flour,—Minnesota	5 50	10 00
Winter	5 50	7 25
Spring	3 00	5 50
Hay—Timothy, pressed	13 00	16 50
" loose	14 00	16 00
Prairie, "	9 00	12 00
Lard		14½
Mess pork, per bbl		21 00
Butter	25	36
Cheese	9	15
Eggs	18	20
Potatoes, per bus	60	75
Broom corn	05	09
Seeds—Timothy	2 25	2 55
Clover		5 75
Flax	1 75	
HIDES—Green and green cured	07½	9½
Full cured add ¼ per cent.		
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	57
Unwashed	27	35
LIVE STOCK Cattle, extra	6 50	6 75
Good to choice	4 25	6 10
Medium	3 75	4 25
Common	2 25	3 50
Hogs,	5 00	7 00
Sheep	2 25	4 25

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Wheat	1 05	1 37
Corn	96	97½
Oats	62	66½
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"In Secret Have I Said Nothing."—*Jesus Christ,*

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CHICAGO, THURSDAY, OCTOBER 22, 1874.

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NOTICE.—The meeting of the Anti-masonic friends which adjourned to meet on Saturday, Oct. 24th, is postponed two weeks.

NEWSPAPER POSTAGE UNDER THE NEW LAW.—By the new law the postage on the *Cynosure* will have to be paid at the Chicago Post-office. The postage on the *Cynosure* will be the same as now; 20 cents a year, 5 cents a quarter. See the article on the 16th page headed "Postage on the Cynosure."

The Christian Statesman, Philadelphia, gives the following from an important New York daily. It covers and justifies the whole anti-secret movement, and is a symptom of awakening truth:

"The *New York Times* says: The growth of secret societies in colleges is much to be deprecated. They are a source of heart-burning and jealousy; they tend to separate young men from their fellows; they create unjust distinctions; and, finally, they waste time and money. It should be the settled policy of this country to discourage all secret organizations; and, if they are allowed to exist in colleges, they are not to be resisted outside of it. Nothing worth doing in college can be any better done by means of a secret organization; and nothing which can justly be sought for outside of college needs, in America, to hide its objections or its objects or its actions behind a veil of secrecy."

THE CONGREGATIONAL COUNCIL, which met for its first triennial at New Haven, last month, paid no attention whatever to public morals or evils. They re-elected A. H. Quint (Freemason) their secretary and only permanent officer, listened to Dr. Z. Eddy, of Detroit, a Royal Arch Mason who has sworn to conceal all the crimes of a brother of that degree, on "The indications of a coming effusion of the Holy Spirit;" with other discourses on religious abstractions from several distinguished men.

Nine resolutions were reported on the various societies giving advice to their management and recommending consolidation of their magazines. They attempted so appoint a committee of seven "To advise with the several societies before named with reference to the recommendations now made," but the motion was lost. No committee was appointed, and the National Congregational Council adjourned for three years, leaving its correspondence and affairs *ad interim* in the hands of a tobacco-using Freemason and life-long Democrat who voted for James Buchanan. Can any rational man suppose that the cause of Jesus Christ and Congregational Christianity is to be advanced by such gatherings?

HENRY WARD BEECHER is announced to lecture in the New Haven Theological Seminary the coming year. In London it is no uncommon thing for clergymen of the Established Church to be picked up drunk by the police. The same is true in Mexico. But are these churches of Christ?

We publish an article in this number by Hon. J. B. Walker, in regard to Henry Ward Beecher. Mr. Walker, we believe, is a Philadelphian, and in some respects, a Quaker. All who know him will be sure that he would not touch the Brooklyn scandal did he not think the interests of gospel truth were in jeopardy. Mr. Walker is recently of the Michigan Senate, and is the author of a series of books more widely circulated throughout Christendom than the works of any other American writer on religious subjects. Read his letter to Dr. Bacon.

IMPENDING CRISES.—Premier Disraeli prophesys severe struggles between spiritual and temporal powess in which he discerns the impending crisis of the world. Father Hyacinthe lately expressed similar forebodings. He believes a terrible religious war will ere long break out all over Europe, preceded and followed by war between nations, wars between capital and labor, and war between church and state. These gloomy predictions have many an index of fulfilment. The Jesuit plots in Germany thicken and darken, and even in Yucatan the Catholic has been lately forbidden to contract civil marriage under pain of excommunication. As the hosts of the devil's army are forced backward they unite and grow desperate, and when all systems of false religion are thus marshalled, if God permits that time, the battle of Armageddon is at hand.

THE LINCOLN MONUMENT.—The memory of the martyred President received an ovation last Thursday at the dedication of the magnificent monument at Springfield, erected by the offerings of a grateful people, and the unveiling of Mead's statute which crowns the work. The President and Vice-president, the General of the army, a multitude of lesser digiataries, and twenty-five thousand of the yeomanry which he so ably and honestly represented while living, testified by their presence and interest that the memory of Abraham Lincoln has a more enduring monument in the affection of the American people than art ever reared. The exercises of the occasion were a report of the Monument Association, the reading of a poem, and an address by Senator Oglesby. The monument was built by contributions from all classes and organizations, the army, the navy, Sunday-schools, public schools, churches, cities and multitudes of individuals; even the lodges sent a pittance. The Sunday-school contribution was $18,320.38, while but $2,542.39 came from the three great (!) bodies of Masons, Odd-fellows and the Union League. But in the procession of the day the secret organizations held a chief place, with nodding plumes and fantastic regalia, which were in broad contrast with the noble, democratic spirit of the great man whose fame they would seize upon for themselves.

—The Morristown (Pa.) *Witness* contains a notice of the death of J. T. Yarrington, of Carbondale, Pa. Though young, he was an enthusiastic worker in reforms. His interest in the Anti-masonic work was great and abiding, but his labors were specially directed against intemperance.

His influence in organizing Pennsylvania for political action against the rum trafic was great, and his loss will be felt throughout the state.

Secret Societyism.

BY S. H. RANDALL.

Ye sons of America, wake from your slumbers,
For the foe of your country is more than at hand;
Already does secrecy gloat o'er her numbers,
And she tightens the chain that now binds our fair land.

She dares in our councils her forces to marshal,
And has left her foul trail on our buildings of state;
Defiled is the bench that she's rendered so partial,
And insulted's the nation with taunts of its fate.

Defiantly trampling our rights as a trifle,
She is sowing the seeds of that deadliest strife,
When justice resorts to the sights of the rifle,
And the law is expounded with pistol and knife.

Her penalties now she with stealth is dispensing
For offenses, moreover, unknown to our laws;
While stricken's the pulpit with fear of incensing,
And a cowardly press gives her naught but applause.

How gentle, how loving are secrecy's lashes!
And how blissful, how holy, the thoughts of her slave!
How glorious, too, his reward, that he flashes
In the "feathers and fuss" of a secrecy brave!

Alas! that our brethren for secrecy's glories
Their allegiance to country should ever make void!
A tear for the brother deceived by her stories,
But a curse on the demon by whom he is decoyed!

Our fathers did never, their freedom to smother,
Close their ranks as they fell 'neath the breath of the gun.
For secrecy, never, the prayer of the mother,
Who read liberty's creed in the blood of a son.

Our land is no place for the reign of a power
Of religion, equality, justice, the bane;
Which loves to court strength, but on weakness to lower;
And to hear, not the song, but the clank of the chain.

O say, shall we tamely submit to her binding?
Shall the home of the free become secrecy's lair?
The eagle be crushed in the serpent's foul winding?
And the star spangled banner 'neath compass and square?

No, never! while hearts tuned to liberty's metre
Love her banner in rags with their crimson to lave!
No, never! while patriots hold its far sweeter
To share liberty's grave than be secrecy's slave.

Cincinnati, O.

The Brethren, or "Tunkers," and Secretism.

BY J. W. BEER.

It is perhaps not generally known to the readers of the *Cynosure* that we, as a body of believers, have always opposed Freemasonry and kindred societies. In our Annual Conference, A. D. 1804, in answer to the question, "What is to be done with brethren who join the Masons?" the following answer was given:

"Though we are not sufficiently acquainted with this secret association to judge in the case, still there are revealed many trifling things, frivolities and unfruitful works, so that it is considered to be highly improper for brethren to be members of their association, or to have fellowship with their works. Therefore it has been unanimously concluded that, in case there are brethren defiled therewith, they should be admonished in heartfelt love, and informed that, if they wanted to remain in fellowship with these (Masonic) brethren, we could not have fellowship with them; and if, after such admonition, they would not hear, or receive counsel, we would have to avoid them, and could have no fellowship with them; but if one were contaminated with this, and would repent from the heart, and renounce all further fellowship with that association, in faith and hope he might be received again in the name of Jesus Christ." (*Brethren's Encyclopedia, p.* 115.)

We give the foregoing because of its antiquity. Since then, in many of our Annual Conferences, the same decision has been given. We have never retained in fellowship such as are discovered to be members of such associations. If a person is known to be a Freemason or a member of any kindred society, he cannot be received into communion with us, until he renounces his alliance with such "unfruitful works of darkness." In our last conference held near Virden, Ill., the same decisionwas made in reference to the grange. This last of Satan's devices is certainly a dangerous trap, and every right-thinking person ought to oppose it by all lawful means.

Our reasons for opposing such organizations are numerous, a few of which we may be allowed to mention.

1. Christians should be followers of Him, who said, "In secret have I said nothing." Although some modern Freemasons have the blasphemous audacity to assert that Christ was a member of their heathenish order, yet we think there are few, even among themselves, who believe it. His language, as quoted above, is evidence sufficient that he was never connected with any secret conclave; and so his followers should not have any connection with them nor give them any aid or sympathy.

2. Their oaths are in direct opposition to the doctrine of Christ, who taught his disciples not to swear. They swear rashly, blindly, and extra-judicially; but a Christian may not swear by any oath; hence a Christian may not be a member of such an order.

3. They fraternize infidels and heathens. The immoral, the profane and licentious, the gambler and drunkard are members of these orders. But Christians should not be "unequally yoked together with unbelievers;" and therefore Christians may not fraternize such characters.

4. If there is an act of charity done by them, they have credit for doing it because they are Freemasons, or Odd-fellows, etc. Their influence is thrown in favor of the order to which they belong. But Christians must do all to the glory of God; their lives and influence must be given to the Lord. "Let your light so shine that men may see your good works and glorify your Father which is in heaven." "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." The Lord receives no glory for the good works done by these secret hordes; and hence Christians may not unite with them.

5. The last I shall mention is that the Christian system is a perfect system; and, as it cannot be improved by world'y organizations, it should not be marred by them. They are, at best, fomenters of suspicion, the fruitful source of debates and wranglings, and blocks of offence and stumbling; and therefore Christians should avoid and oppose them.

Meyersdale, Pa.

The Rock River Conference Discussion.

Every effort that has hitherto been made to get the Rock River Conference of the Methodist Episcopal church on record on the question of secrecy has proved to be vain. Attempts have been made to sesure the appointment of a committee on the subject, but even they have been summarily nipped in the bud by the active ones, on the ground that it would create agitation, and thereby engender "bad blood."

It is certainly a lamentable spectacle to behold a great church, in this day of enlightenment, and in this land of boasted "free speech," casting her enormous influence against free discussion and stifling the voice and spirit of free enquiry in the interest of an institution that can neither commend itself to the understanding, nor the hearts of men. And worse yet, to see the watch men on her walls transformed into so many watch-dogs to guard a secret clan against the investigations of an honorable criticism.

It is certainly a fearful commentary upon the piety of brethren in Christ, that they dare not permit the calm discussion of a question that affects the welfare of Zion most vitally, lest evil and malevolent passions should be kindled, and permanent jealousies and heart-burnings should result. By what Divine authority is such a firebrand as this located among brethren? Who gave the ministers of Christ permission to so fully commit himself to any institution that his mouth should be forever closed upon it, even as against his own brother in the Lord? Who is the Achan? And where is the wedge of gold and the Babylonish garment?

But the true animous of the whole matter is revealed in the fact that they cannot permit even one little soul to escape the "snare of the fowler and the noisome pestilence" in silence, without firing upon him in the rear, with the guns of sarcasm, misrepresentation and ridicule. A grave and reverend presiding elder reports Rev. N. D. Fanning as gone "to put down secret societies" and a popular bishop remarks "He has undertaken a big job," and the unworthy jeer is reflected in the derisive laugh and ill-concealed contempt of many others. A fitting atmosphere for misrepresentation this. He left the ministry "to start an Anti-masonic movement as pastor of an independent church at Marengo, Ill." He is "pretending to be a member of the church," etc.

And then comes the struggle. The question is: How follow out the policy of former years and keep down the agitation of this question? That must be done at every hazard. He has requested to withdraw from the conference. It is time a simple request does not sever the relation until it is granted by us. Strictly speaking he is amenable to the conference until our consent to his withdrawal is given; and it is true too, he has been guilty of abandonment of his work and of false pretenses, etc., but, on the whole, it will be better to let him go guilty. A little inconsistency on our part will be better than agitation of this vexed question.

However there is another nut to crack. What is his relation to the church? Is he a member or not? If he is, we must attend to him. Ten strong men discuss it, and the Bishop finally breaks in by the decision that his withdrawal from the ministry involves a withdrawal from the church. Just so. The ministers of the Rock River Conference of the Methodist Episcopal church are only members of the church ex-officio. But, no matter. The ghost of agitation is quieted and that is all the point of special interest to be gained at present. By the way, however, a call is made for his parchments, or any credentials he may have received from the Conference. Though we have not dared to arraign and try him and expel him for his misdemeanors, we will treat him like a condemned culprit. The presiding elder did not have them. Why, did he not explain that he was an ordained man before he united with the M. E. church?

And now reflecting men who are unpredjudiced cannot fail to see in the subterfuges, manipulations and evasions of this and similar cases the disastrous influence of this committal of the priesthood to the domination of a power foreign to the mission of the Christian ministry, and antagonistic in all its tendencies, to their great work. For Christian ministers to consort with "with lewd fellows of the baser sort," in brotherhood more intimate than the relation of religious fellowship, or than that of husband and wife; for the heralds of the cross to lend themselves,—their names and their great influence—to build up an institution that prides itself on its darkness and inscrutability; and that, against the protest and prayer of multitudes of their brethren, to whom their action is a stumbling block; against the peace and prosperity of Zion; and against their own spiritual welfare, passes all understanding. But in that body of men the tide seems irresistible. The influence of secrecy seems all dominating, and it is no wonder that the men whose convictions grow from another root should seek homes elsewhere.

There never was a time when the teachers of Christian truth could with a good conscience court popularity; least of all is there such a time now, when the forces of Satan are so furiously, under various deceptive garbs, assailing the church of Christ. A watchman who sees the enemy's dagger, ready to strike when the opportunity presents itself to do so unobserved, but is deterred by the bland manners and fair speeches of the foe from giving warning, is not fit for the office which he holds. Just now especially, when there are so many devices of the devil by which the people are deceived, should he resolve in the Master's name to do his duty, or, if he will not acquit himself like a man, stand aside and make room for one who loves souls and will hazard his own comfort to save them.—*Lutheran Standard.*

Morgan's Fate.—Another Proof.

MR. EDITOR:—I send you the following article for the *Cynosure*, adding that I was for several years acquainted with Mr. James Garlinghouse, lived in the same county with him, and can testify to his being a reliable man; a man of character and standing; a man well known to be familiar with the facts connected with the murder of Wm. Morgan.

GEO. W. CLARK.

A recent article in *Packard' Monthly* has reopened the controversy respecting the fate of William Morgan, whose mysterious disappearance caused so much excitement throughout the country at the time it took place and for several years afterwards. We find the following paragraph in an exchange:

The Buffalo *Express* prints a statement which it says has been made by James Garlinghouse, ex-sheriff of Ontario county, in regard to the exposer of Freemasonry. "Twelve men met in Buffalo and settled the business. Twelve tickets were prepared, nine of which were blank. The place of drawing was approached by each man unobserved and unknown to the rest. He who drew a blank passed away in silence and nevermore asked a question on the subject. The three who drew the fatal tickets, not blank, met at an appointed rendezvous and decided the fate of Morgan. They took him under cover of darkness from Fort Niagara and conveyed him in a skiff to the middle of the river, where, with a fifty-six pound weight securely tied to each leg, he was sent to the bottom. He begged piteously for his life, and struggled so hard that his abductors came near being inguifed with him; but the deed was accomplished and Morgan never again appeared among the living."

A correspondent of the Rochester *Chronicle* adds the following:

I do not know Mr. Garlinghouse, nor how he came to make the statement, nor how he came to know about the taking off of Morgan. He might have been one of the three who murdered him, or, if not, one of the twelve who met in Buffalo and drew one of the nine blank tickets, or he might not have been either. But how did he become satisfied of the truth of the fact by other competent evidence? If testimony is unimpeachable and concurrent to a crime, it furnishes an assurance to others, to a jury, for instance, nearly equivalent to the testimony of the senses. On this ground the murder of Morgan is well established in the public mind, and has been for many years admitted, even by Masons, as well as those not Masons. I am not a little surprised that any should deny it, as some do who have been recently initiated into the institution, for it throws suspicion over the integrity and candor of the members. It would be more honorable to admit that a class of reckless men compassed the crime, but it was not sanctioned by the institution as such. Besides the abundant testimony to his abduction by some of that fraternity and the testimony of the courts, we have the dying confession of a man to the perpetration of the deed by his own hands in conjunction with two others. The account will be found in the work of Prof. Finney, of Oberlin, on Masonry, taken, he says, from a pamphlet entitled "Confession of the murder of William Morgan, as taken down by Dr. John L. Emery, of Racine county, Wisconsin, in the summer of 1848." It is substantially the same in its statements with that of Mr. Garlinghouse. They differ as to the number of persons who drew lots for the performance of the fatal tragedy, Mr. Garlinghouse says there were twelve. The

confession of Henry L. Valance says it was resolved in a council of eight that he must die. Three of their number were to be selected by ballot to execute the deed, and he was one who drew a ballot with the letter "D" on it. Two others drew similar ones. They proceeded to the fort at midnight to put Morgan to death. The others, who drew blanks, returned immediately to their homes. Valance was to announce to Morgan his fate, and his companions were to procure a boat and weights with which to sink him. When he was informed of their proceeding against him, he commenced wringing his hands and talking of his wife and children. "His wife," he said, "was young and inexperienced, and his children were but infants; what would become of them were he cut off," etc. Morgan was taken out of the fort, bound and gagged, and placed in the boat. Valance says his comrades took the oars, and the boat was rapidly forced out into the river. The night was pitch dark and they could scarcely see a yard before them. Having reached a proper distance from the shore the oarsmen ceased their labors. The weights were secured by a strong cord and another cord of equal strength and of several yards in length proceeded from that.—"This," says V., "I took in my hand and fastened it around the body of Morgan just above the hips. We then bade him stand up, The weights were arranged on the edge of the boat. This was done, and as Morgan was standing with his back toward me I gave him a strong push with both my hands. He fell forward carrying the weights with him, and the waters closed over him. We remained quiet for two or three minutes, when my companions without saying a word resumed their places, and rowed the boat to the place from which they had taken it."

A confession of crime extorted from a dying man by remorse is generally received as ample testimony to the fact.

A Seceding Quaker's Opinion.

By one who has been a member and an advocate of secret societies for full twenty years; but the good Master has not only enabled me, but compelled me to see the other side of the picture, and I propose to speak of them in the light that I now see them.

There are secret societies, and not a few, which make money-getting their motto regardless of law; and they are on the increase.

There is another class, which are moral in their character, and have for their mottoes, mutual protection, temperance reform, etc. These include the law-abiding portion of the community, but they are affording shelter and protection to the former class, from the fact, that they cannot exact laws to overthrow their fortifications, without undermining the foundation of their own institutions.

Now a word in regard to the grangers:

These are secret societies in their mildest form, calculated to give a relish for something stronger. They are only monopolizing monopoly, overcoming evil with evil, and carrying out the spirit of retaliation. Their tendency is, like that of all secret societies, to nullify the Declaration of Independence where it says that all men are created equal.

For an example of inequality, just let an outside man come in competition with a man in the secret circles for any office of profit or trust in the gift of the people, and you will see equality all bridged over with badges. The same may be seen in our courts of justice, and it is carried into almost every department of life—the ministry not excepted.

Freemasonry and Odd-fellowship are the principal roots to the great tree which is overshadowing our whole nation and bringing a blight on our government.

What injury has secrecy done to our government? It turned our army and navy into the hands of the rebellion, and prolonged the war to an unreasonable length; destroying the lives of thousands of our citizens, and involving our country in an enormous debt. It has kept rebels from impeachment, and saved Jefferson Davis and hundreds of others from the just penalty of the law.

But while I thus speak, I am only subjecting myself to oppression; yet I have remembered how Moses choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

In conclusion, I will say to my friends, and especially the young, that if this world and its pleasures are of more value than the salvation of the soul, go your length into secret societies; but please recollect that they are like the current of the Niagara River above the falls—the further you go the stronger the draft and the more inevitable the destruction.—*O. H. King in the Christian Worker.*

Questions Answered.

A correspondent of the N. Y. *Witness* answers from experience these three questions:

1st. Does the order shield criminals from justice?

2d. Does it conceal crime? and

3d. Are bound its members by terrible oaths to cause the death of any one who may divulge its secrets?

That the order shields criminals and conceals crime are facts which the ignorant or guiltful may deny, but the honest and intelligent may fearlessly affirm and successfully prove in defiance of all contradiction. Whoever candidly studies the oaths of the different degrees of Masonry can hardly fail to be convinced that they are framed with direct reference to these two things, and that this is one of their leading objects. Take for instance this extract from the Master Mason's oath: "Furthermore do I promise and swear that a Master Mason's secret given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted and they left to my own election." See Master Mason's oath, as given by Morgan, and attested by every seceding Mason, and by as many adhering Master Masons as have been examined under oath upon the point. The Royal Arch oath is the same with the slight change of a single word—"murder and treason NOT excepted"—and this, too, is attested in the same manner as the Master's oath above mentioned, *i. e.*, by all seceding and by all legally adjured Royal Arch Masons. Now if these oaths are kept, criminals will be shielded from justice, and crimes will be concealed, and the order of Masonry is responsible for it. That many Freemasons do not and would not keep these oaths, we are most happy to believe. But that many of them are by these oaths drawn into these civil and social crimes as by a sort of satanic moral coercion, we have not the least shadow of doubt. It is being done continually and is one of the great and overshadowing abominations of these days of fearful corruption. Of course this crime itself will be as carefully concealed as any other, and yet like murder it will out, and like other abominations is being continually dragged into the light. But the third question requires explanation if answered in the affirmative. Nothing is gained by charging against a system or society more than is strictly true. On the contrary, it strengthens the opposer if you in the least overstate or exaggerate. If we charge that Masonry does bind its members by terrible oaths to cause the death of those who may divulge its secrets, most of the members will deny it, and think they do so honestly—think there is no foundation for such an assertion. There is no such obligation in the oaths of the first seven or eight degrees. But passing these degrees and ascending or descending into the degrees of Knighthood, and long before one reaches the degree of Sovereign Grand Inspector-General, he is again and again brought under the oath in various forms of expression to cause the death of the traitors of Masonry. Blue lodge or three-degree Masons only swear to keep all Masonic secrets "under no less penalty" than to be murdered. They only swear to submit to be murdered, not to commit murder. This is reserved for profounder depths of Satan. And yet to make a man swear under penalty of murder is to threaten his murder and make the impression on all parties that murder is intended and justifiable in case of violating the oath. It is a murderous oath therefore, even in the first or Entered Apprentice's degree, and being murderous is in the highest degree blasphemous. But only among the Knights are found the plainly and positively sworn murderers. It is proper, therefore, to say that some of the members of the Masonic order, all indeed above a certain degree, are bound by terrible oaths (if such blasphemous oaths can bind) to cause the death of any who should divulge its secrets. Hence the fate of Pritchard and of Morgan and Miller, and the attempted assassination of Baird and Rathbun, and doubtless of a countless number as yet concealed by the thick veil of Masonic secrecy. ONCE A MASON OF SIX DEGREES.

Religion the Basis of Civil Society.

Religion is the only stable basis on which a commonwealth can be reared. This, we think, might be demonstrated by clear, unimpassioned, inductive reasoning: we desire to trace in outline one or two of the main divisions of the proof.

The first, and, perhaps, all things considered, the most important argument in its support, is to be derived from the analogy of the individual. It is an indisputable fact that the community has, so to speak, a distinct personality; that it is not a mere collection of individuals. Yet, we venture to say, that the more careful and protracted our observations of the man and the nation is, and the more profound our reflection upon the phenomena presented by each, the more firm will our assurance become that a strict analogy holds between them. So strong is our conviction of this, that Butler's demonstration of the supremacy of conscience in the individual bosom is quite sufficient to satisfy us that the healthful and natural state of the nation is exhibited, only when the national conscience is dominant, when religion prevails. The political Butler has not yet appeared; but a noble task awaits him. He will show how, as the man who listens to the voice of conscience, who can stand apart from his fellows, and, over all the brawling of the popular wind, hear the still small voice of conscience as supreme on earth, and turn his eye at its monition toward heaven for an approval which will make him independent of human opinion, is he who is most true to his nature; so the nation which would rightly occupy its position in the world must have aims above all that is sublunary, and hold itself as a nation responsible to God.

The second source of argument on this point is the evidence of history. More express and conclusive evidence than is derivable from its source, we can scarce conceive. Of many things the historical student may be doubtful, but of this at least he must be sure. That no amount of wealth, no extent of culture, has ever given a nation strength and stability, when the religious element has been in decay. Let it be noted, that we now speak of the development and power of the religious faculty: we treat not the subordinate, though important question, whether the religion be true or false. And we bid any man consider the whole history of Judea, of Greece, of Rome, of Italy, and we may add of France, and declare, whether the nation is capable of avoiding some one fatal peril or another which is not strongly religious. Either foreign subjugation, or domestic despotism, or maniac anarchy, has ever overtaken the godless nation; and, in all times, the nation that had a faith, that reverenced an oath, has put a bridle in the teeth of the unbelieving people.

The only other department of proof to which we can refer is that of the testimony of great individual thinkers. It is interesting to note how, we might say without exception, the great thinkers and workers of all time have agreed in this. Consider the amount of the evidence to be derived from that one source, the construction of ancient and modern politics. Every legislator requires this as his bower-anchor; every man who attempts to establish a commonwealth, or to rule an empire, commences with religion. That he was himself an irreligious man, or skeptic, mattered little. Whether he were a Zoroaster or Mahomet, or a Ptolemy Lagus or Napoleon, it was the same; the point of the national pyramid, each felt, must point to heaven. And the testimony of thinkers is equally explicit. Plato virtually makes religion the base of his republic; and Mr. Carlyle is, in our day, again proclaiming, in what manner, or with what likelihood of success, we say not, the same truth. In one of Bacon's Essays, you find his authority, and that of Cicero, like one sword with two edges, knit together. The fact is explicitly stated by Montesquieu; and, while the influence of what was or was not named the positive philosophy has here affected injuriously our last schools of political economy, even they are compelled to lend their indirect suffrage. One of the most healthy thinkers of recent times, Thomas Chalmers, gave the strength of his life to enunciate and enforce the momentous doctrine.

—*Bayne.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

These officers form the Executive Committee.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.; annual do., 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the *Christian Cynosure* office, No. 13 Wabash Ave., from 9 to 11 o'clock A. M., any day in the week except Sunday.

C. A. BLANCHARD, *Cor. Sec'y.*

TO ALL SECEDING MASONS.—By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Secretary, with their endorsement of Bernard's Light on Masonry; they are also requested to send their post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG, *Rec. Sec'y,*
11 Wabash Ave.

Illinois State Convention.

There will be a Convention of Christians opposed to Secret Societies held in Chicago, commencing Nov. 18th, and continuing through the following day and evening.

The following are among the topics to be considered:

The principles which underlie the Anti-masonic reform.

What position should Evangelical Christianity sustain towards Freemasonry and kindred societies?

Are Masonic oaths binding?

Is it the duty of Masons who realize that Freemasonry is anti-Christian and anti-republican to renounce the order?

The Grange, its relation to American principles; Freemasonry and politics.

An address showing how a man is made a Mason.

Prof. S. B. Allen, Rev. N. D. Fanning, Elder P. Hurless, and Professor C. A. Blanchard have promised to address the meeting. President, J. Blanchard and J. B. Walker, Rev. I. A. Hart, Rev. H. H. Hinman, Rev. L. Taylor, and other gentlemen are expected to participate in the discussions.

Honest men and women from every county in the State are cordially invited to attend, or if this is impracticable, to unite in sending a delegate to represent them.

C. A. BLANCHARD, *Sec'y.*,
Illinois State Association.

Indiana State Conventon.

DORA, Ind., Oct. 8, 1874.

DEAR FRIENDS:—The State Association will hold its first annual meeting on the 28th and 29 of October at Dublin, Wayne Co., Ind. Let every one who can do so come to this meeting, and aid us in the work of systematizing and perfecting the State organization. Those who can not come and desire to assist us financially, will send their contributions to Rev. A. Butler, Dublin, Wayne Co., Ind., who is president of the State Association and who will pay the same to the treasurer, and report through the *Cynosure*. Entertainment will be provided for all who attend. Brother Stoddard has promised to attend; and Bro. J. T. Horne, Andrew Zeek, Joseph Bennet, and Rev. Wm. M Givens, all seceding Masons, are expected to be present.

BRETHREN OF INDIANA, do not fail to do your duty in this matter. If you desire the work kept moving, and a State organization maintained, then do all you can to that end, otherwise it cannot be done.

Respectfully and sincerely yours in the cause of truth, JOHN T. KIGGINS.

Pennsylvanians, Look Here!

The time of the annual meeting of the Christian Association of North-east Pennsylvania opposed to secret societies, will, by the Ex. Committee, be changed to Wednesday and Thursday, the 4th and 5th, instead of the 3d and 4th of November next, one day later in the week, as the 3d is election day. This meeting will be held as before published, in the Free Methodist Hall in Wilkesbarre, Penn. Able and distinguished speakers will be provided for the occasion. The meeting will begin at 2 o'clock P. M., on Wednesday, the 4th.

An anti-secret convention is also contemplated in the time and place above stated, to consist of delegates and citizens from every county and town in the State, if practicable, or as many as can be called into action and co-operation with the purpose to organize a

STATE ASSOCIATION OPPOSED TO SECRET SOCIETIES.

Citizens, freemen, men of God and of the "Old Keystone State," rally! rally!! Rally!!! Secretism is to-day sapping the very foundation of all that is dear to a patriot and Christian in this our blood-stained land. Every year Free(?)masonry salutes our senses with some new and specious name, though in nature everywhere the same, North and South, East and West, a sworn antagonist to free government and free grace. Shall we lie low and silent as the sepulchre, till sworn leagues and clans of legion form, have forged our chains and put them on? Shall we help them by their own policy, "a silent tongue" to forge out our chains and fetters? Inaction and silence at this time are suicide, both national and religious. Never, since God gave body and "soul liberty" to fallen beings, have these inalienable rights been in deeper danger, and the more so because the cause is out of sight of the mass of the people. Did illuminism of a past age tend to revolution, anarchy and dissolution? Not less surely does it now work the same results. Who but the Lucifer, (ligh-giver,) advertised in the Bible, is the author of the Illuminati of the world, old and new? Weishaup, was only the devil's sounding board and reflector. In this nineteenth century of our glorious Christianity, God's light of the world, what do we see in these United States, this Christian land? Do our eyes and ears deceive us? Jurors, judges, senators and presidents, "traveling East seeking light," "hoodwinked" and with a "cabletow," neither naked nor clothed, with the faces to the east when the sun is in the west, seeking light! Church members, deacons, and bishops too, in the same plight! Lucifer, how art thou fallen," to fraternize with such a crew! Now the "stars" of church and state are falling from "the heavenly places" to secret dens of heathen worship and midnight orgies, while press, pulpit and church are forbidden to sound the note of warning under penalty of poverty and persecution even unto death. Christian citizen, what shall we do? Be inactive and silent while this fatal poison of secretism runs unchecked and undisputed in every vein and channel of both church and state? No, fellow countrymen, no! "If these should hold their peace the stones would cry out" and warn the people of the peril to our blood-bought institutions. Masonry, from the mildest form of it, as obtruded upon our modern reform movements down to the Ku-KluxKlan and Molly M'Guires, is mysteriously and wonderfully organized. In this, our noble and populous State, there are tens of thousands of souls, who abhor this secret foe as they do the midnight assassin, but they are as the parts of a good engine not yet put together; they would be a power, if put in place and brought under steam. Now these noble souls must be put into position and made the power of an intelligent zeal by organization.

Citizens of Pennsylvania, men of God, advocates of a pure Gospel and church, of an outspoken, faithful pulpit, of a bold and untrammeled press, of just judges and impartial courts, of a President and congress who will not betray the nation,

ORGANIZE!

Ye honest ones who hate rings, clans, lodges, granges, leagues, and the scores of specious engines of "Lucifer" who hoodwinks his saints and puts them under midnight marches with cable-tow around, and thus baptizes them the sons of light, the illuminati of the nether regions; anoints them with the oil of concentrated darkness and falsehood to the perpetual service of infidelity, anarchy and revolution; Pennsylvanians from every county, town and city, come up to Wikesbarre, Nov. 4th, 2 o'clock P. M.; to the Free Methodist Hall, corner of Market and Canal streets ready to organize.

COMMITTEE.

Reform News.

Reform News.

—The unusual amount of reform news this week has overrun our columns. All the agents have a word of interest to contribute. Bro. Fait, of Indiana, sends an interesting report of meetings at Southport, Ill., which has to lay over. These letters are perhaps the most interesting reform reading we can present; and we are encouraged to promise plenty of it through the coming season.

—The Dupage county Association holds its semi-annual meeting at Downer's Grove on the 11th of November. Meetings are arranged to be held in different parts of the county the week previous.

From the General Agent.—A New Spirit in an Old Town.

WESTFIELD, Ind., Oct. 9, 1874.

DEAR K:—I have nearly completed my present labors in this Hamilton county. I have spoken at fifteen different points, several of them twice; six more appointments and then on the 12th I start for Ohio. I spoke last evening in Deming, a little, old dilapidated town where Masonry was once very strong, but is now on the wane. I thought of what Rob. Morris said in one of his lectures. Announcing to his audience that he was going to tell them "what Masonry had done for Palestine," he went on to describe the country and its inhabitants, and informed his hearers that the "country was so infested with thieves and robbers that it was dangerous to travel after sunset, and that the people were compelled to live in villages and enclose their stock at night in the same room where they slept to secure them from these nocternal visitors." The town of Deming appears to have approached very near to the same condition. But there is hope. One of the two lodges has suspended and a "bolt from the clouds" has sadly demoralized their pretentious structure.

Ignorant Masons sometimes tell us that Masonry is founded on the Bible. But in Deming the lodge is founded on the "church-house." Some years ago, an enterprising Masonic M. E. preacher conceived and carried out the idea of building a church with a lodge on the top of it, and now the Lord's disciples meet below, while the disciples of "Hiram the widow's son" meet above. Bro. Armstrong tells me that it is sometimes a great annoyance. Members will pass and repass from one to the other during service, and loud thumps and strange noises accompany the lodge ceremonies at times to the great discomforture of those who seek to worship in "Spirit and in truth." The plaster has fallen from a large portion of the ceiling, and the "boys" are accustomed to say when hearing a heavy fall upon the floor, "There, the Old Goat has thrown his rider." Of course I was not permitted to speak in such a sacred place, but after some hesitation and delay the friends succeeded in obtaining the school-house, where I spoke for two hours with much freedom. After the lecture one brother assured me that I had correctly given his initiation into the lodge in Deming, and also confirmed the expose of Odd-fellowship.

There has been a great advance since I visited this county, something over two years ago. One man who told me that he was perfectly amazed and terrified when he first heard Masonry spoken against, now talks freely of his own initiation and of the initiation of others. This case is illustrative of the prevalent feeling in the community. God is giving success to his truth and the lodge is becoming very shy and cowardly. J. P. STODDARD.

Details of the Illinois Work.—A Church of a Thousand.

DEAR BROTHER K:—I left home September 22d, to fill previous appointments, and spoke on the 22d and 23d in the M. E. church at Freedom, on the 24th at Freedom Centre, and on the 25th at East Paw-Paw. By the assistance of Bro. C. C. Breed, pastor of the Congregational church at East PawPaw, I was introduced to some of the members of a M. E. society, whose house of worship is five miles north of East PawPaw. I found here a church thoroughly converted to Anti masonic principles. They cordially invited me to occupy the pulpit Sabbath evening and speak on that subject. I was somewhat surprised to find the members of a church so largely connected with Masonry, so unanimous in opposing it, but my surprise ceased when I learned their history. They have a fine house of worship, and have been supplied for a number of years with preachers, most of whom were Freemasons. No objection was made to this until about two years ago when a Masonic minister was sent to them who proved to be a vile man, and who was finally arrested for criminal conduct, but through the connivance of brother Masons was permitted to escape and was never afterwards arrested. I need not repeat the details. The affair produced intense indignation, and so plainly was

Masonry at the bottom of it that when the next Masonic minister made his appearance he found the doors of the church locked against him. May other churches be as thoroughly converted without so painful an experience!

From thence I went to Lindenwood, where I met a most cordial reception and spoke to a more than a house full. I have no where met with a more intelligent and earnest appreciation of the importance of this reform than in this community.

From thence I went to Marengo, where I spent two days in attendance on the Free Methodist annual conference, and one evening with Bro. Fanning's people in conference and social worship. I was greatly refreshed in spirit and deeply impressed with the devotedness and self sacrifice of the noble men and women who have gone into the Free Metho ist movement, as well as those who have taken a stand in the independent church of Christ in Marengo. May the blessing of God continue to rest upon them!

From Marengo I came to Creston, where I spoke on the 2d and from thence drove home, 60 miles, the next day. I am now (D. V.) expecting to visit and spend two weeks in Edwards and Morgan counties.

Yours for Christ, H. H. Hinman.

From the Indiana Agent.

Dora, Wabash Co., Ind., Oct. 7, 1874.

Dear Brother Kellogg:—It may be of some interest to you and the readers of the *Cynosure* to know that I have not been idle since you heard from me directly. I came to Grant county about the 2d of September, and since then have spoken twice in Miami county, four times in Grant, eight times in Huntington, ten in Jay, and six in Wabash. At Otterbein Chapel, near Warren in Huntington Co., we succeeded in organizing an association from which I hope we may hear reports of progress in the future. I go from here on to Wayne county to complete arrangements for the State meeting at Dublin, where it will be held on the 28th and 29th inst.

I had been suffering from an attack of chills and fever, which, though I succeeded in breaking, persisted in returning till I got brother John A. Morehouse after it with his preparation of willow bark and capsicum, which I think has permanently routed it.

Yours in haste, John T. Kiggins.

Jottings From the New York Field

Dear K:—My last left me at De Ruyter, Madison Co., where I spoke twice. The second evening four or five Masons came in a body and took a front seat within six feet of where I stood. I had given out my subject, The Obligatons of Freemasonry, the night before, and it brought out the craft in force. Those who came thus to the front looked mischief, but they served as a sharpener to my mind. I soon saw that they were astounded at the amount of evidence I had in possession, of the truth of the revelations of the secret work of the craft. Keeping my eyes upon theirs I could easily see when the shots went home, and in that way was greatly assisted. I felt very grateful to them for the help thus unconsciously rendered. Here, a few stanch friends of our reform—B. G Stillman, Dea. Wells, H. W. Burdick, who, with Hiram Preston, Schuyler Olin, Benjamin Stillman, and others of Linclaen, are each doing something as skirmishers against the enemy.

Through the kindness of Dea. Wells I was furnished with a horse and buggy, on the 21st, with H. W. Burdick, as a driver, by the aid of which, after riding some fourteen miles through a pleasant country, I reached the beautiful village of Cazenovia, nestling on the shore of its beautiful lake. Here I was kindly "taken in and done for," by Bro. C. G. Adams, who delights in making sacrifices for our cause.

In this place of many churches, not one could be had for a lecture on the greatest evil of our times. Accordingly, the same hall occupied by Prof. Blanchard was obtained. I spoke that evening, to a very small audience. It was only too plain that lodge influence was at work to keep people away. I think the lectures of Charles A. had frightened the craft and their bodyguard—the jacks—so that they did not want to hear anything farther in that direction. There was, also, much going on to draw away the attention of the people. The second evening also found us with many empty seats, and a small but select audience, who came to hear and be profited. The pastor of the M. E. Church, who on Sabbath read our notice morning and evening, was present both times, and seems in a hopeful way. He finds a strong and efficient backer in Prof. Smythe of the seminary, who is a seceding Mason. Prof. B. will remember him as a courteous Christian gentleman, who expressed himself to him as looking upon Masonry as "tom-foolery," but not as so "wicked" as he considered it. Since that time, he has been reading, and I had the pleasure of hearing him say that he now looked upon it as "wicked" as well as silly. In conversation with the Professor he remarked, "If the Morgan book is not true, the lodge made a mistake when they initiated me, for that is the way I was made a Mason." If any further evidence is needed in this direction, it is almost daily being furnished by disgusted and seceding Masons.

There are others in Cazenovia who have given up all affiliation with the lodge. These became disgusted with its ridiculous ceremonies, and seeking to know no more of its principles or practices of, and looking upon it as child's play, do not see its underlying blasphemy and couching treason. Prof. S. was astonished as I read to him from Mackey's Lexicon of the mysteries of Isis, to which Mrs. DeGeer referred in her speech at Farwell Hall, before the great fire. He had never known of the acknowledged relationship between Masonry and the Ancient Phallic worship of the Egyptians, *et al.* The recital amazed and disgusted him, as well it might.

Constableville.

The night of the 28th of Sept. found me at the above named place, in Lewis Co. The village lies some three miles west of Lyons' Falls, a station on the Utica and Black River Railroad. Here I was the guest of Elder M. E. Fisk, pastor of the Baptist church. Bro. Fisk is an outspoken, fearless Anti-mason, and has sacrificed, and is still sacrificing much for this cause. His church is with him and in order to maintain a consistent position on this reform is occupying an independent position, unconnected with any association. It was through the efficient and gratuitous labors of Bro. F. that I found work to occupy my time until Oct. 7.

I spoke in his house of worship two evenings, and though it was dark and stormy, had good congregations—the last much the largest. Quite a number of the craft were present, among them, Masons, Odd-fellows, Good Templars, grangers &c. The pastor of the M. E. church was present both evenings, and if report be true, he represented all, or nearly all the orders mentioned. He, however, kept his jewel, as did his fellows of the various brotherhoods. I challenged them to reply—dared them to do it; or deny what I had said; and yet after my back was turned they could charge me with lying!! O, the depths of infamy into which Masonry will plunge even ministers of the Gospel.

Evenings of the 30th and Oct. 1st found me at Carthage, Jefferson Co., where John Levington stirred up the caged ones, a year and a half ago. They are strong here, and are in love with their bars. The power of the lodge is felt through all the ramifications of society. Both evenings were fearfully dark and but few were present. Perhaps nearly as many Masons as others. The first evening they were quiet while I opened up the religious aspects of Masonry. The second evening I lifted the roof of the lodge and discovered some of the ceremonies, and the character and tendencies of the oaths, &c. At the close of my remarks I again requested a denial of what I said if it could be done—told the craft if they did not deny, the people would believe my statements. No reply being made I dismissed the congregation, when up sprang a Dr. Pedue, a member of the Protestant Episcopal church, who delivered himself as follows:

"I have been a Mason thirty years. I have taken thirty degrees in Masonry. I have listened to many lectures on Masonry, for and against, but never heard so many false and malicious statements in one lecture as I have heard to-night," or words to that effect. I was busy giving away tracts, and missed some of his words. After saying this the Dr. resumed his seat, when he was thus roughly handled by a Mr. Hodgkins, deputy sheriff, forty years a resident of Carthage, and a worthy member of the M. E. church, who quickly arose and said: "I heard the Dr. say in the Court-house, yesterday, that if any man would join a secret society and then reveal its secrets, he would be one of two to punish him to the full extent of the laws of the order. I then said, "Doctor, if death is the penalty would you be one to help inflict it?" "I would," was the unhesitating reply. Another gentleman sprang up on the other side of the house and spoke so as to be heard above the confusion "I heard him say the same thing."

All this came so suddenly that I could scarcely keep track of it. After the last man had spoken as above I looked for the Dr. and saw him in his seat, having the appearance of one who had been hit by a hard blow which had somewhat confused him. He was, however, holding on to his jewel of a silent tongue, evidently wishing that he had not broken loose.

A Mr. Geo. Happ, then rose and attacked me, when upon Mr. Hodgkins turned his guns upon him, with as deadly effect as upon the Dr. He gave the following as a conversation between himself and Happ.

"If I was after a murderer—a Mason—whose hands were reeking with blood, and I had him cornered, and about to lay my hands upon him you would consider it your duty to secrete him, and thus defeat justice?" "No, not that!" was the reply; "but I should consider it my duty to warn him of his danger; I am bound as a Mason to do it." After stating this Mr. Hodgkins turned to Happ and said: "Havn't I stated our convereation fairly?' "Y-o-u h-a-v-e!" said the poor minion of the lodge, to the intense disgust of his brethren of mystic tie and to the great amusement of the Antis and others. More anon.

J. L. Barlow.

Elder Barlow at Constableville.

Constableville, N. Y., Oct. 9, 1874.

Editor Christian Cynosure:

Dear Sir:—"Light is sown," etc., again, "One soweth and another reapeth," so Scripture saith. May there be more to sow, and more to reap. But one must sow in order that others may reap while yet we also shall reap.

There having been in the past some light sown in this vicinity, and some having reaped, it came to pass in the good providence of God that Elder J. L. Barlow came to our place, and sowed light, Sept. 28th and 29th, upon the darkness of secretism; sowed it in the minds and hearts of the people; from which sowing we hope much light and even joy may grow, and be reaped even by those in darkness hitherto. We have hope of this, because the Lord has heretofore somewhat stirred this ground and because Bro. Barlow so "dibbled" in the seed, that with the rain of heaven and the sun, and the wind, there is promise of growth. May it be "some thirty, some sixty, some an hundred fold," yet all for the Lord. But here, as in all labor in the Lord's vineyard, "precept must be upon precept, line upon line, here a little and there a little;" for there is great opposition both by unbelievers and by those professing Christ, the Light. "And this is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil." "Whoso readeth let him understand."

Again, there was good attention given, while the light was being sown,

with the exception of a little uneasiness upon the part of a "craftsman" or two and the going out of a few, the best of order was observed by all during the lectures, many evidently hearing in the full sense of the word.

True, some "kick against the pricks," showing that truth and light still pricks if any choose to kick against them. And we are glad; glad so many came to hear; glad that good order and good attention characterized the meetings; hopeful that this people will be willing and desirous to hear and know more upon this subject of secretism.

Yours, &c.,
M. E. Fisk.

Correspondence.

Murder by Masons in Mississippi.

We are permitted to publish the following extract from a private letter from central Mississippi. No doubt the little value placed upon life in such regions results largely from the hope of protection and escape if arrested given by the lodge:

A most horrible murder was committed a few miles from here last week by a Mason. He went in the night to the house of a widow woman, who was living on his father's place (his father is a Mason) and dragging her out into the yard, shot her dead and left her lying there. He then went to Caledonia, called up some of his brother Masons and told them what he had done. He went round there till eight o'clock in the morning, arranging his business matters, I suppose, and then mounted his horse and rode off, no attempt being made to arrest him. Another young man held the woman up against a tree while the other shot her. The murderer's father had this woman and her son living with him and had promised them, or the young man, a horse, saddle and $100, when he became of age. He became of age some time last spring. Some weeks since he asked his employer for his pay and report says Barentine (the father of the man who killed the woman,) ran at him and was about to kill him when his son came up and said, "Don't kill him here in the field, father. Wait till night." He did not kill him in the field, but the young man has been missing about four weeks and I have heard that his mother, the murdered woman, said "the last time she saw her son, old Barentine was taking him toward the river in his night clothes." Soon after this report got out, young Barentine killed her. Some say the missing man has been seen at his uncle's, but it is not believed by many.

OUR MAIL.

David Weeks, Wauseon, O., writes:

"We like your paper. It is after my own heart. I always did admire a man that stands up for Christ and deals out the unvarnished truth."

Joseph B. Thompson, Delta, O., writes:

"The Freemasons down here are bitterly opposed to the *Cynosure*, and, in fact, to most everything else that does not run in their channel. The Lord help you to keep the fire burning, so that if the people do join them, they do it with their eyes wide open."

E. B. Maurer, Melmore, O., writes:

"The *Cynosure* is a welcome guest at my house. I love the principles advocated by it. In this village there are four lodges—Masonic, Odd-fellows, Sons of Temperance and Patrons. Truly "men love darkness rather than light." How long shall this thing,—the image of the beast,—continue? Yours for truth, light, and a sanctified church."

Riley Bartlett, Lewis River, Wash. Ter., writes:

"God bless you dear brethren in your noble work. Go on, and bring to light these hidden mysteries of iniquity. Yours for a pure Gospel and a faithful ministry."

P. Bacon, Wheatogue, Ct., writes:

"I feel that this work must go forward, and I want to do my part."

Joshua Falkenbridge, Ashley, Pa., writes:

"Secret societies are very strong here."

Hope Davis, Carpenterville, Ill., writes:

"There is a Methodist minister in this place who told me the reason he joined the Masons was that he was going a long journey among strangers, and Masons advised him to join. How does this agree with the statement 'We ask no one to join us?' The Lord is stronger than the strong man, and I believe truth will triumph over error."

A young friend who sends us his name writes the following:

"I am a young man nineteen years of age. Have never joined any secret societies yet, and never shall. Go on with your good work; I hope to be 'in at the death' of Masonry. Will do all I can to get you subscribers, and hope the *Cynosure* will indeed become 'a power in the land." Julius.

We thank you for these good words and wish you success. Why not sign your own name? Julius certainly is not more royal.

A. M. Durfee, Sherman, N. Y., writes:

"You may count in the future at least one new subscriber per month from me. Daylight begins to dawn. All hail!"

We thank you for the pledge. Expect its fulfilment and hope others will follow your example.

E. Darling, Paint Creek, Mich., writes:

"I wish I could get others to view this matter in its true light. But my good Presbyterian brother is so conservative. Why, it won't do. It will make division in the church. I do not think any good will come of it. In fact it is hard to get men to read. There is a grange organized in this neighborhood. My townsman expects to go to Washington on this Masonic hobby. Truly when the wicked walk on every side the vilest men are exalted."

S. M. Crocker, Wellington, O., writes:

"I feel as if I could not do without it (the *Cynosure*). It is next to my Bible."

Chas. M. Thomas, Wheeling, Ia., writes:

"I cannot do without it (the *Cynosure*.) I have taken it from the first number. It is the only paper I take. I would have it if I had to pay ten dollars per year. I esteem it next to my Bible, and the *Guide to Holiness*. You may set me down for a life subscriber. I have just returned from a visit to Nebraska. I distributed a quantity of grange tracts and *Cynosures*. I cannot do much in a pecuniary way, but I can and will pray for a pure reformation; it is the Lord's cause, and must and will prevail."

This friend is in his eighty-third year.

Rev. J. P. Shattuck, E. Deering, Me., writes:

"We have no interest except in the cause of right, and in that case we think each individual personally responsible. We are hoping to get a number of subscribers. We lend our papers and tell those who are taking them to keep theirs' moving also. One gentleman, in all sincerity, said he had no idea 'the Masons were such a society.' 'Let there be light.'"

George Brown, Gaines, N. Y., writes:

"I believe that Masons are the most dangerous beings on the globe. I have lost over six thousand dollars by them. I am told that I must join them in order to get it back. I would just as soon join a set of highwaymen."

Francis M. Waldron, Cascade, Minn., writes that the Masons call him and the *Cynosure* bad names, and say we are opposing Masonry for the sake of getting into power. Such arguments will sooner or later be rated at their true value. What bearing do they have on the facts that Masonry is an absolute despotism, a swindle, pretending that its secrets have not been revealed; pretending to give men valuable information concerning science, art and religion; pretending to have true charity; and, worst of all, pretending to save immortal souls? Is there any sin in attempting to get into power sufficiently to drive a band of conspirators against equal rights, justice and good government from our country, or deprive them of the means of obtaining the moncy, the manhood, and in many instances, of ruining the souls of young men?

Mrs. A. Banks, Northville, Mich., orders some tracts and books, and writes:

"You may think I am going into the business, but I mean to do all the good an old woman can."

We are glad to welcome you into the band of workers.

G. Worden, Pottsdam, N. Y., writes:

"I have no time to look for subscribers at present. I will try to get a few if I can when my work is off my hands so I can leave a day or two."

Samuel Russell, Wethersfield, Ill., writes:

"Your sheet advocates true loyalty to God and man. It is just what we need."

Dr. G. W. D. White, Boone, Ia., writes:

"Im trying to influence my friends to take the *Cynosure*. I tell them that it is next to the Bible; and that if they will send for it and do not like it I will refund their money."

Curtis Cogswell, Deer Lick, O., writes:

"The great trouble with us is, we have no lecturers here against secret societies. I hope the good Lord will send us one before long. I am still doing all I can in the good cause and shall while I live."

Can the Ohio agent arrange lectures for this place?

Rev. B. G. Wise, Ottawa, O., writes:

"I have been a reader of this paper for the last four years. I admire its tone. Think that it is a paper that is theologically sound and is what the public needs. I have been opposed to all secret societies ever since God converted my soul. I oppose secret societies and all other popular sins? I will do what I can for the *Cynosure*. God bless you and the Association."

W. R. Morley, Brush Creek, Iowa, writes:

"There is a Freemason's lodge here, and a great part of the farmers have joined the grange."

P. Cromwell, Ithaca, O., writes:

"I think a great deal of the *Cynosure* and cannot do without it."

John Miller, Wauseon, O., writes:

"I have had the kind and invaluable visits of the *Cynosure* from the beginning; expect to have them to the end. It is one of my best friends. Could not see very well how to go forward in this glorious reform without it. Those who do not get it are in some very important respects in the dark. The light is shining here. The cause is progressing in our town and county. Next week, providence favoring, we shall use the ballot, for the first time. We are just now getting into the press. Left a manuscript in the office yesterday which the editor said they would publish. They must do so or fare worse by not doing. We are now fairly in the field. Our banner is unfurled. The watchword, victory or death. Our country must be saved or lost, and that soon. There never was a time in this country when there was so great a war of elements as now. The loud calls for men and means must be heard and respected. Sixty-five summers and as many winters have passed over my head, and now I am an invalid. Still I can watch and pray and fight. Fighting, I shall die. Dying, I shall live evermore."

J. B. Nessell, Ellington, N. Y., writes:

"I am decidedly in favor of our National Anniversary being held at Pittsburgh the second week in June, next.'

D. Baker, Remington, Ind., writes of a murderer who escaped being hung through Masonic influence. The action of the lodge on this criminal Mason's case came into the hands of the administrator of the estate of the clerk of the lodge who stated the circumstances to Mr. Baker so the proof is complete. The murderer is now at liberty.

B. G. Stillman, De Ruyter, N. Y., writes:

"Rev. J. L. Barlow has given some very acceptable lectures on the secret orders at Lincklaen and at De Ruyter about the middle of last month."

Mrs. Olive Voice, Alden, Ill., writes:

"I feel that I have but a little while to stop here and want to do all I can while I stay. I should like to help start that Antimasonic Publishing House in Chicago. I may yet send the first dollar to that fund."

Jas. W. Hussong, Sanford, Ind., writes:

I took the first degree of Masonry about eight years ago and I have never been to lodge since. We are cursed with Masonry here, in our church and out of it. I have been a member of the Methodist Episcopal church for thirty-seven years."

Samuel D. Greene, Chelsea, Mass., writes:

"Rev. McNary's sermon is doing good. I distributed them among our church members. They seem like a little leaven which now and then throws up evidence that they are doing the work, and had I the means to scatter them more freely I believe it would not be long before the main lump would be leavened."

Rev. E. L. Harris, Delavan, Wis., writes:

"Press the war to the enemies' gate. Let your motto be 'No quarter to anti-Christ.'"

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct.	4th,	vii 31-37:	The Deaf Mute.
"	11	ix 17-29:	The Evil Spirit Cast out.
"	18	ix 33-42;	The Mind of Christ.
"	25	x 46-52:	Blind Bartimeus.
Nov.	1	xi 12-14, 19-24:	Fig Tree Withered.
"	8	xii 28-34:	The Two Commandments.
"	15	xii 38-44;	Hypocrisy and Piety.
"	22	xiv 3-9:	The Anointing at Bethany.
"	29	xiv 42-50:	The Betrayal.
Dec.	6	xiv 66-72:	The Denial.
"	13	xv 22-39:	The Crucifixion.
"	20	xvi 9-20:	The Risen Lord.
"	27	Review.	

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON xliv.—NOV. 1, 1874.—THE FIG TREE WITHERED.

SCRIPTURE LESSON.—MARK xi. 12-14, and 19-26. Commit all; Primary verses 13, 14.

12 And on the morrow, when they were come from Bethany, he was hungry.

13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

GOLDEN TEXT.—"Cut it down: why cumbereth it the ground."—LUKE xiii. 7.

TOPIC.—Fruitfulness or Judgment.

HOME READINGS.

M.	Ps.	viii.	1- 9..Praise from Babes.
T.	Ps.	xxiv.	1-10..The King of Glory.
W.	Ps.	cxviii.	14-29..The Exaltation of Messiah
Th.	Matt.	xxi.	1-16..The Prince of Peace.
F.	Matt.	xxi.	17-32..His Authority Questioned
S.	Matt.	xxi.	33-46..The Final Rejection.
S.	Luke	xiii.	1-9..The Fourth Year Trial.

TOPICAL ANALYSIS.

The Hunger of Jesus, verse 12.
Nothing but Leaves, verses 13, 14.
Cursed and Withered, " 19-21.
Have Faith in God, " 22-24.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

This chapter gives the triumphal entry of our Lord into Jerusalem. This was his presentation to the Jews as king (Zech. ix. 9). The account given by Matthew (see Home Readings) is very full. The scene was peaceful and grand; he was "the Prince of Peace." The entry was made on Sunday, (from this event it is called Palm Sunday), and at night he returned to Bethany (Mark xi. 11). On Monday, as he went to the city, the fig tree was cursed. On Tuesday it was found withered. Ask your teachers where Jesus spent each day and night of that week (called passion week).

What is the first topic? Where had Jesus spent the night? (verse 12.) Perhaps he had not eaten. Was he able to supply food? (Mark vi. 35-42; viii. 4-9.) Did Jesus have any other food except such as all others ate? (Matt. iv. 4; John iv. 31-34.) What does Jesus hunger for now? It is the hunger of love and compassion. Could you give Jesus anything to eat? What does he say about feeding him in Matt. xxv. 34-40? Does he expect this from his children?

What is the second topic? What kind of a tree did Jesus see? (verse 13.) Ask your teachers about this tree. Was it time for figs? (verse 13.) Why then did they expect fruit on this? (It made promises; the leaves on a fig tree indicate fruit, and it was not time for them to have been gathered.) How did Jesus know there was no fruit? (verse 13.) Could he be deceived? What did the tree have? Are leaves necessary and beautiful? Are they sufficient? Are they the principal thing? Read Luke xiii. 6 9. What does Christ desire from his people? (John xv. 2, 6, 8, 16.) Does he come now? How? Is this your last year of trial.

What is the third topic? Who was it cursed the tree? (verse 14.) What other miracle of destruction did Jesus perform? (Mark v. 11-13.) How many miracles of blessing? (Thirty-one, that are recorded.) These two are warnings. Why was the tree cursed? How may Christians be like this tree? How may unbelievers be like this tree? What was the result of the cursing? (verse 20.)

What is the fourth topic? How do you think the disciples felt? How would the words of Jesus cheer them? What promise is given? (verse 24.) In how many things may I have faith in God? Do you have faith in him? What do you believe?

The Successful Sunday-School Teacher.

Success should be the aim of all in the Sunday-school work. The road leading thereto should be well understood. Having traveled all over the land, and observing the most successful in all departments, I have found that the successful Sunday-school teacher has the following characteristics:

1. Self government. He controls self—is master of his own passions and appetites; and in this he almost unconsciously controls his class. This is a natural law and is a sure passport to success.

2. Punctuality—always on time. This gives the class confidence. Knowing their teacher will be present at the time, they will make every effort to be there on time. Lazy teachers make lazy scholars. Promptness, then, is indespensable.

3. Be posted in the subject. No teacher can be successful who does not keep well posted in the lesson he desires to teach his scholars. Whenever your pupils get it into their heads that they know as much, or more than you, your influence over them is gone. Study well your subject during the week at odd times, and you will never feel that barrenness which so terribly afflicts many teachers. The folly of attempting to teach chidlren that which we do not fully understand ourselves, is seen in the following anecdote: A Sunday-school lecturer undertook to give the school his views of the omnipresence of God. He told them that God was everywhere—yes, everywhere at the same time, etc. "Why, children, I will make it plainer to you. God is in the cellar—God is in the garret—God is in the well, and God is in the —the"—"Well, mister," said a little fellow, jumping up, "very much interested and excited, "Is Dod in my pot-et?" "Certainly, he is in your pocket," said the lecturer, very firmly. The little fellow began to feel for God in his pocket, when he exelaimed, 'Well, mister, I dess I dot you now, tause I haint dot de pants on what dot de pot-et in." A most uproarous laugh ensued.

4. Set a good example. Let your life each day be a lesson to your pupils. Keep thyself pure. Be an example to others, is no less the duty of the Sunday-school teacher than the minister. His calling is hardly second to the minister's. If any difference he has this advantage—he works on better material.

5. Show sympathy for your class. Greet them affectionately and enter into all their interests. Meet them in the rehearsals, and help them in learning the songs—for, indeed, if possible, the Sunday-school teacher should be a singer—but if not a singer, he can show that he feels an interest in all that is of benefit to his class. Don't be everlastingly finding fault, but rather encourage them, and show them that you appreciate their good qualities, and you will always find your class to be your friends. You should be a Christian, and always remember them in your prayers. If they are sick, visit them, and thus comfort their hearts. This kindness will not be lost. It may come back to you with large interest in other years to come.

6. Keep your class busy during the entire session. Many leave the class after the mere reading of the lesson. This should never be done. Question them, and help them to a proper understanding of the subject. Fill up all the time. Remember, only one trip through the world, and no coming back to rectify mistakes or make up lost opportunities.—*Church's Musical Visitor.*

Forty Years Ago.

Masonic History.

[Anti-masonic Review, 1829.]

In Great Britain Freemasonry began; in the South of England; in the city of London; in Charles street, Covent Garden; in Apple-tree tavern; on mechanic's holiday, 24th June, A. D. 1717. The mother of all Freemasonry was then organized with a heart and head. Mr. Anthony Sayer, was then elected first Grand Master. Men of any trade or profession were made free and accepted Masons, but only this mother lodge had at that time authority to receive them. They collected materials for a book of constitutions, A. D. 1718—19, and A. D. 1720, many of these "were too hastily burnt by some unscrupulous brethren, who were alarmed at the intended publication of Masonic constitutions." *Preston p.* 171. "The year A. D. 1720 is remarkable beyond any other which can be pitched upon by historians, for extraordinary and romantic projects, proposals, and undertakings, both private and national, and which, therefore, might be recorded as a perpetual memento—never to leave it in the power of any set of designing men to put in practice a shameful imposition upon the credulty of people."—Mortimer's History of England, Vol. 3, page 302.

A. D. 1723, the first Masonic book issued from the press. A. D. 1724, the first charity fund was commenced. A. D. 1726, the first Provincial Grand Masters were appointed, and then it is believed that Masons began to be passed to the degree of Fellow Craft, and raised to the sublime degree of a Master Mason in common lodges. This high power was certainly retained some years solely by the mother lodge, and its four constituent parts in London. See Preston, No. 34, marked k. k. page 305. It was the custom to pass and raise only in the mother lodge. See Smith, p. 73. "A. D. 1727 the authority of the Grand Lodge of England was universally acknowledged throughout Europe." Smith, p. 67, which no doubt is true so far as this, that every lodge in Europe was then in England in Europe. A deputation was sent to Madrid in Spain, to constitute a lodge in that city. Smith, page 67. Preston, p. 179. He does not say who was sent; but the Duke of Wharton, one of the early Grand Masters, having spent his estates by rioting and debauchery, deserted England in 1725, joined the Pretender, and dwelt at Madrid, 1727. This Duke probably welcomed the deputies.

A. D. 1728 a patent for a Provincial Lodge issued for Bengal in the East Indies. Preston, p. 179. "This proved the first introduction of Masonry into that part of the world." Smith, p. 68. "In 1729 Freemasonry was introduced into the East Indies. Lawrie, p. 118. A. D. 1730 a patent was issued for New Jersey in America, but it does not appear to have been effectual. The first foothold gained by Freemasonry in North America, was at Boston A. D. 1733. A. D. 1734, a second edition of the book of constitutions was ordered. The breach between ancients and moderns appeared; and the book and the breach were made public and outright A. D. 1738; in which year also the first bull of the Pope was issued against Freemasonry.

The first Masonic Hall of which we have any record, is in Great Queen street, Lincolns-inn-fields, London. The first stone was laid A. D. 1775. Beneath it was deposited a plate with this inscription: (See Smith p 83, Preston p. 310.)

Anno Regni Tertii Quindecimo,
Salutis Humanæ M DCC LXXV. Mensis.
Maii Die Primo
Hunc Primum Lapidem
Aulae Latomorum
(Anglice, Free and Accepted Masons)
Posuit
Honoratissimus Rob. Edv. Dom. PETRE,
Baro PETRE de Writtle,
Summus Latomorum Angliae Magister;
Assidentibus
Viro Ornatissimo Rowlando Holt, Armigero.
Summi Magistri Deputato;
Viris Ornatissimis
Joh. Hatch et Hen. Dagge.
Summis Gubernatoribus;
Plenoque coram Fratrum concursu.
Quo etiam tempore regum, principumque favore, studioque sustentatum maximos per Europam honores occupaverat
Nomen Latomorum.
Cui insuper nomini summum Angliæ conventum præesse fecerat universa Fratrum per orbem multitudo.
E Cœlo descendit.
Gnothi Seauton

Tho. Sandby, Arm. Architecturæ Prof. R. A. A. Architectus.

The Grand Lodge translate latomorum, in their inscription, for this very good reason, that no Latin scholar would otherwise divine its meaning. The ancient name of Freemasons "*in latina lingua,*" the fraternity have been desperately puzzled to find, and we must think they made a small mistake in selecting "latomi" for their heaven-born order. Neither Ainsworth nor Young make us acquainted with the Masonic word, "latomi, orum." They give "Latomiae, *vel* lautumiae. arum. pl. f. (a *Las,* lapis, and *Tome,* sectio.) (1) Quarries of stone, whither slaves condemned and vagabonds were sent to work. (2) A prison at Syracuse so called. (3) Synced. A prison. Plaut."—Young's Lat. Dic.

Latomiae, then, is the name of the trade, and "latomi" is the name of the craftsmen, that is, slaves and vagabonds condemned to the quarries. This is the genuine wit of the mother lodge of Freemasons; let the whole fraternity throw up both hands, the grand hailing sign, and say: So mote it be.

TRANSLATION.

"In the 15th year of George III. May 1st, A. D. 1775, the first stone of Slavemasons Hall, (Aulae Latomorum) was laid by the Rt. Hon. Robert Edward, Lord Petre, Baron of Writtle, Grand Master of Slavemasons of England, accompanied by the Most Worshipful Rowland Holt, Esq. Deputy Grand Master, the Worshipful John Hatch and Henry Daggee, Grand Wardens, with the whole fraternity of brethren. At which time the name of Slavemasons (latomorum) was highly honored, and received the kindness and continuance of kings and princes throughout Europe; and the whole multitude of the brethren on the face of the earth have appointed the Grand Lodge of England to preside over the name of the slaves and vagabonds condemned to work in the quarries.

"It decended from heaven.

"KNOW THYSELF.

"Thos. Sanby, Esq., Prof. of Architecture, R. A. A. Architect.

We give this at length, because it publishes in the most solemn form, both the falsehood and the absurdity of Freemasonry. "It decended from heaven; and the Masons' Lodge in England was, by the brotherhood throughout the world, made to preside over Masonry." What claim had the English Lodge A. D. 1775, to preside over Masonry throughout the world, so formally placed under the corner-stone? The right which a parent has over his offspring, and no other. The claim is a proof of our position, that the Appletree tavern was the birth place of Freemasonry, and that "the whole brotherhood throughout the world" have sprung from the Grand Lodge of London, which was first constituted A. D. 1717, whose first Grand Master was Anthony Sayer, whose first publication was Anderson's Constitutions, whose first Hall was Freemason's Hall, London, and whose first Grand Chaplain was the Rev. Dr. Dodd; the same who repeatedly put other men's names to his notes, and was at last hung at Zybura A. D. 1777, for forgery.

The Christian Cynosure.

Chicago, Thursday, October 22, 1874.

THE ILLINOIS STATE MEETING.

INTERESTING CORRESPONDENCE.

A gentleman who has held important posts, and enjoyed the confidence of the Christian public in several States, was invited by letter to attend and address our approaching State meeting in Chicago. Following is his answer with an editorial reply which deals with the practical and fundamental questions which underlie the reform.

OCT. 12, 1874.

Rev. J. Blanchard,

DEAR SIR:—Your letter of Sept. 26th was received as due. I am not sufficiently acquainted with the subject of secret societies to write anything which would be of value, and I have not the time at present to prepare myself. My own feelings have from childhood been strongly opposed to such organizations. I have refused to join the temperance societies of this kind, and have sometimes annoyed, to say the least, some of my good church members by speaking unfavorably of them. I have, however, opposed them rather from their want of tendency to good, as it seemed to me, than from their own inherent evil.

I have read a little and inquired a little about Masonry, but have not yet learned enough to make up my mind about it. Its oaths seem to me profane, and to have a studied horribleness about them. But in conversing with the men belonging to the lodges I have been convinced that they had no mischief in their hearts; and have been led to think, more than heretofore, that the system was without great influence on politics and in courts at ordinary times. In war, on exciting occasions, and perhaps in rural places, where there is little to occupy the attention, I have no doubt Masonry is made an instrument of mischief. Those in the lower grades of Masonry know but little of the system in comparison with yourself and those who are co-operating with you. They do not, from this fact, feel the force of the arguments addressed to them; while those in the higher grades are not easily approached and drawn into discussion. I can see clearly, therefore, that it is a good thing to get the fullest information before the people, but think it possible that denunciations of Masons themselves might be too strong. I have found them argeeing with me perfectly on the wrong of allowing a secret society to interfere in any way with social, civil and religious duties. And they deny that there is any more influence for evil from such a society than comes from other sources, as from denominational spirit and family relations. You will see that my thoughts are turned in a different direction from what yours take, in seeking for the advancement of our churches and of Christ's kingdom. I trust that we may not work less harmoniously on this account. Your expressions and acts of kindness towards myself, you may be confident are highly appreciated, and shall always be reciprocated according to my ability.

REPLY.

DEAR BROTHER:—I thank you for your candid and good letter. And though I could have wished our opinions more nearly coincided, I believe your hopes will be realized that "we shall not work less harmoniously;" nor do I despair that, allowing for difference of responsibilities and circumstances, we may yet coincide in our ideas and efforts against secret societies.

If, as I thoroughly believe, the five hundred thousand Freemasons, and other thousands in similar night-meeting "orders," practice idolatry and the worship of strange gods in this Christian country, that fact ought to be susceptible of such proof as will satisfy reasonable men of its truth. And, once convinced of its truth, no two Christian men can long differ essentially as to our duty and our wisdom in opposing the lodge. Nor can we differ greatly in our methods. Idolatry and Christianity are antagonisms, as are the beings they worship. And when one believes that the power of these orders over miud is a religious power, residing and working in their rites, they will be regarded as standing related to Christianity, as are the religions of the American Board and of Juggernaut. And Christians, who are Masons, will be looked upon as those Samaritans "who feared Jehovah and served their own gods." And, farther, if the nature of these "orders" is idolatrous, asking Freemasons their opinions concerning their working in churches and court-houses, is like asking spirit-consulters, who are not yet corrupted wholly by that evil, and who know little or nothing of its nature, their opinion of its tendencies and effects.

You say you have been convinced by Masons with whom you have conversed, that they "have no mischief in their hearts;" and that the system "is without great influence on politics and in courts, "etc. Allow me to suggest that the Masons with whom you have conversed may be nearly or quite as ignorant of the nature and actual operations of their system, or even more so, than yourself. Secret within secret; each upper degree sworn to concealment from all below, ordinary Masons, who join from shallow curiosity, or to get behind the screen and gain Masonic favors, are necessarily as ignorant of the ends sought and the means and purposes of the leaders, as the priests you meet on the street are of the purposes of the College of Cardinals. Masons, as a rule, do not trust each other or the rest of mankind. Hence the ignorance of their masses. And if you have chanced on a Freemason like Quint, who does understand the system and loves it, he will deceive you if he keeps his oath. Dr. Quint deceived the people of Oberlin, Pres. Fairchild included, grossly, as we now have evidence. And a Knight Templar, who was class-mate of Rev. R. B. Howard, of Princeton, while they were students in Bowdoin College, called on him while I was with him this summer, and made Howard believe that he had not met with Masons for three years, by telling him he had not been inside of a "lodge" during that time. Whereas he was a Knight Templar and met in a "Commandery;" and was then on an electioneering tour to get a brother Knight Templar elected Superintendent of Schools in this State.

But as to the main question whether Masons are now working extensive mischief in society, look at a few facts which creep out before the public. Temples have been built and completed in Philadelphia, New York and Boston, within these few years, costing over three million dollars: that in Philadelphia alone cost one million and a half by their published reports. And during the erection of these immense piles, a similar activity and expense in building Masonic temples and halls, have been going on throughout the United States. Whoever supposes that the millions on millions of money gathered and disbursed by lodges working near every court-house, legislature, and church in the United States and territories, to be without great influence "on politics and in courts," certainly miscalculates the power of money and men banded together by secret oaths and rites such as now rule the populations of Asia and Africa. Yet it is true, that an ordinary village lodge, surrounded and counteracted by half a dozen Christian churches, is a comparatively harmless affair; and its members, drawn in by vulgar curiosity, the desire of secret advantages; or to prevent others taking advantage of them, mean little direct mischief. But they do immense mischief by throwing the shield of their character over the lodge, and winning others to join. They are the outer gyrations of the Masonic whirlpool whose circles surround our globe. Multitudes of this sort, seldom attend lodge-meetings, but stand outside, smile on Masons, return their grips, and are used as stool-pigeons to decoy others into the nets of Satan which they seldom enter themselves! By their moral influence, they are the pimps and panders of the lodge, and stand related to it as literal pimps and panders do to the brothel; and are often more wicked than the weak and worthless creatures whom they lure.

But are the lodges nets of Satan? Or are they moral negatives, doing, as Napoleon said, "no great harm and very little good;" or at worst, only evil, as the clan spirit in denominations and families is evil, by interference with 'social, civil, and religious duties?" Is the lodge, in short, entitled to the pre-eminence in mischief we give it? This was the one perpetual question put to us abolitionists concerning slavery, which, events have shown, never was relatively over estimated as a source of danger and social destruction.

The answer is that the lodge is a false religion. And, as the true religion underlies every virtue, false religion underlies and supports every vice. It is what makes heathen countries heathen; and heathenism includes every vice. The curse of mankind is religious ceremonies without Christ. Such are the ceremonies, prayers, altars, priests, oaths and obligations of the lodge. And their weekly routine of performances, is slowly but certainly changing the American character to resemble that of Mexicans, Spaniards, or outright pagans, whose religion is without virtue because invented by men; and, being itself a falsehood, makes the whole man false. This tendency of Freemasonry to unsettle and enslave conscience to human authority, has of late been strikingly illustrated in England by the Marquis of Ripon, who, while in this country, negotiating the Alabama treaty, was Grand Master of English Masons, but has lately gone over to popery,—from the shams of the lodge to shams of the Vatican.

But what gives the lodge its pre-eminence above all systems of error in this country is its oath. As Christ is omitted to take in Jew, Pagan and Mohammedan; and, as rejectors of the Son have not the Father, the lodge-oath is not the oath of the true God, but another. And he who puts a second oath into a man's conscience, divides and confounds his moral nature, so that he gradually becomes incapable of moral obligation.

Nor is this all. As right is not local but universal, and the moral system of the universe is one, resting at bottom on the one true and living God, who has commanded us to swear by his name, Freemasonry, by displacing the true oath, and substituting another, which yet is not another, displaces the true God from the moral system and annihilates the system itself. The oath of the lodge is not an oath, and its moral system is not a moral system. Its pretended moral code is not based on love, but on terror; not on justice, but on partiality; not on Christ, but on Satan. The Masonic oath, therefore, in its theory, not only incapacitates the mind for rational moral action, but displaces God and the moral system of the universe, and substitutes for them an imaginary deity and a penal code of its own. And just so far as it enters into and obtains control of the understanding and faculties of men, just so far theology and ethics, religion and morals, are dispensed with and set aside.

Such, in its theory, is the Masonic oath. Its history is no better. In England, it murdered the author of Jachin and Boaz, and Miller in Belfast. In France, it has been the nest of infidelity and the hatching-place of revolution and massacre. In the Franco-Prussian struggle, it expelled the Christian Emperor and sustained the atheist Commune. And though, from motives of policy, he has a bull against it, the Pope himself was a Freemason, and the lodge is the avant guard of popery. In this country, beside other Masonic executions, it murdered Morgan and defied and defeated the judiciary of New York, though backed by the executive and legislature. It sheltered and sustained the late slavery rebellion It raised the money, in its blue-lodges. for the Kansas foray and murders. It has kept the garments and death-weapons of the Ku-Klux, and is now shifting like Proteus and appearing as the secret "White Leagues." Its forms are a thousand; its nature, one.

Now the only practical question is, how this hydra of religious, moral, and political evil should be opposed. Shall we content ourselves with endeavoring to subvert its principles by propagating the truth? Or shall we make a distinct open issue against it, as was done in the case of slavery?

Doubtless all just methods of opposition are legitimate. But it is very manifest that truth will not overthrow Freemasonry while it sits unquestioned with Christ at the communion table; makes laws for us in the legislature; and sits to enforce them in the jury-box. Respectfully, yours in Christ, J. B.

H. W. Beecher's Theological Record.

To Leonard Bacon, D. D.

I was sorry, my dear sir, when I read your recent letter denouncing the bosom friend of Henry Ward Beecher. Whatever may be true in your views of Mr. Moulton, it seems to me that as a minister of Christ, and as a representative man in the denomination to which you belong, there is another stand-point from which you should look at the men and the matters involved in this scandal. There is a view of the subject which affects the interests of the Christian faith vitally, whether the accused be innocent or guilty; and which is strangely ignored by yourself and others who have spoken to the public in regard to it. On this aspect of the subject somebody ought to say some *plain, honest* words; and as others have said little, permit me to ask your attention for a few moments.

It seems to me that you have not, as you usually do "given the devil his due," in your phillipic on Mr. Moulton. He at least evinced a sense of moroal fitness, if not of conscience, when he ceased to hear the Plymouth preacher, believing what he did concerning him. He certainly believes in the principle expressed by the adage "honor among thieves." But the charge of unfaithfulness to Mr. Beecher's secret is one more directly against all evidence than any I have ever noticed in the history of biassed judgment. Moulton, by falsehood and by truth, endeavored, from first to last, to suppress every movement that tended to a divulgence of the secret. He made efforts even to prevent the publication of Tilton's letter to yourself, and to arrest proceedings even after the Beecher committee had began their work. There is not an item of evidence which impugns his honesty in these efforts.

But considering the subject in the interests of Christianity, Mr. Moulton's character, past or present, is of little importance. Precisely the opposite is true in regard to Mr. Beecher; and a verdict of not guilty, although due to him, if the charges were not proved, might be a greater injury to the religion of Christ than a verdict of guilty. Either will be an evil. A verdict of not guilty will give his teaching larger acceptance in the public mind than it has at present, and

a verdict of guilty will affect many others as forespoken by one of his lady admirers: "If Henry Ward Beecher is a guilty man, I give up all confidence in mankind in general, and in Christian ministers in particular."

Before writing again in regard to this matter, it seems to others, besides myself, that you ought to study some facts in Mr. Beecher's past history, and especially his heart history, as revealed by himself, in the present scandal. As forty years of service is urged as evidence of character, some peculiarities of that service ought to be noticed.

His first sermon when invited to Lawrenceburgh, Indiana, was in condemnation of Universalism. He held in his hand a small Testament from which he read passages and expounded and used them to prove that the impenitent would be consigned to hopeless and remediless misery. At that time and place to preach against Universalism was popular.

When Mr. Beecher left Amherst College, about the last thing he did was to deliver an address against the Colonization Society; about the first address he delivered after he began his ministry at Lawrenceburgh was a speech in favor of colonization, before a society existing in that place.

Mr. Beecher was an outspoken temperance man when he went from the seminary to the church. But a leading member of the congregation, who paid one hundred dollars of the five or six which he received as a salary, was a distiller, and the temperance people were opposed to selling corn to distillers. Here was a difficulty. Mr. Beecher managed it by favoring the sale of corn to the distiller, while he was fervent in denouncing the drunkard, and those who sold him the poison. The distiller shrewdly remarked,—with additional words, which we will not name,—that so long as Mr. B. preached the corn to the distillery, he did not care how he abused those who retailed or used the liquor.

When called from Lawrenceburgh to Indianapolis, the leading man in his congregation was the president of the State Bank of Indiana, a gentleman of unusual financial skill, who kept his bank open when every bank in the North-west had closed. This gentleman was strongly opposed to anti slavery sentiment, and was not willing that the subject should be introduced into the pulpit. Mr. Beecher was asked how he would manage in the circumstances to maintain his professed anti-slavery principles; he replied that he would have nothing to do with abolitionism, but if slavery came in his way he would not fail to denounce it. He went to Indianapolis, and soon after, at the session of the Synod of Indiana. Rev. J. K. Snead, a prominent member of the Synod, introduced a resolution characterizing slavery as a sin which the churches should condemn. Mr. Beecher rose and argued from the Presbyterian Confession of Faith, that it was not proper to introduce the subject of slavery into churches or into ecclesiastical meetings. Mr. Snead and the anti-slavery men in the Synod were surprised and grieved when they found that they had an opponent, instead of an aid, in Henry Ward Beecher.

After the removal of Mr. Beecher to New York, he was located in the most prominent abloition church of the land, except, perhaps, that of Geo. B. Cheever. Mr. Bowen, Lewis Tappan, and men of like convictions, were prominent in the church. Mr. Beecher was soon after heard from as one of the leading abolition preachers in the country. His great genius, and the aptness with which he managed the anti-slavery question, attracted to his church the abolitionists of the city and those visiting the city. He likewise favored, for a time, the phrenological doctrines of the Fowler school, which gathered another class of intelligent people. Not long after he became an earnest woman's suffrage man which gathered still another class of people; and his inimitable mimicry, which became in his pulpit a species of theological buoff, together with a fancy fertile in illustration, made him the most entertaining platform preacher in the world, and gathered into his audience the lovers of genial entertainment on the Sabbath. Then latterly yachting, opening secular libraries on the Sabbath, the gospel to the rich, and the gospel according to Tyndall, a fifth rate novel, fast horses and the Life of Christ, and delphic sayings in regard to all subjects that discriminate between God and mammon, preaching love to his audience on the Sabbath and evincing the spirit of "Raca" in his heart towards his brother ministers of his own city, has certainly made "the world love its own;" abolished the narrow way and opened a world wide avenue to those never "convicted of sin, righteousness and judgement" by the pleasing platitudes of the Plymouth preacher. Whether these peculiarities account for the composition of his congregation or not, it is a well-known fact that his admirers are a conglomerate of the friends of Christ, the world and the flesh,—to say no more.

But a more serious aspect of the subject remains. It was known to Mr. Beecher's relatives, and to some that were not, that his philosophy, both in regard to social and sacred subjects, was peculiar, and such as he would not be likely to utter, in its boldest form, before a Christian congregation. When his sermons began to be published, some of the best men in the denomination remonstrated against the circulation of what they considered sinister attacks upon the vital doctrines of Christ's gospel. Rev. Henry Cowles, D. D., then editor of the Oberlin *Evangelist*, and certainly a judge of gospel truth, if we have one in the land, noticed Mr. Beecher's doctrine of sin, as published in one of his sermons as follows:—"Every one who stands for gospel truth ought to guard himself, and the public, against some of the theology of these sermons. Mr. Beecher says of himself, "I am perpetually coming short of my standard. I not only do not love right, but I hate it often. I not only do not obey, but I positively disobey. I not only do not seek the straight path, but I rejoice to walk in the broad road." "Now," says Dr. Cowles, "if this is Christian experience, what, we ask, is the sinner's? This is certainly an experience different from Paul's even before he attained his Christian consciousness. Paul saw the right and loved it. This preacher sees it and hates it. Paul did wrong and condemned himself. This man says he walks in the broad road and rejoices in it." If Mr. Beecher's hearers have a like experience, the police ought to keep their eye upon them.

Again, this preacher speaks in the same sermon of the sin which men commit when they fall below their own standard, and says: "We cannot look at it in the light of conscience and find peace, and Christ says, then do not look at in the light of conscience, but in the light of love." This is a proclamation against the law of God written in the heart, as well as a prostitution of the gospel by making Christ the minister of sin." Of this Dr. Cowles says, "the doctrine that you must not look at your conduct in the light of conscience, carried to its legitimate result, would make horrible havoc even of common morality. If a Universalist or an infidel writer were to hold such doctrine, what Christian would not feel bound to protest in defense of a pure Christianity."

You will remember the retirement of Lewis Tappan and his excellent Christian wife from fellowship with the church he had done so much to sustain. He published in the *Independent* his protest, not against the doctrine of sin, if the writer understood him, but against the corrupt doctrine concerning the Saviour as preached in Plymouth pulpit. Rev. Theodore Cuyler publicly protested against words dishonorable to the gospel uttered at the Tyndall festival. Other protests were uttered, and many good people said nothing, but would read nothing which originated in that quarter. Others still feel, as one of them said, "The preacher and the people of Plymouth Church are idiosyncrasies; let them drift,"—and they drifted!

In this view of the matter, the present writer, with many other retired men like himself, acquiesced regretfully. They believed that the truth was being sacrificed to the glamor that the world attaches to a popular name, and if the infection had been confined to the East these words would not be written. But as in the case of John N. Maffit, a precisely similar case of a great genius in the Methodist church, men in sympathy with the accused at the East, did what they could to bias Western Christians into like sympathy with a corrupt faith, if not a criminal practice.

The *Advance*, a valuable paper published in Chicago, is widely circulated in Christian families at the West. In this paper Rev. T. K. Beecher, of Elmira, N. Y., (who thinks his brother Henry is only carrying out his philosophy in regard to some social questions) recently published a sermon, which, if not designed to prepare people to palliate lechery, is, at least, an adroit attempt to mystify the minds of the readers of the *Advance* on the subject. He is urging moderation in proper indulgences, and says, "When the appetite has been piqued and surfeited there can be no more pleasure in food; there remains only the craving appetite of the dyspeptic—the same is true of lechery." . . . "The man who gives himself intemperately to any special pleasure, by that act first separates his chosen joy from the constellation, where, with many others, it shone with glittering allurement, and goes along with it into the darkness, and there even its light forsakes him." "To enjoy cigars all your life, you must not smoke more than two a day—to enjoy wine all your life, you must use it moderately." Now, if this younger Beecher does not put the moderate use of lechery, cigars and wine in the same category of allowable Christian indulgences, he has not used language in its common acceptation. Should the readers of the *Advance* accept this doctrine, they will be prepared to condone the offense alleged against the Plymouth pastor. The same Beecher likewise says that perjury is in the opinion of some good people right in some cases. Is the Brooklyn case one?

Not only this sermon, but we have had a vindication in advance from Mr. Lyman Abbott, who, we believe, is of the same family with the Rev. Mr. Abbott whom Horace Greeley denounced as the eulogist of that supreme despot and robber, Napoleon 1. Mr. Abbott, the eulogist of Mr. Beecher, is a member of Plymouth Church, and editor of the *Christian Weekly* of the American Tract Society.

But we have not reached the worst aspect of this case, as it is related to Christian life and doctrine. We do not refer in any wise to the guilt or innocence of Mr. Beecher, in regard to the charge of adultery. We refer to confessed corruption in faith and practice which has been overlooked, if not tolerated, by yourself and others, who are looked to as the defenders of the faith. In one of Mr. Beecher's last letters to Moulton, he writes: "I have a strong feeling upon me, and it brings me great fear, that I am spending my last Sunday, and preaching my last sermon. Oh, my beloved Frank! I shall know you then, and forever hold fellowship with you, and look back and smile at the past."

Now Mr. Beecher, if what he and his friends say be true, knew the character of his bosom friend as well then as he does now. He knew he was a profane man, a sporting man, and a Sabbath-breaker. He knew he was in sympathy and social intercouse with Mrs. Woodhull. His transactions said to be dishonest were known then as now. He even knew that from the time of the alleged adultery, Frank Moulton had ceased to hear him as a preacher, and yet, knowing all this, at the time of this writing, he says, he is going to spend eternity with his "beloved Frank," and be in fellowship with him forever. He knew perfectly that Moulton was in fellowship with Woodhull, and that the heaven of Moulton would be the heaven of Woodhull and Tilton, and yet, in view of his immediate death, he says that he is going to heaven for ever to be in fellowship with this company. Mahomet did not promise a heaven so lurid with the feculence of social impurity.

If the doctrine of this preacher is Christianity, then Christianity is an imposition and a lie. Either Beecher turns the grace of God into lasciviousness, or there is no God. If the members of Plymouth Church go to heaven with their pastor, they go to spend eternity with Beecher, Moulton, Woodhull, Tilton, *et id omne genus*. This is neither invidious nor denunciatory. It is the only possible construction, in view of the heart utterance of Mr Beecher, when he says that he felt that his last Sabbath had come. It should, at least, teach some people charity towards those whose society both in earth and heaven he preferred to their own.

Mr. Beecher's private life throughout all those four years was consistent with these utterances to Moulton. He says he opposed Tilton's continuance in the *Independent* because of his loose views of marriage and other social questions; but *privately* he contributed money in large sums to establish and sustain Tilton's new paper, which he knew was established for the purpose of maintaining the very same views which he held, while in the *Independent*. Moulton and Beecher both understood the aim of the paper perfectly, and both aided to establish and support this free marriage paper, knowing its purpose. The only difference, according to positive evidence, in this case is, that while Moulton and Tilton avowed their opinions, Beecher concealed his sympathy and contributions from the public. And yet, if he had come out and openly preached as he virtually does to Moulton and Tilton, Blessed are the impure in heart for they shall see God, it is evident now, by the following which he receives, that a large portion of his own congregation, and many professed Christians and Christian ministers, would have condoned his sin, and continued to follow as the tail of the dog.

Another humiliating evidence of a debased moral consciousness in some of the Congregational churches, is the fact that when Beecher assumed the editorial management of the *Christian Union*, he inaugurated, as the office editor, Oliver Johnson, a man who honestly and openly rejects the evangelical faith. Mr. Johnson sustained the Plymouth pastor when he sanctioned the free marriage doctrine by marrying Mr. Richardson to a woman whose affections he has sought and won while her husband was still living; a woman who had obtained a divorce directly contrary, as you know, to the law of Christ. This Oliver Johnson, in a letter to Tilton, admits personal knowledge of the fact that Beecher had done Tilton a great wrong. Beecher knew that Johnson believed this, and Johnson knew and wrote that Beecher had been thus guilty; and yet he serves in a professedly religious newspaper as the subaltern of this same Plymouth pastor; keeps the secret himself, and urges Tilton to keep the secret, (whatever it was) at all personal sacrifices. This is certainly a pretty nest of birds to hatch out the newspaper literature that is to edify Congregational families.

It is not our design to express an opinion either in regard to the alleged crime of adultery or the present character or future condition of the men that Mr. Beecher assigns to heaven in connection with himself. What we say is that if Jesus Christ is a true teacher in regard to the conditions of eternal life, the Plymouth pastor is a false teacher—false to God and to the souls of men. There are men of character, who, being ignorant of gospel life, may honestly accept the delusion that Mr. Beecher teaches to his worldly friends; but they are not men of conscience or character who profess the evangelical faith, and yet give their influence to a preacher who promises heaven to the impenitent and the impure. If the heaven to which Mr. Beecher says he and Moulton and Tilton are going is the heaven of Christ; if his desire that such a woman as Mrs. Morse, (Mrs. Tilton's mother) should be his mother-in-law, and call him son, (which she has concented to do) while at the same time she tells him that his Sabbath jokes in Plymouth pulpit almost make her think there is no God; if such a life, such doctrine, such a heaven, are the products of the gospel, then the sooner the gospel can be destroyed the better for the world. And, if Yale College in its influential president and theological teachers, is to affiliate with a man whose heart revealings and public teaching are subversive, not only of the doctrines of religion, but of the principles of morality, and to engage him to instruct theological students professing to minister in Congregational churches, then the sooner Yale College, as at present constituted, can be suspended the better for the churches of Christ. If the New Testament be true the man who preaches that Christ came to save men *in* their sins, not *from* their sins is an anti-Christ.

JAMES B. WALKER.

Wheaton, Ill., Oct., 1874.

The Home Circle.

Seed-Time.

You know the story of the dragon's teeth—
How, sown by Cadmus in the Grecian heath,
They grew apace
To harnessed men endued with warlike grace!
A dreadful yield,
Even from the haunted soil of fable's field!

There is another story I would tell—
How in one night a million tear-drops fell,
And how the great Life-giver stored them well—
And how, at morn,
Of these a million spotless flowers were born.

When sin is sown, death is the crop it yields!
Lord, save the fields!
When tears are sown, the tears of love and sorrow,
They blossom on the morrow.
The dragon's teeth—they are the seeds of war,
Seeds that the heavens abhor!
Oh! till the madness of such planting cease,
Weep, mothers! weep—and sow the seeds of peace! *N. Y. Tribune.*

Reminiscences of Guizot.

The telegraph brought the intelligence of M. Guizot's death. It was not unexpected by his friends and admirers. The panegyrics and criticisms on his life will for a while attract the attention of the people and finally give place in those of other men. I wish in this communication simply to recall some of the impressions I have of this distinguished man as a Protestant layman and as one of the leading minds of the French Reformed Synod, held in Paris during the months of June and July, 1872. It will be remembered that this branch of Christ's church had been deprived of the privileges of holding such a Court of Judicature since the one held in London in 1659; that it had no legal existence from the revocation of the Edict of Nantes till 1802; and that before and after that period it was subject to a series of persecutious, more or less atrocious, which came very near to be its destruction. While the Concordat, granted by the First Consul, gave it a legal existence, united it to the State, and conceded to it the right of having Consistories and Provincial Synods, it withheld the Church Sessions and the General Synod. As the two bodies are the most essential of the four administrative courts of the Church, or, as a member of the late Synod stated on the floor of that assembly, "They are the feet and the head of the church, which he (Napoleon) was willing to let live; but feared to see it walking too fast and thinking too well, he thought it prudent to leave them in the shade," it is no wonder that without these essential courts, for want of this bond of union and discipline, errors and disorders were the results of this disorganized church.

Efforts were made from time to time to obtain the permission of the successive governments to hold such a meeting for the reorganization and the better regulation of the church by the adoption of a Confession of Faith, etc. These endeavors proved fruitless. M. Guizot is blamed for not having used his influence, while a minister in Louis Philippe's Cabinet, to procure this to the church. His answer to this censure may not be satisfactory to all who think about his course, but it is evident that he did much while in power or the peaceful enjoyment of the Protestant church's privileges and for their prosperity.

In 1871, as soon as peace and order were secured to France, and while the embers of that terrible scourge of war —fires, desolation and death—were still smouldering, new steps were taken to obtain this favor of the Government of M. Thiers. And here permit me to say that with a few exceptions the Protestants of France are Republicans. It is only under such a form of government that they expect religious freedom and a free and open field for their labors of evangelization. M. Guizot was the chief instrument to secure the decree promulgated at Versailles Nov. 29, 1871, which ordered the Consistories of the several Provincial Synods to meet and elect delegates to a General Synod, which, by a subsequent decree dated May 14, 1872, was to meet in Paris on the 6th of June. M. Guizot was a commissioner in that body, took an active part in its organization and deliberations, and was one of the leaders in the orthodox rank.

In the French Reformed church there are three different parties which were represented in the Synod, and these are: "The Orthodox;" these were denominated "The Right." The second party which, by the paper they presented for adoption and the speeches made by men of that party, I would call Unitarians; these were "the Center." The third party the Radicals, who called themselves "Liberals" —*Librespenseurs*—these were "the Left." They were thus denominated from their position in the house facing the platform on which sat the Moderator and officials of Synod.

M. Guizot's seat was between those of Gen. De Chabaud-Latour, the present Minister of the Interior in McMahon's Cabinet, and of Rev. Prof. Bois, of Montauban. They were of "the Right." It was upon M. Bois' paper that the interesting, solemn and most important debate took place during the eight or nine days of sittings. Those attached to the faith of their fathers and to the prosperity of their church felt that the life of their beloved Zion was in danger, and with remarkable zeal and devoted affection for the church, the honor of their Divine Master, they labored and toiled, and through the blessing of God they succeeded to secure the adoption of the paper, the vote being 61 for and 45 against it. It is remarkable how nearly equal the vote stood between the laity and the clergy. Among the orthodox, 30 pastors, 31 elders. Both of the other parties voted against the Bois paper, and the vote was 21 pastors and 24 elders; among these were three who had been ministers, but had ceased so to be.

In the elections for elders last spring the orthodox made considerable progress and increased largely their majority.

When the Synod met, M. Guizot was in his eighty-fourth year, a thin, but hale old man. Quick, active, as if he had been a score or two less. If differences of opinion or difficulties arose in parliamentary usages, etc., he was generally appealed to, and in a few words settled the matter. He was very assiduous in attending the sessions of the Synod, did not absent himself once that I remember, until he asked to be relieved and his alternate was enrolled in his place; but this took place after the most important labors of the Synod had been completed. Besides, he presided at the caucus meeting of the Orthodox party which were held before and while the Confession of Faith was under consideration. He was not one of those men, when you approach them, whose coldness will drive you away, or make you feel uncomfortable, but his genial, courteous and affable ways made one at once at his ease and free. One could not help listening to him with pleasure and veneration. The Radicals, whom he opposed strenuously, honored him for his age, his talents and the sincerity of his convictions. When he spoke on the adoption of the *Bois* paper, as it was generally known by those who watched the proceedings of that body what day he would speak, the galleries and the part of the grand floor set aside for spectators were crowded.

It was with an unmingled delight that many of us turned from the contemplation of the *savant philosophe et homme d'etat* to the venerable and experienced Christian and listened to the elloquent old man, who, with impressive and burning words, stood for the faith once delivered to the saints and vindicated the memory of his fathers and the Confession of Faith of the church. He declared himself to be *un fils des Huguenots. . . un Chretien de la vieille roche.* M. Guizot stated that when quite a youth, an uncle with whom he resided at times, when himself not able, used to send him to the assemblies of the *Desert*, where young Guizot took his place, led the meeting, and read to the people assembled a sermon selected for the occasion. It was when the people, to worship at all, had to resort to the caves and to the woods of the land. He recalled that time with a great deal of interest, and gave a life-like account of the religious fervor and zeal of those people.—*Herald and Presbyter.*

A Trifling Incident and its Magnificent Result.

It was a cold winter day, about seventy years ago, when a devout Welsh minister asked a little girl of his parish to repeat the text of the preceding Sabbath. She could not do so, and blushingly pointed to the deep and drifted snow as an excuse for her inability.

Naturally anxious to understand the relation between the snow and the text, the good man asked her to explain. It soon appeared that the Bible, out of which she was wont to learn the text, was owned by a distant neighbor, whom the unusually deep snow had prevented her from visiting. Having no Bible at her own home, she was thus dependent on friends living at a distance for the privilege of reading the word of God, This trifling incident started an inquiry in the minister's mind, which has had wondrous results. He soon found that a large number of his people were without the Scriptures, and unable to buy.

With energy combined with piety, he set out for London, and appealed to the directors of the Religious Tract Society for some kind of organization to supply his poor countrymen with the Bible. His appeal was not in vain. While the thoughtless multitudes were jostling in the streets, and the din of London life deafening the ear, a few noble men retired to an obscure counting room of the city, to devise measures for the formation of a society which should give the Bible to Wales. Their plan was nearly matured, when into the mind of one there flashed a thought—a thought as truly inspired as any in the canon; it was heaven-born, and simply sought human lips to give expression. Up rose one of the small company; a glow was in his face, and a magnificent faith in his heart. "If a Bible Society for Wales," he said "why not a Bible Society for the World?" Noble words were those. They fell on the few auditors like a voice from God—like a trumpet blast from the sky.

The British and Foreign Bible Society had its beginning at that moment. The lips which spoke it into life have been dead for many years, but who, save the Almighty, can measure the work they have wrought? The society of which this was the origin, held held its sixty-eighth anniversary in London, on the first of May. It has agencies in all the principal countries of Europe, and a single glance at the figures of the past year is sufficient to indicate the amazing greatness of its work. During the years 1871–2, it has circulated in France 250.000 copies of the Scriptures; in Germany, 490,000; in Austria, 126,000; in Russia, 145,000; in Egypt, Syria, and Palestine, 29,000; in China, 59,000; besides smaller numbers in other parts of the world. Among German families bereaved in the late Franco-Prussian war, no less than 224,000 copies of the Scriptures were distributed in eleven months, and the general good results of the Society's work in Germany have been such, that the German Christians design organizing a Society which will supply the home demand without any further call on England. In Italy, a Bible Society has been launched under the very shadow of the Vatican. Of what a noble family of children is this British and Foreign Bible Society already the mother! To the work for God which she is still destined to do, it seems impossible to draw any bounds. The receipt and expenditures for the past year from ordinary sources, were greater than ever before; the former being 184,196*l*. 12*s*. 2*d*, and the latter about a thousand ponnds less.—*Selected.*

Going Home.

It was scarcely more than an hour's drive along a quiet country road. For a mile or two the reluctant village straggled after. Then we past solitary farm-houses and laborer's cottages, a

vineyard, an old graveyard, and the rugged sides of a rocky hill. And then a little belt of wooded swamp lands stretched out its arms of fir and pine and hemlocks, full of spicy odors, and merry little birds, and squirrels and grey rabbits, all the summer long. In the winter this was the place where the fairies hung out their washings, and sometimes their pearls and diamonds. Beyond, the road grew rougher and narrower, winding up hill and down hill, over tumbling brooks and a noisy river.

But every rod of the way was as familiar as our father's house. We knew where and when to look for the waxen cups of shining laurel, for pink azaleas, for the earliest May flowers, and the latest trails of clematis and swinging southern moss. We knew, too, when a meadow fence had been built or mended, and saw, with ready interest, every patch of new shingles on a wayside house or barn. We noted whose haying was coming on earliest, whose wood pile was largest, and whose corn promised best; while every face we met was the face of a friend. So with many a nod and smile, and word of neighborly greeting, we drove at last faster, as we came to the end of our journey, up to our father's door.

They had heard from within the sound of our coming wheels, and there, on the threshold, stood our mother, smiling and stretching out her hands. Presently, from across the street and across the gardens, one and another of our friends came in, always so glad to see us. Glad to see us for ourselves, and glad for the ripple of outside life we brought to the quiet neighborhood. The table was laid with the choicest of farm and dairy; the little family troubles were brought out for considertion and sympathy, as well as the family joys; and for our brief stay we were the center of the household and neighborhood.

But of all the pleasures of the welcome home, the smiling mother with outstretched hands is the dearest symbol now.

It is eight years since the eager hands were folded for their rest under the grass on the hillside. Folded forever! We go and come, and come and go, but they beckon us nevermore. We see the white headstone that says so little and yet so much, from the windows of the room that was hers, but we see nothing besides.

Has that loving heart forgotten, then? Are the hands to be stretched out to us never again? Are the swift feet stayed forever in their coming? No! no! It is only that our journey home is not yet accomplished. This empty, hungry, aching "mother-want" will be one day satisfied.

We are on our journey, up hill, down hill, and in all sorts of weather. Along familiar scenes and among friendly faces. Nearer and nearer, faster and faster. Already they within the veil may have heard the sound of our coming, and be pressing to meet us with outstreaching welcome. The things which God hath prepared have not entered into the heart of man, but we have each our own thought and expectation of heaven. And for me, my heaven is always as a going home. And as the heavens are higher than the earth, so will be the joy of that home coming higher than the joy of this.—*Francis Lee, in Christian Union.*

INVOLUNTARY SELF REVELATIONS.—Every day is a day of judgment—a day of reaping as you have sown, of revelations of what you are. "No man is concealed," nor can be. Not one of you can go through life, all the way, with the reputation and character of a good scholar if you are not really such. Things will be constantly occurring to reveal you, and society will not be long in ascertaining your precise height and depth, your solid contents, and your superficial dimentions. In the same way, you cannot pass for what you are not in respect to actual moral character; somehow or other you will come to find yourself weighed and measured. You will pass among your fellows for what you are worth, and for nothing more. Depend upon it, the best way to be thought good is to be good; the surest way of being had in reputation is to have a character.—*Binney.*

Children's Corner.

"Only Currant Wine."

Two little boys of twelve years old, cousins and constant companions, trudged up a steep hill together, carrying between them a basket of apples. They were to deliver them to the landlady of the "Cross Keys" tavern, and they had carried them over a mile from the farm where they lived. First they had crossed the bridge over the Sowden run, a narrow plank, without railing, where they had to walk carefully, for the run, though narrow, was very deep. Then came the long steep hill, and the boys were very tired when at last the "Cross Keys" was reached, and the basket of apples deposited on the porch. Mrs. Morrison, the rosy-cheeked, pleasant-voiced landlady, came out to pay the boys, and have the basket emptied. "Come in," she said kindly, "and rest awhile. That is a heavy basket for young arms, and a long walk for young legs."

So the boys went into the bright bar-room, and sat down by a stove, for the air was sharp though it was only October. Pretty soon, Mrs. Morrison came with a great slice of cake for each one, and a glass of red wine, sweet smelling and tempting. Walter Lennox, the older of the cousins, took the cake with a "Thank you," and Harry took his also. But Mrs. Morrison said:

"Drink the wine. It will warm you."

"Thank you," Walter said, "mother does not like me to drink wine!"

"Oh, but this is only currant wine, home made. It can't hurt you. Drink it up!" and the laudlady set down the tray and went to see about the apples, leaving the boys alone.

It was in the middle of the afternoon, and there was no one in the bar-room. Harry ate part of his cake, and said:

"I don't believe that it will hurt us, Walt. It smells as if it was very nice."

"I dare say it is nice, but I am not going to taste it. Current wine now may lead us to rum and whiskey when we are men."

"Nonsense! I'm going to drink mine."

It did taste good, being spiced, sweetened and warmed. So good, indeed, that after Harry had finished his own glass, he concluded he would take Walter's too. It was there, and it was a pity to waste it.

When the boys were rested and warmed, they took up their empty basket, thanked Mrs. Morrison for her kindness, and started homeward. But Harry had very red cheeks and bright eyes, and Walter had never heard him talk so fast. He was rather a quiet boy, but now he bragged and shouted, sang and talked so strangely that Walter was amazed.

"See here, Harry," he said, when they reached the foot of the hill, "I don't think currant wine is good for you."

"Yes it is though!" cried Harry; "I never felt so splendidly in all my life! I'm as warm as a toast. My head feels big, to be sure, but who cares for that?"

"Take care!" cried Walter, as he reeled against him; "your legs are shaky."

"Shaky! Not a bit of it. I'm going to run across the bridge."

"No, Harry—no!" said Walter, now really frightened, "you must not. Don't—oh, don't!" he cried, as his cousin shook him off impatiently. "Oh, Harry, you will fall in!"

But Harry was already half way to the bridge, running, but in zigzag fashion, that showed only too plainly that he was dizzy with the unaccustomed drink. Walter ran, too, but before he reached his cousin, Harry was at the bridge. "Come on!" he shouted; who's afraid?" and with the last word in his mouth he made a false step on the narrow plank, and fell headlong into the run. With loud cries for help, Walter threw off his hat and boots and plunged in after him. The current was strong, and the water very cold, but Walter tried bravely to find his cousin, calling loudly for help, till several men came running from the fields.

"What is it? are you hurt?" they asked.

"No! I am all right. Harry fell off the bridge, and I can't find him. I'm afraid he has struck his head."

Strong arms came to the lads assistance, and the men ran down the sides of the stream, shouting Harry's name. Walter swam after them, now really fearing they would find only a dead body.

They found Harry at last, senseless and to all appearance dead. A couple of the men lifted him in their arms, and carried him to the farm-house, poor, dripping Walter following them, sobbing as if his heart would break.

A doctor was summoned, and all night the family watched beside Harry, who was many hours unconscious, and then came to life in a burning fever.

Chilled and soaked when his blood was heated by the wine, the poor boy was ill for many long weeks with rheumatic fever, suffering the most severe pains, and often entirely hopeless. All the long winter he lay upon his bed, unable to move without pain, and when the pleasant spring-time came, he could sit up and look out upon the green fields, with the doctor's words in his heart: "I must tell you, lad, though it pains me. Your life has been spared by our kind heavenly Father, and you may be an old man. But Harry, you can never walk again."

Never again! Oh, little children, who can run and play, can jump upon the soft grass, climb the great cherry tree, slide upon the frozen ponds, think of the little boy, who could never again rais his poor crippled feet, never again move, even from room to room alone, and all for one act of thoughtless folly.

You have seen men reeling in the streets from the effects of vile liquor, whisky, rum and other poison, that steal away sense and reason, and you have thought, many of you, "When I am a man, I will never touch drink." But the boy in this story, every word of which is true, was but twelve years old, and the liquor which he drank was only sweet, home-made currant wine. And yet in the foolish excitement of his brain, he committed the rash act that cost him the use of his limbs for life.

Think of him whenever you may be tempted to taste any liquor but the pure water God provides plenteously for us all, and take a lesson from the story of the effect of "only currant wine."—*N. Y. Witness.*

A Little Sermon for Little Folks.

"If ye know these things, happy are ye if ye do them."—John xiii: 17.

I. "These things;" that is, your duties. You have duties wherever you are.

1. *At home*, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. *At school*, respect to teacher, faithfulness in study, and fairness in play.

3. *On the street*, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. *Not for pay.* That is a low motive. Some always ask, "What will you give me?"

2. *But from love.* So the Saviour did when a boy at Nazareth. So the angels do God's will (which is only another name for duty). This will make you do it cheerfully.

3. *Better every day.* By trying to do your duties, you will become more skillful. So you improve in reading, writing, and music. Peter says, "Grow in grace."

III. Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy. But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.

Try, then, to know your duty. Be faithful in duty in doing it from love to God and man; then you will be happy every day on earth, and forever happy in heaven.—*The Myrtle.*

Agents Reports for Quarter Ending October 1st, 1874.

Rev. J. P. Stoddard sets a good example to all agents who reports through the *Cynosure* by having his reports carefully made out and promptly sent in. If agents will observe two duties they cannot fail to be successful: first, be sure to have a good report to make; second, make it at the proper time.

Rev. J. P. Stoddard reports lectures delivered 71
Cash collected ..... $ 88.39
Cynosure subscriptions $8 1-2
Amount paid from treasury .. $2 21
Expenses, including salary .. $317.70

Rev. J. T. Kiggin's reports has not been received for the last quarter. He has been suffering from the fever and ague. Nevertheless, he has been hard at work,

Rev. D. S. Caldwell sends in a report which shows that from August 10th to Sept. 16th he delivered thirty lectures, and attended twenty-two meetings and organized one society in Crawford county, Pennsylvania. A friend who heard one of these lectures writes that it was about the best lecture he ever heard on the subject. You would suppose that a man who works so successfully and so incessantly, must command a good price for his labor, for "the laborer is worthy of his hire." Let us look at the financial side of the work. Cash receipts since commencing the work, Feb. 1st, 1874, $217.23. Traveling, postage, and stationary, $59.63. Total realized $157.60. A little less than $20 per month. How many of our readers who do not raise their own food could support a family on such an income? Mr. Caldwell writes, "I must say that in despite of my best efforts to be cheerful, I am powerfully depressed in spirit. . . . I have been driven to the most extreme economy. . . . Yet notwithstanding, I feel that I cannot, I dare not abandon the work, and what to do I scarcely know. If I only could leave home untrammeled, knowing that my family were comfortable, then the work would have what there is of me, as it is, I am shorn of my strength, to a great extent. But withal God lives and I must not dispair. His cause must succeed, even should we utterly fail. My most fervent prayer is that he will provide some way by which our most enlarged expectations may yet be met in this glorious cause."

We want one hundred of the six hundred persons in Ohio who take the *Cynosure*, to give or raise FIVE DOLLARS each for the Ohio State Agent and send it to H. L. Kellogg, treasurer N. C. A., 13 Wabash Ave., Chicago, Ill., or directly to Rev. D. S. Caldwell, Nevada, Wyandott county, Ohio., and Mr. Caldwell will be relieved for the winter. Mr. Berry of Ohio has led off in this work by sending in five dollars. Let ninety-nine others promptly follow. Take up a contribution in your church if possible; if not, solicit from your friends, or pay it yourself. Every dollar received will be reported through the *Cynosure*. Mr. Caldwell will require the localities which he visits to pay his traveling expenses and what they can for the cause, but this present pressing need requires prompt action. Being the tithes (tenths) into the store-house and the money will be on hand.

Rev. H. H. Hinman, of Illinois, has given imperfect reports, as no definite arrangements were made with him; but as the matter of salary is now adjusted, we expect full reports for the quarter commencing October 1st.

Rev. J. L. Barlow, New York State agent, has sent in a report for one month of fifteen lectures delivered, eight meetings attended; $38.44 collected; two *Cynosure* subscriptions obtained; expenses, $9.47; one town organization effected. He has been at work in Tompkins, Cayuga, Madison and Chenango counties. He is directly responsible to the New York State Association, but also sends his report to us so that friends in New York can more intelligently sympathize with and aid him, because of reading the report of his labors in the *Cynosure*, together with that of other agents. We hope to present complete reports from Messrs Kiggins, Caldwell, Hinman and Barlow for the present quarter at its close. The treasurer asks the agent, except Mr. Barlow, to send receipts for all monies collected by them and retained either for their expenses or their salaries.

We need $750.00 for the State work of Indiana, Ohio and Illinois. (this estimate includes all salaries and expenses) during the present quarter ending Jan-1st. We need $550.00 for the salaries of the General Agent, Corresponding Secretary and assistant, together with the bill for postage and printing which this quarter will be unusually large. Let all be prompt and liberal in attending to this work so that our agents will be well cared for and our debts all paid on the first day of the new year.

C. A. BLANCHARD,
Cor. Sec'y. N. C. A.

Religious Intelligence.

—Mr. Edward B. Sellers, a graduate of Wheaton and Andover Theological Seminary, has gone to Talladega, Ga., under commission from the American Missionary Association.

—The Third Presbyterian Church of Chicago, has, in the last four years, received 867 new members, of whom 312 were upon profession of faith in Christ, and 555 by letter. This is a degree of prosperity uneaqualled in the history of Presbyterianism in the West.

—The Episcopal General Convention whichmet in New York on the 9th, had a strong discussion last week over the confirmation of Prof. Seymour as Bishop of Illinois. A very strong opposition is developed on account of his ritualistic views. A long debate was carried on in secret session.

—It has been proposed to hold a conference of Lutherans to ascertain what points the different organizations disagree, and the nature of the disagreements, and whether closer relations can be established between them. If an organic union could take place the united church would contain 2,100 ministers, 3,550 congregations, and 475,000 communicants.

—The Tabernacle church, of Chicago, has extended a call to J. W. Healy, a former pastor, and Knight Templar, who has been for several years connected with the Freedmen's work in New Orleans, and he has accepted. Deacon T. T. Gurney of this church is one of the greatest Masons in the West.

—Prof. Wallace, of Monmouth College, believes that the United Presbyterian church has taken up too many missonary and educational enterprises, and there should be a change of policy. He advocates a union of the theological seminaries of Monmouth and Xenenia and other consolidations, and the starting of no new enterprises until those now in hand are well supported.

—The Presbytery of Chicago, after acceding to the request of Pro. Swing to drop his name from their roll, by a vote of 18 to 11, listened to a strong protest against such action signed by a number of its members. The Swing case will come up on appeal before the Northern Illinois Synod now meeting in this city. This body embraces 146 churches with a membership of about 15,000. It is conjectured that the Synod will decide against Prof. Swing.

—John V. Farwell and E. S. Wells, two prominent business men of Chicago, are active lay preachers. Hardly a Sabbath but finds them preaching or helping the Sabbath-schools of some remote neighborhood of Cook county. Lately they visited Joliet and preached to the 1,200 prisoners in the penitentiary in the morning, held a general Sabbath-school meeting in the afternoon and a temperance mass meeting in the evening.

—The new Publishing House of the Evangelical Association in Cleveland, O., was dedicated on the 8th instant. The services, held in English and German, were attended by a large number of the leading ministers of the church. The denomination was organized about the begining of the century; the Publishing House was established in 1816; the first number of the "Christliche Botschafter," the German organ of the church, was issued in 1836; the English organ. the "Evangelical Messenger," in 1848.

News of the Week.

The City

The Woman's Congress held in the Methodist Church Block last week attracted considerable notice from the representative women present and the important matters under discussion. ——President Grant visited Chicago with Mrs. Grant and several distinguished persons from Washington last Friday, remaining over the Sabbath. The marriage of his son Frederick to a Chicago lady takes place this week.

The Country.

A passenger train ran off the track near Chillilcothe, O., because of a misplaced switch. The engineer and fireman were killed. On Saturday afternoon an express train on the Pittsburgh and Ft. Wayne road struck a cow and was partly thrown from the track injuring several passengers.—— The students of Michigan University and the police of Ann Arbor are at war. Last week the latter attempted to prevent a hazing spree on the College grounds and were worsted. The students paraded the streets in the evening in a victorious procession blowing horns and the defying authorities. A bloody fight was hardly prevented. ——Post-master Gen. Jewell's vigorous management, which promises much for that branch of the public service has offended some of the party hacks who have long drawn their support from public money and they will work to prevent his confirmation.——It is said that Gen. Bristow of the Treasury is growing weary in the labor of reforming his department, and White House influence is said to be the cause.——A bloody riot occurred on the 11th between two factions of the Republican party in the parish of St. James about 60 miles from New Orleans. The persons engaged were all negroes. Knives and pistols were freely used snd with telling effect, for many were seriously wounded.——The American Woman Suffrage Association held a large meeting in Detroit last week and elected Bishop Gilbert Haven, D. D. President for the ensuing year. Resolutions were passed thanking the 22 United States Senators who voted last session in favor of woman suffrage in the Territory of Pembina. The grangers and Odd-fellows were also commended for admiting women to membership.—— The Commissioner of Indian Affairs has received a letter from the Agent of the Osage Indians, located in the northeast part of the Indian Territory. These Indians have heretofore resisted all efforts for their civilization, but now there is a general desire among them to be instructed in the various pursuits, especially in farming. The Agent is carrying out their wishes and among other things putting up mills and giving them agricultural implements.

Political.

The State elections of the 13th have probably surprised many politicians. In Ohio the Democratic majority is put down at 10,000, and a gain of six congressmen. Garfield and Foster are returned by small majorities, the latter by only 150.——The Indiana Democrats are believed to have elected their State ticket by 5,000 to 10,000 majority, and claim seven congressmen.

In Iowa the Republican majority is estimated at 30,000; in Nebraska 10,000, being the largest vote ever polled in the State; Dakota is Republican by perhaps 2,000 majority. The constitution was carried by a majority in Arkansas.——The result in Iowa will have a severe effect on the anti-monopolists who have shown great strength in the local elections of that State.—— Gen. Butler has been renominated by the Essex Republicans by various tricks and bribes.

Foreign.

The recent report that the German government was trying to obtain possession of the island of Porto Rico is emphatically and officially denied. That power respects the Monroe doctrine as well as the United States.—— It is reported that the Carlists have lost 1000 men in an engagement near Amposta.——The Spanish government has paid $75,000 indemnity to Englsnd, partly for the Virginius butchery.—— The town of Akhtolyi, in Turkey, containing 5,000 inhabitants, and situated on the Gulf of Burghas, in the Black Sea, has been totally destroyed by a conflagration.——The British ship Kingbridge, from London for Sydney, came in collision in the British Channel with the ship Candahar, and was sunk. Eleven of the crew of the Kingsbridge were drowned.——It is officially announced that the English Government will iwithdraw its diplomatic representatve at the Vatican, in Rome. The date has not been fixed.

—Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa. It is proposed to organize a State Association in connection with this meeting. Communities, churches, any organized body opposed to secret societies, are requested to appoint immediately, good men, citizens, clergymen, any suitable person to attend said meeting, report to the following committee: NATHAN CALLENDER, Greene Grove, Luzerne Co.; M. D. MCDOUGAL, Wilkesbarre; A. L. POST, Montrose, Pa.

Home and Health Hints.

The Benefits of Sleep.

The rule should be in sleep as in all things—avoid extremes. Because Napoleon I, and Von Humboldt, and other intellectual giants needed only four hours' sleep per day, it seems a strange conclusion that this is enough for everybody. Different constitutions require different amounts of rest, and different kinds of exertion also, followed by the same man, will require more or less sleep. In general, severe muscular labor demands a longer period of rest than the more quiet kinds of work; and any pursuit which constantly taxes the watchfulness of the brain needs to be followed by considerable sleep, as many school teachers and mothers of large families can testify. While it is clear enough that "it is better to wear out than to rust out," and while there are doubtless very many persons, especially in the country, rather inclined to rust, there is also a large class, especially in the large cities of our country, who are wearing themselves out at a fearfully rapid rate. Restless ambition to outshine and outdo everybody, is one chief source of this mischief. The merchant works night and day that he may outwit his rival in some new enterprise; the reckless politician leaves no stone unturned to gain his purpose; the pleasure-seeker spends the hours God meant for rest in the vain effort to grasp some happiness which always vanishes just before it is reached, like the "will-o'-the-wisp." What is the effect? Visit any place of amusement, or business, or worship, in our large cities, and study the faces of the crowd as I have often done—do you find here the happy expression of contentment, peace or praise? I fear it is more common to meet the anxious brow, the pale, sunken cheek, the wild, restless eye which betoken broken rest, care and trouble. Business is done at far too great risk of all that is noble in our country. And I can't help thinking that "a little more sleep"—not in the sense used by the sluggard—might mend matters. I doubt if any rule can be given for all persons. While Napoleon I could get along with four hours, and the fat boy in Pickwick slept most of the time, ordinary persons will need from six to eight hours, and children nine or ten.—*Country Gentleman.*

To Restore Gilt Frames.—Take one ounce of cooking soda and beat it thoroughly with the whites of three eggs. Blow off the dust with a pair of bellows, or brush it out with a feather duster. Then dip a small paint brush into the mixture, and rub it all over the guilding, into every tiny crevice, and it will render it fresh and bright. —*Country Gentleman.*

Whitewash that will Stick.—To make whitewash that will not wash off by the rain, one peck of lime should be slacked in five gallons of water, in which one pound of rice has been boiled until it is all dissolved. The rice water should be used hot, and the mixture should be covered up closely until the lime is slacked. Then a pound of salt should be added and the wash heated to boiling when used.

DEFENCE OF
JUDGE DANIEL H. WHITNEY,

Master of Belvidere Lodge, Before the Grand Lodge of Ill., On charge of Unmasonic Conduct, in bringing Samuel L. Keith the Murderer of Ellen Slade to justice.

In the year 1851, Judge Whitney of Belvidere was summoned before the Grand Lodge of Ill., to answer to charges made against him for unmasonic conduct. Unable to appear in person, he sent the following defeuse, a doctiment of great power and of wonderful interest, revealing more of the character of the Order than is generally known, and showing the veritable results of the practical workings of the Lodge. The words of this honest and fearless public officer and upright man, should be read and pondered by every American citizen.

Most Worshipful Grand Master and Members of the Grand Lodge of Free and Accepted Masons of the State of Illinois:

My pecuniary circumstances deny me the privilege of availing myself of the exercise of my right to appear before you, and in person defend myself against the charges, which, I have been informed by our M. W. G. Master, will be laid before you at your present communication; and I am consequently compelled to submit in writing that defence which it would be my highest pleasure to snbmit personally, were it my power so to do.

I anticipate the first subject to which the Graud Master will call your attention is the following letter (the heads of which I have numbered for convenience) to-wit:

"The following statement of facts is submitted for the consideration and action of the Grand Master:

1. Daniel H. Whitney is Master of Belvidere Lodge, No. 60. An excitement has grown up in our commuuity out of a charge of crime against one of our brothers, Samuel L. Keith.

2. Mr Keith for a time cluded the vigilance of onr Police, and there grew up in the public mind an anxious desire that he shonld be arrested.

3. The fact of Mr. Keith's friends and counsel being three of them Masons, pointed suspicion to them, as being coucerned in the hiding.

4. While at the same time some of the strongest aud most active men in the pursuit were kuown and staunch Masons.

5. Dr. Whitney has not ceased to charge individual brothers, and by inference, the Lodge, with conniving aud arranging to defeat the ends of public justice.

6. In so doing he has headed and been regarded by others as the head of an Antimasonic excitement, and the bitterest Antimasons among our people quote him exultingly as authority for their charges against the order and individual brothers.

7. At a public meeting held at the Court House in Belvidere, the 24th day of June, D. H. Whitney did say substantially these things: 'That Joel Florida, (the Sheriff, a brother Mason), if he had a warrant against Keith, and saw him, and had it in his power to arrest him, would not do it.' Being asked by Mr. Gooding, P. M. (post master) why Florida would not arrest Keith, Dr. Whitney answered, 'because he is a Mason and an Odd-fellow.'

8. He also, at the same place, improperly made allusion, to the obligation of a Master Mason.

9 In the presence of Dr. Hurlbut, and to an excited crowd of outsiders, he said 'that he had learned that the Masons were going to attack him in the Lodge because he had done his duty in pursuing a murderer, and that he was ready to defy and meet them.'

10. In the Lodge he has reiterated the same statement, and defied the Lodge to interfere with him.

11. Many other things are reported of him which may be true or may not; and we, the uudersigned, Master Masons of Belvidere Lodge, No. 60, believe that he is rapidly rushing toward open and avowed hostility to the order, and feel perfectly convinced that the safety of the Institution requires immediate action on the part of its high authorities.

12 There are other particulars which we cannot communicate by writing, which press us to this measure, and we do earnestly urge immediate aud energetic measures. Given under our hands at Belvidere, this 28th day of June, 1851.

Cephas Gardner, John Curtiss, Lyman Audrews, A. E. Jenner, Stephen A. Hurlbut, W. T. Burgess, L. H. Magher, Isaac Benson, James Johnson, Ralph D. Rix, Simeon Peck, E. A. Woodruff, H. I. Doolittle, Simon Bassett."

"Belvidere Lodge, No. 60.

I, Ralph D. Rix, Secretary of said Lodge, do hereby certify that I know the persons whose names are above written, and that they are members in good standing, Master Masons of the Lodge, and entitled to credit as such. In witness whereof, I have hereunto appended my private seal, (no Lodge seal being provided) at Belvidere, this 30th June, 1851.

RALPH D. RIX, Secretary, [seal]."

Accompanying which, I presume, will be the following private letter addressed by me to the Most Worshipful Grand Master, viz:

"Belvidere, Boone Co, Ill.
July 6th, 1851.

M. W. G. Master of the Grand Lodge of F. A. M's. Ill.:

Dear Sir—I must beg of you to excuse me for addressing you on Sunday, for the reason that our mails are very irregular now; and because I but learned last evening that charges had been forwarded to you against me, several days since.

1. As these proceedings were without my knowledge, and in express violation of mutual arrangements made at the regular communication of the Lodge, held on the evening of a week previous to last Thursday, I am unprepared, fully to anticipate the charges; and hoping that this will reach you in time,

2. I write, and state that this Lodge has been, for nearly, two years past. nearer a hell than anything earthly that I can conceive of.

3. I find myself associated, as a Masou, with drunkards blackguards, loafers, gamblers, whore masters, and murderer and their aiders and abettors and accessories.

4. Disgusted and ashamed of such associates, some two years ago I applied for a demit, which was granted, but afterwards, through the importunity of worthy members, and we have such, I consented to a motion to rescind the vote granting the demit, and took the office of Senior Warden, worried on through the year, and, hoping that I might be able to restore harmony in the Lodge, and arrange its greatly deranged finances, and relying on pledges that discipline should be enforced, I took the office of Master, evidently against the good wishes of the loafers and rowdies; and the Lodge has struggled on, improved only in its finances, until the death of Ellen Slade;

5. Whom, it appears from the finding of the Coroner's jury, Samuel L. Keith, a member of this Lodge, seduced, and procured an operation to produec an abortion which resulted in her sudden death, June 20th;

6. When the open and palpable course of members to screeu, secrete and run off Keith, I promptly rebuked, and endeavored to throw the odium from the institution of Masonry and upon those whom I believe guilty of the base transactiou.

7. Bnt after all, here is the head and front of my offending; A warrant was pnt into the hands of Joel Florida, Sheriff, and member of this Lodge, on Sunday night, commanding the arrest of Keith; the Sheriff made no effective move to execute it, nor sent out officers, nor gave the warrant to any one. All was excitment, and at a large meeting assembled at the Court House, I denounced the conduct of the Sheriff, aud repelled the charges publicly made agaiust the Institution, and assured the people that Masonry taught the contrary, and that these men were acting on their own responsibility and in derogation of their duties, not only as citizens, but as Masons.

8. I (being Judge of the county) issued on Wednesday morning a warraut, and put it into the hands of officers and men on whom I could rely, and in whom the people had confidence, and they arrested and bronght Keith back to town on Friday morning.

9. I have given my opinion in open Lodge, that the Lodge has the power to try, suspend, or expel their Master, and offered to submit as a private member, to the discipline and dealing of the Lodge; this, it seems, is not satisfactory, aud I do not care what course is pursued, nor what the result may be, the value of the quill with which I write. I wish you to send me a full copy of the charges, together with all the names of the accusers.

10. One thing is apparent, we have Masons here who construe their obligations precisely as has been charged by the enemies of Masonry. I have never so learned, I have never so taught Masonry; and if I shall now learn that such is Masonry, I swear by the Great Supreme Architect, and by the God of gods, that I have enough of it, and that the world has too much of it. As I have learned and tanght Masonry, aud as I believe you have learned aud teach it, I remain fraternally yours, &e.,

D. H. WHITNEY, W. M.
Belvidere Lodge, No. 60, F. A. M's."

Most Worshipful and Brethren:—Before entering upon an examination of the charges contained in the foregoing letter of accusations, and such others as I anticipate will be added by our Grand Master from verbal statements made to him in open Lodge by certain members, I deem it important to advert to the proceeding of the Grand Master when here; and now state most distinctly, that the course pursued by the Grand Master was courteous, prompt and impartial, leaving no one just cause to complain, so far as the same came under my observation.

On the 25th of July, 1851, about 10 o'clock A. M., the Grand Master called on me at my own house, where he found me in bed, recovering from a severe attack of sickness. He informed me that he must dispose of the object of his visit that day. requested him to give more time, as bnt few of the members could be notified, and the attendance would be, principally, my accusers, and so far as their words and actions could influence the Grand Master, they would stand my accusers, the witnesses against me and my judges; and I desired more time because I did not feel well enough to attend; a right which I claimed and the Grand master conceded. But after speaking of his distance from home, (being by the usually traveled route over four hundred miles) and the great inconvenience to him of delay, I consented and directed him to the Senior Warden. A few of the members were summoned to attend at the hall at 2 P. M. By the assistance of a friend, I got to the Lodge, and remained there until the Grand Master annonnced his determination to recall the Charter, and close the Lodge until after the next communication of the Grand Lodge.

The Lodge has between sixty and seventy members; twenty-one attended, but only fifteen were much of the time in the Lodge, nine of whom had signed the letter of charges, five, were favorably inclined toward me, (one being a clergyman, and two church members, the only professors of religion present), and one, brother S. W., acted rather conservatively; and of the other six who were occasionally in the Lodge, one or two manifested the same bitterness, that my accusers did.

After the Lodge was opened, S. A. Hurlbut spoke at considerable length of the charges in the letter, and made others, verbally. No charges were made by affidavit, nor any evidence given under oath, nor were any persons present but Master Masons.

I will now reply to the charges contained in the letter of accusations, and which I first saw in the hands of the Grand Master.

1 "An excitement," &c. The Coroner's jury on Sunday night issued a warrant against Samuel L. Keith, (a Master Mason and

RUM AND TOBACCO.

Two Scenes.

A gentleman took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he:

"Do you know what has caused all this?"

"No sir."

His father, pointing to the decanters, said: "That's the cause. Will you take a drink?"

The boy started back with horror, and exclaimed:

"No!"

Then he took the child to the cage of a man with delirium tremens. The boy gazed upon him affrighted, as the drunkard raved and tore, and, thinking the demons were after him, cried, "Leave me alone! leave me alone! I see' em! they're coming!"

"Do you know the cause of this, my boy?"

"No sir."

"This is caused by drink; will you have some?" and the boy shrank back with a shudder as he refused the cup.

Next they called at the miserable hovel of a drunkard, where was squalid poverty, and the drunken father beating his wife, and with oaths knocking down his children.

"What has caused this?" said the father.

The son was silent.

When told that it was rum, he declared that he would never touch a drop in his life.

But suppose that lad should be invited to a wedding feast where, with fruit and cake, the wine-cup is passed, amid scenes of cheerfulness and gayety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink, would he refuse? Or suppose him walking out with his father on New-year's day to call on his young lady friends, to enjoy the festivity of the ushering in of the new year. With other things, wine is handed to him by a smiling girl. His noble-hearted father, whom he loves, presses the wine-glass to his lips, and compliments the young lady on the excellence of its quality; what wonder if the son follow his example?

—*Annual.*

A Newly Discovered Parable.

And the kingdom of Satan shall be likened unto a grain of tobacco seed which, although exceedingly small, being cast into the ground grew and become a great plant, and it spread its leaves rank and broad, so that bugs and vile worms found an habitation thereon.

And it came to pass in course of time that the sons of men looked upon it, and thought it beautiful to behold and much to be desired to make lads look big and manly. So the sons of men put forth their hands and plucked the leaves thereof, and did chew thereof, and some it made sick and others to vomit filthily.

And it further came to pass that those who chewed it became unmanly, and they cried out, "We are enslaved, and cannot cease from chewing it!" and the mouths of all that were enslaved became foul and they were seized with a violent spitting, and they did spit even in ladies' parlors and in the house of the Lord of Hosts.

And the saints of the Most High were greatly plagued thereby. And it came to pass also that others of the sons of men snuffed it, and were taken suddenly with fits, and they did sneeze insomuch that their eyes filled with tears, and they did look exceedingly silly. And yet others most cunningly wrought the leaves thereof into rolls and did suck most vehemently at the other end thereof, and they did look very grave and calf-like, and the smoke of their torment ascended up for ever and for ever.

And the cultivation thereof became a great and mighty business in the earth and the merchantmen waxed rich in the commerce thereof, and the saints of the Most High defiled themselves therewith.

Even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said, "Wherefore this waste, and why do these little ones lack shoes and bread and books? Turn now your fields into corn and wheat, and defile not yourselves any more, and I will cause my face to shine upon you and bless you."

But with one accord they exclaimed, "We cannot cease chewing and snuffing and puffing—we are enslaved!'

EXTENT OF THE LIQUOR TRADE—In England, there are consumed annually, on an average, 728,200,000 gallons of beer, and probably 60,000,000 gallons of spirits; in Germany, 146,000,000 gallons of beer and 121,500,000 gallons of wine; in France, 51,800,000 gallons of beer and 600,000,000 of wine, and probably 40,000,000 of spirits. In the United States the consumption of beer reaches 297,000,000 gallons, about 22,000,000 of wine, and 73,000,000 gallons of spirits. The value of the liquor consumed annually in these four countries is not less than $2,000,000,000, and, with the money invested in its production and manufacture, the money spent in it certainly exceeds $4,000,000,000.

PHYSIOLOGY OF INTEMPERANCE.—Plato rebuked a man for playing at dice, who answered that he was playing only for a trifle. But, said Plato, is the habit a trifle? Of all habits none are so controlling as indulgence in strong drink. The appetite is constantly increasing, while moral energy is becoming weaker. In the ordinary course there is therefore little hope of reform, and it is rare to see complete recuperation; loss of fortune, pains of disease, misery of his family, do not reclaim the confirmed inebriate. The fear of such results may check in some degree the moderate drinker, but in most cases even this is only for a time. His mind becomes clouded, his moral perception impaired, and while he may be conscious of his weakened condition and its cause—still he will seek temporary strength in the fatal expedient of more frequent stimulent.—*Sanitarian.*

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We hope our Pennsylvania friends will also be earnest and persistent in their labors for the Cynosure. Will not all who attend the meetings at Wilkesbarre, Pa., or Dublin, Ind., try to bring with them at least one new subscription? We hope that in view of the great importance of the Cynosure to the cause every friend of the reform that attends these meetings may be induced to subscribe for the Cynosure if he has not already done so.

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" Rejected		80½
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Oats—No. 2	47	47¾
Rejected	43	43¼
Rye—No. 2		82
Flour,—Minnesota	5 50	9 50
Winter	5 00	7 00
Spring	2 75	4 00
Hay—Timothy, pressed	13 00	16 50
" loose	14 00	16 00
Prairie, "	9 00	12 00
Lard		14½
Mess pork, per bbl		19 50
Butter	25	38
Cheese	9½	15½
Eggs	21	22
Potatoes, per bus	64	75
Broom corn	07	10
Seeds—Timothy	2 00	2 60
Beans	1 90	2 00
Clover	5 50	5 65
Flax	1 75	
HIDES—Green and green cured	07½	9½
Full cured add ¼ per cent.		
Lumber—Clear	38 00	52 00
Common	10 50	12 00
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Shingles	1 50	3 25
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Common	2 25	3 40
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Sheep	2 50	4 25

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Oats	58	63
Rye	97	1 02
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"In Secret Have I Said Nothing."—*Jesus Christ,*

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CHICAGO, THURSDAY, OCTOBER 29, 1874.

VOL. VII., NO.3 .—WHOLE NO 238
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"THERE IS A TIDE WHICH TAKEN AT ITS FLOOD, LEADS ON TO FORTUNE."

The weather is fine. Forests are beautiful. Work is vanishing under the touch of industrious hands. Money is coming in to reward the labors of farmers. Will you not improve all these advantages by vigorously canvassing for the *Cynosure*? Go out determined to do what you can to double the subscription list. See Publisher's department, sixteenth page.

ELECTION DAY in twenty-four of the United States occurs on the third of next November. We hope all who wish to extend the circulation of the *Cynosure* in States where elections occur, will make a special effort to get subscriptions on that day. Provide yourselves with *Cynosure* circulars beforehand. They are sent free to all that request them.

The President of the National Christian Association, Rev. B. T. Roberts, Rochester, N. Y., writes: "In answer to your question, as to the best time of holding the next meeting of the Association, I can give my opinion, in which brethren with whom I have consulted concur. It seems to me that May is preferable to February. In the latter month preachers are generally engaged in protracted meetings." Of course the views of the President of the Association, unless there should be overwhelming reasons against them would prevail. The general feeling on the subject of the National meeting is that it should occur in May or in June in accordance with past usage.

Topics of the Time.

RITUALISM ON TRIAL.—The Episcopal General Convention of the United States after eight days discussion with closed doors has voted against the confirmation of Prof. Geo. E. Seymour, Bishop-elect of the diocese of Illinois. This remarkable debate, following so soon a similar inquiry into the ritualistic practices and belief of Dr. De Koven while candidate for the bishopric of Wisconsin, is proof not to be mistaken that the Episcopal church in this country is not yet ready to shut up its usefulness and piety in forms and ceremonies. Prof. Seymour was elected with considerable unanimity to the charge left vacant by the death of Bishop Whitehouse, and his confirmation by the national convention was scarcely doubted until evidences of his ritualistic sympathies were brought forward. The question of his moral fitness was not raised; the other was all-absorbing. American Christians cannot view this decision ungratefully. It preserves unbroken the steady march of the churches toward greater unity, fellowship and Christlike simplicity. The formalities of religion which rise like a mist before the eye of faith can well be spared. The saved sinner and his Saviour cannot be brought too nearly together.

CATHOLIC FREE SCHOOLS.—Ex-mayor Medill in his popular letters from Europe to the Chicago *Tribune* has this to say of the free school system of Switzerland, which the revolution of 1848 introduced into the Alpine Republic, while at the same time Jesuitism was banished: "As the enforcement of the school law was left to the action of the authorities of each Canton, it has resulted that in the Ultramontane Cantons the priests have nullified the Constitutional provisions, and popular ignorance is almost as dense as it was a quarter of a century ago before the adoption of the Constitution of 1848. The only thing taught by the clericals is dogmatic catechism, to which has lately been added Papal infallibility. But, in the other Cantons, which are Protestant or "mixed," popular education has made great progress." With this agrees a Methodist home missionary in New Mexico. That territory has, so far as legislation is concerned, an excellent school law, but the Jesuits have worked themselves into its management, and in their hands it is entirely inoperative. Such facts are looked upon with amazing coolness by our American people. Not a month has passed since the Catholics of Hartford and New Haven attempted openly to get control of the public schools in those cities at the polls, and the same efforts are with more or less energy carried on in every considerable city and in hundreds of outlying districts. Blind obedience is necessary to the Papal system as it is to the lodge; and with corrupt politicians on the one hand and worldly religious teachers on the other, that system is being brought into coveted possession of our most sacred privileges. If our free school system is worth anything the Jesuit guerillas should not be suffered to tamper with it. Catholic schools are never free.

GERMAN JESUITRY.—The papers for a fortnight have noticed the arrest and close confinement of Count Von Armin by the German Government, with the usual speculation on the reason and result of such apparent arbitrary use of power. These speculations have been superseded by more reliable news which is substantially this: Count Von Armin was sent some time since as the minister of his government to the capitol of France, with full instructions on his conduct, as a representative of a victor toward the vanquished Germany had proved her power, she now sought peace. But the minister showed her as with yet drawn sword. He was received by President Thiers and immediately began a course of action tended to involve the two nations in renewed hostilities. He wrote to Emperor William criticising the policy and aiming to subvert the authority of Bismarck. When MacMahon appeared his offensive actions continued until he was ordered home. Von Armin is a strong Catholic, and the Catholic journals of the Empire supported his insubordination, even praising him as the fit successor of Bismarck and denouncing the latter as totally unfit for the position he occupies. For this insubordination and the threatened publication of official correspondence the Count will soon be tried. The case reveals the desperate plottings of the Jesuits. War, with its horrors and impiety, they provoke without scruple, if they may thus secure private revenge or add to the power of Ultramontanism. The astute German premier doubtless apprehends the far-reaching interests of the struggle in which he is engaged. Though undertaken for the preservation of state authority, it is in reality between true and false worships, the Gospel of the Son of God and the counterfeit systems of Satan whom the children of this world worship.

Dare to Do Right.

I love the man whose honest heart
  Will bravely dare and bravely do;
Who will not act the coward's part,
  But strong in right, will right pursue;
Whose knee ne'er bending at the nod
  Of titled pomp or regal power,
But bows alone before his God,
With hope his crown, and love his dower;

Who dares to face a world of scorn,
  And dares a brother's hand to span,
Though dark the sin and rough the form,
  If yet that brother be a man;
Who strikes where'er a wrong is found,
  And brands a tyrant to his face;
Nor courts applause, an empty sound,
  But firmly treads in virtue's place.

Such are the men who've stemmed the tide
  And clove the way through giant wrong;
Who've fought triumphant, side by side,
  'Mid perils deep and troubles long;
Their martyred forms are thickly strewn
  On many an ancient field of crime,
But seeds of truth they've widely sown,
  To blossom rich in future time.
Amid those armies of the dead,
  Whose legions pale and silent lie,
Their lives a passing fragrance shed,
  Their names immortal, ne'er shall die.—*Selected.*

A Challenge.

Standing not long since by the open grave of a near relative in attendance upon the funeral services, my attention was attracted by a somewhat conspicuous marble monument near by, on which I first noticed a sculptured medallion around the outer edge of which were clearly cut the following letters: H. K. T. W. S. S. T. K. S., and below an inscription, a part of which was as follows: "Hiram King of Tyre, Widow's Son, sent to King Solomon for this registry stone." [According to Masonic tradition Hiram King of Tyre and Hiram the widow's son were different persons. —ED.] Looking at the upper part of the monument, I noted the familiar compass and square, which I afterwards found on several other monuments less conspicuous not far off.

These, then, are not Masonic secrets. They are the current and significant history of Freemasonry in stone. Masons take no pains to disguise them, but on all occasions flaunt them with their lamb-skin aprons and other trumperies in the face of those who may challenge their meaning, and demand to know what is the purpose and intention of those who thus parade their symbols as matters of public notoriety and importance.

They state certain pretended facts in connection with these symbols, as in the inscription just referred to. They speak of the institution as ancient. They identify it with Hiram King of Tyre, and with Solomon, with St. John the Baptist, with St. John the Apostle and with St. Andrew. They infer an historical connection of the present Freemasonry with those revered characters. They pretend that the institution has been continuous from the time of Solomon to the present.

If this claim has the slighest basis of truth, the testimony will be found scattered throughout all the ages in stone. The medallion with the symbolic let-

ters will be dug up among the ruins of all the old cities of the East wherever Freemasonry has prevailed throughout the ages. The compass and square will be found everywhere among all the old cemetaries in Tyre, in Pompeii, in Herculaneum, in Rome, in the Catecombs, in the Egyptian tombs where so many curious and instructive things have been found. They will appear perhaps even, in the Pyramids, doubtless at Athens and other noted places in Grecce, and at Constantinople and Antioch. Surely at Palmyra, and at Tadmor in the wilderness, the chosen work of Solomon, or at Damascus, where kings of different nations called each other "Brothers," (1 Kings xx. 32, 33); possibly at Ninevah or at Babylon, but certainly at Jerusalem. Did "brother" Morris find any such thing there? He brought us fragments of almost every thing else, plenty of trinkets of little or no value. But did he find any of these Masonic symbols there? If he did he did not put them in his book, nor distribute them among his friends. He told us about the Moabite Stone, but he found no compass and square upon it. He has signally failed to give us the slightest evidence that Freemasonry existed in any form earlier than the eighteenth century.

We are not asking for secrets. We do not care to know them if there are any. But such monuments are, so to speak, imperishable. The antiquarian who may visit the locality three thousand years hence will probably find the monument to which I have referred, with the mystic symbols engraven upon it. testifying to the fact that Freemasonry did exist in this nineteenth century. The marble of all the old cities of the East, though broken and defaced, is as sound as when taken from the quarries and bears down to the present age all the symbols that were engraven upon it. If Freemasonry existed, beyond all peradventure its symbols are there. Failing to produce them it convicts itself of downright and deliberate falsehood. The whole thing is a historic fanfaronade. Its very foundation is utterly void of truth; and then where are its vaunted morals?

It is a fair challenge. Let those symbols which are made so prominent now, and about which Masons make no secret at all, be produced in the history of the past. There are learned men among the Masons, historians and antiquarians. Let them bring out their treasures. We will be as glad to see them as they will to produce them. Let them be honest and tell us the truth. It is no worse to find the compass and square in history or in antiquity, than to carve it on marble or engrave it on a seal or medal. And if it is honestly and fairly produced to sustain the claims of Freemasonry, we will confess that we were mistaken. But if not, we must continue to hold, and declare it the wicked fabrication which we believe it to be. D.

October 6th, 1874.

The Illegality of the Masonic Oath.

BY T. H. POLLOCK.

From the Jersey City Herald.

I propose then, now to make good my declaration that "these oaths are illegal." I shall endeavor to show this, first because the lodge has no lawful authority to prescribe or administer an oath at all, and secondly because the penalties are illegal.

1st, Because the lodge has no lawful authority to prescribe or administer an oath at all. There are but two organizations that have lawful authority to prescribe and administer oaths. These are the church and the state. They properly exist, separately and each independently of the other, each is a proper and permanent government, neither being created by the other, so neither is amenable to or dependent on the other. Not so with the Masonic lodge. It is a dependent organization, a creature of, or existing by permission, of, the civil government. The Masonic, or any similar organization, has no lawful authority to exist or act but as granted by the civil law, which is supreme. And the authority to prescribe and administer an oath is not granted to, nor conferred upon the Masonic or any other like corporation.

No one but a lawfully appointed officer of the church or of the state has lawful authority to administer an oath. No private citizen may either require or administer a lawful oath. The lawful administration of an oath affords an opportunity to commit the "crime" of perjury. But what is perjury? Sir Edward Coke defines it "to be a crime committed when a lawful oath is administered in some judicial proceeding to a person who swears willfully, absolutely, and falsely in a matter material to the issue or point in question."—Blackstone. Book 4, p. 137. This definition is adopted in Penn., see 4, Penn., L. J., 163. Also substantially in New York, New Jersey and other States. Now, Mr. Editor, this ought to be regarded as both good and sufficient authority as to what perjury is, and when it may be committed, and until you adduce better I shall rest upon it. You perceive this crime may only be "committed when a lawful oath is administered in some judicial proceeding."

Does that sublime spectacle of leading a poor blindfolded and almost nude candidate about the lodge-room, and administering to him an oath that he "will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry which he has received, is about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such, etc. Does this, I say, look like Sir E. Coke's or Sir Wm. Blackstone's "judicial proceeding?" Not much! The general rule of the oath is to tell "the truth, the whole truth, and nothing but the truth," but the Mason swears positively and circumstantially that he will not tell the truth, and that he will conceal it! Surely these great men must have lived before Masonry was born. They could not have been Masons. So much for the "judicial proceeding" part of the definition. Now as to the "lawful oath" part of it.

Sir Wm. Blackstone says: "The law takes no notice of any perjury but such as is committed in some court of justice, having power to administer an oath, or before some magistrate or proper officer, invested with similar authority in some proceedings relative to a civil suit or a criminal prosecution." So you see that to be a lawful oath, it must be administered "in some court of justice." Is the Masonic lodge a court of justice? If it is why not try "small causes" and administer justice generally and generously? If it is not where is its authority to administer a lawful oath? Is any officer of the Masonic lodge, as such, "a magistrate or proper officer invested with similar authority?" There isn't much legal comfort here you perceive for Masons. But still further. The civil law provides officers lawfully chosen and duly commissioned to administer all the oaths that are allowable by the civil law, and every one except Masons and their "kin" seem to know this and act accordingly. When an officer of a bank, railroad or other corporation needs to make an affidavit, or have an oath administered, he does not go before the president or any other officer of the company, but before a lawful "magistrate" who is duly authorized to administer the oath. Whenever any good citizen has due occasion to be sworn in any lawful matter, he appears before some "court of justice" or lawful "magistrate." And the "law" says the same authority, "takes no notice" of any other oaths, neither should it, except to punish the profane and blasphemous use of the name of Jehova.

Thus it most clearly appears that no Master Mason or other officer or member has even the slightest authority to administer an oath in the lodge, not even though he were an alderman, a justice or a judge, would he have any authority to go into a Masonic lodge and administer any one of the many Masonic oaths that Masonic law prescribes.

Now until the contrary is shown I claim that I have made good my declaration, that "these oaths are illegal." If these oaths are illegal the law prescribing them is also so far illegal, and if this does not knock the bottom completely out of Masonry, if it don't make every member a *Free*mason in the sight of the law, if it does not break off the supposed bondage or obligation of an unlawful and blasphemous oath. If it does not do all these things, tell me, I pray you, what it does do?

No, sir, the Masonic lodge has no lawful authority to prescribe an oath at all, and every member who has ever taken those oaths is absolutely *free* from any lawfully binding obligation as is the man who never took them. True indeed, those who have taken these unlawful oaths are chargeable with a rash and improper act, for which repentance and forsaking it is the only remedy. See Lev. v. 4, 5 vs., but they are not bound by either civil or moral law to the keeping of them as Masons claim.

But these oaths are illegal—

2d. Because the penalties attached to them are "unknown and contrary to law."

The only penalties known to the civil law for perjury, are fine, imprisonment, and incapacity to bear testimony, these are the only civil penalties attached to this crime. But Masonry could never get along with such penalties as these. It must "hew out" others more in keeping with its dark system.

As Masons may attempt to deny anything that may be said in establishing this point, I shall adduce some record testimony. I shall quote from a petition of about 1,400 citizens of the State of Connecticut, sent to the General Assembly of that State in the year A. D. 1833.

They say, "The disclosures which have been recently made by the seceding Masons of the secret proceeding of those lodges fully prove that the institution of Freemasonry consists of numerous degrees which may be increased to an unlimited extent, and that an oath of an extraordinary character is administered at the entrance of every degree. Your petitioners would not trespass upon the principles of decorum by an unnecessary recital of all these horrid imprecations, but justice to the cause they have espoused compels them to exhibit the following specimens, which are selected from the oaths administered in the different degrees. The Entered Apprentice Mason swears, 'I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secrets, arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, without the least equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea.'" The paper contains portions of the Master Mason's oath, that of the Royal Arch Mason, and others, in all of which are found similar characteristic penalties, as in that of the Entered Apprentice here given, which, if true, will clearly establish the unlawfulness of Masonic penalties. The above named petition was duly referred to a committee, by which, after notice of the time and place, it was considered with open doors, and here is part of the report, viz.: "That we have had the same under consideration and inquired by legal evidence into the truth of the matters therein set forth, and are of the opinion that the same have been substantially proved, and are true." "The committee believe the administration of such oaths to be highly improper, and that the same should be prohibited by legal enactment. Our reasons for this opinion are:

1. Because they are unauthorized by law.

2. Because they bind the person to whom they are administered to disregard and violate the law.

3. Because they are in their natural tendency, subversive of public morals and blasphemous.

4. Because the penalties attached to the breach of them are such as are entirely unknown to our law, and are forbidden both by the Constitution of the United States, and by the constitution of this State."

This shows us what Masonic oaths and penalties were then. Masons tell us that Masonry don't change. It may grow, but never changes. See Sickels, Mackey, Webb, and others. I leave you to "cipher out" this problem for yourself, whilst I jot down an opinion or two on this point. Daniel Webster, the great American statesman and expounder of the Constitution, says, "It is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law." Gov. John Hancock says, "I am opposed to all secret associations." President J. Q. Adams says, "Secrets written in blood should be revealed; a tree that bears such fruits should be hewn down." "No butcher, says he, "would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own, for the breach of an absurd and senseless secret." "It is an oath of which a common cannibal would be ashamed."

An Editor's Trials.

The *Cynosure* of October 1st contained a very interesting article from the pen of Seth W. Payne, who, though a Freemason, sums up his considerable experience with in honest, if not very flattering terms The following is a brief history of the struggles of this interesting young man:

Among the inmates that used to assemble each morning for the daily routine of convict labor, at the State Penitentiary at Albany, was a young man in the prime of life, whose name stands at the head of the editorial columns of a daily paper owned and edited by him in the thriving city of Utica, in the central part of this State. Several years ago, after some experience with country newspapers, Seth Wilbur Payne, the subject of this sketch, and who began his careers in Utica as a boot-black, traveled over Europe on foot and wrote sketches to the Utica *Observer* under the title of "Poor Student." Though a student of life, Payne was no bookworm, and returned in time to enter into active business in the suburbs of the metropolis. By his characteristic perseverance he soon accumulated capital, and in the fall of 1870, with his available funds, amounting to some thousands of dollars, set out for Utica to start *The Daily Morning Call*, in competition with two established and wealthy journals. The prospects of having his mettle and purse put to a severe test in this well-filled field caused him to turn westward, where the promising but unbuilt city of Duluth, on the Eastern Division of the Northern Pacific road, attracted and secured him among its earliest settlers. In accordance with traditional pioneer custom of starting with nothing and gaining prominence and wealth by individual effort, the first number of the Duluth *Morning Call*, the size of a letter sheet, was printed on a hand-press in a rude cabin, where a dry goods box served as an imposing stone and tallow candles nailed to the cases furnished the compositors light. A sketch of this office appeared in the London *Illustrated News* as a novel illustration of pioneer civilization. The *Call* proved a spicy and characteristic sheet, was quoted by the press generally, grew to a respectable size and was soon in such demand as to compel the happy editor to increase his facilities by the erection of a commodious office and purchase of a Taylor press. The winter of 1870–71 was unusually severe, even for the wilderness of Minnesota, and the glorious promises of business enterprises proving a myth, soon reduced the number of inhabitants from several thousand to a few hundreds, and, as usual, those who remained did so from a lack of funds to get away. The *Call* was throughout bitter and unrelenting in its denunciations and exposures of the fraudulent inducements held out by the railroad company to attract settlers, and especially workingmen, to Duluth, and the company retaliated by refusing to allow the *Call* to be sold on their line, and in other ways persecuted the editor until he was obliged to suspend publication.

Added to the loss of capital and business, came a family bereavement, wrecking all hopes for success in the West, and Payne returned East in time to get control of the Utica *Daily Bee*, a small morning paper started soon after his proposed advent there with the *Morning Call*. Grasping this unlooked for opportunity with a will, Payne set to work to retrieve his fallen fortunes and establish an independent daily. For expressing too broad an opinion as to the probable motive of a certain district judge in the McCarty street car shooting case, he was arrested and sentenced to four months hard labor in the penitentiary, which sentence he served out. Meanwhile his wife, who during this eventful newspaper experience had become familiar with the duties of the sanctum, edited and published the *Bee* regularly, enlivened its columns frequently by paragraphs, jail personals and sketches from the pen of the imprisoned editor. This last effort to establish an independent paper seems not to have passed unnoticed. Before Payne's removal from the county jail to the penitentiary, a deputation of able citizens interfered, and were authorized to offer full pardon if he would retract the obnoxious statements in his paper. After delivering his answer in the following caustic words, he proudly shook the dust of "pent-up Utica" from his feet until the expiration of his term in the following July:

"I thank you, gentlemen, for your kindness, and I wish I could comply with your request. It grieves me to think that I have wronged Judge Doolittle. I am sorry that circumstances required me to state so plainly my opinion of him. I did not do it to injure Judge Doolittle, but to befriend an unbefriended woman. I may have been mistaken in all this matter. My eyes and ears may have deceived me. It is human to err, and I have often thought that God had given me more than an ordinary allowance of human qualities in this direction. I am constantly making mistakes. I may have made a mistake in thinking Judge Doolittle a dishonest man; but, gentlemen, those were my honest thoughts when I expressed them through my little paper, and I should be a sneaking hypocrite did I not tell you that they are my honest thoughts now. I wish they were otherwise. I am sorry to think ill of any man; besides I crave my liberty; but I cannot accept it on the terms you offer."—*Telegram.*

Fuss and Feathers.

From the Chicago Tribune, Oct. 22.

A telegram tells a strangely-uninterested world that the Great Council of the Indiana Improved Order of Red Men has convened at Bourbon. The Pottawatomie Tribe, No. 16, has given the G. C. of the I. I. O. of R. M. a banquet. There must have been a very joyous gathering, for not only was the Great Chief present, but eke the Great Sachem, the Great Keeper of the Wampum, and other Great Somethings-or-Other *ad lib.* The Great Builder of the Camp-Fire and the Great Tomahawker and the Great Smoker of the Great Pipe of Peace are not mentioned in the dispatches, but they are no doubt on hand. Such chances to write capital letters after one's name are not willingly lost. If Jones, of Podunk, signes himself Grand High Head Center of the Podunk Section of the Sovereigns of Sham, shall not Smith, of Waupun, append to his name the initials which signify to the initiated eye that he, Smith, who is to the outer world a retail grocer, shines in a select circle as the Great Scalper of the Waupun Tribe of the Indiana Improved Order of Red Men? It is surely a harmless fancy. If Smith, in the privacy of the "lodge-room," or the "council chamber," or the "wigwam," enjoys strutting about with red on his cheeks and an assortment of feathers in his hair, and a bow which he cannot string and arrows with which he cannot hit a mark ten feet off in his hands, why should he be denied the gratification? Nay, if he chooses to provide innocent amusement for the street-boys by parading in public with aprons or other toggery, why should the wish be gainsaid? The life of the average American is so very flat that even such fol-de-rol may be a diversion. Our particular Smith is doubtless proud of being not only a Red Man with two capital letters, but an Improved Red Man with three. He feels a keen thrill of delight when, after he has climbed three flights of back-stairs, and wrapped in a mysterious and impressive manner upon a small door, the Great Scout of the Wigwam Entrance whispers in a husky voice: "Who is the stranger who seeks the council-fires of the Winnebagoes?" It would be sad, indeed, to have to reply, "Smith, retail grocer." How infinitely more satisfactory to answer: "Tis Bounding Buck, the Great Sculptor of the Etc., etc."! After such an interchange of big words, the narrow room, with its soiled carpet, its settees, and its big spittoons, is an earthly edition of heaven to the enraptured Smith. He spends a happy evening in "gathering round the council-fire" (*Anglice*, putting his boots on the stove), "smoking the calumet," and listening to the "braves." When his stammering speech, studied with remarks about burying the hatchet and unstringing the bow, and other extracts from the sayings of dime-novel Indians, has received its meed of applause, Smith goes home under the firm conviction that the Order of Improved Red Men, especially as represented by the Winnebago Tribe, and more particularly by its Great Scalper of that tribe (to-wit: Smith), is about the biggest thing on earth. Let us leave him undisturbed in his sweet delusion. He is but one of many worshipers of fuss and feathers.

PURITANISM AND HERESY.—The most dazzling word known to the vocabulary of the nineteenth century is "Puritanism." The most imposing fact that the nineteenth century finds in history is Puritanism. For the nineteenth century stands in the midst of a blazing splendor such as no part of the past ever knew, and this splendor is an emanation from Puritanism. Our era has a form of democratic society such as the sages of Greece, Rome and mediæval Italy vainly longed and strove for. And this she owes directly to Puritanism, to Puritan development of Matthew 18. 17. She possesses the priceless gift of toleration; every human being among us having a right to think, speak and write just what opinions he plesses, and to worship just as he wishes. This most magnificent possession the nineteenth century owes to Puritanism. For Roger Williams, although a Baptist, was completely Puritan in his training. The nineteenth century has a system of free education of priceless value. This she owes to Puritanism. In all the great humanities of ministering to the poor, the sick, the bereft of reason, Puritanism has led to the highest and noblest ground yet occupied, except in the matter of caring for the poor, where Quakerism far outdoes her. But . . . the nineteenth century is as thick with heresies as a tropical soil is with plants. And these heresies stimulate to discussion, quicken and invigorate, thought and investigation, and awaken passion, which gives enterprise, energy and industry, ending in a boundless production of every good and useful thing. Now, Puritan lands are the very hothouses whence these heresies are taken. Massachusetts is the chief house of Puritanism, and from the days of Ann Hutchinson to these of the Index, her air has been thicker with heresies than sunbeams with motes. Truly, it is not wonderful that from Macaulay's article on Milton to the latest poems of Whittier and Lowell, and essays of Emerson and Holmes, the finest modern literature has been one continued pæan to Puritanism.—*The Journal.*

It is advisable to keep continually before the people the burdensome cost of war. It is the heaviest financial yoke laid upon the people of this age, and in some countries it crushes them to the last point of endurance. It not only strips them of their money, but barbarises public sentiment, by making the mere soldier honored above the worthiest benefactor, and it diverts the public energy from the paths of industrial development and prosperity. Everything, therefore, which tends to break up this hateful dominion of violence ought to be encouraged, like those influences which have nearly put an end to duelling in enlightened communities. Duels among nations are yet to be equally condemned by public opinion.—*Boston Post.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

These officers form the Executive Committee.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.; annual do., 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the *Christian Cynosure* office, No. 13 Wabash Ave., from 9 to 11 o'clock A. M., any day in the week except Sunday.

C. A. BLANCHARD, *Cor. Sec'y.*

TO ALL SECEDING MASONS.—By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Secretary, with their endorsement of Bernard's Light on Masonry; they are also requested to send their post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG, *Rec. Sec'y,*
11 Wabash Ave.

Illinois State Convention.

There will be a Convention of Christians opposed to Secret Societies held in Chicago, commencing Nov. 18th, and continuing through the following day and evening.

The following are among the topics to be considered:

The principles which underlie the Anti-masonic reform.

What position should Evangelical Christianity sustain towards Freemasonry and kindred societies?

Are Masonic oaths binding?

Is it the duty of Masons who realize that Freemasonry is anti-Chrstian and anti-republican to renounce the order?

The Grange, its relation to American principles: Freemasonry and politics.

An address showing how a man is made a Mason.

Prof. S. B. Allen, Rev. N. D. Fanning, Elder P. Hurless, and Professor C. A Blanchard have promised to address the meeting. President, J. Blanchard and J. B. Walker, Rev. I. A. Hart, Rev. H. H. Hinman, Rev. L. Taylor, and other gentlemen are expected to participate in the discussions.

Honest men and women from every county in the State are cordially invited to attend, or if this is impracticable, to unite in sending a delegate to represent them.

C. A. BLANCHARD, *Sec'y.*,
Illinois State Association.

Reform News.

—Elder Barlow sends an interesting account of his visit to one of the old testifying churches of New York. Let us hope that his work may effectually strengthen those wavering brethren in their struggle so that they may not, as did the Baptist church in Beloit, Wis., give way to the enemy.

—Elder Baird has removed to Royalton, Crawford Co., Pa. Friends will note the change of address.

—Also Bro. Caldwell who has removed to Nevada, O.

—Our Michigan letter will be read with great interest, and the proposition should be carefully considered with earnest purpose to carry it into effect.

—The LaSalle county, Ill., Convention meets to-day, Oct. 29th, in the Court-house at Ottawa. An interesting report may be expected next week.

—The North-Eastern Pennsylvania Association meets next week. November 4th and 5th, in Free Methodist Hall, Wilkesbarre, Pa. Measures are to be taken for the formation of a State Association. Let every reformer in the Key-Stone State be present in person or by representative.

—The Indiana State Association is just closing its sessions as this issue is mailed. A strong meeting is expected, and its encouraging notes will ring through the land.

—The programme of the Illinois State meeting to be held in the Methodist Church Block, Chicago, Nov. 17th and 19th, is promised for next week.

—There are seven State Anti-masonic organizations, three general organizations, forty-four county organizations, eleven local organizations. How many will there be one year hence, Oct. 29, 1875? Let our friends prepare to double these numbers. This does not include churches or College associations.

—PART OF THE REFORM NEWS WILL BE FOUND ON PAGE 13.

The Work in Hamilton County, Ind.

WESTFIELD, Ind., 10 month, 16th, 1874.

Editor Christian Cynosure:

I was in company with Bro. J. P. Stoddard through most of his campaign in Hamilton county, Ind. He delivered twenty-four lectures in this county against Freemasonry and its kindred secret orders. He is a bold and able speaker, though mild and pleasant. I believe that he has been instrumental in doing much good in turning the minds of the people in the county to investigate for themselves those secret orders, and what they are doing. May God bless the dear brother abundantly and the cause in which he is engaged. We had our American ticket for county offices in the field, which received quite a commendable vote. We feel much encouraged to press on in this good cause. P. RICH.

Elder Rathbun at Fairfield, Mich.—A State Lecturer Wanted.

WESTON, Mich., Oct. 20, 1874.

DEAR CYNOSURE:—The friends of the anti-secret cause will no doubt be glad to hear from this part of the field again.

Since Mr. Baird was here in March last, we have had no lectures till last week. Elder D. P. Rathbun came among us then and delivered five lectures. He lectured twice in the Baptist church, once in the South Christian church, and twice at Imerson's Hall at Fairfield village.

There was a good turn out at all the places and especially at the last one, and the interest grew till the close; and considering the topic handled, five better lectures were never listened to by this people.

When the bills were posted giving notice of the lectures the Masons professed to very glad; for "times," they said, "were getting rather dull since Mr. Baird was here," when they claimed to have reaped a great harvest of recruits. But that kind of talk has ceased to alarm any intelligent Anti-mason about here in consequence of its being so often repeated.

In the *Cynosure* of Oct. 8th, brother Rathbun sat for his portrait to an artist signing his name "Goodwin" which caused us to look for an individual resembling a Camanche or Modoc; but great and happy was our surprise to find a pleasant-spoken and affebal Christian gentleman, and a week's acquaintance only increased our respect and esteem for him.

His critic "Goodwin," appears to belong to that class who

> "Condemn with faint praise
> And without sneering sneer."

But few of the fraternity attended the lectures till the last one which was on Saturday night, and as that was lodge night and the lodge was just across the street, a good many of them came in before the close of the lecture. They set an example, however, which might be creditably followed by their brethren of the craft in other places. They conducted themselves like gentlemen; but it may be owing in part to the healthy state of public sentiment hereabouts.

At the close of the last lecture a merchant in the place, Mr. W., a Fellow-Craft, rose and said that as the speaker had said considerable about the meanness of the lodge he wished to know if he, (Bro. R.) would publish the meanness of the M. E. church in the place in appropriating a donation the Masons had made a former minister of that church, to their own credit.

Bro. Rathbun said he certainly would and with the greatest pleasure if the gentleman would write it out and sign it, which he promised to do.

After he had taken his seat Bro. Van Norman, a former class-leader and official member of the church, took the floor and gave a circumstantial account of the matter referred to by Mr. W.

The minister in question was a Mason, and was sent back the third year at the request of Masons, they promising to assist in his support, but after he came, utterly refused to give one cent for which the church should have credit. The church was to give him $800 salary if they could raise it; but would guarantee $700 of that amount. The church actually paid him $730, which was all they could raise. The donation of the Masons was never passed to the credit of the church or claimed by them in any way. Bro. Rathbun said he would append this to Mr. W's. report when it should be forth coming. Mr. W. rose again and said there must be some mistake about it, and those who had misinformed him must explain it and took his seat somewhat crestfallen. During his remarks he said he was not a Mason, had taken only two degrees, and when he had taken the third he supposed he would then be a Mason. But as some of the audience had seen him in a Masonic procession recently, with both corners of his bib down, it was feared he might be accused of lying, so one of the older brethren, it is said, called out to him to sit down, which he did.

Here, as elsewhere, when Masons begin to talk in public they get into difficulty, and they certainly came out second best in this case, and this matter about the minister's salary, which they had kept in the wind for years, has now ended in their total discomfiture.

Anti-masonic principles are taking root here and spreading. Last spring at our town meeting we polled one hundred votes for a clean Anti-masonic ticket, and what is true of this town is true of other towns in the county and State as to Anti-masonic sentiment, though, perhaps, undeveloped. What is imperatively needed is organization. Without this, opposition to this great evil will be without effect; but with proper organization, properly directed, its strength can only be measured by the might of truth against error.

I wish to take this opportunity to invite attention of the Anti-masons of Michigan to this subject. We need a lecturer who shall devote his whole time to the work of lecturing and organizing towns, counties, and the State. Bro. Rathbun appears to be favorably impressed with what he has seen among us in his recent tour in the State; and I have no doubt but he could be obtained for that position if it was so desired.

Brethren, let us hear from you through the *Cynosure* and otherwise in regard to the matter. At all events, Organize! Organize!!

Bro. Rathbun had the misfortune to lose his pocket-book, containing $26, either by dropping it, or having his pocket picked, probably the latter, but he went away, we are happy to say, rather better off than when he came. He went from here to Gorham, Ohio, about 25 miles distant, and leaves for home on Wednesday, the 21st inst. The Lord is showing how great things he must suffer for his name's sake, but we believe he will use him for his glory.

I cannot close without expressing the hope that the matter of organizing the State will be taken up and pushed with energy till it is accomplished.

Yours for truth and Gospel,

C. QUICK.

Jottings from the New York Field.

DEAR K:—My last, if I remember rightly, left me at Carthage. The morning of the 2d of October, found me again on the wing, or without metaphor, steaming away on the cars to WATERTOWN, and from thence ten miles South, to Adams village, where I arrived some time after dark, and was taken in charge by Marquis Woodward, a good Baptist brother, member of the church in whose house of worship I was to speak. He drove with me through darkness which might be felt to the place of concourse, where, in consequence of the threatening weather, I found only a few men, with the pastor of the church, awaiting my coming. To these I was soon introduced. In conversation, I told them that my plans would compel my stay with them over Sabbath, when something was said about my preaching for them. To this I replied that I would gladly preach for them in the morning, if they would allow me the desk in the evening to give them a sermon on the Religion of Masonry. The pastor, being appealed to, responded rather cooly, I thought, that the house belonged to to the brethren, and they could do as they liked; and as they "liked," it was decided that it should be as I wished.

This matter being settled, I took the stand, and spoke for an hour, on the "Beginnings" of Freemasonry, to the

smallest audience I have yet had. It, however, made a good beginning, and paved the way for what was yet to come. At the close of the meeting, Bro. Woodward took me home with him, through the darkness, and made me welcome, and during my stay gave me some thing of a history of the church.

The old State Road Baptist church, with its house of worship, situated one mile east of Adams Center, is a mother of churches, and is now a vigorous body or over 200 members; and what will most interest your readers, has for forty years retained on her church records a noble protest against Freemasonry; and has until lately, rigidly carried out her discipline against members who broke her covenant by joining the lodge. Just at this time, however, she begins to lay in the work. She has now a member, who has become a Mason, and who has locked horns with the church, and bids fair to drive her from her position. The pastor, with many of the younger portion of the church, it is believed, are in favor of retaining him, and with him, of course, giving the devil of secretism a home in the church. A desperate struggle or a weak surrender is imminent with that church. Let all who love Christ better than this modern anti-Christ, pray that God may give the old soldiers a glorious victory, this once, and again if need be.

The arguments for the treacherous surrender are such stereotyped "nambypambyisms" as these: "Other churches admit Masons, and if we don't do the same, they will all be against us; and point the finger of scorn at us. Or, it will stir up strife in the church, and make difficulty," etc. The Masons all about are telling the young man to stand his ground and fight it out with the church. Here will be found an all-sufficient reason why the pastor should not be pleased with my visit and labors at this juncture of affairs. If he indeed favored the surrender of the position so long maintained by the church, my presence must have been an embarrassment to him, and I really felt for him. At all events he gave me scant courtesy, giving me no encouragement to converse with him, not even inviting me to his house. I attributed this to his undecided position, and not to any natural want of courtesy or kindliness of heart.

The next day I met with the church, in their monthly covenant meeting, and joyfully took part with them, feeling it good to be there. In the evening I addressed a goodly number on the "Obligations of Freemasonry," and on Sabbath preached morning and evening, taking up my latter discourse the "Religion of Masonry." I can but believe that much good was done here; and such, I was given to understand, was the feeling of the older members, some of whom told me they looked upon my coming, as truly of God, from which they had derived courage to go on with the contest they saw before them. God grant them a safe deliverance!

It was in this town of Adams that Prof. Finney was converted, and abjured Masonry. Dea. Wm. Harris told me that he remembered hearing Mr. Finney offer a prayer at a Masonic funeral more than 50 years ago. It was with this church, that Elder Freeman, the father of A. D. Freeman, whose "Appeal to Baptist ministers" you lately published, so long labored, and his memory is yet fondly cherished by the members, as I discovered after having alluded to his experience while taking the oath in the lodge room. By the way, did I ever tell your readers about it? If not, let me tell it as I had it from the lips of his own son A. D. F.

The old gentleman was receiving and repeating the Master's oath, from the lips of the Worshipful Master, who was also a Baptist minister, of his acquaintance; and when he came to the clause respecting the keeping of secrets, Elder Freeman said: "Bro. Emory I can't take that oath!" The Master, however, quieted his scruples by telling him that nothing bad was meant by these words. They were only some of the "old land marks" and would all be explained to his satisfaction; and so he went on, and swallowed the pill thus sugared. He was to have it explained sooner than the Worshipful or himself anticipated. After the work of the evening was over, and the brethren were mingling together, a certain judge in no wise celebrated for his piety, approached the new made brother, and began to test him. Supposing a case "where some brother had wrought some wrong action, and he should come to you, and tell it to you, as a secret, would you keep it?" After some hesitation, Bro. F. replied in the affirmative. The old judge went on from bad to worse, until he culminated in this: "Suppose a brother should find it necessary to take a horse, which did not belong to him, and come to you, asking you to secrete him, and keep his secret, would you do it?" "No!" thundered the now thoroughly awakened Christian. "Then," said the judge, "You are not a Mason!" "Well, then, I am not," was the prompt response; and not being satisfied with the "explanation" our friend walked no more in that "Jewry."

I have taken up so much space with Adams and its suggestions that I have not room nor time to tell of Perch River, of Stone Mills, and Limerick, where, with the exception of Perch River, the same dark and stormy nights attended me, and kept from the meetings many who would have been present, under more favorable auspices. I, however, filled all my appointments, speaking eleven times in ten days, under circumstances of much encouragement, finding true friends for myself and our cause in Elder Fisk, Constableville; Messrs. Albert Holt, in Carthage, Rufus Day in Limerick, Hon. Hugh Smith, of Perch River, and C. D. Graham, of Stone Mills; who, with their families, did all in their power to compensate me for my loss of home privileges. These are God's moral heroes. May his blessing be with them to the end.

Jefferson county is one of the old and strong camping grounds of the Anti-masonry of the Morgan times, and its fires are not yet spent. A little blowing upon its embers and they will break out into a fresh and glowing heat, which will burn up the modern anti-Christ. So mote it be.

Woodhull, Steuben Co., N. Y., Oct. 19, 1874.

Elder Barlow in Jefferson County.

STONE MILLS, Jefferson Co., N. Y., Oct. 7, 1874.

Editor Christian Cynosure:

Last winter I invited an old minister, a seceded Mason, to preach on the subject of Freemasonry and he gave the institution a rough handling for which he received an anonymous letter threatening his life. After writing a number of letters, I succeeded in getting our State Lecturer, Rev. Mr. Barlow, to lecture at three different points in this vicinity, Perch River, Stone Mills, and Limerick. I heard him at the first two places, and I must say that he is the right man in the right place. He held the audiences spell-bound for about two hours, and I think people have remained quiet an hour longer at either place.

The speaker gave Freemasonry the greatest expose it ever got in all this country, and proved all his assertions by Masonic authority. I very much doubt if Mr. Barlow's superior as a Anti-masonic lecturer can be found in all the land; and I here would say through your valuable paper to all Anti-masons in the State of New York that if they want Freemasonry exposed in all its features, get Mr. Barlow to give them a few lectures.

I was at the village of Dexter to-day and have got the consent of a number of leading men for Mr. Barlow to lecture in the Presbyterian church in that place, and I expect to get other appointments for him at La Fargeville and Brownville, and perhaps at Watertown.

Mr. Barlow has set the Anti-masonic ball rolling in good earnest in this vicinity. The people who heard the lecture appeared to be astonished when they heard the exposures of Freemasonry, especially in its religious features. I I am quite sure that all the people need is that Freemasonry be exposed fully and they will oppose the institution with their might.

I will say before closing that I was under the necessity of having Mr. Barlow speak in our school-house; the two churches in our place are so much under the control of the craft that they cannot be used for Anti-masonic lectures; but at Perch River the church was obtained. I long for the time when our churches will be free from Freemasonry and then the Lord can use them to the pulling down of Satan's kingdom. C. D. GRAHAM.

Idolatry vs. Christianity.

Editor Christian Cynosure:

DEAR BROTHER:—If there is really any thing in which Kansas excells every other State, it is in furnishing opposite extremes. This is not only true in regard to her soil, climate, production, politics and education, but the same principle is observed in contrasting her systems of religion. A notable instance of the latter came to our notice on Sabbath, Oct. 11th, in the Presbyterian church of Manhattan, Riley Co.

At the beginning of the morning service the pastor announced that a funeral service would be held in the church at two o'clock in the afternoon, adding that service would be held "promptly at two o'clock by railroad time." Imagine our conjectures, after having seen one of the "Widow's Sons" on the street early in the morning wearing a badge of black crape and white gloves.

The theme of the pastor's discourse was the atonement made by Christ for sin. He spoke in an able and eloquent manner of its completness, its entire satisfaction of God's wrath, of the great love wherewith Christ loved us in giving himself a ransom for our sins, and of the sinner's justification through faith in his atonement. He concluded the service by a prayer for the spread of the Gospel and the overthrow of Satan's kingdom

The church, although capable os seating 400 persons, was furnished with only a small congregation. The Sabbath-school followed the sermon, and was composed of seven classes. The teachers all appeared to be impressed with the importance of the truths contained in the lesson. Here, again, both pastor and wife were earnestly engaged enlisting the attention of the youth to the great truths of the Gospel. Christ was again the leading theme; his power being illustrated by the casting out of the "evil spirit." Mark ix. 17, 29. The sermon, the Sabbath-school, songs sang and prayers offered, all went to show man's unworthiness and Christ's great sufficiency.

In the afternoon at the appointed hour we again repaired to the church. Behold the change! With difficulty we secured a seat in the almost breathless audience, ninety seats being reserved for the funeral procession. For half an hour we waited, the number being steadily augmented by a constant stream of curiosity seekers pouring in until all but the reserved seats were occupied. Still we waited, but hark!—"Halt! Close up now!" burst on our ears. Turning our eyes in the direction of the door, we beheld a procession of men wearing white aprons and gloves and badges of black crape, one of whom bore a "drawn sword," two others "painted rods," one the "open Bible," on which were placed the "square and compass." Some were young men, but most middle aged and well dressed. Following this procession was a hearse containing the remains of the departed "brother-Mason." The corpse was borne into the church by six strong "brothers" and placed directly in front of the pulpit. Then came the procession, "Master and gavel," "Marshall and sword," "—— and open Bible on which were placed the exalted compass and square.

The choir, secured for this occasion, consisted of the superintendent of the Congregational Sabbath-school and wife, the "instructres in vocal music of the State Agricultural College," and others, accompanied by the Presbyterian church organ. The pastor of the church (Rev. Mr. Reid,) read the Scripture, another minister offered a prayer in the name of Jesus, asking, among other things, a blessing on the "fraternity." A few remarks were made by J. A. Anderson, (Rev.) President of the State Agricultural College. He spoke of the deceased "brother" and addressed the craft as "brethren."

He said he would remind them of the meaning of some of their "symbols," the "straight line," the "circle," the "compass." "With a compass we draw a circle; there must be a point around which it is drawn; this point represents the brother, the line drawn the limits of his life. But this circle must pass through two points, one above, one below, this we represent by two parallel lines; the one below represents John the Baptist, the forerunner of Christ, or the "beginning of Christ." (Compare with this John 1–4 and xvii. 5.) "The one above represents John the Evangelist, the end o Christ or the last of Christ's family. (Compare Luke 1.33; 1 Cor. xv. 25–28; Matt. xii. 48–51.) He said the scene before us teaches the great lesson of mortality; commended the widow and the bereaved family to the sympathy of the order, and closed with another prayer in the name of Christ.

The coffin was then opened, and the audience took a last look at their neighbor whose spirit had gone to "God who gave it." The procession was headed by the craft and the drawn sword. Reaching the grave the "craft" formed a "circle" around the grave. The reading of the burial service by the "Master," commending the spirit of the deceased to its Giver, lowering the coffin, depositing the "white apron" in the grave, requiem by the choir, the "grand honors," depositing the evergreen sprigs, and a prayer by the "Worthy Chaplain" in Christ's name, closed the sacriligious rites.

The reader should bear in mind that these prayers were not made in a Masonic lodge and, therefore, not to be taken as representing the character of lodge prayers, Masons being sworn to conceal and never reveal the secrets—*i. e.*, the private workings of the order.

We are informed that at night the Y. M. C. A., at the Agricultural College was attended by seven young men. The leader read the 6th chapter of Mark and opened the meeting by a short prayer. A visitor arose and compared described exercises and institution with the chapter read and other passages of the Bible, earnestly requesting the young men to investigate the great doctrines of the Bible and compare them with the institutions of secrecy. Then followed a prayer for the coming of Christ's kingdom, and the downfall of secret societies. Mr. Editor, does this not complete the contrast? But what is to follow? The Y. M. C. A., we hear, have invited Pres. Anderson to lecture to them shortly. What! a "high Mason" lecture to the Y. M. C. A? "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." I meet with many kind friends here and many anti-grangers and Anti-masons. The former farce has about exploded.

SIGMA.

Vivisection.

Editor Christian Cynosure:

A discussion has been going on between Henry Bergh, the great animal protector, and Dr. Dalton, who flourishes an "M. D." as a caudal appendage to his name. The drift of said discussion has been to solve these questions: First, does it hurt an animal to cut it to pieces while alive? Second, is the world any wiser because a few men have brutally haggled and cut to pieces animals and birds under the pretext of making scientific experiments? I agree with Mr. Bergh, that no man has a right to gratify a curiosity of any kind by acts of cruelty. And I assert that Mr. Bergh in protesting against such atrocious practices is doing a good act for civilization. Any man who tortures a dumb beast needs civilizing. It would be good policy for our missionary societies to send missionaries to every scientific college in the world, to civilize those professors who carry on such dismal tragedies and use the name of science as an excuse for their cruelties.

Then again, it is not a good example to set before the youth of our land. It has a tendency to make them hard hearted and wicked. There is nothing that is moralizing or that will be beneficial to science about it. No correct idea can be derived about any organ of any animal, if at the time the experiment is made, the victim is pinned or nailed to the table, and struggling in agony, uttering piercing cries, while the knife of the dissecter is performing its brutal work. If it is necessary to experiment on birds and animals, kill them decently, then study them thoroughly. But do not cut them to pieces alive. This is one of the evils of our colleges and it should be obliterated, and not allow the name of science to be disregarded by the practice of vivisection. Yours with respect,

CLARK D. KNAPP.

Albion, N. Y.

OUR MAIL.

Henry Hamm, Loda, Ill., writes:

"Enclosed is a post-office order for two dollars and twenty-five cents. The two dollars is for the paper and the twenty-five cents for the postage."

We intentionally put this first. This makes the fourth person who has remitted for postage before we asked for it. We thank these prompt friends, and desire to call the especial attention of our readers to the article on *Cynosure postage, page sixteen.*

Philip Bacon, Wheatogue, Ct., writes:

"I am trying to do what I can. Yesterday I met one of our popular D. D's, and approached him on the subject of Freemasonry. He confessed that he knew but little about it. I lent him '*Finney*' and he promised to read it. His mind seems to be open ready to receive the truth. God grant that the good seed may bring forth an abundant harvest in the advancement of truth against error, which will be to the glory of God. . . . I am anxious to have all good men and women read your paper. May the Lord help us all to do our whole duty."

E. M. Lewis, Sublette, Ill., writes:

"I am much pleased with your paper and believe it represents the only honorable politics by which true Christians may be guided in these times. The unfruitful works of darkness have crept into many hearts in this section, and but few dare utter a word against it, yet I think some would be glad to be freed from the dreadful yoke, but fear the hideous craft. God, in his mercy, has, by his providence, prevented me from taking any stock in secrecy as yet except in the I. O. G. T. and those I joined about nine years ago, and attended one meeting only after my initiation. . . . I am becoming more and more earnest in doing what I can to press the truth concerning those matters home to the hearts of those with whom I am called to associate."

John A, Lambert, Correctionville, Ia., writes:

"There is a little reform fire beginning to burn here. May the Lord increase the flame till it burns all sin."

E. Manville, Turner, Ill., writes:

"I do not like to be without the *Cynosure.*"

G. W. Keller, Medicine Lodge, Kan., writes:

"We have hard times here. This is a very new country. No small grain sowed; and the worms, bugs and grasshoppers ate up everything that was planted. We are seventy-five miles from any point of supplies, then have to pay heavy freight bills. I am now making my arrangements to move into an older settlement in a few weeks. Secrecy influence and rascality of all kinds are very prevalent here. Pray for us."

Mrs. Gideon Durfee, Plymouth, Mich., writes:

"The Lord God is a sun and shield to all who put their trust in him."

F. D. Parish, Sandusky, O., writes:

"I should be very glad could your paper be more extensively taken here and elsewhere, though it does not in all respects satisfy my own views of what our organ should be. . . . I have often urged our Anti-masons to take the paper."

We publish this for the sake of saying that the only sensible way for making the paper better is the one Mr. Parish uses. That is to pay for the paper yourself and get others to pay for it; at the same time pointing out in a kind way its defects. The more expense, within limits, that we put into a paper the better it is.

C. F. Danby, Mt. Holly, O., writes:

"I like the paper exceedingly well, and would not like to part from it. I have not succeeded in obtaining any subscribers yet, but will try to obtain some this winter."

David Kelly, Farmington, Ia., writes:

"I have tried to get new subscribers. Have not got any yet. . . . Let us take courage and battle for the right."

Ira C. Lyon, Ripon, Wis., writes:

"The temperance question has been the great absorbing question for the last six or eight months in Ripon, and I have labored with my might in that work; and to-morrow the State Temperance Convention meets in Ripon. The prohibitionists have nominated a man to represent this district in the next legislature, a good man and true, and we mean to elect him."

B. Williams, Warren, Ill., writes:

"I shall try to attend (the Illinois State Convention which meets in Chicago, Nov. 18th and 19th) and try to get others to come."

We wish every county in the State would send from two to four delegates; but we do not expect this. Let us have representatives from seventy-five counties without fail. Be sure that *your* county is well represented.

A. C. Burnside, Obrien, Iowa, writes:

"I am in favor of the reform and will do all in my power to help it along. But I think the prospect for getting subscribers poor in this locality as they are mostly secret-society men here but principally grangers. I think a good rousing address from some of our State lecturers would rouse them or stir them up. It does me good to read of the effects of some of the lectures of brother Kiggins and others elsewhere."

M. Lipsett, Sandusky, O., writes:

"Those tracts, I think, have done more to use up the lodge here than any other cause. They circulate in families and are read with astonishment. I pass the tracts around to Masons. They never make any reply except one of my acquaintances told me Bernard must be a mean man to promise to keep secrets and then reveal them. I gave him tracts on that subject, and he does not seem to want to talk to me about any subject. . . I get discouraged, often, and wish I had nothing to do with Masonry, but I hate it and believe it is a swindle and ought to be put down."

If we would be healthy, happy and successful, we must do much disagreeable work.

J. B. Bell, Longton, Kan., writes:

"I am bound not to send my name alone this time. Times are extremely hard in this part of Kansas, owing to drouth, chintz bugs, and grasshoppers. These are great judgments; may they be sanctified to the people."

When a subscriber from the grasshopper region shows such a spirit, what ought others to do who live in localities where the crops have been reasonably good? Will you not do your best to send in new subscriptions?

Philip Bacon, Wheatogue, Ct., writes:

"I feel that this is the Lord's work, and I am glad to do it for him."

Jesse Stubbs, Vermillion, Ill., writes:

"I am as zealous in the cause of anti-secrecy as any man living I believe, but am unable to do much for the cause from old age, poverty and hard times, though I hope to do better in the future."

E. S. Bunce, Muscatine, Iowa, writes:

"I have been journeying fromhome for the past month. . . I am glad on returning to find my faithful friend, the *Cynosure*, waiting my approach and with pleasure peruse its columns. May heaven's choicest blessings be upon it and its managers."

Rev. J. Olney, Bushnell Basin, N. Y., writes:

"I like the paper first rate and will try to enlist others to take it if I can. My conference let me have missionary ground this year. So I shall go over a good deal of ground during the year and I will see what I can do."

We hope you will be very successful in obtaining subscriptions.

Our venerable friend, Robert Stockwell, Lafayette, Ind., orders the paper sent to his grand-son at Key West, Florida, (this is the only paper which goes to that State) and writes:

"I wish him kept free from all *Free and accepted Masons.* I think them a branch of Satan's police. Your paper also advocates temperance which greatly enhances its value with me. I go against whisky, lager beer, and tobacco—all great evils. Our natural wants are enough, and if well attended to, all-sufficient for us. We need no artificial ones. . . I hear occasionally from our good friend Gen. Phelps. He is true to the anti-secret cause. I think a few good lectures in this city, by a strong man, would add many subscribers to your paper. Please excuse this poor scroll. My hand is not steady, but as good I suppose as most of my age. I lack a few weeks of ninety years. I am blessed with good health for which I feel very thankful to the Giver of all good."

The handwriting is very *good.*

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct. 4th, vii 31-37: The Deaf Mute.
" 11 ix 17-29: The Evil Spirit Cast out.
" 18 ix 33-42; The Mind of Christ.
" 25 x 46-52: Blind Bartimeus.
Nov. 1 xi 12-14, 19-24: Fig Tree Withered.
" 8 xii 28-34: The Two Commandments.
" 15 xii 38-44; Hypocrisy and Piety.
" 22 xiv 3-9: The Anointing at Bethany.
" 29 xiv 42-50: The Betrayal.
Dec. 6 xiv 66-72: The Denial.
" 13 xv 22-39: The Crucifixion.
" 20 xvi 9-20: The Risen Lord.
" 27 Review.

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON XLV.—NOV. 8, 1874.—THE TWO COMMANDMENTS.

SCRIPTURE LESSON.—MARK xii. 28-34, and Commit 28-34. Primary verses 30, 31.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribes said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

GOLDEN TEXT.—"Love is the fulfilling of the law."—ROM. xiii. 10.

TOPIC.—"How far from the Kingdom of God?"

HOME READINGS.

M. Matt. xxii. 1-22..The Wedding Supper.
T. Matt. xxii. 23-46..The Leaders Silenced.
W. Matt. xxiii. 1-22..The Pharisees Reprov'd.
Th. Matt. xxiii. 23-39..The Guilt of Jerusalem.
F. Mark xii. 1-17..The Wicked Husbandmen.
S. Mark xii. 18-34..The Two Commandments.
S. Rom. viii. 1-14..The Law Fulfilled.

TOPICAL ANALYSIS.

Questions and Answers, verses 13-28.
Jesus and the Law, " 29-31.
Bettter Than Sacrifice, " 32-33.
Not far from the Kingdom, verse 34.
No More Questions, " 34.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the first topic? Who first came to question Jesus? (ch. xi. 27-33.) What did they question? In this they made themselves judges. When the Lord asked them a question what was their reply? (ch. xi. 33.) They were false; they said, "we *cannot* tell." Jesus will not answer falsehood. He said, "*neither tell* I you." The story (ch. xii. 1-11) he told to illustrate their condition and punishment. Who next asked questions? (verse 13.) Who next? (verse 18.) Who next? (verse 28.) What does Matthew call him? (ch. xxii. 35.) The scribes were learned men who copied the law. He wished to learn. The scribes had 613 classifications of the commandments, 365 prohibitions for the days of the year, and 248 commandments corresponding to the parts of the body.

What is the second topic? Where are these Scriptures found? (Deut. vi. 4, 5; Lev. xix. 18. See also Ex. xx. 3.) There is only one God, and only one commandment. All the others are included in this. What is said in 1 John iv. 20. 21? What in Rom. xiii. 10? How are we to love God? (verse 30.) That is with our whole being. Do you think any one except Jesus ever did this? How are we to love our neighbors? Not as we *do love* ourselves, but as we should love ourselves.

What is the third topic? Did the scribe approve of Jesus' reply? (32, 33.) What does God say about obedience? (1 Sam. xv. 22.) What about Jesus as our sacrifice? (Heb. x. 12, 14.) He kept the law, rendered the obedience, and then made an offering for us.

What is the fourth topic? What is meant by *discreetly?* (verse 34.) What did Jesus say to him? (verse 34.) What do you think Jesus meant? How near could you come to entering into a house, and yet not enter? How near to a dinner and not eat? How near to being saved, and yet be lost? Are you near to God in your thoughts, in your lives? Will you be *in the kingdom?*

What is the fifth topic? Had Jesus answered all his questions? What did the Lord then do? (verse 35; Matt. xxii. 41, 42.) Has Jesus answered your questions? He will ask you some. "Are you a sinner?" "What think you of Christ?" "How far are you from the kingdom?" When will you enter?—*National Sunday-School Teacher.*

The Sabbath-School at Home.

That earnest advocate of the Sabbath-school, Dr. Vincent, enforces one point in many of his addresses which might go unheaded because it is so obvious; but can hardly be reiterated too often. The work of the Sabbath-school can never supplant that of the family. The notion that a youth's or a child's religious life begins and ends with the Sabbath-school is well nigh fatal to a healthy household Christianity. True home religion finds in the school an assistant, not a substitute. The school should be disbanded that takes away from the family circle aught of its responsibilities or sweet domestic intercourse.

The Sabbath-school may be vitalized as a spiritual force says Rev. J. B. Tyler:

(1.) By a more distinct recognition of the true source of spiritual life and power; studying the Scriptures as a vital means of grace. Making the schools Bible schools; ruling out the nonsense and clap-trap, and studying and impressing the Word of God upon the heart. (2.) Personal attention of pastors to the schools. (3.) Concentration of forces to flank the enemy instead of allowing him to establish his batteries before we charge upon them. (4.) By more intelligent faith in the religious possibilities of childhood. (5.) Indentifying the school more fully with the home.

—How to obtain and keep order in Infant Classes: (1.) Keep the children's minds busy. (2.) Provide frequent changes. (3.) Find illustrations in familiar home pictures. (4.) Meet them socially through the week. (5) Never give information without asking for it again. (6) Never ask a child what he does not understand, but exemplify first and question afterwards, and give the child opportunity to question the teacher.

No one teaches well who does not question well. The aim of questioning is to stir children to mental activity. We know best what we experience. The teacher needs to know how much of each lesson the child has in his heart, and to do this the child must have the pleasure of telling it. The teacher must tell facts that he himself wishes to remember. Impressions must be burned in as in the camera before they will stay. Every question should have for its object the development of the truths of the lesson.—*Mrs. Sara Timanus Crafts.*

Forty Years Ago.

Morgan's Murder Sustained by Masonry.

[Anti-masonic Review, 1829.]

All the stout-hearted of the fraternity at the West, long denied the forcible abduction, and in the East and the South they continue perseveringly to deny it. On grand juries a majority of Freemasons, not only acquitted their brethren presented for this crime, but strangely certified in one instance, that no proof was offered, showing that Morgan had been carried on the *Ridge Road.* Freemasons calumniated the Lewiston Committee; threatened the lives and the property of its members; and made their honest name odious in this Christian land.

"Denunciations," says Mr. Weed in the *Anti-masonic Inquirer*, of Rochester, "commenced with the first steps taken to ascertain the fate of Morgan, and the vengence of Masonry has pursued the people through every stage of that investigation. For the first three months after the outrage, the man who even hinted that Masons had committed it, was branded as a calumniator. Those who voluntarily entered upon an investigation, were denounced as disturbers of the public peace. The fraternity, with almost one voice, and with their boasted 'force of concert,' sent abroad endless fabrications, to mislead and abuse the public mind, and a paper in this village, which alluded to the outrage, was bullied into a retraction by one of the conspirators."

By these and like individual acts of malevolence toward those who have dared to look into the abuse of a freeman by secret Freemasonry, the institution has sustained, and does yet sustain the monstrous outrage. But higher proof follows. Taber Potter, a Royal Arch Mason of Seneca Co., discloses the fact that Dr. Fyfield, the delegate from that county to the grand fraternity of New York, informed him Masonically that the Grand body paid by vote money from their funds for the support of the Morgan conspirators. A great storm was raised, Mr. Potter and the publisher were prosecuted in the amount of $5,000 alleged damages; but, lo! the suitor after two continuances entered a *nolle prosequi.*

Parson G. Shipman, of Onandagua county, in May last says: "I was informed in June, 1827, by one of the members of the Grand Lodge, in whom I could place implicit confidence, that a distinguished individual in Niagara county, who was deeply implicated in the abduction of Morgan, and who has since been convicted (but not sentenced) was paid out of the funds of the Grand Lodge, one hundred dollars, because he had suffered! I was also informed that the Grand Lodge had increased its charity fund for the purpose of assisting those who were implicated in the Morgan affair. Within a few months the above has been confirmed to me by two other individuals, members of the Grand Lodge in 1827."

Henry F. Yates, a Royal Arch Mason of Montgomery county, N. Y, says: "No honest and conscientious Mason, who attended the Grand Lodge in 1827, in the city of New York, can and dare deny on his corporal oath, that the Grand Lodge did vote and pay to Eli Bruce, [since convicted of the Morgan conspiracy,] $250, to indemnify him, in part, for his losses and removal by Gov. Clinton from his office of sheriff of the county of Niagara."

This he challenges the Grand Lodge, if they deny it, to submit to a feigned issue in the Supreme Court, and pledges himself to prove it to their shame, and to the satisfaction of the court and jury.

It is admitted by Western Masons in familiar conversation, that much money has been contributed by the constituted authorities of the fraternity, to support the Western sufferers? And who are the Western sufferers? The men who "have robbed the State of a citizen, a citizen of his liberty, a wife of her husband, and a family of helpless children of the endearments and protecting care of a parent."—*Judge Throop.*

The men who have thrown a firebrand into the standing corn of our privileges, and are determined at the risk of the harvest to fan the flame already kindled there; the men who have put the State in commotion, the public treasury to expense, and the laws of the land at defiance, for the sake of false and double-tongued Freemasonry.

Add to this, that Richard Howard, or Chipperfield, was received, and entertained and concealed, as a suffering brother, by the Knight Templars of New York, knowing him to be the confessed murderer of William Morgan; and the whole is hidden among them under their oath of secrecy—(Avery Allyn). Let not the reader think this is too much to be credited. Hiram B. Hopkins and others state a fact equally strange, and equally showing that the institution of Freemasonry sustains the outrage upon the liberty and probably upon the life of Captain Morgan. At the installation of the chapter at Lewiston, 14th Sept. 1826, many Masons were assembled from different and distant parts. Among them were Rev. clergymen of different denominations, civil and military officers, and men sworn to support the constitution and laws of the land, and also, the constitution and laws of Freemasonry. In the early morning of that day Captain Morgan had been falsely imprisoned in the Powder Magazine, at Fort Niagara. "And this was generally known among the Masons assembled there."—*H. B. Hopkins.*

It is the language of charity unconscious of these facts, to say: "I entertain the most entire confidence that the fraternity did not participate in this crime—I fully believe that they hold the perpetrators in just abhorence, that they would rejoice if the guilty were discovered, and would aid in bringing the murderers to condign punishment;" but the facts are otherwise. The veracity of Avery Allyn has not been, and cannot be impeached, and the testimony of Hiram B. Hopkins is not controverted. By the reluctant and late testimony of these witnesses, the fraternity are made to appear in large bodies to have connived at the outrage, to have concealed important facts relating to it, and to have aided in his escape one of the most daring and lawless actors in the violent affair.

And the fraternity, far from rejoicing, when the guilty are discovered, by every jest, and foolish speech, would have at first persuaded the public that no crime had been committed: and forced to yield that, they next set every wheel in motion to distract the honest men in pursuit of the perpetrators of the crime; and now they revile Bates Cooke, Timothy Fitch, and Frederick Whittlesey, and abhor Edward Giddins, and Avery Allyn, ten-fold more than they do Wright and Cheesbro, Ganson and Lawson and Sawyer.

So far from aiding "in bringing the murderers to light," many of the fraternity hate those who attempt it. A Mason that speaks the honest convictions of his mind to the prejudice of Freemasonry in the Morgan outrage, is pursued sharper than the kidnappers of a freeman.

And the effort to give the new check degree with its sublime word, L. O. S. is sufficient to send ministers of Freemasonry, plenipotentiary, to Europe; but to catch the murderer, the order have not strength to send a constable to Liverpool, nor even to hold the fraternal assassin when he is in their hands.

With this evidence before us, the institution must be adjudged not altogether free from the fate of Morgan; but it is deeply stained with it. That the proof obtained comes by the hardest, is enough to satisfy an impartial mind that more is in secret, which time will reveal to the conviction and overthrow of the Masonic institution, and to the confusion of its supporters.

Capt. Wm. Morgan was not sacrificed by private malice, or personal antipathy: he fell not by hands nerved with the violence of sudden passion, or of cold avariee. But Freemasonry has her penalties: to these the life of Capt. Morgan was forfeited, and to these his life was sacrificed by the cruel hands of his brethren in cold blood, stimulated by the spirit of the order.

The Christian Cynosure.

Chicago, Thursday, October 29, 1874.

THE FAST DAY, NOVEMBER EIGHTH.

As this is the last number which will reach all our readers before the fast day, we wish to answer some practical questions concerning it; as, Who shall fast? Why fast? and How to fast.

These questions and others are answered in the ninth chapter of Ezra, the ninth chapter of Nehemiah, and the ninth chapter of Daniel. Indeed, narratives and instances of fasting run throughout the Old Testament and the New. Moses fasted as law-giver; Elijah as reformer and prophet; and Jesus Christ, as the Messiah of the Gospel.

In most of these instances, the fasts were for ridding the world of false religions and restoring the true. One has but to look on the map of the globe to see how false religions sink and the true religion elevates mankind; and the deluge of stupid and useless substitutes for the religion of Christ which is now rushing in to overwhelm the mind of this great and free country is sufficient to fill thoughtful minds with horror. And while the prophet Daniel, to use his words, "was praying and confessing my sins, and the sins of my people," angel ministries were employed for their deliverance. In 1831, while the slave power controlled and corrupted every public interest, the Synod of Cincinnati appointed a day of fasting and prayer for the deliverance of the church and nation. Let us, in like manner, fast and pray for the overthrow of the dark power which stood behind slavery and sheltered it; and which now under one shape and form after another is seeking to perpetuate the reign of lust and cruelty at the South, and embroil the nation so that evil and not good shall reign.

Let us, as Daniel did, confess and forsake our own sins and the sins of our people. The power which is to remove both is in the skies. It will come forth to our aid and instruction again, as of old. And God the Father who is insulted and provoked by invented and rival worships to his own, will be reconciled to us if we seek him aright.

And let us never forget that "we wrestle not against flesh and blood, but against principalities and powers, against wicked spirits in high places." And remember the words of Christ, that "This kind can come forth by nothing but by prayer and fasting." God will certainly be entreated and answer us. He is the "God of light in whom there is no darkness at all." And the net work of secret lodges under various names now encircles the globe we inhabit, and does more to darken conscience, destroy morality, and hide Jesus Christ from the eyes of the soul than all other causes put together. Every idol temple is a lodge, and every lodge is an idol temple! And yet missionaries of the Cross have been advised, and some take the advice, to become "blind leaders of the blind" by joining lodges which exclude Christ and worship Satan!

UNREGENERATE MINISTERS.

The number of preachers is steadily increasing who seem to be utterly ignorant of the spiritual life, and who do not possess even the language of Canaan. W. H. H. Murray who has just left Park Street Church, Boston, would seem to be one of these. He opened his ministry there with a bold and dashing humanitarianism, in which he recommended the city of Boston to purchase and adorn a wooded park back in the country, and run cars to it, which should pour the poorer masses of the city down in that wooded park on the Sabbath, to give them a good time, and enable them to enjoy the Sabbath day. Similar ideas have been often uttered from the Plymouth pulpit of Brooklyn. This, of course, would bring back the worships and debaucheries of the "groves and high places" of extinct Israel or the later orgies of Bacchus in Greece, where the groves of Attica were nightly made horrid with the shrilling screams, dishevelled locks and nude persons of the female Bacchantes. But this stuff was swallowed by gaping multitudes as a gospel of pity for the poor and working classes; besides, was it not original, lovely and eloquent?

It is said of Jeroboam, after the terrible denunciations of his godless worships at Dan and Bethel, by the prophet who was afterwards deceived and slain by a lion, that "After this thing Jeroboam returned not from his evil way, but whomsoever he would, he consecrated him, and he became one of the high priests of the high places. And this thing became a sin unto the house of Jeroboam, even to cut it off and to destroy it from the face of the earth."

The time was when something was made of the evidences of regeneration and a divine call to preach; but the "high places" of Brooklyn and Boston and New Haven are fast making such notions obsolete, and filling the American pulpits with a spawn of unregenerate preachers who draw and delight those delirious multitudes, who are indeed zealous for religion, but who prefer Barrabbas to Christ! "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

THE GREAT APOSTASY BEGUN.

The Chicago *Tribune*, which advocates a "broad road" theology, yet with some mark of astonishment. gives entire, an article from Rev. Geo. S Merriam, a Congregational minister, and assistant editor of H. W. Beecher's paper, *The Christian Union*, which commits that paper to simple, vulgar, bald Universalism.

The *Christian Union* editor, after asserting that the doctrine of the endless punishment of the wicked is a "slander upon God," which is "rapidly dying out of the minds of men," proceeds to say, "Mankind could never have got out of some of its ruts if it had not, by a divinely implanted instinct, trusted its own best intelligence against what seemed to be inspired teaching." Again, "On such a subject as the eternal destiny of the race, it seems to me at least as satisfactory and as reasonable to ask our own minds what is consistent with supreme intelligence and goodness, as to study the probable correctness of Aristotle's etymology of *aion*."

The whole article is consistent with these extracts. It is an appeal to that "mankind" who crucified God's "Beloved Son;" and who would have crucified the Eternal Father if they could; whether that Father can consistently with his "supreme intelligence and goodness," punish sinners during their eternal voluntary persistence in sin! Nay, the writer charges that if God does so punish the wicked dead, he will be guilty of "shutting them up to eternal sinning." Whereas, Christ has not shut up "Satan and his angels," for whom hell is "prepared;" but they met and tempted and resisted him and "tormented" men on earth. The Scriptures teach that hell is the voluntary chosen home of the wicked; that they prefer it to heaven, as rogues and prostitutes prefer a liquor-hell to a prayer-meeting, even while "wailing and gnashing their teeth" and "cursing God and looking upward." So the Commune prefers its political hell to well ordered society in France to-day.

True, John saw an angel flying in the heavens, "having the key of the bottomless pit, and a great chain in his hand;" and he bound Satan, and "shut him up." This is vision, photograph, prophecy. But, we are told in literal language, that Satan is to be "destroyed by the brightness of Christ's coming," *i. e.*, by the prevalence of truth. And to charge God with shutting up men to sin because he punishes them for sinning, is as impudent and illogical as for Ku-klux brigands and cut-throats to charge the United States with "shutting them up" in the dens and fastnesses to which they flee from the society of good men, as men will flee to the darkness and discomforts of hell because they love darkness and hate light.

Reason has no protest against the endless punishment of incorrigible men. We have seen evil pursue folly, and misery vice; and it is rational to suppose it may be so in hell where there are no prayer-meetings, Sabbath-schools and other means of moral recovery; the doctrine of endless punishment must depend on revelation, as must all doctrine of the world beyond this. And if the Bible teaches anything, it teaches endless punishment. Job declares: "The eyes of the wicked shall fail and he shall not escape." Moses, that God will "hide his face from them;" at the end; Isaiah, "He that made them will not have mercy upon them, and he that formed them will show them no favor;" Daniel, that "They shall rise from the dead to shame and everlasting contempt;" Jude, that the wicked Sodomites are suffering "the vengeance of eternal fire;" and John, that "they shall be tormented forever and ever in the presence of God and the Lamb;" and the Son of God and final Judge of men, that "They shall go away into everlasting punishment!" Therefore to charge the doctrine of "endless punishment" on the few faithful ministers that preach it while the Bible everywhere asserts it, is worthy only of sneaks and cowards who dare not yet directly snub and insult the Bible, and so charge its plain teaching on good men and abuse them for it.

But what produces this protest against endless punishment by that paper now? Are its readers, the admirers of H. W. Beecher and his managing editor, Oliver Johnson, who disbelieves the Bible to be God's word, in danger of being consumed with overmuch fear and dread of Divine punishment? No. They have shown that if Mr. Beecher should commit adultery Saturday night they would hail and relish his preaching none the less on the Sabbath following.

We respectfully request *The Tribune* to insert this our protest against the impudence and irreligion of *The Christian Union*. The endless punishment of the wicked dead is to-day an article of professed belief in all the evangelical churches to which that paper looks for its support. And the coolness of its impudence toward those churches in deriding and scouting this article of their belief, is only equalled by its blasphemy of God in charging him with "shutting up to sin" the lost in hell, unless he gives them the liberty of the universe. The time will come when such sheets as the *Union* will not be allowed in the houses of Christian men and women.

DIED, at St. Charles, Minn., on the 16th inst., Oren Cravath, one of the oldest and firmest friends of our reform. He was widely known throughout Minnesota and the North-west as a staunch opponent of the lodge, and seldom passed through Chicago without visiting the *Cynosure* office. The particulars of his death and interesting facts connected with his useful life are given elsewhere in a communication from a near relative.

NOTES.

—The position of the papal church against the lodges is drawing large comment from the press from the defection of Lord Ripon. Popery, as the careful reader of Robison and Barruel will find is not opposed to secret orders on general grounds, but from her trouble with the Illuminati, Freemasons and other secret orders, which a hundred years ago endeavored to revolutionize society and reform the church. They were bitter opponents of the Jesuits, who now rule the papacy, and in self-defense denounce all rivals as dangerous to their own power.

—The *English Independent*, in a long article on this question. says, "The modern church of Rome, having sold itself to the Jesuits, will not tolerate any secret society that pretends to be, or possibly may become, a rival to the Jesuits. She makes this as a test of obedience, and those who are willing to take her for their spiritual guide, and to put their consciences in her keeping, have no right to complain if she exacts this as a test of the sincerity of their conversion. Forsaking all other, will they keep only to her? to use the words of the English marriage service. A good Romanist is to have no other allegiance than hers; and as the husband is entitled to prescribe what society his wife shall keep, and what friends she shall surround herself with, so the church of Rome lays down the same terms to those who wish to enter her communion."

—The *Hebrew Leader*, a strong secret society organ,

says that a belief in the authenticity of the Scriptures is not a prerequisite for Masonic membership. This is in harmony with the degraded use of the Bible in the lodge; but not with the sanctimonious language of Masonic orators when working for members whom they imagine to have some conscience and piety.

—Remember the day of fasting and prayer for the overthrow of secret societies and the promotion of pure Christianity. Do not forget the lecturers on that day. Pray that they may have a fresh consecration for the work, a new baptism of the Holy Spirit; that they may be instrumental in turning many to righteous ness. Remember them also by contributing to their support. Remember in prayer the State Associations, the district, county and town associations. Pray earnestly for those bodies of believers who testify against secret societies. Also that the churches which fellowship adhering Masons and all ministers who are connected with the lodge may renounce their errors, may have their eyes opened to the exceeding sinfulness of their conduct. Pray for the *Cynosure* that it may be a servant of God and used by him to "prepare the way of the Lord." Pray for the increased usefulness of other publications on the subject of secret societies. Please have the notice of this day given out a week before hand in all your chuches and published in all your local newspapers.

—S. L. Morse, in the Southbridge (Mass.) *Journal* gives another instances of the use of Masonry to corrupt legislative bodies. He says, "a case in point is now on the journals of Congress. The bribe was offered by Col. John Anderson to Hon. Lewis Williams, chairman of the committee on claims, House of Representatives, in these words: 'I give it to you as a man and a Mason, hoping you belong to that society.' Mr. Williams being no Mason was at liberty to reject the bribe and expose the villain, which he did. If he had been a Mason he would have been under oath to keep his secret."

—The position of Grand Master of the Freemasons of Ireland, vacant by the death of the Duke of Leinster, has been offered to the Duke of Abercorn, and it is understood that the position will be accepted.

—The Evangelical Synod of North America at its late meeting in Creston, Ill., came sharply upon the grange question. The record and practice of the Synod is wholly opposed to the secret orders, and in some remote churches the grange pushed stoutly against the bulwark of the church. Pastors in Minnesota and Dakota felt the presure and wrote asking the Synod to strengthen their hands by action condemning the grange along with the rest of the family. Members of the grange were present in the Synod, and though not belonging to it, were permitted to speak. A lively discussion ensued, but a resolution was finally and strongly passed to the effect that "the Synod considers the grange as a secret society opposed to the Word of God and the principles of Christianity, and it is of the conviction that no Christian can unite or remain in intelligent connection with the order without great sin." The ministers and members of the churches were warned against uniting with this or any other secret order.

—Alaska is not to be altogether "left out in the cold;" for the Grand Lodge of Washington Territory has chartered a Masonic lodge in that region. It is to be presumed that the undress parade connected with the initiation will be modified to accommodate to the freezing temperature.

—Pittsburgh *Gazette* publishes the following notice: "Rev. Dr. Dempsey and Rev. Mr. Patterson are to debate the following question at New Galilee, on the Pittsburgh, Fort Wayne and Chicago railway, on the fourth Tuesday of October: "Are Secret Oath-bound Associations Incompatible with the Christian Religion and Republican Form of Government?" Mr. Patterson affirms, and Mr. Dempsey denies. The debate is to be held in the U. P. church, in New Galilee, and to continue two days. Dr. Dempsey is a Mason, and nothing seems to more fully awaken him than a square tussle on the interesting theme."

As this debate was to begin on Tuesday of this week we are unable to publish more than the notice. If Mr. Dempsey has not reformed in his methods of carrying on debate, the meeting will probably be postponed on some technicality. Our readers will remember the efforts of friends in Jefferson county, Ohio, some three years ago, to bring Mr. Dempsey to face the arguments of Rev. J. H. Timmons, of Pennsylvania, and their ill-success. The defender of the lodge was a great dodger, and was as loth to meet the issue fairly in public as a saloon keeper to stand trial for damages. We hope the friends in Pennsylvania have him well in hand, and expect an interesting report from them.

Oren Cravath.

MALLET CREEK, O., Oct. 18, 1874.

Editor Christian Cynosure:

DEAR SIR:—I have just received a telegram informing me that my half brother, Oren Cravath, died at St. Charles, Minn., on the night of the 16th, of apoplexy of the heart.

This will be painfully interesting news to the reformers throughout the land east and west.

My brother was born on the 6th of June, 1806, in Homer, N. Y. He was left fatherless at the age of two years. At the time of the Morgan tragedy, being then in his 21st year, he entered heartily into the issues of that day against the powers of darkness, until he supposed victory had been gained. About this time the temperance and anti-slavery reforms were inaugurated, both of which enlisted his sympathy with all his powers of body and mind. His house, his table, his teams, the best he had was at the service of human liberty, to assist the poor, panting fugitive fleeing from under the wings of the American eagle to the dominion of Queen Victoria to secure to themselves human liberty so dear to all, yet denied them in this boasted land of the free and home of the brave.

Bro. Cravath, at about the age of 46, having been an invalid for seven years from rheumatic difficulties, removed to Oberlin to educate his children. About the age of 51 or 52, as an experiment of health, he went to Minnesota. The experiment proved so successful that he took a land claim, sent for his family, and the result was that he with his sons became extensive, enterprising and influential farmers in Saratoga township, Winona county. Their farms being to this day known far and near as the Cravath farms.

Early in life he united with the Presbyterian church in Hanover, while Father Keep was its pastor. Since which time all churches, ministers, politicians and people that were earnestly, honestly and openly working to promote the cause of God and humanity, enlisted his sympathy and support. At the first appearance of the hydra-headed monster, Masonry, he was among the first to sound an alarm. For several years past being wholly unable to do manual labor, he has traveled much with his companion, visiting friends and water cures, etc., for their health. Whether at home or abroad, he was known as one of God's chosen few who stood by his principles and the right, because it was right, taking no council from temporizing public men, politicians or ministers; believing one with God and the right is a majority; that the millions against God are a miserable and hopeless minority.

In a letter written to me the 9th of last month, he said in reference to his Anti-masonic work, he had hoped to do more the past summer, but could not on account of his health. "I believe it is God's cause and will succeed. The only thing for us to do is our duty. I feel as though my work would soon be done."

During the anti-slavery struggle brother Cravath was constantly sowing the good seed by the side of all waters, distributing anti-slavery literature, talking with all upon the subject of human liberty. And since slavery was abolished he had practiced the same course in reference to secret societies.

No doubt hundreds of the panting fugitives will bless him to all eternity as the instrument under God of their deliverance from human blood-hounds. And no doubt hundreds of our young men have been saved by his timely council from the darkness of the lodge. Who will do likewise?

And it almost seems to me that I can hear the blessed Jesus saying, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Who would not exclaim. "Let me die the death of the righteous and let my last end be like his." And may the God of the widow and fatherless give the wife and four sons grace to turn this great affliction into the richest and choicest blessings to themselves and the world, by earnestly carrying forward every good work in which the husband and father was engaged; and may his mantle fall on many saved from slavery and the lodge through his influence.

Mrs. Laura White, who died in Scotland the past season, the wife of George White, the leader of the "Jubilee Singers," was brother Cravath's only daughter. Rev. E. M. Cravath, the field secretary of the American Missionary Association, is his eldest son.

Yours in affliction, SAMUEL HALE.

Another Exposition and Corrections.

XENIA, Ind., Oct. 16, 1874.

Editor Christian Cynosure:

I see in the paper for the 8th of this month Rev. Thomas Evans' reply to my "Exposition," in September 3d. Now, sir, duty requires that I should correct some of the Rev. gentleman's statements, and make some more exposures in regard to the Xenia affair.

First, he says, "The facts are these:" "The man who was made trustee never accepted the position." True, he did not, but does that lessen the violation of the principles of the church? or the guilt of their open inconsistent act, Mr Evans being chairman? The man knew too well the reasons for which they had elected him were too palpably plain to the public; hence his refusal.

Next, he says that he made the statement at the time, "that it was not in keeping with the usages of this church, that persons belonging to secret orders be made officers in this church." Now two of the men who were there, and are members of the church and also anti-secret society men, say that you,—yes, sir, you, the great "defender of the principles of the church,"—"made no such statement," and I presume the rest would say the same.

"But this same man gave $18 to the church, his wife being a member." Now the giving $18 is like the man who paid $50 for a dog, paying with two pups at $25 each. This same man paid the $18 with a chandelier that cost $8 or $10, and that was more than likely done, in the consideration, as stated in my first expose, "that the anti-secret society should be turned out of the house." Think of this, Elder El And then again, "his wife being a member." This I would say is quite an error. She is a member of the Wesleyan church. So was her husband, as I understand and class-leader, until he began to practice paganism with his Christianity. This is correction number two.

This same man stated that the night before you elected him, that you, Thos. Evans, "met with them in the Odd-fellow's lodge in this place as an Odd-fellow, and opened the lodge with prayer." How is this, sir? You were certainly told of it when you came to dedicate the church. I heard nothing of your making any public refutation of the statement. This looks rather suspicious for yourself or the man who "manifested such a Christ-like spirit."

But "I left the Sabbath-school and my class the day of dedication and gave but $3 towards fixing the church." This is partly true. I should certainly have staid and heard such an "able defender of the principles of the church." But as I am "too good" to have any inclination to hear "hood-winked" or "Jack" ministers, I hope to be excused for my act.

You forgot to state in connection with said act that the superintendent, and also class-leaders, and also the secretary, and leader in singing, did not attend

[CONTINUED ON 12TH PAGE.]

The Home Circle.

Sowing and Reaping.

Sow with a generous hand,
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard earned bread!
Sow, while the earth is broken,
For the hungry must be fed.

Sow;—while the seeds are lying
In the warm earth's hosom deep,
And your warm tears fall upon it,—
They will stir in their quiet sleep;
And the green blades rise the quicker
Perchance for the tears you weep.

Then sow,—for the hours are fleeting,
And the seed must fall, to-day;
And care not what hands shall reap it,
Or if you have passed away
Before the waving corn-fields
Shall gladden the sunny day.

Sow; and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown, to-day, in tears.

—*Adelaide Proctor.*

A Pleasing Incident.

Sitting in a station the other day, I had a little sermon preached in the way I like; and I'll report it for your benefit, because it taught one of the lessons which we all should learn, and taught it in such a natural, simple way that no one could forget it. It was a bleak, snowy day; the train was late; the ladies' room dark and smoky; and the dozen women, old and young, who sat waiting impatiently, all looked cross, low-spirited or stupid. I felt all three; and thought, as I looked around, that my fellow-beings were a very unamiable and uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and poked about the room, as if trying to find something; and then a pale lady in black, who lay as if asleep, on a sofa, opened her eyes, saw the old woman, and instantly asked, in a kind tone, "Have you lost anything, ma'am?"

No, dear. I'm looking for the heatin' place, to have a warm 'fore I goes out again. My eyes is poor, and I don't seem to find the furnace nowheres."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well now, ain't that nice!" said the old woman, and spreading her ragged mittens to dry. "Thanks, dear; this pretty comfortable, ain't it? I'm most froze to-day, bein' lame and wimbly; and not selling much makes me kind of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor woman had been dressed in silk and fur, "Won't you have a cup of hot tea?" Its very comforting such a day as this.

"Sakes alive! do you give tea at this depot!" cried the old lady, in a tone of innocent surprise that made a smile go round the room, touching the glummest faces like a streak of sunshine. "Well, now this is jest lovely," added the old lady, sipping away with a relish. This does warm the cockles of my heart!"

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought some soap pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me; and as I saw the look of interest, sympathy and kindliness come into the dismal faces all around me, I did wish that I had been the magician to call it out. It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect, and when the old woman got up to go, several persons beckoned to her and bought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic; neither are cups of tea, boot-laces, and colored soap. There were no gentlemen present to be impressed with the lady's kind act, so it was'nt done for effect, and no possible reward could be received for it except the ungrammatical thanks of a ragged old woman. But that simple little charity was as good as a sermon to those who saw it, and I think each traveler went on her way better for that half hour in the dreary station. I can testify that one of them did, and nothing but the emptiness of her purse prevented her from "comforting the cockles of the heart" of every forlorn old woman she met for a week after.—*Louisa M. Alcott.*

Guizot on the Authority of the Scriptures.

The following are extracts from an address by the celebrated French scholar and statesman, M. Guizot, in the French Reformed Synod, 1872:

When I entered for the first time within these walls, and saw the *open Bible* in your pulpit, the deposit of divine revelation in matter of faith; when I heard that venerable title of Moderator given to the presiding officer of the Synod, and every day heard the Moderator read a chapter of the Holy Scriptures, without believing to have returned to the sixteenth century, I have felt myself, nevertheless, in possession of the heritage of our forefathers in everything which intellectual progress and civilization have permitted us to keep. I have experienced a lively joy in those ecclesiastical customs which exist in no other church besides our own. . . . . But this satisfaction was of short duration, and I have the sorrow to hear the Holy Scriptures denied as matter and source of faith—to hear the Bible dethroned. I heard here the formula of this strange doctrine that there is no other faith than that of the individual conscience, it being thus the sole authority in matter of faith. . . . What disavowal of the doctrines and religious practices of the Protestants of the sixteenth century! In presence of such acts there is no longer any church nor any religious liberty. . . . . I do not contest the progress of science; like others I have drank at the cup of human science; more than many others at that of human power; and I have learned to know the limits of science and of those of human power. Neither the one nor the other can satisfy the religious wants of human nature, considered either in the individuals or in society. Where are the philosophers that have founded religions? Socrates? Plato? Neither the one nor the other—no, nor any. The impious words of Laplace: 'God is an hypothesis of which I have no need,' are the faithful representation of the materialism of our days. The true misfortune of our social state is that people have endeavored to banish the supernatural and believed too much that human science was sufficient to explain everything. . . . Now men have not created the human soul, and upon that soul God acts by turns through natural and supernatural means."

In the government of the world, facts, notable, positive events outside of things, accomplished themselves in in their time. Christianism is one of these events. One must seek in the Bible for the origin of Christianity.

All persons who recognize themselves as Christians ought to recognize also the feebleness of their science, its insufficiency; but they ought to unite together against the disease of our times, skepticism, incredulity, human pride. The divine power manifested in Christ is above science, above human power; to depend on this power alone to drive away error or to correct it is a grievous and culpable illusion. Faith in the supernatural is an indispensable thing for progress, for the permanent dignity of humanity.

A Son's Reproach.

On October 28th, a young man was hung in New York. His father was an ungodly man, disregarding every requirement of the decalogue before his rising family. In his dwelling, no Bible was read, no prayer ever offered. Maternal affection was not hallowed by the fear and love of God. The sons grew to manhood, with all their depraved desires nourished at the fireside of home.

Of two brothers, one was married. Between his wife and the younger brother arose an attachment, which was followed by jealously and hate in the domestic circle. The guilty youth selected a night when the aged father was sick, and calling at the house in which his brother had retired to sleep, he requested an interview with him. When he appeared, he seized him by the hair, and with a single blow of an axe, severed his head from his body.

The fratricide then fastened the door upon the inside, and fleeing, charged the deed upon his father. The reason of this unnatural crime, the second murder in design, was revealed in the court-room, when, turning to the gray-haired parent, he said, in presence of the assemblage: "Father, if it had not been for you, I should not have been here: you trained me for this." He also remarked to the young man who arrested him, "Oh! if I had your bringing up, I should not have killed my brother;" and extending his right hand, he added, "but this cruel hand did the deed."

What awful instruction comes from the wreck of such a family! A child's reproach on earth is bitter; how will it be, fathers and mothers, even if your offspring escape the legitimate progress and development of depravity into open disgrace, to meet their reproaches in hell? The domestic circle was designed to be the very gate of heaven, and fearful will be the anathema upon those who make it either a shining or a dark and revolting ante-chamber of the lost spirit's eternal home.—*Ex.*

Anecdote of Hume.—An amusing anecdote is told of Dr. Robinson, of Scotland, who, with a ready wit, drew an illustration from a misfortune of David Hume to point an argument. It was as follows:

The celebrated Mr. Hume wrote an essay on the sufficiency of nature; and the no less celebrated Dr. Robinson on the sufficiency of Revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robinson, and the evening spent on the subject. The friends of both were present, and it it said that Robinson reasoned with accustomed clearness and power. Whether Hume was convinced by his reasoning or not we cannot tell; but at any rate he did not acknowledge his convictions. Hume was very much of a gentleman, and, as he rose to depart, bowed politely to those in the room, while as he retired through the door, Robinson took the light to show him the way.

"O, sir," he continued, "I find the light of nature always sufficient," as he bowed on..

The street door was open, and presently, as he bowed along the entry, he stumbled over something concealed, and pitched down stairs into the street. Robertson ran after him with a candle, and, as he held it over him, whispered softly and cunningly,—

"You had better have a little light from above, friend Hume," and, raising him up, he bade him good night and returned to his friends.

Help Yourself.

Fight your own battles. Hoe your own row. Ask no favors of anyone, and you'll succeed five thousand times better than one who is always beseeching some one's patronage. No one will ever help you as you help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one, perhaps;

but, carving your own way up the mountain, you make each one lead to another, and stand firm in that while you chop still another out. Men who have made fortunes are not those who had $5,000 given to them to start with, but started fair with a well earned dollar or two. Men who have, by their own exertions, acquired fame, have not been thrust into popularity by puffs begged or paid for, or given in a friendly spirit. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who had induced his affectionate grandmamma to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart and brain. Say "I will!" and some day you will conquer. Never let any man have it to say, "I have dragged you up." Too many friends hurt a man more than none at all.—*Grace Greenwood.*

Rich Without Money.—Many a man is rich without money. Thousands of men with nothing in their pockets are rich. A man born with a good sound constitution, a good stomach, a good heart, good limbs, and a pretty good head piece is rich. Good bones are better than gold; tough muscles better than silver; and the nerves that flush fire and carry energy to every function are better than houses or land. It is better than a landed estate to have the right kind of father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much to check bad tendencies or to develop good ones; but it is a greater thing to inherit the rich proportion of faculties to start with. The man is rich who has a good disposition—who is naturally kind, patient, cheerful and hopeful.

Recent Spanish History.

The course of events in Spain since 1868 is without a parallel. In that year the long-smouldering popular sentiment against Isabella and her Government showed signs of bursting into flame, and in July the Government avowed that it had proof of a revolutionary scheme in which three great sections of the Liberal opposition were concerned. The result of this alleged discovery was that Gens. Serrano, Dulce and others were thrown into prison, and that the Queen's sister, the Duches of Montpensier, and her husband, being accused of complicity in the plot, were desired to quit the country, and upon the Duke's representing that his wife, as an infanta of Spain, could not be exiled except under the hand of the Sovereign, the Queen signed the warrant with her own hand. At the same time many eminent disaffected persons were banished; but these proceedings entirely failed to arrest the impending torrent. In September, 1868, it came with an ugly rush. For many years great attention had been paid to the fleet, and Spain had gradually regained her position as a naval power of the best second-class order. Great dismay was therefore occasioned to Isabella's party when, in September, the news came that an insurrection had broken out in Cadiz, and that the fleet off that port, and Admiral Topete, its commander, had joined the insurgents. This was the signal for a general rising, and in a very short time Serrano, Prim, and other exiled generals, were back again.

Between the 19th of September and the 7th of October, 1868, a few encounters took place between the insurgents and the Queen's troops, but the advisers of Isabella soon felt the pricks were too many for them to kick against, and when the garrison of Madrid made common cause with the citizens, and refused to fight, the struggle was necessarily at an end. On the 3d of October Serrano entered the capital amid great enthusiasm, and four days after Gen. Prim arrived and received, if possible, a yet more enthusiastic reception. That evening Madrid was brilliantly illuminated, and the populace appeared wild with delight. And where was Isabella the Catholic all this time? Rome's darling daughter, the recipient of the Golden Rose, that special mark of pontifical approval, had been paying a visit to a brother sovereign, who, although then in a position to give the law to Europe, was destined two years later to be in even a worse plight himself. Louis Napoleon and the Empress had been on their usual autumn visit to Biarritz, and, when the revolutionary triumph was filling the streets of her capital with tumultuous joy, Isabella was at her castle at San Sebastian, the capital of Guipuzcoa, on the Bay of Biscay. She soon saw that matters had come to so desperate a pass that in common prudence she had better quit the Spanish soil, and accordingly at the end of September, 1868, she started for French territory. She was accompanied by the King Consort, who played a very secondary part in her establishment, her uncle, Don Sebastian, her notorious Confessor, Father Claret, and other members of her household, and was met at the frontier by three officers of the Emperor's establishment, and at the railway station of Hendage by the Emperor, Empress and Prince Imperial. The Emperor placed the palace of Pau at her disposal, and there she took up her abode, and thence soon after fulminated a protest against her opponents.

Soon a provisional Junta was elected, and a Ministry was formed under Gen. Serrano, and at the instance of the Junta a number of decrees instituting liberal measures, among others ablso lute liberty of the press, appeared. But from that time there has not been a month of real serenity in the country. Ministry has succeeded Ministry, Cortes Cortes. A King was advertised for all over Europe. With the utmost difficulty a gallant young gentleman was found to accept the miserable office, and by a miracle he escaped with his life from the odious honor thrust upon him. In 1872 a further complication arose, in consequence of Don Carlos coming forward to claim the crown. He was supported by the aristocratic and sacerdotal interest, and has effectually succeeded in keeping the country over which he aspires to rule in a condition of anarchy, bankruptcy and confusion.—*N. Y. Times.*

Children's Corner.

Waiting and Working.

An army was advancing to fight against the enemy. The enemy was in sight and the general had begun to draw up his men for the battle. Some he ordered to advance in one direction, others in another, and every one was ready and willing. But turning to one regiment he said, "This regiment must wait here; no man is to stir a step till the order is given."

In a few minutes the battle had begun. Regiment after regiment marched on past the soldiers that were waiting, and very soon all but that one regiment were engaged in the battle. It was hard for the brave men that were waiting to see their friends march on past them to fight the enemy, and not to be able to march along with them. But at first it was so very hard; for at first the enemy were beaten back on every side, and shouts of victory came from their friends, and the men in the waiting regiment said, "How lucky they are; they will beat the enemy without us."

But presently all this was changed. Down from the hills behind the enemy there poured fresh soldiers, who gradually drove back the army step by step. And now the sound of the battle came nearer and nearer, and the men perceived that their friends were being beaten, and it seemed hard indeed to wait. Wounded men were carried past them, whom they knew; and as the enemy pressed nearer still, they could see their friends cut down or run through the body, and that made these brave men almost mad with anger. Presently the shots began to fall among them as they stood close together, and, though the general sent orders to them to lie down, yet some were shot dead without having struck a blow against the enemy. All this was so hard to bear that some of the young soldiers began to murmur, and one of them cried out, "Why does he not let us charge? Are we to die lying here like sheep?" But the old soldiers, though they ground their teeth in anger, said, "Be still. We must obey orders. Our general knows what he is about."

The next moment the order came "Up, and charge." Immediately they leaped up and dashed forward at the enemy. But no more fighting remained to be done, for at the mere sight of these fresh soldiers, the enemy turned and fled, and would not wait till the soldiers could get near them to strike a blow, so the battle was won with hardly any loss.

As they were marching back in triumph, the young soldier that had complained during the battle, said to one of his comrades, "The battle has been won, but we have done nothing to win it; it has been won by our friends, and not by us." But his comrade answered, "You are wrong there; I have fought in a dozen battles before this, and I have never seen anything so hard as this. It is easier to fight than to wait. But after all, whether one fights or waits, it is all one to a good soldier; a soldier's business is to obey orders, and if you obey orders you are doing good service, whether it is your turn to fight or to wait."

Christ our Master has set us all our tasks, and he will come and ask each one of us, some day, "Have you done the task I set you?" If we have done our best at it, he will say, "Come with me and rest." If we have not done our best at it, he will say, "Depart from me." Do not say, "I could do a more difficult work; Jesus has given me noth-to do." Whatever is done for Jesus, though it be only waiting, will please him.—*Parables for Children.*

Too Big to go to Sunday-school.

A story was once told of a boy who thought he was too big to go to Sunday-school. His feelings were much larger than his body was. He had been to Sunday-school for a while, and then ceased to go. His kind teacher wondered what the matter was; and feeling anxious about the young man's welfare, went to visit him and learn if possible, the cause of his non-attendance at the school.

The question was asked, "My young friend, why do you not come to Sunday-school as you once did?" Straightening up to his full height he answered, "Because I'm too big, that is the place for children."

The teacher tried to persuade him to return to the Sunday-school, but he would not go.

After a while the teacher went to visit him again. This time he was in a different place. Big as he was he had done some bad act that helped him through a very small door into a dark and lonely cell. "How is it," said the teacher, "you were too big to get in the large door of our school, yet it seems you have found your way through a much smaller door here; don't you feel a little smaller now?" The boy frankly confessed that he did, and would rather go to Sunday-school than be confined in a gloomy cell.—*Free Methodist.*

A True Hero.—A boy nine years old was bathing one day, when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a third brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year-old acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on shore, "Don't come in, or father will lose all his boys at once."

Noble little fellow! Though dying, he forgot himself, and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father when his two dead sons were taken from the river clasped in each other's arms.

Boys you are not called to be heroes in this way, but you are called to consider the feelings of your parents, and to study how to avoid giving them pain. The best way to do this is to love them dearly. Love will not only keep you from hurting their feelings, but it will make you sources of great joy to their hearts. Blessed are those children whose words and deeds make sweet music in their parents' souls!

[CONTINUED FROM 9TH PAGE.]

said school on said day, and sit under the droppings of your dedication sermon.

But next, why did I give but $3, while the "Christ-like man" gave $18? Dear Elder, you somewhat erred here; I have not given it yet. I only subscribed it. But why not more, and paid? You will recollect that this was after you had elected that "Christ-like man," and before you had turned the society out of the house. Those same trustees and many in this community have frequently heard me say that I would not give anything towards the support of a secret order church. I did not like to be denied. I do not think that I shall ever pay it, unless there is a change. I am "too good" to do so, or to "unite with such a bad church." But, dear sir, your informant about the $3, I suppose, failed to tell you that, before electing that trustee, my money and hands helped repair and keep up the expenses of said house; that these shoulders have born several bundles of shingles up to the top of said house; and that other anti-secret society men did the same. And why did they do this? Because they considered that it was a church and house where free discussion was tolerated touching the present and future interests of man.

Again, your reasons for "turning the society out of the house," look rather snakish. "The anti-secret society had assumed a political form, etc". The political phase of the question has never been discussed in the society here; it has been principally the religious aracter of those secret orders. But the truth is asch stated in the other article, "sold to the devil."

Again, you say that Xenia is a standing argument of the injury done by the anti-secret order men. Dear sir, how did you come to have that evidence? Did the "Mason's great Architect" reveal it to you? Please point us to one church that is located under the droppings of the lodge, that is in a prosperous, Christ-like condition, where the ministers and a portion of all of the members have pursued a similar course to this; notwithstanding "such champions of anti-secrecy as Darby and others are there? Now, the results of the trustees' and your action: no Sabbath-school, no class-meeting, and no U. B. preaching in the house since the dedication! Come over, dear brother, and help us. Lay off the hood-wink. Arm yourself for the battle against these dens of "iniquity." Expose their corruption in church and state, and God may yet prosper this church and community.

J. M. DARBY.

Petition.

The Secretary of the National Christian Association is sending out petitions for circulation. In doing this some of the best Anti-masonic workers may be overlooked.

About the twentieth of last May, one thousand and seven petition headings were sent out from this office, asking that Masons should not be allowed to lay the corner-stone of the Chicago Custom-House. In less than one month, fourteen thousand names were presented to President Grant attached to this petition. If such a multitude of names could be collected by a few week's labor how many could be obtained in three months?

We wish to send the accompanying petition to Congress next February. Please circulate it as thoroughly as possible, preserve it carefully, and on or before the first day of February, 1875, put it with the names you have collected into an envelope and forward to C. A. Blanchard, Cor. Sec'y. N. C. A. 13 Wabash Ave., Chicago, Ill.

One friend who could not personally circulate the "Corner-stone Petition," hired his son, a boy of twelve years, to attend to it, giving him a small amount for every name he should secure; and thus obtained several hundred names. The largest number of names sent in were collected by an elderly gentleman in Ohio.

We have one blank prepared for legal voters and another for all who believe Freemasonry to be subversive of the legislative, executive and judicial departments of American Government.

Any friend who would like to circulate the petition will have the blanks sent to him or her if ordered before November 25th.

PETITION.

To the Senate and House of Representatives of the United States in Congress Assembled:

We, the undersigned citizens of the United States, believing (in the words of Daniel Webster) "That all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government," respectfully ask your honorable body to withdraw the charter giving by Congress in April, 1864, to the Masonic Hall Association of the District of Columbia.

We further petition that it be made unlawful to appoint to official positions under the government of the United States, persons who are under and acknowledge the binding character of oaths administered by secret organizations.

Also that in the United States Courts, in all cases, criminal or civil, the right of peremptory challange of jurors who are members of any secret society shall be granted to all parties in litigation who are not members of such societies.

And that membership in any secret society, by the presiding officer of a court shall be held to be a sufficient reason for change of venue whenever demanded.

Religious Intelligence.

—The new Episcopal Bishop of Wisconsin, Edward R. Wells, was consecrated on Sabbath in St. Thomas church, New York.

—The late Bishop Whitehouse requested before death that his church in Chicago should be made free and kept so for all time. A parishioner has paid off all incumbrances that this request may be realized.

—A colored Apollos is said to have been discovered in Rev. Samuel Parks, a Presbyterian of Tennesee. He is working as an evangelist among his own race and is said to astonish black and white with his ability in expounding and illustrating gospel truths.

—The First Baptist Church of Chicago who lost their building in the fire of last July, have selected plans for another house. The new edifice will be further to the south and will cost, with lot, organ, etc., $100,000, with a seating capacity of 1,500.

—The Alumni meeting of the Chicago Theological Seminary (Cong.) was held the past week. The meeting was fairly attended, but such topics as are of secondary importance to an earnest pastor, as Liberalism, Beecher's Lectures, Arnold's Rationalism, etc., occupied too much of the time of the meeting.

—Rev. Mr. Dudley, of Plymouth church, Milwaukee, is another convert to broad-guageism. On Sabbath evening he stated that he wanted a new church where he could preach to infidels, skeptics, liars, thieves, etc., as well as Christians, and which will throw away the old manual and receive all persons seeking Christianity without regard to their belief of misty doctrinal points.

—The appeal of Prof. Patton in the Swing case was argued before the Synod of Northern Illinois in session in this city last week. The action of the Chicago Presbytery in dropping the name of Prof. Swing from their roll was ruled as an error; the appeal was sustained by a vote of 44 to 2 on both charges and the name of Prof. Swing ordered to be stricken from the roll.

—The largest congregations on the Sabbath in New York city be between Twentieth street and G and running from river to river. The Protestant strength is very much greater on the west than on the east side. There are about twelve Presbyterian churches within the limits named. Some of the congregations are very large, and some of them very small. The Thirteenth street church has a congregation that requires every part of the house, above and below. This church has always kept up a great force of young people. It has probably the best working congregation in the city. The pastor, Dr. Burchard, has held his position for thirty-one years.

—Full reports of the Old Catholic Congress in Freiburg show that there was an attendance of 200 delegates. The Congress declared that it was the duty of the Government to ascertain how many Catholics there were by making the electors of all the communes vote on the question of the recognition of the infallibility of the Pope. Bishop Reinkens, at public meetings and elsewhere, declared fully his views of the "church of Christ," He said that the hierarchy was not the church of Christ; that the church consisted of the society of believers, that it does not save men, but is saved itself, that Christ is the only mediator between God and man, and he only can save, and that the bishop is the only representative of the church over which he presides.

—The sixth annual report of the American Baptist Teloogoo Mission, from March, 1843, to March, 1874, printed at Madras, says that "the work of the Lord has made decided advancements during the past year, throughout the entire mission. Conversions continue to be numerous, the number being 700. Oppositon has, in a great measure ceased, or if it still exists, does not effect the progress of the work in any great degree. Much credit for the satisfactory progress of the work is given to the native ministry. There are twelved ordained ministers attached to the mission—three having been ordained during the past year—and thirty-three unordained. The total number of members now belonging to the mission is 3,728.

News of the Week.

The City.

Ex-mayor Medill has returned from a long European tour of about a year. The Cincinnati *Gazette* suggests his name for Presidential nominee, which is not bad.——McDonald, the gambler, who was arrested for inciting a riot in a saloon and threatening to shoot the keeper, has been set free, the grand jury not finding a bill. There is much indignation at the decision.——The Board of Police and Fire Commissioners have agreed upon the employment of Gen. Shaler of New York as Consulting Engineer of the Fire Department. This appointment will satisfy the insurance companies, and they will probably soon return.——The great social topic last week was the marriage of Lieut-col. Frederick D. Grant to Miss Ida M. Honore at the residence of the bride's father, H. H. Honore. Rev. Isaac Everett, of the Christian church performed the ceremony.——Pres. Grant remained over Tuesday last week with Mrs. Grant to attend the wedding of his son. He visited the new Post-office now being erected and held a public reception at the Palmer House.——Last Sabbath the communists of the west and north portions of the city met in a Turner hall and nominated candidates for Congress, the State Legislature and county offices. At the same time a large political meeting was held in the interest of the liquor party. Those who attended were almost entirely foreigners.

The Country.

A fearful lake catastrophe took place last Thursday. The propeller Brooklyn, on her way from Cleveland and fifteen miles south of Detroit, exploded her boiler and sunk almost immediately. The steamer had nine passengers, and carried a crew of nineteen. Thirteen persons were killed, of whom five were passengers, and eleven were wounded, including four passengers. The wounded were brought to Detroit and placed in the hospital. Some of the wounded, as well as persons on the steamer Huron City, which was close by, assert that the Brooklyn was racing with the steamer Cuba when the explosion occurred.——The trial of Harrington in the District safe burglary case at Washington, was commenced yesterday. A jury was obtained, and the case opened by Mr. Riddle, on behalf of the Government. The jury, for the most part, are said to be composed of competent, unprejudiced citizens, four of whom are colored.——Morgan and Sons of San Fransisco, a shipping firm who were acting as agents for the grangers, failed last week. Their liabilities on the Pacific coast amounted to $350,000.——A small rebellion was raging in Indiana last week not far from Chicago, caused by the opposition of the Mich. Central railroad to the crossing of their track on a level by the Baltimore and Ohio road. The former contested the case in court and was beaten. But the officers sent from one to two thousand men to prevent the construction of the crossing. A sheriff's posse was driven off and when Gov. Hendricks sent a few companies of State militia there was every prospect of immediate and fearful bloodshed. The leaders of the Mich. Central surrendered just in time to prevent such a catastrophe.——Henry Clews & Co., the well-known bankers of New York have failed and their business has passed to an assignee.——A Sheriff's posse was arrested and held in bail in Alabama on the charge of being Ku-Klux. Several hundred warrants are said to have been issued for the arrest of citizens.

Foreign.

A destructive storm visited the English and Scottish coasts last week. A number of vessels were wrecked and many lives lost along the coast. All the rivers in the north of England and Scotland are much swollen. The railway and telegraph lines are interrupted; trees uprooted in all directions, and chimneys and walls prostrated. Many persons were injured in Edinburg by flying debris. Three houses at Stockton on-Tees were demolished and one person killed. At Ayr, Scotland, twenty vessels broke adrift in the harbor, which is shallow and exposed, all of which were more or less damaged, and one totally wrecked.——A great fire occurred in Tiflis, the capital of Georgia, in Asiatic Russia, last Saturday. A large portion of the city was destroyed.——The gas-works of Dublin were destroyed by fire on Friday and the city is now entirely without gas.

REFORM NEWS.

Good Work in Southern Pennsylvania.

Mt Top, York Co., Pa., Oct. 17, 1874.

Editor Christian Cynosure:

There is some fierce fighting along the line through York and Franklin counties. On the 29th of September there was a lecture at Salem Church, by Rev. J. M. Bishop, on Freemasonry, and on the evening of Oct. 1st, by the same at Scotland in the Covenanter church to an overflowing audience; subject, Odd-fellowship. Here a leading member of a sister church said on the following morning, "That lecture will accomplish such an amount of good in this community as no tongue can tell." Meetings were held on the evenings of Oct. 12th and 13th at Fayetteville. On the first evening Bro. Bishop lectured on Odd-fellowship, and dealt out truth in a telling manner; the second evening he was accompanied by Rev. John Fetterhoff, formerly of the West. Bro. Fetterhoff made some effective remarks after Rev. J. C. Weidler had made a very appropriate and earnest appeal at the throne of grace. Rev. J. M. Bishop then lectured at length on Freemasonry, after which the writer brought up the rear by adding a little to the much already said. In this town, that faithful worker, J. S. Youeky, lives and works. This U. B. brother belongs to Rev. J. P. Anthony's charge; the latter was prevented from being with us by serious illness of sister Anthony. So you see there is still something being done. I think the lectures will do much good.

Yours for the spread of light,
L. A. Wickey.

Lecture in Peoria County, Ill.

Ligonier, Ind., Oct. 14, 1874.

Brother Kellogg:—After a brief visit through Illinois west and as far as southeastern Kansas, I find myself pleasantly situated again at home. I first visited my parents and youngest brother near South Port, Peoria Co., Illinois. During my few days visit there I came in contact with some ardent lodge defenders, and by request of my brother I left an appointment for Saturday evening, Sept. 19th, to be met on my return from Kansas. But not being posted on the time table, from southern Kansas to South Port, I failed to start for my appointment in time, and learning I would not reach South Port until after midnight, instead of 6 o'clock P. M., I sent a telegram requesting a change of the appointment from Saturday to Monday evening. But to my surprise I traveled faster than the telegram, as my brother had heard nothing of my dispatch, neither had he a week later. The next morning (Sunday) I accompanied my brother to Sunday-school where my tardiness of the night before was accounted for and an appointment announced for a lecture Monday evening. Monday evening came and a respectable audience met at the school-house, whom I entertained for an hour and forty minutes, good order being maintained throughout. In regard to the withholding of the telegram, circumstantial proof must place the blame of this disgraceful and dishonest attempt to stop free speech upon the operator at South Port. The operator in Missouri, whom I paid for sending this dispatch, did not know for what purpose I had an appointment, and therefore could have no object in withholding the dispatch, while the man at South Port did. The latter is also known to be not only a Mason, but has been heard to make bitter denunciations against those who are opposing Masonry. . . . . C. G. Fait.

J. T. Kiggins at Xenia, Ind.

Rev. J. T. Kiggins was here on the 18th of last month, and lectured in the Christian church to a respectable audience. The writer procured the house, two of the trustees being secret order men. His subject was, "The principles of Freemasonry and kindred orders are opposed to the Word of God, opposed to the laws of our land and opposed to manhood, consequently a person to be a good Mason must be a bad man." Several prominent Masons and Odd-fellows were present; good attention was paid. The subject was handled with the speaker's usual ability.

At the conclusion the speaker made this proposition to the Masons and Odd-fellows: 'that if one of them knew that he had misstated anything that they should rise to their feet.' Not one arose. 'Then if they knew that he had told the truth for them to sit still." They all remained still. I do not not know how they felt, but I am certain that there were some there who felt for them. J. M. Darby.

The Jay County Association, Ind.

Westchester, Ind., Sept. 30, 1874.

Meeting called to order by the President, and opened with prayer by Rev. D. W. Abbott. The secretary being absent, M. C. Warner was elected secretary pro tem. D. W. Abbott, J. T. Kiggins and Wm. Myers were appointed a committee on resolutions. M. C. Warner, W. Milligan, Stephen Stralley, Peter Walter, and Sidney Potter were chosen as committee on finance.

AFTERNOON SESSION.

After singing and prayer, Rev. W. B. Warner delivered an address on the apostacies of the present age. The committee on resolutions reported the following:

Whereas, The sentiment of opposition to secret societies is increasing, and

Whereas, We are more and more convinced that Freemasonry and its kindred orders are the most dangerous enemies of our free institutions; therefore,

Resolved, That we hail with gratitude the onward march of truth.

That we will with renewed zeal unite our efforts to spread the light of truth on secret orders.

That we will with our voices and votes oppose the promotion of any person to any position of trust or responsibility in church or state, who is indentified with any of these orders; and

Whereas, The editor of the Portland *Commercial* refused to insert articles in his columns upon this subject when furnished by members of this association, thus debarring us from expressing and the people from reading our views, therefore

Resolved, That we advise all who love free discussion and a free press to patronize only such as will treat this association with the same consideration that they would show to any other body of citizens.

The following officers were then elected for the next year:

President, Wilson Milligan; Treasurer, J. R. Morehouse; Secretary, G. A. Jones; Vice-presidents, Peter Walker, Pulaski Mills, Thomas Wells, John Edmonson, John H. Fait, Lewis Cristler, Wm. Myers, John P Hearn, Henry Able and Lewis S. Farber.

A bill for printing was presented, allowed, and ordered paid.

Wilson Milligan and wife and Dr. Morehouse were appointed delegates to the State Convention to be held at Dublin, Oct. 28th. The next meeting will be held at Bellfountainc.

The secretary was requested to furnish a copy of the minutes for publication in the Jay County *Granger* and the *Christian Cynosure.*

Farm and Garden.

Fall Prospects in Kansas.

Manhattan, Riley Co., Kan., Oct. 13, 1874.

Threshing machines have made the Caw Valley resound with their glad echo for the past two weeks. There is an abundance of wheat here this season; but we are informed by a grain dealer here that it is of second and third grade by St. Louis standards, owing to the extreme drouth of summer. Wheat sells at 75 to 80 cents; corn $1.00 per bushel. There is still a considerable quantity of the latter in this section, two firms here having 20,000 bushels each from last year's crop. This year's crop was an entire failure. Late potatoes have made a partial crop and sell at $1.25. Apples and peaches were badly injured by the grasshoppers in this section; but made a fair crop in the Neosho Valley as also the corn and other crops. The grasshoppers have left, and large area is being sown to wh at. Late rains and favorable weather have revived the grass and increase the prospect for a wheat crop next year. Grangers may plant and Masons may water, but God giveth the increase. A Masonic funeral took place in the Presbyterian church here last Sabbath. The pastor assisted in the services. We need some tracts. Send us two hundred Honeywell's.

Yours truly,
J. W. G. McCormick.

Walking Horses.

By the careful training of ambitious and active horses, they may be made to walk five miles an hour as easily as the ordinary horse now walks three. There is no reason why an average pace of four miles an hour should not be kept up with ordinary loads throughout the day. In the day's travel, this would make a gain of ten miles and the trained horse would have accomplished forty miles as against the thirty miles for the untrained one, and this just as easily to the horse of spirit as to the one with the slower gait. If the horse have not the mechanical structure for this gait, of course he cannot do it. Having it, it may be brought out just as easily as a trotting or a running gait; and if premiums were given for this purpose at our Agricultural Fairs, it would be found that individual horses would be able to make, not only five miles an hour, but some of them six. The naturally fast walker, when trained, will even do a given amount of work, at the increased pace, easier than at the slow pace. This we know from experience.

The energy displayed among all classes of breeders has been directed constantly to reduce and degrade the walking gait, and, as a consequence, we find, each year, fewer and fewer fast-walking horses. This spirit has pervaded our Fair rings until now it is difficult to find a premium offered for the fastest walking horse. In looking over the premium lists already received by us for 1874, embracing nearly all the Western States, we find only four premiums offered for walking horses, one by the Kansas City, Mo., Industrial Exposition, and the other by the Northeastern Iowa Agricultural Society. We are glad to be able to chronicle these two, and hope that the number may be increased until the fast walking horse shall at least be regarded on a par with other road and working horses. A great error has been made in ignoring this most valuable of all the gaits of the horse. Certainly, reform is needed in this direction.—*Western Rural.*

Home and Health Hints.

Bronchitis.—These symptoms generally precede this disease: chills, stuffiness of the throat and pain in the larynx, hoarseness, oppression of breath, fever, which steadily increases although it is rather an inflammatory condition. What will be the result if nothing is done? Cough, sore throats; a person with vigorous digestion and plenty of blood, will have very high fever, while one less sanguinous, with lax tissue, catarrh or bronchorea. This last state may simulate consumption, both from the character of the expectorations and its quantity (which has averaged more than a pound daily for weeks, together with the hectic, which accompanies all inflammatory conditions of the bronchial.

What should be done? At first two or three degrees of heat; something placed before the nostrils so as to send the humidity back again, as a humid atmosphere seems more acceptable to a tense congested mucus membrane (the pathological condition of this membrane in a cold is first dryness, afterwards excess of moisture, third, exfoliation of cells) which constitute the enormous amount of expectoration. So the atmosphere, if humid, without making one feel chilly is the best, also free from dust. Avoid coughing and especially blowing the nose. Keep the hands warm and dry. Avoid touching your damp pocket-handkerchief: spread it out so it will be dry. Many a cough has been kept up by this neglect. Use plenty of hot soup, drinking freely of cold water. Hot oat-meal porrige, hot milk, hot lemonade in great measure, are good. By these means your bronchitis, which might lay you up for ten or twelve weeks in the changeable weather of Chicago, may be all banished in four or five days time.

DEFENCE OF JUDGE DANIEL H. WHITNEY,

Master of Belvidere Lodge, before the Grand Lodge of Ill., On charge of Unmasonic Conduct, in bringing Samuel L. Keith the Murderer of Ellen Slade to justice.

member of Belvidere Lodge), charging him with murder, they having found from the evidence, that several months previous had he seduced Ellen Slade, and that on the Sunday preceding the 20th of June, he took her from her mother's, some eight miles out of town, brought her to town, and kept her in a private room in his store, where, Dr. Woodward testified before the jury, at Keith's request he visited her Monday and Tuesday, and that Tuesday evening she was brought to his (Dr. Woodward's) house. An abortion was produced, and she died from the effects of the operation on the succeeding Friday night. June 20th. This was the original cause of the "excitement."

2. "Mr. Keith for a time eluded." &c. Mr. Keith, it appears was secreted in town from Sunday night, June 22, until Tuesday evening, and it is well known to this whole community that the Sheriff used no vigilance to arrest him.

3. "The fact of Mr. Keith's friends and counsel, three of them being Masons," &c. It was not that Mr. Keith's friends or counsel were Masons, that "pointed suspicion to Masons" as concerned in the secreting and hiding of Keith. About noon, Monday, June 23d, I came into town and found the street full of men in a high state of excitement, and threatening to mob the office of brothers Fuller and Burgess, and to lynch Burgess, because it was reported by the Coroner and several of the jury, that Burgess under pretext of aiding the Coroner in the investigation, (the proceedings being *ex parte*) was admitted into the jury room, and after ascertaining the evidence against Keith, left the room, then disclosing the fact that he was counsel for Keith. This "pointed suspicion." The Sheriff was also in town, with the warrant in his possession, and not manifesting the slightest disposition to execute it. This also "pointed suspicion." In my hearing, brother Masons and Odd-fellows were taunting and burlesquing those who were manifesting an anxiety for Keith's apprehension. This "pointed suspicion." The people were also excited to suspicion of unfairness on the part of Masons and Odd-fellows, and "suspicion pointed" to these institutions, because the Coroner and several of the jurors reported the fact, that just as the testimony was closed and the warrant drawn up, it was announced that Keith had fled; when all of the jurors instantly signed the warrant, except S. C. Gooding, who was the only Mason on the jury, and well known to be both a Mason and an Odd-fellow. He refused for about an hour and a half (which was construed into delay to give Keith time to escape or conceal himself), and then signed it.

4. "While &c., in pursuit, &c., were known and staunch Masons." This is a gross falsehood and known to be so to every one who signed the letter of complaints; and known to be untrue to more than a thousand responsible citizens of this county. Brother Connell was the only Mason in pursuit of Keith at all. I sent him out when I issued the warrant, because I knew he regarded his duty as a citizen, and would, and did, faithfully perform it.

5. "Dr. Whitney has not ceased to charge," &c. It would have been not only folly, but madness, if I had been base enough, for me, the Master of the Lodge, to have denied the improper interference of Masons in the very face of a community possessed, at least, of common sense, and to whom that improper interference was known beyond reasonable doubt. It is not true that I have charged this upon the "Institution and Order,"—on the contrary, in the presence of some hundreds, assembled at the Court House on the 24th of June, I assured the people that Masonry taught no such thing, as I had learned it; nor did I believe that Odd-fellowship did; and that the course being pursued by several of the brethren would receive the rebuke of the Lodge; and I certainly thought so then; and although I now find myself on trial for exposing iniquity, and discharging my duty as a good citizen, as the head of the Lodge, and as the public officer, instead of those who were most grossly culpable and plainly guilty, I will yet indulge the hope that a majority of this Lodge view this matter precisely as I do; and so believing at the time, I assured the people at the C. H., that the conduct they witnessed in several of the members of the Lodge, would not receive the countenance of the high authorities of the Institution, and pledge myself to ascertain if such were the acknowledge obligations of Masons to each other, and if so I would declare it publicly; and I prayed God, if I ascertained such to be Masonry, to palsy my limbs and strike me dead if I ever crossed the threshhold of a Masonic Lodge again. This prayer I now repeat, and I swear that I will keep that vow to the letter.

6. "In so doing, he has headed an Anti-masonic excitement." &c. The Grand Master will undoubtedly recollect how utterly false this charge was shown to be, and that S. Bassett, the only one of the accusing brethren present at the Court House, and one of my bitterest prosecutors, admitted before him in open Lodge that I there repelled the charges made against the Institution, and that what he complained of was my charge against the Sheriff, and what he considered an improper allusion to the oath or obligation of a Master Mason. And it is well known to hundreds, and espacially these Anti-masons, that I charged the improper obstruction of the law upon individual members, and such has been my course since, always naming the individuals, who, in my opinion, were so engaged, viz: Hurlbut, Burgess, Gooding, Bassett, Peck, & Co., the last of whom is the mere tool of others, an ignorant old twaddler, deserving really neither censure nor commendation for anything he might say or do. And further, of my Anti-masonry; before the last fall election, it so happened that the Democratic ticket was composed entirely, or nearly so, of Masons. A large portion of the Whigs and not a few Democrats, were for organizing an Anti-masonic party. A mass meeting was called, and I, as the only man in the county considered as possessed of the influence, was put forward to allay the excitement and prevent such an organization; and in a speech of some two hours, I pointed out the impropriety of such an organization without more cogent reasons than had yet been offered, and induced the abandonment of the organization: although as I expected at the time, it made me enemies in my own party; but it is a way I learned of my old Methodist mother, who is now beautified at the right hand of the Grand Warden, in the supreme Grand Lodge above, to "do right, and let consequences take care of themselves," and so I shall continue to act; and when I am so well satisfied of the corruption of Masonry, as to become imbued with the spirit of Anti-masonry, I shall send you my renunciation instead of my defence. What Anti-masons may quote or say, I do not know, neither do I care.

7. "At a public meeting," &c., I did not say if brother Florida had a warrant he would not arrest Keith; for all present knew that he had the warrant from Sunday night until then, Tuesday afternoon, and that he was making no effective move to execute it—hence the assembling of that meeting. But this I did say, that I did not believe the Sheriff would arrest Keith if he had it in his power, because they were both Masons and Odd-fellows. When I made this charge against the Sheriff, I honestly believed it, and afterwards, as I stated in open Lodge and in the presence of our Most Worshipful Grand Master, I was more confirmed in that belief; of course I had no positive proof, other than that the Sheriff remaining in town in the midst of the excitement, and not so much as giving the warrant to any other officer, or exhibiting the least disposition to procure Keith's arrest, and I was further confirmed in this belief, because I was informed that on the Monday succeeding the murder of Miss Slade, several persons believing that Keith was concealed in his father's house, induced the Sheriff to go with them to search the house, and they reported that he merely followed the old lady through a few of the rooms, and could not be induced to search the cellar; and these persons say that from the Sheriff's agitated manner they believe that he knew Keith was concealed there; and the fact is now well established by Keith's own admission, that he was secreted there from Sunday night until Tuesday evening. I was more fully confirmed in this belief, because on the day that I issued the warrant with which Keith was apprehended, the Sheriff was the first person to whom I communicated, fully, the facts on which I had issued the warrant, which was on information that one of Keith's counsel had employed one John Allen to take Keith to the Illinois River, for which he had paid Allen a large sum of money, and that Allen had communicated these facts to Job Kennyon, who had informed against Allen; and I told the Sheriff that I had sent a number of persons in pursuit, and that they were not more than two hours behind in the start. Brother Florida seemed very much agitated, and kept repeating, "You are on the wrong track; Keith has not gone South, he has gone North, and you had better call back your men and send them North;" and from brother Florida's excited manner I was perfectly satisfied that he was cognizant of Keith's whereabouts, and that the officers and men were on the right track. They pursued the South course and arrested Keith and Allen, and found upon the person of Allen (a poor devil) some two hundred and thirty dollars which Keith claimed, and, I am informed, took from Allen. Now, as some of you may conclude that all this was insufficient to warrant a strong presumption of the improper conduct of members of my Lodge, I will add another reason why I could not look upon these transactions of Masons and Odd-fellows, who did all the conspicuous figuring that has resulted in the absolute defiance of the laws of the land, with much allowance, which is this. Soon after the murder of Miss Slade, I was informed by a member of the Lodge, that another of the members was urging the Masons to exert themselves to screen Keith, and offering as a reason and inducement; that it would strengthen the Institution and induce others to join, by showing to the world that Masons would stand by and protect each other. This was communicated by one of the members who is now most active and bitter against me. I then believe, and am now convinced, that this was thrown out to me by this member as a feeler, and if it took, preparatory to a systematic opposition to the course of public justice, on the part of misguided and wicked members of this Lodge, the names of many of whom you have now before you.

8. "He also improperly alluded to the obligation," &c. This charge is without the semblance of truth, and how the fourteen accusing brethren could certify it as a fact, is passing strange; for but one of them was present, to hear what I did say. And I certainly had no intention to, nor did I, allude improperly to the obligation of the Master's degree, nor to any of the secrets of Freemasonry. And I have no doubt the Grand Master will recollect that all that was made on this charge was the statement of brother Bassett that I told "the crowd that Masons were under obligations to do the very contrary of what the public were charging upon the Institution, and what I greatly feared was true in regard to a few individuals." This I admitted; and it being manifest that the jist of this charge was my using the word *obligation*, the Grand Master remarked that he did not consider that that amounted to anything, "for" said he, "the world knows we have oaths and obligations;" and I admitted that I said also, that, as I understood Masonic obligations, Masons were taught not only passive but active obedience to the laws under which they live. If I am wrong, you have now the power of showing me my error; but I assure you that I have so understood Masonry, I have so taught it, and I will never know and practice it otherwise.

(TO BE CONTINUED.)

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" No. 2	84	84
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" Rejected		76
Corn—No. 2	69	70¼
Rejected		
Oats—No. 2	46	47½
Rejected		41
Rye—No. 2	81½	82½
Flour—Minnesota	5 25	9 50
Winter	5 00	7 00
Spring	2 75	4 00
Hay—Timothy, pressed	13 00	16 50
" loose	14 00	16 00
Prairie, "	9 00	12 00
Lard		12½
Mess pork, per bbl	15 00	19 25
Butter	25	38
Cheese	9½	16
Eggs	21	22
Potatoes, per bus	60	70
Broom corn	07	10
Seeds—Timothy	2 25	2 60
Clover	5 50	5 65
Flax	1 75	
Beans	1 90	2 00
HIDES—Green and green cured	07½	9½
Full cured add ¼ per cent.		
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	57
Unwashed	27	35
LIVE STOCK Cattle, extra	6 50	6 75
Good to choice	4 25	6 00
Medium	3 50	4 00
Common	2 25	3 40
Hogs	5 00	6 25
Sheep	2 75	4 87

New York Market.

Flour	$ 4 00	8 50
Wheat	1 01	1 36
Corn	86	86½
Oats	57	60
Rye	95	1 00
Lard		12¾
Mess pork		19 25
Butter		21 38
Cheese	12	15¾
Eggs	24	26

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VOL. VII., NO. 4.—WHOLE NO 239. WEEKLY, $2 00 A YEAR.

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SABBATH, NOVEMBER EIGHTH.—We hope all friends who observe the day of fasting and prayer, Sabbath, November 8th, will not only remember the lecturers and agents in their prayers but, so far as possible, by contributing for their support. We have just received a letter from Rev. A. Hard, of New York, the following extract from which we hope our friends will carefully read:

"Enclosed find a five dollar bill for our cause—God and humanity. I can ill spare it, having just spent $300 in getting my son away to his mission in India; but I cannot endure the thought that those dear brethren laboring in the field should suffer for want of funds. I think more should be expected and required of the people in the support of lecturers and agents. Simply their expenses is not the fair thing. They ought to come to the front, take hold of the work in earnest. Support fifty agents. Get a book or publishing house. Have a tract fund and do something like live. Will do my best with all books, papers, tracts, petitions, etc., etc, sent me. Glad the work goes but sorry more money, heart and soul is not put into it."

Will you not from this day put more "money, heart and soul" into this work?

C. A. BLANCHARD,
Cor. Sec'y. N. C. A.

ARE YOU COMING to the Illinois State meeting in Chicago, November 18th and 19th? All delegates are requested to write beforehand if possible, and have places arranged for their entertainment. But come whether arranged for or not, we think there will be hospitality found in Chicago for all. Have mass-meetings at home if you can and send delegates. Be sure to have YOUR COUNTY well represented. We feel sure that the convention will repay you for self-denial in order to come. Make up your mind as soon as possible, so that you can consult with friends about engaging a lecturer while at the convention. Bring *Cynosure* subscriptions and orders for books with you. Bring statistics about lodges and Masons in your localities. We especially request seceding Masons to be here promptly on the FIRST DAY to testify to the truth of the lecture, "How a Man is made a Mason"

The meetings are to be held in the very heart of the city. The hall engaged is commodious and pleasant. Be sure to come. Get here by 2 o'clock, P. M, Wednesday, Nov. 18th, without fail.

When you reach the city Wednesday morning, ask for the Y. M. C. A. rooms, 148 East Madison street.

Topics of the Time.

THE NEW HAVEN COUNCIL.—"Playing at General Assembly" is the Presbyterian twit at the triennial meeting of Congregational ministers. It is apt but only skin deep. The enemy of Christ and his church keeps men busy in more serious matters when he can control their actions. This paper has expressed what we are told is a "harsh judgment" on this meeting, but the General Association of New Jersey unanimously resolved, questioning "the wisdom of continuing such councils in attempting to meddle with matters for which they were not appointed;" and its delegate, Geo B. Bacon, son of Dr. Leonard Bacon, "distinctly and stoutly condemned" the existence and action of the Council.

TUESDAY'S WORK.—The telegraph will be busy for several days to come arranging the figures of the late election. The ballots of twenty-four States and three Territories will on that day fix upon eleven governors, twenty legislatures and decide the character of the next Congress, two hundred and eight of whose Representatives are now thanking their constituents for their support. Perhaps few elections have been held in the past fifty years when speculation on general results have been so useless. The absence of principles co-extensive with the party names is the most reliable feature, in spite of the effort of certain Republicans to exaggerate Southern troubles into a party issue. That party has won about has much glory in recent Southern fields as it can safely carry.

NON-AMALGAMATION—Southern troubles and the Civil Rights Bill discussion may prove costly matters for Illinois College, for they have compelled the Faculty to choose between a black skin and a white. Being an institution with no particular principles to subserve outside itself, the dark colors were washed out in this wise: the sons of a Democratic, non-amalgamating politician and two young colored men were students. Prejudice began to burn with the political excitement in the bosoms of the first named. The Faculty submitted to its dictation and hired the negroes to leave refunding their tuition and $30 beside. Students who propose going to the Jacksonville institution hereafter should be first of all prepared with a faultless outfit, for an eccentric style, a worn garment, or a maimed body may be as objectionable as a black skin. The Illinois Association of Congregational ministers were affronted last spring at the abuse of a colored brother by a hotel-keeper at Mendota. Have they any indignation left for this later case?

THIRD TERM.—Since the sensational New York *Herald* raised a year ago the cry of "Cæsarism," the country has been edified with elaborate though needless articles on the third nomination of Gen. Grant. The clap-trap of these sensation mongers was worthless in itself, but by reiteration and opposition it has really reached a place of political recognition, and seems to be countenanced by the silence of the person chiefly concerned. A few Southern politicans urge it from selfish motives and many at the North would not condemn the proposition until the Indiana and Ohio elections showed the leaders of the Republican party that their President was a burden upon their political shoulders. With the masses who have a clearer sense of justice, it has never been popular, and their demand for the opinion of Gov. Dix at a great meeting last week in Cooper Institute, New York, was just, though reluctantly answered. Gov. Dix would have retired, but the repeated and peremptory calls of "Third term, Governor," brought out this opinion: "Forty years ago, fellow-citizens, in one of the first speeches I ever made in public, I proposed an amendment to the Constitution of the United States, extending the President's term to six years, and making him inelligible for the next six. I have repeated this proposition over and over again in resolutions and in addresses at public meetings, and until such an amendment to the Constitution can be made I am, as I always have been, in favor of adhering to the rule which had its origin in the patriotic breast of Washington, which has been held sacred by his successors for more than three-quarters of a century, and which has acquired in practice a force almost as potential as if it had been engratted upon the constitutional compact. It has sunk deep into the hearts of the people, and I believe that any disposition to violate it would be received with tmarked disfavor."

Enchanted by Secrecy.

Young people who are remarkably fond of parading the fact that they have a secret. They will take delight in torturing, by withholding it, the one who is anxious to get into the secret. Such conduct is very silly of course. The idea of making a show of the fact that one has a secret to keep is ridiculous.

It is noticable that young men who have been ensnared and led captive into a secret society are almost always extremely zealous in advocating the cause of these societies as well as ostentatious in letting people know that they themselves belong to these important associations.

For while they are sufficiently magnified in their own opinion by the fact that they have been successful enough "to pass" and be admitted into the grand and sublime fraternity, they attach great importance to the fact that they were not blackballed and refused admittance. They feel certain that many others whom they know would not be able to pass as readily as they.

Enchanted by this item of experience in the concern they pass a year or two in blissful membership, defending sharply the society, and ready to do any little chore that may be imposed upon them by their superiors in degrees and office. They pay their dues with religious punctuality, thinking that they are the most charitable persons in the world.

But after while, unless they are very dull, they begin to aspire to nobler things. They want to rise in the scale. They want a "degree." They covet the honor that hangs around even the first degree. They take one degree in due time, submitting to whatever is necessary to reach it. This again satisfies their ambition for awhile. They wear their laurels well and think their heads strike the stars as they move among their fellow-members, and flaunt defiance to the outside world, as much as to say: "Wouldn't you like to have a degree?"

But ambition is never satisfied. It must sit upon the pinacle of fame and glory. It must reach the *Ultima Thule* of human possibility. Another degree is after awhile desired. The man of one degree looks upon himself, considers his importance, his standing, his good behavior. He has done nothing to injure the brotherhood. Moreover he has defended it. He has used all the arguments at his own command, and has attempted to use incoherent fragments of those he has heard employed by the orators of the fraternity. Distinguished divines in his hearing

have soared high in defense and praise of the sacred and glorious rites of the fraternity. He has treasured up what bits he could and has overwhelmed his opponents with these fragments of burst shells, often putting them to inglorious retreat.

He has also been pretty severe upon these heretics who say aught against the order. He has frequently said something of an insinuating kind in the ear of a passing opposer of secrecy, making dark and insulting allusions to the "square" or some other well known instrument of the brotherhood. All these acts are very meritorious, and entitle him to no little attention and honor. His title to a new degree he can read with clearness.

He gets it after awhile. Now again he is appeased, and feels as important as a satisfied soul can.

Thus he goes on from degree to degree, till he becomes noted in secret circles as well as the outside world of toadyism as a man of twenty, thirty, or even seventy degrees.

Now for what does this schooling of aspiring after and securing high-sounding titles prepare a man? Is it good for teaching him humility, how to deny himself and to follow a meek and lowly Master? Does it fit him for places of trust among his fellow-citizens? Can he be used after he has thus been long puffed up and magnified, for the promotion of the interests of the people generally?

If he is not a spoiled and ruined sycophant, and a clannish, partial respecter of persons, he must be incapable of being ruined by such things.

We do not profess to know why there is so much corruption in high places, why Congress is occupied almost all the time in investigating cases of corruption, and why so many officers of government are found connected with frauds and rascality. But if the schooling that men get in the boasted secret orders of the day does not fit them for everything that the hater of music is fitted for, we do not know anything about the laws of cause and effect.—*Telescope.*

The Fellowship.

BY R. FAUROT.

"What communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Being somewhat of a wanderer and having of late enjoyed peculiar opportunities for observation, I wish to give a few impressions, which I think come from great causes for alarm. Society appears to me in the condition of contending armies, which have not a clear idea of the nature or object of the war, and mainly governed by one impulse—"to beat." Nor do I confine this to politicians, who have by the recent conflict, set society back half a generation; the churches are no better off It seems to me I have seen fruits in the past six weeks that indicate a growth in the work of ruin to the cause of Christ that I had not seen for years, if indeed, they were visible; yet like the cancer, this rapid outward growth may but indicate how general and fatal the spread of the roots in the body.

But to the question of fellowship. Yesterday I saw a strange medley of brotherhoods and ceremonies. A church member ("a good man?") who was also an "Odd-fellow" and "Mason" was buried. The Masons were out in force with all their trappings. But the Odd-fellows, a little heavier in numbers and trappings, took post in front of them while the mourners were placed in front and a minister was used as a "stool-pigeon." Pardon the seeming levity in the figure, for in other respect he seemed as such; flapping his wings (for he was embarrassed) and sewed "with eyes" (for he made a sorry attempt at complimenting the "orders" which he would not have done had his eyes been open). Then after the weary "interlude" of prayer, sermon and weeping, the "auspices of the orders" (for such the burial show was said to be under) went on. The pastor was again called out of the "Gentile" crowd, to "nterlude" another little prayer to please the Christian mourners, when the last act in the scene transpired. The chaplain, who I was informed was until recently a saloon-keeper, with prayer-book in hand, translated from the lodge below to the lodge above "our dear brother," invoking special interposition to "preserve our order throughout the globe from self-immolation, and to establish it in the faith."

Again I ask, was this suitable fellowship. And can Christian ministers secure the Divine approbation, or preserve their own piety and purity, or the "savor" of our holy religion by such a course? But why should I be troubled with the question, since I read "Have no fellowship (brotherhood) with the unfruitful works of darkness" (or secret societies). I confess my heart is sick and appalled by this mingling of "brotherhoods," pious and impious, religious and sacriligious ceremonies. This lowering of the standard of the ministry and their courting the applause and patronage of such societies by such means, seems to me to auger ill. "Come out . . . my people and be ye separate, and I will receive you."

I hope and pray that light may in increase on all these matters.

The Fessler Masonic Rite.

The Grand Lodge of Berlin derived its existence from the Grand Lodge of England, and regularly worked under the York Constitution and in the York Rite until the year 1796; it was on the 2d of June of said year that Ignatius Aurelius Fessler joined the Mother Lodge, "Royal York a l'Amitie," in the city of Berlin, and he became its Master. He was formerly a Capuchin monk, and subsequently a doctor of theology. Having remarkable talents, he was requested to revise its ritual. which he did, and being one of the commission to draft the Book of Constitutions for the Grand Lodge, he, performing most of the labor, imbued the one and infused the other with his own and illiberal and bigoted religious views, proceeding so far as to insert an article excluding the Israelites from he fraternity in consequence of their faith. All this was approved by the Grand Lodge, and gave rise to what was called the "Fessler Rite." It is alleged that this order of things on the following year (1797) met the approbation of King Frederick William. Dissatisfaction arose and continued, but all bowed (some ungraciously) to the will and rule of the Deputy Grand Master, this learned professor of the civil law.

Some thirty years ago the intolerant spirit became too burdensome, and the exclusion of the Israelites by the Grand Lodge of Berlin excited a lively interest among the fraternity of Europe. The Earl of Zetland, Grand Master of the Grand Lodge of England, took an energetic and decided course, and demanded of the Grand Lodge of Berlin an unqualified recognition of the English Grand Lodge certificates, which was refused, and with promptness Masonic relations between the two bodies were suspended. In June, 1846, the Supreme Council of France, under special consideration, approved the course of Lord Zetland, and announced that the Duc Decazes, the Grand Master, had received a special letter of credence to confer with the Prince Royal of Prussia on the subject.

All this action was alluded to everywhere with commendation. The Prince, however, contended he was bound by the revised Constitution, and could not absolved from his oath, willingly forgetful of all duty to the present or ancient Constitution and usages of the craft; it became useless to reason against the convictions of a man's conscience, and it led to much embarrassment, which is felt even to this day, for Fesslerism is still practiced, although but by a small number of lodges in Germany; it has, however, long since been abandoned by the Grand Lodge of Royal York, in which it originated, for the York Rite, in which that body works.

As but little is known of the Fessler system, it may not be inappropriate to give a description of it, as it embraces a wide scope of obtruse learning on many of the most important subjects of antiquity, archæology, philosophy, mythology and religion. It consists of nine degrees, and may well be considered among the most historical and scientific of the forty odd classes of rites.

Of the first three degrees little may be said, as they assimilate to the first three grades of all rites as practiced in Europe, Fessler's great aim being to destroy, if possible, the system of the superior grades, but finding that impracticable, attempted to reduce them in number.

The 4th Degree, called Holy of Holies, is occupied with an historical inquiry into the origin of the order, and an examination of the separate claims to this honor, of the Crusaders, the builders of the Strasburg Cathedral, and of St. Paul's, the Rosecrucians and scholars of the 18th century, the adherents of Cromwell, and the Jesuits.

The 5th, termed Justification, is devoted to an examination of the historical hypothesis on the origin of the order, whether as set forth to the grade of Knight of St. Andrew of the Ancient Accepted Rite, or in the system of Clermont.

The 6th grade Fessler called Celebration, and in it he extends the examination to the hypothesis of the Rose Croix, of that of the Rite of Strict Observance, or that of the African builders, and the Asiatic Brothers.

The 7th grade was called True Light, still pursuing the examination to the hyposheis of the Sweedish Rite, that of Zinnendorf and of the English Royal Arch, and concludes with a general review of the ancient mysteries, and all other Masonic systems.

The Ritual of the 8th grade, Fatherland, consists of meditations on the mysteries of Christ, and on the *esoteric* dogmas taught by him to his confidential disciples, and on the fate of those dogmas from the time of his death to the appearance of the sect known as Gnostics.

And, finally, the 9th grade, termed Perfection, which some have thought, in error, was never concluded, consists of an elaborate review of the fate of all the pagan mysteries, and extends the research from the earliest times to the period of the establishment of the new constitution, and the classification under this system.

Fessler was not only learned, but possessed a brilliant imagination; his lectures were extremely erudite, fascinating, and full of dramatic effect, and his system of Masonry would to-day, if wielded by competent and earnest minds, prove so attractive as to rapidly run away with very many of our best talent.—*Hebrew Leader.*

The Atheism and Immorality of the French Revolution.

The question of the relations of morals and religion should be studied historically as well as theoretically. No one can afford, in studying this subject, to overlook the lesson of the French Revolution at the close of the last century. And as matters are now developing themselves in our own country, that sad chapter of history is one of the most important for Americans to study.

The story of the utter corruption of morals in French society at the time of the Revolution has been ably told by Carlyle, Bayne, De Pressense, and others. If any one wishes to look into the depths of that cess-pool of violence and uncleanness, he may read the letters of Mr. Craggs, the minister at Paris, at that time, of Queen Anne, to his friend Alex. Pope. Or let him read the graphic account which the learned De Maistre gives in his treatise on the "Moral condition of French Society in the years preceding the Revolution." Even this writer, after speaking with unwonted plainness, tells us that he refrains from polluting his pages with proofs of the astounding corruption and debasement, so fearfully general, that reigned in France at the moment of the Revolution. "Who can show me," he exclaims, "another country of the world where can be seen, in so short a space of time, the

most illustrious of names figuring in the most scandalous suits at law; where rape, licentious violence, theft, forgery, prostitution, cause the astonished tribunals of justice to echo, and the shades of knights of old to tremble?"*

The connection of this sickening condition of social morals with the principles of infidelity and atheism is the point now to be emphasized. And here we meet with the striking fact that the infidel and atheistic principles which swept over France and all Europe during the latter part of the 18th century, were nourished and propagated by means of secret societies. In the year 1787 France contained 280 towns in which regular lodges of Freemasons were established, with a total membership of from 500,000 to 600,000. The society of the Illuminati, founded by the infamous Weishaupt, May 1, 1776, began to make its evil influence powerfully felt by the year 1780. Connecting with its impious and infidel doctrines a professed regard for the rights of man, it gained access to the lodges of Freemasons and other secret societies, and moulded them gradually into its own likeness. One of the most powerful of all the secret orders into which the doctrines of Illuminism worked their way, was that of the Jacobins, which Barruel, in his "Memoirs of Jacobinism," declares to have consisted, with its affiliated branches, of 300,000 adepts, supported by 2,000,000 of armed men. In these societies were all the leaders of the Revolution, associated with the basest of the people of the country. Thus was France overrun with organized infidelity and atheism, determined to take the government into their own hands, that there might be no restraint upon their licentiousness.

The atheism of the Convention which at length seized the reins of power, was but the exponent of the atheism of the leaders of society generally. The saddest scenes of that period were not the impious acts of an Assembly decreeing the abolition of the Christian era, and effacing the name of Christ from the calendar. This was shocking enough. But think of a deputation of schoolmasters presenting themselves before the Convention, accompanied by little children, one of whom, with infant voice, demanded that instead of having preaching in the name of the pretended God, (soi-disant Dieu,) they should be instructed in the principles of equality, of the rights of man, and of the Constitution.†

One of the formularies of the rites of Illuminism required the candidate for initiation to profess that the morality which he accepted was "not that morality which would throw men into a state of pusillanimity and despair by the threats of hell and the fear of devils." After this profession of unbelief, the candidate was robed with a white tunic bound about him with a scarlet belt of silk. During the Revolution a comedian appeared on the stage in a similar dress, openly bidding defiance to Almighty God. "No! thou dost not exist," he exclaimed, looking upward, and violently gesticulating. "If thou hast power over the thunderbolts, grasp them; aim them at the man who dares set thee at defiance in the face of thy altars! But no! I blaspheme thee, and I still live! No! thou dost not exist!"‡

The creed of the prevailing system of that dark day may be summed up in the "profession of faith"—to use his own terms—of a recent candidate in France for official position: "In politics, I am a socialist; in religion, an atheist; in philosophy, a materialist; —that is my profession of faith."‖

The legitimate fruits of such a system are degradation, corruption, violence and blood. The aspiration of the human soul for freedom, guided by infidelity and irreligion, is speedily transformed into the lust of the flesh and the spirit of despotism. Of every nation that accepts infidel radicalism it must sooner or later be said, as Mr. Bayne has said of France, "That nation first mocked at freedom by the mummeries of children, and then made its name a loathing over the world by the horror of bloody cruelty. Federation fetes, statues of liberty, endless overflowing of meaningless mellifluous oratory, and then foaming hatred and the long line of death-tumbrils—the dream that freedom was no-government, and the awakening to find that it was the government of madness; such was the history of the French Revolution. If we except even from it the imperishable truth that freedom is the inalienable inheritance and ultimate goal of men, we will also read in it this other lesson, that without religion a nation can never be free, but will either go mumming and fooling to plant liberty-trees and inaugurate plaster-of-Paris images, or it will awaken the furies of anarchy, and join with them in the dance of death. Never did revolution so completely fail as that of France; and never in this world was there a revolution so profoundly infidel." May the God of nations save our land from infidel radicalism and its inevitable results!—*Christian Statesman.*

* Œuvres Inedites du Comte Joseph de Maistre, p 20.

† De Pressense, The Church and the French Revolution, p. 300.

‡ Barruel's Memoires, vol. iii. ch. 10.

‖ La Revolution et L' Ordre Chretien. Par Aguste Nicolas. Page 216.

Creeds and Cant.

In theology liberalism has become the popular cant. By many to be attached to old tenants and old forms of theology is regarded as but evidence of bigotry. So far as they have any religion themselves it is little else than a vague sentiment, and they cannot understand why others should have strong convictions and a staunch adherance to any system of religious truth. Their liberality is really the fruit of indifference. One system of faith is as good to them as another. In the last analysis they have no settled religious faith. It is easy for them to fraternize with men of all forms of faith. It is but natural that they should indulge in all manner of liberal cant.

This liberalism shows itself as distinctly in respect to practical religion. It has no patience with such views of Christian life as Bunyan gives in Pilgrim's Progress, or as Paul gives in his epistles. These are of the old austerities of religion from which the world has grown away. Sin and retribution, and especially any final and unending separation of men on account of sin, may have been believed in a past age, but can have no place in the advanced thought of this age. That man in his great power should need help from on high in his progress to perfection is too old to be believed now. That Christ and his atonement should be needed is no more in accord with the liberal theology of the times. And as for the ordinances of Christ in respect to prayer, praise or preaching, or a sacred day for their observance, they are entitled to respect only so far as the enlightened judgment of the age approves. They must all bear the scientific test.

We do not say that all who count themselves liberal have got thus far. But many who rank themselves as among evangelical Christians have got so far as to show more deference for "the advanced thought of the times" than for the plain teachings of the Bible. Some of them are ready to accommodate the Bible to the demands of such thought; if need be to give up belief in its plenary inspiration. Others are mainly troubled about creeds in which the doctrines of the Bible are set forth. It is by these last named the church is most likely to be troubled. All the others will soon go to their own place, the ranks of open infidelity. But the men who profess to adhere to the Bible, but seek a mere liberal or softened statement of its truths, as they think better suited to the tastes of the age, are not likely to leave the church undisturbed. If honest, as we have no doubt many of them are, they will feel bound to press their demands, and must be met fairly but firmly.—*United Presbyterian.*

Sunday Amusement.

A petition has been presented to the British House of Commons in favor of the opening of museums, libraries and art galleries on the afternoon of Sunday, setting forth that it would "greatly promote the moral and intellectual improvement of large classes." It is signed by 146 ministers of the church of England, "and other ministers of Christ," among whom are such names as Dean Stanley and Canon Kingsley. There are a number of considerations involved in this proposition deserving of thoughtful attention. The Christian Sabbath is certainly a day of rest, but not a day of secular amusement. To the advanced Christian, thoroughly aflame with vivid conceptions of God's goodness, and habituated to a frame of mind on an elevated plane, the book of nature is as suggestive of thoughts benefitting the day as any he could peruse within four walls. But is it so with the multitude? To the majority, we are afraid a Sunday ramble would be productive of anything but holy aspirations; and yet the face of nature exhibits God's handiwork, the walls of an art gallery only that of man. If to regale the eye upon the former cannot be commended to all as a suitable way of spending the days which should be our stepping-stones to heaven, it is much more doubtful if the sanction of ministers should be given to the frequenting of art galleries, which have almost invariably some elements not merely sensuous but sensual, the study of which is not very suitable for any day, and much less for the day especially set apart as the Lord's day. The whole question is fraught with difficulties, but of one thing we may be assured, namely, that the nation which observes the Sabbath best rises highest in education, enterprise, morality and influence; whilst all kinds of Sabbath desecrations that necessarily deprive many of its advantages, besides those who voluntarily turn it into a day of amusement or dissipation, have a very demoralizing tendency.—*N. Y. Witness.*

TRACKS.—Young men are often tempted to enter associations that corrupt the conscience and destroy the soul. Let them learn from the sagacity of the fox in the fable to mark the tracks and which way they go:

An old lion, with shaggy looks, invited a nice, sleek fox, whom he met, to visit his home. The fox was quite delighted with the attentions of the king of beasts, whose fame had spread through the forests, and he accepted the invitation. Arriving at the threshold of his den, the cunning fox hesitated for a moment and drew back, whereupon the lion urged him to go and make himself at home. Perhaps the lion thought that Mr. Fox was bashful in the presence of strangers, and for this reason hesitated to meet Mrs. L. and her family.

"No," said the fox, at length, "I see no tracks coming out."

That was the secret of his hesitation. His keen eye discovered proof that visitors to that abode never came out. The great lion appears honest and friendly, but the tracks at his door showed that he was a deceiver and murderer. So, not wishing to be served up in a savory dish for the lion's family, the wise fox took to his heels and ran away.

But is the question of secret societies one of vital interest? If we have not positive knowledge in regard to it, we are dependent upon testimony. Dr. Finney, of Oberlin, Ohio, perhaps second to no man in the field of letters, and who has probably been the means of bringing more souls to Christ in America than any other man, venerable in years, and devoted to God, declares that Masonry is inimical to the welfare of souls and the Christian religion. He speaks of what he knows. Thousands have testified the same by word and by leaving the lodge forever. Joseph Travis, Edward P. Hart, Septer Roberts, and others of our own church testify the same. The testimony of adhering Masons is of no value for they are sworn to conceal the truth, and consider the obligation binding. The question is not a dead one, but is before the world and cannot be ignored. It must be met. Ignorance in regard to it is a crime. The bare fact, that sober, godly men make these charges against the lodge is sufficient to make the question worthy of attention. The minister who ignores it proves himself "a hireling whose own sheep are not." To stand still and allow the wolf to enter the fold, is as culpable as to flee and let him in.—*J. G. Terrill in Free Methodist.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave, Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

These officers form the Executive Committee.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.; annual do., 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the Cynosure office from 9 to 11 A. M.

Illinois State Convention.

There will be a Convention of Christians opposed to Secret Societies held in Chicago, commencing Nov. 18th, and continuing through the following day and evening.

The following are among the topics to be considered:

The principles which underlie the Anti-masonic reform.

What position should Evangelical Christianity sustain towards Freemasonry and kindred societies?

Are Masonic oaths binding?

Is it the duty of Masons who realize that Freemasonry is anti Christian and anti-republican to renounce the order?

The Grange, its relation to American principles; Freemasonry and politics.

An address showing how a man is made a Mason.

Prof. S. B Allen, Rev. N. D. Fanning, Elder P. Hurless, and Professor C. A Blanchard have promised to address the meeting. President, J. Blanchard and J. B. Walker, Rev. I A. Hart, Rev. H. H. Hinman Rev. L. Taylor, and other gentlemen are expected to participate in the discussions

Honest men and women from every county in the State are cordially invited to attend, or if this is impracticable, to unite in sending a delegate to represent them.

C. A. BLANCHARD, *Sec'y*,
Illinois State Association.

Receipts to the Treasury of the N. C. A. from June 1st to Nov. 1st, 1874.

GENERAL FUND.	
M. S. M A Blanchard, Wheaton, Ill....	$ 5 00
S B. Petterson, Saratoga, Minn.....	2 00
J. F. T., Plank Road. N Y.....	1 00
Jas. Allen, Galion, O.....	2 00
Wm H Morrill and Dea. Harvey, Saratoga, Minn. $2 00 each.	4 00
A. Flood, Pittsburgh, Pa	12 50
Philo Carpenter, Chicago.....	400 50
Lowndes Co (Miss.) Association, per S. C. Fe mster.....	1 00
Geo. Prckaw, Washington, Iowa.....	10 00
Geo. Thompson, Leland, Mich.....	1 00
J Blanchard, Wheaton, Ill.....	5 00
Jos Sturgis, Washington, Iowa.....	1 00
Isaac Preston, Lockport, Ill.....	11 00
O. C. Blanchard, Ironton, Wis	2 00
Contributed at the Syracuse Convention	172 00
LECTURE FUND	
Rev Lyman Prindle, West Chazy N Y.	2 00
James Kilgore and others, Mercer, Pa....	1 50
ILLINOIS FUND.	
M. Petterson Peoria, Ill.....	25 00
Peter Howe, Wenona, Ill..... ...	50 00
OHIO FUND.	
John Berry. Richmond, O.....	5 00
MEMBERSHIPS.	
Receipted to Cor. Sec'y for.....	100 70
Collected by the Gen'l Agent from Sept. 1st.	
T. Hudson, Ligonier, Ind.....	25 00
Peter Rich, Westfield, Ind...	32 25
Memberships	53 75
Collected by Illinois Agent from Sept. Memberships.....	5 50
Collected by Indiana Agent from Sept. Memberships...	3 75
Total	$ 944 45

H. L. KELLOGG, *Treas.*

Reform News.

—Pastor Martin, of Wheatland circuit, Mich., writes to the *Wesleyan* of interesting lectures and pointed sermons in that locality by Elder Rathbun.

—Bro. Hinman brings to light some pertinent facts on lodge work, gathered during his industrious tour.

—The Dupage County (Ill.) Association, which meets at Downer's Grove on the 11th, will be sure of liberal entertainment. Elder Freeman has been looking up transient homes for two or three score delegates. H. H. Hinman, the State Agent, is expected to be present.

—In another county of the same State the result was quite cheering. See C. G. Fait's letter.

—Prof. C. A. Blanchard has appointments for seven lectures in the vicinity of Pittsburgh and on the route to Chicago, which he expects to fill this week and next.

—A private letter from Portland, Ind., states that at the late election the Anti-mason ic ticket developed the strength of the lodge opposition though drawn upon by the other contending parties. The highest number of votes cast was 87 or Commissioner. Well done.

—The Niagara county Association holds its quarterly meeting at Pendleton, N. Y., Nov. 10th and 11th. J. L. Barlow will speak.

From the Illinois Agent.

ALBION, Edwards Co., Ill., Oct. 20, 1874.

DEAR BRO. K:—'One soweth and another reapeth." Bro. Kiggins and afterwards Bro. McCormick visited this county and did a good work for Christ, and now I am here by invitation of the brethren to labor in this cause. I left home on the 14th and at 11 A. M. on the 15th reached Olney on the O. & M. R. R., where I met our earnest and steadfast brother, F. H. Peters, who took me 17 miles south to Sumerville where I spoke in the U. B. church. The night was dark and rainy, but there was a full house and excellent attention. On the 16th I spoke in the Free Baptist church at Bone Gap. The Sons of Temperance, the grangers and the Masons here made common cause in their opposition, and stoutly resisted the truth, but some tracts and papers were distributed and some books were sold. On the 17th I lectured again at Sumerville to a full house. On the 18th preached here in the morning and lectured in the evening on Africa, its institutions and especially its secret societies. On Monday, the 19th, Bro. Peters took me to Albion, the county seat of Edwards county. The circuit court was in session and many people were in the village. At the noon recess I listened to a two hours' speech from Gen. Wm. Anderson, the farmer's candidate for Congress in the 19th district. He made out a strong case against Judge Marshall, who now represents the district, but indicated no line of policy to be pursued, except that he favored an inflation of the currency

Among the cases tried at this court, there are two which have arrested the attention of the people. One, a Mason, was indicted for gambling The evidence was plain, but on the plea of ignorance of the law, as I am informed, he was acquitted. Another, a Mason, was indicted for forgery. It was clearly proved before the Grand Jury that a man who cannot read, had been induced to endorse a note of $500, supposing it was $100, and that this note had been changed several times and except of those notes have been negotiated. On one of these notes, suit was brought against the principal and endorser, but before it came to trial all the notes were bought up at fifty cents on the dollar, and either secreted or destroyed. On the trial for forgery the original note could not be procured and so the prisoner was acquitted, but all the people felt that he was morally guilty, and that it was Masonry that had saved him from his just deserts.

I spoke in the court-house in the evening and was honored with the attention of three learned judges and an intelligent audience. I am to speak twice more in the county and then go northward. Yours for Christ,

H. H. HINMAN.

The Right kind of Sermons.—Bring them into Court.

WELLINGTON, Ill. Oct. 26, 1874.

Editor Christian Cynosure:

Rev. Mr Hammond, a U. P. Presbyterian minister at the village of Rankin, near here, gave recently a thorough antisermon. Masonry, Odd-fellowship and the grange were roughly used. His arguments, reasoning and exposition were fully up to the *Cynosure* standard. If all ministers—yes, if one fourth of those who claim to preach the Gospel would meet the lodge question as squarely as preacher Hammond did on this occasion the lodge in every shape it assumes would soon be plucked of all its fine feathers.

Rev. Mr. ——, Methodist minister, at Milford, recently officiated in this neighborhood at a Masonic funeral. This minister gloried in Masonry in the pulpit of Amity M. E. Church where C. A. Blanchard showed "how a man was made a Mason." In his prayer he asked that the craft might "meet on the level and part on the square!' In the pulpit he turned "square" and asked the craft and said he hoped they would all prove themselves to be Masons not in name only but in fact, which we suppose means that they should live up to their rules, obligations and oaths, and prosecute seceders and possibly cut their throats "across!' This minister, I am told, is chaplain of the Milford lodge. Certainly he must feel badly to see some of his poorer members when initiated, denuded, hoodwinked and cable-towed and swindled out of $25 for the "degrees," when I have again and again offered to sell the same "degrees" for ten cents and warrant them with bond and security for $100 to be as good as theirs, and the purchasers to keep their "duds" on at that, and not part with their manhood either. One of the members of the Milford lodge said I could not prove it by him if I was sued on such a bond. I replied, "My dear sir, that illustrates the very point that we charge against you, and that is you lodge men as Masons are disloyal."

Let us get up a test case; take it into the courts, all bear a part of the expenses. We have a right to sell Morgan's Expose and warrant it under a bond of $1,000 as I have repeatedly offered to do We can get an Anti-mason to sue us to her Anti, and use Masons for witnesses; and if they won't work in the legal harness but kick up like a mule, we can imprison them and prove up our case still by seceders who are willing witnesses.

Respectfully yours,
J. S. HICKMAN.

Elder Barlow at Woodhull, Steuben County, N. Y.

Editor Christian Cynosure:

DEAR SIR: J. L. Barlow came to our place Saturday evening, Oct. 17th, and on Sunday preached in the Baptist house to an attentive audience from the text, "What is man that thou art mindful of him or the son of man that thou visitest him;" after which he announced lectures for Monday, Tuesday and Wednesday evenings on the subject of Freemasonry: Monday evening, subject, the Religion of Freemasonry by its own authors, and Tuesday evening on its oaths and obligations; Wednesday evening, Origin, History and claims of Freemasonry. We had a full house, among them a few of the craft. who were invited to reply to anything that had been said. Not one arose, but all kept their jewels in harmony with their obligations.

Those only who have heard J. L. Barlow know fully how to appreciate his worth as a lecturer on the subject of Freemasonry. I do call on all my Anti-masonic friends in all the towns of Steuben county to rally around the Anti-masonic flag and defy the minions of the lodge and try to unlock and open the dark dens of secretism that the people may look in and see the imagery and abominations there carried on, and this you can do by sending for J. L. Barlow, of Syracuse, who is in the lecture field and ready to do all he can in this direction. We ought to have a county organization. Let every one go to work and send for some good lecturer and above all send for the *Christian Cynosure* and get subscribers, for the light of heaven shines on every page of it. I have taken it ever since it was published, besides getting subscribers for it. I expect to be a worker in this cause as long as the enemy is in the field, and have distributed 1 500 tracts, 1.000 of them E. Honeywell's, of Albany. May the seed sown by J. L. Barlow spring up and bring forth fruit an hundred fold! God bless brother Barlow! Elder J. R. Baird must call on me when he comes this way and renew acquaintance.

PHILO MILLARD.

From Tompkins County, N. Y.

It is a Masonic trick when the subject of Masonry is being agitated and men's eyes are being opened, to deride the labors of those engaged in the work. . . .

But a few evenings since as I entered a store in this place I was met by a Mason (no longer able to conceal the anger of his heart by a smile) who had become enraged at the late effort of Mr. Barlow with a few friends of the cause to expose the character of the soul-damning institutions of secrecy, and with oaths and curses too foul and blasphemous to repeat, he pour'd upon me the venom of his heart as only a

Mason knows how to do. I confess it was a little shocking at first, being but a beginner in the cau e, but after the example of Him "who when he was reviled, reviled not again," and remembering also the precept, "cast not your pearls," etc., I left him immediately, praying that the scales might fall from his eyes and be saved from the foul grasp of secrecy.

The fact is we have been moving on the ranks of Masonry and the craft has begun its persecution upon the followers of Jesus. Last month the Groton Christian Association was organized and Wednesday the 14th of this month held its first annual session in the Baptist church, in this place. Rev. J. L. Barlow was present and gave two lectures during the session which were well received and listened to with interest and attention. Some strong resolutions was passed and with a zest that showed a determination and a willing to work, though in the minority and in an unpopular cause. A collection was also taken with which to procure Anti-masonic tracts and books for gratuitous distribution. On the whole the meeting was a most harmonious one and earnest prayers were put up to God for success. Through this organization we hope to accomplish much for the cause of truth by the blessing of God who giveth us the victory. BEGINNER.

McLean, N. Y. Oct. 19, 1874.

A Good Work in Oswego County, N. Y.

About four weeks ago, I had the pleasure of being at the quarterly meeting on Boylston charge, Syracuse Conference, and listened to several good discourses by Rev. E. Barnetson, who conducted the services of the occasion; and who also gave two lectures on secretism at that place, and two at the village of Sandy Creek, on the same subject. I was present at three of the lectures, and can say in truth, he exceeded my expectation; his arrangement of the subject, and its relation to, and influence on the moral, social, civil and religious interests of the country, and the churches of the land, were very strikingly set forth. I am quite sure that the lectures were a truthful expose of the evils of the secret fraternities; for some of the clans were out, to dispute, quibble, question, and be disposed of, as they had probably not anticipated. At Sandy Creek, there was no reply or questioning; but the Rev. pastor of the Congregational church in that village, who promised brother Barnetson to attend his lectures, and who was once a Wesleyan clergyman, I am told, came into the entrance, or ante-room, (the lecture was in Good Templar's Hall,) and with several others, who occupied that noted place of a preparation to be inducted into the mysteries of secretism, then and there, unseen by the speaker took the lead in making grimaces, and manœuvering in "Jim Crow" style to the great amusement of his cronies. I thank God, he is not a Wesleyan minister now; but has gone down to the "level," and stands upon the "square" of speculative Freemasonry.

At Boylston, some of the members of the grange were present, and though their institution was only incidently mentioned, very great "on-pleasantness" was manifested by one who confessed to belonging to the order, and "asked no man's pardon;" but very strangely he seemed intent on defending the institution of Freemasonry, though he said, he was not, and did not expect to be a Mason. But during the second lecture at Boylston, he was in sweet communion and full fellowship apparently, with the most noted Mason of the town; and at the close of the lecture, he seemed to be put forward by said Mason to echo his words and thoughts; but all their efforts to deny or question the speaker's position, produced not a single victory in a single instance.

There were large audiences at both lectures in Boylston; the church being filled to its utmost capacity. with an attentive and appreciative audience; and I am quite sure that it will be productive of much good.—*Correspondence Am. Wesleyan*

The Late Election in Indiana.

LIGONIER, Ind., Oct. 24, 1873.

The race between the old parties for the county offices of Noble county, (Ind.) has been considered very uncertain for several months. Each party therefore made considerable effort during the fall canvass. Great effort was made by Republicans to induce Anti-masons who are also Republicans to believe the "Anti" ticket was gotten up especially to defeat the Republican party, stating that the anti-secrecy party is composed almost entirely of Republicans. On the other hand the Democrats made an effort to convince their Democratic friends who are Anti-masons that the "Anti" or American ticket was an intrigue to defeat their ticket. By the combined efforts of Republicans, Democrats, Masons, Odd-fellows and grangers to shame and deter Anti-masons from voting their principles, the reform vote was not so large as was expected. If every man who to day would rejoice in the triumph of our reform movement had voted his principles the results would have been different. But it is very hard for most men to break rank from their old party drill; especially is this difficult when they are to ally themselves to an unpopular party; a party that they know is right, but persecuted more than they feel able or willing to bear. For the reasons given above many who came to the polls with the expectation of voting the reform ticket cast their votes in favor of the institutions they acknowledge to be wrong. But they were made believe that if they voted the reform ticket they would be throwing their votes away. How strange the delusion, that a man is throwing his vote away because he is not voting for the winning party!

Men are throwing away their votes, and not only their votes but their principles, by voting to sustain measures they know to be wrong simply to go with a popular and predominant party. If voting for men who fail to be elected is throwing away votes then the Republicans threw away many times more votes; and for the treasury: the Republicans polled a heavy vote, but elected only two county officers out of ten. While the reform or American party voted for ten county officers of which five are the chosen servants of the people. The anti-secrecy vote after all amounted to more than the enemies of our cause said it would, or desired that it should. The prophets of the secret empire prophesied two years ago when we had but seven "Anti" votes in the county that our cause would be dead in two years. But the Lord has not suffered his cause thus to die. We hope it will look brighter two years hence.

C. G. FAIT.

Michigan Free Methodist Conference.—Strong Resolutions.

DEAR CYNOSURE:—As you have already read elsewhere, I am now a a member of the Michigan conference, Free Methodist church. The Conference committee on secret societies asked me to write a report for them. While writing the subjoined report, I was appointed a member of the committee. The report was written for the committee. As it was written in haste and in the absence of all, I supposed it would be variously improved. However, it was adopted without alteration. By request of the conference, I send you a copy. A. H. SPRINGSTEIN.

REPORT ON SECRET SOCIETIES.

Your committee beg leave to report as follows:

No society or organization intentionally or actually unfriendly to the right and interests of the Christian community, has a just claim to support or existence; and no true Christian or good citizen can innocently disregard or tolerate such institutions. Freemasonry is the parent of all the minor secret combinations, and these are conducted in the interest of that. Masonry is anti-republican and treasonable. The government of the lodge is despotic and its authority is absolute. Masonry seeks to become cosmopolitan. Its secrets are utterly valueless and its ceremonies trifling, repulsive and blasphemous.

Yet, to keep all Masonic secrets and conceal its arts and so-called mysteries, its votaries are bound by extra-judicial, horrible oaths, by terrible barbarous and fiendish death penalties, and the influence of the most demoralizing associations. The claims of Masonry being paramount, as often they are, a lodge man cannot be a loyal citizen, an impartial juror, or a truthful witness. While under the influence of secretism, society cannot be in a healthy condition and the community cannot be safe.

Every friend of public order and morality, every believer in the holy Bible and every member of the church should devote himself to energetic and unceasing hostility to secretism—one of the blackest and most threatening abominations of the age. Masonry claims to be ancient, yet as Grand Lodge Masonry or speculative Freemasonry, it had no existence earlier than 1717. It claims to be charitable and benevolent, but is exclusive and selfish in the extreme. It professes to be a religion, nay, *the* religion; yet it uses the holy Bible only to deceive. It has a system of worship from which it excludes even the name of Jesus Christ. It calls heaven a "Grand Lodge" and promises all true Masons a home therein; but the forgiveness of sins and the atonement are not known in Masonry. Masonry teaches that by the use of the "common gavel" a man is fitted for a place in the temple not made with hands: or, he goes to eternity "washed in his own blood." It is too late to doubt that the lodge is the very hot bed of atheism and treason. In the light of Scripture and fact we feel authorized to say that no man can at one and the same time be an intelligent adhering Mason and a Christian. The teachings of Masonry are professedly moral. But no man is at liberty to conceal from others what he receives as moral teaching. Hence, if Masonry be good, all Masons should "freely give" what they have received—that is, they should divulge. If it be bad, they should abandon and denounce it as an expensive, hollow and fraudulent sham. Therefore,

Resolved, 1. That we as ministers and members of the Free Methodist church, will have no fellowship with this unfruitful work of darkness, but will unequivocally and in every reasonable way continue to reprove it.

2 That we are heartily in sympathy with the workers and work of the "National Christian Association opposed to secret societies."

3 That, so far as we may, we will use our influence to extend the circulation of the *Christian Cynosure* and all similar publications.

4. That we will discountenance all secret reform movements, believing that, by popularizing secretism, they do far more harm than all the good they can possibly do.

5 That, while we deprecate the blighting and withering influence of the church and nation of these abominable inventions of avaricious, ambitious and ungodly men, we rejoice that many persons have, by openly renouncing and fully divulging, decided to regain their manhood and save their souls.

6. That, by the help of God, we will not cease our prayerful and unqualified opposition to secret societies till we witness their complete overthrow.

The Rock River U. B. Conference on the Day of Fasting.

POLO, Ill., Oct. 23, 1874.

BRO K:—The request forwarded from Chicago was duly presented by me to the Rock River Conference, United Brethren in Christ, and the following action was taken:

"WHEREAS, The Executive Committee of the National Christian Association have designated the eighth of November as a day of fasting and prayer for the overthrow of secret societies; therefore,

Resolved, That we appoint a special meeting at some prominent point on each field of labor and carry out the design of the committee."

We elected one of our number to attend the Anniversary at Pittsburgh.

It is my opinion that late in the spring will be a much better time for holding the Anniversary than in the winter. Yours very truly,

P. HURLESS.

What I Don't Like to See.

WEST UNITY, Ohio.

I don't like to see parents and children stay away from Sabbath-school because the weather is hot. I don't like to see people stay away from church on the Sabbath day because (as they say) they labored hard the past week. I don't like to see members of the church go to sleep during preaching. I don't like to see a man profess to be in sympathy with the reform movements of the present day, and at the same time refuse to subscribe, pay for and read such periodicals as are published weekly in the interest of the same, when abundantly able to so do. I don't like to see a man profess opposition to sworn secrecy and then give the lie to his profession at the ballot-box. Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." I don't like to see a man professing to be a minister of the Gospel of Christ stand up in the pulpit (having on a little sheep-skin apron) vindicating secretism by saying that he could now, and since he became a member of the order, stretch out his hands and assist in relieving the suffering; and by the drift of his discourse say there is more charity exercised by the lodge than there is by the church, as was the case not long since in this place at a Masonic funeral. Now we know that objects of charity cannot become members of the order of Masonry, and are cared for by the church and common humanity more than by secret clans. The boasted liberality of Masons extends only to the brotherhood who have done what was demanded of them in paying into the Masonic treasury. Again, the Saviour said, "If ye lend to them of whom ye hope to receive, what thank have ye; for sinners also lend to sinners to receive as much." As it regards the grangers in this county, one after another they are slowly but quietly withdrawing from the order; and when inquired of, like Peter of old, they say, I am not of them. The Lord hasten the time when secretism will be numbered with the things of the past.

E. MILLER.

The "Good Man" Argument.

Bro. C. G. Fait, writing of a young Freemason who defended the lodge on the ground that his father was a Mason and as good a man as ever lived, and if the institution was wrong he would have nothing to do with it, says: I think the grand trouble with this man's father is this, that his estimation of right and wrong is at fault. He may have been a worshiper of idols, or a leading Mormon, or spiritualist, or he may like the Jew, think himself a favored man of God and will not incur Divine displeasure by taking a solemn oath to take the life of an innocent man to protect his craft, as did those forty who took a oath that they would neither eat nor drink until they had killed Paul.

I suppose the children of these would-be murderers of the Apostle Paul were just as certain that their fathers would not belong to a bad society of men, or commit a bad act, as this young man. The trouble is this with both parties: they have a standard of right and wrong not warranted by the Word of God nor even the laws of a good government. To say or think an institution good because good men uphold it or are in it, is wrong. This mode of reasoning will land us in a ditch from which we cannot extricate ourselves. Every intelligent man knows that many good men believed slavery a divine institution. But this is no argument to prove slavery right. In the early history of our country, our ministers both by example and by precept taught the people that a little tippling at the bottle was good. Partly by such early training of such good men we are fast becoming a nation of tipplers and drunkards instead of a Christian nation as we profess. Because our fathers or our grandfathers used a little whisky or tobacco to enable them to endure heat, or cold, or hardship, and also for their social stimulus, are we, because our ancestors upheld these things and were good men, to conclude that they were right in their views? Does not the history of the past, as well as the present, prove to us that our progenitors, although good, practiced some egregious errors? Certainly it does. And I pray the Lord to open the eyes of his people that they may see the fallacy of this mode of reasoning and cease to be led even by the professed guardians of the church of Christ into the secret dens of Satan.

C. G. FAIT.

OUR MAIL.

Benj. Ulsh, Silver Lake, Ind., who has sent in nearly a hundred subscriptions this year (though many of them were only for three or six months) sends three more, and writes:

"I have sold fifty-seven books since receiving the last lot. . . I have the promise of five more subscriptions soon."

If one or two hundred of our subscribers would work as earnestly and successfully as Mr. Ulsh has done for the enlarged circulation of the *Cynosure*, and the rest of the subscribers would do *the best they could* to increase its circulation, the paper would soon be out of debt.

John Brownlee, Little York, Ill., writes:

"I like the *Cynosure* and hope it will succeed. . . Since writing the above I have secured two new subscribers."

If all our friends annually follow this example, their hopes will be realized.

J. M. Darby, Xenia, Ind., writes:

"I have been sick for some time but am getting better. I have distributed those tracts and some books, loaning others. I still hope to be able to get some more subscribers for the *Cynosure*. Enclosed again find two dollars for one-half dozen of 'Finney on Masonry' to help on in this region of darkness, to expose those pagan dens."

Rev. W. M. Love, Baker, Mo., writes:

"The seed that has been sown here is growing, and the cause here *really* needs some one to give it attention, who can devote all or most of his time to the work. I had no idea until of late the amount of Anti-masonic leaven we have in this section of Missouri. What is needed is some one to thoroughly organize it and put it to work and soon the largest part of the lump of society would be leavened."

Jared Hulbert, Cicero, O., writes:

"I have taken the paper a number of years and like it well."

John Wright, Park's Corners, Ill., writes:

"I would not do without the paper. I wish I could get some subscribers but my health is so poor that I am not able to go any distance and see but very few people. . . . I hope the time is close by when the people will be stirred up on the subject."

A lady in Copenhagen, N. Y., writes:

"Rev. Blanchard, Dear Sir: I have heard something of a paper called the *Cynosure* or the *Christian Cynosure* or something like that, and I have an idea that it is published at Chicago; but I have no paper to guide me to the right address, and I am a little in doubt, but I want that paper. If this reaches the publisher please send me the paper and I will send the money immediately."

There are fifteen *Cynosure* subscribers in Lewis county and yet this lady had trouble in finding where to send her subscription for the paper. We hope this will stimulate our subscribers to make it a point that no one in their counties shall be in doubt about the name of the paper or the place where it is published. If fathers and mothers cannot attend to it let the grown up sons and daughters take the matter in hand and see that every family in the county is invited to take the paper. In so doing you will not only elevate others but your own faculties will become keener and more valuable.

J. L. Benton, West Chazy, N. Y., writes:

(Sending $3.00 for the *Cynosure* and $2.00 for lectures) . . "All from Rev. Lyman Prindle . . of the W. M. Connection superanuated on account of the loss of his hearing. He says he is unfit for service now, but wishes to aid and encourage those who are in the field. Although he connot hear, he is yet a lion in the defense of the pure principles of moral reform. I should as soon think of lifting the pillars of Hercules as of moving him from his avowed convictions of duty in opposing the harlotry of the lodge."

John Fetterhoff, Chambersburg, Pa., writes:

"I am now in the seventy-seventh year of my age and have not known any permanent good results from secret organizations; but much evil. I have never heard of the conversion of a soul from sin and Satan to God by it, but thousands have been kept from attending public worship and from prayer and class-meetings and preferred to pull at the yoke with unbelievers, which is forbidden in God's Word. . . Therefore I wish that the *Christian Cynosure* could be found in every house and read by all, so that secrecy would end with the present generation. To this end I shall work the few remaining days I may yet have. . . . From an old itinerant."

James Kilbourn, Racine, Wis., writes:

"Your rule to stop the paper when the subscription expires is a right good one. Please find enclosed," . . etc.

We think none of our readers will differ in opinion from Mr. Kilbourn if they think the subject over.

Joshua Simpson, Spring Green, Wis., writes:

"I am doing what I can for you and the cause of reform. I am old and not able to do much, but I have set the ball rolling and I hope to send you some more subscribers when I get time to canvass a little."

Rev. Nathan Callender, Green Grove, Pa., writes:

"Don't fail to correct the date of our Wilkesbarre meeting from the 3d and 4th, to the 4th and 5th, of November next. Rev. J. L. Barlow is to be one of the speakers."

N. R. Wood, Spring Arbor, Mich., writes:

"You know that our people (*Free Methodist*) are a unit in regard to secret societies, yet I am fearful that few of us comprehend the deep, damnable results upon the church of Christ of the oath-bound societies that exist in our land. As one who has been called of God to war against all unrighteousness, I clearly see that Masonry is an extremely fruitful source of unrighteousness. I pray that your hands may be staid up, and your voice lifted up against this Dagon worship unil it meets with the same treatment that the above named god did, before the ark of our God."

Rev. J. P. Richards, Bowensburg, Ill., writes of the *Cynosure:*

"We have been agreeable companions ever since the first number of the *Cynosure* were published, and I propose to journey with it another year, and until the career of one or the other of us is closed, or until Freemasonry and all its band are sent where the 'Beast and the false prophet are.'"

Erich Knudson, West Liberty, Iowa, writes:

"I am about to start out on a mission of love and will try to see if I can solicit more to take it while away. . . I can let my neighbor take the papers out of the office, read and circulate while away. I feel interested in the cause."

H. Johnson, Delavan, Wis., writes:

"I cannot do without the paper. I think its object is a noble one and with God's blessing it must and I have faith that it will succeed."

Moses Pettengill, Peoria, Ill., President of the State Association, writes that he hopes to attend the State meeting in Chicago, Nov. 18th and 19th, and will endeavor to bring others with him.

Pres. S. B. Allen, Westfield, Ill., writes:

"My own going (to the State Convention) is not positively assured; but I shall make due effort."

We hope he will not be prevented; and think with "due effort" he will succeed in attending.

C. M. Livesay, Nashville, Ill., writes:

"I am determined to keep urging friends to subscribe for your paper, for I am fully convinced that it is the great lever of this movement whereby the masses are to be awakened and brought in sympathy with our cause, which among all others is the all-important one to our government at present."

Rev. H. H. Hinman, writes:

"I expect to be in Chicago on the 18th."

C. Widler, Binghampton, N. Y., writes:

"I love the paper and the cause it advocates."

Henry Kumler, Dayton, O., writes:

"I myself cannot do without the *Cynosure*. There is no paper which I read so thoroughly as the *Cynosure*. If I could I would give it influence over all men and all nations. I pray for its success."

A Thompson, Mid Prairie, Iowa, writes:

"We like it (the *Cynosure*) very much. May God bless your labors."

John Shuh, Larwell, Ind., writes:

"I desire very much to see the success of the anti-secrey reform. My neighborhood thinks more of secret combinations than of the church of Christ. I have often offered my *Cynosure* to them to read; but they care nothing about it. I would like to see and hear one of your lecturers in my neighborhood. Our school-house would be open for them and I would do the best I could for them."

Will the State lecturer see if he can answer this call?

Linns Chittenden, Crystal Lake, Ill., writes:

"The Rock River Conference has sent us another Masonic watch-dog in the person of an M. E. minister after repeated remonstrances by influential members. We expect to attend the convention to be held in Chicago on the 18th of November."

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct. 4th, vii 31-37: The Deaf Mute.
" 11 ix 17-29: The Evil Spirit Cast out.
" 18 ix 33-42; The Mind of Christ.
" 25 x 46-52: Blind Bartimeus.
Nov. 1 xi 12-14, 19-24: Fig Tree Withered.
" 8 xii 28-34: The Two Commandments.
" 15 xii 38-44; Hypocrisy and Piety.
" 22 xiv 3-9: The Anointing at Bethany.
" 29 xiv 42-50: The Betrayal.
Dec. 6 xiv 66-72: The Denial.
" 13 xv 22-39: The Crucifixion.
" 20 xvi 9-20: The Risen Lord.
" 27 Review.

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON xlvi.—NOV. 15, 1874.—HYPOCRISY AND PIETY.

SCRIPTURE LESSON.—MARK xii. 38-44.

Commit 38-44; Primary verses, 43, 44.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and said unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

GOLDEN TEXT.—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—MICAH vi. 8.

TOPIC.—A report of the contributions.

TOPICAL ANALYSIS.

Long Robes and Chief Seats, verses 38-40.
Jesus Watching the Treasury, " 41, 42
Counting the Collection, verse 43.
The Golden Test, " 44.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the first topic? To whom was Jesus speaking? (Luke xx. 45.) Whom had Jesus denounced just before? (Matt. xxii. 1-3.) What are the six things Jesus charged them with? (verses 38-40.) The long robes they wore in the street that they might be known. The salutations pointed them out as learned; the chief seats made them prominent; the highest rooms gave them the best places. The money of the poor fed them. They thought their prayers would hide their sins. What command is given in Ex. xxii. 22? What does God say in Isa. i. 17, 22? What did Jesus say of the punishment? (verse 40.) What is his command Matt. xxiii. 8, 9, 10? What does he also say in the next two verses?

What is the second topic? Where did Jesus sit? (verse 41.) This was in that part of the temple called "the court of the women." What was Jesus doing? (verse 41.) What are the contributions called in Luke xxi. 4? What week was this? Who would be in Jerusalem? It was the annual collection. Who came to the treasury? (verse 41.) What did they cast in? (verse 41.) Who else came? (verse 42.) How much did she throw in? (verse 42.) This was equal to *two-fifths* of a cent.

What is the third topic? What did Jesus do? (verse 43.) What did he say? (verse 43.) How did he know how much each had given? He must have weighed each gift, and known how much each had to give. Did he find fault with large contributions? How does Jesus say we shall measure our gifts? (Matt x. 9.) What was the apostles' rule? (2 Cor. ix. 6, 7; 1 Cor. xvi. 2.)

What is the fourth topic? How did the rich give? (verse 44.) How did the widow give? (verse 44.) How did she give more than they? Did she Lord praise her gift because it was small? Is the gift prized because we are poor, or rich, or for some other reason? Ought the widow to have given anything? Why does God expect the poor to give? Do you give? Do your gifts cost you anything?

LESSONS. Jesus condems hypocrisy; he desires no form of prayer if the heart be wanting. Jesus watches the Treasury. He sees the rich and the poor. We must give as under his eye. Jesus weighs our gifts. By the motives of our hearts, and our ability. The rich must give largely; the poor must give mites.—*National Sunday-School Teacher.*

Vanity is a lie, but pride is more than merely that; it is not only a false pretense, but is also an unjust claim upon others. The person not only pretends to be more or better than he is, but seems to demand that others shall treat him with more consideration than belongs to him. It is born of inordinate selfishness and dishonesty. Love, if it existed in the heart, would cast it out. It is a singular fact that the more conscious within himself a person becomes of having lost integrity of character, and so the claims to others' esteem, so much the more becomes the ill sensitiveness and insanity of his pride. He can enjoy no contented sense of self-respect, unless he is "put forward"—unless he can see others below him! Of course, this is an utterly selfish and unloving spirit. But it is just like those who "say and do not."

—*Illustrated Bible Studies.*

SCRIBES, PHARISEES—HYPOCRITES.—So far as they represented a legitimate external authority he bade his hearers to respect them, but he warned them not to imitate their falsity, their opposition, their ostentation, their love of prominence, their fondness for titles, their insinuating avarice, their self-exalting pride. He bade them beware of the broadened phylacteries and exaggerated tassles of the long robes that covered the murderous hearts, and the long prayers that diverted attention from the covetous designs. And then, solemnly and terribly, he uttered his eightfold "Woe unto you, Scribes and Pharisees, hypocrites," scathing them in utterance after utterance with a flame which at once revealed and scorched. Woe unto them, for the ignorant erudition which closed the gates of heaven, and the injurious jealousy which would suffer no others to enter in! Woe unto them for their oppressive hypocrisy and greedy cant! Woe for the proselytizing fanaticism which did but produce a more perilous corruption! Woe for the blind, hair-splitting folly which so confused the sanctity of oaths as to tempt their followers into gross profanity! Woe for the petty, paltry sham-scrupulosity which paid tithes of potherbs, and thought nothing of justice, mercy, and faith—which strained out animalculæ from the goblet, and swallowed camels into the heart! Woe for the external cleanliness of cup and platter contrasted with the gluttony and drunkenness to which they ministered! Woe to the tombs that stimulated the sancity of temples—to the glistening outward plaster of hypocrisy which did but render more ghastly by contrast the reeking pollutions of the sepulcher within! Woe for the mock repentance which condemned their fathers for the murderous spirit of those fathers—nay, filled up and exceeded the measure of their guilt by a yet deadlier and more dreadful sacrifice! Aye, on that generation would come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, whom they slew between the porch and the altar. The purple cloud of retribution had long been gathering its elements of fury; upon their heads should it burst in flame!—*Farrar.*

Forty Years Ago.

Political Masonry.

[From the Anti-masonic Review, 1831.]

Anti-masonry is said to be political: O, horrible. It is confidently affirmed that freemen refuse to vote at the polls for Freemasons! Citizens of this Republic are supposed to reject from their ballots the names of any candidates they please, even of lodge-men and bond-masons; and this, too, without asking leave of their rulers. What are we coming to! We shall soon hear that travelers ride as they please, in the Union line, or in the Citizen's Line, without advice of a lawyer; and that men renounce and forsake the use of ardent spirits without consulting the college of physicians.

Political Freemasonry is well enough, because that is a secret, and the shame of the thing is covered; but, with politics written upon its front, Anti-masonry has no blush. Freemasonry ought to be political, for it is often sworn to be; and no man could trust it, if it fails to keep its own solemn covenants. Shall it bind men with an oath under penalty of a horrid death, to vote for a brother Mason who is a candidate at the elections before all others of equal qualifications, and yet neglect that duty? Shall the thousand Masons in office have all the benefit of this obligation, and of their offices, and their brethren of the very next year be forsaken? This would be faithlessness in the extreme. Members of the fraternity have large debts of gratitude to pay one another yet, and to discharge these debts like honorable men, they must freely use the ballot-box, appoint to subaltern offices the men who have elected them, and reward each other out of the public chest, steadily preferring one another, as they are bound to do. Freemasonry, is compelled to be political, by the obligation of an oath, and a just sense of gratitude for many unmerited favors received, but as this is a secret, no citizen is hurt by it. The revenue collected from the customs supports government, and the people do not feel the burden; the offices gathered by Freemasons at the polls, and by fraternal appointment, support gigantic Freemasonry, and the people are not any poorer for it. They must support somebody for office, and the Masons, when well treated, cost no more than other men. But political Anti-masonry is without excuse. It has no secrecy to cover it, no oath to justify it, no debts of gratitude to settle by it. It comes like a direct tax upon luxuries, and all those who keep Masonic jewels and medals and treasures, are made to pay for them without mercy. Political Freemasonry has quietly chosen a secret place, and diligently builded her nest, and lined it with softest down; and now comes cruel Anti-masonry directly aiming to tumble out the open-mouthed young, and to break up the sweet nest. Oh! what a monster!

For the destruction of Freemasonry, popes have issued their bulls; the associate Synod of Scotland have denounced it, the Methodist Episcopal Conference of New-England have proscribed it, associations and consociations of independent churches have excommunicated it, and many private churches have expelled it; but this does not touch the life of Freemasonry; it hardly shows signs of pain under these various blows. But take from the order its political privileges, and, in this country, it is dead of a consumption. Strip it of one cloak of secrecy, and it will draw another on; bring its members to forsake it, and it will decoy others in; but rob it of its political ascendency, and you rob it of life. Its charity famishes, its magnificence shivers, its pride falls, and its glory fades forever.

The oath, the interest, and the habit of Freemasonry require it to be political, and the life and prosperity of the order depend entirely upon its electioneering power and consequence. And where is the harm, fellow-citizens, of openly meeting at the polls, that which secretly comes there? Does not every man know that eminent statesmen can have nothing to do with Freemasonry, except as an engine of political power? Where is the sin of using our liberty to preserve our civil rights, and our equal privileges? We may not speak against Freemasonry in mixed company, for then we wound some one of our friends. We may not bring it before the church, for then our Lord's body is pained and broken. We may not discuss its character in the usual newspapers of the day, for the fraternity are strong enough to forbid it. And what shall we do, if we may not quietly vote against it at the polls?

What other course have we left? We issue pamphlets, but they are belied by Freemasonry, and soon forgotten. We publish volumes, but they are left with Barruel and Robison and Payson, to moulder in the dust, while the order flourish their trumpets and aprons in every street. We publish newspapers: and those newspapers live or die according as the communitv in which they are published, make this opposition to Freemasonry political, or not. One year ago the people of Washington and Oneida counties, New York, scarcely took a political part in the controversy with Freemasonry; and only a scattering Anti-masonic paper could find its way among them. They have since taken up the subject politically, and now they sustain each a paper of more than one thousand two hundred subscribers. On the other hand, in the great city of New York, where we hope there are five thousand votes agains Freemasonry; Anti-masonry has lost a newspaper, after it had run many months, because no statesman here dare look the mystery in the face at the polls. Our leading men have feared that Anti-masonry would not bear them up, and have taken no more interest, than to wish the cause well, and to commend the labor of its advocates. But let the question come, as it must come here, in the ballot-box, and you shall see that not one new paper, only, but many of those now issued in the city of New York, will lift the veil of ignorance from the mind of our citizens, and tell plainly what Freemasonry has done and is doing to corrupt mankind, and to destroy our liberties.

Pennsylvania affords a case in point. Anti-masonry was only heard in that State from a few points of the public press, until recently. Now the cry of Ritner and the people against Wolf and the Mason is rung from mountain to river, and from the tides of the Delaware to the canals of Pittsburg and Erie. The mighty difference lies in Pennsylvania's having on the 25th of June last, taken up the question politically.

—The women of India don't seem to think life—their sort of life—worth much, and often not worth the having. The Bengal returns show that last year 1,112 women committed suicide. This is partly ascribed to the fact that there are women to be found in all parts of the country, who saved their lives during the famine at the expense of their casts, by taking food at the relief centers. These unhappy creatures are kept now by one man and now by another, and when all else fails, they commit suicide. Many young widows, also, who are not allowed to remarry, have resource to the same means of putting an end to their cheerless life. The insufficiency of the motive in any case shows how readily the natives are to commit suicide. As are the mothers, so are the children. No less than twenty-three suicides of children (!) are announced officially in Bengal.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 5, 1874.

EDITORIAL CORRESPONDENCE.

THE AMERICAN MISSIONARY ASSOCIATION, 28TH ANNIVERSARY—PRES. MAGOUN'S DISCOURSE—ANNUAL INCOME—DEBT—NEW SECRETARY FOR CHICAGO—NEW PRESIDENT—ACTION ON SECRET SOCIETIES, DR. QUINT, ETC.

CLINTON, Ia., Oct. 30, 1874.

This truly American organization met here in the beautiful city of Clinton day before yesterday. President Magoun, of Iowa College, preached a keen dialectic sermon on the Unity of the human race, and their title to the earth as a dwelling-place in which "to seek God," as the logical ground of missions. Secretaries Whipple and Strieby are present and read the annual reports.

The Association has received from all sources $325,558.26 during the past year. It has seven chartered colleges; seventeen high schools; 273 missionaries and 10,490 pupils under its care in the Southern States and among the Chinese and Judians. Owing to the fact that many local associations hold their meetings at the same time with this, the attendance was not large. But the proceedings were interesting and the reports exceedingly able. These annual reports contain a vast amount of current history, and ministers could not do better than to encourage the reading of these in the social meetings of their churches.

Dr. Kirk, President of the Society, being dead, ex-Senator and ex-Governor Buckingham, of Connecticut, was chosen to fill his place. Rev. James Powell was chosen Secretary for Chicago. He is represented as thoroughly devoted to the Association and its work, and well adapted to it. We cannot learn that Rev. Mr. Powell ever joined a lodge of Masons. The contrary is presumed. If he is an adhering member of the lodge, the Western churches will not support him. If not, and he is what he is represented to be, he will find a warm welcome and an important field in Chicago and States adjacent to the lakes.

By the way, I have learned again that Dr. A. H. Quint seeks to impose on leading friends of this National Association as he did on the people of Oberlin. He tells them that 'though he is a Mason, he knows of none of his young men who have joined the lodge,' and, by hints and innuendoes, leads men like Dr. Roy to believe that, while he adheres to the lodge, holds high Masonic offices, and the like, he exerts his personal influence to keep the young men of his church from joining a lodge of which he is or lately was "Grand Chaplain." If so, he acts falsely to his lodge or his church, and, in either case, must be a deceiver and hypocrite.

It is to be regretted that the American Missionary Association is in debt some ($80,000) eighty thousand dollars. This debt ought to be, and must be paid. It is liberal, unsectarian in spirit, and the most truly American of all the large bodies. No other National body has spoken clearly and calmly, as has this great Association against the secret orders which are cursing the churches and undermining the religion of this country and the world. Several years since, at Mt. Vernon, Ohio, this Association passed resolutions advising the members of its freedmen's churches not to join the secret orders. To-day, it unanimously, or nearly so,—

"*Resolved.* That we renew that advice with special reference to the secret college fraternities, and hope that all our institutions of learning will carefully exclude these "brotherhoods" as hostile to the best interests of learning and religion."

Meantime I have three letters one from a teacher, another from a minister and editor; and another from a college professor in the South, from which the following are extracts: "The relation of secretism to the white churches in the villages is very nearly that of a master to his slave." "My observation is that the lodge dictates to the pulpit in all the village churches of the South."

Another writes: "The American Missionary Association passed a resolution at Mt. Vernon, O., advising members of colored churches not to join secret societies. That resolution was repeated at Chatanooga, Tenn., at the first meeting of the Congregational ministers there." "Congregationalism holds an enviable position in this respect in the South." Again he says, "A Freemason can steal, lie, get drunk, shoot, stab, swear, and almost anything else and escape the law. Nay more; be a member in good standing in the churches." "The natural outgrowth of such things are still baser parasites of the State, such as 'Ku-Klux' and 'White Leagues,' which last I suppose to be the old Ku-Klux snake with a new skin."

As such important papers as the New York *Times*, and others of like stamp, are becoming more and more outspoken and pronounced in their condemnation of the secret orders as anti-American and fundamentally mischievous, if the American Missionary Association would recognize and accept (as we trust it may) the actual antagonism between lodge-worship and Christianity, it might diminish its receipts for a time; but it would lead the van in the moving host of God, and become the patroness of American principles and glory of the American name. Meantime, as it stands right on the record now, let us rally to its banner and sustain it by all means in our power. I consider the action of this Association a glorious sign of the times.

The people of Clinton have done themselves and city honor in their handsome entertainment of this body. My host, Hon, C. S. Taylor and his amiable wife amongst the chief. J. B.

—Some of our subscribers may not be aware of the fact that their subscriptions expire in November. How to find out and meet such an emergency is the question.

—Rev. A. Crooks of the *Wesleyan*, whose severe sickness was noticed lately, we rejoice to say is recovering, and is now probably at his home at Syracuse.

NEXT MEETINGS.

In every meeting of the Anti-masonic organizations we think it of great importance before adjourning, to fix the time and place of the next meeting. The Chicago ladies are already thinking about entertaining the delegates of the A. B. C. F. M. which will meet here almost a year hence, simply because the time and place were fixed upon before their convention at Rutland, Vt., adjourned. Think about the question before the meeting begins; settle it (leaving room to change for good reasons) before the meeting closes. The Du Page County Society will soon meet; where and when will it hold its next convention? The Pennsylvania friends have set a good example in this matter and we doubt not before the Wilkesbarre convention adjourns the time and place for the next meeting will be fixed. The Illinois State Convention meets in Chicago, November 18th and 19th; when and where shall it meet next? Some propose coming back to Chicago while the Exposition is open next year, as railroad fares may be less. Others want a more central location. Besides, the city is very full of visitors at such times, and it may be difficult to find hospitality for delegates. Let the delegates who come to this meeting consider the question before leaving home and come prepared to give an opinion. So let those who attend the National Convention next spring think the matter over. The great Centennial exhibition in Philadelphia opens in April, 1876, and continues to the next October. Shall the National Convention go to Philadelphia and there hold its next council?

Railroads will doubtless reduce their fares and people will have two reasons instead of one for attending the meeting. We have mentioned only a few of the meetings Anti-masonic gatherings which will be held this fall and winter; but at all of them, if it is among the things possible, before adjournment agree on the time and place for the next meeting.

The Union League is to hold a national council in Cincinnati on the fifteenth of January next. The leaders in the movement wish to establish Union Leagues in the South through which to oppose the White Leagues and Ku-Klux. They also propose organizing and reorganizing these leagues all through the North.

We hope this will make the readers of this paper and all who follow Him who in secret said nothing, press the canvass for the *Cynosure*. Press the cause of anti-secrecy, that the people may not be freshly swindled out of their money and their honesty (which naturally seeks the light) by this, another organization. Press the work of organizing open societies which will oppose all evil in church and state, and make the social meetings of your churches such organizations. They certainly should be pure and zealous in every good word and work. "Eternal vigilance." "Watch and pray lest ye enter into temptation."

NOTES.

—Always read the Publisher's Department on the 16th page. It always contains information, hints, etc. of value to all our readers.

—An ex-granger gives an array of figures that will astonish economical farmers. Taking the basis of 12,000 granges given at the St. Louis meeting last February by the Grand Master, he proceeds: "Estimating 50 members to each grange, we have 600,000 grangers. About one-half of this number (300,000) joined as charter-members; about three-fourths, 225,000 (men), $3.00 each, $675,000, the other one-fourth, 75,000 (women), at 50 cents each, $37,400. The other 300,000 members, joining after the grange is organized, must pay higher rates, notwithstanding the motto, 'Equal rights to all, special privileges to none;' so that we have 225,000 men, at $5,00 each, $1,125,000; 75,000 women, at $2.00 each, $150,000. The next item is monthly dues, 10 cents per month, or $1.25 for one year for each granger; for 600,000 grangers, $720,000. Total, $2,707,500."

—Next week we shall begin a series of articles on "Christmas" to continue several weeks. The first number will be from an old and experienced minister of Georgia, connected with the Methodist Episcopal church, to be followed with others gathered from religious journals or original. This topic is one of vast importance to Christian churches as it reaches the home training and religious instruction of the children.

—The "Warwick of American politics," Thurlow Weed, is yet engaged in writing out the reminisences of his life. He is now past his 77th year and this will be among the last labors of life. It will be of peculiar interest to Anti-masons from Mr. Weed's connection with the early reform. He was one of the editors of the "Rochester Anti-masonic Enquirer," and was twice elected to the New York State Assembly on the anti-lodge issue.

—The Long Branch (N. J.) *News* gleans from the report of the Secretary of the Good Templar Grand Lodge of that State the fact that 21 lodges have been instituted during the past year; thirteen lodges have surrendered their charters, and seventeen forfeited their charters. Last session there were one hundred and fifty-one lodges, and now only one hundred and forty-four are reported, showing a decrease of seven lodges. The reports of the Secretary and Treasurer shows the Grand Lodge to be over $1,900 in debt. This is bad for the lodge, but it does not hurt the temperance cause a whit.

—As our readers know the late rationalistic declaration of the Christian Union are not the first. In July of last year the Interior published the following: The Christian Union in a recent editorial told its readers that Paul's inspiration differed in degree, but not in kind from that of any Christian; that the New Testament is not a final revelation; that to turn back to Paul's epistles for directions in reference to present questions, is wrong. In a word, it avowed distinctly the doctrine that the Bible is not God's Word, not the rule of faith and practice. But the Christian Union, under the prestige of Henry Ward Beecher's name goes

into thousands of Christian families, and parents who would not let their children sleep in an ill-ventilated room, are bribed by the offer of a cheap chromo into the purchase of a paper which is doing its best to destroy confidence in the Word of God.

—The month of October was a marked one with western lodges. On every side bodies calling themselves "grand" were parading the streets to attract public notice, and then shutting themselves in their halls to transact business hidden from general knowledge. The Grand Lodge of Illinois Masons met in this city about the middle of the month. A few days later the Grand Commandery of Odd-fellows was here. On the 21st, the Grand Royal Arch Chapter met in Indianapolis, reporting funds raised during the year, $197,830; one new chapter at Elkhart, ninety chapters in the State with 4,650 members; new members raised, 932. A long discussion ended with the decision that a maimed man cannot be made a Mason. Same day and place the Grand Council of Royal and Select Masters met. Same day the Ohio Grand Lodge of Masons was holding in Columbus. Same day the Odd-fellow Grand Lodge of Nebraska met at Lincoln with 100 members. This body visited the penitentiary. Whether with intent to exchange grips and signs of distress is not stated. The Grand Encampment met at the same time and place. The Iowa Grand Lodge of Odd-fellows met on the same day at Des Moines. Same day O. F. Grand Lodge of Arkansas at Little Rock. Same day the Grand Lodge of Good Templars of Indiana was in session at Indianapolis, and the Great Council of Improved Order of Red Men closed at Bourbon, Ind., October 23d, the Grand Commandery of Iowa met at Dubuque. The installation of officers was held in public in the Methodist Episcopal church. On the 22d the State Grange of Missouri met at Kansas City and re-elected T. R. Allen Grand Master.

THANKSGIVING DAY.—President Grant has issued the following proclamation:

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA: A PROCLAMATION.

We are reminded by the changing seasons that it is time to pause in our daily vocations, and offer thanks to Almighty God for the mercies and abundance of the year which is drawing to a close. The blessings of free government continue to be vouchsafed to us; the earth has responded to the labor of the husbandman; the land has been free from pestilence; internal order is being maintained, and peace with other powers has prevailed. It is fitting that at stated periods we should cease from our accustomed pursuits and from the turmoil of our daily lives, and unite in thankfulness for the blessings of the past and in the cultivation of kindly feelings towards each other; therefore, recognizing these considerations, I, Ulysses S. Grant, President of the United States, do recommend all citizens to assemble in their respective places of worship on Thursday the twenty-sixth day of November next, and express their thanks for the mercy and favor of the Almighty God, and laying aside all political contentions, and all secular occupations to observe such a day as a day of rest, thanksgiving and praise. In witness whereof I have herewith set my hand, and caused the seal of the United States to be affixed. Done at the city of Washington this, the twenty-seventh day of October, in the year 1874, and of the Independence of the United States the ninety-eighth.

U. S. GRANT.

By the President: HAMILTON FISH, Secretary of State.

A Mason's Hint on the Age of the Order.

[From the Masonic Jewel.]

BRO. WHEELER—Long before I saw Findel's history, or heard of the names of Hughan, Buchan and Lyon, I became satisfied that our degrees originated after 1717, and strongly hinted my belief in 1866-7 in the *Masonic Monthly*, Boston, and in the *National Freeman*, and in the *Masonic Eclectic*, in New York. These facts I derived from Oliver's works. Dr. Oliver was an inveterate Masonic writer, and more properly, he was a writer of fiction with a little of Masonry mixed up with it; and although he tried hard to make us believe that Masonry was a kind of supplemental revelation to Christianity, and that the Saints John ought to be restored to the English ritual, yet he appears either to have been a little too conscientious to ignore all the facts that came under his observation, or he was naturally too garrulous to keep to himself all he knew. Any how, he made many admissions, and now and then boldly divulged some facts, so as to induce me to study his works carefully. Among other books, I read his "Origin of the Royal Arch," showing that that degree was manufactured by Chevalier Ramsay, in 1739; that he first offered it to the Grand Lodge of England, who treated it with contempt; that subsequently he disposed of it to the Ancients, and Dermott then boasted that his Masonry possessed "the fourth, last, and highest degree." Such being the case, then, Templarism, Scotch Riteism, and what not, must have been manufactured after 1739. The next question occurred to my mind, If all these degrees could be imposed upon a credulous community, why may not the first three degrees be also new? This induced me to collect some of Oliver's admissions, which gave me a key to the origin of our ritual, and which I have since then pursued, and am now satisfied that I can confirm all the admissions of Dr. Oliver, and can also point out many facts which Oliver did not make known.

About four years ago a Rev. P. G. M. of Illinois was pleased to enlighten his Grand Lodge with a lecture on the antiquity and Christianity of Freemasonry, which was designed to throw all the credulous into ecstacies of joy. Of course the reverend brother proved everything from the ritual and trestle-board, and all of which, in his estimation, came down to us from the time of the Lord knows when. This famous address I reviewed in the *Mystic Star*, and shall here transcribe a portion given in the form of a dialogue between Oliver and N. The answers of Dr. Oliver are verbatim extracts from his "Mirror of a Johannite Mason" and his "Symbol of Glory," and each answer will be accompanied with the title and page of the book.

N.—They say that ever since the time of the apostles, Masonic lodges were dedicated to the Saints John. Now tell me, my dear Dr. Oliver, is it really so?

O.—Whether the names of the Saints John were used at all times, from the beginning of the Christian era, I will not venture positively to assert. (Mirror of a Johannite Mason, p. 47.)

N.—Have you ever found the names of the Saints John mentioned in any of the old Masonic records?

O.—No indications of it are found either in the MSS. of the British Museum, in the ancient paper purporting to be the hand-writing of Henry VI, or any other document that has come under our notice. (Ibid, 75.)

N.—At what period were the Saints John first introduced into our lectures, and how?

O.—The earlier lectures that were used under the sanction of our Grand Lodge. The Saints John were alluded to in the following manner: Q. From whence came you? A. From the Lodge of the Holy Saints John. (Ibid, 26.) . . .

N.—Can you tell us when those lectures were introduced?

O.—They were arranged in a catechetical form by Desagulier and Anderson as early as 1720, and this form was adopted because it was considered to be more useful in assisting the memory. (Ibid, 57.)

N.—How many times since 1720 have the lectures been altered in England?

O.—Between 1717 and 1817 we had six different arrangements of the lectures. (Ibid, 103.) In 1732 Martin Clare revised the lectures, and made the addition of a few moral references and admonitions from the Old and New Testament, a simple allusion to the senses, and the theological ladder with stairs and rounds innumerable. (Ibid, 58.)

N.—Pray tell us what improvements did Dunckerley make in the work?

O.—I am persuaded that Dunckerley's lectures were identical with those of Martin Clare. In this ritual the Saints John were introduced into the style of the O. B. (Johannite Mason, 27.) He also introduced many types of Christ, and endued the ladder with three principle steps (Symbol of Glory, 59), and explained the blazing star to represent the star which guided the wise men in the East. (Ibid, 18.)

N.—Besides improving the "ladder," the "blazing star," and the introduction of the Saints John into the O. B., did not the same Dunckerley manufacture also the symbol of "the parallel lines?"

O.—The original hint at a circle and parallel lines has been ascribed to him. (Ibid, 59.)

N.—Dr. Oliver, you are rather too evasive on the subject. Tell me, plainly, what you know about it, without equivocation.

O.—I am inclined to think it was inserted by Bro. Dunckerley as a finish to the symbolism of the Masonic ladder. Martin Clare had the circle and point, but not the perpendicular parallel lines, which were a subsequent addition. (Ibid, 136.)

I hope that the above quotations will suffice to convince my readers that the lectures, etc., first came into vogue after 1717, and by successive tinkering it has been enlarged to its present dimensions. There is really nothing ancient about it, and it is therefore time to stop our noodles from canting Bro. Lyon demonstrates that previous to 1723, or thereabouts, the third degree, or Masonic *degrees*, were unknown to the Masons in Scotland, and goes on to say: "The late Dr. Oliver says: 'The name of the individual who attached the aporhism of H. A. B. to Freemasonry has never been clearly ascertained; although it may be fairly presumed that brothers Desagulier and Anderson were prominent parties to it, as the legend was evidently borrowed from certain idle tales taken out of the Jewish Targums which were published in London A. D. 1715, from a MS. in the University library at Cambridge; and these two brothers were publicly accused by their seceding contemporaries of manufacturing the degree, which they never denied. . . . The legend of the third degree was about ancient landmarks. And now I will give you a quotation from Dr. Oliver's "Freemason's Treasury." It is the last book he published. We have not got a copy of it in Boston, and even Bro. Leon Hyneman, an inveterate Masonic book collector, assured me that he had never met with the book. Bro. Macoy, however, showed me the book at New York, but I copy this from Bro. David Murray Lyon's "History of the Edenburg Lodge, Mary's Chapel, No. 1," pages 213 and 214. intended by its fabricators to be nothing more than an allegory; although, when given as a naked and unexplained fact, and recited with all the solemniny of truth, ninety-nine out of every hundred candidates believe it implicitly.'"

I think I have furnished sufficient to justify my assertion that our ceremonies and degrees are new. And I can also prove that all the stuff from Mackey & Co. about Austin the monk, the York assembly of 926, the story of fifty or more pre-1717 Grand Masters, and what not, is all bosh. But more. I have demonstrated through the *Freemason* (London), that not only the Masonic story of St. Alban is untrue, but the whole story of martyrdom of St. Alban is totally unfounded. Such personage never lived or died in England or elsewhere. And I have also proved that the cock and bull story of the Evangelist becoming Grand Master when upwards of ninety years of age, was unknown before the beginning of this century. This demonstration was published both in the New York *Dispatch* and in London, and I fearlessly challenge your Mackeys, Piersons and other luminaries to disprove my conclusions. The fact is, a number of canting bigots have at different times palmed off Christian legends and Christian symbols on the Masonic fraternity, and a pack of know-nothings, combined with unprincipled zealots, now pretend that they are ancient land marks. In England, where all these facts were known, the honest brethren, with the Rev. Dr. Hemming at their head, discarded all that rubbish from the ritual in 1813. But here, it seems, we have no such fearless clergymen in the fraternity. . . . —JACOB FORTON.

The Home Circle.

Life or Death.

Doth Life survive the touch of Death?
Death's hand alone the secret holds,
Which, as to each one he unfolds,
We press to know with bated breath.

A whisper there, a whisper here,
Confirms the hope to which we cling;
But still we grasp at anything,
And sometimes hope and sometimes fear.

Some whisper that the dead we knew
Hover aronnd us while we pray,
Anxious to speak. We cannot say:
We only wish it to be true.

I know a stoic who has thought,
As healthy blood flows thorough his veins,
And joy his present life sustains,
And all this good has come unsought,

For more he cannot rightly pray;
Life may extend, or life may cease;
He bides the issue, sure of peace,
Sure of the best in God's own way.

Perfection waits the race of man;
If, working out this great design,
God cuts us off, we must resign
To be the refuse of his plan.

But I, for one, feel no such peace;
I dare to think I have in me
That which had better never be,
If lost before it can increase.

And, oh! the ruined piles of mind,
Daily discovered everywhere.
Built but to crumble in despair?—
I dare not think Him so unkind.

The rudest workman would not fling
The fragments of his work away
If ev'ry useless bit of clay
He trod on were a sentient thing,

And does the Wisest Worker take
Quick human hearts instead of stone,
And hew and carve them one by one,
Nor heed the pangs with which they break?

And more: if but creation's waste,
Would He have given us sense to yearn
For the perfection none can earn,
And hope the fuller life to taste?

I think, if we must cease to be.
It is a cruelty refined
To make the instincts of our mind
Stretch out towards eternity.

Wherefore I welcome Nature's cry,
As earnest of a life again,
Where thought shall never be in vain,
And doubt before the light shall fly.

—*Macmillan's Magazine.*

Overcoming Evil.

"Overcoming evil with evil." Oh what a motto is this for a young man who has been religiously brought up somewhere in the country, and who, on coming to London to begin the business of life, enters one of those vast establishments which are to be found not a hundred yards from this cathedral. He finds himself necessarily—it is an inevitable condition of our society, it cannot be set down to the fault of any individual or class of individuals, now—he finds himself in an atmosphere of strangely intermingled elements, but it is upon the whole very unlike that which he left at home. He is invited, as the phrase runs, to see life; he is rated gently or coarsely on the score of his country prejudices. He is told that those who really know what is to be said about these things think very cheaply indeed about the church and the Bible, and laugh at the notion that prayer has any sort of power with God. And at first he shrinks back at hearing these things with an instinctive distress. But in time his ear becomes accustomed to them; and then he becomes more or less intimate with a particular section of his associates, and he is pressed more and more earnestly to be, as they term it, a man, and to break with the prejudices of his boyhood—to do as he likes, that is to probably to blaspheme the person and the work of his Redeemer. Ah, it is hard to resist, for he has been going down the hill for some time past, the course of his descent has already given him an onward impetus; it is a struggle for life. But there is one ready to hear him, ready to aid him, if he will only seek for aid, in the heavy task of overcoming the evil within himself first, and then the evil in society around him "with good." Simple decisions—will carry the day. Evil may talk loudly, it may bluster, but at heart it is alway a coward, and it skulks away at the show of a strong resistance. It may be hard work—that it is at first—but in the end purity, straightforwardness, charity, and love will win the battle. Opposition will die gradually into silence, silence into respect, and respect into sympathy if not into imitation. "Thou art more glorious and excellent than the mountains of prey." "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep"—"at thy rebuke," in the mouth of the weakest of thy servants.

"Overcome evil with evil." What a precept this to be taken to heart by any one of us who lives with a person of irritable temper—a husband, a wife, a parent. Hours, days, weeks, months, years pass by, and there is no change in them, but one continuous friction—nothing but a persevering bickering which fixes on any and every circumstance and keeps up a sense of uninterrupted, almost regulated, soreness. This is not uncommon. Many Christians who keep great passions under restraint seem to compensate themselves by indulging in all kinds of faults of temper; and thus they become a very great trial indeed to those who live with them. These last may exclaim with the Psalmist, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with them that are enemies unto peace. I labor for peace, but when I speak to them thereof, they make them ready for battle."

Ah, there is something better than that exclamation. It is, overcome these minor forms of domestic evil with good. It is to conquer this irritability by an unfailing Christlike sweetness. Difficult, this, no doubt, brethren, for such as you or I—impossible to nature, but possible enough, thank God, through his wonder-working grace.—*Liddon.*

Hebron.

The day was far spent as we approached the home of the patriarchs. The sun was fast sinking into the blue waters of the Mediterranean, and the hills around Hebron were casting their lengthened shadows over the vineyards of Eshcol. For some distance before entering the city, we were in the midst of extensive and beautiful vineyards, which cover the country in every direction. The ground being very stony, material for fences is abundant. Hence, we had stone walls, five or six feet high, on each side of the road.

The arrival of our party at Hebron attracted a large crowd. Until recently, this has been the most fanatical place in Palestine. Almost every visitor was formerly insulted, and, in some cases, maltreated. Hence, the advent of strangers causes some considerable excitement, and they are closely watched. As there is no hotel in this city, we sat on our horses at the public entrance, and waited until our dragoman found private entertainment. He was acquainted in Hebron, and, therefore, had no difficulty in obtaining lodging. We dismounted from our tired horses, and led them single file along the narrow, gloomy, filthy streets; and, after a circuitous journey over stony pavements, reached our destination, at the house of a Polish Jew. Our small company crowded the dwelling, but the family kindly vacated their rooms for us. We had brought our provisison with us; but being fatigued, we desired some strong coffee. The dragoman offered the host any amount of *backshish* for the invigorating article, but it was Friday night, and the Jewish Sabbath had begun. No fire could be kindled, and we were compelled to take a cold lunch, and reflect upon the rigor of Jewish law.

The room we occupied was in the second story; the ceiling was arched, and on the sides of the apartment was a raised platform, which served us as a couch. Before retiring to rest, though weary, I went up on the house-top, to meditate and recall the prominent events in the history of this city, perhaps the oldest in the world. Hebron comes from Kirjath-Arba (city of Arba,) from Arba, who was father of Anak, and progenitor of the giants called Anakims. At a later period it received the name of Mamre, in honor of Mamre, the Amorite, and the friend and ally of Abraham. It now bears the Arabic name of El Khulel, "The Friend of God," evidently referring to the "Father of the Faithful." After his separation from Lot, Abraham came to Hebron and built an altar unto the Lord. Here he received the intelligence of the capture of his nephew, and from this place went forth with his servants as far as Dan, and retook his relative. It was in this same vale that he sat at his tent door, when the three heavenly messengers came to him with the startling news, and from yonder hill, east of the city, on that memorable morning, he saw the ascending smoke from the destroyed cities of the plain. Here is the scene of the sad story of Hagar and Ishmael, and, in later years, of the birth of Isaac. Here Sarah died and was buried, and, in the course of time, Abraham, Isaac, Jacob, Leah, and Rebecca were laid by her side.

Hebron is beautifully situated in the Vally of Eshcol, extending north and south, and spreading out over the neighboring hills. It has no walls, but there are gates at the chief entrances, which are closed at night. A Turkish garrison is maintained here, as well as in all the other prominent towns of Palestine. Among the curiosities of the place are two large pools, or reservoirs of water, evidently of great antiquity. In the southern part of the city is the pool of David, a square tank very firmly built with large hewn stones. The sides are each one hundred and thirty feet, and its depth fifty feet. It affords an abundant supply of water, a large stream constantly flowing into it. This is supposed to be the pool over which David hung the murderers of Ishboshesh. In the northern section of the city, there is another reservoir, eighty-five feet long, fifty-five broad, and eighteen deep.

But the great point of interest to the Christian is the cave of Machpelah. The field containing the cave is located on the higher slope of the eastern hill, and is now enclosed by a massive stone wall fifty feet high, two hundred long, and one hundred and fifty wide. Within this inclosure stands a mosque, once a Byzantine church; beneath it is the cave of Machpelah, containing the patriachal dead. Our dragoman being acquainted with the Arab sheik who frequently conducts tourists across the desert to Mount Sinai, was fortunate enough to have him go with us to Abraham's tomb. Until the year 1862, no Christian or Jew could enter the sacred inclosure, but the Prince of Wales and his distinguished party, having obtained permission from the Sultan, visited every part of it. It is said that the poor, ignorant Moslems, though compelled to submit, manifested their disapproval by groans and tears. This innovation has prepared the way for the removal of all restraint; and soon, by the payment of a small fee, any one will be permitted to enter.—*Ladies' Repository.*

Jonah's Voyage.

Rev. J. S. Swan, has frequently made very telling use of poor Jonah, the errant prophet. In Mr. Swan's "Life and Labors," just published under the editorship of Rev. F. Denison, Dr. Neale, of Boston, communicates the following, as he had it from the late Dr. Ide, of Springfield, who was present on the occasion. Said Dr. Ide: "Elder Swan was holding forth in his grandest strain, on the duty of obeying God. Said the Elder: 'We must follow close in the line of the Spirit, and never seek our own ease, when the Lord has work for us to do. There was Jonah, a Baptist preacher; God told him to go to Nineveh and hold a protracted meeting; but, like some other ministers, Jonah doubted whether there could be a revival in the summer time; and so my gentleman goes off on a voyage to Europe. But he did not get off as easily as he expected. A terrible storm arose, and threatened to send the recreant prophet and all on board to the bottom of the deep. The sailors, heathen as they were, held a prayer-meeting. Jonah ought to have improved the opportunity, and talked to them about God of heaven. But no; he was taking his ease, fast asleep, down in the side of the ship. And then what a rebuke they gave him: 'Arise, and call upon thy God, that we perish not.' At the sug-

gestion of the shipmaster, the men cast lots to find out whose deity was offended; and the lot fell upon Jonah. The poor fellow then came to himself and made a full confession, and felt that it was right that he should be thrown overboard. The seamen were unwilling to do it; but as the storm continued, they threw him into the sea. The Lord, however, had an eye on him. He had some work for him to do yet. He prepared a great fish—whale or shark, or something of that kind—which, following in the track of the ship, seized Jonah and swallowed him down alive. But, I tell you the shark got mistaken that time; he had got a load on his stomach such as he never had before. A back-slider is nauseous anywhere—sickening to both man and beast. The great fish splashed, foamed and pitched up and down, here and there, and everywhere, to get rid of his burden. At length, growing more and more sick, as well he might, he made for the shore, and he vomited the nauseous dose out of his mouth. Jonah, finding himself on the dry land once more, was ready to streak it for Nineveh, and he held a protracted meeting there, and in the summer time too."

The above, Mr. Ide said, was delivered with such imperturbable gravity, that the people listened to it in perfect seriousness. "Indeed," he said, "I did not think of laughing myself, till I got out of doors; but I have since scarcely been able, day or night, to get that image out of my mind—Jonah streaking it for Nineveh.—*Bap. Weekly.*

Where the Revival Begins.

"The revival must begin in the prayer-meeting."

No, sir, You are mistaken. It must begin far back of that. The prayer-meeting is a meeting for prayer. It is a vain thing, except as it is a meeting for praying men and women. The revival must begin in their hearts and lives.

Our prayer-meeting suffers a drought. Few attend it. All its verdure is turned to a sere and yellow leaf. And we appeal to the idle church. Go to work, we cry, and fill up the prayer-meeting. For when the church is active the prayer-meeting is full. Ay! ay! But it is the full prayer-meeting that makes the working church; not the working church that makes the full prayer-meeting. The mill depends on the pond, not the pond on the mill.

Then the drought-dried Christians come to the drought-dried prayer-meeting. The revival begins at the prayer-meeting; they cry, "O prayer-meeting, fill us up." But if the prayer-meeting could reply, it would say, "Nay, foolish Christians, you must feed me. I cannot feed you. Look up to heaven above. Get straight from God the rain of grace that will make your heart to overflow with grace and love, and in the prayer-meeting there will be no lack of prayer and faith." For when the hearts of individuals are full, the prayer-meeting, which is the heart of the church, will be full; and when the heart of the church is full, the work of the church will go on with busy and fruitful industry.

The revival does not begin in the prayer-meeting. It begins in the closet. Reader, cannot one begin to-day in yours?—*Christian Weekly.*

Courtesies of Life.

Much complaint is made by women that men are less regardful of their comfort than formerly. This is indeed so in many cases, especially in street cars, and it carries its reason with it. A writer says he can count on his fingers all the "thank you's" he ever got by rendering little kindnesses to well dressed women. They sail past without the slightest acknowledgment, as if they had all been bred milliners.

The same writer says that one day last winter he met three misses, pupils of an academy, on the side-walk of a village, where the snow lay piled up two feet deep on the outer part of the walk, necessitating the passer by to plunge in up to his knees, if so disposed. The fair young creatures, furred up to the throat, came tripping along in solid file, till they got within a couple of paces or so, when, seeing no manifestation on their part to give way he halted them in a fatherly manner, and said, "Do you suppose that a man of my years ought to jump into the snow to let you pass, when one of you dropping behind the other, would enable us to pass on the dry walk?" "You are not a gentleman, sir," said the most unwomanly of the trio.

The consummation of madness is, to do what, at the time of doing it, we intend to be afterwards sorry for; the deliberate and intentional making of work for repentance.—*Nevins.*

Forgiveness.

The mantle of charity ought to be thrown around the faults of our fellow beings. "Thy sins be forgiven thee," should be the answer for us to give to those who have sinned against us, and wish to be taken back to our bosoms and be as they once were, pure and sinless. Forgive and forget; memory will not let us forget, but it is in the power of exalted human benevolence. Saddening scenes will often press themselves upon our attention, even when we do the best to prevent them. So scenes of inharmony between ourselves and our human relations will arise in the soul, notwithstanding the presence and influence of the principle of Christian charity which should inspire every human soul with its effulgence. Yet memory, however, faithful to the trust, will not prevent us from being lenient towards the faults and folies of others, and even to forgive their departure from a true life.

Self to be Crucified.

'I am more afraid of my own heart' said Luther, 'than of the Pope and all his cardinals. I have within me the great pope, self.'

'If any will come after me,' said Christ, 'let him deny himself.' The axe must be laid to the root of the tree. Self-interest, self-pleading—in other words our will—must be renounced and exchanged for Christ-pleasing and Christ's will. 'Of all possession,' writes Mad. Guyon, "that of ourselves is the most dangerous.' Let us commit the keeping of ourselves to him, as unto a faithful Creator. For he must reign till he hath put all things under him.'

Children's Corner.

A Child's Hymn.

Now the day of work is done,
Now the quiet night's begun,
And I lay my tired head
Safe within my little bed,
Saviour, hear me;
Be thou near me;
Till the hours of dark have fled.

I can see from where I lie,
Glitt'ring in the dark blue sky,
Here and there a little star
Shining out so clear and high.
Saviour hear me;
Be thou near me;
Keep me safe beneath thine eye.

If I've grieved thee through this day,
Let my sin be washed away;
Make me meek and pure and kind,
Give me thy most holy mind.
Saviour hear me;
Be thou near me;
Let me now thy mercy find.

Thou art loving me above,
And I love thee for thy love;
Thou didst leave thy throne on high,
And for me came down to die.
Thou wilt hear me,
And be near me,
I am safe while thou art nigh.

Mother's Advice.

Allen was sent to the city when quite a lad. The new scenes and objects which met his eye, so unlike the quiet and unchanging life of his native village, filled him with interest and excitement. He never felt tired of looking and walking about in the time spared from his employment. Among other places of which he had heard much, was the theater. Some of his associates went, and there was no end to the wonderful stories they told of what they saw and heard. Allen felt a rising desire to go, too. He manfully resisted it, however.

"Come," said one of his companions, "go with us to-night."

"No," answered Allen, "not-to-night."

"So you always say—not to-night—come, decide to go at once."

"Not to-night," still answered Allen, walking away.

"You shall have a ticket if you'll only come," still urged his companion.

Allen shook his head.

"No, no," said he; "no, no, keep it yourself; I cannot take it."

"How obstinate!" rejoined the other; "why, what can be your reason?"

Allen hesitated for a moment.

"My mother told me not to go to the theater; therefore, I cannot go," he at length firmly replied.

His companion ceased to urge him longer; he beheld in Allen's face a settled purpose to obey, and he left him without saying a word more.

That was one of his mother's last injunctions: "My son, do not go to the theater."

Under such circumstances, some lads might have said: "Why, I see no harm in the theater, why should I not go? I see no reason why I cannot go. My mother, I fancy, did not know as much as she thought she did—she, away off home, cannot tell what is what; besides, other young men of my age go."

I say some lads might have reasoned thus, and disobeyed and gone. Not so with Allen. His mother bade him not to go—that was sufficient for him. He trusted to her knowledge, and confided to her judgment, and he meant to obey her; yes, and what was better, he was not afraid to say so. It was a wise decision, and if every youth away from home had moral courage enough to decide doubtful questions in the same way, there would be many better men for it. Allen is now an excellent and honored man.—*S. S. Visitor.*

Keep Your Promise.

A boy borrowed a tool from a carpenter, promising to return it at night. Before evening he was sent away on an errand, and he did not return until late. Before he went, he was told that his brother should see the article returned.

After he had come home and gone to bed, he inquired, and found that the tool had not been sent to its owner. He was much distressed to think his promise had not been kept, but he was persuaded to go to sleep, and rise early and carry it home the next morning.

By daybreak he was up, and nowhere was the tool to be found. After a long and fruitless search, he set off for his neighbor's in great distress, to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's door-stone! And then it appeared from the print of his little bare feet in the mud, that the lad had got up in his sleep and carried the tool home, and gone to bed again without knowing it.

Of course a boy who was prompt in his sleep was prompt when awake. He lived respected, had the confidence of his neighbors, and was placed in many offices of trust and profit.

If all the grown folks felt as this boy did, there would be a good many tracks of bare feet found some of these bright mornings; and what piles of tools and books would be found lying a their owner's doors!—*Phrenological Journal.*

—Do you know which are the two most important questions in the Bible?

I will tell you. God said to Adam, "Where art thou?" God said to Cain, "Where is thy brother?" God asks those questions of every one of us. Where are you child? Are you following Jesus, loving him, serving him, obeying him? Where is your brother, your sister, your playmate? Are you trying to bring them all with you by telling them of Jesus' love? A little dying child asked its father, "Papa, what shall I tell Jesus is the reason you don't love him?" These words brought the father to Jesus.—*Mrs. Partrige's Infant Class Lesson.*

Beware of the boy who does not obey his father.

The American Missionary Association and the Lodges in the South.

Note:—This is one of the letters alluded to in "Editorial Correspondence."

COLUMBUS, Miss. Oct. 17, 1874.

Pres. J. Blanchard.

DEAR BROTHER:—Some years ago the A. M. A., (which you represent as a Vice-president,) passed a resolution advising the members of colored churches under their care not to join secret societies. This resolution was repeated at Chatanooga, Tenn., at the first meeting of Congregational ministers held there.

I am inclined as a life member of said society to report the following facts and ideas:

1st. The Central South (Cong'l.) Conference is decidedly anti-secret. At their last session held at Talladega, Alabama, they passed a resolution approving the publication of the *Christian Republic*, and the publication and distribution of tracts by its editor. That paper and the tracts are out-spoken against secret societies. If a single member of our conference belongs to any secret society I failed to learn it, and I canvassed the subject pretty well. They may have in some of their churches members of secret societies, but others I know are decidedly anti-secret. Congregationalism holds an enviable position in this respect in the South.

2d. The leaders among the colored people are largely drawn into Masonic and other lodges. This is abundantly plain by the display of badges worn along our streets. Does the A. M. A. mean to succumb to these influences, or does it mean to hold the position it has so nobly taken? I know it does not think of submission to the Christless worship of the lodge.

But the colored people are in many places going from under their influence through the example of their leaders and possibly through the guilty silence of some of their missionaries on this subject of organized secrecy.

My position may seem a bold one, but I think churches should declare non-fellowship with oath-bound secrecy, and "thus have no fellowship with the unfruitful works of darkness." And this is the more necessary because,

3d. The ministers (white and colored) of other churches, with very few exceptions, belong to the Masons, Oddfellows, etc. These ministers teach from their pulpits "Salvation through Christ alone," but in the lodge that "All good Masons" go "to the lodge above," Jew, infidel, and saint together! Can this false teaching be kept down even in our churches but by said churches taking a decided stand? How can the A. M. A. best promote purity of doctrine in this respect and prevent the contradictions of such teachers from producing their legitimate fruit—infidelity? Alas! the fruit is abundant already.

4th. The church cannot do her part in maintaining free government unless she helps the nation shake off these relics of barbarism.

Passing by the tendencies of combined secrecy and the characters of individual societies as shown by their teachings, we take facts. A Mason can steal, lie, get drunk, shoot, stab, swear, and almost do anything else and escape the law. Nay more, be a member in good standing in the churches. I could call names and give places if it were best.

The natural outgrowth of such things are still baser parasites to the State, such as Ku-Klux and White Leagues, which last I suppose to be the old K. K. snake with a new skin. I would say more, dear brother, but perhaps this is enough.

May the Lord guide the A. M. A. and its missionaries through the difficulties that may press them, to work for his own glory as good servants of our common Saviour, Jesus Christ.

Truly yours,

S. C. FEEMSTER.

Religious Intelligence.

—October 31st was the anniversary of the Sixteenth Century Reformation. Early in the morning of that day, 1517, Luther nailed to the church door of Wittemburg his famous ninety-five theses.

—Rev. R. A. McYeal, for many years pastor of the United Presbyterian church in Oskaloosa, Iowa, and formerly member of the Executive Committee of the National Christian Association, has recently resigned his charge.

—The meetings held by Mr. K. A. Burnell under the direction of the Young Men's Christian Association, through Illinois, are having some success. At Kewanee, a large mining town, there were a number of converts and sunrise prayer-meetings were largely attended.

—The Presbyterian Synod of Nothern Illinois, lately held in Chicago, approved heartily the national Christian temperance alliance suggested by the General Assembly of the United Presbyterian church, and appointed a committee, J. V. Farwell and Rev. A. E. Kittredge, to represent it in that body.

—A powerful revival of religious interest is prevailing at Jaffrey, N. H., which apparently originated in a two days' meeting conducted by members of the New Hampshire Y. M. C. A. On Sunday evening, the 11th inst., there were fifty six inquirers, and forty conversions are reported.

—An Advent conference was held in this city recently was attended by Moses Grant and Elder Couch, of Boston, and many other preachers and lay members from adjoining States. A holiness meeting was attended by manifestations of spiritual power and Elder Grant conducted evening meetings through all last week.

—Major J. H. Cole, of Chicago, a reformed drunkard and committee of the Y. M. C. A. on noon prayer meeting, has been asked to make the establishment and management in Chicago of a reformatory for drunkards a special object of his work, such institution to be supported by voluntary contributions, and to be conducted upon the principle and belief that in the power of Christ to cleanse from sin. He is the only sure hope for the drunkard either in this world or that to come.

—The Chicago Presbytery reports that during the past year there had been a good degree of prosperity within its bounds, and that there had been revivals in several of the churches, from which a large number of additions to the church membership had resulted. The number received by examination was 583, an increase of 157 over last year; by letter, 539; total, 1,122. There had been an increase of the Sabbath schools of 1,901 scholars.

—There are in New York city 380 Protestant churches, chapels and missions, having an attendance in the aggregate, at the most, of 250,000 people. To the hundreds of thousands not gathered in these churches the City Mission is organized to carry the Gospel. The New York City Mission and Tract Society is now closing the forty-seventh year of its beneficent operations. From its records, carefully kept, it appears that the city missionaries, in 85,203 visits among the poor and needy, in 1,411 prayer-meetings, 3,194 preaching services, and in many other ways, have made known the good news of salvation to multitudes of men, women and children, not otherwise reached.

—The Lee Avenue Baptist Church, Brooklyn, has for some time practiced open communion. The Association to which it belonged appointed a committee last year to examine the position of the congregation in matters of faith and doctrine. This committee reported to the Association at its late meeting and the following resolution was adopted by a vote of 174 to 24, viz: "That the name of the Lee Avenue Church be dropped from the list of this Association, and that correspondence by letters and messengers be discontinued until she shall be in harmony with this body in respect to the observance of the Lord's Supper." J. Hyatt Smith, the pastor, protested against this action. The Association might make out a clearer case against the pastor himself. He is an adhering Freemason, and is a chief speaker for Masonic meetings. No Baptist who will examine candidly will deny that such unchristian practice is more to be deprecated than open communion.

News of the Week.

The City.

The new Farwell Hall is so near completion as to be lighted with gas for night workmen. It will be ready in three weeks for the public.——At a Republican mass meeting last week the chairman, Col. Eastman, referred to the efforts of the temperance ladies in the gallant remark that the Republican party would not allow "sixty or seventy old women to dictate its policy on the liquor and cigar question."——President Moss and Chancellor Borrough were installed as officers of the University of Chicago last Thursday evening.——The storm of last week was quite severe on the Lakes. Several vessels from this city were lost, but no loss of life is reported.——It is reported that the Chicago Tribune has changed hands, and the controlling interest has been purchased by Joseph Medill, who will continue it as an independent Republican journal. Mr. Medill has been all along a partner in the Tribune company, and was editor until elected mayor in 1871. Horace White goes to Europe.

The Country.

—The New Orleans city returns of registration, show a majority of 11,447, leaving the negroes for the State at large 2,173 ahead. Registration frauds have, it is said, already been discovered, and the investigation continues. The location of residence given by ten persons was found to be a waste lot. One man had registered his name fourteen times.——A daring attempt was made Oct. 24th, at Cameron Station, Mo., to rob the eastern-bound express train of the Chicago, Rock Island & Pacific Railroad. The passengers and train men were at supper, when six robbers boarded the train. Four jumped into the baggage car, and two mounted the engine. They ran the train two miles north, but failing in their attempts to break open the express safe, abandoned the train and fled to the woods. A few days later a passenger train on the Chicago, Burlington and Quincy road was attacked. Stones were thrown breaking the windows of the Pullman cars and a shot was fired into the train.——The Comptroller of the Currency continues to receive more currency from banks surrendering their circulation than is called for by those wishing to establish new banks. Of late there have been scarcely any calls whatever for currency from the West, and the Comptroller does not believe it will become necessary to make a requisition on the East to supply the demands of the West for at least a year to come.——Surveys are now in progress for a new bridge to cross the Niagara River just below Black Creek. The structure is erected in the interest of the Canada Southern Railroad in order to render that line independent of the present single track bridge, and also to allow its trains to go around Buffalo, instead of passing through the city at slow speed. The new bridge is to have a double track and double carriage way, and will be completed, it is expected, in August, 1875——Pres. Grant has proclaimed a Thanksgiving on Nov. 26th.———In New Orleans, last week, while Gov. Kellogg was driving up Canal street in a cab, he was hailed by Major Burke, Chairman of the Democratic Registration Committee. Gov. Kellogg ordered the driver to halt, and proffered his hand to Major Burke. The latter seized it, and attempted to pull him from the carriage, at the same time drawing a cowhide, with which he struck Kellogg. The driver immediately whipped up his team and started off. Kellogg turned and fired a shot at Burke from the rear of the cab. The latter also drew a revolver, and fired five shots at the carriage as it was driven rapidly away. Nobody was hurt. Burke then surrendered himself to an officer, and was taken to the lock-up. He was subsequently released on parole at Kellogg's request. The affair grew out of an animated correspondence between the parties on the naturalization question.———Recent reports from Nebraska of suffering and starvation in the grasshopper stricken district are modified by later news. No one has starved to death nor is likely to. Steps are being taken on the ground to relieve immediate suffering and funds are being raised in all the larger cities to further this work.———During last week severe forests fires raged through various sections of southern Indiana and Ohio, destroying timber, crops, farm buildings, and threatening several towns. Greencastle, Ind., did not escape, but was nearly destroyed.

Foreign.

Emperor William, in a letter which he has written to the Pope, says that Germany has done all in her power to live at peace with the Church of Rome, but that he is bound to protect the State against the attacks and conspiracies of the Catholic clergy.———It is reported from Spain, on authority which is believed to be reliable, that the Madrid Government has sent $5,000,000 for distribution among the Carlist chiefs for the purpose of terminating the war. This may be the cheapest way out of the Spanish troubles, but where is the glory and the historic chivalry of Spain? There is evidently a growing suspicion of Prussia on the part of Russia and a French alliance by the Czar is not unlikely.———The German National Assembly was opened last Thursday by the Emperor in person. He asks for grants of money to place the army on a war footing and enable it to be prepared at any moment to defend the country.—Count Von Armin is released on 100,000 thalers ($60,000) upon the advice of his physicians. He will probably go to Nice for his health.——The King of the Sandwich Islands is preparing to visit this country during the latter part of this month.———The trial of Kullman, charged with attempting to assassinate Prince Bismarck, closed last week. In answer to the questions put to him by the court, the prisoner admitted that he was guilty of the principal points of the indictment. He said that Bismarck was the worst and maddest enemy of the Church of Rome. He had intended to kill Bismarck, and had aimed at his head, as he had an impression that Bismarck wore a shot-proof shirt. He admitted to the court that he had committed a great crime.

Home and Health Hints.

PERMANENT WHITEWASH.—Take half a bushel of unslacked lime, slack it with boiling water, covering it during the process to keep in the steam; strain the liquid through a fine seive or strainer, and add to it a peck of salt previously well dissolved in water; three pounds ground rice boiled to a thin paste, and stirred in boiling hot; half a pound Spanish whiting, and a pound of clean glue which has been previously dissolved by soaking it first, and then hanging over a slow fire in a small kettle inside a large one filled with water; add five gallons of hot water to the mixture, sun it well, and let it stand a few days covered from the dirt. It should be put on quite hot; for this purpose it can be kept in a kettle on a furnace. A pint of this mixture will cover a yard square of the outside of a house, if applied with a large paint brush.

A STRONG WHITE PASTE.—Dissolve two and one-half oz. of gum arabic in two quarts of water, and stir it into one pound of wheat flour until the whole becomes of a pasty consistency. It is then to be heated, and one and one-half oz. each of sugar of lead and alum dissolved in a little water, added thereto, and the composition well stired until it shows signs of boiling, when it must be removed from the fire. Add while hot six drops of carbolic acid. This is a very tenacious and durable paste, and it may be used on almost any substance.

It is estimated that about six per cent. of cattle, and about nine per cent. of sheep and swine, nearly 600,000 in all, annually die on the passage to market from the West, and a large portion of these are sold in our markets, either as meat, or rendered into cooking lard; while the cattle that get through alive, for the want of food and water, and by reason of cruelty inflicted upon them, after losing on the average, in transportation, nearly a hundred pounds each in weight, from the most juicy and nutricious parts of the meat, come out of the cars full of fever, and many with bruises, sores, and ulcers; and these, together with smaller animals, to which the loss and suffering is, in proportion, equally great, are all sold in our markets for food.—*Sanitarian.*

A HAIR DRESSING.—When a scurf collects on the scalp try a dressing of one ounce of glycerine, two ounces of rose-water and thirty drops of carbolic acid for the disease. The blood needs purifying. Hot baths and course food are also aids.

Farm and Garden.

Map Your Farm.

The *Farmers' Union* suggests that every farmer should have a oomplete map of his farm, with each field, pasture and wood lot, together with all the fences, roads and ditches, plainly drawn, and either numbered or named, so they can be readily designated. Few farmers can appreciate the real value of one until they have tried the experiment, for with a map of the farm before you, you can direct your workmen to any part of it without the possibility of making a mistake. You can plan improvements and estimate their cost at your leisure, instead of spending half a day of your valuable time in surveying the land itself. Any person with a little ingenuity and patience, can draw a map of his farm. It should be about two feet square, or larger if desired, and drawn upon thick card-board, to prevent its being torn or defaced. Let our farmers try the experiment, and they will soon learn its value.

PRESERVING POTATOES.—A correspondent of the *Scientific American* says that he has tried the following method of keeping potatoes for years with complete success, though in some instances the tubers were diseased when taken out of the ground: "Dust over the floor of the bin with lime, and put in about six or seven inches deep of potatoes, and dust with lime as before. Put in six or seven inches of potatoes again; repeat the operation until all are stowed away. One bushel of lime will do for forty bushels of potatoes, though more will not hurt them—the lime rather improving the flavor than otherwise."

The *American Artisan* gives the following recipes for waterproofing leather:

Melt together beef tallow four ounces, resin one ounce, and bees wax one ounce, and when nearly cooled solid add as much neat's foot oil as the above mixture measures. It is to be applied with a soft rag both to the soles and uppers. The leather should be warmed meanwhile before a fire, and the application well rubbed in. It requires two applications to make the leather thoroughly water-proof.

Another way:—Dissolve three-quarters of an ounce of paraffine in a pint of lard oil. The best quality of oil should be used. It will be necessary to heat the oil in order to dissolve the paraffine. This solution may be rubbed on boots once a month, and it is said to render them perfectly water-tight, at the same time it does not interfere with the blacking. If the solution is found to make the leather too stiff, the amount of paraffine in proportion to the oil should be reduced.

Temperance.

—Dr. Evarts, of the First Baptist Church, Chicago, said in a recent temperance meeting that so long as the open saloon system was legalized, so long drinking habits of society would continue. With 4,000 open saloons in Chicago, temperance never would prevail. He spoke of Evanston, Illinois, and Vineland, New Jersey, as illustrations of what temperance can do. Hon Emery H. Storrs says that people complain that the temperance crusade did not last. But he replied last summer, when the ground was so dry that it cracked in great seams along the surface; when the heat poured down the heavens seemed brass, and the air filled with pestilence, there came a thunder storm which cleansed and purified all things. The crusade was, too, in the moral world, what thunder storms are in the physical. If a thunder storm should last forever it would become disagreeable. The temperance crusade prepared the moral atmosphere for persistent, systematic and Christian work against intemperance.

—Does any one wish to see, in part, the garnered harvest of the liquor traffic? It may be found within the walls of our State prisons. During a recent visit in the Sing Sing prison, a mournful procession of twelve hundred convicts passed in review before us in entering the large dining-hall of that institution. In response to our inquiry as to what proportion of these unhappy people were there, directly or indirectly, in consequence of alcoholic liquors, a prison official who accompanied us said: "It is perfectly safe to say three-fourths. Careful examination would show the proportion to be much larger. So crowded of late has been the condition of our State prisons, that many cells at Sing Sing, three feet by six, too small for one prisoner, have been occupied by two! The *Tribune*, *Times*, *Post*, and other of our leading journals, decry prohibition and advocate license. Behold in Sing Sing an illustration of its fruition.—*N. Y. Witness.*

A Scotch minister tells the following anecdote: There was a poor fellow in Dundee, who was a fearful victim to intemperance, and had been, while under the influence of drink, so cruel that he had beaten his wife so that she lay for an hour insensible. One day when a lady met his wife and asked for him, she replied that he had come home raving with drink, and she had to fly from the house till she would learn from one of the children that he had fallen asleep. That lady went to him, and with much difficulty persuaded him to attend the prayer-meeting one night. It so happened that Mr. Moody spoke that night about drunkenness, and said, "There may be a man standing here so given to drink that he may become a curse and a terror to his wife and children." The man at once said to himself, "Who has been telling him about me?" He went next night to the meeting, and at the close the lady who had persuaded him to attend on the preceding night found him among the anxious enquirers who remained. He found peace, and for many weeks he stood firm against temptation. One night the craving for drink came back upon him, and he went out of bed and said, "I must go and get whiskey." At last, when on his way to the door, he fell on the floor, and it was not so much praying as shrieking to God to help him; and there he lay on his knees till the morning began to dawn, and then he got the victory, and with his face shining as that of Moses did on his way from the Mount, that man remained a victor, and from that day to this he has kept free from drink.

—He that does evil that good may come pays a toll to the devil to let him into heaven.—Hare.

Facts and Figures.

—It is the testimony af all tourists, and the statistics also show, that Europe has not room for its growing population, notwithstanding the enormous inroads made by immigration to this country. And yet Germany, in some portions, actually appears to be suffering for the want of laborers, and the land-owners in the now thinly populated districts have become alarmed to such an extent that they are urging their several members of Parliament to enact official measures to put a stop to immigration.

—A Detroit man has invented a process of making gas of hard wood; 33,000 feet can be made from a single cord. The gas itself costs nothing, for the charcoal into which the wood is converted is worth more than the wood from which it is made. Fifty cents a thousand feet will pay all costs of manufacture. A company has been started in Chicago which is practically testing the invention. The Tremont House will soon be entirely lighted with this new gas. The cost of lighting the hotel will be reduced from $28.00 to $3.00 a day.

—*Herapath's Journal*, the organ of the English railroads, says that no Eastern railroad has ever struck Chicago, without experiencing the most instantaneous and wonderful revival. "The great trunk lines running East from that city were all crippled, and one of them badly so. But from the time they reached Chicago and made their connections east, they started on that career of prosperity which has made them among the finest railway properties in any country."

—The last census referring to the business of 1869, reports 63,928 establishments manufacturing articles made entirely from wood, employing 393,387 persons, and using materials worth $309,921,403 annually. There are besides 109,512 industries in which wood is an important part for example—carriages, furniture, bridges, ships, etc., employing 700,915 persons, and using materials worth $488,530,844. If we assume that half of the class of mixed manufactories are employed upon wood alone, we have a grand total of 118,684 establishments, employing 7,439,840 persons, and using wood valued at $554,186,825 annually.

—Notwithstanding the treaty which England has made with the Sultan of Zanzibar for the suppression of the slave trade, and the dilligent efforts of British officers to intercept vessels conveying slaves from the coasts of Africa, it is believed that the traffic is being carried on as diligently as ever. Its agents are Mohammedans, whose religion expressly sanctions slavery, and allows a man as many slaves as "his right hand may possess." It is calculated that about 70,000 human beings are yearly carried off as slaves, and that 500,000 are slaughtered in securing these prisoners. More extended missonary efforts are required on the East Coast and in the interior region explored by Livingston, and several of the English societies are enlarging their efforts in that direction.

DEFENCE OF JUDGE DANIEL H. WHITNEY,

Master of Belvidere Lodge, before the Grand Lodge of Ill., On charge of Unmasonic Conduct, in bringing Samuel L. Keith the Murderer of Ellen Slade to justice.

9. "In the presence of brother Hurlbut, &c., had learned that Masons were going to attack him," &c. I was so informed, first by an "outsider," and secondly by a brother Master Mason (who refused to take part in my assassination), and who told me it was arranged to ask me to resign, after I should take the chair at the next meeting of the Lodge, and knowing that I would not do it, it was further arranged that certain ones (the names of several of whom I find upon the foregoing letter of complaints, should drag me by force form the chair, and in the melee, assassinate me; and trust to the circumstances of a row, and the strong arm of Masonry for protection. I did not say "because I had done my duty in pursuing a murderer," but I said because I had discharged my duty as a public officer, in endeavoring to procure the arrest of a man charged by the constituted authorities with murder.

In regard to the meditated attack on me, the Grand Master will undoubtedly remember, that brother Fuller, S. W., stated in open Lodge, that at the meeting of the Lodge after the murder of Miss Slade, it required the exercise of all the influence he possessed to prevent a "row in the Lodge," and that he prevented it "by inducing a part of the members to go home, and others to keep still;" and while I give full credit to brother Fuller for the course he pursued, and its good effects, yet it is true that these members were in a great measure deterred from their ruffianly designs on me, by a perfect knowledge that an excited populace, already goaded to madness by the base and shameful course pursued by members of this Lodge in reference to the murder of Miss Slade, had become aware of their designs on me, and that their every move was watched; and it is to these two circumstances that I now owe my escape from violence and death at the hands of Master Masons, in obedience (as they contend) to the duties they owe to the Institution, and the obligations that they have voluntarily taken upon themselves.

10 "In Lodge he has reiterated," &c. In Lodge I have repeated my knowledge of their premeditated attack on me, and also the declaration of one of the members that he wished to God there would be a lynch mob and I in it, he would be damned sure to dispose of me first, and that there were half a dozen others ready to do the same thing; and I also said in open Lodge, that they could not over-awe nor deter me from discharging my duty as a public officer, and a citizen. 11 and 12, I pass, until I come to notice verbal charges, which I presume these were intended to cover.

13. Names of the accusers—of these fourteen, I ask the Grand Lodge to bear in mind, but one was present at the meeting at the Court House, several of them had not been in the Lodge since that meeting, have not exchanged a word with me on the subject, nor even seen me up to the time of signing the accusations, and knew no more of the truth or falsity of the charges, than did any man in Europe. Yet they have a right to prefer charges, and of that I do not complain.

14. The certificate of brother Secretary is well enough in its way; and I have only to remark of my accusing *brethren*, that one is under the charge of having committed willful and corrupt perjury; in a suit where another Mason was a party and suffered in consequence of that perjury; one of the accusers is charged by a brother Mason with supplanting him in business, by falsely representing himself as an agent for the sale of a piece of land, and agreeing on the price; and afterwards going to another person and disclosing the bargain made with the brother Mason, and then selling the land to this person for fifty dollars more and hurrying him off to Chicago to secure the title; as he really had no power to sell; by which misrepresentation and transaction the brother lost the purchase of the land, greatly to his injury. Another of my accusers is under the charge of habitual intemperance, and others are obnoxious to the charge; it is rife here, and no doubt generally believed, that one of my accusers has seduced the orphan daughter of a brother member, and by the respectable portion of this community, or at least a large number of them, she is looked upon as a disgraced and ruined girl. Another of my accusers, S. Peck, has several times in open Lodge charged that brother L. was never a regularly made Mason, and that he got in clandestinely at the early organization of the Lodge, when they were not sufficiently careful in admitting members. Now these things were as well known to brother Secretary, when he made that certificate as was his own name. I would not speak of brother L. being not a regularly made Mason, had it been confined to the Lodge; but it has been repeated to "outsiders," and you can very easily imagine that it has caused me not a little trouble.

These, among other things, have kept the Lodge in confusion for a long time. I was wearied out with it, and declared I would resign, if discipline was not enforced. Some time before the murder of Miss Slade, committees were appointed on several of these cases, but they have taken no action on them, nor did I believe they would, at the time of their appointment.

I do not complain of the brethren for having preferred charges against me, it was their right so to do; and it is equally my right and duty to show you somewhat of the standing of these accusers, as well as to show you the fact that but few of these persons knew anything of the charges they signed, only from the representations of two well known members, one a lying, trifling and contemptible scoundrel, and the other one, since he has become a Mason, making no higher claims to infidelity than that of a consistent Deist. And I had certainly rather that these accusers would be compelled, even in an unmasonic spirit to prefer charges so badly shorn of the attributes of truth and fairness, than to have had it in their power to have preferred charges against me, fledged with these attributes, even in the spirit of "Brotherly Love, Relief and Truth."

And now Most Worshipful and Brethren, I will notice, as briefly as possible, my private letter to the Grand Master, which, with my consent, he laid before Belvidere Lodge.

1, "These proceedings were without my knowledge," &c. I first saw the charges against me in the hands of the Grand Master. At the first communication of the Lodge after the murder of Miss Slade, it was agreed, as I understood and as brother Fuller stated to the Grand Master, he understood, and I have no doubt every member there present understood that all action in reference to complaints against me was deferred until the next meeting of the Lodge. But it appears that some of the brethren changed their minds; of this, I do not complain, but confess that I should have felt better satisfied had they furnished me with a copy of their charges, or openly and honorably informed me of their change of purpose.

2. "It has been nearer a Hell," &c. This is literally true, if a place of torment, and the disposition of its inmates to render each other miserable, is a correct definition of hell. This Lodge has been, during the last two years past, one succession of broils and quarrels, until most of the moral and worthy members have almost entirely absented themselves from the Lodge, and assign the disturbances in the Lodge as the reason. A year ago last fall, brother Howell, the most expert Mason we ever had in the Lodge, and who had done nearly all the work of the Lodge for eight months, (brother Hotchkiss, W. M. not being very well qualified) on the night that he took his demit, declared in open Lodge that he "regretted that he had ever been a member of Belvidere Lodge, No. 60, F. A. M's, and that his connection with the Lodge has given him more pain than any other event of his life." Brother Gooding succeeded brother Hotchkiss, and it seemed the signal for bedlam to disgorge; the members were refractory, and brother Gooding was obstinate and mulish; and to give you a sample of our "peace and harmony," I will state that our chaplain, the Rev. O. Miller, in open Lodge, charged brother Burgess, to his face, with having equivocated and lied to him, and that such had been his course of deceit and duplicity, and that he had shown such an utter disregard of truth and veracity that he felt it his duty to declare that he would not believe him under oath; and this old dotard, for nearly a year, had had an open rupture with Burgess every time they met in Lodge.

I succeeded brother Gooding, and found everything in confusion; the finances deranged, the books not intelligibly kept, no report made to the Grand Lodge for the past year, and the members, who continued to meet, drawn together by a spirit of hostility, retaliation and recrimination, instead of the spirit of brotherly love, and exhibiting more the spirit and appearance of a parcel of refractory, capricious and ungovernable school boys, than that of gentlemen, and members of an honorable Institution. And these broils and difficulties had become subjects of public notoriety.

3. "I find myself associated as a Mason, with drunkards, gamblers," &c., &c. (A part of the answer in justification of the foregoing sentence, details a case of licentiousness and drunkeness on the part of two of the members of this Lodge, too revolting to publish; the whole has become public; and yet no notice was ever taken of these beastly transactions by the Lodge.) In the Lodge are ten or fifteen hard drinkers. By reference to the records of the Circuit Court of this county, I find two indictments against a brother, holding at the time high office in the Lodge, one for gambling, the other for keeping a common gaming house; and at the same term, an indictment against another brother, then holding high office in the Lodge for gambling; and at the same term an indictment against a private member for gambling; and at the same term an indictment against an unaffiliated brother for gambling; and yet no mention was ever made of dealing with these members, although the gambling and rowdyism of these and other members, was well known as one of the causes of my applying for a demit.

"Blackguards," &c., &c. I have always understood that "drunkards, gamblers," &c., were such. The agency of a member of this Lodge in the murder of Miss Slade has already been stated, as found by the Coroner's jury.

"Accessories," &c. Brother Hurlbut admitted in the presence of six of the Supervisors, and the County Clerk, that Dr. Woodward came to him immediately after the death of Miss Slade, and informed him of all the particulars of her death, and that he then advised Dr. Woodward to flee the country, which he did, and was pursued by the Ex-Sheriff Smith and the Sheriff, overtaken, arrested and brought back, and committed to jail on a charge of murder, found by the Coroner's jury; this agency of brother Hurlbut, after the death, he also admitted in open Lodge, in presence of the Grand Master. For other accessories in this matter, please see my answer to the letter of accusations. Again,—several weeks before the murder of Miss Slade, a brother came to me in open Lodge and stated that a brother who had committed a murder wished to visit the Lodge. I absolutely refused to permit it, and there the matter dropped. But being astonished that a murderer could present himself as a Mason in good standing, I afterwards made inquiry, and this seems to be the state of the case, as nearly as I have been able to ascertain, and which I think can be relied on. Some eighteen months or two years ago, a Free Mason murdered a man in La-Salle, or some county in that region of the State, and was indicted and tried, and found guilty, or the jury disagreed; and pending the motion for a new trial, or before he was formally remanded, as the case may have been, he was spirited away, and got into the country, and was secreted by members of Belvidere Lodge, until the murderer could be helped off to California; this, it appears, was the same man returning, secretly, for his family, and yet a Mason in good standing.

(TO BE CONTINUED.)

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WHEATON COLLEGE!

WHEATON, ILLINOIS,

Is well known by the readers of *The Cynosure* Faculty, same as last year, with the addition of two gentlemen. Those wanting information should apply to J. BLANCHARD, Pres't.

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*,

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, NOVEMBER 12, 1874.

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Will our readers be so kind as carefully to read the suggestions for agents on the sixteenth page? How many persons in your localities ought to take the paper who do not? Please write down their names and call on them. Study their surroundings, consider the best way to address them on the subject. Talk with them when other business is not pressing. If possible, take their subscriptions. Never become discouraged. If they tell you to call again find out when they would like to see you and be sure to call.

Topics of the Time.

THE LAST AMERICAN REVOLUTION.—After fourteen years of power the Republican party has been beaten at the polls. So complete a political revolution has seldom occurred in our history. Its causes are easily found. They began plainly to appear two years ago. Originally the party of American principles, the success, which uniformly in the end goes with truth, attracted men who became, when policy superseded principal, the self-appointed leaders of the party. The untrustworthy appointments of the President, the demagoguery of Butler, Credit Mobilier, salary grab, a badly reconstructed South, Sanborn and Jayne, Casey and Simmons with their moieties and custom-house frauds, and the third term ghost, all contributed to the dissatisfaction of the people with the Republican party which had fostered these abuses. They therefore used the Democratic or Opposition (or whatever alias you please) party as an instrument of punishment. The Democratic leaders sorely mistake if they suppose it is a triumph of the distinctive principles they have held in past years. It is simply a verdict against a multitude of evils which have been summed up in the word "Grantism." During the two years before the next Presidential election we may at least hope for purer government. Both parties are put on their good behavior, with great opopportunities for showing it; and, in the absence of any important issue, as now, the impartial judgment of the people will then be given.

THE TRIALS OF JOURNALISM.—The *Independent* will hardly consider itself "persecuted for righteousness' sake" if the assignee of Jay Cooke sues it on a charge of *contra bonos mores*—— against good morals. A contract has been found among the papers of Mr. Cooke whereby it appears that Mr. Bowen stipulated that he will give to the sale of the Northern Pacific bonds "the exclusive interest and influence of his money and editorial columns." On this contract Mr. Bowen received $50,000 in the bonds and $460,000 in the stock of the road and received a receipt in full as if paid for in cash. The trustee maintains that the bonds and stock were obtained under an "immoral agreement and without adequate consideration. The *Nation* suggests that among those interested in this bargain are "the divines and moralists who by contributing to Mr. Bowen's paper and lending him the use of their names made his money and editorial columns worth purchasing." Few of them will be indifferent if they are brought into court "will ye nill ye." Their solicitude would have been more useful if exercised as did Rev. R. L. Dabney, of Virginia, who was solicited to write upon religious and other themes for the *Independent*. He replied to Hayes Ward, the editor, that he understood the design of the *Independent* in securing the use of his name to help introduce the paper into a number of Southern families where all its startling novelties would be sure to be read, "neither my common sense nor my conscience permits me to accede to this bargain." Subscribers, as well as contributors, in their proportion, have a responsibility in this matter they cannot avoid.

FAIRFIELD ON BEECHER.—Dr. E. B. Fairfield of the First Congregational Church, Mansfield, Ohio, has been upbraded by a few anonymous correspondents as meddling with what was none of his business in his thorough review of the Beecher case. This review published first in a Mansfield paper and afterwards in pamphlet, has passed to a second edition. Mr. Fairfield has received over a hundred letters from ministers and eminent lawyers and judges thanking him for his able work in vindication of the truth and public morals. In reply to his critics Mr. Fairfield writes in the *Advance*: "Up to this hour, I know of no steps that have been taken to bring this question of Mr. Beecher's guilt or innocence before any proper ecclesiastical tribunal, whose verdict could have weight with the general public. And that Christian men should wait to know the verdict of a petit jury before taking up such a case of scandalous scandal, would be, to most of us, a new doctrine in ecclesiastical jurisprudence. . . . . Every Congregational minister in the land has a special interest in this case. We publish annually a list of all the Congregational ministers in good standing in the United States. Henry Ward Beecher's at present stands among them. Were Theodore Parker living, and his name should thus appear, with all his theological heresies, or were Ralph Waldo Emerson's name to be found upon a forthcoming list, with his well-understood opinions, might not any minister belonging to the same denomination be thought reasonable in entering his protest? But to these believing Mr. B. guilty of adultery, falsehood, perjury, subordination of perjury, &c., what are all heresies of the head, even of Parker, or Priestly, or Paine, compared with this man's heresies of heart and life?

Christmas.

BY SPECTATOR.

Not finding any divine authority for celebrating our blessed Saviour's nativity on the 25th day of December; nor, indeed, for observing such a celebration at all, and having serious doubts not only about the propriety of such a celebration, but whether the whole concern, name and thing is or is not a diabolical invention designed to injure the church of Christ and promote the interest of Satan's kingdom, it is proposed to examine the subject with some little care.

By what authority is our Saviour's birthday called Christmas? Certainly no inspired writer ever gave it this name, Christmas; that is, Christ's Mass. Did Christ ever at any time appoint or establish a Mass, to be in any way connected with the Christian church? Never. The Mass as it is now celebrated in Roman Catholic countries was unknown to the Christian church for six hundred years, till Pope Gregory I. at the close of the sixth century introduced it into the church of Rome. We will let Pope Pius IV. explain the whole matter. In his creed which contains the standard doctrines of the church of Rome, he says: "In the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist there is truly, really and substantially the body and blood together with the soul and Divinity of our Lord Jesus Christ." Here we have the whole of it from an infallible (?) pope.

Now we are absolutely certain that our blessed Saviour offered himself as a propitiatory sacrifice to God once for all time and for all necessary purposes, and this sacrifice is never to be repeated. It is also certain that Christ never appointed any sacrificing priests in the Christian church. By what authority then does a Romish priest offer a sacrifice of any kind, and who gave him that authority? According to the doctrines of the church of Rome the priest by saying, "*Hoc est corpus meum*," (This is my body) can change a bit of bread into the real body, blood, soul and Divinity of our Lord Jesus Christ! What jugglery! What a stupendous humbug! What blasphemy! When and where did Christ put himself, body, soul and Divinity under the control and jurisdiction of a licentious, popish priest, liable to be disposed of as his capricious imagination might dictate? The Catholic priests, if the infallible (?) Pope Pius IV. spake truth, far outdo Jesus Christ himself; for, he offered only his human nature, including his body and blood, as a sacrifice. But the priest offers both the human and Divine nature of Christ! What monstrous absurdity, arroganee and blasphemy! We know Christ offered himself only once; but the priest offers him a thousand times. "The sacrifice of the Mass implies and includes the blasphemous absurdity of offering God as a sacrifice to God! To say the least, it is an insult offered to and an insolent rejection of the true sacrifice offered by Christ. It would appear to me that all those imposters (for imposters they really are), who offer a morsel of bread as a sacrifice for the living and the dead, pretending at the same time that it is really and truly the body, blood, soul and Divinity of our adorable Saviour, together with all the countless millions of deluded dupes who put their trust in such blasphemous absurdities instead of the loving Redeemer of the world, may look for the wrath and vengence of an insulted Deity to be so inflamed against them as to cast them down to the flames of an endless hell as the just reward of their atrocious impiety.

With regard to the year of the world in which our Saviour was born, we know nothing with certainty. One hundred and forty-six different learned men of all nations, ages and creeds have placed his birth in as many different years. Some of them as early as the year 3,616 and others as late as 6984 from the creation, leaving an interval of 3,368 years in dispute. The chronology of our English Bibles which places the nativity in 4004 is that adopted by Archbishop Usher, who followed in general the modern Hebrew text. But according to Dr. Hales who followed the Septuagint, our Saviour was born in the year of the world 5411. If any choice is to be made the preference should be given to that derived from the Septuagint as it has been satisfactorily proved that the Jews in the second century when all or nearly all the Hebrew manuscripts were in their possession, out of hatred to the Christian religion and to weaken the Christians, argument, wilfully and maliciously corrupted the chronology of the Hebrew text. The Septuagint version was taken from the Hebrew before the latter was corrupted and of course is more reliable. The Septuagint about this time was mostly in the possession of the Christians and was commonly quoted by the evangelists and the apostles; the Hebrew, rarely. Josephus, who lived before

the Hebrew text was corrupted, agrees with the Septuagint in his chronology and not with the modern corrupted Hebrew text which was followed by Usher. The probability then is (for we have no certainty) that our Saviour was born in the year of the world 5411.

We have just as little knowledge of the month our Saviour was born in as we have of the year. Twelve learned men have put his birth in the twelve months of the year, and each one has as good arguments to support his opinion as any other one of the twelve; with this difference, it is certain it occurred in one of the summer months, and not in the winter. Of this we are absolutely certain, because St. Luke informs us that it occurred when the shepherds watched their flocks at night. It was the custom of the Jews to send their flocks out to pasture in the spring of the year and bring them home when the first rain began, which usually took place in October. The shepherds to protect their flocks from the depredations of wolves, foxes and robbers watched them day and night during the summer months. But when the cold weather came they housed their flocks and slept in their own houses at night. This historical fact makes it certain that Jesus was not born on the 25th day of December, but some time during the summer. As the inspired writers have not given us the least clue to enable us to find out the day of the month or the month of the year of our Saviour's birth, it is manifest that God intended we should not know it, which proves that such knowledge would be either no use or an injury to us.

Several arguments might be used to show that Christmas as commonly understood, should be entirely abandoned.

1. That which we have no Divine authority to do is better to be left undone.

2. The observance of Christmas day would seem to be forbidden. Gal. iv. 9–11. Col. ii. 6.

3. The keeping of it has a tendency to lessen the respect due to the Sabbath day which is the only day required to be kept by Divine authority.

4. The observance of Christmas day opens a door for indolence and profanity. We read in the Scriptures of only two birthdays being kept, viz., that of Pharaoh, King of Egypt, on which he hanged his chief baker. (Gen. xl. 20.) and that of Herod, on which he cut off the head of John the Baptist. (Matt. xiv. 6. Mark vi. 21.) More licentiousness, drunkenness, misdemeanors and murders have been committed on Christmas day than on any other ten days of the year. I have observed this for many years past. On last Christmas day one man was stabbed near Dahlonega, Ga ; two were crippled for life in Nashville, Tenn.; and two were killed in a town in Ohio; the one was shot in a drunken spree, the other was hanged by a mob. All these considerations taken together induce me to believe that the institution of Christmas was the work of demons and ought to be abandoned at once.

Atlanta, Ga.

From The Lutheran Observer.

Secret Societies and Christianity.

BY REV. JOEL SWARTZ, D. D.
(A Seceder.)

We hope it will not be deemed impertinent to inquire into the relations between some of the well-known and widely-extended secret societies and Christianity. It may be presumed that none whom we address, whatever may be their relations to the secret societies, will object to an examination of these in the light of the Gospel. To some, no doubt, the very juxtaposition of the terms in our heading will suggest a hostile intention upon secret societies, but we desire to say in the beginning that against any of the societies simply as secret we have little objections. We have sometimes heard and read attacks upon them on the ground of their secrecy, which we felt were either wanting in force, or if their positions were admitted, they were equally hostile to the concealment of any matter from public notoriety, however unfit or injurious to be known. There can be no impropriety, much less a sin, in concealing what it is of no use to others to know. We suspect—and that, too, from inside information—that very much, if not all, that is secret in the societies, is of no public concern whatever, and it betrays a weak curiosity to suppose there is. On the contrary, we think that it is only the dignity which secrecy gives to anything in the minds of persons of a prying and credulous disposition that saves the secrets of the societies from manifest puerility, if not contempt. What are they, after all, but certain grips, passwords, signs, symbols, more or less significant, invented by men fond of such things, by means of which the members recognize each other and distinguish themselves from those who are not? If there are persons who can be entertained by these trifles and can be saved from something worse by joining the societies of which they are the safeguads, we have no objections on this ground.

But there is a thing or two which we do not regard as quite so innocent. These brotherhoods pretend to be religious. Some of the most "ancient and accepted" claim the Bible as sanctioning, if not authorizing, their existence and labors. They take their terrible oaths of secrecy upon it, they read from it in their lodge work as a part of their ritual, they carry it in their public processions, they pray and address God as their "Grand Master," the "Great Architect;" speak of heaven as a "Lodge," lay the corner-stones of Christian churches, have their chaplains, and, strangely, these are sometimes Christian ministers, and sometimes men of no religion, and sometimes, too, men of notoriously immoral habits. They claim to do the works of piety—they visit the fatherless and the widow in their affliction—and this, too, in a manner much more certain and liberal than the church itself—alas that this should ever be so!—and in general, to be very benevolent. It is true that they often give back to a brother in need some of the money which he paid in, and in case of his death, like some other much better insurance company, they pay something to his family. But as for the piety or benevolence of such giving, we have only to say that it seems to us a little like the same thing in an insurance company, only we would prefer the insurance company, even the "Minister's League," to that. But their religion—it is this of which we wish to speak. We will take for example the Masonic fraternity, the most ancient, and without disparagement, perhaps, the most reputable and religious of all the fraternities. And now, without personal arrogance, we may claim for this secret society, the first we ever joined, what we think even its enemies must concede, that it gives a title of all that it possesses to its own members; and that its members are generally neither "extortioners nor unjust;" that it prays oft and thus leads many of its more ardent admirers to claim that it is as good as the church of Christ, if not better. But our own grand objection to its religion is that it is anti-Christian, that its prayers are blasphemous, that its use of the Bible is sacriligious, and the whole a compound of Judaism and Paganism.

1. Its religion is anti-Christian.—Perhaps it would be thought sufficient to say that it is unchristian, which might simply mean that, like many other organizations, it does not profess any connection with Christianity. But to speak after the manner of the Bible, it is anti-Christian. Masonry, with all its religion, studiously avoids the name of Christ. It does not recognize him in any capacity. Indeed, it does not know that "Jesus Christ has come in the flesh;" and hence, if the Bible, over which it swears so much, may be taken as authority, Masonry is not of God, and is anti-Christian. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-Christ." (I John iv. 3.) Moreover, since its prayers make no mention of him, they are simply deistical. How can a Christian minister or any Christian man address such prayers to God? And what has Masonry to do with the laying of the corner-stones of Christian churches, or burying the dead who die in the Lord? Does it not reject the "chief corner-stone," and deny the Lord that bought us? This the Bible, which Masonry carries when it goes abroad in its gaudy processions, calls a "damnable heresy." And if it seems not to be more uncharitable than the Bible is, and pressing the matter too much, we might say that Masonry—not its many truly pious, but mistaken adherents—is a damnable heritic.

2. Its prayers are blasphemous.—We make this point not on the ground that notoriously immoral men, who make no profession of religion, sometimes publically officiate in offering them, but on the ground already adduced, that they ignore Christ whilst assuming to address God in the way of worship. "No man cometh unto the Father but by me." "He that honoreth not the Son, honoreth not the Father."

3- Its use of the Bible is sacriligious.—It profanes this book by its horrid and barbarous oaths of secrecy taken upon it. The initiate invokes upon himself penalties in case of breach of his oath, which every merciful and human sentiment of the Bible utterly abhors, which insults human nature, made in the image of God, shocks every feeling of piety, and would degrade even the Modoc Indians below the savage level to which their barbarity has thus far consigned them, if they could be imagined bad enough to execute them. We say this deliberately and advisedly, and ask whether it be not sacriligious to use the Bible in the administering and taking of such an oath—*oaths*—for, as if one were not enough, many of the same kind are taken! The forced and impertinent applications of Scripture to Masonic "work" in the lodge, grates harshly upon the ears of those who have been accustomed to an honest hearing and reading of the Word.

4. The whole is a compound of Judaism and Paganism.—Masonry, ignoring Christ, goes back professedly to the time of Solomon, and seeks its origin in transactions about the building of the temple between the Jewish king and Hiram, King of Tyre, who was a heathen. We are not careful to inquire into such an origin for Masonry. Josephus says that Solomon and Hiram "were wont to exchange enigmas with each other," and may have invented Masonry. But whether or not, it is at least so contrived that a modern Jew and Mohammedan, or Turk, could adopt its creed and sit without offense in a lodge of workmen, "ancient, free and accepted Masons," constituted as our lodges largely are—of men professing Christianity.

We have spoken particularly of Masonry, but only as an example, as it undoubtedly is a model of all the more modern secret societies. We are fully persuaded, however, that some of the specific charges which we have made, do not apply at all in some cases, only in a modified degree, in others, to a number of the more recent fraternities.

We are the more confirmed in the grounds of our objections, since we know that they can have no trace of their origin in any dislike or any individuals connected with the orders. The only remembrance we can have of them is of their too partial kindness in receiving us, and of too long detaining us by their attractive fellowship in such unholy bonds. We can only ask those whom we deserted long ago in these fraternities to consider our accusations as bearing against the orders and not its many excellent and esteemed members.

The grangers' effort to protect farmers against speculators are as mistaken as their secret society principle. Wrong is never righted by setting another wrong against it. How the business prospers may be seen from the following paragraph which appeared in the *Springfield Republican:* "The Illinois grangers do not seem to be very successful as store-keepers. Out of two hundred stores started in that State

all but nine have gone up the spout. The grangers don't 'hop the counter, worth a cent, which shows that a farmer, as well as other persons, should stick to his own business." The best way is for each to pursue faithfully the calling which Providence has assigned him, and leave the results to God.—*Lutheran Standard.*

Progress of Freemasonry.

From the N. Y. Daily Witness.

To the Editor New York Witness:

See enclosed report of the Masonic fraternity and weep for the miserable whelps who are wasting their puny strength in endeavoring to injure it.

Yours, &c., GEORGE JONES.

New York, Oct. 26, 1874.

The following is the report enclosed by our correspondent:

There are 43 Gr. Lodges in the United States and 5 in British America, maknig in all 48, with 8,645 subordinate lodges and 554,758 members according to the last received annual returns in the published proceedings. And yet fanatics think they can shake this mighty institution and make it totter. "Woe to the man on whom this stone shall fall, for it shall grind him to powder," and he that falleth upon it shall be broken.

REMARKS.

The above report of the progress of Masonry was sent in the letter which precedes it, and both are eminently suited to each other. The report appropriates for Masonry the language used by Christ concerning himself, a blasphemy which is of a piece with other pretentions of that emiently pretentious system. The "miserable, puny whelps," spoken of by Mr. Jones, are such men as President Finney, of Oberlin, (who has probably brought more souls to Christ than any other living man), and President Blanchard, of Wheaton College, Illinois, men who in moral worth outweigh, we think, all the Grand Masters of Masonry that ever lived, including the Earl of Ripon and Prince of Wales.

The numbers who join the Masonic ranks, either through ignorance or interested motives, are no proof of the excellence of the institution, but rather a presumption of its accordance with the Broad Road mentioned in Scripture, where many walk together.

The animus of the foregoing paragraph and letter should surely open the eyes of all ministers and other good men who have been drawn into Masonic lodges, and induce them to come out and be separate from an institution all of whose instincts and influences are in opposition to vital religion.

A candidate for admission into a secret society must have a fearful idea of the reality of the racks, the gridirons, the chains, the precipices, the howling of devils, and the mouth-made vows, and the other solemn ceremonies and ridiculous situations of an initiation, to have them affect his mind to any dangerous degree. The Sons of Malta probably brought initiation to the highest point as a work of art, and woe betide the poor candidate who attempted to put on dignity. But the "ritual" of that order was elastic, and was made up as the ceremony went along, and was adapted to the temperament and habits and reputation of the initiated. We only wonder that the Sons of Malta were not prosecuted for making men promise all sorts of things. But they escaped, and we fancy the Louisville Knights of Pythias will go acquit of any intention of harm, and will not be held responsible for the vivid imagination of a weak-minded candidate for the honors of admittance to the order, over the rough way the initiated are made to travel to reach the full effulgence of the order. There is no other way of arriving at the knowledge of the secrets of such bodies save by cold water douches, blanket tossings, barked shins, amid the clanking of chains and the moan of wicked spirits.—*Cleveland Daily.*

Our Sabbaths.

The Sabbath, of divine right, belongs to us. No power has the right to take it from us. It is a wrong when any one interferes, unnecessarily, with another's enjoyment of its privileges. The ordinance of the Sabbath is one of the most marked expressions of the Creator's benevolent thoughtfulness as to the wants of the world. It imposes a restriction upon certain things; and yet it is far more the expression of a privilege, with a benediction upon it. Ordained at the creation of man, it was solemnly sanctioned anew at the giving of the Law in the Wilderness, was explicitly re-affirmed by our Saviour, and had the crowning grace put upon it by the change in its calendar reckoning, from the last to the first day of the week, in commemoration of our Saviour's resurrection from the dead. The law of the Sabbath is, therefore, now twice and three times obligatory, even as the significance and blessedness of its privileges have been correspondingly enhanced. Experience, on the largest scale, as to individuals, families, and nations, has attested its priceless value. The American Sabbath, with its civil immunities and sacred customs, is one of the most valuable of all our national institutions. The destruction of these would, we believe, be followed by the loss, more or less suddenly, of all that is best in our national character and peculiar institutions.

Is there any danger of this loss? We are free to say that we think there is. We are no alarmists, frightened at one-sided pictures of things. We at all events aim to keep in view the tendencies and counter-tendencies of our time. We are aware of the cheering growth of all our religious denominations, of the wonderful advances made in the matter of Bible study in connection with the churches of the country, and the deep hold which all manner of Christian enterprise and institution have upon the hearts of our people—at least upon a very large portion of our people. But we are a conglomerate people. Europe overshadows New England. We are no longer isolated. All the world is at our doors; and what is now all the world, the religious and the irreligious, is contributing to the vital influences that go to determine our national life. This infusion of foreign nations is going on everywhere. The pressure of imported influences is universal, constant, immense, and too little appreciated. The most powerful influences are often the most silent. But Christians ought to be aware of these insiduous causes, and ought to resist them at the start, and all the while. A day does not bring forth a transformation; but a generation may. There is serious peril in the growing laxness of Sabbath observance. We cannot compel others to keep the Sabbath holy; but all the more carefully should we hallow it. We may not be able to compel railway managers to cease desecrating the Lord's day by the running of trains, but we ought to lift up our voices in persistent defence of a divine ordinance at once so sacred and so vital to the wellfare of the State. If they will do wrong it shall not be with our endorsement or even implied approval. Denunciation will not avail; and we can easily dispense with that, since it is the most futile of all persuasives. But it would be treason to the truth if Christians should, for any reason, fail to stand up for the truth.

But what of the Sunday papers? We cannot see any sound justification of them. They do not need to be. The Saturday editions might contain all that is now peculiar to the Sunday edition, and furnish plenty of reading for the Sabbath. That the Sunday papers are obliged, out of difference to the better class of their readers, to put in so much that is religious and otherwise excellent, is, of course, matter for gratulation; but we fear the "gift-bearing Greeks." These papers are mainly filled with matter that is of a wholly secular nature. In spite of the good things in them, they are doing a great deal to break down the wholesome sanctity of our Sabbaths.

Because we cannot legislate men into the habit of hallowing the Lord's day, we need not despair. It is true, the laws can, and clearly ought to, secure to every citizen his right to its rest and religious uses. It is, in fact, a monstrous perversion of the notion of civil rights, for the government to say to the courts, for instance, that they shall transact no business on Sunday, and then turning to the keepers of grog-shops, inform them that they shall be allowed to turn the day into turmoil. But while the enforcement of right laws is to be duly insisted upon, it remains that the most effectual way of perpetuating and extending the better observance of our Sabbaths will be for Christian families to hallow it so heartily, and use it so earnestly and yet so thoroughly joyously, that it shall commend itself to others irresistibly, as something most sweet, most reasonable, most sacred, most helpful to good living and happy homes. Between heartless rigor and equally heartless laxity there is a golden mean, according to which the Sabbath, that was made for man, may be rendered naturally and divinely useful to us.—*The Advance.*

It is never to be forgotten that religion and religious worship do not consist in an excited imagination, and the feelings that flow from it, but in very different qualities: in faith, in adoration, in penitence, in love. All show, all music, which tend to raise up mere sensuous images, have an earthward instead of a heavenward tendency. The religion of stained glass and altar cloths, of vestments and processions, the worship of which church architecture is the body and music the soul, may be fitted to kindle the mind into a sort of excitment, but it is with strange fire and not with fire from off the altar, and it vanishes in smoke and incense and ascends not to the ear of God in heaven.

McCOSH.

SECULAR CHURCHES.—"An elegant and costly edifice in which to trifle away a weekly hour of holy time; select society in the pews, artistic music in the organ loft, and a smooth-tongued preacher in the pulpit, these are relied upon to swell the pew-rents and insure financial prosperity. In other churches, where the satire on Christianity is not so palpable, there are still found not a few who seem to rely on the number of attendants, the attractiveness of the services, and the fullness of the treasury as the conditions of ecclesiastical prosperity. To the well instructed Christian the tokens of such a spirit in the church are painful and alarming. The church has but one source of power, and one condition of success—the presence and the working of the Holy Ghost. 'Not by might nor by power, but by my Spirit, saith the Lord.' With his aid, she triumphs in spite of the want of every external advantage. Without his help, every effort, howsoever suppported, issues in failure and loss.—*Statesman.*

One of the best tonics in a Christian church is the custom of regular and general giving on the part of its members. The world is broad and full of moral wants, and Christian men and women are the only ones to supply those wants. Ministers of the Gospel must be supported; Sabbath-schools must be organized and equipped; the Gospel must be sent to the heathen; churches must be built, colleges endowed, benevolent institutions maintained, and the necessary expenditures of religious services provided for. All this is done in the present age by the one commodity—money. The root of all evil is the love of money, not money itself. He who saves during the week that he may pay his share each Sabbath toward the promotion of some noble enterprise, does well. Such giving is twice blest. It blesses him that gives as well as him that receives. A church that is supported by the sacrifices of a few, while the many stand aloft from bearing the burdens, is sure to be an unthrifty church. The habit of giving at regular intervals as the Lord has prospered one, is a blessed habit. It may be that this one can spare a hundred dollars and that one but a hundred cents, and yet the former amount may involve less sacrifice than the latter. In the estimation of the perfect judgment of Christ, the widow gave more than all the rich benefactors of the temple, because her act involved more sacrifice.—*N. W. Advocate.*

Reform News.

—Prof. C. A. Blanchard speaks at New Willmington and New Castle, Pa., and Cadiz, O., this week and next, returning to the Illinois State Meeting on the 18th.

—The lengthy report of the Indiana State meeting crowds our notices on to another page. Turn over and read them.

—Resolutions of the Indiana State meeting will be found on the 9th page.

Indiana State Anti-Secret Association.

The State Anti-Secret Association of Indiana held its first annual meeting in Dublin, Wayne county, on the 28th and 29th of October, 1874, in the United Brethren church. The meeting assembled at 10 o'clock, A. M., on Wednesday. After calling the house to order, the President read the 3d chapter of Colossians, which was followed by prayer by Rev. J. P. Stoddard, and the singing of a hymn.

On proceeding to business, a Committee on Enrollment was appointed, composed of Isaac N. Ware and Emma A. Wallace.

The work of enrollment of delegates and friends being accomplished, the following committees were formed:

On Resolutions.—W. A. Wallace, T. B. McCormick, and J. P. Stoddard.

On Nomination.—I. N. Ware, J. T. Kiggins, T. B. McCormick.

On Programme.—Peter Rich, Wilson Scroggy, J. P. Stoddard, W. A. Wallace.

On Revision of Constitution.—J. T. Kiggins, A. E. Evans, W. A. Wallace, S. B. Ervin, Merchant Kelly.

According to a partial report of the Committee on Programme, Rev. J. P. Stoddard occupied the remainder of the forenoon. The speaker employed the time in explaining a Masonic chart, showing the succession and relation of the thirty-three degrees, with remarks on lodge government.

Afternoon session met at half past 1 and opened with devotional exercises.

The State Agent made a partial report, which was received, as was also the report of the Treasurer.

No other business being ready, an excellent and pointed lecture was delivered by T. B. McCormick, who had taken three degrees of Masonry. His lecture abounded in interesting anecdotes of personal experience and encounters with members of the fraternity.

Remarks on financial matters were made by J P. Stoddard, J. T. Kiggins and W. A. Wallace.

In the evening the house was filled beyond its seating capacity, and the audience was entertained by an eloquent and powerful discourse by J. P. Stoddard, on the Nature and Principles of Masonic Government. The best of order prevailed.

On Thursday morning, at half past 8, the meeting was called to order, and opened by reading a part of the 4th chapter of 2d Timothy, followed by prayer by T. B. McCormick.

The State Agent completed his report of the labor for the past year, and called the attention to several encouraging features of the movement.

The report of the Corresponding Secretary, and an advisory letter from the same, were read. The special report was received, and the letter, having reference mainly to amendments to the Constitution, was referred to the Committee on Revision.

The remainder of the report was referred to the Committee on Finance.

The Committee on Nomination presented the following report which was adopted.

Pres., Rev. A. Butler, of Wayne Co.; Vice-presidents, Arthur Robinson, of Marion; J. M. Darby, of Miami; H. C. West, of Hamilton; David Baker, of Benton; Wm. Hoobler, of Fountain; T. B. McCormick, of Gibson; Jacob Schemmerhorn, of Spencer; Wilson Milligan of Jay; Hardy Wray, of Bartholomew; Rev. A. Rector, of Delaware; A. E. Evans, of Wayne; Isaac Elliott, of Grant; J. T. Horne, of Huntington; ——Bruce, of Dearborn; ——, of Allen; Jacob Wolford, of DeKalb; P. H. Butler, of Steuben; S. L. Cook, of Noble; Samuel Engle, of Shelby; H. Burr, of Harrison; Wm. Givens, of Clay; W. T. Troop, of Vanderburgh; Lewis Wilson, of Pike; M. Kelly, of Fayette; H. C. Miller, of Union; Alfred Connet, of Greene, John Robinson, of Tippecanoe; Treasurer, Peter Rich, of Hamilton; Recording Secretary, Wm. Small, of Miami; Corresponding Secretary, W. A. Wallace, of Fayette.

J. T. Kiggins moved that the Committee on Revision be permitted to make a partial report, and be continued to make a full report at the next annual meeting of the Association. On motion of W. M. Givens, after some discussion the former motion was laid on the table for future action.

The Committee on Resolutions reported. J. T. Kiggins moved that the report be received, and adopted item by item, which was carried. It was also moved and carried that participants in the discussion of the resolutions be limited to five minutes, and that secret order men present be invited to take part.

After some criticism and remarks by W. M. Givens, T. B. McCormick, J. P. Stoddard, J. T. Kiggins and W. A. Wallace, the 1st and 2d resolutions were adopted. The hour of noon having arrived, the meeting adjourned to re-assemble at half past 1 P. M.

The afternoon session was opened with devotional exercies, conducted by W. M. Givens.

On motion of A. E. Evans, the further consideration of the resolutions was deferred till after action on other usiness.

The report of the Committee on Finance was read and approved. Remarks were made by J. P. Stoddard, J. Fall, C. G. A. Gantzekow, W. M. Givens and J. T. Kiggins. On motion of Mr. Gantzekow, a subscription of funds for the lecture work was taken up in pledges, which amounted to $315.

The Committee on Revision proposed that the 5th article of the Constitution be repealed, and that the 3d article have inserted after "Treasurer" the amendment, "and an Executive Committee of five members, three of whom shall be a quorum to transact business." Also that the 8th article be made to read, "Any ecclesiastical organization within the State of Indiana shall be entitled to representation, and all associations auxiliary to the State Association shall be represented by one or more delegates in this body." Amendments approved.

The further revision of the Constitution was referred to the proper committee to be reported on at the next annual meeting of the Association.

According to previous announcement, an able lecture was given by W. M. Givens, who gave some of his reasons, based on religious grounds, for opposing Masonry. Pointed and conclusive quotations were made direct from standard Masonic authors.

At the close of the lecture the following were elected an Executive Committee: Wm. Small, Wm. Hall, Geo. W. Hamp, Halleck Floyd, and Thos. Baldwin.

The resolutions were then taken up for final action. As time would not permit extended discussion, it was moved they be adopted as a whole. It was proposed that the 3d resolution be amended by striking out the clause, "and that we ought not knowingly to commune at the Sacrament with those who profess the Masonic faith, or worship at any secret altar." A discussion arose, growing more out of a difference of opinion on the subject of communion than out of direct opposition to the principle set forth in the clause. T. B. McCormick, W. A. Wallace and J. P. Stoddard opposed the amendment, while W. M. Givens, J. T. Kiggins, and a gentleman whose name is not known, favored it. The amendment passed and the clause was stricken out.

Some exception was taken by Rev. A. Butler to the Resolutions on Woman's Rights, but the Preamble and Resolutions were all passed, with the modification specified.

On motion of W. M. Givens, Marion was designated as the place for holding the next annual meeting, and the time left to the Executive Committee, who are also empowered to change the location, provided sufficient reasons be given.

Before the evening exercises opened, W. A. Wallace spoke on the absolute truthfulness of the expositions of Masonry and Odd-fellowship, and remarked that God has given the church the power to know everything that fallen men can devise, and that no secret society can remain secret any great length of time. J. T. Kiggins presented the claims of the *Christian Cynosure* to public and increased patronage, and offered the following resolution which was passed:

Resolved, That we rejoice in the increased circulation of the *Cynosure* in our State and elsewhere; that we recognize in it an able and efficient exponent and advocate of our anti-seerecy reform; and that we will seek to extend its circulation by presenting it to our friends, and securing subscribers whenever practicable.

The principle discourse of the evening was delivered by T. B. McCormick, from the words, "Every plant which my heavenly Father hath not planted shall be rooted up." Following this, short speeches were made by J. T. Kiggins and J. P. Stoddard.

The Association adjourned with singing the Doxology, and benediction by J. P. Stoddard.

The number of delegates and friends from different parts of the State was not large, but the attendence from the town and neighborhood was very good, especially at the evening sessions. Excellent order prevailed, and a genuine interest in the deliberations and lectures was encouragingly manifested.

A vote of thanks was tendered to the good people of Dublin, for their generous hospitality in entertaining the delegates and others; and we trust that the people of Dublin will not prevent the light which is breaking in upon them to be shut out by the dark clouds of Masonic impudence and sophistry.

Field Notes from the Indiana Agent.

New Paris, O., Oct. 26, 1874.

Dear Cynosure:—Leaving Dora, Ind., on the 11th, I preached in the morning in the U. B. church at Lincolnville to a large and very attentive audience on "The Religion of the Lodges." Many of the dear friends expressed to me their warm interest in the cause by inviting me to return, and to visit them at their houses. A few of them had the art of "giving the grip" in a peculiar and not uninteresting manner; for they left in my hand, after shaking it heartily, not the "mark of the beast," but —marks of their appreciation of the work in the form of one dollar notes, some less; and good Bro. Large, whose name indicates the quality of his soul, gave me three dollars, while Bro. Gibb gave me five. Bro. Gibb is growing old, and knows all about the Morgan times, having lived in New York not far from the place where Morgan was murdered. For their kindness and hospitality toward me, in taking me into their houses and helping me on my way, these dear brethren and their families, along with brethren Mathews, Thomas, Ketner and others, are entitled to my grateful remembrance.

From this place a good brother took his carriage and conveyed me to Mount Pleasant Chapel, (U. B.) seven miles south, where arrangements were made for me to speak in the evening, which I did to a respectful and quite numerous audience. A meeting was announced for the following evening. After the lecture I stayed with the kind family of Bro. Ketner, formerly one of the presiding elders of the White River Conference of the U. B. church. Brother K. is quite extensively known as a radical opposer of the secret orders. Indeed, I may say truly that the White River Conference is almost a unit in its loyalty to the church in opposing the secret devil. They are proud of Bro. Milton Wright, editor of the *Telescope*, who is one of their members, and represents them well on this question. On Monday evening the audience had increased and the meeting was one of interest. In the introduction of my lecture I proved that Masonry was not a benevolent institu-

tion, by showing, that, before the individual can be entitled to any of the advantages or benefits peculiar to the order, he must pay the money into its coffers. I put it in these words: "The individual seeking admission must rap at the door of the fraternity with his money in his hand." I repeated this language, when a Mr. Watson, a hoodwinked, cable-towed farmer, lost his precious jewel, a silent tongue, and exclaimed, "That's a mistake!" "What is a mistake?" said I. "You stated that a man must knock at the door with his money in his hand," he replied, "and I deny it. I have been there and know!" "Did you get in without paying your money first?" I asked. This he would not answer, and I explained, by saying, "I thank you for your correction, and now I shall expect you to correct any other mistakes that I make, as you have 'been there and know.'" I now proceeded to show the audience the kind of thing this Masonic quibble was by saying: "I acknowledge my mistake, ladies and gentlemen, he does not literally pay his money 'at the door' of the lodge, but he pays it before he gets to the door. He sends it up with petition for membership. Am I correct now, sir?" To this he answered never a word, and the audience laughed. I then proceeded to tell the audience how every Mason is prepared ("duly and truly"); how he is taken into the lodge; and the kinds of oaths he takes; asking Mr. Watson to correct any mistakes, and as he did not make any more attempts to correct me I told the audience "I thought I had done pretty well to speak two hours about the principles, oaths and ceremonies of Masonry, and only make one mistake, which Mr. Watson had testified to, and, of course, having been there, he knew."

On Tuesday, Bro. Ketner took his wagon and family, and accompanied me to my next appointment at Salem Chapel, (U. B.) nine miles south, and within two miles of Marion, in Grant Co. Here I spoke to a small but appreciative audience, and appointed another meeting for Wednesday evening. Here I met Rev. Halleck Floyd, who has a "good understanding," and who is warmly in sympathy with our movement. He made a very fine speech on secrecy the second evening, and being the U. B. presiding elder on this district his influence is a great auxiliary to the cause. Brother S. B. Ervin, the Corresponding Secretary of the Indiana Anti-secrecy Association is also one of the presiding elders of this (White River) Conference. With such men as Wright, Floyd, and Ervin at its head, this Conference may be considered intensely anti-secret,—thank God! What a contrast between these men, and others whom we meet, who are ever cringing and bowing to whatever worldly influence promises them popularity or money, and bending the pliant hinges of the knee before the devil, and his worshipful masters! More anon. JOHN T. KIGGINS.

The Dempsey Patterson Debate.

NEW GALILEE, Pa., Oct. 31, 1874.

The long looked-for debate between the infallible expounder and defender of Masonry, Dr. Dempsey, and Rev. Mr. Patterson, United Presbyterian, came off as per arrangement in this place on Tuesday, the 28th, at 10 A. M., and continued until Wednesday evening. Rev. Patterson having the affirmative proved his position from history, quoted largely from Mackey, showed that treason had been concocted in the lodges in the past; that they claimed to be the same in the present; also proved their antiquity false, their oaths a profanation of the ordinance and monstrous; their spirit revengeful and murderous; their charity a sham and deception.

Dr. Dempsey's fort was to throw dust. He wanted to argue the question in the abstract; claimed that secrecy per se is not wrong, that oath-binding per se is not wrong, and two rights could not make a wrong when united. He tried to keep away as far as possible from concrete cases. He denied the authenticity of all the books; claimed that all seceding Masons were perjured villains, not competent witnesses. He would not contend for the antiquity of the order; denied that they made any claim to be a religious society. He also claimed that the Psalms of David were as Christless as Masonic prayers and Scripture quotations.

How desperate must the cause be when a man will confront the plain declarations of Christ himself, who says "that all things must be fulfilled which were written in the law of Moses and the Psalms concerning me!" How silly the argument, if even true, that because we use the Psalms as the spirit of God indicted them, therefore they have the right to expunge the name of the Saviour from the texts they pervert, lest they should offend Jews, skeptics, and infidels of whom their lodges are in a great measure composed, and forget the awful denunciation of the Saviour himself, who says that he who takes away "from the words of the book of this prophesy God will take away his part out of the book of life."

As Mr. Blanchard's address in this place last spring prevented many good men from joining the lodge, so this discussion will do much good in opening the eyes of our young men. The fraternity are whistling to heep their courage up. They looked as fierce as the "bulls of Bashan" during the debate, but God will in his own time rebuke them. J. A.

Resolutions of a Congregational Association.

At the late meeting of the Fox River Union at Plainfield, Ill., after discussion of the topic, "The Church's Responsibility for Social Reforms," the following resolutions were passed:

1st. *Resolved*, That we recognize the obligation of the Christian church to use all its moral power to reform society by discouraging all practices that are vicious or corrupting in their tendency, and by encouraging whatsoever is right and pure and lovely and of good report.

2d. *Resolved*, That in the providence of God, Christians seem especially called upon at the present time to employ every appropriate moral and legal measure within their reach to stay the progress of intemperance and to discourage the use of all intoxicating drinks.

3d. *Resolved*, That in our judgment all secret oath-bound societies, and especially the institution of Freemasonry, are not in harmony with the principles of Christianity, nor with our free republican institutions; and we earnestly recommend to our fellow Christians to stand aloof from all the entanglements of such organizations and to use their influence to discourage others from joining them.

Correspondence.

Notes from Iowa.

ELK, Decatur Co., Iowa.

Editor Christian Cynosure:

I have been a resident of this county for seventeen years, and am twenty-nine years of age. I am not aware that I have been injured in any manner by any secret society, except through sympathy for others. And I would thrust from my mind the accounts of their proceedings which are recorded successively in the *Cynosure* were i not for the hope that by knowing them I may be the means of rescuing some from the snare and keeping others from being caught by it. And seeing that it is every man's duty to profit by the experience of others, I give you the following incidents:

About three years ago our county treasurer, S. C. Thompson, ran off and was found to be a defaulter to the amoun of about $18,000. Two of my neighbors, one a Mason, and the other an Anti-mason, were talking one day about Thompson's defalcation. The latter said, "You Masons know where T. is. Why don't you bring him back?" The Mason answered, "We don't want him back." Another man said he knew where T. was, and would bring him back for a reasonable amount of money. But the majority of our county officers being Masons a their dupes, there were but faint efforts made to bring him back. The editor of the Decatur Co. *Journal*, P. O. James, dealt heavy blows against the court-house ring, composed of S. C. Thompson aforesaid and two or three more of the county officers, exposing by public print the dishonesty practiced by it. Not long after this exposure the said editor started from Des Moines to go to his home in Leon, and we have not heard of him since. Query: Could not the same law which murdered Wm. Morgan have murdered P. O. James, and for the same reason, viz., making known to the uninitiated the tricks enacted and sanctioned by the members of the Masonic fraternity?

It is a part of the Christian's business to oppose the progress of such crimes. The Anti-masons in this county say that a man who will oppose Masonry cannot get an office. Therefore in order to overthrow this deceptive power which says it is not political, and yet is so, we must organize a political party professing to be what it is, and by act and profession be opposed to it.

ANOTHER INCIDENT.

It seems strange that a man who is a preacher of the Gospel and who has spoken and acted in opposition to secrecy for several years, should say by his example "if you can save more money by joining a secret society you are justified in doing so." Yet such seems to be the suggestion of Ira B. Ryan. I will state as correctly as I can the occasion for this act, as told by Ryan and as I believe it to be. About seven years ago, Ryan bought of Sam. Harrow, of Leon, a stock of store goods, and paid the full amount asked, in several payments. Soon after the receipt of the last payment, said Harrow took the goods by a writ, claiming that he had not received payment. Ryan entered suit against Harrow. Ryan saw that the officers of the law were secretists, but why should he expect to gain anything by joining the Odd-fellows when he knew that every prominent O. F. in the county was aware of the position he held against the order. Notwithstanding he joined them.

The suit went from one court to another, and now Harrow and his sureties are worth nothing, some of them being a part of the court-house ring referred to above. And after seven years lawing and spending one good farm and property in Leon, it is said Ryan will get nothing. So much for a surrender to secrecy. I believe that opposition to secrecy will admit of no suspension for the goods of this world, for by such a course we lose the sympathy and aid of the friends we have made, and can receive none from an unforgiving opponent with whom we have been in controversy.

THE GRANGE.

This society had the name of collecting the largest congregation about a year ago at their harvest feast that was ever in this county. It had recently organized and many of its members were unaware of its real object. Last Thursday was the day for their annual gathering this year. There was about half as many present as there was at their meeting last year. One of their speakers was Mr. Day, of Marshaltown. He divested the grange of every political tendency, then referred to the progress made by it in California, and commended it. Another of the speakers was Rev. Mr. Wilson, M. E. minister of Leon. He took from religion all that would cause a sad expression of countenance, and wedded it to the gayety of earth.

Many members of the grange here are tired of it. Some on account of immoral conduct and bodily abuse practiced by other members, and some because it meddles with politics. The Republican party is opposed to it because the Democrats have organized a political party from it.

I believe that one of the existing parties is as good as the other when both are under the dominion of secrecy; therefore I will labor for the formation of a new party opposed to them. The growth of such a party will be slow which will be an evidence of its durability.

That secret societies have some good objects, I do not doubt. He is a very bad man who has never done a commendable act. But how can a man, especially a Christian man, look over their record and explain away, and justify the villainy that they have committed, and say they are worthy of the patronage of good men?

ELZA OSBORN.

Interesting Correspondence.

AN OLD LIFE LONG METHODIST FORSAKES THE M. E. CHURCH.

Mr. Wheeler, the writer of the two letters below, is a much respected farmer and consistent Christian. He is no come-outer, but is in an anti-secret Methodist church. Will not the leaders of the great Methodist Episcopal church be wise in time and cease to tamper and trifle with the very best conscience in their membership, who are sure to follow Mr. Wheeler unless they get relief. "There is no wisdom nor understanding, nor counsel against the Lord." Mr. Wheeler's first letter lay for months unanswered and the paper continued to come. He then wrote to the publishing agent to stop it and the editor, Mr. Hoyt replied.

WHEATON, Nov. 24, 1873.

Rev. F. S. Hoyt:

DEAR SIR:—I have been impressed with the duty for some time of writing to you on a subject that is not the most pleasant to me.

I have been a regular reader of the *Western Christian Advocate* since the first number was published, now almost forty years ago. I have several times thought I would drop it as I did not feel satisfied with it. Last July when I read your comments on the *Religious Telescope* in regard to secretism, I felt I did not want the paper longer. When Masonry with all its wickedness and profanity and influence in the M. E. church is trying to cover up and hide its influence, I feel I cannot continue to support the paper or the church. When the character of Masonry is or may be known by every person who will read. . . .

And now I want the paper stopped and not sent to me any longer. It takes such grounds and says nothing against an institution that is not only corrupting the churches, but our courts of justice all over the land, that I feel it is not right to support it. . . .

I am aware that the most of the M. E. preachers are Masons. It is said that nine tenths of the preachers of the Rock River Conference are Masons. I understand that you have one of them in the Book Concern. He opposed having anything said in the Conference last year upon the subject of Masonry. It is treated as the subject of slavery was in the Conference several years ago, not allowed to be agitated in the Conference. But after God and Lincoln had abolished it the M. E. church claims to have been in advance of sister churches in the anti-slavery cause. Shame. I believe God is about to destroy Masonry as he did slavery. When the church tries to cover up the abominations of Masonry that are made known by hundreds of men who have been members and know all about it, and the men that hold a high position in the church say they know nothing about it is a shame to them as they may know if they will. . . . As we are to be brought into judgment with every secret thing whether it be good or evil, may we be prepared to render our account with joy and not with grief is my prayer. Yours in the love and fellowship of Christ.

AMOS W. WHEELER.

THE EDITORS REPLY.

BRO. WHEELER.— . . . I am not unwilling that men should reject Masonry; but I have this view about it: i will only be by raising the church to such a spiritual life as will render all such things childish. That once a great crime was perpetrated by Masons I have no doubt. I have seen in late years many Masons and known something of their doings. I think the church is the true home of the Christian, the true sphere for all his labor and influence, and that it is very unwise to attempt to find any other home or any other friendships but those which the church can furnish.

You must excuse me for any seeming neglect in not answering your letter.

Shall be glad to hear from you at any and at all times. Yours truly,

F. S. HOYT.

SECOND LETTER.

Messrs. Hitchcock and Walden:

I received a postal card from you a few days ago requesting me to renew my subscription for the *Western Christian Advocate.* . . . Before the last year was up I wrote to Mr. Hoyt to stop sending the paper, as I did not want it and gave him my reasons for it. A paper that will support an institution as wicked and Christless as Freemasonry, which rejects Christ in the lodge and swears its members by horrid oaths to conceal its wickedness and aid in crime, I cannot support. . . . . And now when it is so evident that Masonry controls the Annual and General Conferences of the M. E. church. is it any wonder that such abominations are reported in the church as we find from one end of the land to the other?

There is a day coming when the hearts of all men will be made known, and when deception and fraud cannot be hidden. You and I will then render our account. May we be prepared for that day is my prayer.

Yours respectfully,

AMOS W. WHEELER.

Kansas Politics.

COFFEYVILLE, Kansas, Oct. 28, 1874.

Editor Christian Cynosure:

Inclosed is a short article from the *Independence Kansan* of Oct. 23, a paper published at the city of Independence in this county. You will see from this article that "the grip" of secret societies is becoming disgusting to men of sense, whether it be granges or Masons, for the grange is Masonry in disguise and so are the White Leagues of the South. It seems to me that if the government was to strike at Masonry the foundation of all secret combinations, that it would have less trouble with the Ku-Klux and White Leagues. This man Cunningham referred to in the article is a candidate on the Republican ticket for county superintendent of public schools. He is a Mason, a granger and is a member of the M. E. church, and I am informed that he acts as class-leader (I don't mean anything disrespectful of the church, but I do doubt any man's religion the moment I find that he is a member of a secret society). I am also informed that he is an Odd-fellow and Good Templar. I don't vouch for his being an Odd-fellow, but I think he must be a Good Templar for the reason that charges were made against him in the U. S. district Court at Topeka for elected if all the orders he belongs to prove true to him, for he is just the kind of man that generally gets office in Kansas. Yours, B.

THE GRIP

selling whiskey without license some time last spring. I think he will be

It is being put to a thrifty use by some of our local politicians, and by none more so, than the man who petitioned the commissioners to fasten a fraudulent debt on the county of $200,000, to run up town lots and a drug trade. The soft handed granger Cunningham, is going about the county using the grip of the order of the Patrons of Husbandry, and one of his seven tongues to convince the honest members of that order that they should support him for two years, now that he is busted up in the drug trade and corner lot business. Granger, whoop up the individual who prostitutes your grips to such uses, and teach him to respect the policy of honesty, and the obligations of your order.

OUR MAIL.

W. M. Parry, Farmingdale, N. Y., writes:

"I have recently come to this place to labor as a Free Methodist preacher, and not finding the *Cynosure* in circulation, but secret oath-bound societies controling to an alarming extent, carrying darkness and ruin among the people, I began to scatter some old copies of the *Christian Cynosure*, and have begun to solicit subscriptions believing that it may be made a blessing under God in scattering light among the people and checking, to some extent, this giant evil.

Curtis Cogswell, Deer Lick, O., writes:

"I am going to New York next week, and shall take a lot of your books and tracts with me and do all I can on my journey to advocate the cause against secretism."

A. S. Hammond, Eauclaire, Wis., writes:

"I circulate my *Cynosure* and it is having a good effect. A man said to me the other day that the paper is one of the best published. Our fall elections here are waxing warm. Parties and anti-parties. The people are becoming alarmed. I hope soon to send you some new subscribers."

R. D. Nichols, Janesville, Mich., writes:

"May the Lord enable you to continue the *Cynosure* without abatement of size or quality of contents. May he help those who write for it and those who edit it—all this unless he secs a better way to set at liberty the bound and remove the obstacles to the free spread of his Word and hindrances to the embracing of the religion of Christ."

This friend is not a stranger to our readers, and accompanies his encouraging words with corresponding works.

Mr. J. H. Carpenter, Rockton, Ill., writes:

"Probably I shall be in at your convention next month."

We hope the Illinois subscribers will hold meetings and have delegates appointed and their expenses arranged for in all parts of the State. Remember to pray that the kingdom of Christ may be promoted and souls saved because of this meeting.

A Mayn, Promise City, Ia., writes:

"The *Cynosure* is doing a noble work. The first paper I read and is next my daily food."

Rufus Northway, Colebrook, O., writes:

"I intend to send you my renunciation of Masonry as soon as I can get time."

We shall be glad to receive it and many more from other seceding Masons.

R. H. Purvis, Glade Mills, Pa., writes:

"You may consider me a life subscriber. For if you continue as you have I will take it as long as I live."

J. P. Shattuck, E. Deering, Me., writes:

"I received your tracts in due season and am making quite a sensation in the distribution of them. As soon as I have a little more leisure to attend to it I shall try to get a number more of subscribers. People are even more willing to accept the truth than I expected."

"The common people heard him gladly" is said of Christ. We are encouraged by this friend's words.

D. R. Baker, Collegc Springs, Ia., writes:

"The cause is gaining in this community."

Jacob Warner, Oregon, Wis., writes under "term of subscription" on the renewal paper, "During Life."

Nelson Callander, Starrucca, Pa., writes:

"A few months since I saw an article in the *Cynosure* headed, 'Masonry Settles Pastors.' And I am prepared to say also Masonry unsettles pastors, as we have just had a case of that kind in our town; but in so doing they made an anti-Mason of said pastor"

A. M. Durfee, Sherman, N. Y., writes:

"The Masons and Odd-fellows have got up and are running a farmer's grange in Sherman of some two hundred and fifty members. I find the grangers more in favor of secret tomfoolery and deception than I was willing to believe."

E. J. Chalfant, York, Pa., writes:

"Would it not be well to change your notice of the "Tract fund" and put it on another page, and in larger type, and with a new appeal for funds, etc?"

We think it would. We hope thousands of tracts will this winter be put into the hands of persons who will read them. Read the extract from Rev. J. P. Shattuck's letter. There are thousands of people North, South, East and West who will receive them gladly and read them eagerly and to good purpose.

C. D. Brooks, Dunkirk, N. Y., writes:

Dear Cynosure,

"To me, cease not thy coming,
While still for right appealing;
Nor cease from sin reproving
While rings and clans abounding
Are church and state corrupting,
And honest men beguiling.
Ring out the truth and loudly call,
Till rings and clans shall crash and fall."

H. J. McMaster, Luana, Ia., writes:

"Your paper has the true ring and will do good where read."

Rev. E. Thomas, Oakland City, Ind., writes:

"I am still working for the paper and shall continue to do so. I have something to communicate to the paper when I have time to write."

Mr. Thomas has been requested by friends to publish a statement, and we shall look for something valuable.

Mrs. G. W. Hanks, Postville, Iowa, writes:

"I wish I could do more for the cause. I bid it God speed with all my heart."

Daniel K. Barrett, Jr., Gassett's Station, Vt., writes:

"I have seen the *Christian Cynosure* two or three times. I am heartily in sympathy with the work it is engaged in. . . Had I some tracts perhaps I might distribute a few to good effect. . . I am trying to do all I can in public and private to lead men from darkness to light, from error to truth."

David Dodds, Bakertown, Pa., writes:

"Since you discontinued the fortnightly I have been receiving the weekly *Cynosure.* I am much pleased with the change. We get so much more variety and general news that is interesting. I am a forty year Antimason. I endorse all the evils of the craft as exposed by the *Cynosure.* The whole system is bad and evil continually."

Abram N. King, Cherokee, Ia., writes:

"I have just arrived in this part of the country as a minister of Christ in the interest of the United Brethren church. I find secrecy everywhere; and as I desire to give the devil his just dues I wish some helps and among the rest I wish the *Cynosue.*"

We hope this brother will send us news of the progress of his work occasionally for publication in the *Cynosure.*

Samuel Beedy, Cambridgeboro, Pa., writes:

"The glass of time with me is most run out. Age eighty-seven years. This is a hard spot. Freemasons all round me, A lodge-room in sight of my windows where they meet once in two weeks. I live in that region of country where Col. Miller lived who came so near losing his life with William Morgan. I was acquainted with him and his father and mother. His mother was an uncommonly smart woman. David Miller has been dead about ten years. His mother lived to about one hundred years. She outlived him. His brothers and sisters are all near here. I think none are Freemasons."

Thomas C. Radabaugh, Cambria Mills, Mich., writes:

"I can do without some other things, but not without the *Cynosure.* I prize it above all other papers. God bless you in your endeavors through it to do good. I am in the midst of lodge men, but my

head is up, and I am still scattering what light I can. I hope to be able soon to send you some new subscribers."

Rev. A. W. Paul, Dundee, N. Y., writes: "I received those blank petition rolls night before last. Yesterday I took a little time from my great hurry and in a very short space of time I had down fourteen voters and twenty-one others, and I hope to send in more than a full list. While I was at our conference in Utica, (F. M.) Elder Barlow was around here lecturing. To say the least, his efforts were attended with excellent success everywhere in these parts. Those who were already Anti-masons were well stirred up by way of being put in remembrance. I will try to get all the subscribers I can for the *Christian Cynosure.*"

We hope all who have received petition blanks will endeavor to obtain from two to five hundred names each. There are three months to collect them in. Please do thorough work.

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct.	4th,	vii 31-37:	The Deaf Mute.
"	11	ix 17-29:	The Evil Spirit Cast out.
"	18	ix 33-42;	The Mind of Christ.
"	25	x 46-52:	Blind Bartimeus.
Nov.	1	xi 12-14, 19-24:	Fig Tree Withered.
"	8	xii 28-34:	The Two Commandments.
"	15	xii 38-44;	Hypocrisy and Piety.
"	22	xiv 3-9:	The Anointing at Bethany.
"	29	xiv 42-50:	The Betrayal.
Dec.	6	xiv 66-72:	The Denial.
"	13	xv 22-39:	The Crucifixion.
"	20	xvi 9-20:	The Risen Lord.
"	27	Review.	

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON XLVII.—NOV. 22, 1874.—THE ANOINTING AT BETHANY.

SCRIPTURE LESSON.—MARK xiv. 3-9. Commit 3-9; Primary verse 6.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indigdation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she has wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

GOLDEN TEXT.—"Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."—VERSE 9.

TOPIC.—The Offering of Love.

HOME READINGS.

M. Mark xiii. 1-20..Connecting Scripture.
T. Mark xiii. 21-37..Watch and Pray.
W. Ex. xxix. 1-21..The Consecration of Priests.
Th. Ex. xxx. 22-38..The Anointing Oil.
F. 1 Sam. xvi. 1-13..The Anointing of David.
S. 1 Ki. i. 32-53..The Anointing of Solomon.
S. Luke vii. 36-50..The First Anointing of Jesus.

TOPICAL ANALYSIS.

Condemned to Death,	verses	1, 2.
Anointed for Burial,	verse	3.
The World's Question,	verses	4, 5.
The Lord's Reply,	"	6-8.
Everlasting Perfume,	verse	9.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

The title of our lesson, "The Anointing at Bethany," is to distinguish it from the previous anointing (probably at Nain) which is recorded by Luke (ch. vii. 36-50). Bethany was a little village on the eastern side of the Mount of Olives, about two miles from Jerusalem.

What is the first topic? Who are mentioned as holding a meeting? (verse 1.) Where did they meet? (Matt. xxvi. 3.) What did they decide? (verse 1.) Why not put him to death on the feast day? (verse 2.) This shows us how Jesus was regarded by them.

What is the second topic? Where was Jesus? (verse 3.) Why do you suppose he was called Simon the leper? Who else was at the supper? (John xii. 2. 3.) What did Martha and Lazarus do? What did Mary do? (verse 3.) How much ointment did she have? (John xii. 3.) What anointings are given in the Home Readings? Where did she anoint Jesus? (verse 3-8; John xii. 3.) What does David say of the Lord in Ps. xxiii. 5. Was the perfume strong? (John xii. 3.)

What is the third topic? Who asked the question in verse 4? (John xii. 4.) Why did he call it a waste? (verse 5.) Did he care for the poor? (John xii. 6.) What was the reason? How did they feel toward Mary? (verses 4, 5.) This was because they hated Jesus.

What is the fourth topic? What command is given in verse 6? What question? What vindication? What commendation in verse 8? What explanation? What did he say about the poor? (verse 7.) What about himself?

What is the fifth topic? Repeat the ninth verse. Has it been done? It is like a sweet perfume coming down through the centuries.

LESSONS. A broken heart is the true alabaster box; love is the delightful perfume. Jesus asks only this: Have you done what you can?—*National Sunday-School Teacher.*

A Lesson for Teachers.

The *N. Y. Witness* well applies a recent fearful illustration of the influence of bad company on Sabbath-school youth:

"To all Sabbath-school teachers the lamentable case of poor young Rigney, who was murdered by the drink forced upon him by boon companions in a Brooklyn saloon open for Sunday traffic, makes a forcible—irresistible appeal. Christian men and women, having charge of the senior and Bible classes in our schools, and thus possessing great influence in shaping the life character of the young people who listen to your words Sabbath after Sabbath,—you cannot afford to let such an illustration of the perils to which your scholars are exposed pass unnoticed. Hundreds of young men will leave the doors of our city schools tomorrow afternoon and go direct to the rum shop, many of them to remain there all the evening and far into the night. This is an awful statement, but it is a fact. In one of the best and most efficient Sabbath-schools in Brooklyn this is frequently the case with some of the senior scholars; and teachers are sometimes shocked to encounter young men on the street, in different stages of intoxication, who on Sundays sit in the classes and are most attentive and intelligent listeners. There is no disguishing the fact that strong drink is making fearful ravages, not only among the thousands of young men who in these great cities are friendless and alone, but also in the families of Christian parents, and amongst the scholars of earnest, faithful teachers. Let every Sabbath-school teacher tomorrow make special reference to the dangers which exist on every hand, give an earnest warning to resist temptation in the strength of God, to refuse the first glass and the first invitation to enter those places where the "infernal stuff" is sold—to remember, as Dr. Hepworth said in a recent address, that there are times in every man's life when to say "no" is heaven, and to say "yes" is hell. Let each Christian man and woman also prayerfully ask: "What is my own duty in this matter, and what is the influence which my example is exerting?"

Forty Years Ago.

Political Masonry.
[CONCLUDED.]

[From the Anti-masonic Review, 1831.]

Men wish Anti-masonry could only be a moral question. The work in your hand, kind reader, takes it so. But know, that your very moralist would be compelled to relinquish his labor, did not the spirit of inquiry aroused by making Anti-masonry political, keep him alive. At the polls, the question may be effectually settled without strife in a short time, and the whole subject die. Churches are saved, families are saved, and the country is saved, while free men go quietly to the ballot-box, and publicly put in their vote against secret Freemasonry, and banish it by ostracism. How else can we do? We have no pope in the country to excommunicate it by his decree. We have no emperor to abolish it by his will. We have no parliament capable of expelling, or restraining it. It is only for them to will, and it is done. Their voice distinctly heard at repeated elections in Monroe county has put away the Masonic charters from that country; the same voice heard in this city will shake the charters from the hands of Masons here, and it will everywhere banish Freemasonry from our soil. The question of Freemasonry is a painful one in many of its connections; but it is put, and must be put to the people, and to the whole people. We have repeatedly brought tit before moral men, and religious men alone. They listen, they burn, they act; but in one moment they run afoul of their pastor, their temperance president, or Howard benevolent brother, Freemasons, and they are palsied. They will still hear, but it is next to impossible to bring them to act, to countenance, or to sustain a public investigation of Freemasonry. The people have taken it up with their ballots, and with the ballots let them settle it.

And, what should be conclusive upon this point, the question has been a merely moral question for one hundred years; and, notwithstanding, the public by a great majority has always decided against Freemasonry, and refrained from its embrace, still the midnight thing has increased year by year. Consider this fact. It has been a moral question agitated by every neighborhood, and sometimes, as thirty years ago, briskly agitated in books and sermons and pamphlets. This moral disputation has always been of advantage to Freemasonry. It has brought the secret thing more into notice, and been an apology for its glorifying itself falsely with the names of all the excellent of the earth from Adam down. Any thing, Pandemonium, or Erebus itself, covered with a veil, and adorned with the names of Washington, Franklin, and La Fayette, and at the same time modestly inviting the young to lift the veil, and to taste of its pleasures, will possess allurements for all men, and will always be catching some. So we find it with Freemasonry. While we talk about it, and condemn it, as an immoral institution, ten thousand moral Masons differ with us, besides a hundred thousand immoral Masons. And these are more than enough to keep the institution alive, and to make it honorable, and give it respectability in the world.

Who is so blind as not to see, that in this way the question of Freemasonry is endless, and the life of the institution lasting as delusion and sin. The people have made it a moral question, and settled it long ago; but seeing that does not rid us of Freemasonry, the people are determined to carry their decision to the polls of the elections, and politically to establish their moral position. O glorious privilege, belonging only to Americans: the privilege of sealing their moral conclusions with the impress of the highest political power! O happy constitution of government, which collects in the ballot-box like an electrical battery, the scattered and almost imperceptible decision of the public will, and discharges it like the irresistible lightning of heaven upon the corrupt systems and indefensible opinions of past ages, and purifies the moral atmosphere by the energy of its political action! O blessed use of the elective franchise, when it is exercised not to exalt this citizen, or to prostrate that; and when, with a sovereignty almost divine, paying no respect to persons, it aims solely to uproot the deep foundations of error, and immorality, to destroy the works of darkness, and to expel from our Eden of social, political, and religious privileges, the lurking serpent, that great enemy of the church and of the Constitution, Freemasonry. We bless the God of our fathers, that he has given us a form of government by which the chaff of public opinion may be readily sifted from the wheat, by which the wicked inventions of wicked men, however entwined around the hearts of many upright citizens, and interwoven with all our social and civil relations, may be gently separated from the body politic, without violence or bloodshed, by the natural energy, and healthful operation of the constitution and the laws. We praise Him, who has the hearts of all men in his hands, that may use their elective franchise in a way to rebuke the proud lie which exalts itself among the most glorious societies of the age; that they have made it feel, and forced it to confess the power of public opinion concentrated by the ballot-box; and that while it has melted away in the focus of the political lens at Rochester, it softens throughout New York, and is excited in every State on our borders.

As nothing can be riper, so nothing can be fitter for destruction by the power of the ballot-box, than Freemasonry. Sober men may rejoice that they have a way at the polls to enforce their abhorrence of the impious system without disturbing the peace of the church, and all the haters of the vainglorious and deceitful institution may give their vote without contention or reproach, 'to put Freemasonry where it will stay put,' under the ban of public opinion, 'among the past misfortunes of our blessed country.'

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 12, 1874.

Questions.

Do our friends realize the fact that the *Cynosure* has not paid current expenses for a single month since the paper was enlarged? Do they realize that November and December are probably as good months for canvassing as we have?

Do they realize that after the publishers have patiently waited to see whether their patrons will appreciate the paper by giving it a circulation sufficiently to sustain it, in its present size and form, if more money does not come in, it will have to go back to the old style?

A few friends are doing all they ought towards sustaining the paper, but we feel sure that there are hundreds of subscribers who are not doing what they can, what they fell that they should do towards its support. Will you get one new subscription each week for the paper?

Are you doing all you can towards sustaining it? Will you ever have a better time to work for the paper than to-day?

J. C. Graham, Viola, Ill., writes:

"MERCER Co., Ill., will have a delegate at your State Convention on the 18th inst. Local convention to-day, thinly attended by warm friends that wish to be represented there. May the Lord of the battle bless and lead that convention."

Is your county represented? Send your pastor and one or two others if possible. We hope the gentlemen will bring their wives when practicable.

C. A. Blanchard, Sec'y
Ill. State Association.

CONSOLIDATING THE AMERICAN MISSIONARY ASSOCIATION.

The authors of the "National Congregational Council," Leonard Bacon and A. H. Quint, seem to hate the ground idea of Christian reform. They were converted to abolitionism, along with Benjamin Butler and Daniel Sickles, by the war; prior to which one was a proslavery Whig and the other a Buchanan Democrat. Neither of them, in their long and prominent pastorates, so far as we hear, has, by his labors, ever produced a revival or assailed a popular evil. Dr. Bacon protected the broad-gauge heresies of Bushnell when the good Dr. Hawes could not endure them. He, more than any other twenty public men, kept the New England churches from going into abolitionism, and so saving the earnest and originally honest "Come-outers." His whole stock-in-trade has been "Puritanism," and yet he has steadily run down Puritanism in numbers and in power. But, like all ministers without unction or earnest godliness, weak with the people, he has life-long, needed money to sustain his power and prominence. "Failing to worm himself into the Presidency of Yale College, which so offended him that he called Woolsey, in his sermon at his inauguration, "an inoffensive professor of Greek," he then concluded to go into the theological department of Yale, though he never was a theologian. And Beecher, in the Plymouth Church, raised the money to endow him (Bacon) and was rewarded by a Puritan lecture-ship in Yale!

Thus Dr. Leonard Bacon, almost without ministerial gifts, as Paul describes them, is able to put his cold and cunning hand on the young New England clergy; with Beecher to impart their fire and their elements of worldly success. Dr. Bacon's influence on young clergymen is seen in his two sons, Leonard W. and George B., who copy his spirit with changed methods. Leonard took a Presbyterian church, and wrote a mongrel Episcopal liturgy for it. George is broadest of the broad-gauge, and the author of a book on the Sabbath which wholly and in terms denies its divine authority. Both have cast off all semblance of Puritanism. Judged by the immediate and necessary effects of the movement, these two gentlemen would seem to have originated "The National Congregational Council," to keep the American Congregational churches out of the anti-secret and other reforms; and to cover Dr. Quint's position as "Grand Chaplain" and high priest of the lodge. They both seem to dread and hate the American Missionary Association as they hated and persecuted the reform in which, and the men by whom it originated. And, besides this, the American Missionary Association has warned its freedmen's churches to keep clear of secret societies, which hurts Quint with the lodge.

Under the name and plea of "Consolidation," and protecting Eastern capatalists from the necessity of discriminating between good and worthless colleges at the West, they helped start the College Society to kill the abolition and save the anti-abolition colleges.

At the late New Haven "Council," it was proposed to "consolidate" the American Missionary Association into the hands of men of pro-slavery, anti-reform antecedents! May God in mercy defeat this attempt to "consolidate" the Puritan churches of this land into the hands of men who, in the days of English Puritanism, would have been with Laud and Bonner, not with Robinson and Brewster. When the Congregational churches of this country go under the lead of a chaplain of Freemasons, they will be like the Pilgrim Monument at Plymouth, which is still level with the earth. But this "National Council" uncalled for by vote of the churches, is likely to fall still-born, as did the New England Society which was to elevate the colored race and kill off abolitionism. Dr. Bacon himself sees its nullity. He says of it in the last *Advance:* "The idea of sending messengers from all parts of the United States to sit and hear written dissertations, which might as well (and perhaps with greater advantage) be read at home in the family or in the closet, is an idea which forgets the arts of printing and the multidudinous newspapers, with the mails that carry them on wings of steam over the entire continent." But what can his Council do? They hate "sound doctrine" and reform. What is left them?

Ritualism.

The High Church tendencies of the Episcopalian denomination, which received so severe a rebuke in the recent General Convention in New York are probably not generally understood. After reading the following explanation of the ritualism from an exchange the action of the Convention will be appreciated. The defection of Bishop Cummings and the Reformed Episcopal church last year was doubtless influential in securing the rejection of Prof. Seymour and the passage of resolutions reproving ritualistic practices in the Convention: "Since the meeting of the General Episcopal Convention, in New York, every reader of the newspapers has learned of the discussion on the subject of ritualism in that body. While many have a slight knowledge of the word as applied to the Protestant Episcopal church of America, very few understand its full signification. A brief synopsis illustrative of the practices which obtain in advanced ritualistic churches will therefore be interesting.

On entering or leaving the church it is the custom to bow toward the altar. In passing in from the altar a genuflection (kneeling upon one knee) must be made. The devoted kneels and prays, both upon entering the church and at the close of the service, also when the clergy enter a prayer should be offered kneeling. The sign of the cross should be made before and after engaging in public and private prayer. If this does not satisfy one's pious devotion the sign may be made on entering the aisle, on kneeling in the pew, at the last clause of the absolution, at the last clause of the Lord's Prayer, at benedictions and invocations, at the "grace of our Lord," at the end of "Gloria in Excelsis," at the words "in the glory of God the Father," at the end of the sanctus and before and after partaking of the sacrament. During service a bow should be made at every mention of the name of Jesus, at the first verse of each *Gloria Patri*, at the verses "Holy, holy, Lord God of Sabbaoth," and "When Thou tookest upon Thee to deliver man," in the *Te Deum*, in the magnificat at the words "holy is his name," and at passages in the Apostles' and Nicene creeds too numerous to mention. Elaborate rules are laid down as to when and how the devotee should kneel, as to what stage in the service the worshiper may withdraw from the church.

In all ritualistic churches the real presence of Christ is believed to dwell in the sacramental elements; therefore the deepest adoration is enjoined upon the worshiper during the administration of the "Lord's broken body and shed blood." The elements are first received by the celebrant, then by the bishops, priests and deacons, then by the choir, then by the men and lastly by the women. A genuflection is made when the level of the chancel is reached in going up to the communlon. If the rail is full the communicant kneels upon the floor until there is a vacant place. The Lord's body is received upon the palm of the right hand, which is crossed over the left, and both are raised to the lips. The Lord's blood is carried to the lips by taking the chalice in both hands, the priest retaining hold of it. The communion over, the most devout form of leaving is to genuflect towards the altar and retire facing that object until the chancel steps are reached. No one must think of leaving the church until the clergy have entered the sacristy. Physical fasting is also commended during the self-examination which should precede communion. When and how incense should be used is also carefully defined. These are some of the most important rules prepared for the use of the church in America, compiled from the best Anglican authorities, and circulated during the secret session of the Convention at New York.

In the "Directorum Anglicanum," considered by extreme ritualists the best authority, we find the following:

'Also, if by negligence any of the blood be spilled upon a table fixed to the floor, the priest must take up the drop with his tongue and the place of the table must be scraped and the shavings burned with fire, and the ashes reserved with the relics beside the altar, and he to whom this has befallen must do penance forty days.

'Also, if a fly or spider, or any such thing, should fall into the chalice before consecration . . . the wine which is in the chalice ought to be poured out and the chalice washed and other wine and water put therein, to be consecrated. But if any of these contingencies befall after consecration, the fly or spider, or such like thing, should be warily taken, often times diligently washed between two fingers, and should then be burnt, and the ablutions, together with the burnt ashes, must be put into the piscina."

The evident belief of ritualists in transubstantiation, together with the innumerable bodily contortions, are a near approach to the elaborate ceremonies of the Romish church, and no wonder that those who love the simple heart-worship of the Low Church have uttered so strong a protest against ritualism in the New York Convention.

Send for extra copies of the Cynosure. We have a large number of copies of the *Cynosure* which we wish to send out free for canvassing purposes. Those who can use them to good advantage ought to have them. Do not let them lie idle on our shelves if they would be read in your community.

A long pull and a strong pull and a pull all together would cancel the *Cynosure* debt and get it on a paying basis. Now is the time to pull. Are you all ready?

NOTES.

—The First Church of Christ, the Wesleyan and, we believe, the Free Methodist church of Wheaton have appointed delegates to the State Convention in this city. There are many other churches which should do likewise on next Sabbath, if arrangements are not already made.

—Another non-fellowshipping Baptist church has come before the public in rejecting a member of the grange. Peter Shuttle, a Patron, applied for admission to the Baptist church of Gallatin, Tenn., and found that he could not hold membership at one and the same time in organizations one under the headship of Christ, the other of the devil.

—The Chicago *Tribune* gives the following biographical notice of a clergyman of this city: "The Rev. Henry G. Perry, Rector of All-Saints Episcopal church, Chicago, was recently reinstalled Grand Chaplain of the Masonic Grand Council of Royal and Select Masters for the State of Illinois, at their annual session in this city. The Rev. Mr. Perry is also a Knight Templar and Thirty-second degree Mason."

—The *Religious Telescope* speaks thus of a recent visit of our General Agent: "Rev. J. P. Stoddard, lecturer and general agent of the National Christian Association Opposed to Secret Societies, visited us last week, while spending a night and morning in this city. He arrived late in the evening, unexpectedly to his friends, and was the guest of the Rev. Wm. Dillon, who made haste to invite in neighbors to hear, at his house, a short lecture from the lecturer. We were present, and were highly pleased with what we heard. We trust this 'small beginning' may introduce Bro. Stoddard to a future general hearing in our city, as he is a representative of which any cause might be proud."

—Rev. A. Crooks, of the *American Wesleyan*, known and loved by a large circle of our readers outside his denomination, reached his home in Syracuse on the 27th ult. The *Wesleyan* says of his convalesence: "He claims to be much better, and no doubt is, but he is coming up very slowly. He has been on the street a few times, and appeared, the ghost of his former self, at the office perhaps thrice since his return. He has lost thirty pounds from his two hundred and ten, and his physical strength is turned to the weakness of a child. His eyes seem large, his voice hollow, and his step unsteady. But his mind is clear, his thoughts active, and his soul growing brighter and more serene as he arises from the clouds and smoke of the battle toward the bliss of the everlasting gates. We do not believ that the Lord is about to take him home now, but only intends to show him both worlds from a point between. A point where the true value of the two appears more nearly correct than is usually manifest. May prayers still go up in clouds to heaven's windows for him."

—In an opinion not long ago given by Father Hyacinthe on the Jesuits and their evil power over France, we find the sentiment of thousands of godly men and women of America re-echoed in regard to the jesuitical lodge system of our own country. "There is no salvation for France," he says, "except in a powerful awakening of a religious sentiment. But that awakening is impossible as long as she is not cured, at whatever the cost, of the cancerous sore of superstition and hypocrisy which is personified in the order of Jesuits and their adherents. Upon this point my conviction cannot be shaken. Against such a formidable enemy as this we must combat with energy, not only until we have overthrown it, but until we have plucked it out by the roots! There will be hypocrites and evil-workers in the world always; but there should not be a kingdom of Jesuits substituted for the kingdom of Jesus Christ, our only King and Saviour."

The Illinois State Meeting—A Masonic Notice.

William Rounsville of Peoria, is editor of the Illinois department in the St. Louis *Freemason*. In the November number he reports the meeting of his Grand Lodge in this city, and having learned of the meeting of the State Association, in the midst of it he wanders off into the following beautifully Masonic strain; only it is not generally supposed that the Masonic lodge is a body of social reformers. That work its opponents assume. Delegates will please notice:

When a filthy cesspool is drained, the process always sets in motion the strange, unclean and horrible creatures that breed and crawl upon its bottom. When any cleansing of the body social takes place, there are always some opponents who foam out their own shame about it. If there is no bane without an antidote, it would seem that the converse is true, that there is no antidote, without a bane. Scarcely had the Communication of the Grand Lodge of Illinois come to a close, when an Anti-masonic meeting was called, to counteract the effect of that meeting of Masons. It is not to be wondered at, that these Anti-masons should be alarmed, if they are honest in their opposition to our order. Still less is it a matter of surprise that they are frightened if they are hypocrites. The concentration of two thousand delegates from all parts of the great State, representing in an eminent degree the morality, wealth, ability and influence in their respective locations, chosen themselves by those they represent for their superiority in their several communities, is an event not often occurring, and when it does take place, calculated to impress upon the minds of the opponents a very vivid idea of the moral and numerical power of the body they are fighting against. It is no matter of surprise, then, that the faithful allies of Blanchard, Philo Carpenter and Moses Pettengill should see their craft was in danger, and summon the clans to see what was feasible to be done in the premises. At this writing we have not learned what hell-broth they have concocted for Masonic lips. But we shall learn what it is in due time.

Resolutions Adopted by the Indiana State Association.

Resolved, 1. That all ministers of the Gospel, and all teachers of religion and morals, are bound by the law of God and the dignity and sacredness of their profession, and by the eternal interests of the people under their charge, to renounce, abstain from, inform themselves on, and condemn frequently and forcibly, Freemasonry and all other secret associations; that all who are called by the name of Christ, who are entangled in the shares of secretism, are hereby earnestly entreated to withdraw immediately from their sinful connections, and be content with a full enjoyment of civil and Christian liberty; and that the persistent silence and indifference of ministers and public men, in reference to these great and popular evils is deserving of the severest censure, being highly reprehensible.

2. That all churches which receive and retain in their communion adhering members of secret societies, and otherwise encourage the existence of, and render popular, such ungodly institutions, are guilty of high crime against God and man, and must sooner or later experience the most serious consequences from the Divine displeasure.

3. That we cannot consistently with our Christian integrity encourage by our presence or support by our means those ministers who are in league with works of darkness, and are thus incapacitated for preaching a pure Gospel; nor ought we knowingly to commune at the sacrament with those who profess the Masonic faith, or worship at any secret altar.

4. That the purity and permanence of our civil institutions and the security of our government demand the effectual suppression of all forms of secret association within the limits of our nation, by constitutional law.

5. That the granting of charters by our legislatures to Masonic or kindred institutions is sanctioning treason against State and General Government, empowering one class of citizens to break the laws and despise authority with impunity, and putting the unsuspecting many at the mercy of the conspiring few; and that such practice should be abolished, and prohibitory measures adopted.

6. That all those who belong to the Masonic or other secret orders, and acknowledge their oaths or promises as sacredly or honorably binding, or are in avowed sympathy with such institutions, are unfitted for the fair and equitable administration of law or the discharge of official duty, and are thereby disqualified for holding any office under government or in society, and should not receive the suffrages of the people.

7. That membership in secret societies should be made a legal disqualification in individuals for acting as witness or jurors, except due allowance be made for the effect of their Masonic obligations on their testimony or judgment, in cases where one of the parties in the suit is also a secret brother, even though their respective societies be different; and that judges and attorneys are greatly crippled in the exercise of their duties, and rendered untrustworthy, by secret connections.

8. That we cannot, as Christians and Americans, cast our vote for any man for any office, whom we have reason to believe is connected with the Masonic or any other similar institution, or is in sympathy with secretism.

9. That the prevalent idea among many, favoring a separation between religious or moral questions, and politics, is an infidel and most dangerous heresy, and in this country an utter impossibility; that such a course, if practicable and successful, would necessarily end in national ruin; that religion should be the foundation of all political action, and that politics should be the conservator of religious rights and progress; that the principles of Christianity, and therefore Christ, should rule in civil government, and all civil authority be based upon the law of God.

10. That reason and experience teach that in this country the final issue to which all moral questions must sooner or later be brought for final settlement is the ballot-box; and to defer political action in any reform movement is to embarrass the cause, prolong the contest and delay success.

11. That political Anti-masonry is the only cure for political Masonry; and that it is the opinion of this Association that the time has fully come when anti-secrecy should be made a political issue in local, State and National elections.

12. That churches which fellowship Freemasons, knowing, or having opportunity to know, the character of Masonry, or which have their corner-stones laid with Masonic ceremonies, or open their doors for the celebration of Masonic rites, are guilty of giving their sanction and influence to the Masonic anti-Christ, and are responsible for many of its evils, especially in the immediate neighborhood of such practices.

13. That the ceremonies used by Masonry and other secret orders, in the burying dead, celebrating festivals, and laying corner-stones of public buildings, houses of worship, and institutions of learning, are heathen in their origin, un-Christian and un-American in their character, and are unwarrantable usurpations of the rights of the people in such matters; and they should not be tolerated in a Christian land, nor participated in by intelligent men.

14. That Freemasons are responsible for the sins of Masonry and their consequences, according to their knowledge of, or ability to become acquainted with, the principles and requirements of the institution; and further, that to discriminate in our opposition between Masonry and Masons is unwise and untenable, calculated to strengthen the order, destroy the force of our arguments against it, and confuse the public mind, thus unfitting it to render a prompt and just verdict.

15. That those newspapers which are edited by Masons or men favorable to secret orders, who use their sheets to laud and popularize such associations, and shut out full and free discussion on these matters, merit the severest condemnation of the honest and intelligent public, and should not receive the patronage of a truth-loving people.

16. That we hold all to be Freemasons who have not openly renounced allegiance to Masonic authority, and have not exposed the Masonic mysteries, or endorsed the truthful expositions made by others; with the adhering members of all similar associations, and also those who profess sympathy for the Masonic institution, or any other form of organized secrecy.

17. That it is the duty of community at large to become informed on the subject of Masonry in particular, and secret societies in general; to investigate their character, claims, and objects, with their effects on society, church, and state; and to take every legitimate and vigorous measure to make them unpopular and extinct.

18. That we recognize no neutral position on this or any other moral question; but that all to whose minds these subjects are presented must and do take one side or the other.

19. That no man can serve two masters, because he will hate the one and love the other, or cleave to the one and forsake the other; that no man can serve Masonry and Christ at the same time, as the principles of Masonry and Christianity are so contrary to each other that they cannot simultaneously dwell in the same breast, and such a a double profession is hypocrisy to both systems.

The following, by J. T. Kiggins, were offered in connection with the above:

Resolved, 1. That the sentiment which in church and state makes woman unequal to man, and awards to her unequal compensation for her labors, is selfish, unjust and tyrannical; that it is a relic of barbarism from which, as a nation, we must free ourselves.

Resolved, 2. That all barriers in civil or social laws or customs which hinder women from choosing for themselves their sphere of action, and place them at a disaavantage, giving them an unequal chance in the conflicts of life, are demoralizing to our common humanity, and ought to be removed.

The Home Circle.

The Baptismal Covenant.

BY REV. W. POST.

PLEDGE.

Dost thou renounce the devil and all his works?
This world's vain pomp and all its glory too?
Its carnal coyetings! and fleshy lusts?
No more to follow them?—*I truly do.*

APOSTOLIC CREED.

In God the Father I believe, Maker of all, the mighty one,
And Jesus Christ our soverign Lord, his only, first begotten Son
Conception of the Holy Ghost, of the virgin Mary born;
Suffered under Pontius Pilate, crucified and mocked to scorn;
Laid low in death in Joseph's tomb; buried, with the dead did dwell,
He rose again on the third day conquorer of derth and hell;
Ascended to the Father's throne, sitteth there at God's right hand;
Shall come to judge the quick and dead, when this world and time shall end.
I in the Holy Ghost believe, and God's holy church below;
Saints communion, sins forgiven, and the resurrection too.
And after death eternal life, state of all the glorified.
Firm in this sacred faith I stand, in the hallow'd trust abide.

VOW.

Now in this holy faith baptised,
My best endeavor hence shall be,
God's righteous will and word to keep,
Through all my life, Christ helping me.

PRECEPT.

"Pay thy vows unto the Most High."
—Ps. 50. 14.

The Corner-Stone.

It is generally admitted that the Bible is the corner-stone of our republic; not the New Testament alone, but the Old as well. Our best legislators study diligently the laws of Moses, our health writers find in its pages ample authority for enforcing their views as to health, diet and remedical agencies, and to us all the Bible is the fountain of morality and the rule of exemplary life. With all this, the ignorance of a great many professed Christians with regard to the books of the Old and New Testaments is simply amazing. John Allen, "the wickedest man," puzzled the knot of ministers who visited him with the hope of inducing him to reform his life, by asking them, "Gentlemen, how many books are there in the Old Testament, how many in the New?" As not one of the D. D's could answer the query, he commended them to a thorough knowledge of the tools of their trade before they undertook to use them upon him.

Doubtless the very best place to learn the sacred Scriptures is at home, at the family altar. A chapter or a part of a chapter read every morning and commented on or explained carefully will make an impression that, when multiplied by 365 every year, and deepened by Sunday-school teaching 52 times in a year, must be abiding. The reason why children, as a general rule, find the hour of family devotion irksome is because the exercises are dull, and the reason they are dull is because of ignorance of the sacred Word on the part of him or her who conducts the devotions. Some years ago a pious gentleman visiting our family was, by courtesy, invited to read the morning lesson, which was then in Ezra and concerned the building of the second Temple. The chapter was long and mumbled through in a wretched way; the children, meanwhile, bored beyond endurance, sat listlessly and uneasily on their seats, and we inwardly resolved that whosoever came again he should not have the opportunity of repeating the imposition. However dull and stupid the prayers may be, the "Sword of the Spirit which is the Word of God" should always be bright and interesting. Our prayers are human, but the Word is divine. Therefore is it that every capacity, the lisping child, the soaring intellect, the burning heart, find ailment suited to its needs. For the child are the inimitable stories scattered like gems through the sacred pages; for the scholar, the logic of St. Paul, the mysteries of the prophecies, the histories of earlier books; for the aspiring saint, the Psalms and the blessed utterances of St. John the Divine.

Until the boy or the girl has mental development enough to desire the last two we would keep him mainly on the stories, mingling therewith more and more the histories of the nations and times in which the scenes are laid, and bringing all the aids of maps and illustrations that can be procured to bear upon the themes under discussion. When the interest of the child is thus thoroughly aroused, and then judiciously made continually to grow by what it feeds on, the main part of the work is accomplished. Even then the parent and teacher must take care lest by overdoing the work the child be crowded and become weary. Our Sunday-schools should be supplementary to Bible teaching at home. It is to be feared, however, that here, as in secular teaching, the responsibility is thrown mainly upon the instructor; and the parent thinks that when he has sent his child regularly to church and Sunday-school his duty is discharged. In this, as in the secular school, those pupils learn the most who have the daily influence and teachings of home to enforce and underlie the influence and drill of the school-room. The facilities enjoyed by our Sunday-schools at the present day are very great. Recently one of the prominent clergymen of Buffalo has constructed a model of the Tabernacle and its furniture, the study of which is scarcely more interesting to grown people than it is to those in their teens. We have elevated maps and panoramas of Palestine, stereoscopic views, and innumerable volumes bearing on every point of the topography, geography, and history of places mentioned in the Scriptures. Better even than this is the interest in this subject taken by our most eminent educators. The main effort now with churches of all denominations is to see that the "lambs" of the fold are properly nurtured.

Before a child enters his teens he should be able to repeat from beginning to end the names of all the books of the Old and New Testaments, and place each in its proper division, poetical, historic, or prophetic, and to turn with the utmost readiness and facility to any book between the lids that may be called for. To borrow a comparison, he should be familiar with these books and their places in the canon as is a compositor with the places of the types he uses. This mechanical familiarity will give him by and by the facility he needs in comparing parallel passages and concentrating the various rays of sacred truth in one focus. Fifteen or twenty minutes every morning given to the enthusiastic and familiar study of the Bible will produce immense results in the knowledge required, far greater than can be obtained by a much longer time given at irregular intervals. How can parents keep the tone of morality up to concert pitch, either in themselves or their families, without these daily morning readings? How can we "keep in tune with Heaven," unless these divine cadencies are evermore sounding in our ears? How can we build the house that shall be, unless we found it upon the corner-stone of everlasting truth?—*N. Y. Tribune.*

Hints on Sacred Music.

Sacred music is not an amusement or mere entertainment. We go elsewhere for amusement, but should never look for it under a cloak of religious worship.

It is not a mere display of skill, though no skill is too great to be consecrated to the service of God. Skill must be the means, not the end, and in the service of public worship must be wholly subordinate to the great work of lifting the soul heavenward. The command is "Sing to the Lord" not to men.

True sacred music is found in the employing of our musical faculties to worship the Supreme Being, taking the art of singing into service of praise, just as the art of speaking is taken in to the service of prayer. Its first element, therefore, must be holy devotion, without which it cannot be acceptable in the sight of Him to whom all praise belongs.

It should be made intelligible. The command of Scripture concerning the exercises of public worship is "Let all things be done unto edifying:" and concerning prayers which were not understood by the unlearned, Paul says, "Verily, thou givest thanks well, but the other is not edified." Will not this apply with equal force to the singing? In the same chapter (1 Cor. xiv. 15) he says, "What is it, then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also."

From the text just quoted, as well as from general religious principles we believe that prayer and praise should stand on precisely the same footing in the sanctuary, and that whatever is wrong in the one would be equally out of place in the other.

If the song be an act of worship on the part of the congregation, then all must in some way take part in it, with the heart and mind at least, if not vocally. When the minister rises to engage in prayer, he does not say, "*I* will pray," but "Let us pray." So, also, "Let us sing," and there should be the same thoughtful, reverential, devotional act of the heart in the song as in the prayer, on the part of all assembled.

If the offering of praise be the duty of a Christian people, then they cannot delegate it to a choir or "music committee" and relieve themselves of all further responsibility in the matter, taking no further interest in it.

When the congregation sing, all should be thoroughly in earnest, and strive to make the exercise so hearty and enlivening, that it shall kindle the fires of devotion in all hearts. No listless, cold formality without emotion, as if the maimed, the halt, the blind, and that which we would blush to offer to earthly friends, in our parlors, because we had taken no pains to make it good, might be an acceptable sacrifice to Him who is above all praise.

The music of the preaching service, the prayer-meeting, and the Sunday-school should be so blended and intertwined, that each shall prove helpful to the others, and all combine to cultivate the spirit of true worship in the hearts of young and old; thus preparing the earthly song to be but the prelude of the "nobler sweeter song" in the "house not made with hands."

Dear reader, will you do anything, by voice or influence, in this great work for the Master.?—*Sowing and Reaping.*

Use of Silence.

A pity that so few people understand the full effect of well-timed silence! How eloquent it is, in reality! Acquiescence, contradiction, indifference, disdain, embarrassment, and awe may all be expressed by saying nothing. It may be necessary to illustrate this apparent paradox by a few examples. Do you seek an assurance of your lady-love's affection? The fair one confirms her lover's fondest hopes by a compliant and an asserting silence. Should you hear an assertion which you may deem false, made by some one whose veracity politeness may withhold you from openly declaring that you doubt, you denote a difference of opinion by remaining silent. Are you receiving a reprimand from a superior. You mark your respect by an attentive silence. Are you compelled to listen to the frivolous conversation of a fop? You signify your opinion of him by treating his loquacity with contemptuous silence. Again, how much domestic strife might have been prevented, how often might the quarrel which by mutual aggravation has, perhaps, terminated in bloodshed, have been checked in the commencement by a judicious silence! Those persons only who have experienced them are aware of the beneficial effects of that forbearance, which to the exasperating threat, the malicious sneer, or the unjustly imputed culpability, shall never answer a word. A soft answer turns away wrath; but sometimes erring humanity cannot give this soft answer in moments of irritation. In such cases, there stands the fortress of silence, with doors wide open, as a refuge for the tired spirit until calmer moments come. Think of this seriously, you who glory in having "the last word."
—*Ex.*

The surest way to conquer is sometimes to decline a battle. Thus Fabius Maximus conquered Hannibal. Thus, too, may the Christian conquer his peculiar besetment. It is dangerous to provoke an unequal enemy to the fight, or run into such a situation where we

cannot escape without an encounter disadvantageous to us. (The theory, then, that a man can have no virtue unless he is always in the midst of temptation is false.)

The Crisis of Souls.

Often, when traveling among the Alps, one sees a small black cross planted upon a rock, or in the brink of a torrent, or on the verge of the highway, to mark the spot where a man has met with sudden death by accident. Solemn reminders these of immortality! b t they led our minds still further; for we said within us, if the place where men seal themselves for the second death could be thus manifestiy indicated, what a scene would this world present! Here the memorial of a soul undone by yielding to a foul temptation, there a conscience seared by the rejection of a final warning, and yonder a heart forever turned into stone by resisting the last tender appeal of love. Our places of worship would scarce hold the sorrowful monuments which might be erected over spots where the spirits were forever lost, spirits that date their ruin from sinning against the Gospel while under the sound of it.—*Spurgeon.*

How to Write for the Papers.

"Will you give me some hints in regard to writing for the papers?" asked a friend the other day.

"Certainly," I replied with my wonted suavity; and if the professional journalist does not think my suggestions sensible, he can tuck them into his buck-basket just as ruthlessly as he does these articles you are so wisely seeking to improve. What a world of nonsense he keeps us from seeing. But to my hints:

1. Never write for the papers unless you have something to say. Thoroughly good newspaper articles are only written when a man feels: "Necessity is laid upon me: yea, woe is unto me if I write not this article." If you have nothing to say, by all means say nothing.

2. Don't undertake to say what you have to say unless you are in your best mood. If you are a minister, I should say to you explicitly, "Never write for the papers on Monday." Those of us who are not ministers have our "Mondays"—though they often come in the middle of the week. It is, I have sometimes fancied, the custom of most amateur journalists to do their newspaper work when they are too much fagged mentally or physically, for "serious business." The minister, for instance, who is off the hooks, so that he can't prepare a sermon for an audience of five hundred, rushes incontiently (or would rush, but for the buck-basket) before an audience of fifty thousand or so. Ought this to be so?

3. Jot down the points that you wish to make (at least mentally) before you begin to write. See the end of your article from the beginning. If you have no points to jot down, you have really nothing to say.

4. Put your points in the clearest and sharpest way possible. Don't cover them with the verbiage. Let them stick out.

5. Say what you have to say in the fewest possible words and simplest possible manner. Never make use of an illusion, a quotation or a figure of speech which does not distinctly promote the impression that you are seeking to make.

6. Stop when you are done. That is, possibly, the great secret of the true journalist. He does not think that he must follow everything out to its last analysis. He contents himself with suggestive hints which his readers are competent to follow out, and love to follow out, for themselves. He realizes that articles now-a-days are read and prized in proportion to their brevity. Of editorial matter:

A two column article has one reader in a hundred.

A column and a half, one reader in seventy-five.

A column article, one reader in fifty.

A three-quarter column article, one reader in twenty-five.

A half column, one reader in ten.

A quarter column, one reader in one.

Boil yourself down, then, before you write for the papers. Ask yourself, with every fresh page of copy, "Am I not really through?"

7. Cultivate vivactity of style and variety of expression. Abound in crisp, terse, epigrammatic sentences. What Blair says of preachers is pre-eminently true of journalists: "Their first duty is to interest their audience." Here is where the "born, not made," comes in.

8. Write always with a realizing sense of the fact that every sentence —nay, every word— will be subjected to the severest criticism of ten thousand hostile eyes. Throw yourself into the attitude of a cynical, captious, ignorant adversary, and carefully criticise what you have written after it's cold. You will be amused often to see what nonsense you have written—what loopholes you have left invitingly open for attack.

9. Be courteous, even when fealty to truth compells you to be severe. Remember that you are a gentleman, whatever the advocate of rival opinions may prove himself. Keep out of controversy as far as possible. It rarely pays. Never, in any circumstance, be betrayed into a controversy with the editor of a paper. He has got you too entirely at his mercy.

10. See to it that what you send to a newspaper be paragraphed, spelled and capitalized as it should be. Write on one side of small-sized paper in a neat, clear hand, and shun abbreviation. Take time to spell out all words that will have to be spelled out in the paper.

11. Make up your mind to acquiesce cheerfully to any disposition which the editor may in his wisdom or folly, make of your articles. Ten to one, his judgment of your incubations is more trustworthy. Certainly he knows better than you, *quod decet* (as Cicero, Horace, and Quintilian would say;) that is, what hits the very highest grace of journalism—adaptation.—*Selected.*

Children's Corner.

The Seven-Dollar Thief.

A traveler on his journey meets a robber in the woods. "Give me your money," cries the highwayman, "or I'll shoot you."

"It may be," thinks the traveler, "the man is in want;" and he generously gives him six dollars. "Take this. God bless you. Farewell."

"Stop! stop!" cried the robber; "I see another dollar, and I must have that."

"O sir," replies the traveler, be content. Of my all, seven dollars, you have six, and I only one to help me on my journey."

"Give me that seventh dollar," cries the robber, drawing his pistol.

What do you think of the robber? "The meanest thief I ever could conceive of." What is his name? Sabbath-breaker.—*Selceted.*

The Broken Window.

"There, you've done the mischief now," cried Joe Harris; "you've broken that church window, real expensive too, such windows are."

Charles Mercer stood up and looked with regret and sorrow at the accident that had befallen him. He had broken the window, and the bare thought filled his young heart with dismay.

One little boy, hearing the crash, had started to run away, but seeing the others maintaining their ground, had turned and stood looking timidly on the wreck. Charlie Mercer was the son of a poor widow, and as he thought of the cost of such a window, tears filled his eyes, which he vainly tried to keep back.

"I tell you what," said Joe Harris, somewhat softened by the evident grief in the face of his playmate, "if you say so, we won't tell, and no one will ever be able to find out who broke it."

"No," cried Charlie Mercer, "*never.* It is bad enough to have broken the window; it would be ten times worse to conceal or lie about it. I shall go at once to the trustees, and if mother and I can pay for it, it shall be done. Poor mother, how sorry she will be."

"Well," said Arthur Harvey, "I can't see that the whole blame should rest on Charlie. We have been playing, and it just happened that his ball struck the window. You know very well, Joe Harris, that Charlie opposed our playing here so near the church, all said there was no danger. I think it is nothing but right that we should all help him with the cost."

"I'll not pay the first red cent!" retorted Joe. "If I had broken the window, I should have paid the cost like a man, and not been a baby about it, either. As it is he may pay it himself, or get out of it the best he can."

Charles Mercer walked away from the disputing boys homeward. He expected no assistance, and he knew very well how sad his mother would feel, but he must tell her all, and perhaps she could help him devise some means of paying for it. Meanwhile Arthur Harvey hastened across the field to one of the trustees to see what could be done in Charlie's favor. He told the whole story of the accident, and how Charlie had refused to conceal his fault. The trustee was a kind-hearted man, and decided at once that the money should be raised by contribution; so heading a paper, he sent Arthur round to raise the necessary amount, which was speedily done.

You can easily imagine Charlie's delight and astonishment when, coming to the trustee a few hours after, to make full confession, and beg a little time for earning the money, he found the necessary funds had all been collected. As for Arthur, he was already too happy to need the grateful thanks of his dear friend and playmate.—*Children's Friend.*

How Thimbles are Made.

The manufacture of thimbles is very simple, but singularly interesting. Coin silver is mostly used, and is obtained by purchasing coin dollars. Hence it happens that the profits of the business are affected instantaneously by all the variations in the nation's greenback promise to pay. The first operation strikes a novice as almost wicked, for it is nothing else than putting a lot of bright silver dollars, fresh from the mint, into dirty crucibles, and melting them up into solid ingots. These are rolled out to the required thickness, and cut into circular pieces of any required size. A solid metal bar of the size of the inside of the intended thimble, moved by powerful machinery up and down in a bottomle s mold of the outside of the same thimble, bends the circular disks into the thimble shape as fast as they can be placed under the descending bar. Once in shape, the work of brightening, polishing, and decorating is done upon a lathe. First, the blank form is fitted with a rapidly-revolving rod. A single touch of a sharp chisel takes a thin shaving from the end, another does the same on the side and a third rounds off the rim. A round steel rod, dipped in oil and pressed upon the surface, gives it a lustrous polish. Then a little revolving steel wheel, whose edge is a raised ornament, held against the revolving blank, prints that ornament just outside the rim. A second wheel prints a different ornament around the center, while a third wheel with sharp points make the indentation on the lower half and end of the thimble. The inside is brightened and polished in a similar way, the thimble being held in a revolving mold. All that remains to be done is to boil the completed thimbles in soap-suds, to remove the oil, brush them up, and pack them for the trade.

"One thing helped me very much while I was preaching to-day," said a clergyman.

"What was that?" cried a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

Think of that, my little ones; and when you go to church or chapel, fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as the grown-up people.—*Selected.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER. —H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

These officers form the Executive Committee.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.; annual do., 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the Cynosure office from 9 to 11 A. M.

Illinois State Convention.

There will be a Convention of Christians opposed to Secret Societies held in Chicago, commencing Nov. 18th, and continuing through the following day and evening.

The following are among the topics to be considered:

The principles which underlie the Anti-masonic reform.

What position should Evangelical Christianity sustain towards Freemasonry and kindred societies?

Are Masonic oaths binding?

Is it the duty of Masons who realize that Freemasonry is anti-Chrstian and anti-republican to renounce the order?

The Grange, its relation to American principles; Freemasonry and politics.

An address showing how a man is made a Mason.

Prof. S. B. Allen, Rev. N. D. Fanning, Elder P. Hurless, and Professor C. A Blanchard have promised to address the meeting. President, J. Blanchard and J. B. Walker, Rev. I. A. Hart, Rev. H. H. Hinman, Rev. L. Taylor, and other gentlemen are expected to participate in the discussions.

Honest men and women from every county in the State are cordially invited to attend, or if this is impracticable, to unite in sending a delegate to represent them.

C. A. BLANCHARD, *Sec'y.*,
Illinois State Association.

Attention, Convention Delegates.

Those Delegates who desire provision to be made for them during the sitting of the Illinois State Convention on the 18th and 19the inst., will please notify the Secretary, Mr. E. A. Cook, 13 Wabash Ave., as soon as possible, and meet the Committee on Wednesday morning (18th inst.,) at The Young Men's Christian Association Rooms, 148 Madison St.

J. M. WALLACE,
Chairman.

Mt. Holyoke.

To the Alumnae of Mt. Holyoke Seminary and to all 'Holyoke girls:'—You are urgently invited to attend a meeting at the Grand Pacific Hotel, Chicago, Nov. 21st, for the purpose of forming an Alumnae Association for Chicago and the Northwest. Business meeting at 10: 30 A. M., followed by lunch and sociable.

COMMITTEE:

MRS. MOSES SMITH,
" C. B. BUCKINGHAM,
LOUISE C. PURINGTON,
ELLA G. IVES,
ELLA J. BUCKINGHAM.

Religious Intelligence.

—Jacob Wainwright, the faithful attendant of the late Dr. Livingston, has returned to Africa from England, and will act as a native teacher, under the direction of the Church Missionary Society.

—The late Illinois Wesleyan Methodist Conference passed the following among other excellent reformatory resolutions: "We would add our testimony to the position taken by the National Association of Christians opposed to Secret Societies, opposing all forms of organized secretism, including those in the supposed interests of temperance and agriculture."

—The Presbyterian Board sustains the only existing mission in Brazil. In a territory nearly as large as Europe, and a population of 10,000,000, there are only thirteen Protestant ministers preaching the native tongue.

—Ex-Pres. C. G. Finney is giving a course of lectures on prayer, before the Oberlin Theological Seminary. The institution has thirty-nine members, one of whom is a converted Jew who was for six years teacher in a synagogue.

—The Central West Association (Cong.) at New Windsor, Ill., passed resolutions on Sabbath railroading; expressing alarm at the extent and growth of the practice; requesting the management of the Chicago, Burlington and Quincy R. R. to stop the Sunday labor on that road and use their influence in favor of a like action by connecting lines; and appealing to the people residing in towns on the railroad lines to work for this end by pub meetings, petitions and other means. This is a subject of great importance in which ministerial associations can suitably exercise their influence.

—Rev. E. P. Hammond, the evangelist, begins a series of meetings in Galesburg, Ill., about the middle of the present month.

—There is a marked religious interest at Wheaton, chiefly connected with the College. A number of students are inquring for the Living Way. A weekly union meeting of the different churches is also held.

—At Monmouth, Illinois, there is more than usual interest in the churches; they have been holding a series of union Gospel meetings for a time past, which consist of prayer-meetings, Bible readings and the discussion of topics designated beforehand. The results have been very encouraging and hopeful. President Wallace of the College is actively engaged in this work.

—Next year is the Centennial of the United Brethren church. The Religious *Telescope* suggests continuing its celebration into 1876 when the National Centennial will be an absorbing theme in the country. The objects of the church celebration would be thus more fully met and every member reached by its influence.

—The leading topic of discussion by the Presbyterian ministers of Chicago at a late meeting, was how to promote a revival of religion in the city. The efforts of Mr. Hammond in St. Louis, last winter, and in Cincinnati three years ago, and of Mr. Moody in various cities of Scotland more lately, were discussed. Revivals do not come from past experiences, but from present faith proved by works.

—The American Board, at the recent meeting, decided from economical reasons and from the multiplied Protestant agencies already at work, to close their labors in Italy, and to recall their missionaries there.

—The American Missionary Association finds a needy and accessible field among the Chinese of San Francisco. They have 405 pupils in their evening schools, of whom 35 have given up idolatry, and numbers have professed Christianity.

—The Fox River Union of Congregational ministers met during the last week of October in Plainfield, Will Co., Ill. Isaac Preston, of Lockport, head a paper on the responsibility of the church for social reforms. After this had been presented, the resolutions found on another page against intemperance and the lodge were passed.

News of the Week.

The City.

Ex-Mayor Joseph Medill took his place as editor-in chief of the *Tribune* Monday morning. In his salutatory he mentions the difference of views entertained by himself and Mr. White, which partly led to his temporary separation from the paper. This difference was only on political topics, Mr. Medill preferring to remain in the Republican ranks, although without sacrificing independence. Mr. White has skilfully conducted the *Tribune* through an opposition Presidential campaign and has made a record as editor equalled by few. The transfer of 60 shares of the *Tribune* stock was made at $5,000 each, making the valuation of the *Tribune* Company $1,000,000.——The largest cargo of oats ever loaded on any boat in the port of Chicago, was shipped lately on the propeller "Davidson," consisting of 111,000 bushels.——Messrs. Noyes, Patterson and Hurd of the Chicago Presbytery have published a long explanation of the reasons why the minority in the Swing case did not appeal to the General Assembly.——The treasurer of Rev. C. E. Cheney's church (Reformep Episcopal) is a defaulter. The church will lose $5,000 to $10,000.

The Country.

The political changes have made no panics in the stock markets. Gold even tends lower.——Postmaster-general Jewell has lately issued a stringent order forbidding the use of intoxicating liquors either in or out of his department during business hours.——One hundred and ninety-three deaths from diphtheria occurred in New York city during the last two weeks of October. A scientific investigation of the causes of this phenomenon is to be made, and perhaps some knowledge will be gained respecting the disease itself and improved methods of treatment.——The committee of Seventy in New Orleans has addressed to the President of the United States a protest against the further occupation of the State by Federal troops. They do not choose, they say, too have the canvassing Board act in the midst of bayonets. The tone of the protest betrays the feelings of the victorious conservatives, and is not altogether respectful.——The New York *Witness* celebrated the event of its weekly edition reaching a circulation of 50,000 last week amid the congratulations of many friends and viands without wine.—A heavy northwest gale has prevailed last week in parts of New Hampshire and serious forest fires are reported in the neighborhood of Durham, Suncook and Nashua. The two last places were thought to be in great danger, and the Nashua fire department turned out to fight the flames. A dispatch from Suncook says 500 acres are burned and it hoped the fire will be subdued before reaching the dwellings. Several hundred acres are also destroyed at Eppingham.

Political.

The elections of Tuesday were a surprise to the country, although anticipated by many shrewd men. Every State, except Wisconsin and South Carolina, polled majorities against the Republican party. The next Congress is estimated to stand thus: Senate, Republicans, 41, Democrats, 32, Independent, 1; House, Republicans, 96, Democrats, 173, Independent, 6. The term Democrat being applied to nearly all the opposition elements after election. Ben. Butler was defeated in Mass., Gov. Dix in New York, Genl. Farnsworth in Ill.

Foreign.

The difficulty between China and Japan about the island of Formosa has been settled. China will pay an indemnity of 500,000 taels, upon which the Japanese troops will be withdrawn from the island——Dispatches from Madrid dated Monday, Nov. 9th, state that the Carlists have raised the siege of Irun, their last remaining strategetic point and, have practically disbanded. Don Carlos has escaped to France and beside a few scattered troops nothing remains of his army.

Home and Health Hints.

The Hands.

People, with a few unfortunate exceptions, have each two hands. We should not mention this fact were it not that in the education of the youth only one seems to be generally considered. Children are taught to hold their knives in their right hand when cutting their food, and when this necessary occupation is completed lay it down and use their forks while eating, still employing the right hands. The only further instruction they receive in regard to the left hand is to keep it clean in common with the right hand, and not get in the habit of thrusting it into their pockets. They are taught than whenever only one hand is required the preference is to be given to the right. Thus the left hand is, with a large majority of people, a comparatively useless member, employed only to suplement the other in all manual opperations. Without pausing to inquire into the origin of the senseless custom, it is sufficient for our purpose to say that it has no foundation in the anatomy of the hand, or in any natural peculiarity of the human mind. As well might we teach the children to hop about on their right foot, to keep the left eye closed, and to stop the left ear with cotton as to teach them to magnify the value of the right hand at the expense of the left. Nor in renouncing this absurdity would it be necessary to lay aside social conventionalities. The fork may be held in the right hand while eating, and the knife may take its place in cutting food. These are small matters, observed only for conventional reasons. What excuse can there be for neglecting the early and careful instruction of both hands? We are not speaking of an impracticable thing when we say it is possible to rear children so that whatever one hand can do the other may do equally well. We know this has been accomplished in many notable instances where the disability of the left hand has been rectified in spite of all obstacles arising from bad habits acquired in childhood. We have seen surgeons transfer an instrument from one hand to the other during an operation, whenever convenience required it, without the least awkwardness. We have seen draughtsmen using both hands in coloring drawings, an immense

advantage both in rapidity of work and evenness of shading. We have seen working men chop timber "right or left-handed," and one carpenter who used to hammer or saw with either with equal facility. In all these cases the use of the left hand in common with the right gave very much greater efficiency.—*Scientific American.*

Coughs.—It is said that a small piece of resin dipped in the water which is placed in a vessel on a stove (not an open fire-place), will add a peculiar property to the atmosphere of the room, which will give great relief to persons troubled with a cough. The heat of the stove is sufficient to throw off the aroma of the resin, and gives the same relief that is afforded by the combustion, because the evaporation is more durable. The same resin may be used for weeks.

Farm and Garden.

Colored Wash for Fences.

The following, says the Massachusetts *Ploughman*, is a most excellent, cheap and durable wash for wooden fences and buildings. It owes its durability to the white vitriol which hardens and fixes the wash:

Take a barrel and slack one bushel of freshly burned lime in it, by covering the lime with boiling water.

After it is slacked, add cold water enough to bring it to the consistency of good whitewash. Then dissolve in water, and add one pound of white vitriol (sulphate of zinc) and one quart of fine salt.

To give this wash a cream color, add one-half a pound of yellow ochre (in powder). To give it a fawn look, add a pound of yellow ochre, and one-fourth of a pound of Indian red.

To make this wash a handsome gray stone color, add one-half a pound of French blue, and one-fourth pound of Indian red; a drab will be made by adding one-half of a pound of burnt sienna, and one-fourth pound of Venetian red.

For brick or stone, instead of one bushel of lime, use half a bushel of lime and half a bushel of hydraulic cement.

A Wisconsin correspondent sends to *The Western Farmer* a statement of experience bearing on the question of shelter belts for fruit. He says he has no doubt that a white willow hedge thirty feet high on the west side of his orchard saved some of his trees; "even the Sweet Bough and Fall Pippin were secure behind it;" in fact "for a distance of twenty rods not a tree was lost." He leads us to infer that those beyond this limit succumbed to the winter. He advises protection on the north and west sides, but says: "Let those who try it remember that they cannot raise fruit within thirty feet of an evergreen or other live fence or wind-break. We lost nearly a whole row of apple trees by placing them too near our willow row. Nursery trees will do nothing near any timber belt."

DEFENCE OF JUDGE DANIEL H. WHITNEY,

Master of Belvidere Lodge, before the Grand Lodge of Ill., On charge of Unmasonic Conduct, in bringing Samuel L. Keith the Murderer of Ellen Slade to justice.

4. The essential points of this are matters of record in this Lodge.

5. The agency of Mr. Keith, in the death of Ellen Slade, was found by the Coroner and jury.

6 "The open and palpable course." &c. The conduct of members of this Lodge was such as to leave no doubts in the public mind, nor in my mind, that they were acting improperly in reference to the matter, and hundreds charged it upon us as a fraternity; and I publicly repelled this unfavorable impression, and charged it upon the individuals who were guilty of a violation of their duties as citizens, and, as I conceive, as Masons; a violation of duty that admitted neither of defence or excuse.

7. "But here is, after all, the head and front of my offending." Perhaps sufficient has already been said on issuing the warrant by me, and the agency of certain brethren in their efforts to obstruct the progress of the law, in my reply to the letter of accusations. And I will only add here, that these brethren were perfectly friendly toward me until it was generally known that I had issued the warrant and sent South in pursuit of Keith, since which they have appeared entirely unable to control their rage and violence; and their lying tongues they have utterly failed to control not only as against me, but also the doings of the Most Worshipful Grand Master when here.

8. Sufficient has been said on this head, and of 9. I have only to say, I acted in a spirit of conciliation and accommodation.

10. "One thing is apparent," &c. Several weeks before the murder of Miss Slade, while I was conferring the Master's degree on the Rev. S. Park, I observed that he hesitated, and I took occasion to explain to him his relative duties as a man and a Mason. Brothers Hurlbut and Bassett took exceptions in open Lodge, to my explanations; and on several occasions since, they have maintained the positions they then assumed in regard to the duties of Masons toward each other, which position and views will be fully understood from the following charge, which with others, I filed against brother Hurlbut before he visited the Grand Master to this Lodge, to-wit; that on the evening above referred to, "brother Hurlbut then and there held and presented to the Lodge, views of the duties and obligations of Masons to each other, inculcating principles at variance with individual rights, derogatory to the principles of morality, in violation of the laws of the land, and in derogation of the order and well being of society; and calculated to jeopardize the rights, property, liberty, character and lives of those who are not of the fraternity of Free and Accepted Masons"—views that compelled me at the time, to mark Stephen A. Hurlbut and Simon Bassett, the two most dangerous men to society that it had ever been my mistortune to meet with; and their subsequent conduct has fully justified those fears, and, what is worse, I assure you, M. W., and brethren, I have since met with many others holding the same dangerous views. I know that in the presence of the Grand Master, Bros. Hurlbut and Bassett endeavoring to show that their views coincided precisely with mine; now, if this was so, why did they arraign me in open Lodge, and bitterly denounce the explanations that I had given? It certainly was not difficulty to understand me. I simply told Bro. Park that the assurances I had given him at the altar. that nothing in Masonry conflicted with his duty to himself, his family, his neighbor, his country or his God, were not falsified by any subsequent proceeding or ceremony. It was at this they took umbrage, and contended that Masons were bound to go for, stand by, and protect each other, as against "outsiders" at all hazards and under all circumstances, except in cases of murder and treason. If these brothers have charged their views I am glad of it. I have never so understood Masonry, and another thing, I never will. And if I find myself mistaken in regard to Masonry, I will find it quite easy for me, in future, to let it alone, being forced to the conclusion of an old and high Mason here, who, when urged by me to visit the Lodge, said, "he had been a Mason over thirty years, and that he knew the Institution to be demoralizing and corrupt, and that unless it had greatly reformed within the last twenty-five years, a Lodge was no place for an honest man."

Most Worshipful and Brethren,—I will now briefly notice the charges verbally made against me to the Grand Master.

1. "That D. H. Whitney, W. M., had guards stationed around the Lodge, on the night of the alleged meditated attack on him." It is true that a large number of persons were around the Lodge that night, who had heard of the contemplated "row" in the Lodge, and the unprovoked attacks of certain members on me in the public street; and to that assembling of citizens around the Lodge, and Bro. Fuller,s interference, I am indebted for my personaly safety. It is worse than idle for any man, or set of men, to preach to me that a man is not in greater danger amidst infuriated Masons, than in the midst of infuriated "outsiders."

2. "He is turning Anti-Mason, rushing to open hostility to the order," etc. I have no doubt but some of the brethren were induced by Hurlbut, Bassett, Peck, and a few others, to believe this; for you know that this was a prerequisite to their doing me personal violence. On any other principle it is not easy to account for the reasoning of these men, that to deal with, and turn me out, will prevent my rushing "toward open hostility to the Order," when a committee composed in part, if not in whole, of my accusers, have been dallying for months with a brother for a slight offence, and which reports that he threatens to *reveal* if not let alone, and they suggested to the Lodge the propriety of dropping the matter for that reason; when they all know that he does not know enough of Masonry to work his way into a Lodge; while the same brethren know that I am as familiar with Masonry as I am with my alphabet. The solution of the whole matter is, that it is a deliberate and malicious falsehood.

3. "He has refused to speak and converse, out of open Lodge, with several of the brethren." This is as true as Holy Writ, and it is because I have found them miserable twaddlers, false, malicious and deecitful. I never so learned Masonry, and this must be my apology.

4. The charge that I said, "brother Jervice refused to telegraph in relation to the flight of Mr. Keith," the Grand Master will remember, was not proven; this was a common report, I never asked him to telegraph, knew nothing of it, and cared less.

5. It was also charged, "that the Lodge could not be induced to meet again, under me as W. M." The brethren might have saved all that breath. This is stale, and the rod in the hands of a parcel of the members, and used for a long time, as they imagined, to hold the officers in order. When I was elected W. M., I was gravely informed by several of these brethren, that, if at any time I should call brother Gooding to my aid, it was determined by the members quietly to withdraw from the Lodge; and when, a few weeks before the murder of Miss Slade, I consulted several of these very members on the subject of my resigning, they declared that if I resigned it would break up the Lodge, for they never would meet under brother Fuller. And of this charge I will only add, that these brethren will be no more gratified to get rid of me, than I will of them. And I simply ask you to observe, from the foregoing, the combustible and discordant materials that I was called upon to harmonize and to govern, and then conclude of the position of any honest man among them.

Members of the Grand Lodge: I have now answered all the charges made against me, that have come to my knowledge; and as the M. W. G. Master assured me that if any other charges were preferred I should be furnished with a copy of them, and having received no copy, or even intimation of other charges, I will call your attention to the fact, that in all their bitterness and zeal, these brethren have brought no charges against my moral character.

And now M. W., and brethren of the Grand Lodge, having pursued the course of my defence, as directed by our M. W., Grand Master, in case of my inability to appear personally before you, and in a manner which seemed to me called for by the circumstances, in justice to myself, to the Grand Lodge, and to the Order, as anomalous as these proceedings appear to me, I submit them without complaint of this course of proceeding. I have but little to say by way of argument, deduction or comparison, but rest upon the facts submitted.

Of the truth or falsity of the charges made by the Coroner's jury, I have had, nothing to do; that determination belongs elsewhere; and it was only for me to see that the progress of the law was not obstructed by a wicked combination, while in my power to prevent; and although carried out, as all predicted who had observed the influence at work, I forbear to comment upon them, as my defence of right should be confined to the foregoing charges.

But as to the foregoing matters—why, after brother Burgess had possessed himself of the evidence against Keith, did the brethren advise him to flee his country? Were they alarmed at the strength of the evidence against him? Or were they prompted by villainous cupidity to take advantage of his fears, and extort from him his money? These brethren may hang upon which of these horns they choose; either should forever damn them with all honest citizens and good men.

I frankly confess to you, that I feel but little solicitude about the result, and certainly if my expulsion is premeditated, as some of my brethren boast, I have lost considerable time and much paper; and can only say, if my suspension or expulsion is essential to the purification of Masonry, and if for me to walk beside a procession, an expelled Mason, with my accusers and some others in full regalia and in full communion, will add to the glory and honor of the Institution, as it certainly will to the gratification of "drunkards, gamblers, rowdies," etc,, make me the example or the victim.

I ask nothing but open, frank, and fair dealing. I have neither said nor done anything in a corner. I have dodged no responsibility; neither do I stand before you, by this my defence, to implore nor supplicate; nor do I retract one word I have said nor apologize for an act I have done in reference to this whole matter. I knew my duty and have performed it to the best of my judgment and ability. I should, perhaps, feel a greater solicitude for the result, had not my connection with the Lodge, thus far, shown to me the utter falsity of all that was represented to me of Masonry before I became a Mason.

"Brotherly Love and Truth," are almost total strangers to the Lodge, and "charity and relief," have seldom entered our door; not a twentieth time as often as pails of beer have. Out of a revenue of some ten or twelve hundred dollars, but about fifty has ever been appointed for charitable purposes, and yet, it is all frittered away; to speak to you of "harmony" among us would be an insult to its shade.

(TO BE CONTINUED.)

Facts and Figures.

—Mr. A. T. Stewart has psid $35,000 for a cattle picture by Auguste Bonheur, which is now in his gallery. Auguste is a brother of Rosa, and this picture is 16 feet by 20. Mr. Stewart also has Gerome's well known picture of the gladiators.

—The President of the Boston Common Council, in a recent lecture upon leather, said that, during the year 1870, there were in the United State 4,237 tanneries, and 3,082 currying establishments, employing 30,811 men and 1,255,340 cords of bark.

A capital of $55,024,290 was invested in the business, and the aggregate sum of $12,088.530 was paid as wages to workmen. While the value of the iron business in the United States in 1870, was less than $100,000,000, of the cotton trade less than $178,000,000, of woolen goods less than $208,000,000 the value of the leather business exceeded $286,000,000.

—An iron works in Leechburg, Penn, turns out weekly about seventy tons of sheet iron, by the use for fuel of natural gas drawn from an abandoned oil well situated about one-fifth of a mile from the works. The production has been increased about thirty-three per cent since the gas was first used, about seven months ago. The iron made by the use of gas commands from $10 to $20 per ton more than the same class of iron made by the same firm at other works where coal is used for fuel. This natural flow of gas is plentiful in that region, and along the Ohio river it is utilized in many ways for heating, lighting and in manufacturing establishments.

—The Queen of England's daughters are certainly examples to the rest of the fashionable world in industry and taste. At the royal Swiss cottage each of the Princesses has a garden which she cultivates with her own hands. They have also learned to cook, and they frequently sit down to a meal prepared by one or other of their fair hands. Louise, wife of the Marquis of Lorne, is a clever artist, and all of them are accomplished in some way or other, besides being excellent linguists. All these matters take time and hard work to learn, and it is evident that the daughters of a Queen, although born to every luxury, have not dwindled away their time in fashionable dissipation, like many of their humbler sisters.

—Senator Schurz, in a lecture on the Franco-Prussian war, tells an amusing anecdote, showing how Prince Bismarck was converted from his old feudal ideas to the modern doctrine of free trade. Bismarck, in the earlier part of his official career, was Prussian Ambassador at the Diet of German Sovereigns at Frankfort. The laws of Frankfort recognized the exclusive privileges of the ancient guilds. Bismarck having occasion, one day, to replace a broken picture net in the wall, he found himself obliged to employ a joiner to make a new frame, a glazier to put in a new glass, a mason to plaster up the hole in the wall, and a house-painter to paint it over,—the whole work being a simple job that one man could have done easily. Mr. Schurz says that Bismarck was converted, and from that time on he has been an advocate of free trade.

Temperance.

Political papers have, many of them, a periodical attack of Maine liquor law, and try to prove prohibition a failure. The Chicago *Tribune* lately published a long letter with this object in view. On the other hand read the following from the *Wesleyan*:

PROHIBITION DOES PROHIBIT.—VINELAND, N. J., with 10,000 inhabitants no grog-shops, has an annual expense of only $450 for police expenses, overseers of poor, judges and clerks of courts, poor expenses, etc., while Yonkers, N. Y., with 15,000 population and 145 licensed saloons, has $60,000 annual expenses for the same purposes. If prohibition does not prohibit, then why does every grog-seller in the land oppose it? If "more liquor is sold" where prohibitory laws are in force, then why do not the entire liquor fraternity unite to enact prohibitory laws all over the country? If "more liquor is sold" why do all the liquor dealers and drinkers, and all the politicians seek to blast forever, in eternal infamy, men who vote as they pray, and who seek to enact prohibitory laws such as will benefit their business so much? The fact is, the cry is a falsehood. A leading paper in the city of Burlington, Vt., says Rev. Dr. Huntington, of Syracuse, who has recently returned from Burlington, "A leading paper of that city keeps a standing advertisement at the head of its columns, offering $100 reward to any man who will show where any liquor is sold as a beverage in that city or within twenty miles of it."

—According to the report of the Special Revenue Commissioner to Congress the sales of retail liquor dealers over the counter in 1867 amounted to almost one thousand five hundred million dollars, and more than half the national debt and the annual interest on the whole debt. The witnesses who make these statements are not thieves, idlers, burglars, topers, toddy sellers, gamblers or politicians, and not always the rich and fashionable, the office holder or the covetous man. These generally overlook those evils in order that their trades may flourish and their wicked ends be secured. Those who testify of the evil are the chemists who affirm that alcohol, is a dangerous poison, having a special affinity for the brain, and Judge Pitman has also shown that alcohol is also a soul poison. In this it has a peculiarity not shared by any other agent. It stimulates the lower propensities and weakens the higher faculties, and its influence is thrown entirely in the scale of the animal impulses against the reason, judgment and conscience. Chemists also affirm that alcohol is no more fit to be taken ordinarily than opium, prussic acid, or *nux vomica*. Physicians agree with these statements, and as professional men, unless they are moved by unworthy motives, tell the same story.

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CHICAGO, THURSDAY, NOVEMBER 19, 1874.

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Bills.—We send out this week bills to those friends who have asked us more than two months since to continue sending them the *Cynosure* promising to renew their subscription soon. With a few of them, some special arrangement perhaps has been made to pay hereafter. If so, do not grow angry with us for forgetting it, but send us a postal card telling us what this arrangement is. Remember that we need the money VERY MUCH, and send a part of the mount due if you cannot pay the whole.

Will you write to us immediately after receiving the bill whether able to remit or not? We hope you will appreciate our need of funds and make a special effort to settle your account.

Topics of the Time.

THE FAST DAY recommended by the National Committee was, we learn, a blessing to many, and was widely observed. The Rock River Conference of the United Brethren Church endorsed it and recommended its observance and the holding of special meetings in the churches throughout its bounds. And other religious bodies and individual churches did likewise. Let us not only pray but "look up," expecting the fulfilment of plead promises. Paul and the New Testament reformers were "in fastings often." So in the Old Testament, Ezra, Nehemiah and Daniel fasted successfully to reform a corrupt church.

A BLACK MAN'S TRIUMPH.—To all their successes on both sides the Atlantic the celebrated chorus of Jubilee singers must add this crowning one—they have conquered home prejudice. Two years ago last May they had returned to Nashville from an honorable and prosperous campaign in the North, where their labors for their loved Fisk University had netted $20,000. The Nashville Industrial Exposition was in progress, and crowds were present from all parts of Tennessee. Prof. White, the leader of the chorus, asked permission to sing to the thousands thronging there, and was promptly refused—it would break up the fair. The young freedmen went out again, with greater success than at first. Their heart-reaching melodies drew the applause of thousands through all the Northern cities. They crossed the Atlantic, and even greater success waited them. The children of bondage were guests of noblemen. They raised the fund for their college building to $90,000. And when the other day they came home again, the Directors of the Exposition sent a cordial invitation for the Jubilee Singers to hold a concert in their building, and the people of Nashville beheld the largest audience ever assembled in their city listening to and cheering these gifted freedmen. "Whathath God wrought!"

GLADSTONE AND MANNING.—Like our great slavery agitation, popery is becoming the "irrepressible conflict" of Europe. An article in the *Contemporary Review* by the late English premier, in condemnation of ritualism, has been followed by a pamphlet by the same author, reiterating his former views and announcing the bold proposition that the doctrines of Rome are hostile to civil government; that her converts renounce moral and civil freedom; and place their loyalty at the mercy of the Vatican. Mr. Gladstone further expresses a firm belief that the object of the infallibility doctrine and Vatican decrees is simply a struggle for the temporal power, and he appeals to all Protestants to remember the days and valor of their fathers. Manning, Catholic Archbishop of England, replies cautiously as a Jesuit. He says the Vatican decrees had no such object as changing civil obligations; that men are bound to obey their rulers by natural law; that infallibility is a Divine trust and, with revealed truth, rests on Divine law. But he avoids saying which shall have preference, the Catholic doctrines of papal supremacy or the natural law of civil rights. The discussion is deeply agitating the English press and will be watched by all Christendom. When such statesmen as Disraeli and Gladstone, with the reformed priest, Hyacinthe, turn prophets, the world must listen. If their apprehensions are unfounded, they may be proved so, but by other arguments than the Jesuits are using in France and Germany.

THE CURSE REVIVING.—A bill is now on its passage in the Texas legislature of most extraordinary character. It provides, in brief, for the sale to the highest bidder of the labor of any person convicted in the courts, or of any person confined on charge of committing misdemeanor. This ordinance is hedged about with a few restrictions which may be easily swept away if the case requires. This act will be seen to involve the vital principle of slavery—involuntary servitude. Only the employer cannot sell his laborer as a chattel. This infamous enactment is being pushed by the Democrats of Texas in solid rank, and its intention against the black race is only too evident. The enforcement of the act is put in the power of the local justices, and the history of Texas is warrant enough for the assertion that it never be applied to white men. It is a careful provision to legalize private revenge and perpetuate the slavery of the black man. Through this measure if it becomes law, the power is altogether in the hands of his former oppressors to deprive him of liberty, as certainly as did the accursed system which dragged down in its death a half million of our citizens and wrapped whole States in conflagration and ruin. If this is the first echo of the Democratic triumph, where shall we look for the end?

SPURGEON SMOKES!—A few Sabbaths ago an unexpected trial came upon the great London preacher. At the close of a sermon on the sinfulness of little sins a brother Baptist clergyman, Pentecost, from Boston, was introduced for a few remarks. He proceeded to relate a part of his Christian experience wherein the grace of God was revealed in such a manner as to purge him from the sin of tobacco-using. Mr. Spurgeon dismissed the congregation with the remark that he could not allow his people to go away with the impression that the use of tobacco was a sin, and added, "I intend to smoke a good cigar for the glory of God before I go to bed to-night." A day or two later he wrote to a London paper defending his practice, but apologizing for the remark, which sounds very like a needless use of the name of God. The *Baptist Weekly*, however, defends both: the practice, because it "tends to induce toleration and charity to all men; and the remark, "because we should be thankful for all things." Such pusillanimity needs the rebuke of a Carlyle. What regard for "the glory of God" had Mr. Spurgeon, or any of the worthies mentioned by the *Weekly*, when the horrid nausea of their first smoke came on them? Or how will the effect on the pockets, brains and morals of his weaker brethren be harmonized with this new theory of "the weed." Mr. Spurgeon contentedly shuts his eyes amid a cloud of smoke and proposes not to be dictated to by any man about his indulgence, and more of like stuff which betrays his sensitiveness to the criticism he is sure to have. So conspicuous an exhibition of weakness is most to be regretted for its effect on he multitudes whom it will confirm in a costly, hurtful, and needless practice.

True Courage.

Speak thou the truth! Let others fence,
And trim their words for pay!
In pleasant sunshine of pretense,
Let others bask their day!

Show thou thy light! If conscience gleam,
Let not the bushel down:
The smallest spark may send its beam
O'er hamlet, tower, and town.

Woe, woe to him, on safety bent,
Who creeps from age to youth,
Failing to grasp his life's intent
Because he fears the truth.

—*Alford*

The Marquis of Ripon.

Ripon is situated in the county of York, two hundred and eight miles north-west of London. It was anciently noted for its manufacture of spurs, which were in so high repute that "as true steel as Ripon rowels" became a proverbial expression to denote honesty and courage. But England has recently been morally spurred by the Marquis of Ripon until she has leaped into the throes of excitment. The marquis is represented by the English journals as a staid, wealthy, middle-aged, unimaginative gentleman, of whose theological antecedents nothing is known except that they are supposed to have been brought up in the soundest school of Protestanism. This English gentleman, whose title gave him rank next to the royal family, occupied the highest office known to the Masonic fraternity in England until a recent date, when he resigned it, and the same position was taken by the Prince of Wales. It appears upon examination that his forsaking the order was brought about by a purpose, formed some seven moths ago, to investigate the objections filed against the fraternity by the Roman Catholic church, with a view to writing a defense of Freemasonry. But upon examination these objections became serious and important, and at last sufficient to lead him out of not only the Masonic fraternity, but out of the highest positions and honors in it, and also out of the Protestant Episcopal church, into the Roman Catholic church.

The *Church Times*, an English journal, says that this change by Lord Ripon has been a source of grief and dismay to the English Freemasons and to others—meaning by the latter, I suppose, those regretting the severance of his church relation.

Your correspondent has no disposition to sanction or in any way approve of the church of Rome, but there are three lessons in this case that we should not be slow to learn. The first is, that any honest man who will take the labor and pains of examining the institution of Freemasonry will find it to be intoler-

ably corrupt. The Marquis of Ripon, though he commenced the investigation predisposed in favor of Masonry and with a view to defend it against the arguments advanced by the church of Rome, found those objections overwhelming nevertheless, and his conclusion must be the conclusion of every one who loves truth and righteousness.

In the second place those churches that favor or even tolerate Masonry must expect trouble. The English church is in trouble about this nobleman leaving her pale; and there is no use of any one shutting his eyes to the fact that commotion and grief is at the door, ay, already within those churches that wink at this iniquity. Places are not wanting where the Methodist Episcopal church is torn asunder by this evil; and it is the rock that, being dashed against, will split any church that wakes up to see this hideous monster. May the God of peace spare us as a church this sorrow by keeping us firm in the right.

And in the last place, those churches that oppose this evil will receive recruits for their faithfulness. They may suffer for a time. The sons of darkness may jeer at them, but they will have their day of triumph; and for every one that they have lost by standing for God and truth they will receive a hundred-fold, for God has decreed that those that honor him shall be honored, and they that dishonor him shall be lightly esteemed.—*Telescope.*

Appeal to the Masonic Clergy.

Dear brother, God has set us as watchmen on Zion's walls, and we are commanded to warn men of the dangers that are coming upon them.

Our commission is from King of kings, and no other power can call it back, nor may we lay it aside at pleasure, or take any obligation on ourselves that will stand in the way of its faithful execution. And if you or I should take such obligations by mistake or otherwise, it would of necessity be null and void, because the bond of Jehovah is still upon us, and feeble man may not disannul the law of his God.

Now my brother, we know that Masonic oaths have death-penalties attached to them.

Let me ask, are these penalties binding, and has the lodge that administers, a right to execute them?

The law of this country pronounces such an execution to be murder, because it is taking the life of one, who has not been guilty of any capital crime, without due process of law, and without the privilege of a trial by jury in open court.

It is murder in the sight of God who gives civil law its authority, and says, "Thou shalt not kill." "Whoso sheddeth man's blood, by man shall his blood be shed."

It is murder by the confession of many Masons who say "These penalties are not intended to be executed."

But dear brother, if the penalty is not binding why is any other part of the oath? Were not both sworn to with the same solemnity, at the same time, over the same Bible, and both in God's tremendous name?

No my brother, they judge rightly; God does not sanction their penalties, but by the same reasoning his holiness will no more sanction the oath built upon such penalties, or the lodges they hold together.

By law, the oath-snared clansmen testify in open court, the reward of pardon being held out by the state to induce them to turn state's evidence, and break a sinful oath, and good men rejoice at it. Herod kept his oath and killed John the Baptist. Did he do right?

No! for that would be to allow man at will to set aside the laws of God, and make him a partner in crime."

Then Masonic oaths cannot be binding unless we reject the decisions of the Christian world, as set forth in their moral philosophy and their jurisprudence.

But men watch their ministers and trust to them. They say, "Masonry cannot be so bad or our preacher would not belong to it."

Dear brother, they are in your hands, and you may lead them as you will. Will you take them into the lodge? Or will you try to keep them out?

It is not enough that you should be silent.

Your friends understand that you are a Mason and suppose that you approve the order, and your silence will lead them into the lodge.

No cunningly devised oaths of men can release you from your duty as a "watch-man on Zion's walls." No obligations of Masonry can disannul the higher command to warn your fellowmen of danger, or blot out the earlier obligation that Jehovah has sanctioned with heavier penalties. "His blood will I require at thine hand." Ezekiel, iii: 18. Jesus said:

But whoso shall offend (stumble) one of these little ones that believe in me, it were better that a mill stone were hanged about his neck, and he were drowned in the depth of the sea. Matt. xviii: 6.

O my brother, let us obey God rather than man, and keep the obligation he has placed upon us.—*Christian Republic.*

New Mexico.—A Trip to San Juan.

BY AN OCCASIONAL CORRESPONDENT.

Santa Fe was dull, and a little variety desirable to dwellers in that quaint old town. So a trip for business and pleasure was determined onby gentlemeu sojourning there, and the Indian town of San Juan on the banks of the Rio Grande, some thirty miles distant, was selected as the place where they should go to spend a short time; seeing the sights and enjoying themselves. A team and carriage were hired for the occasion. And equipped with camping utensils, provisions, a photographic outfit, sketch-book, and writing materials, that we might render permanent the scenes of beauty, and the oddities, and record passing events which otherwise would be but fading pictures in the mind's album.

We started and for three miles rode up hill, through the evergreen cedar-covered hills, which surround Santa Fe; to the divide between the Rio Santa Fe and the Rio Fosuque. Here broke upon us one of the many grand views of the great west. East are the Santa Fe Mountains with canon-rent sides and snow-covered tops. In one of the largest canons heads the Rio Fosuque, and theeye can trace its course clear from the fields of snow, through the black canon among the cedar-clad hills into the open valley, dotted with farm houses and green fields, and on for twenty miles till, at the foot of a lone mesa where stands the Indian Pueblo of San Lafonsa, it drops into the Rio Grande. On the other west, the horizon, is bounded by the Hemas range of mountains, which as they go north, gradually break into steep-sided, flat toped mesas. In the far north the mountains melt into etherial blue, while far off among them we can trace the course of the Rio Grande del Norte, where it issues from the Faos canon and trace it a hundred miles until it is lost in another canyon, at the base of the Hemos mountains.

From here we go down a gentle grade into the Fosuque valley, through a Mexican settlement, leaving to the left the picturesque Indian village of Fosuque, with its big mud church nestled among the orchards. Another short jaunt over the hills and we are in Nambay on the Rio Nambay. From here is a long road over a range of dreary hills, which convey the idea that the allies, time and the elements, have had a battle with the hills and the hills have got the worst of it. They are seamed into all fantastic shapes. The fronts of some are guarded by a line of clay buttes with broad, spreading sand-stone caps, reminding one of a platoon of Chinamen with their broad brimed hats. One grand old castle stands out by itself with walls a hundred feet high, towers, parapets, and loop-holes, and we could almost imagine we saw hosts of armed men passing to and fro on its walls so much did it look like a work of man's devising.

A little further on we crossed the Rio Chiquito and rattled through the Mexican town of Santa Cruz, a town where there was more church than town, and more crosses than people; where everything looked as if it had seen its best days. The people looked sleepy and even the goats and dogs seemed to partake of the general laziness. Through here and we were fairly in the valley of the Rio Grande, here seven or eight miles wide and nearly all under cultivation. Several small towns were in sight. Here and there we would catch a glimpse of the river as it wound through the valley which was everywhere dotted with groves of cotton wood. As we approached San Juan we met Indians on the road with their packed burros, returning from market, or going to and from the fields. At the acequois the squaws were washing, or going to and from the town with huge earthern jars on their heads in which they carry water. We reached the town at a little before dark and were kindly received by some Mexican friends who were living there, farmer residents of Santa Fe. We, however, prefer camping; and after passing through the town, camped, cooked our meat and boiled our coffee, beguiling the time by talking bad Spanish to the Indian children, who had gathered round our camp to learn what they could by seeing or perhaps to get an invitation to stop to tea. A night was pleasantly spent beneath our blankets. In the morning we were ready to do the town in the most artistic style.

We sallied out early with our camera and took views of the town in various shapes, not forgetting to take a picture of an Indian carreta (car) with its huge wooden wheels, and the wooden plow made according to King Solomon's patent. The town is laid out in regular streets and the houses built joining each other, two stories high, the upper story usually smaller than the lower, and the lower entered by trap doors, on the roofs which are reached by ladders from the ground, the houses are built of deobes and plastered withmud. In the whole town which probably covers twenty acres, closely built, there is not a tree, a shrub, or a blade of grass, and the houses are of precisely the same color as the streets. Thus these people have built their houses, farmed their land, and lived generation after generation for hundreds of years. They are honest, industrious, and in this way seem to enjoy life, so that as I have studied them. I have often thought they were happier than if they were more enlightened. Through the aid of the Mexican ladies, who dressed as Indians and stood with them, we were able to get some good Indian groups.

But enough of the Indians. We dined with our friends, and that evening returned to Santa Cruz when we spent the night, and in the morning through the courtesy of the priest, had the church thrown open to us with the privilege to examine and photograph what we chose. It was a huge building, two hundred feet long, and fifty wide, with twenty foot wings on both sides of the altar. On the outside its appearance was rather stately, but it presented the inconsistency of being an adobe building with stone towers. Inside was a study, I could have enjoyed for a week instead of a few hours. The church was built one hundred and ninety years ago. The paintings and images, set, were many, although they displayed but little artistic talent, were very interesting as characterizing the age and the people who made them, and showed the zeal of the Spanish priests who carried their religious teachings among these Indians who seem to have enthusiastically adopted the pomp and pageantry of the Romish faith. The altars in their time had been grand affairs. The pillars and beams over the altar as also the railing was covered with gold leaf. Great numbers of saints were painted on the walls, and some of them I noticed were dressed as Indians and wore feathers in their heads. Only a portion of the floor near the altar was paved with stone, and there were no seats. It has always been a custom with those who

could afford it, to bury their dead inside of the church; and here each dying generation had been placed with the bones of their fathers, till the earth in the floor of the church was filled with human bones, and as you pass through the church, you tread on the bones of one generation dug up to bury another. While here I witnessed the burial of a child of poor parents. It was buried a few feet outside of the church door and without a coffin. We left these relics of the past and monument of man's present blindness and degredation in time to reach Santa Fe that night, having been absent three drys.

H. T. H.

Rise of the Society of the Illuminati.

About the year 1728, the great era of infidelity, Voltaire formed a set design to destroy the Christian religion For this purpose he engaged, at several succeeding periods, a number of men, distinguished for power, talents, reputation, and influence; all deadly enemies to the Gospel; atheists; men of profligate principles, and profligate lives. This design he pursued with unabated zeal fifty years; and was seconded by his associates with an ardour, and industry scarcely inferior to his own. In consequence of their united labors, and the labors of others, from time to time combined with them, they ultimately spread the design throughout a great part of Europe; and embarked in it individuals, at little distances, over almost the whole of that continent. Their adherents inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They were, found in every literary [institution] from the Abcedarian school to the Academy of sciences; and in every civil office, from that of the bailiff to that of the monarch. They swarmed in the palace; they haunted the church. Wherever mischief could be done, they were found, and, wherever they were found, mischief was extensively done. Of books they controlled the publication, the sale, and the character. An immense number they formed; an immense number they forged; prefixed to them the names of reputable writers, and sent them into the world, to be sold for a song; and, when that could not be done, to be given away. Within a period, shorter than could have been imagined, they possessed themselves, to a great extent, of a control, nearly absolute, of the literary, religious and political state of Europe.

With these advantages in their hands, it will easily be believed, that they left no instrument unemployed, and no measure untried, to accomplish their own malignant purposes. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child, was left unassailed, wherever there was a single hope that the attack might be successful. Books were written and published in innumerable multitudes, in which infidelity was brought down to the level of peasants, and even of children; and poured with immense assiduity into the cottage and the school. Others of a superior kind crept into the shop and the farm-house; and others of a still higher class found their way to the drawing room, the university, and the palace. The business of all men, who were of any importance, and the education of the children of all such men was, as far as possible, engrossed, or at least influenced, by these banditti of the moral world, and the hearts of those who had no importance but in their numbers and physical strength. A sensual, profligate nobility, and princes, if possible, still more sensual and profligate, easily yielded themselves and their children into the hands of these minions of corruption. Too ignorant, too enervated, or too indolent to understand, or even to inquire that they might understand the tendency of all these efforts, they marched quietly on to the gulf of ruin, which was already opened to receive them. With these was combined a priesthood, which, in all its dignified ranks, was still more putrid; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible which they had vowed to defend as well as to preach; and to renew the crucifixion of that Redeemer whom they had sworn to worship. By these agents and these efforts, the plague was spread with a rapidity, and to an extent, which astonished heaven and earth; and life went out, not in solitary cases, but by an universal extinction.

While these measures were thus going on with a success scarcely interrupted, Dr. Adam Weishaupt, professor of the Canon Law in the University of Ingoldstadt, a city of Bavaria, a man of no contemptible talents, but of immense turpitude, and a Jesuit, established the society of Illuminees. Into this establishment he brought all the systematized iniquity of his brotherhood, distinguished beyond every other class of men for cunning, mischief, an absolute destitution of conscience, an an absolute disregard of all the interests of man, and a torpid insensibility to moral obligation. No fraternity, for so long a time, or to so great an extent, united within its pale such a mass of talents or employed in its service such a succession of vigorous efforts. The serpentine system of this order Weishaupt perfectly understood. The great design of the Jesuits had always been to engross the power and influence of Europe, and to regulate all its important affairs. The system of measures, which they had adopted for this end, was superior to every preceding scheme of human policy. To this design Weishaupt, who was more absolutely an atheist than Voltaire, and as cordially wished for the ruin of Christianity, superadded a general intention of destroying the moral character of man. The system of policy adopted by the Jesuits, was, therefore, exactly fitted to his purpose; for the design, with this superaddition, was exactly the same.

With these advantageous preparations, he boldly undertook this work of destruction, and laid the axe at the root of all moral principle, and the sense of all moral obligation, by establishing a few fundamental doctrines, which were amply sufficient for this purpose. These were, "that God is nothing; that Government is a curse, and authority an usurpation; that civil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices; and that adultery, assassination, poisoning, and other crimes of a similar nature, are lawful, and even virtuous. A large branch of the Masonic societies in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labors. Here secrecy furnished the most advantageous opportunities for the formation of every design, and the most advantageous contrivance for its successful execution. Here the spirit of hostility against religion and government was kindled, and blown up into a flame. Here, in a word, all that vice could wish, and profligacy attempt, was proposed, matured, and set for execution. Under these circumstances, were founded the societies of Illuminism. They spread, of course, with a rapidity which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers throughout Germany, in Sweden, Russia, Poland, Austria, Holland, France, Switzerland, Italy, England, Scotland, and even in America. In all these was taught the grand and sweeping principle of corruption, that the end sanctions the means; a principle which, if everywhere adopted, would overturn the universe.

The design of the founder and his coadjutors was nothing less than to engross the empire of the world, and to place mankind beneath the feet of himself, and his successors.

Voltaire died, in the year following the establishment of Illuminism. His disciples, with one heart and one voice, united in its interests; and finding a more absolute system of corruption than themselves had been able to form, entered eagerly into all its plans and purposes. Thenceforward, therefore, all the legions of infidelity are to be considered as embarked in a single bottom; and as cruising together against order, peace, and virtue, on a voyage of rapine and blood.

The French revolution burst upon mankind at this moment. Here was opened an ample field for the labors of these abandoned men in the work of pollution and death. There is no small reason to believe, that every individual illumined, and almost, if not quite, every infidel, on the continent of Europe, lent his labors, when he could, and his wishes when he could not, for the advancement of the sins and the miseries, which attended this unexampled corruption. Had not God taken the wise in their own craftiness, and caused the wicked to fall into the pit which they digged, and into the snares which their hands had set, it is impossible to conjecture, the extent to which they would have carried their devastation of human happiness. But, like the profligate rulers of Israel, those who succeeded, regularly destroyed their predecessors.—*Pres. Dwight.*

The *Origin and Early History of Freemasonry*, by G. W. Steinbrenner, Past Master, extols the institution of Freemasonry very highly, but says of it, after giving extended account of the early times of the fraternity:

"In very many instances, Masonic authors, blinded by a foolish vanity, and by a desire of proving the vast antiquity of the institution, have strenuously combatted the idea that the fraternity was derived of operative Masons. . . . . Each fancied resemblance or agreement, with some symbol or alleged custom of the ancient mysteries, is seized upon as a sure and reliable indication of a direct connection, and thus they not unfrequently involve themselves in matters which have not the slightest bearing on the subject in question. There is no record, sacred or profane to induce us to believe that the fraternity has been derived from any of these sources. To assert this may make the vulgar stare, but will excite rather the contempt than the admiration of the wise. Let Freemasons then give up their vain boastings, which ignorance has foisted into the order, and relinguish a fabulous antiquity, rather than sacrifice common sense."

Dr. Dalcho, the compiler of the "Book of Constitutions" for South Carolina, says: "Nither Adam, nor Noah, nor Nimrod, nor David, nor Solomon, nor Hiram nor St. John the Evangelist, were Masons."

The American Cyclopedia under the article of "Freemasonry," with Steinbrenner and other historians, fixes the rise of Speculative Freemasonry about the year A. D. 1717.—*Am. Wesleyan.*

It is surely high time that the religion of Him who declared, "Behold I spake openly to the world, and in secret have I said nothing," should prevail over all secret societies, so far, at least, as his followers are concerned. Especially should this be the case with Freemasonry, which forbids any allusion to Christ or his teaching at its meetings, but rather glories in putting all religions on the same level; and this not in a society for mere secular purposes, but in one which boasts a high moral and religious code. No infidel society has more completely ignored Christ; and how Christians can be connected with it surpasses our comprehension. Where secret societies have no object in their secrecy but a sort of child's play, they should grow out of their bangles and spangles, their regalia and high-sounding titles, their pass-words and grips. Where, on the other hand, they have any objects that cannot be quite as well and even better attained without secrecy, they are dangerous elements in a free community. The church of Rome is quite right in its relentless condemnation of secret societies, in which, however, it should include its own orders of monks, friars and nuns, and especially the society of Jesuits, all of which are secret as the grave, and eminently dangerous to human freedom.—*N. Y. Daily Witness.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

These officers form the Executive Committee.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.; annual do., 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the Cynosure office from 9 to 11 A. M.

For Addresses of Lecturers see last page.

Peter Howe, Wenona, Ill., pays one-twelfth of our State Agent's salary this year, excluding his expenses. Let us have the other eleven twelfths pledged now so that we can attend to other matters.

The middle of the quarter ending January 1st, is here. Will all who wish to assist in paying the salaries of lecturers and agents send in their contributions promptly so that the association will be free from all indebtedness at the opening of the new year.

C. A. BLANCHARD,
Cor. Secy., N. C. A.

A Challenge.

Mr. Hunter, of Freeport, Illinois, writes: "I intend to send the heaviest petition that goes up from this State. This is a challenge to all who may engage in the same work."

So far as possible we hope the names will be written in ink. Keep the petitions as clean as you can conveniently. Be sure that those who sign, do so knowing what they are doing (see note concerning the chartering the Masonic Hall Association in this number of the paper,) and then try to send up the largest list of names that energy accompanied by perseverance can collect.

Who will send up more than Mr. Hunter? Will anyone?

C. A. BLANCHARD,
Cor. Sec'y. N. C. A.

Pennsylvanians, Forward!

GREEN GROVE, Luzerne Co., Pa.

Such is the orders from the Commander-in-chief of the armies of Israel, now ringing in our ears. It is the war trumpet of God sounding through the evolutions of providence by the spirit or breath of the Almighty. The order is to the freemen of the Key-stone State. In the providence of God, and by the promptings of his spirit, we trust, were we led to organize on the 5th of Nov., 1874, a State Association opposed to secret societies, in which some ten or fifteen of the counties are already represented. A lecture fund is started and $200 put down in figures by good men, besides verbal pledges, and we have the prospect of reaching the sum needed by the 1st of December. We have, we hope, also found the man for State Agent and Lecturer, of good address and of scholarly bearing, who will go down into the pit while his praying brethren "stay at the windless," as Robert Hall and his coadjutors did, while Cary went down into pagan darkness on the great work of missions.

Ours is as much a work of missions designed to bring "the true light" to bear on the surrounding darkness of the lodge worship of the country, as was the work of Cary and Judson. There are only two religions, the false and the true. The religion of Jesus Christ is the true, while all the systems of religion in the world, born of men and of the devil, are one in nature and design, and are alike fatal to the souls that embrace them. He who worships the Brahma of the Hindoos is as near the true worship as he who worships the "Grand Architect of the universe" in the Masonic sense; and we think nearer, as the Hindoo has also Vishu and Siva a kind of trinity aproximating at least, the true idea. Freemasonry is as much a false religion as is Braminism and is as much the subject of missions. To this proposition we challenge contradiction.

Christians and citizens of Pennsylvania, ours is a double mission work. To meet and enlighten the thousands who are subjected to a system both anti-Christian amd anti-republican, a sworn enemy to both church and state. In this the saints and citizens may work abreast as against the "Great Rebellion," ten years ago. One with the holy promptings of the sacramental host of God, the other with sacred fire of the patriot. Happy is the man in whose breast both the Christian and the patriot meet. Such, we believe, is the man, whom God in his providence is pointing out to work in our noble State, against "whatever exalteth itself above all that is called God," "that man of sin and mystery of iniquity," called "The Orders."

In view of this great work we ask the Vice-presidents of our State Association whose names are published elsewhere, to start a subscription immediately, and get as much as possible subscribed, so be paid quarterly, to help support our State Lecturer when he enters the field. Let the amount obtained by each one be reported in figures as soon as possible to the Corresponding Secretary of the State Association. "Let us work while the day lasts for the night will come when no man can work."

The following is the form of subscription to which we have obtained in pledges $200:

We, the undersigned, hereby agree to pay the sums opposite our names, payable quarterly, to sustain a State Lecturer in the Key-stone State.

NATHAN CALLENDER,
Corresponding Sec'y.

Reform News.

—The General Agent, J. P. Stoddard, returned from Indiana Tuesday morning and is attending the State Convention in Chicago.

—Interesting news from Elder Barlow's work in New York State came too late for this issue.

—Pennslvanians may be proud of the work commenced in their State. See the report and Elder Callender's notice. The resolutions adopted were too long to find room in this number.

The State Association of Pennsylvania Organized.

To all Christian friends opposed to secretism:—You will rejoice with us we know, for a good work has been inaugurated in the Key-stone State; and the account of it is this. Our N. E. Pennsylvania Christian Association held its fifth annual meeting in the Free Methodist Hall at Wilkesbarre, Nov. 4th and 5th. In response to an earnest call of our beloved brother N. Callender, published in the *Cynosure*, several brethren appeared as delegates to take part in forming a State organization. The first day's business was given to the work of our local association. The usual committees were appointed and reported, officers were elected for the year and resolutions passed. We came together with stronger convictions than ever of the importance of our cause to the welfare of church and society generally. We met new friends; were nobly entertained by our Free Methodist friends of Wilkesbarre; engaged frequently in prayer for God's blessing on our endeavors to overthrow the numerous and pestilential secret orders; had two most excellent lectures from our good Bro. J. L. Barlow, on Wednesday and Thursday evenings. These lectures were delivered to fair and attentive audiences, and were models in their fullness of argument, in logical exactness, in proving every point from the standard works of secretism itself. The first lecture was on the religion, the second, on the secrets of Masonry. Such lectures as Bro. Barlow gives will tell powerfully on intelligent and honest minds.

On Thursday, Nov. 5th, at 10 A. M., after an hour spent in devotional services, the convention was organized by the choice of Rev. S. E. Miller as temporary chairman, and Bro. S. E. Callender, clerk. After full discussion and prayer to God for direction, it was resolved to proceed to form a State Christian Association opposed to secret societies.

The following persons were, on nomination, elected as permanent officers for the current year:—

President, Rev. A. L. Post, Montrose, Pa.

Vice-presidents: Dea. John Jones, Phenixville, Chester Co; E. J. Chalfant, York, York Co.; Rev. M. D. McDougal, Wilkesbarre, Luzerne, Co.; James Stewart, Hoken daqua, Lehigh Co,; James Mathews, Philadelphia; Allen White, Cole Creek, Bradford Co.; George Cobb, Factoryville, Wyoming Co.; D. M Elderkin, Spartansburg, Crawford Co.; Rev. J. M. Bishop, Chambersburg; S. E. Miller, Clifford, Susquehanna Co.; John Stewart, Northampton Co.; Rev. I. N. Earle, Wayne Co.; E. D. J. Myers, Carbon Co.; Rev. David Dodds, Fairview, Butler Co.

Rec. Sec'y. Rev. J. W. Raynor, Union Dale, Susquehanna Co.

Cor. Sec'y., Rev. Nathan Callender, Greene Grove, Luzerne, Co.

Treasurer, W. B. Bertels, Wilkesbarre, Luzerne Co.

Executive Committee: Clark Lowry, S. C. Stevens, C. E. Callender, Dr. J. C. Miles, Simon Besecker, Davis Seamans, Geo. Cobb.

It was then resolved that the following brethren be a committee to draft a constitution and report in the afternoon: Rev. A L. Post, J. L. Barlow, M. D. McDougal. A recess was then taken till 2 1–2 P. M.

In the afternoon the Association was called to order by president Post, and after prayer, Rev. David Dodds, of Fairview, Butler Co., presented his credentials as delegate and was welcomed to membership and made one of the Vice-presidents. The committee on Constitution reported the following, which was considered and unanimously adopted:

CONSTITUTION.

Art. 1*st*. This Association shall be known as the Pennsylvania State Christian Association Opposed to Secret Societies.

Art. 2*d*. The object of this Association shall be the dissemination of truth with regard to secret societies by lectures, books, papers, tracts and personal effort; and the endeavor by all proper and legitimate means to banish such societies from the church of Christ, which they cripple and supplant, and from civil society which they demoralize and corrupt.

Art 3*d*. The officers of this Association shall be a President; a Vice-president in each county of the State where friends are found who are in sympathy with the objects of this body, and actively operating therewith; a Recording Secretary; a Corresponding Secretary, a Treasurer; and an Executive Committee of seven, besides the President, Secretaries and Treasurer; to which body shall be committed all the business of the Association not transacted in open session, and five members of said committee shall be a quorum.

Art 4th. The duty of these officers shall be such as usually devolve upon the officers in like bodies; only that the Vice-presidents in each county shall as soon as practicable secure the organization in his locality, of a county association, auxiliary to this; and further that he perform such other work as in his estimation shall advance the objects of this Association, and the Corresponding Secretary shall open correspondence with the Corresponding Secretaries of other State Associations, as well as those of county and other associations in the State, which correspondence he shall present in abstract at each annual meeting of this Association.

Art. 5th. The above officers shall be elected at each annual meeting, and shall hold their office until their successors are elected.

Art 6th. Any persons may become members of this Association by signing the Constitution and by contributing of their means, and by personal effort towards the advancement of its legitimate work.

Art 7. This Association shall meet annually, and at other times if deemed proper and necessary, at the call of the chairman of the Executive Committee, or as the Association may otherwise direct while in session.

Art 8th. This constitution may be altered or amended at any regular meeting of the body, by a majority vote of the members present.

We hope, dear brethren, with each year of our history to receive large accessions of our citizens as adherents and co-workers with the principles here laid down, and hope our Key-stone Association may keep pace in zeal and usefulness with yours of sister States.

After the adoption of the Constitution, prayer was offered by Rev. David Dodds, of the United Presbyterian church.

It was next resolved to circulate a subscription to raise funds to secure a State Lecturer, and between 200 and 300 dollars were raised in a few minutes as the beginning of said fund.

It was also resolved that 500 copies of the proceedings of this Convention with the Constitution, and a list of the officers elect, be published. The Corresponding Secretary was directed to notify the several Vice-presidents of their appointment and invite them to earnest effort to secure a State Lecturer.

Some other miscellaneous business was transacted. Various brethren remarked upon the importance of our enterprise, and it was the solemn conviction of all that we had entered upon a great work in the Key-stone State, and that with God's blessing we may eventually pull down many strong holds of secretism. The resolutions just passed by the N. E. Penn'a Association were adopted by this body, as expressive of our views, hopes and aims.

A resolution of hearty thanks to our Free Methodist brethren for the use of their hall and for kind and generous hospitality was passed, and the State Association so fairly started then adjourned, after prayer, to meet at the call of the Executive Committee.

Friends, we ask your prayers, that the cause of social, moral and religious welfare may prosper among us and with you. Yours for Christian right,

JAMES W. RAYNOR.
Rec. Sec'y.

Uniondale, Pa., Nov. 11th, 1874.

The *Wesleyan*, *Telescope*, *United Presbyterian* and other friendly papers are requested to notice the above organization.

The Du Page County (Ill.) Association.

The annual meeting of this, one of the oldest county auxiliaries, was held last week (Nov. 11th,) in Downer's Grove. The local arrangements were considerable, but Elder Freeman was strong enough for the burden. This was the first Anti-masonic meeting the people of the place have had the privilege of attending, hence the labor of awakening an interest, securing a house, circulating notices, and breaking through the indifference of the people to secure a local attendance. In the county at large, arrangements were made by Prof. Stratton, President, and E. D. Bailey, Secretary of the Association, for preliminary meetings for appointing delegates and arousing an interest throughout the county. These were held with more or less success in several townships. Good meetings were held in Lombard, Big Woods, Warrenville and Lisle, a small audience was out at Wayne, and at Bloomingdale and Danby the meetings failed, one from insufficient notice, the other because the church trustees changed their minds after once granting their house. All these meetings should have had longer notice.

On Tuesday evening before the convention, Rev. A. J. Bailey, late of Monroe, Wis., lectured in the church at Downer's Grove; and the Association met in the same place the next forenoon. Rev. A. D. Freeman, of Downer's Grove, was elected president and E. D. Bailey, of Wheaton, secretary for the year ensuing. Rev. I. A. Hart, of Wheaton, spoke in an interesting manner of his own experiences in Masonry and of seeing the copy of Morgan's Illustrations of Masonry before it had passed the press, in an office in Utica, N. Y.

In the afternoon addresses were made by Rev. J. B. Walker, of Wheaton, on the morality of the lodge compared with that of Scripture, and by H. H. Hinman, the State agent, on some of the pagan characteristics of Masonry. Brief remarks were made by Rev. Wm. Pinkney and E. B. Thompson. A number of delegates were appointed to the State Convention in Chicago and a committee to examine into and report Masonic interference with justice in the courts of the county.

In the evening Pres. Blanchard addressed a greatly interested audience, proving the lodge system to be idolatry, to be opposed to the principle of property, and an antagonist of virtue, endeavoring to break down all distinctions between good and evil. Remarks were also made by H. H. Hinman, E. D. Bailey and H. Carpenter. The influence of this meeting and its discussions will be lasting and of great benefit throughout the county. It will be followed by neighborhood meetings during the winter.

From the General Agent.

INDIANAPOLIS, Ind., Nov. 4, 1874.

DEAR K:—I have been studying the effect of secretism upon the clergy and business men of this city and find that this would-be umpire and dictator presents the same imperious front and relentless demands here as at other places. Business men shrink from the encounter which opposition inevitably brings, and the clergymen of this city (with honorable exceptions) cower before it. How men professing faith in Christ and believing in the accountability of man to his Maker, can so far forget their duties to themselves and to those whom they profess to instruct in the way of life as to strike their colors and surrender without a struggle to these anti-Christian, anti-republican, deistical orders is a mystery which I am unable to solve. I have called upon more than a score of persons in the city, nearly all of whom profess sympathy with us and aversion to the lodge, and although many of them are men of wealth, only four become subscribers to the *Cynosure*. With most who decline it was evident that "prudential considerations" were the principle if not the only reason. I suppose it is true as Bro. Fall remarked in our Convention that "every reform must educate its own members," but it seems a little disheartening when ministers who declare themselves strongly opposed to the lodge and apprehensive of danger from its workings say, 'I have never preached or spoken publicly against it and do not feel called upon to take any active part in the discussion,' and refuse to commit themselves even so far as to read our paper. Have not these men read, "He that knew his Master's will and did it not shall be beaten with many stripes," or, "If, the watchman see the sword come, and blow not his trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand?" Ez. xxxiii. 6.

Is such a course Christlike or at all consistent with the duties, covenant or solemn vows of a minister of Christ? If so, where is the proof? I confess that I have not so learned Christ, or so understood the work of the Christian ministry. Paul could say, when called to preach Christ "I conferred not with flesh and blood," and his ministry was approved in the conversion of multitudes, and his example as well as that of the Master is a constant reproof to all who shrink from duty for fear of consequences. Pres. Finney, whom so many of these men admire and applaud, saw the wickedness and deep-laid snares of the lodge, knew its vindicitive spirit and its power to strike and "conceal the hand," yet for the love of Christ and of souls, he flung off the shackle and boldly renouncing the order fearlessly denounced the whole "system of iniquity." Others have boldly followed and scores of young men have been saved from these Christ-rejecting orders. Had the pastors of this city been true to the Gospel rule, how many of the 128 Knights Templars reported in Roper Commandery might have been saved, and if they perish at whose hands will their blood be required, if not at the hand of the minister who saw the sword coming and uttered no warning?

J. P. STODDARD.

News from Henry County, Ind.

SPICELAND, 11th Mo., 9th, 1874.

Editor Christian Cynosure:

T. B. McCormick, of Princeton, Ind. delivered two lectures here on the evenings of the 2d and 3d of this month, to a full house.

On the first evening he gave us in forcible and well adapted language the general character of secret societies, distinguishing between associations whose bond of union is organized secrecy, and the private family or church organization which very properly may have matters better kept within their own circles than spread abroad to the world; the members of which, however, although this may be the understanding, are under no obligations in the terms of compact or membership, either by oath, affirmation or any means whatever to keep any thing secret—to keep a secret before it is known what the secret is, that is to be kept, as is the case with Freemasons, Oddfellows, etc. He drew a distinction, between what we have actually witnessed and seen for ourselves, and that which we have from unquestionable authority, showing, that notwithstanding the difference, the latter, as the former should be conclusive. The application was, he knew what Freemasonry was from experience—he had taken three degrees in the lodge. Odd-fellowship he did not know about in this way, but he had his authority from seceders of unquestionable veracity, who did know, and therefore he believed it.

How many Masons were present we have no means of knowing, but there was but little if any visible uneasiness manifested when Masonry was under review. Perhaps, as they must have seen he was in, and knew their secrets, they thought their best way was to maintain a stolid reticence in regard to the whole matter. But, not so when Odd-fellowship was exposed. Much disorder and insulting behavior were exhibited, giving evidence of the truth of the adage "Touch a galled horse's back and he will flinch." Doubtless, inasmuch as the lecturer did not profess to have ever been inside of their lodge, they felt at liberty to deny the truth of his statements pertinaciously.

The next lecture was devoted to the religious, benevolent, and to some extent, political and judicial aspects of the question; much better order prevailed. It was evident that the speaker had the sympathy of a number of the audience; they appeared to be well pleased with both discourses. And I trust some eyes were opened, if to no greater degree, to see "men as trees walking" at least. Perhaps by another touch of the salve of truth, they would be made to "see clearly." If we could have some good lecturer—seceding Odd-fellow who knows whereof he affirms, to talk to our people, I think it might do much good.

WALTER EDGERTON.

Correspondence.

The Yates City Lodge Troubles.

YATES CITY, Ill., Oct. 24, 1874.

MR. EDITOR:—Being an expelled Mason I am not of course supposed to know anything about what is going on in the lodge. I have, however, obtained some information that may be interesting to some of your readers. About the time I was preparing my appeal to the Grand Lodge, I called on Mr. B. Mason, the man who suspended me in the sham trial before Yates City Lodge, and had some talk with him about my case. Said he, "That transaction which you complained of, and finally exposed, was an outrageous thing; but as long as you could not prove that Ben. stole the blackballs, Masonic charity required that you should keep still about it." It appears that Mr. Mason was not entirely satisfied with the result of my efforts to obtain an investigation, for soon after the Grand Lodge had confirmed my expulsion he applied to Yates City Lodge for a demit or certificate of withdrawal; and the excuse he made for wishing to withdraw from the lodge was that he was getting too old to attend the lodge meetings regularly. Now Mr. Mason is about of the same age as Mr. Nicholson and moreover, he lives only one and a half miles from town; whereas, Mr. Nicholson lives five miles away. But ridiculous as his excuse, was it was accepted by the lodge against the protest of several of its members and he granted a demit. Andrew B. Taylor, and his son Frank, withdrew from the lodge about the same time or soon after, and neither of them were able to give a lawful excuse for so doing. J. H. Nicholson wanted to withdraw, but finally concluded to stay and fight it out.

Just two weeks before the meeting of the Grand Lodge for 1874, Benj. Kersey, and G. W. Pierce applied to the lodge for demits, giving as their excuse for wishing to withdraw that they intended to emigrate to Springfield, Missouri. (Messrs. Kersey and Pierce are not quite as popular in Yates City as they were two years ago.) This was Nicholson's long-looked-for opportunity and he immediately prefered charges against Kersey similar to those presented by me nearly two years ago, except that they were more explicit He in fact charged Bro. Kersey with stealing the blackballs preparatory to balloting on the petition of his son to be made a Mason. and named as his witnesses Bro. W. H. Eastman (Kersey's confederate) and Bro. Thomas Swinney (the man in whose presence Eastman boasted of that exploit.)

These charges took Pierce so much by surprise, that he is supposed to have been sick and was forced to leave the room. He, however, so far recovered his wits in a few days as to be able to appear before the lodge as council for Bro. Kersey, and, as such, he asked the Worshipful Master to dismiss the case for want of jurisdiction. A Worshipful Master (elect or protem) not being responsible for his actions to the lodge over which he presided, the charges were accordingly dismissed. This was only three or four days before the meeting of the Grand Lodge and Ben. Kersey and his friends were confident of his ability to procure an honorable discharged from Yates City Lodge before the matter could be brought before the Grand Lodge.

But in this they were I have good reason to believe sadly disappointed, for Nicholson sent his charges up to the G. L and asked that the matter be referred to a committee for investigation. I have heard that Dr. Hensley, the W. M. of Yates City Lodge, refused to go before the G. L committee on Appeals and Grievances. On Thursday, the last day of the meeting of the G. L., and while Dr. Hensley was yet in Chicago, Past Master Longdon, by consent of the Senior Wardens, opened Yates City Lodge and put the question of Kersey's demit to vote. Some one of the brethren intimated that charges were pending against Bro Kersey in the G. L. But Longdon pretended that he had received word from Bro. Hensley that said charges were dismissed and therefore the lodge could not be interfered with on that account. The lodge finally voted to give Kersey a demit. But at this point Kersey and his friends found another obstacle in the person of Frank Madden, the secretary, who it appears is not quite so pliable as was his predecessor. He refused to give Kersey his demit until he received official notice that those said charges were dismissed or otherwise disposed of. He has not yet received such notice, and I do not think any one except members of the Grand Lodge knows what was done with those charges. In the meantime Tom Kersey is crowding his claim to the 3d degree and his case has been referred to a select committee under some new law or special dispensation, and the probaility is that he will be a Master Mason in a few days.

W. H. Robinson.

Our Politics.

I have been much surprised at your Christianity being brought down under law, calling men to political parties, and not to Christ in man the hope of glory. For I have no confidence in man that is born of woman only and alone in him that is born of God. Christ must destroy the works of the devil, no other power can do it. Oh! may the *Cynosure* call men to Christ and not to political parties or to men.

As ever your friend,

Israel Doane.

Young Hickory. O.

My opinion is that the National platform is loaded with too many issues and that the free-trade-plank will kill any party that incorporates it in their platform. Yours as ever,

D. W. Elderkin.

Spartansburg. Pa.

Lebanon Valley College.
Annville, Pa.

Dear Sirs:—My interest in the cause which you represent so well has not abated. But I deprecate the political movement, and can have no part or interest in it. However, I would guard my vote against the support of secrecy in every form, and this question shall have first importance with me. Yours very truly,

L. H. Hammond.

OUR MAIL.

John McCullough, Pella, Iowa, writes:

"One has only to go out to get subscriptions for an Anti-masonic paper, to know the influence of Masonry. Many who pretend to be opposed to the system are afraid to take the paper for fear it will injure their business. So you see the great majority of mankind are under the influence of Masonry, directly or indirectly. But we must keep the ball rolling until public sentiment becomes changed. We have a small Baptist church here who have not defiled their garments with secret societies. We have agreed to observe the day of fasting and prayer. Let us look for great results, and may the Lord hasten the day when these societies shall be swept out of the land. I suppose, according to your paper, the commission pays the postage. I will try to send you some more (subscriptions) from time to time, as I want to do something to help on this great reformation. I think from all accounts there is progress making."

We wish all our readers would send in new subscriptions to pay their postage on the *Cynosure*. The commission on $2.00 new subscriptions, prepays the postage on two papers for one year.

Van R. Cary, Freeport, Ill., writes:

"I cannot do without it, (the *Cynosure.*) We want a lecturer here some time this winter. I will do what I can."

Jacob Haffner, Donnelson, Iowa, writes about having been swindled in a patent right investment by secret society men, and also about a conversation he had with a man who had been a Freemason for thirteen years. The Mason said that Elder Bernard's book was true to a dot.

Robert Stockwell, La Fayette, Ind., writes:

"I fear that little impression can be made against Masonry here unless some competent man comes here to lecture."

Wm. Oburn, Philadelphia, Pa., writes:

"The paper is now *first-class;* and merits the hearty support of every one disposed to patronize sound literature and to have the morals and politics of the country settle upon a proper basis."

S. R. Overton, Wolcott, N. Y., writes:

"Anti-secretism goes at a discount and secret organizations abound. Wish we were able to pay for lectures through this benighted region."

Theron Palmeter, Clear Lake, Iowa, writes:

"Elder Williams, of Elk Point, Decotah Territory, is a young man about thirty years of age. He had taken three degrees of Masonry and withdrew from the lodge and renounced all connection with it while here on this circuit three years ago. He is poor, and some of the Masons threatened to starve him to terms, and the conference took the same position in sending him to a barren circuit; but he has good pluck and is not easily turned against his convictions of Christian duty."

Will the people allow men who shun not to declare the whole counsel of God starve, while they sustain cringing crowds as their leaders?

L. Sperry, Waupun, Wis., writes:

"I pray the Lord to raise up a mighty host that will sustain you with payers, sympathy and money. I consider myself a life subscriber to your paper, and have the promise of two new subscribers."

Conrad Zorbaugh, Council Bluffs, Iowa, writes:

"I am so highly pleased with the dear *Cynosure* that I can never do without it. It comes regularly and is full of interest and truth. It has no equal in the world."

Wilson Milligan, Portland, Ind., writes:

"The people are too much asleep to feel the need of reform. But I think the time not far distant when they will be wakened by the thunders of Sinai."

R. Osborn, Eldorado, Kansas, writes:

"I think I shall succeed in scattering broadcast some seed that I hope will bring forth fruit in due time. But I shall wait to see the result. I am very much pleased with the paper and hope the blessing of God may attend your efforts."

H. S. Riegel, Auburn, Ill., writes:

"I wish I could attend the State meeting, but I see no possible chance to get there. I would be glad if something could be done in Sangamon county. It is certainly a hard place for Anti-masons. My heart is with you in the work of enlightening the masses. In the work of rescuing our country from secret society men."

Wm. R. Bundy, Liberty Center, Ohio, sends a new subscription, and writes:

"The man subscribing for the paper is one who has secretly renounced the lodge; and his former brethren in the fraternity simply believe him to be non-affiliating. Yet at heart he feels a loathing for the lodge, but has not the moral courage to speak openly against it."

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

Gospel of Mark.

Oct.	4th,	vii 31-37: The Deaf Mute.
"	11	ix 17-29: The Evil Spirit Cast out.
"	18	ix 33-42; The Mind of Christ.
"	25	x 46-52: Blind Bartimeus.
Nov.	1	xi 12-14, 19-24: Fig Tree Withered.
"	8	xii 28-34: The Two Commandments.
"	15	xii 38-44; Hypocrisy and Piety.
"	22	xiv 3-9: The Anointing at Bethany.
"	29	xiv 42-50: The Betrayal.
Dec.	6	xiv 66-72: The Denial.
"	13	xv 22-39: The Crucifixion.
"	20	xvi 9-20: The Risen Lord.
"	27	Review.

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON xlviii.—NOV. 29, 1874.—THE BETRAYAL.

SCRIPTURE LESSON.—MARK xiv. 42-50. Commit 42 50. Primary verse 44.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

50 And they all forsook him, and fled.

GOLDEN TEXT.—"Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born."—Matt. xxvi. 24.

TOPIC.—"Betrayed into the hands of sinners."

HOME READINGS.

M. John xiii. 1-30..Washing the Disciples' Feet.
T. Mark xiv. 10-25..The Last Supper.
W. John xiv. 1-31..The Heavenly Secrets.
Th. John xv. 1-27..The Vine and the Branches.
F. John xvi. 1-33..The Abiding Comforter.
S. John xvii. 1-26 The Lord's Prayer.
S. Mark xiv. 26-42..The Garden. Gethsemane.

TOPICAL ANALYSIS.

The Place of Betrayal, verses 32-42.
The Sudden Assault, verse 43.
The Traitor's Kiss, verses 44-46.
The Sword and Cup, " 47, 48.
The Disciples' Flight, verse 49.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

After the supper at the house of Simon, Judas went to the chief priests and sold his Master (ch. xiv. 10, 11). Next in order was the passover (verses 12 21). Then followed the Lord's Supper (verses 22-25.) Then the walk to the garden, and the talk by the way (verses 26-32). Then the agony in the garden (verses 33 41).

What is the first topic? Where is it said they went from supper? (verse 26). What place is named in verse 32? What brook did they cross to reach it? (John xviii. 1.) What is it called in this last verse? How did Judas know the place? (John xviii. 2.) What did they talk about on the way? (Mark xiv. 27-31.) Who went with him into the garden? (verse 33.) How many times did he pray? (Matt. xxvi. 39, 42, 44.) Who came to strengthen him? (Luke xxii. 43.)

What is the second topic? Who led the band? (verse 43.) Who was with him? What weapons did they have? (verse 43.) What else? (John xvi i. 3.) How many things do you know about Judas? What did Jesus do? (John xviii. 4.) How did his words affect them? (John xviii. 6.) Could he have escaped? How many soldiers were waiting his call? (Matt. xvi. 53.) What did Jesus ask or command? (John xviii 8, 9.)

What is the third topic? What token had Judas given? (verse 44.) What was a a kiss the sign of? What did Jesus say to Judas? (Matt. xvi. 50, and Luke xxii. 48.) This was Christ's last word to the traitor. What is said about kissing Christ in Psalm li. 12?

What is the fourth topic? What is said in Luke xxii. 36-38? What in Luke xxii. 49? Who used the sword, and who was smitten? (John xviii. 10.) What did Jesus do? (Luke xxii. 51.) What did he say? (John xviii. 11.) What had Jesus prayed? (verse 36.) Now he would not allow any to prevent it?

What is the fifth topic? How many disciples fled? (verse 50.) Do you think any act like this now? What had they said? (verse 29 31.) Easy to say, hard to do. What have you learned from this lesson? —*National S. S. Teacher.*

Conversion of Sabbath-School Scholars.

Of late years the churches are pretty successful in gathering the children into the Sunday-schools, but it is a lamentable fact that comparatively few give evidences of genuine conversion. Even when conversion is professed there are many cases where there is not good evidence of its soundness. There are sound conversions among Sabbath-school children, but so many ministers and laymen seem to be satisfied with a slight healing of the wounds of conviction, or with very slight conviction. There is at the bottom of all this a pretty strong degree of Pelagianism. These children need deep conviction and thorough regeneration. Sabbath-schools do much good otherwise, and are instrumental in many conversions; but in thorough conversions they are far less efficient than they should be. Superintendents and teachers ought to be awakened to the solemn obligations resting upon them with regard to the conversion of the Sabbath-school scholars.—*Telescope.*

Mr. C. B Stout told the Baptist Sunday-school Convention of Vermont, the other day, that "superintendents

should, under certain circumstances, ignore lessons entirely, for some of the very best lessons can be had by taking up some great calamity," and cited the Mill River calamity as a subject. But the *Standard* remarks that, "Mr. Stout ought to know, and may be does, but let us advise the superintendent to be pretty sure what he is about before he tries it. Good horses pull slackly when they expect the harness to break, and good teachers are liable to prepare poorly when there is a possibility that their preparation will be ignored. And besides, while the Mill River flood, Chicago fire, etc, are big things, and serve well as illustrations, the B ble is bigger and contains several unequalled texts."

How can Parents Help the Sunday-School.

1. In attendance:

By requiring children to attend.

By going with the children.

By praying for the school and conversing with the children about it.

By making previous preparation.

By providing their children with suitable clothing.

2 In the study of the lesson:

By adopting it for family worship.

By commenting on the lesson in so simple a manner that the children can understand it.

By inducing them to give some account of the lessons taught in the school.

By a pleasant drill on sacred themes of study, such as Bible geography, chronology, history, &c.

Forty Years Ago.

Masonic Obligations.

[From the Anti-masonic Review, 1831.]

How can Masons have taken the oaths as they are revealed? It seems impossible that wise men should have proceeded to engulph one impious oath after another, like the inebriating cup which creates the thirst it is intended to satisfy! Those men who have never taken these oaths, justly require more ample proof of their truth, before they can believe it possible, that our best citizens have assumed, and are still subject to such unhallowed obligations.

Men that are tempted to become Freemasons, and join the lodge, do it soon after they come of age, and before they have acquired experience in life. They see that Freemasonry gives influence and consequence; which youth, at least, are apt to desire. To attain its importance, or power, they must submit to the rules of the secret order; and the first rule of Freemasonry being secrecy, they can only imagine the rest; and thus it is imagined:

"To take an unknown oath is a fearful step; but to attain this influence or object in view, I must take the oath. Washington has done it, and La Fayette; the clergy do it, and no man's warning voice is heard to cry: 'There is death in the pot.' So it must be an innocent oath; and I will submit to the venerable forms of this most ancient and renouned mystery, especially as it was perfected by Solomon, and patronized by St. John."

I confess that this kind of reasoning satisfied the fears, and overcame the scruples of one, so far as to make him willing to submit to the rites of initiation used by this mysterious and respectable society, even to the taking of an unknown oath; and having been misled by example, his example shall not mislead another.

The candidate for Masonry having made up his mind to submit to the initiatory riter, is not surprised at the requisition of a material change in his apparel, or by a hood over his eyes. He was expecting some strange thing; his mind was prepared for it; and, being blinded, he knows not whether it is a rope that is tied around his neck, or an apron string from the loins of the Worshipful Master of the wonderful lodge. He is led from the preparation room to the lodge room, unconscious that he is both hoodwinked and haltered, like a fellon for the gallows. He only finds, as he had expected to find, strange proceedings; and in the midst of Masonic prayer and mummery, and solemnly enacted farce, he is made to kneel and repeat the oath after the master.

Does a scruple arise in his bosom, it is overpowered by the novelty of his situation, and by the confidence he places in the friends around him, and in the good men who have traveled this road before him, without having raised a monument to warn future adventurers. He puts the scruple down and submits to the whole oath with the firm assurance that so all masters and fellows have done before him from the time of king Solomon. Few men, so situated, have a judgment sufficiently prompt and clear to discern the error they are committing; and if they do, cable-towed and blinded, with a Mason on each arm to attend, especially if they prove refractory, it is too late to retreat; the mind of the half-naked and shivering novice is not equal to the effort of resisting such a host of difficulties. He had expected strange things, and he is not surprised to find them.

But in this degraded posture, what unjust oaths does he swear?

At the lips of the "Most Worshipful," on his knees, profanely in presence of Almighty God, he swears "always to hail, conceal, and never reveal any part or parts, art or arts, point or points, of the secret arts and mysteries of ancient Freemasonry." This oath is that by which criminals are emboldened to hail their brethren upon the bench, or in the jury box. Morgan, the Le Roy Convention, the Three Distinct Knocks, Jachin and Boaz, and Carlisle, agree in revealing it as an oath of Freemasonry. [These are titles of distinct revelations of Freemasonry; that by Morgan, and by the Le Roy Convention, is well known. Jachin and Boaz was published in London between 1770 and 1780, I think. The Three Distinct Knocks, London, 1795. Carlisle's, London, 1825.] The harm of it is that it cannot in its strictness be kept. It is too much "always to hail," *i. e.*, to recognize, to acknowledge the presence of a mystic brother by secret signs. Gentlemen seeing these Masonic arts about a vagabond, find it hard to hail them. "Conceal and never reveal any part or parts, point or points of the secret arts." Possibly one cannot speak, or write, without revealing some point or parts of the secret arts of Freemasonry. And so, many conscientious persons dare not speak, when Freemasonry is mentioned, lest they forfeit their peace by a breach of the oath. We commend this fidelity, but it is a misfortune to be called severely to exercise it in so vain a cause.

HAILING SIGN OF DISTRESS.

He furthermore swears:

"Whenever I see the grand hailing sign of distress given, or hear the words accompanying that sign, and the person who gives it appears to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own."

This oath is revealed by Morgan and the Le Roy Convention; it is univeral in American Freemasonry of the school of Webb; and thus a Mason in Alabama recently confesses that he used it:—Indicted for an assault with intent to kill, he fled. The sheriff overtook him, and, having no way of escape, he turned upon the sheriff, whom he knew to be a Mason, and gave him the grand hailing sign of distress; upon which the sheriff bade him avoid his sight. And in his confession, the contrite culprit says, under his own name, Henry Blakely, that meaning in future to shun all affrays, he shall have no further use for this secret, and he makes it public for the benefit of the community.

But observe, this oath regarding the grand hailing sign of distress, is not found in the Three Distinct Knocks, Jachin and Boaz, or Carlisle's revelation of Freemasonry. I believe there are those among us who can testify that it was introduced into our lodges by the school of Webb.

A BROTHER'S SECRETS.

He furthermore swears:

"That a Master Mason's secrets, given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason only excepted, and these left to my discretion, when communicated to me to conceal or not."

The application of this oath by those interested in the abduction of William Morgan, has been so faithful, that the utmost efforts of an excited people, and the extraordinary powers of the social commissioner appointed by the executive to investigate his fate, both together, are not sufficient to wring the truth from the clench of this Masonic obligation of secrecy. It is a fearful oath to take in view of our obligations to obey the laws of our country; yet it is found in the revelation of Freemasonry by Morgan, by the Le Roy Convention, by Jachin and Boaz, and by the Three Distinct Knocks.

As revealed by Carlisle, a most important variation exists in this obligation. He gives it thus: "My breast shall be the sacred repository of a brother's secrets, when delivered to me as such, murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most specially excepted, or at my option."—(*Republican. vol.* 12, *p.* 110.) So that even by Carlisle, every crime may be sworn to fraternal concealment at the option of the brother. Just men will not keep such an oath, any how; and if wicked men, to make it binding, have only to choose to have it binding, it is easy to see that they will do so; and it is nearly as good for the iniquitous use of bad men, as if no exception of a crime were made in its terms. Any crime may be covered in this form of the oath. Courts of justice are conscious of this. False swearing is usually of a negative character. The witness says: "I do not recollect;" and we are forced to excuse his short memory, which would often be long enough for the ends of justice, provided he could forget the penalty of his Masonic obligations.

OBLIGATION TO OBEY ALL MASONIC SIGNS, &c.

I will obey all signs and summonses, given, handed, sent, or thrown to me from a brother Master Mason, or from a body of a just and legally constituted lodge of Master Masons; provided they be within the length of my cable-tow."

This oath is revealed by Morgan and the Le Roy Convention. The Three Distinct Knocks, and Jachin and Boaz agree to vary the expression thus: "I will attend all summonses sent to me from a lodge of Masters, if within the length of a cable-tow;" which is much less exceptionable. They do not place the Mason at the will of every brother, on every occasion, but only at the will of a lodge of Masters, on every occasion. Carlisle's expression of the oath is still more guarded in these words: I "will answer and obey all lawful signs and summonses, sent to me from a Master Mason's lodge, if within the length of my cable-tow." In this form the oath requires obedience only to lawful signs and summonses from a lodge.

A BROTHER'S ERRAND.

"I furthermore swear that I will go on a Master Mason's errand whenever required, even should I go barefoot and barehead, if within the length of my cable-tow.

No exception is made that the errand shall be lawful, reasonable, or innocent; but only that it shall be a Master Mason's errand within cable-tow distance.

This very exceptionable oath, revealed by Morgan and the Le Roy Convention, which places, in its strict interpretation, the just men of the fraternity at the command of the knaves, leaving them no opportunity to demur on principle, or to escape from the execution of the trust, provided a Master Mason requires the service, is unquestionably an obligation imposed by Freemasonry in this country: but it is not found in Jachin and Boaz, or the Three Distinct Knocks; and Carlisle gives no such expression of words; but this he gives: "My foot shall traverse through dangers and difficulties to unite with a brother's in forming a column of mutual defence and safety;" which is little less exceptionable, than the oath published by Morgan.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 19, 1874.

THERE ARE TWENTY-FIVE THOUSAND Scandinavians in Chicago alone, whose religion abhors the lodge. We hope to greet many of these in the Clark Street Methodist Church at the meeting of the State Association on the 18th and 19th of November inst. This meeting will be in session while this number of the *Cynosure* is on its way to our subscribers. Revolutions ever come from the North and roll on toward the equator. They never go back. And if the twenty-five thousand Norwegians, Swedes, and Danes now in Chicago, and the other thousands coming, can be made acquainted with the anti-secrecy movement, they can, of themselves, by the help of God, produce a religious public sentiment in this metropolis in the which churches with Freemasons in them will seem like houses with snakes and alligators in them, as they are.

"FRESH HANDS TO THE BUCKET."—Messrs. E. D. Bailey, J. H. Snyder, John Williams, Walter Ferris and Cyrus Louis Blanchard, youngest brother of C. A. Blanchard, have been getting up and addressing evening meetings in Du Page county, Ill., preparatory to the county meeting at Downer's Grove and the State meeting at Chicago. We hear some of their addresses were well received. The above are all students in Wheaton College. Rev. A. J. Bailey, Prof. H. A. Fischer and H. L. Kellogg have also attended and spoken in the Du Page county meetings.

OUR NEW MEXICO CORRESPONDENT, whose first letter will be found in this issue, is a traveling artist in New and old Mexico. He is a son of Rev. Mr. Hiester, of Farm Ridge, Illinois, a good man and life-long reformer. The father, when a student in Mercersburgh College, Pa., thirty-eight years ago, saved the Senior Editor of the *Cynosure* from the grasp of a mob hired by the brother-in-law of James Buchanan to suppress the discussion of slavery in Mercersburgh. That town was taken and partially plundered by the rebels in the late war, in compensation for their fealty to human bondage. The good man, not yet wearied in well-doing, having seen the fall of slavery, who waits to witness the fall of the lodge. His son, our correspondent, has promised to give us pen sketches of that weird land whose natural wonders he is taking with his camera.

THE UNITED BRETHREN: A SAVAGE COMBAT.—We are just now in receipt of a new United Brethren paper, *The Christian Expositor*, Council Bluffs, Iowa, Rev. T. D. Adams, editor; which we shall notice more at large next week. It is respectibly executed and decidedly Christian in tone. It sustains the anti-secrecy law of its church, and reviews, all too mildly, an editorial in *The United Brethren Tribune*, started a year or two since, by the money of Freemasons, we have no doubt, to change and bring the Brethren church under the direction and dominion of the lodge; there being no body in the United States which the lodge dreads as it does that large and godly church. This "*Tribune*" of anything but the people, hid its claws, and talked softly a spell; but now throws off all disguise, and declares such a man as Bishop Edwards to be "a child of the devil." This is lodge language, spirit and all, and shows the savagery and desperation of the order. Extracts next week.

THE POLITICAL REVERSE.

The Republican party is beaten in Illinois by twenty thousand (20,000) majority. In the nation at large it is much the same, not only a defeat, but nearly a rout. Vice-president Henry Wilson and other Mentors of the party are endeavoring to explain the defeat and give comfort to heal its soreness.

But the true explanation yields no comfort for Republicans or Democrats. It is simply this: The slaveholders by the Democrats ruled the country. The abolitionists proclaimed the truth against slavery, and the rage and madness of the slaveholders drove the Whigs (afterward Republicans) into opposition to slavery and the country into war. In the fall of slavery, both parties lost their vocation and exist only as names on tomb-stones, "*In memoriam*:" and the recent elections were but scrambles between the "Outs" and "Ins." In such struggles, the party in power always loses. For the offices are now filled by the ruling party, and multitudes see promotion in a change. Currency based on coin; non-inflation; return to specie payments as soon as safe and practicable,—both parties agree in these, and in theories of reconstruction and protection of rights for whites and blacks. The Democrats may love and promote their old allies, the slaveholders; but will hardly put their hands in their constituents' pockets to pay rebel debts; and it is even possible that the freedmen will gain by a change of power which puts Democrats on their good behavior; whereas, as a minority out of power, they had nothing to lose by murdering the blacks.

But the sea of power is in motion and may not only grow pure by the agitation, but bring up gold, diamonds, and pearls to the shore. Indifference to the dead parties opens the Ear-gate of the nation to reform. A few who see and say that the lodge has another religion, not that of the Bible, and another government, not that of the United States, still shrink from the political issue tendered by the anti-secrecy reform. And it is true, that men teaching and representing religion, should not be putting into their churches points of conscience which are not points of conscience. We cannot conduct a caucus on principles of church discipline, nor expel from the communion for an honest difference as to political methods and candidates.

But we must not say that adhering Freemasons are disqualified by their sworn foreign allegiance, as jury-men, judges, and legislators, and then go on voting for them. If we do, our actions neutralize our words. We must seize the opportunity given by the swoon of the Republican party to put candidates in the field and vote for them whenever we can. This is the American's right and the reformer's reason. We shall never overthrow the lodge by voting for its members. No; we must take a ballot-box under each arm while we sit down at communion-tables where Baal-worshipers are disallowed. Let the Platform Committee give us at Pittsburgh clear, solid standing-ground for "THE AMERICAN PARTY," or rather for voters who are true Americans whose party is their country, and whose platform its principles. Let the suggestion of Rev. A. Crooks, of the *Wesleyan*, for "THE UNITED CHURCHES OF CHRIST," excluding idolatries and idolaters, be pressed till the churches which have the oaths, idolatries and blasphemies of the lodge in the lives of their members, shall stand one side of the line, and those that exclude them on them on the other, and "neutrals" be ground up by the fiction of the two. And let the world, visible and invisible, see who are on the Lord's side and who on Baal's. When this was done for slavery it fell. Repeat it for the lodge whose oaths are the manacles of mind, and this more horrible bondage will follow its hateful predecessor.

FREE, IF NOT ANCIENT.

The Masonic "fraternity" of Chicago have a troublesome case on hand. Sometime since a number of Masons in good and regular standing, some glorying in a long line of "degrees," applied to the then Grand Master Hawley to charter for them a new lodge which should honor him by adopting his name; but for some reason the Grand Master refused both the honor and the charter. The lodge was not, however, in a gracious mood. The decision of autocratic head of a despotic body did not shake their purpose. They organized on their own responsibility and were happy as all good Masons are reported to be. They "initiated," they "passed," they "raised;" or, in plain words, they stripped, haltered, blindfolded, lectured, scared and befooled residents of this city and caused them to blaspheme, at the rate of twenty-five dollars a head. They had a degree of popularity and grew from one to four, and a "Grand Lodge" was formed to regulate them. They were, remember, working on the same plan with other lodges, the same oaths, lectures, ceremonies, humbuggery and devil-worship. Only they had no papers of authority from the so-called "ancient" craft, and they gave a candidate three degrees for about one-third the money. Such operations are called "clandestine" by the "ancients," who behold with dismay their awful secrets bartered for such a price. Surely, they may be supposed to say, has opposition done this? Are our degrees so depreciated in value since the Anti-masons arose? But what remains for us to do? Shall we go to law? That would be a scandal on our pretense of brotherhood; besides our secrets would get out, some profane judge might allow a profane lawyer to badger them out of a witness and a profane reporter would give them to the world. Shall we settle amicably with these twenty-five dollar brethren? That would be ignoring the authority of the Grand Lodge, trampling on our ancient constitution, violating the landmarks given us by King Solomon, Anderson, Desaguelier, or somebody. And so they are in trouble. Meantime the "clandestines" are indifferent, so long as they have fees and fun at the expense of the "poor blind candidate." The following sketch of the formation and early history of this movement is from the *Times:*

"The Rev. Charles Perkins is, and has been for a great number of years, a preacher in the Methodist church. He is a gentleman of advanced age, and has for thirty or forty years taken great interest, and high degrees, in the work of Masonry. He has also for many years prominently identified himself with the orders of Odd-fellows and Knights of Pythias He had been connected with the Masonic fraternity of this city for years, and was, up to a period of a little more than a year ago, chaplain of a regular lodge in the West division. It is asserted that for this work he was paid a consideration, and that some of the members took umbrage at it. He severed his connection with the lodge in question, and expected to become chaplain of a lodge in the South division. He had been given to understand that he was sure of being elected to the performance of these functions, but the result of the election was astounding and mortifying to a large circle of his friends and Masonic brethren, for he was black-balled. There were a number of sore-heads in two or three lodges here, and they came out of the lodges to which they respectively belonged, and joining hands with the personal friends of Mr. Perkins, proceeded to form a new lodge. This was the one which was for a brief space called the James A. Hawley lodge. It is now the Rising Star lodge. This was the only lodge of this independent organization up to April last; subsequently the two others were formed, and lastly the Grand lodge. This gentleman states that the membership of each of these lodges is over one hundred strong, and although they are not recognized by the sovereign Grand Lodge of Illinois, they are to all intents and purposes practically Masons, working in the same ritual and conferring the same degrees. He states moreover that a considerable degree of sympathy is covertly accorded them by many well-known members of the regular organization who do not dare to do so openly for fear of creating more ill-feeling among their own brethren. The 'Free and Accepted' ones claim that they use the same ritual, paraphernalia, and implements as all other lodges, and they announce their intention of speedily starting a chapter."

THE "INTERIOR" AND THE ILLINOIS STATE MEETING.

The above named paper publishes a notice of the Illinois State meeting in Chicago now in session, and asks:

"May we presume in view of our good standing in the estimation of that association, to make a suggestion?"

We doubt not that the convention would respond affirmatively. The *Interior* having the same opinion goes on to suggest: 1st, That "Masonry *is not a treasonable institution.*" We imagine that the convention would reply to this suggestion that since treason is an attempt to overthrow the government of the State, acknowedged statesmen would possibly be better authority on this subject than a Presbyterian editor. Daniel Webster says "That all secret associations the members of which take upon themselves extraordinary obligations to one another . . are dangerous to the general cause of civil liberty and good government."

Wm. H. Seward, and others, united in an address to the people of the State of New York in which they say:

"The Masonic fraternity tramples upon our rights, defeats the administra-

tion of justice, and bids defiance to every government which it cannot control."

If this friend asked for the testimony of living witnesses nearer home, the convention would doubtless refer him privately to two eminent members of the legal profession residing in Chicago, who would tell him that Masonry has again and again thwarted the administration of justice in cases which have come under their personal observation. At the same time these gentlemen would caution the editor against publishing their names lest Masonry should remove them from their offices. Would he need a stronger argument to show that Masonry subverts government (hence is treasonable) by controling it; by retaining in office only such persons as will be silent concerning the corruptions of an institution which prevents the just execution of law?

The 2d suggestion is "*That Masonry is not an embodiment of diabolism*" —that is, that Masonry is not an organized representation of the principles that are appropriate to the devil. What are these principles? We understand the principles which constitute diabolism to be hypocrisy, ("Satan himself is transformed into an angel of light. 2 Cor. ii. 14.) Murder, ("He was a murderer from the beginning" John viii. 44;) and Lying ("He is a liar and the father of it." John viii. 44.) The convention would doubtless take this suggestion: "That Masonry is not an embodiment of diabolism," give the candid public a careful statement of what the institution is, as represented by authorities which would be acknowledged as trustworthy, and also give the historical record of the order for the last half century in this country. The honest verdict of such a court would be, we think, that the fundamental principles of Masonry are selfishness, hypocrisy, falsehood and murder—viz., the organized representation of the principles that are appropriate to the devil. The 3d suggestion is "That Masonry is not a conspiracy against good order, good morals, education and human liberty." If the two preceding suggestions are not accepted (if Masonry is conceded to be in its nature treasonable and an organized representation of Satan's principles) this would not need an answer. Perhaps the convention might quote concerning the suggestion that Masonry in its nature, is not antagonistic to education, the words of the eminent educator, Dr. Crosby, concerning the effect of a milder form of secret societies on young men in college.

"The lad who receives honors among his comrades because he wears a mystic skull and bones upon his breast, will proportionately lose so much of his zeal for scholarship and all else that constitutes true worth. He has fortune (he thinks) and he does not care for new ventures or investments."

The three-fold suggestion completed the editor states two facts. 1st. Masonry has many good qualities. 2d. It enrolls in its ranks many pure, upright, truthful and God-fearing men.

We believe the convention will concede these to be facts and so believing are glad to know that in the editor's opinion, by admitting these facts, we insure public confidence.

In regard to the fact that Masonry has many good qualities we would say that although the convention will doubtless consider it a fact, they will use it for the condemnation of the institution.

A lamb-skin is a desirable thing when it covers one of those innocent animals, but if it disguises a fox in a poultry yard, the intelligent fowls would doubtless disapprove of that lamb-skin, though of the very best quality. And to the pure, upright, truthful, and God-fearing men in the order we think they will say "Be ye not unequally yoked together with unbelievers and have no fellowship with the unfruitful works of darkness but rather reprove them."

On the same subject a friend hands us the following:

To the unregenerate sinner as he did first to Christ, Satan presents the glories of the world and says, "All these things will I give thee if thou wilt fall down and worship me." But when men have renounced the world and accepted Christ to be their Master, the devil returns, not as to Christ in the form of a raving demoniac, but in some form he returns with this last request "Let us alone."

Knowing that it were useless to ask the *Interior* to defend Masonry, he only askes its editor to say that its simple, true, and, in his day of Masonic popularity, noble utterance, of July last, "Masons must expect and respect sharp criticism and earnest opposition from evangelical Christianity," did not mean much of anything; that there is after all much good as well as evil connected with Masonry. It may be true that there is some good in it. The same may be said of almost any evil in the world, because,—

> "Vice is a monster of so frightful mien,
> That to be hated needs but to be seen."

And if it is true in this case, while the institution is in itself wrong, there is so much more reason for opposition. For the strength of every evil lies in the good connected with it.

The object of the State meeting to be held the 18th and 19th inst., is to remove the sheep's clothing which seems to hang loosely on the institution, and see if there is a ravening wolf inside. To take away the fair exterior of charity and religion and expose, if it be there, the evil which lies concealed. In short, we hope at the State meeting to candidly and fairly consider the many reasons why many who are Masons should not be, and why many who are not should not become Masons.

And we hope the editors of the *Interior* will be there to help us by their presence and prayers, remembering the injunction, "Fight the good fight of faith. Quit you like men. Be strong."

NOTES.

—The Spencer (Mass.) *Sun* in a lengthy and flattering notice of a Masonic installation says that a Rev. H. A. Shorey, "gave in his testimony as to the grand doctrines inculcated in Masonry, stating that if a man but lived up to his Masonic teachings in the true, literal sense of the word, that man would lead a Christian life." Could not a Mohammedian or Jew say the same and with as much truth? And if true, why do not this Masonic reverend substitute wholly and openly the lodge for the church. His remark indicates that he pretends to do so in private.

—A slander characteristic of the lodge has been circulated about the ministers of the Second Advent persuasion in Massachusetts, to the effect that they had formed a secret society. When it was remembered that this denomination are almost universally opposed to organized secrecy the animus of this evil report is evident. Elder Hemenway, of Athol, Mass., explains its origin to be an attempt to form a preachers' association in which there was to be nothing secret. But the plan not being generally approved, the society was not even organized.

—The St. Louis "*Der Lutheraner*," the organ of the German Evangelical Lutheran Synod is an uncompromising opponent of the secret orders. In a recent issue it forcibly contrasts the course pursued by many Americans—their secession from the lodge and openly testifying to its unchristian character—with the conduct of those Germans who, becoming entangled in the net of secretism, renounce the church for the lodge, thus selling their birthright for a mess of pottage. In a conversation a few days ago with a Lutheran minister of Indianapolis, he testified that churches in cities and large towns would be increased two-fold were it not for the evil influence of secret associations.

—A correspondent asks for information about the Masonic Hall Association of the District of Columbia. Gen. Phelps in his work on Secret Societies says (p. 137-9) that in 1845, two bills were introduced by Mr. Bower, of the committee on the District of Columbia, for chartering Grand Lodges; one for Odd-fellows the other for Freemasons. Both were tabled by the decided vote of 133 to 29. The Odd-fellows tried again in 1851 without success. Shortly afterward the Know Nothing party arose and cast an evil shadow over American politics, and at length in 1851 Congress chartered the Masonic Hall Association for operation in the District.

—Some of our friends are still under the impression, although we have endeavored to correct it, that our late minister to Spain, the murderer of Francis Key in Washington before the war, is author of a Masonic Monitor. This is a mistake. Gen. Daniel E. Sickles may be a Mason, but he evidently is not D. Sickels, of the Masonic publishing company of McCoy and Sickels of New York and author of "Sickels' Monitor." This mistake perhaps originated in these columns years ago, and has not been sufficiently corrected. It occurs in Rev. J. W. Bain's work several times.

—Last January the National Grange reported $50,000 in surplus funds. There is now an authorized statement that these funds have increased to $70,000 in United States bonds and $20,000 in cash which is invested and somebody draws interest. The farmers have nursed their worst monopoly.

—With the quotations made elsewhere from the *Interior*, which fairly represent its position, the following from the same article deserves a place:

"There are many very serious objections to Masonry, all of which will, no doubt, be eloquently urged before the Association. They are sufficient to deter the majority of reflective men from uniting with that or any similar secret order; and they are also sufficient to detach many who are now members from those orders. The Masons answer extravagant and exaggerated accusations with silence. The words of truth and soberness they can neither disregard nor successfullly controvert."

The Clergymen and Freemasonry.

A lady proposes to give us the views of several eminent clergymen on the subject of Freemasonry as expressed in unpremeditated, private conversation. They are men who occupy prominent positions in the pastoral, editorial and educational Christian work of our city. The exact words of the conversations are not given and it would certainly be improper to give the names of these gentlemen. But the ideas are valuable as an index of public sentiment in its various stages of development.

The first person whose remarks we give, was just recovering from sickness, which, perhaps, will furnish a sufficient excuse for the weakness of his views. We certainly hope to hear something more logical from him soon.

"I do not approve of the discussion on Masonry. While allowing those who differ from me full credit for sincerity and fidelity to their convictions, I must say that I do not consider the discussion of the subject the proper way to reach the difficulty. I am not the member of any secret society. I do not approve of a promiscuous, social organization which binds a husband by oaths or strong obligations to conceal from his wife the proceedings of any meeting he may attend and when young men ask my opinion, as they do, about joining the lodge, I advise them not to do so."

Q. Do you approve of the position taken by the *Interior*, that Masons "must expect and respect sharp criticism and earnest opposition from evangelical Christianity?

"That is merely an expression of opinion.—No, I do not endorse such a view."

Q. You do not then consider Masonry a system of religion, a rival of Christianity? "No, I do not. I wish the women would take up this reform. I will do all I can towards promoting the rights of women. They are daily becoming more of a power in the world and I am glad of it. I wish they would enter into a crusade against Masonry. They might do so most appropriately. They feel the burdens of the system with none of the blessings.

Q. On what grounds would you have them oppose it?

For the reason that it breaks in upon the confidence of the family relation. The only secret society of which I approve is that established by God, the family."

Q. Then you would favor having Christian women enter into a course of opposition to Masonry on the on ground that this system interferes with the Scriptural unity of husband and wife?

"I should not wish to have that reason stated as my ground for opposition to secret societies."

The conversation was here interrupted, but we said within ourselves what reason, then, would you offer sensible women for opposing secret societies that you would be willing to have quoted.

(TO BE CONTINUED.)

The Home Circle.

By the Way.

If we might walk with noble souls,
Along the beaten track of life;
If we could hear but bugle notes
Amidst the thickest of the strife,
And catch the kind, approving smiles
Our souls, in all their struggles, need,
How blest the strife, how short the miles!
And toil for Christ were sweet indeed.

Oftimes we weary by the way;
Oftimes our spirits listless grow;
And over life's fair summer's day
Blow winds as chill as winter's snow,
Caused by some careless look or word,
And we, so loath to bear the cross,
Lie gasping, like some wounded bird,
And Christ's dear cause must suffer loss.

God's love, like balm, about us lies;
His smiles approve the work we do;
But still we turn, with wistful eyes,
To hearts we know are fond and true.
God's angels round us constantly,
To aid us if we faint or fail;
But human love and sympathy
Are needful to us after all.

Lone Sufferer in Gethsemane,
Blessed Christ, who, coming to thine own,
Received but scorn and calumny,
To thee our wants are all made known,
Oh! in the work that we would do,
To spread thy kingdom far and wide,
Grant to us souls both strong and true,
And love and peace with us abide.

—*Zion's Herald.*

What is Saving Faith.

It does not consist in any degree of intellectual knowledge, or acceptance of the doctrines of the Bible. The firmest possible persuasion that every word said in the Bible respecting God and Christ is true is not faith. These truths and doctrines reveal God in Christ, and teach the soul how to find him, by an act of trust in his person. When we firmly trust in his person, and commit our souls to him by an unwavering act of confidence in him for all that he is affirmed to us in the Bible, this is faith. We trust him upon the testimony of God. We trust him for what the doctrines and facts of the Bible declare him to be to us. This act of trust unites our spirit to him in a union so close that we directly receive from him a current of eternal life. Faith in consciousness seems to complete the divine galvanic circle, and the life of God is instantly imparted to our souls. God's life and light, and love, and peace, and joy, seem to flow to us as naturally and spontaneously as the galvanic current from the battery. We, then, for the first time, understand what Christ meant by our being united to him by faith, as the branch is united to the vine. Christ is then and thus revealed to us as God. We are conscious of direct communion with him, and know him as we know ourselves, by this direct activity within us. We then know directly, in consciousness, that he is our life, and that we receive from him, moment by moment, as it were, an impartation of eternal life. . .

This is saving faith. There are many degrees in the strength of faith, from that of which we are hardly conscious, to that which lets such a flood of eternal life into the soul as to quite overcome the strength of the body. In the strongest exercise of faith the nerves of the body seem to give way for the time being under the overwhelming exercise of the mind. The great strength of mental exercise is, perhaps, not very common. We can endure but little of God's light and love in our souls and yet remain in the body. I have sometimes felt that a little clearer vision would draw my soul entirely away from the body, and I have met with many Christian people to whom these strong gales of spiritual influence were familiar.—*Pres. Finney.*

Whitefield in Scotland.

In the year 1741 Whitfield was invited by the Erskines to visit Scotland. Having preached at Dunfermline, he next visited Edinburgh, Glasgow, and Aberdeen, where great results followed his preaching of the Gospel. "It would make your heart leap with joy," he writes to a friend, "to be now in Edinburgh. I question if there be not upward of three hundred in this city seeking after Jesus." One Sunday in Edinburgh he preached four times—twice in church and twice in the open air. During the week he visited the hospitals and prisons, preached to the children of the city, and one evening in the park addressed about twenty thousand people. Whitefield again visited Scotland, immediately after the famous Combuslang revival. On the day of his arrival he preached three times to large crowds assembled from the surrounding district. "Thousands and thousands," says Whitefield, have I seen, before it was possible to catch it by sympathy, melted down under the word."

On the following Sunday the communion was dispensed, and the number present is said to have exceeded twenty thousand. "Their joy was so great that, at the desire of both ministers and people, another communion was appointed to be held in a few weeks later, when scarce ever was such a sight seen in Scotland. Upwards of twenty ministers assisted on this occasion." Of the blessings attending his labors Whitefield writes, "God seems to awaken scores together; I never was enabled to preach so before. I never met with so much apparent success."

His third visit to Scotland was in the year 1748, and he found on his return many earnest Christians, who dated the beginning of their spiritual life from his former stay in their midst. Of Combuslang he says, "The fruits of the great awakening yet remain."

A fourth visit was made to Scotland in 1750; and in Edinburgh this successful preacher of the Gospel was received with much joy. The sweet and hallowed memories of former blessing, and the renewed expectations of another awakening, brought together large and attentive audiences. "No one," he writes, "can well describe the order, attention and earnestness of Scotch congregations. They are unwearied in hearing the Gospel. The entrance God has been pleased to give me into this country demands the highest tribute of gratitude and love. I have reason to think that many are under convictions, and am assured of hundreds having received great benefit and consolation. . . I shall have reason to bless God to all eternity for this last visit to Scotland."

Two years later he returned from Ireland by way of Glasgow and Edinburgh. Of this occasion he writes to Lady Huntingdon in the following strain: "O Edinburgh! Edinburgh! surely thou must never be forgotten by me. The longer I stayed, the more eagerly both rich and poor attended to the word preached. Perhaps for nearly twenty-eight days together, in Edinburgh and Glasgow, I preached to near 10,000 souls every day. It would have melted your ladyship's heart to have seen us part."

In 1757 he visited Scotland for the ninth time, and as the General Assembly was sitting during his stay in Edinburgh, the services which he conducted were attended by many ministers, although some were very much offended because Whitefield was the guest, on one occasion, of the lord-high-commissioner, Lord Cathcart. In 1786 Whitefield made his fifteenth and last visit to Scotland. His popularity was in no way diminished, and multitudes flocked to hear him. "My journey hither was certainly of God," he writes, "and could I preach ten times a day, thousands and thousands would attend. I have been confined for a few days, but on Monday or Tuesday next I hope to mount my throne again. . . . I am here only in danger of being hugged to death. Friends of all ranks seem heartier and more friendly than ever. All is grace, grace, grace! I go on my old way without swerving to the right or to the left. Providence says every day, 'This is the way, walk ye in it.'"

In Andrew's "Life of Whitefield," to which we have been indebted for the above facts and extracts, one great secret of Whitefield's power as a preacher is said to have been his tender, intense love to souls, which involuntarily led him to weep much when speaking to perishing multitudes. Sympathy is a great power in preaching. How beautifully it is seen in the great Master himself. And for successful labor in the vineyard, whether in preaching, teaching, or in private conversation at inquiry meetings, it is absolutely necessary that tenderness of feeling and warmth of sympathy should be manifest, but by no means paraded.—*Times of Blessing.*

How did Christ preach the Gospel? He forbade family quarrels. He warned his hearers against the evil practices of the scribes and Pharisees. He bade no one dare to come up to the temple to worship until he had paid his just debts. He not only enjoined upon them not to commit adultery, but told them what was the first step in adultery, that they might shun it. He talked to them about their families and their lawsuits and their habits of borrowing. He told them how they should accost people in the streets, when they should give away, and how they should give it; how they should keep fast day. He told them just how religion bore upon their business and associations. He bade them not to back-bite nor slander. He warned them against preachers who came preaching false doctrine. Common things he discussed in common language, enlivening his discourse with pungent questioning, illustrating it by numerous narratives, and garnishing it with vivid and beautiful pictures, drawn from summer-fields and humble homes. Through it all sang the tender tone of love—pity for the suffering, strength for the weak, trust and comfort for the poor. No wonder the people were astonished at his doctrine, and that when he came down from the mountain, great multitudes followed him.—*Ex.*

Peter is the apostle of impulse, the patron saint of the earnest, instant, but easily discouraged souls who are giants while they "feel like it," and only then. A long night of labor has brought no fish to the net, and with the morning, tired, sleepy, and discouraged, Peter is willing enough to sit in the boat and listen to the teachings of the Master he loves. He can enjoy that, but when the command comes, "Launch out into the deep and let down your nets for a draught," his weariness and discouragement begin to assert themselves. He don't "feel like it," very likely has little hope of catching anything, yet most royally principle, loyalty, gains the victory over impulse, and hear the grand reply: "Nevertheless, at thy word I will let down the net." Let those of us who are of like natural infirmity with Simon, catch his spirit in this, and do all the bidding of Jesus, perform Christian duties always at his word. When we "feel like it," let our service be ready and glad, and when we don't "feel like it," instead of making that an excuse for disobedience, let our song be, "Nevertheless, at thy word I will."—*The Fellowship.*

To omit prayer is to go to battle having left our weapons in the tent; is to go to our daily labor without the strength imparted by a morning meal; is to attempt the bar where breakers roar and rocks hide their rugged heads without taking our pilot on board. If, from a sense of weakness, Moses on Sinai's thundering, flashing, quaking mount, exclaimed, "If thy presence go not with me, let us not go up," well may we say of the world, its daily trials and temptations, works and warfare, "Unless thy presence go with us, let us not go down." Therefore ought men, unless in very rare circumstances, always, morning and even to pray. Thus, like soldiers on the morning of the conflict, we grind our swords for battle with the world, the flesh and the devil; and thus when the day's combat is over, retiring to pray, we apply a healing ointment, the balm of Gilead to the wounds of conscience, and thus, as a begrimed workman on coming home repairs at eventide to bathe in flowing river or swelling sea, we resort to prayer, to wash away sin's dark stains in the fountains of Jesus blood. —*Seletced.*

The Scriptures of the Old and New Testaments, claiming, as they do, to be the inspired record of God's will, have influenced the conduct and history of mankind more than all other books to-

gether. How shall the teacher dispose of that book in his complete course of secular instruction? He may as well teach the elements of Euclid, omitting all the capital letters; he may as well weave without a warp, as exhibit the kingdoms of this world without taking notice of the kingdom of God and of his Christ. The religion of Christ has grasped the world, and penetrated human history through and through. If you exclude these topics, your disciple comes out of your hand a barbarian; and if you introduce them, you are compelled to take a side. For or against Christ the teacher must be, and the scholar too.—*Arnot.*

The First Continental Congress.

There are fifty delegates present, the representatives of eleven colonies. Georgia has had no election, the North Carolinians have not yet arrived, and John Dickinson, that "shadow, slender as a reed, and pale as ashes," that Pennsylvania farmer who has sown the seeds of an empire, is not a member yet. Directly in front, in a seat of prominence, sits Richard Henry Lee. His brilliant eye and Roman profile would make him a marked man in any company. One hand has been injured, and is wrapped, as you see, in a covering of black silk, but when he speaks, his movements are so graceful and his voice so sweet that you forget the defect of gesture, for he is an orator—the greatest in America perhaps, save only one. That tall man, with the swarthy face and black, unpowdered hair, is William Livingstone, of New Jersey; "no public speaker, but sensible and learned." Beside him, with his slender form bent forward and his face lit with enthusiasm, sits his son-in-law, John Jay, soon to be famous. He is the youngest of the delegates, and yonder sits the oldest of them all. His form is bent, his thin locks fringing a forehead bowed with age and honorable service, and his hands shake tremulously as he folds them in his lap. It is Stephen Hopkins, once Chief Justice of Rhode Island. Close by him is his colleague, Samuel Ward, and Sherman of Connecticut, that strong man, whose name is to be made honorable by more than one generation. Johnson, of Maryland, is here, "that clear, cool head," and Paca, his colleague, "a wise deliberator." Bland, of Virginia, is that learned-looking "bookish man," beside "zealous, hot-headed" Edward Rutledge. The Pennsylvanians are grouped together, at one side—Morton, Humphreys, Mifflin, Rhoades, Biddle, Ross, and Galloway, the Speaker of the Assembly.

'Bending forward to whisper in the latter's ear is Duane, of New York, that shy-looking man, a little "squint-eyed" (John Adams has already written of him), "very sensible and very artful." That large-featured man, with the broad, open countenance, is William Hooper. That other, with the Roman nose, is McKean, of Deleware; Rodney, his colleague, sits beside him, "the oddest-looking man in the world, tall, thin, pale, his face no bigger than a large apple, yet beaming with sense, and wit, and humor." Yonder is Christopher Gadsden, who has been preaching independence to South Carolina these ten years past. He it is who, roused by the report that the regulars have commenced to bombard Boston, proposes to march northward and defeat Gage at once, before his reinforcements can arrive; and some one timidly says, that in event of war, the British will destroy the seaport towns, turns on the speaker with this grand reply: "Our towns are brick and wood; if they are burned down we can rebuild them; but liberty once lost is gone forever." In all this famous company, perhaps the men most noticed are the Massachusetts members. That colony has thus far taken the lead in the struggle with the Mother Country. A British army is encamped upon her soil; the gates of her chief town are shut; against her people the full force of the resentment of King and Parliament is spent. Her sufferings called this Congress into being, and now lend a sad prominence to her ambassadors. And of them, surely, Samuel Adams is the chief. What must be his emotions as he sits here, to-day,—he who "eats little, drinks little, sleeps little, and thinks much; that strong man, whose undaunted spirit has led his countrymen up to the possibilities of this day." It. is his plan of correspondence, adopted after a hard struggle, in November, 1772, that first made feasible a union in the common defense. He called for union as early as April, 1773. For that he had labored without ceasing and without end; now arousing the drooping spirits of less sanguine men; now repressing the enthusiasm of rash hearts, which had threatened to bring on a crisis before the time was ripe; and all the time thundering against tyranny through the columns of the Boston *Gazette.* As he was ten years ago he is to-day, the master spirit of the time; as cool, as watchful, as steadfast, now that the hour of his triumph is at hand, as when, in darker days, he took up the burden James Otis could no longer bear. Beside him sits his younger kinsman, John Adams, a man after his own heart: bold, fertile, resolute, an eloquent speaker and a leader of men. But whose is yonder tall and manly form? It is that of a man of forty years of age, in the prime of vigorous manhood. He has not spoken, for he is no orator; but there is a look of command in his broad face and firm-set mouth that marks him among men, and seems to justify the deference with which his colleagues turn to speak with him. He has taken a back seat, as becomes one of his great modesty—for he is great even in that—but he is still the foremost man in all this company. This is he who has just made, in the Virginia Convention, that speech which Lynch, of Carolina, says is the most eloquent speech that ever was made: "I will raise a thousand men, subsist them at my own expense, and march with them at their head for the relief of Boston." These were his words—and his name is Washington. Such was the Continental Congress assembled in Philadelphia.—*Brown.*

Children's Corner.

A Bible Album.

What do you do with all the old picture papers that come into the house? Some of them are saved for binding, I suppose, and perhaps some of you who are kind and thoughtful, send them, after everybody at home is done with them, to the hospitals, where many poor sufferers lie, day after day, with nothing to cheer the tedious hours; or to some friend in the country, or little cousin, or may be to a Sunday-school in a remote portion of the West. But you and I know that after all lots of these pretty papers accumulate and lie about in the way. Bridget takes them to light the fire, Benjamin cuts them up for kites. After awhile there is a great heap of them in the closet, gathering dust, and your mother cleaning house, declares that they must be got out of the way, she cannot possibly have them lying around any longer; so they are bundled up and sent off to the man who buyes old papers.

I'm going to tell you of an excellent way to use all sorts of pictures: Take a blank-book of any size you prefer, then provide yourself with a cup of paste made of flower or starch, and a pair of scissors. Cut out of the papers the pictures that please you, very neatly and carefully, so as to have no rough, jagged edges, and paste them, according to their size and shape, upon the pages. You may have one large one in the middle of a page, or, if you choose, two or three on it nicely arranged; but you must take care to leave all around each, a broad, fair margin, on which to write.

"What must we write?" says a little voice. You must write in a plain, good hand, beside, or on top, or under each picture, any Bible verse that is appropriate. Your pictures need not be chosen because they seem to you sacred pictures. Almost any picture that you can find in the weeklies or in children's magazines, if you look at it carefully, will give you an idea, and you can find a Bible verse to match it. I had in my hands last night a picture of a man plowing, and I found so many allusions to the plow in the prophets and the Psalms and the New Testament, that I was really embarrassed. Another picture, representing a young woman with a plump, rosy face, reading to an old woman who looked haggard and wan, suggested Bible verses about comfort, and about being attentive to the aged, and ministering to those in sorrow. Then somebody brought me a little tinted gem of a picture, in which a dimpled child with one shoulder bare was petting a cat. Could I find verses for that? Yes, indeed; I found four verses about childish innocence, and the love of the Father for little children; and if you will believe me, I'm pretty sure I could have found forty. A young friend of mine, who has the gift of using his pencil adroitly, presented me with a picture of ducks drinking from a pan, to be used in my album. He thought I should find it rather hard to select a verse for ducks; but, as you know ducks are fowls, and you who go to Sunday-school will, of course, think of half a dozen verses about them. "They sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

After writing your text, it is part of the plan to write the chapter and verse. That helps you to keep fast hold in your mind of the place where the text is. Sea-weeds, groups of pressed flowers, phantom leaves, autumn leaves, little flat shells, feathers, and a variety of things may be used to diversify the pages. God's great treasure-house will give you something for every one.

The idea of a Bible Album occurred first to a Scotch lady, Mrs. Barbour, of Edinburgh. But the album which I saw, and which has delighted and inspired everybody who has seen it to try to make one too, was made by Lady Juliana Walker, of London. She placed it for exhibition in a large book-store in London, where it was seen and greatly admired by an American lady. The lady wanted to buy it, but the shop man told her it was not for sale; and though she offered a large price, he could not let her have it. But when Lady Walker heard of her desire and her disappointment, she very kindly sent it to her as a gift, expressing the hope that she would show it in America to just as many people as she could, so that young and old might have a new picture, and, above all, get hold of a new way of studying God's Word. I often fell that with all our studying and reading, dear children, we don't study enough and read enough in the old, old story-book which begins with Adam and Eve, and tells of Moses and Elijah and John and Paul, and of our blessed Lord and Master, Jesus Christ. The Bible Alum will put us in mind of the pleasant duty.—*Hearth and Home.*

Slang Phrases among Youth.—The young misses and ladies whose grammatical inaccuracies and slang phrases, and such as "My gracious!" "Oh, goodness!" are allowed to escape unnoticed at home, must submit to be severely criticised in good society, or else be doomed to constant anxiety in their efforts to play propriety.

The young gentleman who lolls in the easy chair, and invariably takes the coolest corner by the fireside, neglects to take off his squeaking boots when visiting the sick-room of some suffering relative, or to accompany his sisters once in three months to the concert or lecture which they are longing to hear, will never be a perfect gentleman unless some millennial wave rolls over him. As for the poor relations who inhabit the attic chambers, mend the home linen, and serve as a kind of "pin-cushion" into which all the family annoyancies are thrust—what plea shall we offer for them? or what precept enforce except to enforce that "patience have its perfect work?"—*Phrenological Journal.*

A four-year-old at East Poultney, Vt., recently went to the blacksmith's to see his father's horse shod, and watched closely the work of shoeing until the blacksmith commenced paring the horse's hoofs, when thinking this was wrong, he said earnestly, "My pa don't want this horse made any smaller."

Constitution of the Illinois State Associaton.

PREAMBLE.

Whereas, We believe that the principle of organized secrecy, as developed in the lodge system of the country, is directly inimical to the interests of Christianity, and the republican simplicity which should characterize the legislation and administration of our State and National affairs; and

Whereas, We believe that the advantages now held by the secretists will not be relinquished until the light of truth, shining into the dark recesses of the lodges, shall so plainly exhibit the injustice of this monstrosity that it will become intolerable to the American people; in order to secure this end, we hereby unite the adoption of the following

CONSTITUTION.

Art. 1. The name of this Association shall be "The Illinois State Association of Christians Opposed to Secret Societies."

Art. 2. All persons sent as delegates from county, township or other local associations, and all others sympathizing with the objects of this Association, and enrolling themselves as members of of its Conventions,, shall be members of this society.

Art. 3. It shall be the work of this Association to co-operate with the National Association by siding in the organization of county, town and local societies; holding conventions, securing lecturers, circulating literature, and by what other legitimate means it may to disseminate light on this important subject,

Art. 4. The officers of this Association shall be a President, five Vice-presidents, a Secretary and Treasurer, who shall constitute a State Committee. It shall be the duty of this committee to provide for all meetings of the Association, through its Secretary; to correspond with the Secretary of the National and various local associations, and in all other ways, so far as practicable, further the objects of this Association.

Art. 5. This Association shall hold a Convention annually, the time and place of the same to be determined by the Association, subject to modification by the State Committee.

Beecher's Confession.

[The following is from the pen of a distinguished author; one used to analysis and discrimination. We commend his words to the legal eminent minds em ployed on the case. It is clear and masterly. ED. CYN.]

There has been no analysis of Beecher's letters that connects him with Mrs. Tilton's "secret," such as a skillful attorney will exhibit when the case is tried. Whatever may be the offence, it is impossible to doubt that Henry Ward Beecher is the sinner and Mrs. Tilton the sufferer. This is settled by the necessary construction of his own words. On the last of the three sheets confided to Moulton, usually spoken of as "Beecher's confession" are the following sentences: "She is guiltless,—sinned against—bearing the transgressions of another. Her forgiveness I have. I humbly pray God to put it into the heart of her husband to forgive me." He says Mrs. Tilton "is guiltless—sinned against." It was with Mrs. Tilton—not her husband—that the sin was committed. It was some offence in which there was guilt—sin. She was "bearing the transgression of another." Somebody had been guilty of "transgression" with her, which she: —not her husband had to bear. The only question is, Who was that transgressor? Hear the answer—"her forgiveness I have. He declares that he is forgiven for "sin" and "transgression" and "guilt" with Mrs. Tilton. And then he prays God that her husband might forgive him. It was guilt against a husband as well as a wife, and to this he attaches his own signature, immediately under the preceding words.

The writing shows that the note and signature were written with his eyes open; hence it was impossible for him not to see what he was affirming. He has denied part of these sentences to which he subscribes. Now when it is proved that these sentiments were upon the sheet he subscribed, and immediately over his signature, the denial will invalidate his testimony in any court of justice and be a painful indication that there may be perjury where there has been such evident falsehood.

J. B. W.

Fast Day with a Covenanter Church.

COULTERVILLE, Ill., Nov. 7, 1874.

Churchill congregation of the Reformed Presbyterian church to the Christian Association opposed to secret societies, sendeth greeting:

BRETHREN:—We, feeling ourselves in entire sympathy with you in opposing the secret orders of to-day, and feeling our duty to associate ourselves with you in observing a day of fasting, humiliation and prayer, and the session not being united in regard to the Sabbath as a proper day for fasting, thought it best to observe Saturday; which we did. We spent a part of the morning in social worship, prayer, praise and the hearing of the Word, after which our pastor, Rev. J. M. Faris, preached a very appropriate sermon from Eph. v. ii; from which he argued that Christians should have nothing to do with secret societies:

1. Because such societies in their nature are opposed to the kingdom of Christ.

2. Such societies teach to do things in a way forbidden in Scripture.

3. Secret orders are a temptation to evil.

4. Secret societies put their members from under civil and ecclesiastical authority..

5. Such societies expose men to suspicion.

After the sermon we took up a small collection, amounting to $8.00, which I enclose to the treasurer.

JOHN G. MILLER.

—In the new edition of school books adopted in the South the primer of the series, in recounting the story of the centurion, says of him: "He was a good man and a slaveholder."—*Washington Chronicle.*

Religious Intelligence.

—The Young Men's Christian Association of New Albany, Ind., report 500 conversions through their efforts during the past year.

—The New York *Evangelist* says that there have been 100 Presbyterian churches built in New York less than forty of which are now used for worship.

—Mrs. Phoebe Palmer, a noted laborer in the Holiness Association of the Methodist denomination, died in New York, Nov. 2. Bishop Janes preached the funeral sermon.

—Bishop Cummins of the Reformed Episcopal church dedicated the Church of the Redemption near Pittsburgh, Pa., Oct. 24th, and is now actively engaged in visiting and organizing churches in Canada.

—It is reported that the Board of Methodist Bishops, twelve in number, met in Baltimore, Nov. 6, and resolved that there was no authority in the Methodist Episcopal church to ordain women as preachers of the Gospel. This settles the question until the meeting of the General Conference in St. Louis, in 1876.

—Rev. Hugh Pentecost, a Baptist clergyman of Boston, has established an independent organization which he termed the "Church of the People." The question is, does this name indicate a church of Christ, or a body whose principles are of the "broad-gauge" type and framed like those of the lodge to accommodate anybody's religion.

—Dr. Newton, an Episcopal clergyman of Philadelphia, refuses to use the word "regenerate" in the baptismal service, and does not believe the doctrine of the prayer book. An assistant takes up the parts omitted by the rector and the service is formally completed. This is the offense for which Rev. C. E. Cheney was deposed.

—The latest news from the Bible revisers is that the company appointed in England to revise the authorized version of the Old Testament closed their twenty-fifth revision Oct. 7. The work has extended as far as II. Samuel vii., 8. The New Testament company of revisers begun their forty-third revision Oct. 13. They took up the second revision of the Gospel of St. Mark.

—A Methodist journal of New York, in discussing the reasons why so many Methodist ministers have lapsed from the principles of the church, as Collyer and Conway and others, thinks the burden of itineracy is one, but more powerful is the fact that Methodist preachers are poorly prepared to grapple with the theological and metaphysical problems of the age from a defective training. In what way defective it does not say. but we may supply by noting their lodge training practiced in conference and the efforts to rope them into literary fraternities made by Dr. Fowler, head of the Evanston institution.

—Part of the work accomplished by the late Episcopal Congress in New York was the formation of new dioceses in Ohio, New Jersey, Wisconsin and Michigan, was approved; the election of Prof. Seymour to be Bishop of Illinois was not confirmed. A canon was adopted forbidding the elevation of the elements as objects of adoration; bowings, or prostrations to the elements, and providing for the trial of any minister charged with such practice, if he shall persist after due admonition. A revised hymnal was authorized to be used until a better one is prepared. The name of the "House of Cleical and Lay Deputies" was changed to "House of Deputies." A proposition to alter the Nicene Creed was rejected. New missionary dioceses were formed and bishops elected for them in Northern and Western Texas, Northern California, New Mexico and Shanghai, China.

—From the annual report of Rev. J. E. Roy, agent of the American Home Missionary Society in this city, it appears that the contributions from Illinois have been $13,060; the appropriations to the State by the parent society, $12,117, giving a surplus to the credit of the former of $943. The number of home missionaries in the State is fifty; of churches and out-stations served by them, eighty-one; churches organized during the year, four; houses built, seven; churches brought to self-support, eight; churches that go alone by "yoking," ten. An amount from each church equal to a dollar a member will carry on all the State work and and leave an overplus for work in the regions beyond. During Superintendent Roy's service of thirteen years in Northern Illinois, seventy-six churches have been organized, ninety-eight houses of worship have been built, seventy-three of them by missionary churches, and for fifty-three of which he has preached the dedication sermon, besides ten others for which he rendered the same service in the field work. During the same time the membership has been brought up from 4,474 to 13,164.

News of the Week.

The City.

On Monday Judge Booth charged the Grand Jury pretty plainly on the duties of investigating the gambling hells of Chicago with a view to their indictment. His wholesome words point to a movement against the McDonald's and Garrity's who have had their own way since the advent of the "People's Party."

———Gen. Shaler has arrived and taken the position of consulting engineer. He will re-organize the fire department if the politicians will let him.

———Over $8,000 have been contributed by the business men of the city for the Nebraska sufferers.———Another connecting link has been opened with the eastern seaboard by the completion of the Baltimore and Ohio R. R. This roads holds an independent position not having entered the combination of the other lines regulating rates.———W. F. Story, of the *Times*, has been indicted by the grand jury for libelling N. K. Fairbank and Dr. Johnson.——A meeting of the Directors and stockholders of the Inter-State Industrial Exposition was held Saturday. The report of the Secretary and Treasurer showed that during the year ending Nov. 7, 1875, the receipts were $163.650.35, and the expenditures $163.065.29, leaving a balance of $585.06.

The Country.

Gen. Sherman's annual report of the army has the number of enlisted men 26,441, and the ordinary casualties of service will probably reduce it by January to 25,000, the number fixed by law. He thinks this force too small.——— Wm. E. Udderzook was hanged in West Chester, Pa., on Thursday last for the murder of his brother-in-law. Two murderers were hanged on the same day in Montrose. Their victims were an aged mother and invalid sister of one of the men.———The case of Tilton vs. Beecher has been reached by the New York courts and time fixed for trial. Arrangements are also made for one of the suits against Moulton. On Monday it was rumored that all the lawyers are going to abandon the suit.——A father, son and accomplice murdered a German in Cincinnati, and burned the body in a boiler furnace. Two of them have confessed.——A subterranean fire is raging in the portion of Pittsburgh known as Herron's Hill, covered with improv-

ed property worth millions. A stratum of coal was fired by workmen warming their lunches several months ago. There is much apprehension on the part of the authorities and months of time and vast expense may be needed before the fire is extingnished.——The American Express Co's office in Cincinnati was robbed of $40,000 last Saturday.——The family of a farmer named Herndon escaping from a prarie fire in Nebraska were all burned to death but Herndon himself.——There is talk of a general shut down of the iron-manufacturing establishments of Pittsburgh, the manufacturers and the Puddlers' Union still being unable to agree to a satisfactory tariff of wages.——The coal miners of Southern Illinois are causing trouble on account of wages. A mine at Carlinville was filled with wood and fired.

Political.

After a contest over counting the votes, C. B. Farwell, Rep., is declared elected to Congress from the 3d Illinois district by a majority of 186 over Le Moyne. In the 2d district Harrison, opposition, has a majority of about a dozen votes.——Etter was elected superintendent of schools in Ill. by several thousand majority.——The Republican ticket was elected in Minnesota by 5,500 majority.——The Louisiana election is yet undecided. The Returning Board is at work but make slow progress; if unmolested they will make a fair count. Rumors of fraud on the part of the Republicans and arrests are being made in different parts of the State.——In Arkansas, the Governor elect, Garland, has an antagonist, V. V. Smith, late lieut.-governor, who claims that Garland's election under the new constitution is a fraud, and has appealed to Washington. His claim is not generally regarded with favor.

Foreign.

The American Press Association have received dispatch from St. Petersburgh stating a mysterious conspiracy for the purpose, it is believed, of overthrowing the Government, has been discovered to exist in Russia. Many of the most exalted personages of the Empire are implicated, and its ramifications extend to all parts of the country. Over 3,000 arrests have already been made, including many ladies, some of high rank. A Commission of investigation has been appointed by the Government, and it is believed that all the conspirators will be brought to justice.

Temperance.

A Chicago Temperance Meeting.

Nov. 13, 1874.

Mrs. Griffeth and Mr. Murphy addressed a large and appreciative audience at the Chicago Avenue Church last evening. Dr. Miller, of the Mason and Hamlin Organ Company, sang several thrilling temperance songs.

The exercises were opened by singing

"Jesus the water of life will give,
Freely, freely, freely."

This water, Miss Frances Willard remarked, afforded the only sure and permanent relief for the drinker of intoxicants.

Mrs. Griffeth urged that we should cultivate public sentiment until the drinking and selling of intoxicating beverages would be considered disreputable. She spoke of the efficacy of temperance tracts in accomplishing this work.

Mr. Murphy spoke of the samples of saloon keeper's work; he said they were to be found in the jails and poor-houses not in the so-called Sample Rooms. He said if saloon keepers could have their places of business surrounded with the victims of their inhuman traffic they could not endure their situation. He then told the story of his own sad life, illuminated (after he reached mature years) only by the constancy of his suffering wife and the love of his innocent children.

A large number of persons signed the pledge at the close of the meeting.

—The New York *Evening Post* concludes that "prohibition has failed, and had better be laid aside for a more practicable system." In this opinion the *Post* is in accord with all the liquor dealers of the land. They lose no opportunity to proclaim "prohibition a failure," and yet they are quite as vigilant to secure the repeal of prohibitory statutes where they exist, and to prevent their enactment in States wherein the friends of temperance are trying them. If a "failure," why so much anxiety about them? The *Post's* ideal of a "more practicable system" is "a stringent license law, with severe penalties for injuries inflicted upon persons or property by sales of liquor." Does not the *Post* know that that is precisely the experiment the State of New York has for some time past been trying? And will it tell its readers whether, so far as sales of liquor are concerned, it regards the experiment thus far as a success or failure?—*N. Y. Witness,*

Right at Last.—After a year's consideration and discussion, the American Medical Association, at its recent meeting in Detroit, passed the following strong statement:

Resolved, "That in view of the alarming prevalence and ill effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from English physicians the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, as members of the medical profession of the United States, unite in the declaration that we believe that alcohol should be classed with other powerful drugs; that when prescribed medicinally, it should be done with conscientious caution and a sense of great responsibillty.

Resolved, "That we are of the opinion that the use of alcoholic liquors as a beverage is productive of a large amount of physical and mental disease, that it entails diseased appetites and enfeebled constitutions upon offspring, and that it is the cause of a large percentage of the crime and pauperism in our large cities and country.

Resolved, "That we would welcome any change in public sentiment that would confine the use of intoxicating liquors to the uses of science, art, and medicine."—*Watchword.*

A wise man hath his foibles as well as a fool; but the difference between them is, that the foibles of the wise man are kept from the world and known to himself; while the foibles of the fool are known to the world, but concealed to himself.

To despond is to be ungrateful before hand. Be not looking for evil.

Home and Health Hints.

Catarrh.—So many of our fellow citizens are afflicted with that offensive and disagreeable disease, catarrh, that the following remedy suggested by Dr. Hogar will be found a real boon: Five parts of carbolic acid, six of aqua ammonia (specific gravity. 96), ten of distilled water, and fifteen of alcohol. Mix together in a wide-mouthed bottle, half filled with cotten or asbestos, and snuff up from time to time. Dr. Brand states that this prescription will shorten the first stage of the disease, prevent the second, and alleviate all the symptoms. He preferrs, however, to apply it by inhalation through the nose by pouring a few drops on porus paper, and holding it in the hollow of the hand before the face, with the eyes closed.—*Chicago Inter-Ocean.*

Regular Habits.—Convicts, as kept in our State prisons in the North and in the South of our country, are generaly remarkably free from the outbreaks of disease. Not a few, if I am rightly informed, are cured of dyspepsia and other chronic ailments, by the discipline and regimen to which they are subjected; and this notwithstanding the moral and mental drawbacks that necessarily attend their situation. They are made to go to rest early, rise early, work at regular hours, and eat plain, but sufficient food. We hear of epidemics, such as cholera and dysentery, prevailing in the locality of a prison, but the convict is almost certain to escape. Now all this speaks volumes in favor of temperance, simplicity, regularity and regular employment.—*Science of Health.*

The danger of shaking your children as a mode of correction, has been exemplified at Sunbury, England. A little girl, two and a half years old, was punished in this way by her mother, and immediately became both speechless and senseless, lying quite inert, but in a semi-conscious state. The parents, becoming alarmed, carried the poor infant to a doctor, who discovered that the neck was dislocated; and the child died a short time afterward. It was stated by the mother, who was frantic at the result that no undue violence was used.

A Suggestion.—Save the tea leaves for a few days, then steep them in a tin pail or pan for half an hour, strain through a seive, and use the liquid to wash all the varnished paint. It requires very little "elbow polish," as the tea acts as a strong detergent, cleansing the paint from all its impurities, and making the varnish equal to new. It cleans window-sashes and oilcloths; indeed, any varnished surface is improved by its application. It washes window-panes and mirrors much better than water, and is excellent for cleaning blackwalnut, picture, and looking-glass frames. It will not do to wash unvarnished paint with it.

Sunshine and Digestion.—Very intimate relations exist between the sun and digestion. Digestion and assimilation become weak and imperfect if the man or animal is not daily exposed to the direct rays of the sun.

Farm and Garden.

Farmers Should Grow in Knowledge.

His eyes should be open. It is the season for the closest observation and study. Not a tree or plant but will repay looking at! and he should *see* what he looks at. It should teach him something. There should some fact become fixed in his mind with each observation. Every bird that sings and insect that flutters in his path should attract his attention and his thought. It will be promptly answered that the farmer and fruit grower has no time for these observations. But he may have time if he takes it. He will find the habit of observation, if once established, will not interfere with his work. The plants which spring up and thrive under his cultivation are important integers in this sum of observation and growth. Daily life should add to daily growth in the knowledge of everything about us that ministers to our comfort or profit. Too much practical, technical and critical knowledge of the habits, growth, natural history and functions of plants cannot be obtained by the man whose prosperity is dependent upon their successful production. These objects should be as well known as the alphabet—as easily read at the different stages of growth, and their condition as surely interpreted.—*Moore's Rural New-Yorker.*

Sex in Eggs.—I am not aware of the extent of Prof. Agassiz's knowledge with regard to sex in eggs, but after 30 years' experience with hens, it has been and is now my practice to select eggs for setting. I have never succeeded in raising a full brood, or having all the eggs hatch, but a number of experiments have proved to me satisfactorily that sexes in eggs may be determined by the three following rules, which I always observe: 1st, If an egg is full or has no vacuum in the large end, I never use it for setting, as it will not hatch. 2d, If I want to raise chickens for market I select all the eggs that have the vacuum on or near the end; these are what we call roosters. If I want hens for breeding, I take eggs where the vacuum is on the side or clear from the end, and I seldom fail to get the kind of chickens I want, but I admit there are some that have the vacuum so placed 'tis difficult to decide which sex it is.—*Tribune.*

Fall Plowing.—It is certain that land ploughed in the autumn will, all other things being equal, yield better than that broken in the spring. This is partly because thorough aeration of the soil is essential to its fertility, partly because the frost has freer action to break up the minute minerals and hasten their disintegration and consequent liberation of mineral elements of fertility, and partly because in the loosened earth, the surplus water drains quicker away, and the warmth of the sun penetrates sooner and deeper. But many fall-ploughed fields are so situated that the surface water collects in hollows, and these nullify all the rest; carefully drawn open furrows for such places should be the first work in spring. In newly plowing land run the furrows in such a direction as to facilitate drainage, and run the shovel as deep (and no deeper) as it can go without turning up the cold unfertilized and lump subsoil. It will pay.

DEFENCE OF JUDGE DANIEL H. WHITNEY,

Master of Belvidere Lodge, before the Grand Lodge of Ill., On charge of Unmasonic Conduct, in bringing Samuel L. Keith the Murderer of Ellen Slade to justice.

If Masonry is, elsewhere, that which, when "the cold winds of death comes sighing around us," will contribute to prepare us to obey with joy the summons of the Grand Warden of Heaven,—I yet love Masonry. But if it is what its controlling votaries make it here,—if no crime is repugnant to Masonry but imaginary or real infringment if its usages, and the refusal to violate the laws of the land and of GOD, to shield a member from the punishment due to crime, then is Freemasonry all that has been charged by its enemies,—the darkest and most damning Institution that has ever scourged the earth and cursed mankind.

But if it awakens the energies of the soul to an attainment of the approbation of heaven, it is well; for then, instead of the awful yet true picture, that I have above presented to the Lodge, we shall see her votaries crowding to the holy of holies by the "benefit" of a pure and blameless life, and with a firm reliance on Divine Providence, and an unshaken confidence in the merits of the Lion of the Tribe of Judah. So I learned, and for this I love Masonry,—would to the SUPREME GRAND ARCHITECT I could say I had so found it!

I now leave the subject with you, my brethren; and if it is your duty to certify to the world that Daniel H. Whitney, W. M., of Belvidere Lodge, No. 60, of F. A. M's., is suspended or expelled "for gross unmasonic conduct," let a candid world judge between me from the foregoing charges and defence, and the Institution of which I have then been, though an honest, a duped, deceived and ignorant member.

This defence I should make orally, were it in my power to attend. I therefore request the Grand Secretary to return it to me by mail, after the Grand Lodge adjourns.

As I have learned and endeavored to teach Masonry, and as I am bound to presume that you have learned and teach it, I am fraternally yours &c., D. H. WHITNEY, W. M.,

Belvidere Lodge, No. 60, F. A. M's.

REVIEW OF THE EVIDENCE CONCERNING THE MURDER OF ELLEN SLADE.

Masonic attempt to clear the Murderer Samuel L. Keith.
The Chicago Journal refuses to publish the Coroners Statement.
Judge Whitney's reasons for renouncing Masonry, etc.

Sep. 16. A. L., 5851*, A. D. 1851.

To C. G. Y. Taylor, Most Worshipful Grand Master, and the members of the Grand Lodge of Free and Accepted Masons of the State of Illinois—In Annual Communication at Springfield, Oct., 1851.

On the 9th of September, 1851, the Circuit Court convened at Belvidere. There was an unusually large attendance of people from the country, and those of our best citizens. There were five Grand Jurors absent, or set aside for cause; and the Sheriff was ordered to fill the panel. He summoned as talesmen, Ralph D. Rix, the Secretary of the Lodge, who is both a Mason and an Odd-fellow, two other Masons, one residing in, and the other near town, one Odd-fellow, and the fifth neither a Mason nor an Odd-fellow, but an ardent frient of Mr. Keith.

The balance of the Grand Jury were, unfortunately, young and inexperienced men.

After the Court adjourned, the following appeared in the Chicago *Daily Journal* of Sep. 13th, 1851, over the signature of S. A. Hurlbut, one of the counsels:

"EDITORS CHICAGO JOURNAL, GENTS:—As a great deal of excitement was stirred up some time since, by the story of an alleged murder committed in this town with which the name of Mr. Samuel L. Keith was connected by public report, it is proper that the same publicity should given to the justification which that gentleman has at length received under the law. In the time of the excitement alluded to, no pains were spared, here or elsewhere, to give currency to the charges against Mr. Keith, and although in many persons who lent themselves to the feverishness of the day, the excitement was excusable, yet in many others, the occasion was eagerly caught at for gratifying their private hostility, under the mask of a zeal for public justice. It is to the latter class that the sweeping charges of murder, paraded in the newspapers and hawked about the streets, are traceable, and to such, I have no doubt, the recent action of our Grand Jury has proved a wholesome lesson.

At the present term of the Court, a Grand Jury composed of our most noted and influential citizens was empanelled, nearly every member of which was subjected to examination as to his impartiality, and stood the test. After a full and patient hearing of the case, and the production of the testimony, they refused to find any bill whatever, and Mr. Keith was discharged from his recognizance.

Dr. Woodward, whose name has also been mentioned in the same connection, has been indicted for the crime of Involuntary Manslaughter, and will stand his trial at some future term.

By publishing this statement of facts, you will render a service to one who has been cruelly attacked, and whose innocense has now been made manifest." S. A. HURLBUT.

To which the Coroner and several of the Jurors, made the following reply, which the Editors refused to publish:

"Will you do the mass of the people of this county the favor to copy the (above) letter of S. A. Hurlbut, from the Chicago *Daily Journal* of Sept. 13th, 1851, and also insert the annexed statement of facts?

Ellen Slade was the most beautiful, but orphan English girl, who went to reside in the family of Samuel L. Keith's father, at the age of fourteen or fifteen years, and continued to reside there as we are informed, between two and three years. About three months before her death, it was rumored that she was in trouble; and that S. L. Keith was the author of her ruin and shame. On Friday night, June 20th, 1851, she died at the house of Dr. Woodward, in Belvidere, under suspicious circumstances The same night Dr. Woodward fled the country, (leaving her dead body in the house, with his wife and mother-in-law, and two or three very small children) and was pursued by Mr. Smith, ex-Sheriff, and the Sheriff, and arrested and brought back to Belvidere. F. B. Hamlin Esq., acting as Coroner, held an inquest over the body of Miss Slade on Saturday, and assembled the jury again on Sunday evening, who continued their sesion all Sunday night, and a part of Monday.

The main proof before the Coroner's jury was; That the post mortem examination showd extensive injury, and abortion which produced her death,—and that S. L. Keith took her from her step-father's the Sunday evening previous to her death. After her death, Keith informed one person that on the above Sunday evening, he left her in town on the south side of the river; and he informed another person that he left her on the north side, and informed both that he had not seen her afterwards. Dr. Woodward, after he had been arrested and brought back to Belvidere, went before the Coroner's jury, and testified that, at Keith's request, he visited her at Keith's private room in his store, of which room Keith told him he kept the door locked and carried the key in his pocket; and that on the evening of the Tuesday that he visited her at Keith's private room, she was brought to his, Dr. Woodward's house, where she died the Friday night succeeding.

L. H. Magher, Mr. Keith's clerk, testified that he returned from Indiana on the Tuesday preceeding the death of Miss Slade, and started to go to the private room in the store, when Mr. Keith told him not to go there and that he did not want any one to go to that room; and on the Friday night of Miss Slade's death, Mr. Keith said to him, "I want to see Dr. Woodward, can't you find him?" And that he, Magher, then went on the mound near Dr. Woodward's house, when Dr. Woodward came to him and said, "She is dead." Immediately Mr. Keith came to them, and Dr. Woodward made the same remark to Keith, "She is dead." Keith replied, "It is horrible, how her mother will feel." Dr. Woodward then said to Mr. Keith, "There will be a fuss about this, and I must leave the country to-night; and my family affairs are in a bad fix, and you must let me have a hundred dollars." Mr. Keith then repleid, "that he had not that much by him." They three then went to Mr. Keith's store, where Woodward and Keith had further conversation; Dr. Woodward then told Keith that he would go and get his horse and come back, and that, Keith, must do the best he could for him. After a while Dr. Woodward returned, and he and Keith had another interview, and then Dr. Woodward left.

A lawyer went into the jury room, as the Coroner supposed, (the proceedings being *ex parte*) to aid in the investigation on the part of the people, and after hearing the testimony against Mr. Keith, left the room, and disclosed the fact that he was counsel for Keith, and Mr. Keith immediately sold out his stock of goods. About three o'clock on Monday morning, it was announced to the Coroner and jury that Mr. Keith had fled; being through with the evidence in the case of Keith, they made out and delivered to the Sheriff a warrant, commanding Keith's arrest, but he was nowhere to be found.

On Wednesday morning, at early dawn, a gentleman applied to Judge Whitney for a warrant for the apprehension of Keith; informing him that one John Allen, residing about eight miles south of Belvidere, went to one of his neighbors in the early part of the night, and informed him that one of Mr. Keith's lawyers had that evening paid him a large sum of money to take Mr. Keith from near Belvidere, and convey him with haste to the Illinois River; and requested this neighbor to aid him, which he refused to do, and immediately communicated this to others.

On this information, Judge Whitney issued a warrant for the apprehension of Mr. Keith, and eight or ten men started in pursuit, and overtook and arrested Keith and Allen toward the evening of that day, toward Paw Paw Grove. They found upon Allen two hundred and thirty dollars, which Keith has since claimed, and, we understand, taken away from Allen.

Allen's wagon was arranged with two wooden sprigs running lengthwise of the inside of the body, on which sticks were laid crosswise, on which were bags filled with hay, giving the appearance of a loaded wagon, and the bags high enough from the floor of the wagon to admit of a person creeping under. Mr. Keith was brought back to Belvidere on Friday morning and committed to Winnebago County Jail, on the warrant issued by the Coroner and jury. Subsequently he was taken out of jail, and brought before judge Henderson on a writ of habeas corpus.

TO BE CONTINUED.

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Rejected		73
Oats—No. 2	49¾	51
Rejected	46½	47
Rye—No. 2		88
New corn	70	70¾
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Winter	5 00	6 25
Spring	3 00	5 00
Hay—Timothy, pressed	15 00	17 50
" loose	13 00	16 00
Prairie, "	9 00	11 00
Lard		13¾
Mess pork, per bbl		18 75
Butter	23	33
Cheese	9½	16
Eggs	22	24
Potatoes, per bus	72	80
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Clover	5 00	5 25
Flax	1 75	
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Beans	1 50	1 95
HIDES—Green and green cured	07½	9¾
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Shingles	1 50	3 25
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Unwashed	27	35
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Good to choice	4 75	6 10
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Common	2 50	3 75
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Sheep	2 50	4 50

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Eggs	28	29

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CHICAGO, THURSDAY, NOVEMBER 26, 1874.

VOL. VII., NO. 7.—WHOLE NO 242. WEEKLY, $2 00 A YEAR.

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ONE FRIEND TELLS us that he considers the paper read by the time he gets to the sixteenth page and does not look at that. Do you do so?

NOW IS the time to canvass for the *Cynosure*.

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WE ASK our young friends to read the Publisher's Department on the sixteenth page.

ARE YOU INDEBTED to the *Cynosure* office? Please settle your account and commence the new year with a clear record.

Topics of the Time.

Whatever may be said in favor of abolishing the Grand Jury system, respectable citizens of Chicago are not yet ready for such a reform; and perhaps no community has had such experience of its abuses. The charge of Judge Booth to the jury now sitting we lately noticed. In spite of the States Attorney, who seemed to be retained by the gamblers, the Grand Jury brought in the other day an indictment against McDonald, the king of the faro dens; against Finucan, a murdere; and against Wilbur F. Storey, proprietor and editor of the Chicago *Times*, for libel. These indictments strike at three of the worst scandals of this city, and if honestly prosecuted will give a healthier moral atmosphere than virtuous citizens have lately enjoyed.

Mr. Etter, superintendent-elect of the public schools of Illinois, has successfully performed the part of sitting on two stools at the same time until the close of the play; and now the curtain is down he may review with complacency the means used to obtain office. Nominated first by the farmer's party, he pulled his wires for the Democratic endorsement, and got it. Of course this policy lost him all votes cast honestly and intelligently in both parties. For he appeared before the people with these principles: expulsion of the currency, speedy return to specie payments, legislative control of railroads, the inviolability of railroad charters, prohibitory laws, and free beer. The mathematics of such a platform are unintelligible to common men. But Freemasonry is patron of the liberal arts and sciences, and Mr. Etter is a diligent student of Freemasonry, whether he is of anything else or no. His ability to seem black and white, to talk with both ends of his tongue at the same time is thus explained, and the ethical impossibility of one moral being believing all Mr. Etter believes vanishes. But whether the school children can be convinced by his logic is doubtful. On this the *Tribune* pointedly says, "Probably the men who voted for Etter are prepared to explain how a person without principles, or with two sets of opposing principles, can superintend excellently the education of the youth. We should like to have this problem in ethics solved."

A "fundamental issue has at length been discovered for the Republican party by the reclaimed backslider, the Chicago *Tribune*. After rumaging about in old ante-war records it finds a great issue running through federal history up to 1860, namely, the distinct and sovereign nationality of the United States commanding the allegiance of all the people, opposed by the idea of "State sovereignty." This question was represented on the one side by Lincoln and on the other by Jeff. Davis, and in the struggle led by them its discussion was abruptly closed by the argument of the bayonet. It has not been heard of for ten years, and everybody thought the "last ditch" had swallowed it along with the rotten Confederacy. The Republican party surely acted on the supposition that this, being the immediate issue of the war, had been forever decided by the collapse of secession, and placed the execution of its reconstruction policy in the hands of its carpet-bag representatives at the South. All parties acknowledge its supremacy. Recreant Louisianians become lamblike before it. Twice have Arkansas factions appealed to its authority. South Carolina give it a heartier majority than all the Northern States, whose loyalty no one doubts. Why, then, call back this ghost to reinhabit its bleaching bones? If the Republican party wants principles to preserve life, there are some to be had. But they are unpopular to such a degree that the party which accepts them must become the minority. The Republican party owes its record to just such a course. It may begin again and live, or continue to hug dead issues and become like them.

Freemasonry's Soliloquy.

BY S. H. RANDALL.

My altar lights are never out:
  My jewels always shine:
And e'er my cheated vot'ries shout,
  "Hail! Masonry divine!"

Their souls in things profound delight:
  Their zeal no danger damps;
As "To the East," "In search of light,"
  They take nocturnal tramps.

To home and country they are lost;
  Their manhood they have banned:
But heed no time, nor toil, nor cost,
  When I, their god, command.

With crape and fife they proudly bear
  A brother's sainted bones;
With stars and stripes 'neath plumb and square
  They prate o'er corner-stones.

Where'er their presence "cowans" cuts
  My bib-clad puppets wheel:
And there in gorgeous boot-legs struts
  The Templar's pretty steel.

But soon their warlike toil shall cease,
  Omniscience then they'll dodge;
And gain that realm of jolly peace,
  "The Grand Celestial Lodge."

And this he's earned, the "Mason bright,"
  Because he's learned so well
By damning oaths and blasph'mous rite
  The piety of hell.

The Entered 'prentice, past "the shock,"
  O'er regained breeches gloats;
His gastly slumber visons rock
  Of oaths and slashed up throats.

The Master tastes not death fore'er;
  But wakes to a new life;
And then he's wisely sworn to ne'er
  Debauch a brother's wife.

If 'neath the Royal Arch he'd push,
  A quadruped he crawls,
And hears within "the burning bush"
  The "I AM's" solemn calls.

The Templar's conscience seared and dull
  At crimes fraternal winks,
And from the loathsome wine-stained skull
  "Damnation double" drinks.

My glories hid by lodge-room walls
  Do pimp and sharper share,
And snicker while some Christian drawls
  The Mason's Christless prayer.

How sweetly on this work of mine
  The parson shuts his eyes;
And occupied with things divine,
  Contention loud decries!

I've often on the parson trod:
  He's meaner than a worm;
For though he dares "to kiss the rod,"
  He never dares to squirm.

My beck where blood in torrents flowed
  The victor's charge has barred.
I've honors for the cable-towed,
  But none for battle-scarred.

I legislative halls abash
  That dare my mandates break.
How oft at shaking of my lash
  Do cringing senates quake!

The sentence I from Justice wrench
  The ermine deeply blots,
And on the jury's fragrant bench
  A Mason always squats.

The papers, Freedom's snarling guard,
  Ne'er bark at tread of mine;
But hide their tails from pure regard,—
  Just hear the puppies whine!

The merchant lauds my stories strange,
  And in the dollar rakes.
My healthy looking babe, the grange,
  "Bamboozles country Jakes."

And now to 'stablish firm my reign,
  By measures fair or foul
I'll extirpate my projects 'bane,
  The cursed Artis' howl.

And freedom then will I exile:
  I'll lord it o'er her land:
Her easy, heedless people I'll
  With a square and compass brand.

Nor shall those Christians see a trace
  Of friendship deftly shammed;
I'll spit upon their Saviour's face,
  The wretch I've often damned.

Their hateful conscience I'll impeach;
  I'll curse it with my light,
For boldly I'll my ethics teach.
  Hurrah! for "might is right."

Cincinnati, Oct. 7th.

THE ILLINOIS STATE CONVENTION.

Addresses of Hon. J. B. Walker and Prof. C. A. Blanchard.

On taking the chair as President-elect, Dr. Walker, addressed the Convention on the comparative morality of Christianity and Masonry. He did not wish to disparage morality as a social principle, but he did wish to show how the morality of the lodge made it difficult for the Mason to abide by the faith of Christ. A Mason may say that he is as good and true a citizen as any one outside of the order. He may feel that he is equal to most and superior to some. But no man can feel that he is equal to the great example of the Lord Jesus Christ. Masonic morality, however good it might be, compared itself with the business life around it, or with the church influence around it, but all moral men should remember the precept of Paul that they should measure themselves, as far as possible, after the standard of the Founder of the Christian religion. Masonic morality prevented men from being repentant, because they did not look beyond human comparisons for the standard of a higher life. While Masonry prevented repentance, it therefore taught immorality. And, in its oath, it taught immorality by teaching the member to keep all criminal secrets, unless murder and treason, in the first three degrees. The counterfeiter, the gambler, the thief, the adulterer, may escape, and their secrets will be kept by the brethren. In the higher orders of the Masonic order it is optional with the members to except murder and treason or not, as they may elect. Therefore, Masonry taught immorality by causing its members to swear an illegal and unjustifiable oath. The institution was evil, but some good men who belonged to it sustained it. If it were all evil, in the line of membership, it would inevitably gravitate toward hell. Were Masonry reduced to evil members alone, its power would be at an end.

Sometimes, in swearing in new members, some passages were omitted from the oath, but the new comer was sworn to keep secret not alone what was then read to him, but also everything belong-

ing to the same oath that may hereafter be repeated to him. Thus the man swore to something he never knew or could not know anything about. How degrading it was to have a minister of the Christian church inducted into the Masonic order. A Masonic minister was led into the lodge with a rope about his neck and one slipper on and part of his clothing laid aside. Think of a minister of the Lord Jesus Christ being led up to take an oath with a rope about his neck! [Laughter.] And after getting into the hall there were some things done,—things so indecent and so revolting that no minister could dare to tell it to his congregation. Many abused the Christian religion by misrepresentation. Some of them said that St. John was a Mason, but well-informed Masons knew better than that. They also claimed that Solomon was a Mason. That the words "Jubela, Jubelo, Jubelum!" which they said was Latin, and which were used, they claimed, in the Temple of Solomon,—a building in which the Latin language had never been heard. [Applause.] The Masons claimed St. John as their patron saint. Did they not know that King Herod swore that he would grant the prayer of the woman mentioned in the Scripture without knowing what the request might be? She said, Bring me here, then, the head of the man called John on a charger; and it was brought. St. John the patron saint of the Masons! No, it was Herod! [Applause.]

Another thing about Masonry was that every man of every known sect might pray in the name of his God, but none could pray in the name of the Lord Jesus Christ. This was terible. It was true that there was a branch of Masonry established recently, and not very recently either, the Knights Templar, that were allowed to pray to Jesus Christ. But the Blue Lodge Masons, and others, were not permitted to do so. The Masons actually mutilate the Bible. In their forms they quote from St. Paul to the Thessalonians, where they left out the name of Jesus Christ, but copied all the rest. Wherever the name of the Lord Jesus Christ occurred in their Scripture readings, the Masons left it out. The Masonic institution was the only anti-Christ that he knew of. [Applause.]

How a Man is Made a Mason

was the subject announced for the address of Prof. C. A. Blanchard, who, on being introduced, spoke substantially as follows:

There are 500,000 Masons in the United States. Nearly all of these gentlemen have mothers, most of them have wives and sisters, and many of them have children. Yet every man was sworn to secrecy under no less penalty than having their throats cut across, their tongues torn out, and their bodies buried in the sands of the sea. If there was nothing dishonest or dishonorable in the Masonic business, then why should the secret be kept from mother, wife or sister? It was absurd. He said that the entrance of a man into a secret order reminded him of the old nursery rhyme:

Open your month and shut your eyes,
And I'll give you something to make you wise.

This was so in Masonry. The man had to enter blindfolded. The child who shut his eyes and opened his mouth sometimes received blackberries, and sometimes dirt. It was so with the man seeking initiation. He must go it blind, and swallow dirt, if it were given him. People might say to him, that, if he was a Mason, he had broken his oath, and advertised himself as a perjurer. Or they might say to him that if he was not a Mason, he could know nothing of the order, and spoke simply in ignorance and in prejudice. He explained the peculiar solemnity of the Masonic oath and the terrible secrecy which it imposed. It concealed theft, because a man although honest on entering, swore to do anything that discipline might impose upon him. When a man was sworn into the Masonic fraternity, he was led in with a rope around his neck, as if he was a blind mule that had to be led around; he had all his clothing, except his shirt and drawers, taken off; he had one shoe on and the other off, so that he was neither naked nor clothed; neither shod nor unshod. Then he had to go through a lot of ceremonies which might be very disgusting to his moral sense. He must be led around the room for the amusement of men in white aprons and red aprons and black aprons, and he submits to degrading ceremonies, and the end of it is that they give him the privilege of carrying a white staff or a black staff, or a Bible on a board, or a sword in processions. It degraded man. Then the applicant was sworn always to conceal and never to reveal anything that had occured or that might occur in the order. He might answer that he swore to assume obligations which he was ignorant of, and to conform to customs of which he knew nothing. Masonry pledged men to partial honesty, partial purity, and partial morality. It swore a man to fidelity to the order, and to be honest toward all Masons, but not to the rest of mankind. Thus, if a man cheats another man, not knowing him to be a Mason, he is compelled, if he discovers his error, to make it all even with the brother Mason, for Masons must meet on the level and part on the quare. [Laughter.]

A Mason was sworn to partial morality. He was sworn not to have illegal intercourse with the wife, sister, or daughter of any other Mason, knowing the parties to be so connected. He was sworn to no such morality with the rest of the world. What would be thought of a church that would adopt a ritual compelling a member to come up to the altar and swear not to have illegal intercourse with any female member of that church, knowing her to be such? It would be branded with everlasting scorn. What kind of order was it that prohibited a man simply from illicit intercourse with the female relatives of brothers of the square and compass, and left them free to prey upon all other females, if he could? Then it banded men of every different calibre together by a band that only death could break. He did not say that all Masons were bad men—he did not believe that. He was told that Dr. Thomas, pastor of this church, declared in giving notice of this Convention, that he was a Mason himself. Then he is under obligation to recognize at all times and in all places the Masonic sign. Let us then suppose Dr. Thomas to receive the sign from a drunkard or immoral man. He must meet such as brothers. Of course there were very good and very bad men in the order. But they all knew each other by signs. A drunkard, a sot, might meet a doctor of divinity in the street and make him a sign. He might meet an eminent man of science in the street and make him a sign. The doctor would be compelled to meet with the sot and they were brothers—a relationship that only death could dissolve! [Applause.] About the ceremonies! If a man should violate secrecy by telling his wife anything of the absurd initiatory ceremonial he would, according to the terms of the Masonic oath, be liable to have his throat cut across, his tongue torn out, his heart and bowels let out, burned to ashes, and scattered to the four winds of heaven! By this time the man, if a common mortal, would be pretty nearly dead. [Applause and laughter.]

And did the Masons dare to override the laws of the State, and of the United States, by murderous executions of men who betray silly secrets? If they did carry out their penalties it must after the French recept for cooking a hare—first catch your hare—they must first catch their man. They did execute one man and suffered for it. For twenty years they were compelled to keep as still in America as fish under a river-bank, and now, if they murdered men at all, they had to do the thing secretly. He did not know whether they murdered men at all or not. If they did not, then they were bearded men practicing child's play, and "full of sound and fury signifying nothing."

The speaker then detailed in a most amusing manner the ritual of the Masons, the mode of entrance, garb, conversation, challenges, answers and prayers. And, after all had been gone through, heaven was invoked to aid the man. There never was a man more in need of Divine aid. [Laughter.] After the prayer, the minister here, the saloon-keeper there, the gambler further on,—all ministers, drunkards, merchants, thieves, and honest men,—solemnly, and in hoarse tones, exclaim, "So mote it be!" [Great laughter.] He mimicked the different oaths, and produced continued merriment. The compass, square, and other paraphernalia of the order received some share of criticism. A friend of his had said to him once that all the light he had ever had was from the three candles representing the sun, moon and stars, which were shown him after his bandage was torn off. This Mason had also said that he did not think there was anything bad in Masonry, but it was fearfully silly. It reminded him of a parcel of calves in a pen sucking each others' ears. [Roars of laughter which were several times renewed.] Such were the experiences of an apprentice of the Masonic order. It was taught him that the twenty-four inch gauge divided his time, and that he could get into heaven by aid of a stone-hammer. [Renewed laughter.] He was subjected to humiliation in every stage. He was partially stripped as an Entered Apprentice; he was still more stripped as Fellow-craft; and he was stripped worse than ever when he became a Master Master. [Laughter.]

But was that the last of his troubles? Not at all. The speaker went on to show a good many more things, which made the audience laugh. A fellow named "Jubelo" asked the word of the Grand Master, and he hit the unfortunate "brother craft" on the windpipe with his square, nearly knocking him down. Then he was met by another party named "Jubela," who hit him a terrible blow on the breast. Then he was passed to "Jubelum," who hit him over the head with a "stuffed club," or something of that sort [laughter], which effectually settled him for the night. There was a friend of his who, in York State, had been knocked down by his preacher, as "Jubelum," on Saturday night, and the same minister, preached salvation to his soul in his church on Sunday morning. [Great laughter and cheering.] This was a part of the ceremonial of a party becoming a Grand Master, under the name of Hiram Abiff, called after one of the supposed founders of the order. The rest of the ceremony was described at some length, and the effort was frequently applauded. Prof. Blanchard said that slowly, but surely, Masonry would go down in the civilized world. [Great cheering.] Masonry was at war with civil government, with Christianity, and with manhood, and that it might go down, God speed the day. [Loud applause.]

From the United Presbyterian.

Holidays.

BY J. P. LYTLE.

The tendency and result of the observance of religious anniversaries is strikingly and accurately illustrated in the change which, through time, has taken place in the orthography and meaning of the general term used to desiguate them. "Holidays" were originally "holy-days;" appointed as such, observed as such, and spelled accordingly. As these were anniversaries, occurring regularly on the same day in each year, the observance of them soon degenerated, first into formalism, then into superstition, and finally into levity, frivolity, and all manner of excess. The nature of the days being changed, the orthography and meaning of the name underwent a change also; and, instead of the "holy-days" of the ancient chuch, we have the "holidays" of the modern; a term which, as Webster informs us, denotes "a festival, a day of exemption from labor and of amusement." The original idea of the term "holiday" has not entirely forsaken it; it is still in some sense a religious day,

but a religious day turned, in the end, into frolic and carousal.

Since the Reformation any respect paid to these days has, by Protestants of the stricter sort, been regarded with disfavor, and as a symbolizing with popery. The holidays which have taken deepest hold on public attention, and secured most general respect, outside of the Church of Rome, are Christmas, Good Friday, and Easter.

Christmas, Christ's Mass, or the masses said in honor of the nativity of the Saviour, was an invention of anti-Christ in the dark ages; but the observance of the 25th of December as the birth-day of the Saviour dates back till some time in the second century. It was first observed in the Western church and thence carried over to the Eastern, which, before its introduction, had observed a day in January. The investigations of learned men have rendered it in the highest degree improbable that the birth of Christ took place on the 25th of December. It is moreover, evident from the uncertainty which hangs over the subject, that God has designedly concealed the truth in the case. The 25th of December was originally a heathen festival, kept in honor of the birth of Sol, *i. e.*, the return of the sun at the shortest day of the year, and as it was found difficult to withdraw Christians from it, it was baptized with a Christian name, and kept as a Christian festival. The observance of Easter was an attempt to carry over into the Christian church one of the institutions of the Jewish—the passover. Good Friday is observed in commemoration of the sufferings of Christ and their good effects. None of these days have any higher authority than that of the church.

There is not wanting evidence of an increasing regard to these days, and others of a similar character, by many who bear the name of Protestants. Religious services are held on these days, their sanctity is made a theme of discussion, and careful preparation is made beforehand that their solemnity should be duly signalized. When a motion to adjourn over Good Friday was negatived in Congress a year or two since, one Episcopalian member protested with a warmth which has never yet been seen in that body on behalf of the Lord's day. Even Roman Catholics have become more shameless in their external regard to these days. On the day which introduces Lent there might have been seen, last winter, on the streets of our principal cities, ladies in the richest apparel and highest style of fashion with a black mark drawn obliquely across their foreheads as a sign of "the mortification of the flesh,' and it certainly had that appearance; and, besides, was excessively mortifying to sensible people who were compelled to witness it. One kind gentleman was on the point of committing the mortifying blunder of stopping one of these ladies to inform her that she had forgotten to wash her face, which must needs have been to the fair *penitente* mortification extraordinary and supererogatory.

While the ritualistically and superstitiously inclined are found to increase in their admiration and reverence for these days of "man's devising," there is another class who go to what may, at first thought, seem to be an opposite extreme, but which, in reality, is one stage of the journey to the same goal—Rome. This class turns the Romish festivals into days of idleness, mirth, revelry and unbounded excess. The concatenation of causes and effects seen at Horeb has often been witnessed. "They made an idol calf; they worshipped the same; they sat down to eat and drink, and rose up to play." While licentiousness is the daughter of superstitution, it at the same time propagates its ancestry. The most licentious people are the most superstitious. Paris contains more sybils than any city on earth. If men will not believe in God he avenges himself by leaving them to believe in the devil. This connection of frivolity and superstition is yearly illustrated on an extended scale in Italy and other Roman Catholic countries, in the easy and natural subsidence of the unbridled license of th Carvinal into the austerity of Lent. Compounding for excessive indulgence by excessive austerity, and procuring indulgence for future excess by self-imposed austerities, is an old trick of the devil's priests and priestesses. "I have peace offerings with me, this day have I paid my vows. Therefore came I forth to meet thee. . . . I have decked my bed. . . . Come, let us take our fill of loves until the morning."

It may be seriously questioned whether the annual observance, even of Thanksgiving Day, tends to the improvement of the morals of the nation. A student at Yale College reports that when he arrived, about eight o'clock in the evening, at a Thanksgiving supper got up by the students, there had been a number of severe fights among the guests, and five or six had been carried home so badly injured as to be unable to walk. Several fights occurred afterwards, but not with such serious results.

The thanksgiving is proper, and the national Thanksgiving eminently so. The evil lies in the anniversary character of it. When men usurp God's prerogative by appointing set times for his worship, evil necessarily follows. Every festival in the Romish calendar came in precisely in this way. The country may congratulate itself that when a proposition was made two years ago, in Congress, to make the Fourth of July, Thanksgiving Day, Christmas and Washington's birth-day national holidays, there was sense enough left to reject it with decided coolness.

There are, no doubt, many who think themselves neither superstitiously nor licentiously inclined. They are masters of themselves. They see neither harm nor danger in paying some attention to church festivals as they come round. They are not going to Rome. Not they. Our fathers, in a reforming age, thought differently. The Psalmist resolved, "I will not take up their names in my lips." But no doubt he was peculiar in this.

The *Boston Congregationalist* for October 12th, 1866, contained a remarkable article on this subject from the pen of Rev. Jonas King, D. D., who was then on a visit to his native country after forty-five years of missionary labor in Greece. The great change in the religious aspect of the country affected him deeply, and he writes with apostolic unction and tenderness. The article is long and well worth pondering. We subjoin a brief extract or two. The Doctor says:

"In a religious point of view, I see in many things a marked and decided progress. But in some, I am sorry to be obliged to say, I perceive a tendency to that which has been the bane of the churches in the Eastern world—a tendency to forms and ceremonies in the worship of God, to the observance of fast-days, so-called, and of feast days which were never appointed of God, and were not kept by Christians in the first age after Christ—feast-days which have, in the Eastern churches, been productive of great evils by promoting idleness and other vices with which it is usually accompanied."

Then, after referring to Easter and Christmas particularly, and the supposed warrant for their observance, he adds:

'Now, all this had its commencement in a feeling of piety, and was nourished by what, at first sight, would seem to be a pious sentiment. But the moment we begin to depart from the simplicity of the word of God we are beginning to wander from him, and from the truth; and the moment we begin to receive in religion the traditions and commandments of men, we are in danger, and know not to what degree of degradation in religion we may be left to arrive."

Conscience versus Expediency.

The undertone of much of the popular sentiment of the day is, "Away with the old standards!" No matter what standards, if only they be venerable. We have not yet assumed the boldness of the French infidels who paraded the streets in torchlight processions, carrying transparencies lettered, "Down with hell!' but we are emulating that example. When Mr. Tilton, in accounting for his career, declares, "I hate the church, I hate the creeds," he is only carrying one of the transparencies, and hundreds of less courageous folks are filing along after him in the dark.

But the tendency is not only against the old standards of dogma, but almost equally against the old standards of morals. Expediency is usurping the throne of absolute right over the popular life. We are honest because "Honesty is the best policy." Virtue is a better paying stock than sensual indulgence, therefore, as a rule, let us be virtuous. Moses must be revised by Jeremy Bentham. The first, fourth and tenth commandments are chiseled off the ancient tables, and the rest may be broken only with great circumspection. The pure morality enunciated by Christ is the sublime soaring of a moral sentimentalist—the highest poetry of moral, which, however, we should not be expected to render into the prose of daily business and social life. Conscience, we are told, is due to a morbid play of our fears, unduly influenced by the peculiar system of education under which we have been since childhood. But let each man do that which he sees to be individually expedient, and all men labor for the "greatest good of the greatest number," and the result will be the highest right, whether according to our conscientious notions or not.

The danger which inevitably flows from the acceptance of this philosophy is due to the fact that not one person in a million can tell what will ultimately prove to be expedient. Perhaps a wretch seldom goes to his crimes until after he has convinced himself that it is expedient. The young thief is a genuine expediency philosopher. He steals from the money-draw, and says, "See, I gain so much, my employer does not miss it, and therefore knows no loss." Bentham could hardly object to his young disciple's logic, except to ask that it be expressed more vaguely, with more erudite phraseology. A libertine violates the domestic sancity of his neighbor, and, until exposure, excuses himself with the confession of Othello, when only suspicious of Desdemona.

"He that is robb'd, not wanting what is stol'n,
Let him not know it, and he's not robb'd at all."

Seneca, the tutor of Nero, gave him this advice: "Amuse yourself, only take care that you injure no one." And while the imperial scapegrace was making that most damning page of history, his own life, he undoubtedly considered himself exceedingly clever and serviceable. He gave society an impulse to pleasure, while he revelled in pleasure himself. How many are to-day, with cry of fear and mutual crimination, trying to scramble back from the verge of ruin, which they feel to tremble beneath their feet, who walked boldly out upon that ledge, fearing no evil, and despising the warning of the old-fashioned moralists, with their eternal prating about obligation to self, and society and God?

And how is it with the inner experience of some? The little lust, when first allowed, was a petty single thread which the spider threw across the corner of the heart. But with that he has filled the heart with his filthy web, catching and killing every pure and sacred desire that tries to fly through it. We thought the first indulgence, though not absolutely right and though we could not say a prayer to Christ while we were yielding to it, was not harmful or inexpedient.

If men had eyesight which could penetrate ocean fogs, and bend with the curvature of the earth, they might safely dispense with chart and compass. So, if we had omniscent forsight of the whole range of causes and effects—most varied and intricate regarding human actions—we might safely do without consciences and follow expediency. But that we peril self and society by any departure from strict justice and purity and truth, is the too sad lesson of daily observation. God is bringing us back to the primary precept for human conduct by teroiqle chastisment. He asks us to read the fearful consequences of walking in our own conceits, which are written in colors of woe all over past history; and is calling to us, "Behold, the axe (of strict justice) is laid unto the roots of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—*Christian Intelligencer.*

Notices.

Executive Committee Notice.—A meeting of the Executive Committee of the National Christian Association will be held in the *Cynosure* office, Saturday, Nov. 28th, at 9 o'clock, A. M. All members of the committee are requested to be present.

By order of the CHAIRMAN.

The New York State Christian Association opposed to Secret Societies, will, with the Divine permission, hold its fourth Annual Convention, during the light of the moon in December next. All county and town associations and churches and ecclesiastical bodies in sympathy with our work are requested to send delegates. Let us have a grand rally of the friends of our cause. Definite time and place will be given soon. By order of the Ex. Com.

Our General Agent says he will help the people of Michigan form a State Association about the 19th of January, and the friends in Iowa early in March if they wish to have him. Please write to him immediately, if you want the cause to move forward in your States.

C. A. BLANCHARD,
Cor. Sec'y. N. C. A.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.
State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.
State Lecturer for Ohio, D. S. Caldwell, Nevada, Wyandot, Co., Ohio.
State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.
I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Connersville, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Lisbon Center, N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton. O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.

Reform News.

—Three State meetings in succession have for as many weeks filled our pages with interesting news. Additional word from the New York field holds over in consequence.

—We learn that Bro. Philo Elzea is lecturing with good effect in Walworth county. He lately spoke in the Congregational church in Delevan.

—Bro. Hale sends cheering words from his part of the field. Would there were a thousand such workers! J. C. Graham, of Viola, Ill., announced his intention in the Convention last week to consecrate his time and abilities more fully to this reform. And Bro. Hinman has an excellent and Scriptural idea, that Bro. Graham be associated with him, and thus canvass the State two and two in company.

The Illinois State Convention.

Excepting the general indifference and opposition of the community of Chicago, everything pointed to a successful meeting of our State Association. Able speakers were engaged, convenient rooms were hired, a good programme for business prepared, the Chicago dailies seemed favorably disposed, many of the pastors also were willing to announce the Convention from their pulpits, and the Association had not met for over two years. These were hopeful indications. The committee of arrangements, appointed at a meeting of citizens at the Young Men's Christian Association rooms, were faithful in their duties, and a large committee of ladies, among them Mrs. M. E. Cook, Mrs. W. W. Strong, Miss Frances E. Willard, and Mrs. H. F. Merrill assisted in securing places of entertainment and the co-operation of the pastors.

On Wednesday morning the *Cynosure* office presented an animated appearance. The friends of the reform naturally gravitated here; among them were representatives of adjoining States who thus showed their zeal by coming farther and with less inducement than the State delegates.

The Convention met in the afternoon in the lecture room of the First Methodist Episcopal church, and was called to order by Pres. Moses Pettengill of Peoria. The delegates and others filled all parts of the hall. The exercises were opened with prayer by Rev. F. Bascom and Elder P. Hurless, and singing.

The President then addressed the Convention as follows:

Members of the Illinois Christian Association opposed to secret societies:

LADIES AND GENTLEMEN: About two and a half years ago our last State Association was at Normal. That meeting, though not large, was pleasant and profitable.

And now, by the favor of a kind Providence, we are permitted to meet again under far more encouraging prospects and in this great city, renowned the world over for its wonderful growth and its great fires. Friends, it is with feelings of pleasure that I am permitted to greet you, gathered, as we believe, for a most worthy and Christian object. To carry forward the reform in which we are engaged will require the united efforts, wisdom, and patient perseverance of every friend of the cause. It may be asked: "What is the purpose of this meeting, and of our self-denying efforts of time and means?" The reply is, it is to deliver some of the thousands of our fellow men from the shackles of oath-bound secret societies, and to save our young men from devoting their time, talent, and means to an institution, not only heathenish, but anti-republican and anti-Christian. We meet to counsel together as to the wisest and best methods for carrying forward this great and much needed reform; to learn from our friends and our agents what progress is being made in the good work.

The signs of the times are encouraging. Only a few short years since our newspapers and pulpits were silent, muzzled. But now we have several praiseworthy instances where both political and religious publications utter strong words against their vain pretentions and trumpery. And better still, our own organ, the *Christian Cynosure*, is doing a good and great work.

We do well to take courage and pledge our time, talent, and means to the carrying forward of this cause by the active labors of our agents by circulating tracts, and especially the *Christian Cynosure*.

In conclusion, I would remark that to accomplish this great work we must not go in our own wisdom or strength, but in His who is able to pull down all the strongholds of Satan.

The following committees were then appointed:

Enrollment—H. H. Hinman, W. I. Phillips, I. R. B. Arnold.
Nominations—A. D. Freeman, J. C. Graham, F. Bascom.
Finance—Hon. J. B. Walker, Philo Cardenter, Geo. Dietrich.
Correspondence—N. D. Fanning.
Resolutions—I. A. Hart, William Pinkney, P. Hurless, and Z. Eastman.

The State agent, Rev. H. H. Hinman, then addressed the Convention on the work of the State Association.

He was followed by Dr. J. B. Walker, of Wheaton, in a brief addres, showing the despotism of the lodge. Rev. J. W. Bain of this city also spoke forcibly on the religious and anti-Christian character of Freemasonry. Brief remarks were made by Sam'l French, of Jacksonville, Bishop Dickson, of Decatur, and J. C. Graham, of Viola.

The committee of finances reported. They recommended that $2,000 be raised by the Association to carry on the reform in the State, and $200 for the expenses of the Convention.

The Committee on nominations made the following report on officers for the ensuing year, which was adopted,

President—Hon. J. B. Walker.
Vice-Presidents—Rev. S. B. Allen, J. W. Bain, F. Bascom, A. D. Freeman, and O. E. Burch.
Recording and Corresponding Secretary—I. R. B. Arnold.
Treasurer—H. L. Kellogg.

H. H. Hinman, J. C. Graham and Samuel French were appointed a committee to recommend the place and time of holding the next annual meeting. After hearing a partial report from the Enrollment committee, and appointing a devotional meeting to be held for a half hour before the evening session, which Pres. Blanchard was requested to lead, adjournment was had to evening.

The evening session was attended by a large audience. The floor of the large and well-appointed auditorium of the building was full and a number were admitted to the galleries. The audience was highly respectable as well as large, and included many ladies. Prof. H. F. Merrill presided at the organ and led the audience in their hymns of praise.

The addresses of the evening were made by Hon. J. B. Walker, the president-elect, and Prof. C. A. Blanchard. They were enthusiastically received and are briefly reported on the first and second pages of this number. Between the addresses a collection was taken up. The secret orders were well represented and were effectually curled up. The bold front put on at the beginning was thoroughly wilted down, and almost every Mason in the room could, ere the close, be detected by their nervous and abashed countenance and the lowly manner in which they slunk down in their seats. Those who were accompanied by their wives were most to be pitied, for the home cross-examinations and "curtain lectures" they had every reason to expect.

THURSDAY'S SESSION.

After an hour spent in prayer and conference, the Convention resumed business. The minutes were read; the committee on next meeting reported in favor of Peoria as the place and the second Wednesday in November the time of the next annual meeting; friends present from other States were invited to take part as honorary members; the committee on resolutions reported, the report was recommitted and Rev. W. E. Holyoke, Prof. C. A. Blanchard, Revs. J. W. Bain and D. P. Baker were added to the committee.

Brief addresses were made during the session by Dr. F. Bascom, Bishop J. Dickson, Revs. H. H. Hinman and W. E. Coquillette and Pres. J. Blanchard. The general report of these addresses will be given hereafter. They were suggestive and must not be lost to our readers. Bishop Dickson said he was raised with considerable information of Masonry, as his father was an active member of the order; and he was not unaware of its evil nature and accessories. He quoted from a Masonic drinking song learned years ago to prove its immoral tendency. He referred to the United Brethren church and its position on the lodge question. Some members were displeased with their rule and opposed its operation but he belonged to the right wing which adhered to the Scripture principles and the long-standing testimony of the denomination.

[CONTINUED ON 12TH PAGE.]

Jottings from the New York Field.

DEAR K:—After my trip up north I was permitted a short rest, until noon of Oct. 13th, when I received a line from J. B. Hart, president of Groton Association, requesting my attendance at their first annual meeting the following day. Accordingly, 5 P. M. of that day found me on the cars heading for Mc Lean, the place of meeting, where I landed at 8 o'clock and was taken in charge by Bro. Betts, pastor of the Baptist church, with whom I found a congenial home until the opening of the meeting on the following morning.

Bro. B. is a new and promising recruit, a young and growing man, who is destined to make his mark on the body of the modern anti-Christ; one who is willing to leave all and follow the Master through evil as well as good report. God grant that many more such young and vigorous laborers may be called into the vineyard speedily! The morning for our meeting dawned upon us, bringing with it an unpleasant snowstorm which lasted with but little intermission all the day. The steadily falling snow as it filtered through the still green leaves quietly to the ground, had a strange, sombre and somewhat out-of-place look, and doubtless kept many from the meeting. Still we had a goodly number out, who made up in spirit and efficiency for whatever else was found wanting. Spirited sessions was held forenoon and afternoon and evening, which were addressed by the writer. Stirring resolutions were adopted, and four dollars and twenty-five cents raised for tracts, which I sent to your office; but have seen no notice of its reception.

Our Masonic friends remembered my former visit to Mc Lean; and did not seem very glad to know that I was coming again. Indeed, so cruelly unappreciative were they of my labors in their behalf that they were heard to

say, "We had rather see the devil coming here, than that Barlow!" Well, that is curious; but "there is no accounting for tastes!' One likes one kind of company, and another fancies and makes a different kind of society more congenial. Perhaps it is not strange that Masons should prefer to see their real Grand Master, named above, rather than to see one who is his avowed enemy. Allow me to hope, however, that such may not eventually be compelled to have more of the devil's company than will be pleasant for them.

The Groton Association is now a fixed fact, with between 50 and 100 members, all determined to "push the battle to the gate." This is, I believe, the first, but I trust will not be the last town organization in the State. Few, however, are aware of the effort necessary to be put forth in order to get one of these societies into active being, in our State especially; but this is a work absolutely necessary to be done, if we would succeed in our conflict with the powers of darkness.

Saturday, Oct. 17th, found me at 10 P. M. in Woodhull, Steuben Co., at the house of your correspondent, Philo Millard. When I reached the house of our friend, I found that himself and family had retired for the night, though for some reason the lights were still burning. As I was not expected, my arrival at that late hour gave the family quite a scare which was not in the least mended by my giving my name—his wife and daughters judging this to be a ruse to draw Bro. Millard to the door, and so get him to run into the hands of enemies. At length Bro. M. came and opened the door, when finding only my harmless self, the fears of the family were dispelled and I was kindly welcomed and hospitably entertained until Thursday following. The reason for the fears entertained by the family, as above mentioned, lies in the fact that Bro. Millard is an active Anti-mason, and has brought down upon himself the wrath of the fraternity by his outspoken opposition to secrecy—his active labor in scattering anti-secret books, tracts, papers, etc., for which he has more than once been threatened with violence. It will be recollected Bro. M. has his residence in the county where Rathbun was so fearfully and nearly fatally mobbed four years ago. The spirit of lawlessness in this direction is not all dead there yet.

Sabbath morning, Oct. 18th, Bro. Millard and myself attended religious service with the Episcopal Methodists, and applied to the trustees for the use of their house of worship, for a course of lectures. Two of the three were in favor of granting our request, but the other objected,—the whole number finally giving as a reason for refusing the house, that they were about to repair it, and they feared that Masons would refuse to help them, if they let me in to lecture! Thus in order to secure a little of the devil's money to repair the house of God, that house must be closed against all warnings to the people, of the destroying devices of the devil! How long, oh Lord, how long!

It was feared that the Baptist house would be shut against us, as they had one member who was a Mason, and beside they had a resolution on their books against such use of the house, but upon application, we were agreeably disappointed by the church granting us the desired permission. In the evening of Sabbath I preached for them, and on the three evenings following to good and respectful congregations, among whom were more or less Masons. I learned from the friends that the craft had been and were much excited about my coming and work; but with the exception of a threat which came to my ears that I "would not get out of the place without a coat of tar and feathers," I was not molested. I gave opportunity for reply, but got none.

On closing my lectures I assured the church of my gratitude for the use of their house; and I felt all the thankfulness I expressed, but I trust the time is not far distant when Baptist and other evangelical churches will themselves be more than thankful to those, who, like myself, are willing to perform the labor of warning the ministry and the people, of the dangers to which they are exposed from the encroachment of organized and oath-bound secrecy. In every place I visit I learn something new respecting this danger and the power it is exercising for evil over the churches; and but for such men as Bro. Millard, and others scattered here and there over the land, whom God has raised up for the work of spreading the alarm, the subjugation of the churches to the lodge would be complete. Thank God for such men. The world and church owe them a debt they will never pay. More anon.

J. L. Barlow.

Lively Work in Ohio.

Mallet Creek, O., Nov. 15, 1874

Editor Cynosure:

Last evening I commenced my winter's campaign at Litchfield. I spoke to a fine audience of well-behaved Masons, Odd-fellows and grangers. I treated them kindly and faithfully, and judging from their attention they duly appreciated the effort. To-morrow evening I speak to them again continuing the same subject. Wednesday and Thursday evenings at Berea, O., Friday and Saturday at Strongsville. Next week Monday and Tuesday at Pike Station, Wayne Co., Wednesday and Thursday at Canaan; Friday and Saturday at Burbank in the same county. Farther than this I have no appointments; but if the Lord will give me strength and wisdom to faithfully perform I hope to have appointments nearly every evening during the winter, as I design giving my best services to the cause, hoping, however, to raise some funds for the support of our State agency. And if you choose you may say to our friends in adjacent counties or places whtch I can conveniently reach by railroad, that I am at their service provided they will meet necessary expenses, and where they are able to do so I shall expect them to contribute something to help the cause.

Yours truly,

Samuel Hale.

From the General Agent.

Peru, Ind., Nov. 16, 1874.

Through one of those Divine providences which subsequent events only explain, I was detained in this county over Sabbath. Learning that Isaac Crane living two and one-half miles from this city was a friend to our reform, I made my why to his house on foot, where I met a cordial welcome. Not finding Mr. C. at home I concluded to tarry until his return, which he did at evening. We were soon acquainted and I learned that he is not a man of words only, but a man of deeds as well. He has been zealously at work for some time among his neighbors, and, as usual, his labors have not been in vain. Although the "Patrons" have started a "grange" in the neighborhood, by dint of effort, yet they have thought it wise to leave the school-house and repair to a place better suited to clandestine nocturnal opparations. Many of the more thoughtful and active young men have been saved through the wise counsel of this efficient co-worker.

Arrangements were made for active operations on Sabbath in due time, and notice extended as far as possible. I preached at U. B. Chapel at 11 o'clock A. M. to a limited number, and gave notice of a lecture at Salem Schoolhouse at 8 P. M. Much interest was manifested and the attendance was good in the afternoon. Some of the Patrons acknowledged that what I said of the ceremonies of their order was correct. Several new friends were enlisted and the way prepared. I trust for Bro. Kiggins to visit this along with other points in Miami county.

In circulating notices Mr. Crane met a leading Freemason who informed him that all opposition was useless, as Masonry was so powerful that it runs the Government; still affirming that we (cowans) know nothing about it.

This man was either better informed or more frank in his statement than most of the "Mystic brotherhood." He told a truth, to be taken with a slight abatement, perhaps, which, despite the efforts of the order "ever to conceal," the people are beginning to understand. Those who have given any attention to our courts and political affairs are many of them convinced that judgment and justice are little accounted of in these days, and that Republican and Democratic lodge men in office can be manipulated with equal facility in the interests of the craft. The "party" is only the instrument laid hold of, or the screen behind which the lodge skulks while plying its devilish arts. When the corruption so rampart and unblushing in our Government and courts is tracted to its origin, its foundation will not be located in either of the great political parties, but in the "Supreme Council of Sovereign Grand Inspector Generals;" with Albert Pike, "Most Puisant Sovereign Grand Commander, at its head. Political demagogues may augment the stream, but the prolific fountain is in the lodge, and the people will never escape from this secret tyrannical despotism so long as they elevate to office men whose first and paramount allegiance is to this "Supreme Masonic Council." It is time for the people to awake and sound the alarm when men of the craft say that "Masonry runs the Government."

In this city is a beautiful court-house built by the county and paid for with the citizens' money. Upon its corner-stone are the "finger-marks" of the lodge. Some persons who have carefully scrutinized the court proceedings of Miami county for the past few years have been forced to the unwelcome conclusion that that same "peculiar institution" which laid the corner-stone now controls the tribunal meeting in the completed structure for the especial benefit of such as can give the "hailing sign." If there is any foundation for such conclusions, this can be nothing less than the grossest outrage upon the rights of those who are only American citizens. The time hastens, I trust, when the lodge will not be permitted to control the courts, but the courts the lodge, if indeed the world must be cursed by these cesspools of murder and treason.

J. P. Stoddard.

Buck Creek, Tippecance Co., Ind., Nov. 9, 1874.

Dear K:—I left Indianapolis at 8 P. M. on the 5th inst., at 11 P. M., and reaching La Fayette found comfortable lodgings at the Lake House. After breakfast I repaired to the house of our venerable friend Robt. Stockwell, whom I found deeply interested and ready to do all that the feeble state of his health would permit. Calling upon a number of prominent men and ministers, we found them exceedingly cautious about taking any decisive measures in opposition to these proscriptive orders. I had but little time to spend in the city, and on that account was compelled to omit seeing several persons whom I had hoped to find interested in our reform. The United Brethren have a church in L., but want of fidelity to their rule on secrecy, has placed them in rather unpleasant circumstances. Such instances are occasionally to be found, and should be a warning to all those churches whose disciplines require their membership to disfellowship secrecy. They should forsee the evil and avoid the complication and unpleasantness which must follow. Compromise with sin is a sure precurser of trouble. At the depot I met our good Bro. Lacy, and with him repaired to this place where he ministers to a Wesleyan Methodist class that he has gathered on missionary ground. Bro. L. has taken twenty-eight degrees in Masonry, but now fully in sympathy with the Wesleyan Methodist connection on the lodge question. Knowing the terrors of the lodge he feels it his duty to use caution, but, rejoicing in the progress of our reform he is anxiously awaiting the time when the sentiment of the country will make it safe for a man to disclose and publish the deep, dark doings of the Sir Knights. We met a cordial reception at the house of father Shigley who has long been a pillar of strength in the Christian church at this place; but who, much to our regret, is now confined to his bed by a mild attack of chill-fever. Many friends have called to express their sympathy and show their appreciation of the man who is indeed a father in Israel. May his life be spared, and health restored to many years of useful service!

I preached twice at this point yesterday and listened to a very thorough practical and eminently appropriate funeral discourse by Bro. Lacy. Several having expressed a desire that I

should speak here on secret societies, I consented to an appointment this afternoon. The grange has found its way to this place and has, I am told, been in operation about a year. This is the time of expenditure and seed-sowing on the part of the members and of harvest with the managers. Possibly the order of things will be reversed by and by, and some benefit accrue to the members. As elsewhere thy are waiting for the "Good time coming."

J. P. Stoddard.

From an Illinois Worker.

Springerton, Ill., Nov. 12, 1874.

Editor Christian Cynosure:

Our movement against the hidden organized bands that meet nightly and swear to ever conceal and never reveal" is onward in this corner. The discussion with the fearful Mormon Mason is over. We proved in this debate that Joe Smith's deacons were sworn to defend him as their prophet and to heed his voice as the voice of God in all things, murder and treason not excepted. This, the great Morman man, who had agreed in a written proposition to defend Joe as a sincerely inspired prophet of God, did not deny. I suppose he was fearful of hurting the tender feelings of his Masonic brotherhood if he should say anything against "murder and treason." I lectured at No. 3 school-house; had a full house and good attention; am strongly solicited to give another lecture; if the Lord will I shall. I have distributed free about one hundred tracts, Anti-*masonic Heralds* and *Cynosures.* I am about out; would like to have more, but as I work for nothing and board myself, money is scarce with me now. In the name of Christ I shall canvass White and Hamilton counties lecturing —eggs or no eggs.

Yours fully enlisted,

James Springer.

A New Work begun in Michigan.

Clarendon, Mich.

Bro. Kellogg:—I thought perhaps a few words from this section of Michigan relative to the spread of light against the darkness of secretism, might be encouraging to the readers of your faithful *Cynosure.*

I came into the town of Clarendon, Calhoun Co., last spring, bringing the *Cynosure* with me. I found a large part of the people opposed to secret orders, especially Freemasonry, though but a little Anti-masonic literature had been circulated, and no lecturing done. I commenced lending my paper and distributing my tracts, and selling certificates of annual membership in the N. C. A., which led to an invitation to lecture. I consented (though not a professional lecturer) to give two lectures. I had crowded houses and good attention throughout, with one exception, and he soon grew quiet. A member of the order of "Free and accepted," were in each night and behaved very gentlemanly. I think a good impression was left, and we have had a rising religious interest for miles around us ever since. I have tried to obtain subscribers to the paper but failed in that, money is scarce and the interest is not quite high enough. I think if we had a competent lecturer here an organization could be affected, and a good work done. I pray that the blood-stained power of secretism may fall. Yours for the truth,

H. S. Limbocker.

State Lecturer for Michigan.

Pine Run, Nov. 9, 1874.

I see in the *Cynosure* a motion to procure the servces of D. P. Rathbun as State lecturer. We should have a State lecturer immediately. I have talked with friends in these parts who have heard Bro. Rathbun, and think that he is just the man. We need lectures here by some one who has been in the trap; as the man who now preaches to three Congregational churches, one in this place, is chaplain of the Masonic and Odd-fellow lodges of this place, and member of the Knight Templar lodge at Flint, and is using his influence to draw victims into the lodge telling them that the *Cynosure* tracts are "unmitigated lies," etc., I think a lecturer might find business in Genesee, Tuscola, and Saginaw counties enough to last two weeks or more. I have obtained consent of all the trustees of the Congregational societies of Pine Run to use their church for lectures. Shall we have them? Several hundred tracts have been distributed in the above named counties and people are wishing for more light.

Yours truly,

Walter M. Beden.

OUR MAIL.

Geo. Leaming, Stockwell, Ind., writes:

"Church members have been running wild as well as ministers on the grange. Many ministers of the United Brethren and the United Presbyterian churches have become apologists for and some of them members of Masons' and Odd-fellows' lodges."

David H. Hobson, Pana, Ill., writes:

"I am well pleased with the *Cynosure.* You have my most earnest prayers for the overthrow of secrecy."

Mr. E. M. Lewis, Sublette, Ill., writes:

"I will get as many subscriptions as I can find, and send money as fast as I can get it."

Daniel Hartwell, Hadley, Mich., writes:

"I am now eighty-two years old and quite infirm; also my eyesight is dim, and I can read but a very little. But I will say to you that I will try and take your paper for the benefit of my sons. Now I do hope that you will excuse me entirely from all business, for I am not able to perform any more work, although I shall ever turn my heart and hands against Masonry; and I thank God that my sons are not Masons, which is a great consolation to me in my old age."

Certainly we would not put any burden upon our aged friend. If you can send the petition headings to J. W. Pierson, of your place, he may be able to put them where they will be used.

J. G. Tyler, Janesville, Mich., writes:

"I have been and am still opposed to speculative Freemasonry, and have been from my youth until now. I am nearly seventy-five years of age. My good father once said that he did not reveal Masonry but that Morgan's book did."

Geo. Freed, Columbiana, O., writes:

"I am in my seventy-seventh year and have been an Anti-mason since 1826, when they murdered Morgan, and have had nothing to do with rum and weed. . . I will not commune with idolators. Have been a Wesleyan Methodist. Wesley would not have dramdrinking and snuff and tobacco used in his societies."

James Kilgore, Mercer, Pa., writes:

"The more I learn of the principles and workings of the secret orders of the day the more firmly I believe them to be the devil's traps and snares to catch and destroy the souls of men."

S. M. Doane, Granger, N. Y., writes:

"I have let my papers go nearly as fast as I got them. They do not seem to do any good as yet."

"Thou shalt find it after many days."

D. Kirkpatrick, Syracuse, N. Y., writes:

"The cause in this State is progressing slowly but surely. Mr. Barlow is doing excellent service, and I think his labors are productive of good."

J. C. McCoy, Cloverdale, Ind., writes:

"I am pleased with the paper and am in full sympathy with this great reform movement. I have not done all that I could in the cause had I made greater efforts. When I have more leisure I will try and accomplish more. Yours in hope of victory for the truth and light over darkness and superstition."

Wandel Vine, Viola, Minn., writes:

"There are some friends here to strengthen the reform. We have withstood the Good Templar rage without any loss; but when the grange wave came with its great inducements to speedy wealth, it took from us some eight members of our church (the United Brethren in Christ.) Nevertheless, there are fifteen now true, who have their hearts strengthened by one friendly copy of the *Cynosure* once a week which is so welcome to our table. I have been trying to get more subscribers. I expect to send some two or three more soon. How I would like to have a good lecturer come and give us a course of lectures. You have my hearty wishes for the speedy overthrow of the powers of darkness."

Mrs. Miles, Pleasant Hill, O., writes:

"I should be sorry to do without the paper. It has always been a welcome messenger and so now in my lonely hours. My husband hailed with gratitute the onward march of truth, and did what he could to spread the light on secret orders. He did not forget the same in his *will.* Judging from what I know of the progress of Masonry in this place, I think it has been on the decline in this place since J. P. Stoddard delivered some lectures here two or three years ago. Good seed will grow though it may be years germinating. I, for one, am willing to put more money, heart and soul into this work."

J. A. Brigham, Mallet Creek, O., writes:

"God bless you and prosper the cause in which you labor."

B. F. Millen, Missouri City, Mo., writes:

"All secret societies are going down here. I will try and get you some more subscribers."

Quincy Fallin, Greensburg, O., writes:

"I have read the *Cynosure* but six months, still I am fully determined that I will never join the Masons, although I have thought many times that I would. The *Cynosure* has enlightened me much on Masonry and other evils."

Mrs. R. Rogers, Mauston, Wis, writes:

"I like the paper very much. . . . Mauston is Masonic. Those who are Anti-masonic are afraid to show their colors."

Eli Hoover, Bennet's Switch, Ind., writes:

"I have been taking it (the *Cynosure*) nearly ever since it started, and I like it better and better."

John Wilson, Ontario, Ind., writes:

"I have sent the *Cynosure* to many of my acquaintances ten or twelve miles from home in order to let others know its great value. . . I hope it will have a good circulation this coming year. I have a good many names on those petitions you sent me."

Barlow Barto, Alton, Mich., writes:

"I have not time now to canvass, but I intend to circulate that petition you sent me. I am in hopes then to get some new subscribers. The thing moves slow here. I began alone, but now there is a goodly number that will not bend the knee to Baal. If some one of the lecturers could come here, I think there might be much good done."

James H. Berryman, Houghton, Ill., writes:

"If I do not get some new subscribers this month, it will be because trying must fail. I long to see your subscription list doubled a half dozen times. I regret that I cannot attend the convention on the 18th and 19th, but hope God will be with and guide all who attend. I received the petition last week. Have got some to sign it and I expect to get one hundred names and as many more as possible."

If any of our friends can circulate petitions, but have not received them, we will send them if you apply for them.

The Sabbath School.

Lesson for Dec. 6th—The Denial.

SCRIPTURE LESSON.—MARK xiv. 66-72.

Commit 66-72. Primary verse, 72.

66 And as Peter was beneath the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself she looked upon him, and said, And thou also was with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And the maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and swear, saying, I know not this man of whom you speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon he wept.

GOLDEN TEXT.—"Wherefore let him that thinketh he standeth take heed lest he fall."—Cor. x. 12.

TOPIC.—Falling into sin, yet kept by the power of God.

HOME READINGS.

M. Matt. xvi. 13-23..Peter's Great Mistake.
T. Matt. xxvi. 26-35..Peter's Vain Confidence.
W. Matt. xxvi. 36-46..Peter's Weak Nature.
Th. Matt. xxvi. 47-56..Peter's Hasty Blow.
F. John xviii. 15-27..Peter's Wicked Denial.
S. Luke xxii. 54 62..Peter's Bitter Tears.
S. John xxi. 1-22..Peter's Restoration.

TOPICAL ANALYSIS.

The High Priest's Palace, verses 54-66.
Warming at the Wrong Fire, " 67, 68.
I know not the Man, " 69, 71.
The Lord's look at Peter, Luke xxii. 61.
Remembering Jesus' Word, verse 72.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

The name of our lesson "the denial" is given to the account of Peter's fall. The "Golden Text" is a word of warning, the "principal topic" is a word of comfort. The plan of the lesson is to set forth the steps or progress of backsliding, and the power of God to keep and to restore.

What is the first topic? Where was the scene of the last lesson? Between the two lessons we have journeyed from the garden to the palace. Who is the principal actor in our lesson to-day? What warning did Jesus give? (verse 30.) What answer did Peter make? (verse 31.) What kind of confidence did he have? What did Peter do in the garden? (verses 37, 47.) When Jesus was led away, what did Peter do? (Luke xxii. 54.) How did he enter the palace? (John xviii. 15, 16.)

What is the second topic? When Peter entered the palace where did he go? (John xviii. 18.) Who were around this fire, the friends or enemies of Jesus? Where was Jesus at this time? (John xviii. 19-23.) What occurred as Peter sat by the fire? (verses 66, 67.) Here was a bold man frightened by a servant girl. What next occurred? (verses 69, 70.) Here he added an oath to his denial (Matt. xvi. 72.) Sin to sin. When we sit down with the enemies of Jesus we cannot tell where we will be led.

What is the third topic? What occurred after the first denial? (verse 68?) Do you think Peter heard it? Why do we not hear every warning? Was it easier to deny the second time than the first? Why? What did they say to him at the third charge? (verse 70.) Name some of the occasions when Peter had known Jesus (Mark i. 16; 29-31; Matt. xiv. 28-31; Matt. xvi. 13-13; Mark ix. 5-8.) Repeat the golden text.

What is the fourth topic? Read Luke xxii. 61. Who had heard the denial? What kind of a look did Jesus give? What effect did the look have upon Peter? (It quickened his memory and softened his heart.) Do you think Jesus continued to love Peter? What is said about his love? (John xiii. 1; Jer. xxxi. 3; Rom. viii. 35.)

What is the fifth topic? Repeat verse 72. Give the principal topic. What had Jesus said to him? (verse 30.) What had he said before this? (Luke xxii. 31.) What was Satan permitted to do with Peter? What had Jesus done for him? (Luke xxii. 32.) Did Jesus pray that he should not fall? What did he pray for? What promise is included in this verse? What would these words teach Peter? What kind of tears did Peter shed? Where did Peter and the Lord meet again? (John xxi. 7, 15-19.) Name the steps of backsliding; of restoration. Precious words. Jesus loves to the end.—*National S. S. Teacher.*

Forty Years Ago.

Masonic Obligations.

[From the Anti-masonic Review, 1831.]

[CONCLUDED FROM LAST WEEK.]

APPROACHING DANGER.

He furthermore swears "to apprise a brother of all approaching danger, if in his power." This oath is, like the others, unqualified, by any exception. It is found in Morgan and the Le Roy Convention. Jachin and Boaz and the Three Distinct Knocks, state it thus: "I will give a brother notice of all dangers as far as in my power lies." This is in effect the same, as the expressions used by Morgan. Carlisle, in the parallel passage of the oath, says: "I will not see a brother defrauded of the most trifling amount;" thus confining the obligation to apprise of danger only to frauds upon our property.

No finer illustration of the nature of this obligation as it is understood by the fraternity, can be furnished, than the following, which I report on the authority of Mr. Beach, one of the parties. Some time before the Morgan outrage, a grave was robbed at Rochester, N. Y., with circumstances that induced the trustees of the village to take vigorous measures for the discovery of the robbers; and the better to secure their object they pledged each other to secrecy. As the investigation proceeded, it was discovered, that the guilty had been apprised of approaching danger, and all the signs of guilt had been removed and concealed. Upon this, certain of the trustees were indignant, and demanding who had betrayed them, suspecting badly their clerk, Mr. Beach, my informant. He cleared himself with vehemence, and the matter growing quite serious among the trustees, at length two of them confessed that they had done it, and in excuse plead that they and the plunderer being brother Masons, they were under oath to apprise him of his danger. Where one case of this kind comes to light, a hundred happen.

These oaths require no comment. They are of a character so hardened and wicked, that we can scarcely refuse believing an honest Freemason who hotly asserts "that they are absolutely false, as base forgery upon the pure character and upright intention of the venerable order of Freemasonry."

We mean not to contradict, or to be contradicted; yet if an honorable man, a Freemason, says he never took one of these obligations, we are astonished, and cannot but think him mistaken: for Freemasonry asserts with equal confidence, that her ancient landmarks and customs, her laws and immemorial usages are invariable. "It is not in the power of any man or body of men, to make innovations in the body of Masonry."—(*Elder Bradley, p.* 219.) If it were so, all Masons must have taken these oaths, for some have taken them. Morgan truly revealed the iniquity of this mystery, or else he is not a perjured knave, as some affirm. His revelation is further sustained in substance, by some hundreds, who are competant from their own knowledge to declare that it is true. It is also sustained by the similar revelations of other years, and other countries, varying enough in showing independence in their source, and sufficiently according, to prove the general truths they agree to assert.

What says Dr. M'Cracken, of Rochester, N. Y? "On a jury, previous to the Morgan excitement, I saw the culprit on trial give the sign of a Masor, which was hailed according to the Masonic oath, by two weak jurors. Making up the verdict, these could not find the prisoner at the bar guilty. Then I took them aside, as a brother Mason, and told them that they carried their Masonic obligations too far. This was sufficient to shake their confidence, and they yielded to the evidence of the prisoner's guilt."

John R. Mulford, of Bottle Hill, N. J., says: "I have seen a grand jury selected by a Masonic high sheriff, with an express view to prevent an indictment against a brother Mason. I have seen a Mason brought up to be tried on an indictment, and observed him make the Masonic signal of distress, and another sign to the jury, which latter sign of the hand drawn across the throat, two of the jurors answered, and these same jurors, when out, refused to convict on a clear case of guilt. I have also seen Masonic signs exchanged between the bar and the bench."

The history of the Morgan trials is full proof to establish the fact, that the oaths of Freemasonry corrupt the fountains of justice, and impede the execution of the laws. Mr. Whiting, the public prosecutor of the trials at Canandaigua before the appointment of Mr. Mosely, and since Mr. M's appointment, his constant assistant, is a Mason. He declares that the opportunity he has had to see the evil workings of the system, is enough to make him pronounce it dangerous and corrupt. So say many of our best men, who do not yet feel it a duty to speak out publicly.

I turn back to the oaths. "I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it." This obligation is the pride of many advocates of Freemasonry, it is revealed by Morgan, Carlisle, and the Le Roy Convention; and is not in Jachin and Boaz, or the Three Distinct Knocks. But what does it mean, "I will not have unlawful, carnal intercourse with the wife, sister, or daughter of a Master Mason," says Carlisle. So a Mason is solemnly sworn to respect the chastity of a brother Mason's wife and sister; but the cousins of the Mason, the wives of the neighbors not Masons; they are free. A Mason would not be expelled and published for unworthy unmasonic conduct, debauching a brother Mason's cousin. It is Masonically legal to do that. It is Masonically legal to indulge in unlawful, carnal connection with any, except those excepted, the wife, sister, daughter, and Morgan adds mother, of a brother Mason. This is Masonic morality.

We have not time to give all the iniquitous points in the oaths of Masonry; and I notice but one more. It is found only in Carlisle, but it is certainly sometimes given in the lodges in this country, and is precisely in the selfish spirit of the last, and in the true spirit of Freemasonry. It is this: "I will also prefer a brother Master Mason in all my dealings, and recommend him to others, as much as lies in my power, so long as he shall continue to act honorably, honestly, and faithfully towards me and others." Prefer him in all my dealings: *i. e.*, trade with him as a merchant, council with him as a lawyer, employ him as a mechanic, and vote for him as a public officer, in preference to another, who has not learned, with a halter about his neck, to pronounce "Shibboleth." I have not mentioned this in way of remonstrance to a great number of brethren, but I have named it to wise men among them, and invariably they have pronounced it no cause of complaint that men should prefer their brethren!—"Say you so? —Then you Masons continue to prefer one another, and we that are not Masons will prefer one another."

This proposition made, the brethren see at once it would be a losing game to play; the whole sport is, to make sure of the Masonic interest, and obtain as much more as possible; and so soon as they are confined to their own limits, they give up.

How easy it is to enlarge upon the subject already open, every one can see; but yet I have not touched the obligations above the third degree: and the oaths get worse, as we advance in this scheme of iniquity. But we must leave the obligations to look at the penalties attached to them; these are invariably the same in spirit in all the different revelations that have been made, from Prichard's in 1730, to Morgan's in 1826, and I never heard any Mason dispute them, though many may do it with the same propriety they dispute the obligations of the oaths I have cited. This is a horrid part of the subject, but fidelity to the cause demands that we be attentive here.

CARLISLE'S PENALTY OF THE ENTERED APPRENTICE'S OATH.

"My throat cut across, my tongue torn out by the root, and buried in the sand of the sea, at low water mark, or a cable's length from the shore, where the tides regularly ebb and flow twice in twenty-four hours, or the more efficient punishment of being branded as a wilfully perjured individual, void of all moral worth, &c. So help me God, and keep me steadfast in this my great and solemn obligation of an Entered Apprentice Mason."—(*Republican, p.* 15.)

JACHIN AND BOAZ'S ENTERED APPRENTICE'S PENALTY.

"To have my throat cut across, my tongue torn out by the root, and that it be buried in the sands of the sea, at low water mark, a cable's length from the shore, where the tide ebbs and flows twice in twenty-four hours. So help me"———

Three Distinct Knocks is in the same words with one slight variation, which I name, not for its worth, but for the sake of indisputable precision. (and that it be, reads "and that it be buried in the sands" &c.)

Prichard's *Masonry Dissected* runs thus:—"to have my throat cut, my tongue taken from the roof of my mouth, my heart plucked from under my left breast, they to be buried in the sands of the sea, the length of a cable rope from shore, where the tide ebbs and flows twice in twenty-four hours; my body to be burned to ashes, my ashes to be scattered upon the face of the earth, so that there shall be no more remembrance of me among Masons. So help me———."

Morgan's, "to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty four hours. So help me——.'

The penalty of a fellow-craft's obligations we omit from brevity's sake.

CARLISLE'S PENALTY OF A MASTER MASON'S OATH.

"To have my body severed in two, my bowels torn thereout and burnt to ashes in the center, and those ashes scattered to the four cardinal points of heaven, so that no trace or remembrance of me shall be left among men, more particularly among Master Masons. So help me God, and keep me steadfast in this grand and solemn obligation, being that of a Master Mason."—(*p.* 110.)

JACHIN AND BOAZ'S PENALTY OF A MASTER MASON'S OBLIGATIONS.

"To have my body severed in two, the one part carried to the South, the other to the North, my bowels burnt to ashes, and the ashes to be scattered to the four winds of the heavens, that no farther remembrance of such a vile wretch may exist among men, (and in particular Masons.) So help me——."

Three Distinct Knocks is precisely in the same words.

Morgan's, "To have my body severed in two in the midst, and divided to the North and South, my bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven, that there might not the least track, or trace of remembrance remain among men or Masons, of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me———."

Let no man doubt with this mass of evidence before him, that the oaths of Freemasonry are substantially revealed. And taking them in their best operation, they are like an Indian's knife, equally convenient to cut his bread, or to slay a deer; equally convenient to bring fire from the flint, or the blood of life from his enemy. They ared angerous oaths in the keeping man; of any they are peculiarly fearful in the keeping of the ignorant, the vicious, and the designing: and now they are in this country intrusted to 150,000 men, they must be in many bad hands; they are a just object of jealousy and dread.

The penalties of these oaths contain the true reason, why Freemasonry has been kept amystery, and why men who shrink from its polluting spirit, are yet content to be silent under its obligations. They also, by their manifest wickedness, justify me in pointing out to the watch and to the execration of my countrymen, a system, which makes itself familiar with assassination, impiously in God's name, which binds its members by secret oaths, that befit only a band of highwaymen; and which profanely requires men to forswear their lives to its honor.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 26, 1874.

See Notice of the Ex. Committee meeting on 4th page.

WE MEAN to put valuable and important information on the sixteenth page. Do not fail to read it.

OUR STATE MEETING IN CHICAGO.

This has been one of the best meetings yet. For its getting up we are indebted to the sound judgment, good taste, and unwearied toil of Mrs. E. A. Cook, Assistant Secretary of the National Association, aided by other ladies and gentlemen of Chicago whose benevolence, like sunlight, cheers and warms us. Some days before the meeting the following indorsement of the discussion was widely circulated:

The undersigned (and many others) having learned with pleasure of the meeting of the Illinois State Association opposed to secret societies, for the discussion of the relation sustained by Christianity to Freemasonry, will attend its sessions if consistent with our various engagements, and will extend the notice of the convention: Rev. J. E. Roy, Prof. Geo. N. Boardman, Prof. F. W. Fisk, Prof. Samuel C. Bartlett, Prof. Theodore W. Hopkins, Prof. James T. Hyde, Rev. E. J. Goodspeed, Rev. L. T. Chamberlain, Rev. G. W. Northrup, Rev. Edward C. Mitchell, Rev. J. W. Bain, Rev. E. P. Goodwin, Rev. H. W. Thomas, Rev. W. W. Everts.

The attendance was fully equal to our expectations. The President of the Association, Moses Pettengill, Esq., delivered a neat and appropriate opening speech. The papers read by Mr. Hinman, agent for Illinois, were sound, and elicited the approbation of the press, and Mr. Stoddard was unwearied in his attention to the business details of the meeting. Prof. Charles A. Blanchard, of course, drew the largest crowd, and, though worn with a hard journey and hard speaking, fully sustained his reputation as a popular orator. Bishop Dickson, of the United Brethren church, Dr. F. Bascom, well known and widely respected, and Rev. W. E. Holyoke, late pastor of one of the Chicago Congregational churches, were with us, for the first time, and took an interested part in the exercises.

The remarks of Hon. J. B. Walker (author of several popular books) carried great force with them, and he was elected President of the Association for the coming year. Upwards of a hundred delegates were in attendance, and Mr. Carpenter's countenance was full of joy at these visible fruits of his sacrifices and patient and wise labors. The speech of Rev. N. D. Fanning, of Marengo, on Thursday evening, was a master-piece of oratory and argument. Although Mr. Fanning was one of the two ministers at whose suggestion the first convention was called at Aurora, seven years since, this was his first appearance among us; and he had the coveted advantage of surprising as well as delighting us. His style was elegant and scholarly, his ideas perfectly transparent, his logic irresistible, and his invective terrible from its fairness and truth. With such powers slumbering in him, we marvel that we have not heard from him before.

So much is due to the instruments; what to the Almighty Giver? The richest part of the feast was the conversation and prayers of the godly men and women, whose faces shine brighter as they draw near home. They are the prophets of the age and nation; and, coming together in this holy cause, they see in the near future the lights and shades of an American landscape freed from the curses and stain of demon-worships. And though, like Moses in Pisgah, they may only see the land they may not enter, it will be because God gives them the shorter road to that "better country," of which our saved and purified country, like Canaan of old, will be but the outward and material type.

God was surely entreated of us in our day of fasting and prayer. Let us pray for the meeting in Peoria on the second Wednesday of November next

THE UNITED BRETHREN; THEIR PAPERS.

The *Religious Telescope*, Dayton, Ohio, the mother paper of the United Brethren denomination, has, perhaps, the most enviable record of any print in the United States. During our long and bloody national agony with slavery, from first to last, it sustained the discipline of the church in excluding unrepentant slave-holders. From the first, too, it has withstood secrect societies, and especially their chief, Freemasonry. And it is noteworthy that the lodge made no formal attack on its rule excluding Freemasons, till lately, when the spirit of God had "lifted up a standard," and a movement was inaugurated in the country at large against the lodge. Then its anti-secrecy rule was attacked, because it was making the church unpopular, at the very time when the rule was making their church popular with multitudes of good people who were rising up against the lodge!

While the brethren held a quiet, unaggressive testimony against the orders, the enemy lay low and relied on the silent, crawling process, to change, and finally to control the church and dictate to its pulpit. But when it was proclaimed that the lodge was idolatry, "a false religion, concealed under the tools and terms of a handicraft;" and when an onward movement was sounded, the order then took the field for an open, stand-up fight. It failed at Lebanon, Pa., in General Conference, being beaten by a vote of 71 to 26, the minority declaring themselves as much opposed to secret societies as the majority.

A year or two since the *United Brethren Tribune* was started in Harrisburg, Pa., as the organ of that minority. It said but little at first about the secret society issue. But Freemasons and secret society men befriend it. It pretended to ask only a modification of the rule; but now throws off the mask of moderation, and discourses in this style:

"The minister who is willing to obey such a law, and to enforce it, is no man at all. His work proves him to be the child of the devil instead of a minister of Jesus. The Bible demands no such hellish work as the expulsion of his children from the church. Bishops and editors may debate as much as they please with regard to the way in which the law is to operate practically; but for ourselves, we take the position that the law is a fraud and an outrage, without the least authority from God's Word."

This is the language of the *Tribune* editor, a minister of the United Brethren church, who, when licensed to preach, promised to obey the discipline of the church, the anti-secrecy rule included! And this is the "modification" of the rule which this shameless lodge-hireling demands! He puts forth nothing in its place, but simply denounces the law as an "outrage," and such men as Bishops Edwards, Weaver, Dickson and Glossbrenner as "children of the devil."

When Satan had stolen into Eden and was found by Ithuriel—

> "Squat like a toad, close at the ear of Eve
> Assaying by his devilish art to reach
> The organs of her fancy;"

his position resembled this *Tribune* in its origin, veiling its real sentiments, and gaining by low hypocrisy the ear of the church. But, touched by the Ithuriel spear of discussion, the editor blazes up into a devil, his true nature, and follows that primal rule of the Jesuits, to give to others the name which belongs to himself. And this rule, forsooth, excluding Masons, he has discovered to be without the least authority from God's Word." Let us see.

God's Word forbids swearing. The lodge swears every Master Mason nearly thirty, and each Royal Arch Mason above sixty times, without authority or warrant from church or state, and so by profane swearing.

Again, this editor pretends to find authority in God's Word for excluding deists, rejecters of Christ; and the lodge rejects Christ to take in his enemies, the Jews. Again, Christless worships is idolatry, and God's Word commands to "flee idolatry." The lodge-worships are Christless. Again, God's Word "forbids swindling, cheating, defrauding; and every person initiated is a swindled person. His money is taken on the false pretense of giving him secrets which are not secrets.

It is a matter of joy that the new United Brethren paper at Council Bluffs, the *Christian Expositor*, which has just reached its sixth number, takes open ground for the Saviour whose example forbids all concealed religions; and for the church which follows that Saviour. May God give it great success against "The unfruitful works of darkness."

READ THE sixteenth page. It contains a special message to all friends of this cause.

THE AMERICAN HOME MISSIONARY SOCIETY.—This Society was the first of the great national organizations whose Executive Committee excluded slave-holding churches from aid, thus making slave-holding anti-Christian. Rev. Dr. Badger, long its able secretary, was a decided and consistent Anti-mason, and said to me awhile before his death that he should like a tract against secret societies to send to every missionary in their employ. Dr. Roy, the Superintendent for Illinois, is openly hostile to the dark orders. We hope he will carry out Dr. Badger's wish concerning the tract. The facts and figures furnished by Mr. Roy of the Society's work in Illinois, published last week, are of national importance in themselves, and are of special interest from his relation to the anti-secret reform.

A SENSIBLE EDITOR.—We clip the following from the Southbridge *Journal*, Mass. We hope by this time he "disbelieves" in secret societies:

"We have our opinions and mean to independently express them when we see fit, but to any one who differs from us we are always willing to give the same right to our columns that we ourselves have, in which they can say what they please as long as they are courteous and as concise as possible. This is our ground in the discussion on Masonry going on in our columns. We do not disbelieve in secret societies, but as long as there are those who do, and we control a newspaper, they can have their 'say.'"

NOTES.

—Some of our readers, who heard the addresses before the Illinois State Association last week, may be disappointed with their appearance in print. Speeches delivered without notes always fall short of their original effect when reproduced in condensed form. The synopsis of the addresses of the first evening, given elsewhere, will not, however, be found lacking in pith and merit. Next week we shall publish others.

—The present number of the *Cynosure* will reach the homes of many readers on Thanksgiving day. In anticipation, the "Home Circle" and "Children's Corner" are filled with choice reading for the evening fireside. They will be found helps to thankful hearts. There is necessity of continual warning lest this day, from its being made an anniversary, a set day, will degenerate into frivolity and sinful formality. A continual remembrance and instruction in the religious principle underlying the day should be the duty of every household.

—The late day of fasting and prayer was quite generally observed by Christians opposed to the lodge, and its effect upon the reform we believe will be great and increasing. While praying for its destruction, we must also remember gratitude for the success attending the reform during the year past. Public meetings are more frequent, churches are taking up the discussion anew, the tone of the press is greatly modified, seceders are greatly increasing, and on all sides are proofs that God's truth is conquering and to conquer.

—We recommend to the careful examination of every reader the article on "Holidays" on the second page from the pen of J. P. Lytle, a United Presbyterian pastor of Sago, Ohio. It presents carefully and forcibly the evil tendencies of the semi-religious anniversaries observed in this country.

—The grangers of Missouri have fallen into their own net. To assist in a general deliverance from the "middlemen" they appointed one of their

own number to be purse-holder middleman. He proves to be no better than the rest of the fraternity for it seems he has appropriated the entire funds of the State Grange, some $20,000. Put this down alongside like experiments in California and Iowa.

In connection with the correspondence last week on Yates City Lodge it will be of interest to know that the eminent and worthy Masons, G. N. Pierce and Ben. Kersey, were each presented with a Past Master's jewel and apron on the occasion of their leaving the lodge. Dr. J. D. C. Hoit, read gushing poem on the occasion full of "poetical license" in regard to the true character of these parties.

—The *Religious Telescope* in an excellent remark on the church rule of the United Brethren against the lodge says: "Our provision to grant six months to church-members having entered secret societies is a provision of mercy, and should be ample to settle the question of their futher membership. It must be remembered that our rule on secrecy was not made to keep the members of secret societies out of our church, but to keep our members out of those societies. If we do not deal fairly with recreant members and erase their names at the end of the six months, as they certainly expect, other members will be encouraged to go to the lodges in defiance of the law, or rather in consequence of its non-enforcement. It is better to deal promptly with one defiant member than to afford an excuse to others to go counter to our law."

—Bro. Samuel Hale sends additional facts regarding Oren Cravath, lately deceased. He was born June 12th, 1806. He united with the church in Homer, N. Y., while Father Keep was its pastor. He had been an invalid for several years before his death. Ten days after his death, a son, Owen Birney Cravath, died at St. Charles, Minn., of pneumonia. He was in the prime of life and left a wife and two children.

The Petitions.

A friend writes: "Send me four or five more petitions for legal voters, and explain why you have two petitions."

We publish the answer for the benefit of any others who may not understand why.

Our reasons for having one petition for legal voters and another those who are not, are as follows: 1st. All citizens, whether voters or not, have the right of petition in cases where they are interested, and as witnessed in petitions signed exclusively by women have been received with powerful effect and acted upon by State Legislatures. 2d. We deem it wise to have the two petitions because a petition by legal voters carries most weight, and to have all sign the same petition would give the enemies of the reform opportunity for charging that it is the petition of women and children only. 3d. It is not possible that the petition of half a million legal voters could be weakened by the additional petition of the same number of citizens who are not entitled to the ballot-box. 4th. Since women suffer more than others from the cause of secret societies and can do something for their overthrow, it seems unjust to the cause and to them to deny them the opportunity of doing so. Have we made it plain? If not please write us the points you wish explained.

A generous rivalry is springing up in the circulation of these petitions. Friend Chalfant, of York, Pa, says:

"I have forty-nine names on my two petitions now. If any one can beat this, let me hear who it is, through the *Cynosure*. I will have many more by Feb. 1st, if nothing happens to prevent."

Clergymen and Freemasonry.

[CONCLUDED FROM LAST WEEK.]

The clergyman whose views were quoted last week impressed me with the feeling that his convictions were right and that he wanted women to change public sentiment so that it would be safe for him to express them. The next gentleman surprised me by saying "I know of no reasons why any man should not join the Masons. They are talking of making the Prince of Wales, Grand Master of Masons and I know of no reason why he should not accept the position." He was a religious teacher and was responsible for though not the author of sentiments like this: "These ceremonies (at the laying of the corner-stone in Chicago) and symbols prove that Masonry is a system of religion. . .

It very clearly teaches the attainment of immortal life through the practice of lofty virtues and obedience to a system of pure morals. . . . . .

It is undeniable, and, so far as we know, not denied, that Masonry holds out to its membership the promise of a blessed immortality as the reward of obedience to its maxims and the practice of its virtues. This excludes salvation through the atonement of Jesus Christ.

The Masons are entitled to as respectful treatment as any other religious system, and must expect and respect sharp criticism and earnest opposition from evangelical Christianity. It is true that some members of that order honestly disavow any claims for their organization as a religious sect, or any rivalry with religious denominations. We accept their disavowals as sincere and yet dispute the truthfulness of their opinion on this point. The facts are against any such view; and it is due to all parties concerned both in the Masonic bodies and the Christian churches, that their natural and necessary relations to each other should be fully understood."

Quoting from the above, we asked do you not endorse these sentiments?

"I do not wish to say that I do not endorse them, at the same time I do not regard the system as antagonistic to Christianity. I do not approve of making an issue on this question as the United Presbyterian church does. No atheist can be a Freemason and so far the system is good.

Does not Masonry interfere with the administration of justice? "I presume it does some times. The inefficiency of our officers during the first year or two of the war, I think, was largely owing to Masonry. Still there are many instances recorded in which it has done good. I never belonged to a secret society, but I do nor see any reason that should detet me from doing so. I confess that I know very little about Masonry; I must post myself."

The next gentleman was one who in the days of slavery was opposed to that institution and yet would not take grounds with the abolitionists for prudential reasons. He said, turning his mild bright eye upon us, "I do not approve of the discussion of Masonry. It rouses so much hard feeling. I have been opposed to secret societies from youth. One social organization, the church, is enough for me. I especially disapprove of Masonry on account of its extrajudicial oaths. Oaths are legitimate only in properly constituted civil and ecclesiastical courts. I took occasion recently, much to the annoyance of some of my friends to preach very pointedly against their use. I introduced the subject during a series of discourses on the ten commandments; oaths coming appropriately under the third. I did not say Freemasonry, but spoke very plainly against extra-judicial oaths. Thus I accomplished the good without stirring up the antagonism which would otherwise have been aroused."

Alas! had Nathan the prophet used this man's wisdom, King David would probably never have been convicted of his sin, which unrepented of would have shut the gates of heaven against him.

The next gentleman said: "I consider all gentlemen's clubs injurious and use my influence against them. Freemasonry never seemed to me to be a good institution, although I have regarded it as somewhat beneficial to travelers. Other secret societies I have considered harmless, and while there are so many positive evils to contend against I do not wish to oppose doubtful ones."

The next clergyman was a high Mason but had not attended the lodge for years. "No man," said he "can pursue an active, laborious and useful calling and at the same time maintain his standing in the lodge. However, Anti-masons make altogether too much of Masonry. It is pre-eminently silly and trifling in its nature; but is not worth the grave considerations which some reformers give it."

The next gentleman was a clear-headed sincere Scotchman. He knew nothing about the National or local associations organized for opposing Masonry. "I have always" said he "regarded Masonry as an insurance company, not as sustaining any moral relation to society."

Masonic writers regard Masonry as a system of religion. Masons even go so far as to baptize infants, said we.

"Indeed, I did not know that fact. I shall study this subject, however, and if I find the system anti-Christian I shall oppose it certainly; and I shall commence an investigation of the subject immediately."

The next gentleman, the President of a flourishing college, said: "I am fully aware of the evils of secret societies. Their secrecy is at variance with the true social and civil interests of this nation. Their oaths are profane. Their customs barbarous and demoralizing. I have only one difficulty concerning them. I know not what to do with the upright, with the good men who belong to them.

The effects of secret societies in colleges I regard as damaging and hope that in time they may be rooted out.

I was acquainted with Dr. Colver and sympathized with him in his opposition to Masonry. The subject was brought up at the late Evangelical Alliance in New York, but as it could not be discussed without treading on many sensitive toes it was ruled out. I confess I do not know how to grapple successfully with this evil."

Spiritual, honest, self-denying people make similar pastors. These gentlemen are mere reflections of the sentiment of different classes of people. Clergymen, in an important sense, do not lead the people. The people direct the clergymen. To all people, Christ says, "Be ye therefore perfect."

The customary time for making presents is approaching. Could you spend two dollars in any better way than to make your pastor, your father, your mother, or some other friend or relation a present of the *Cynosure* for a year?

Soldiers.

In time of peace soldiers man forts and appear on parade, but in time of war the play is transformed into the life and death contests. Let us hope that all the future contests in our beloved country shall be only those at the polls or by the printer's types. The flag under which the *Cynosure* is enlisted tells its own story. We say that every good thing should be given to the whole race, and in that lies the charm of Him who spake as never did man. We are enlisted in the war against limitation of good, against sworn secrecy under the pretense of securing selfish benefits and against the false worships of men. There are many things necessary in such a contest. We need large supplies of patience and such virtues. We need sympathy and encouragement from those who approve our principles. We are willing to be the soldiers in the field, or to hold the besieged fort, but for such services we need supplies. Will our lecturers be handsomely supported and their numbers increased? Will subscribers be added to our list? and will these subscribers get others? All this ought to be done. And our convention, during the winter, will not neglect to adopt the best means to promote the great end of these gathering together. Let every one who is opposed to Freemasonry come, send, or contribute in aid of his views. Now is the time. Freemasonry is a bondage amid freemen, a limitation of individual right to proclaim one's convictions of truth or duty. It has sanctioned forms of worship approved by pagan Momammedan or professed Christian, containing sentiments necessarily at variance with Christianity. It has a false religion, a false worship, and a false standard for its votaries. Christ is not their captain, is not supreme. His will is not as such, their law. Therefore Christians should not be Freemasons. Who is on the Lord's side? "Come ye out," etc. H.

The Home Circle.

Thanksgiving.

BY PHŒBE CARY.

O men! grown sick with toil and care,
Leave for awhile the crowded mart;
O women! sinking with despair,
Weary of limb and faint of heart,
Forget your years to-day, and come
As children back to childhood's home!

Follow again the winding rills,
Go to the places where you went,
When climbing up the summer hills,
In their green laps you sat content;
And softly leaned your head to rest
On Nature's calm and peaceful breast.

Walk through the sere and fading wood,
So lightly trodden by your feet,
When all you knew of life was good,
And all you dreamed of life was sweet;
And let fond memory lead you back
O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,
Drink from the mossy well once more,
Breathe fragrance from the crowded mows,
With fresh, sweet clover running o'er;
And count the treasures at your feet
Of silver rye and golden wheat.

Go sit beside the hearth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then guard with tenderer heart and hand
The remnant of our household band.

Draw near the board with plenty spread,
And if in the accustomed place
You see your father's reverend head,
Or mother's patient, loving face,
What'er your life may have of ill,
Thank God that these are left you still!

And tho' where home hath been you stand
To-day in alien loneliness;
Though you may clasp no brother's hand,
And claim no sister's tender kiss;
Though with no friend nor lover nigh,
The past is all your company—

Thank God for friends your life *has* known
For every dear departed day;
The blessed past is safe alone—
God gives, but does not take away;
He only safely keeps above
For us the treasures that we love.

Paul Gerhardt.

Many years ago, when Paul Gerhardt, a Lutheran minister, was in Brandenburgh, in Germany, he loved to preach from his heart what he saw and believed in the Word of God; but the great Elector of Brandenburgh did not like his preaching, and sent to say to him, "Paul Gerhardt, if you cannot preach differently from that, you must leave this country." Paul Gerherdt sent back a message, that it would be very hard to leave his country and his livelihood, but he could only preach what he found in God's Word, and as long as he lived he would preach that. So he had to go into banishment with his wife and little children. At the end of their first day's journey they came into a wood, and rested at night at an inn they found there. The little children were crying and clinging to their mother; and she too, who had kept up all day, began now to weep. This made Paul Gerhardt have a very heavy heart; so he went alone in the dark wood to pray. While he was in the wood this text came to his mind and comforted him: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

"Yes," he said, "though I am banished from house and home, and don't know where to take my wife and children for shelter, yet God, my God sees me in this dark wood. Now is the time to trust in him. He will show me the way through; he will bring it to pass." He was so happy that he remembered that text, and so thankful to God, that he tried to make the text into a hymn as he passed up and down beneath the trees. When he went into the house he told his wife about the text, and began to repeat to her the hymn. She soon dried up her tears. The children had already gone to sleep, and she became as hopeful and trustful as Paul Gerhardt himself. They knelt down together and prayed, and determined to put their whole trust in God.

They had scarcely retired to rest when they heard a great noise at the door. It seemed as though some important personage was knocking there. When the landlord opened the door, a man on horseback said aloud:

'I am a messenger; I come from Duke Christian of Merseburg, and I am in search of Paul Gerhardt. Do you know whether he has passed this way?"

"Paul Gerhardt?" said the landlord, "yes, he is in this house; but he has just gone to bed. I cannot now disturb him." "But you must," said the messenger. "I have a letter for him from the Duke; let me see him immediately." So the landlord went up stairs and told Paul, who came down to see what it could be all about. The messenger handed to him a large sealed letter, and, to Paul's great joy, he read in it that the good Duke Christian had heard of the probable banishment of himself and family, and said: "Come into my country, Paul Gerhardt, and you shall have a church and people, and house and home and livelihood, and liberty to preach the Gospel to your heart's content." Paul went up and told his wife, and they praised God for his love, and the next morning they started off with light hearts and quick steps to their new home, rejoicing in God to whose care they had committed themselves, and who had proved a present help in time of need, a refuge in the hour of their distress.

Content with Little.

The other day we sat by a beautiful lake hidden away in the surrounding hills conversing with a gentleman familiar with foreign lands, and especially with the picturesque scenery of England and Scotland. "This is as beautiful as Windermere," he said, "and yet few tourists visit the borders of this lake. The English make the most of their scenery. That cataract of Lodore, near Keswick, for instance, concerning which Southey wrote, is no larger than one of our mill streams, and in dry weather there is no cataract at all. One cannot have a Niagara every day, and I think the English are wise in appreciating to the utmost the romantic scenery of their little island." Is there not in this a lesson for us all? Few of us but have a bit of woods, a green field, a patch of blue sky, a running stream of water or a still lake that we may not magnify and dwell upon until communion with these various forms of nature gives calmness and repose and peace to our lives. Oleanders and cape jessamines are gorgeous and beautiful and fragrant, but so are wild roses and apple blossoms and blue violets. One sweet blooming rose on the window seat may fill the house and the heart with suggestions of Eden, if that heart is in tune; all tropical luxuriance is thrown away on him who has no eye to see, no heart to feel its beauty. We grasp after so much—wealth, learning, fame, travel—thinking by and by, when this point is reached, that elevation is attained, the life-long aspiration is realized, we shall be happy; but genuine happiness comes soonest to those who sift from the passing days every element of enjoyment and are chronically and resolutely thankful for what we have. "Let a man count himself worthy of hanging," says Carlyle, "and everything except the rope will be received with gratitude." We count ourselves as entitled to so much prosperity or good fortune that too often we overlook the diamonds and sapphires that sparkle in the dust at our feet. Every fair morning the sun rises in glory and sets at eventide in splendor. Do we enjoy it? The apples are swelling and reddening in the orchard, the forest is crowned with summer foliage, the clouds assume innumerable fantastic shapes, and all Nature rejoices in the vivifying beams of the sun or reposes at night beneath the glowing stars—how many of us open our hearts to all these influences and let them work upon us their legitimate results? It was this that made Wordsworth a classic.

One sorrow dwelt upon may darken all our lives; even so a single joy may be made to expand and grow and increase till it shall brighten all the soul and throw its radiance out on an ever-enlarging circumference. This way of taking life will not quench our aspirations or retard our pursuit of knowledge or make the shining temple of our hopes in the far-distant horizon less alluring; it will rather smooth our pathway, make us unconscious of a thousand ills that would otherwise torment us, and keep us from wasting in worry and dissatisfaction the strength we need to conquer fate.

If the time squandered in vain regret and sorrow over the past, in unreasoning apprehensions concerning the future and in the indulgence of dissatisfaction with the present—if all the time thus worse than wasted were diligently employed in gathering, like the bee, honey from every opening flower around us, thistles and brambles and even night-shade and cypress would add to our stores no less than roses and carnations.

We often fancy that brows radiant with crowns of earthly glory belong to those who have naught to do but enjoy. How often when these crowns are closely scanned are they found to be composed of thorns. Indeed, the crowns of glory in this world are crowns of thorns. The struggle against poverty, obscurity, adversity, accepted and rejoiced in, has made many a man a hero. Content with the little for the time, making the most of present opportunity, extracting from every opposing circumstance the nutriment of virtue and the wine of joy, rejoicing even in tribulation, he both wins and conquers peace. Contentment rarely comes of itself. A few happy temperaments enjoy life no matter from what quarter the wind blows; but the majority of those who are uniformly cheerful in disposition and happy in their surroundings exercise persistently the virtues of patience and hope, philosophize away the ills of life or draw from religion the peace that passeth understanding. Not even godliness is gain without contentment, counting only this world. A merry heart doeth good like medicine. There is nothing better for a man than that he should eat and drink, and that he shou'd make his soul enjoy good in his labor. This also I saw, that it was from the hand of God.—*N. Y. Tribune.*

By the Wayside.

Two aged men entered a street car a few days ago, in a neighboring city. One of them, who was paralyzed, said, in reply to a question of the other as to his welfare: "I have a very large interest in the next world." When asked, "How are you off for this world?" he replied pleasantly that he had enough to meet his wants while he lived, and then again he added, "But I have a very large interest in the next world." The conversation attracted the attention of other passengers, and one of them who narrated it, said that those words kept ringing in his ears all the rest of the day. He could not get rid of the deep impression made by the singular earnestness and happiness of the old disciple.

Surely this is the beauty of old age, its joy and blessedness, the calm assurance of a portion beyond this life in "the inheritance of the saints in light."

Little, too, did the veteran think of the power of his reiterated sentence upon the hearts of fellow-travelers, who did not even know his name. Yet these wayside utterances of warm-hearted Christians are often the most eloquent lay-preaching, both to unconverted people and to believers who happen to overhear them. Our unconscious influences are frequently the best or the worst that we exert.

But the best of all is when the pilgrim life draws near its close, and when the staff and sandals are so soon to be laid aside, to feel that our best and largest "interests are in the next world." That treasure grows at more than compound interest. Its value increases as the vision of it widens like the firmament. These riches cannot "take to themselves wings and fly away." It is a life interest for eternity, and faith only asserts its own divine prerogative, "while we look not at the things which are seen, for the things that are seen are temporal, but the things that are not seen are eternal."

The Four Precious Things of the Apostle Peter.

1. "Precious blood," (1 Peter 1. 19) —Precious, because he who shed it is the mighty God and the sinless man, because without it, sin could never be forgiven, lost sinners never saved, and God never reconciled, precious, because its voice, both within the veil

and in believing hearts, ever whispers peace. Precious, because every soul sprinkled with it shall be eternally safe from the glittering sword of God's vengeance. Of its preciousness the white-robed multitude will ever sing before the throne of God.

2. "Precious Jesus," (1 Peter 2: 7) —Precious, because he is the brightness of his Father's glory; because he is "bone of our bone and flesh of our flesh;" because that all the majesty of Divinity, all the tenderness of perfect humanity, meet him; because in his person and in his work there is exact suitableness to meet the need of ruined souls and trusting saints. He is the "one pearl of great price"—the "chiefest among ten thousand," the "altogether lovely One." His holiness, his power, his love, his grace, are precious. His living, his dying, his interceding, his second coming, are precious. So exceeding precious is he to believing hearts, that to all eternity they will gaze upon it, and tell it out, and yet leave its depths unfathomed.

3. "Precious faith," (2 Peter 1. 1) —Precious because it is the hand that clings to a precious Christ—the eye that gazes upon him through the mists and vapors that darken this veil of tears. Precious, because it draws the soul into communion with its risen Head. Precious, because it rests on the sure foundation of the truth of a covenant-keeping God. Precious, because it looks "not at the things which are seen," often so troublesome and so dark, but "the things which are not seen," "the fulness of joy," which is at "God's right hand forever more."

4. "Precious promises," (2 Peter 1. 4). Precious, because they are very many; and their clusters are very sweet. Pardon for the guilty, strength for the weak, comfort for the mourner—yea, every good and perfect gift that weary, hungry, thirsty souls can need, is wrapped up in these "precious promises." They shine forth through the Word, as brilliant stars shine out at midnight. They rejoice the heart as fair flowers charm the weary wanderer over a desert way. Precious, because they are "yea and amen in Christ Jesus." The believer's heritage of promises, in all its rich, unfailing abundance, can never be forfeited.

The world's gems tarnish; earth's fairest flowers droop and die; but these precious things of the apostle, possessed by the soul, make it rich and joyful forever.—*Selected.*

Business and Prayer.

If a professed disciple would not have his secular business become as a millstone about his neck to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with God. If he suffer his business to consume his time and spirit, so as to deprive him of opportunities for prayer, reading the Bible, and real communion with God, he must decay in piety, and his service of mammon eats up his service of God. No one who believes that God answers prayer will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. Which is worth more to your family, an additional period of your own personal labor—or the blessing of God on your efforts, won by spending that time in pleading with him in prayer? The plea of want of time is essentially atheistical; none should urge it but those who regard prayer as an empty mockery that never receives an answer from the Lord. Let the day begin with communion with God, let the disciple pass the whole day in the spirit of prayer, and all its scenes will be inscribed with "Holiness to the Lord."

And this must be real communion with God, and not a mere formal prayer. Many morning prayers are a sort of paying compliments to the Most High. A Frenchman, it is said, visited his chapel in Paris, to pay his devotions, but he found no priest in attendance, and the building undergoing repairs. He walked up to the altar, laid his card on it with a low bow, and withdrew, well satisfied with the homage he had paid the Lord. Are not too many of the morning prayers of the closet and the family little more than laying a card upon the altar, a complimentary presentation of respects? But nothing less than such communion with God as touches the heart and draws forth the earnest desires, can be any safegard to us in the busy scenes of the day. Hence it were well if every Christian would make and keep the resolution by which some have been profited, to have so many seasons of prayer, and continue them so long as to keep the heart in a tender and lively and spiritual frame, so as never to leave the closet without some melting of the heart, some manifestation of God's love.

This point may be best enforced by the words of a devoted disciple of Christ. He said, with great earnestness and simplicity: "I have made a discovery this summer which I regard as of great value. I used to defer my morning devotions till after the first work of the morning. But this summer, immediately on rising, before doing aught else, I pray; and I pray till I feel God's presence. Then I read the Scripture till breakfast, when I find my heart warm and ready to engage with interest in family prayer. At noon the hay wants turning; but I push on to spend a season in prayer; and the heart having become warm in the morning, it needs but little to restore its fervor, and I am soon at work again, with a lively sense of God's presence. When all is done, I look back on a day spent with God, and give thanks for all his mercies, commending myself to him. And now [he added with the greatest animation] I can commend the plan to all Christians. It has carried me all through haying and harvesting, and in the busiest of it all I have had as much enlargement of heart and spiritual joy as ever in my life."—*Selected.*

A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him, "He never brought a frown or unhappiness across his threshold."

Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks, "For every bad there might be a worse; and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission, one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny side, and you have almost half won the battle of life at the outset.

Children's Corner.

A Sermon for Little Folks.

"If ye know these things, happy are ye if ye do them."—John xiii. 17.

I. "These things;" that is, your duties. You have duties, wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. At school, respect to teacher, faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship, and give your hearts to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So the Saviour did when a boy at Nazareth. So the angels do God's will—which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skillful. So you improve in reading, writing, and music. Peter says, "Grow in grace."

III. Doing duty makes you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy.

But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.

Try, then, to know your duty. Be faithful in duty, in doing it for love to God and man; then you will be happy in heaven.—*The Myrtle.*

First Thanksgiving.

"Well, Sammy, do you know what day to-morrow is?"

"Yes, sir; it's Thanksgiving Day, and we are going to grandpa's to have a real good time, and eat such a good dinner!"

Mr. Mills could not help smiling at the boy's earnest announcement of the "good dinner;" but he said, "Do you know, Sammy, why we have a Thanksgiving dinner?"

"No, sir, unless it is because the Governor appoints one and tells us to keep it.

"Why do you think the Governor wishes us to keep it?" asked his father.

"I heard you read it, and Mr. Andrews in church on Sunday."

"Yes, he did; I am glad you noticed it, my son; but if you can't tell me about the first Thanksgiving, perhaps Abby can."

"It was in the time of the early settlers of this country, wasn't it, father? and didn't a ship come from somewhere with food for them that made them keep the Thanksgiving?" said Abby, looking up, quite interested, into her father's face.

"Yes, my daughter; you have part of it, and I will tell you the parts that are wanting in the story. In the year 1629, a large company of men, women and children came over from England, and arrived in this country in June, They settled in Boston, Charlestown, and in the neighborhood of Boston. The voyage from England was a tedious one, and many of the settlers were sickly. They could not raise crops and build houses, and prepare themselves for winter. So, when the cold, snow and ice came, it found them unprepared to withstand its inclemency. I sometimes wonder that they lived, any of them, for they were not used to any hardships, such as they were called to endure in living in a new country."

"I think the cold weather is real fun," said Sammy; "and I don't know but it is better than summer."

"You may think so, Sammy," said his father; "but if your home was in a log-house, without any lath or plaster, I think you would think our New England winters rather cold. Well, when winter came, many of them were frozen to death, many died from disease, and worst of all, their food began to give out."

"It must be hard to be hungry," said Sammy. "Didn't they have plenty of bread and milk?"

"No; they had corn, which they made into meal, and even that gave out, so that they had to eat acorns and ground nuts; and as they were so near starving, they appointed the 6th day of February, 1630, as a day of fasting and prayer."

"But, papa," interrupted Sammy, "that is not what we do on Thanksgiving?"

"No, my son. I will tell you how it turned to a Thanksgiving day. On the 5th of February a ship was seen coming up the harbor of Boston, and she proved to be the ship Lion, which had been sent to England for provision, and so their sorrow was turned to gladness, their hunger was satisfied, and the day of fasting turned into Thanksgiving, and that was the first Thanksgiving held in this country.

Give me the boy who rouses when he is praised, who profits when he is encouraged, and who cries when he is defeated. Such a boy will be fired by ambition; he will be stung by reproach, and animated by preference; never shall I apprehend any bad consequences from idleness in such a boy.—*Quintilian.*

[CONTINUTD FROM 4TH PAGE.]

At the close of Mr. Coquillette's remarks, a Masonic Episcopal clergyman, McMurdy, of Hyde Park, a suburban town, received permission to ask a question, which was granted. He then proceeded to make further remarks, advising the Convention in pompous style to make war on such bodies as the National Congress and the Episcopal Conventions which have secret sessions, and refusing to give his name when asked by the chairman. He stated also that Grand Lodges were not secret bodies, which was denied by several and the denial proved by the city papers; whereupon he loftily proposed that the Convention place some of its members at his bidding to produce documents to prove his statement, and left the room with lordly indignation amid calls for his name. This was the only Masonic demonstration of the meeting.

In the afternoon, Dr. J. B. Walker, Dr. F. Bascom and Philo Carpenter were appointed a committee to prepare articles on this reform at their discretion for publication in the religious and secular papers. This was one of the suggestions of the State Agent in his address of the work of the Association. The resolutions were again reported, and after some general discussion were adopted as follows:

Resolved, That obligations to keep secret or obey unknown laws, imposed by oaths and promises, imply an abrogation of the rights of conscience and of God's authority over it.

Resolved, That, while secret orders, based on such obligations, are as numerous and flourishing as they are now in this nation, the correction of political abuse, or preservation of political equality or a pure administration of government is an absolute impossibility.

Resolved, That the impunity of great criminals, the reign of terror in the South, and the unprovoked, unpunished murders of the last ten years, are the natural outgrowth of secret associations.

Resolved, That the ritual of the principal secret orders of our time are disclosed with such clearness of evidence as to leave no room for rational doubt of the truth of the disclosures.

Resolved, That the important parts of these rituals are the oaths and obligations, and that these oaths and obligations are of no value but to enable a man to enslave his fellows, as voters, witnesses, jurymen, sheriffs, judges, governors, presidents, ministers of religion and brother secretists.

Resolved, That the claims of Masonry as set forth by their highest authorities, wherein it is declared that "whosoever is a good Mason is thereby prepared for heaven independent of the Gospel," the atonement of Jesus Christ and the Holy Spirit's work, and that it is the only true reformitory institution in existence, stamps it as anti-Christian and blasphemous.

Resolved, That Masonry at the present day receives its most efficien support from its kindred associates, such as Odd-fellowship and grangerism; that, therefore, these institutions are to be viewed as highly objectionable by all true Christian philanthropists.

Resolved, That, the frivolities of the lodge ceremonies called by Washington "for the most part mere child's play," and its other objectionable features, deemed by him as dangerous to the Government, and the millions of money it extorts, and the tremendous power it exerts, admonish us to a more earnest opposition to this and all other like fraternities.

Resolved, that all friends of the Divine and open methods of truth in opposition to the guileful and secret methods of error, should speak, act, give, vote, pray and labor by all honorable and Gospel means in their power, to hasten the complete overthrow secretism, and above all things we move they do this in a spirit of meekness and love for all men, with no sinister purpose, but with a supreme desire to honor Christ and save men, temporally and eternally, and that all this be with single reliance on the pow and help of God.

An effort was then made to raise the amount estimated as necessary to carry on the work in the State, which occupied the last half hour of the afternoon. The amount required was not fully raised, but nearly so. An effort by the friends in the State will fill up the gap; $150 more are needed.

In the evening, after a half hour in prayer, Vice-president Freeman took the chair. The audience was much less than the previous evening on account of a pelting snow storm, but was fully as attentive.

Before the addresses were announced Bishop Dickson presented the following which was adopted:-

Resolved, (1) that it affords us much pleasure to see so many from the noble army of seceding Masons with us in our Convention.

(2). That having thus for conscience' and truth's sake renounced the follies the depotism and the immoral tendencies of lodge association they deserve our highest esteem, and shall have our warmest sympathies and prayers in the obloquy they may have to bear or injuries they may suffer for the stand they have taken. We bid them be firm, assured that their numbers shall multiplied as truth and righteousness prevail."

Prof. C. A. Blanchard introduced the following which was unanimously passed:

Resolved, that the heart felt thanks of this Associat are due and hereby tendered to the organist of this church, Prof. Merrill, and also to the people of Chicago for their hospitality on this occasion.

The audience then united in singing "Coronation," Prof. H. T. Merrill leading with the great organ.

Elder Parker Hurless and Rev. N. D. Fanning were the speakers of the evening. Their able arguments received the unwavering attention of the audience and frequent applause.

Brief remarks were made by Linus Chittenden and W. E. Coquillette, seceding Masons, at the close of the addresses. The statement of speakers on both evenings on the character and work of Freemasonry was corroborated.

The following resolution commendatory of the city press was presented by Pres. Blanchard and adopted:

"*Resolved*, That we have noticed with pleasure and gratitude a marked improvement in the tone of the public press toward the attempt to awaken the American people to the anti-Christian and anti-republican nature of secret societies."

The Convention then adjourned.

Three hundred extra copies of this number of the *Cynosure* have been printed, on account of the interesting report of the Illinois State meeting. Subscribers can aid the cause much by sending for these extra copies and handing them or mailing them to persons favorable to this cause, who are not subscribers to the *Cynosure*. Price, post paid, 3 cents per copy.

Religious Intelligence.

—The Disciples of Christ have gained a considerable foothold in Great Britain. In England, Ireland, Scotland and Wales they have 109 churches. Five evangelists were employed, who reported a prosperous increase.

—The Moravian missionary churches in Antigua, West Indies, have received during the past century 6,101 adult members and 3,921 boys and girls. They have now 464 communicants and 884 candidates and baptized children.

—A Baptist missionary in India proposes that men and women who go out as missionaries shall enlist for ten years only. He thinks by this plan the missionary service would be more effective, as many missions are ruined by sick men hanging on, and by the retention of men too old for hard service.

—It will be remembered that the Bishop of Lincoln recently denied the right of Wesleyan ministers to be recognized by the title of Reverend by the church of England. The Queen, the head of the church, has recently settled the question adversely to the Bishop's views by addressing the President of the Wesleyan Conference, Dr. Punshon, as Reverend, in a letter in reply to the address of the Conference.

—The London Missionary Society recently dedicated the South Memorial Church of Madagascar. It is erected near a precipice where, twenty-five years ago, eighteen native Christians were burned, and in other ways put to death. According to the latest statistics of this mission, it has now in Madagascar 31 English missionaries, 50 native pastors, 3,170 native teachers, 67,000 church members, and 280,000 native adherents. It has also 804 stations and 576 schools. Dr. R. Kestell Cornish and ten assistants have recently been sent by the church of England to the Island to found a diocese there. The Jesuits also have missionaries in Madagascar. The latter now claim 74 places of worship and 44 priests.

—In the Fiji Islands, where forty years ago the people were so debased as to drink blood from human skull, strangle widows and children, bury alive the helpless and the aged, etc., 10,000 people now sit under the Methodist ministry alone, 25,000 attend the class-meetings, and 53,000 children are in the Sabbath-schools. A gentleman relates the following incident: I was taking tea with the missionary and his wife in the lone island of Kandavu, in the midst of 10,000 of these Fijians. As we were at tea the bell rang. The missionary said, "That is the signal for family worship. Now listen; you will hear the drums beat;" and immediately they began to echo to each other around the shores of that southern sea "There are 10,000 people on this island," said he, "and I do not know of a single house in which there will not be family worship in the space of half an hour from this time."

—The action of the western conferences of the United Brethren in Christ on their test rule is an encouraging mark of steadfastness to the Scripture land-marks. The Wisconsin Conference resolved, "That this conference is in full sympathy with our rules on the Christian Sabbath and secret societies, and we believe that the faithful practice and enforcement of these rules on the part of the ministry and laity of the church would give us greater moral power and influence." The Southern Illinois Conference took similar action. In the Rock River Conference a case of discipline occurred under the rule. A member joined the grange, and after disciplinary steps had been taken and he yet was incorrigible, it was resolved that he should be considered expelled unless he withdrew from the order within a limited time. Among the resolutions adopted were these: "*Resolved*, 1. That we recognize in the National Christian Association a powerful agency for the advancement of the anti-secrecy reform, and assure its friends that, in the name and strength of our God, we will stand against those secret foes of Christ and vital Christianity until they are swept from our land.

4. That every preacher in charge of a field of labor be required to lift a collection at each appointment before January 1st, 1875, and forward the same to the delegate elect to defray his expenses, and should the amount raised exceed the expenses, the surplus shall go into the missionary treasury." T. F. Hallowell was elected delegate to the Pittsburgh Convention and R. Hurless, alternate.

News of the Week.

The City.

The lecture season opened last week with Senator Carl Schurz and Prof. Swing. The latter's performance is described by the *Times* as "Verbal Swash" which opinion is corrobated by an intelligent gentleman who heard it. ——The action of the Grand Jury against the gamblers has aroused the police and, for the first time since the People's party have ruled here, a den was "pulled" last week. ——A mass meeting in behalf of the Industrial and Educational Aid Society was held in the M E. church block last Friday, addressed by Dr. Thomas, Robert Collyer, Mrs. Swisshelm, Miss Hulett and others. Discordant opinions were expressed on the dignity of kitchen work.

The Country.

A great strike was in progress last week at the New York docks, caused by a reduction of pay of the longshoremen, or laborers employed in lading vessels. Thousands refused to work and their places have been supplied with fresh hands. ——The President has decided not to interfere in behalf of Smith, the gubernatorial claimant for Arkansas and he must secure the office, if he should have it, by the proper legal steps. His claim is generally scouted. ——The trial of the suit for damages of Tilton vs. Beecher has been set for Dec. 8th. Beecher's lawyers try to put it off still longer. ——Hon. Demas Barns was tried last week for alleged libel of Henry C. Bowen. The jury returned a verdict of not guilty. The alleged libel was an interview published on the 24th of August, in which Henry M. Smith, of Chicago, related a story he said he received from Dr. W. W. Patton, that it was well known among a number of Congregational clergymen that Mr. Beecher was guilty, alleging that Mrs. Henry C. Bowen on her deathbed confessed to her husband improper conduct with Mr. Beecher, and averring that two of her children were illegitimate. There was no evidence to prove that the story was true brought forward, but it was proved that the defendant was not criminally liable. ——Prof. Marsh, who is conducting a scientific expedition to the fossil beds south of the Black Hills has been stopped by the Indians who are naturally suspicious of white men in that region. ——The 14th annual report of Treasurer Spinner shows a fall-

ing off in Custom receipts of $24,985,689 and of Internal Revenue of $11,315,529. The loss in the former case is attributed to economical habits induced by the panic, in the latter to change of laws.——Archbishop Bayley, of Baltimore has written a garrulous letter in reply to Gladstone's strictures on the Catholic system.——The steampacket Empire sunk at her dock in New Orleans on Tuesday last and 35 lives are supposed to be lost with her.

Foreign.

Ralph Waldo Emerson was candidate for the rectorship of the University of Glasgow and received 500 votes to 700 cast for Disraeli, the English Premier.——Severe earthquake shocks were felt along the east coast of Mexico last week.——The Sultan of Turkey has promulgated a decree forbidding the Government of Syria from carrying into execution his threat to suppress all Protestant schools in his province.——Better feeling seems to be springing up between the Governments of France and Germany. Prince Hohenlohe, the German Ambassador, has recently taken occasion to disavow, for his Government, an equivocal policy seeking a pretext for quarrel.——Prince Gortschakoff, The Russian Minister of Foreign Affairs has had an interview with the Emperor William at Berlin, at which Bismarck was also present. Bismarck proposed the adoption of freer customs regulations between Russia and Germany, looking to an extension of the present commerce between the two countries.

Home and Health Hints.

Dried Beef.

The most favorable season for drying beef is November or December; but if neglected then, it may yet be done in early spring, furnishing the nicest relish for breakfast or tea. We have also known persons of weak digestion to partake of it, to the great increase of their strength, when hardly able to take any other nourishment whatever. For this purpose select the round of a full-grown, well-fatted beef. Cut it into pieces of convenient size. Rub well into it on all sides a little pounded saltpeter and sugar mixed. Put it in a brine strong enough to bear an egg, in which, however, let it lie only three days. Furnish it with string, and hang up where you can smoke until it is dry enough to chip. It may be eaten raw, chipped very thin in small bits, or is still better boiled in a little butter. Veal and mutton are very nice done in the same way, the latter bearing a close resemblance to dried venison, and being quite as good. It is better to sew up tight in a cloth or bag before the fly makes its appearance.

Keeping Firkin Butter.

The diary product of butter, outside of the districts of country around our cities and large towns, available for daily marketing, must necessarily be put up, or packed in tubs made of white oak, holding 25, 50, or 100 pounds weight. The packages are known in the market as tubs and firkins. The value of this butter depends upon the care taken to free it from the buttermilk, and the knowledge and taste required to flavor it, by the proper use of salt, and the neatness with which the whole process of making it is characterized.

The consumers of butter are obliged to pay from twenty to forty cents per pound more for butter brought to their cities and large towns weekly than the average market price of our country-made and packed butter—this, too, when its intrinsic value is no more.

This is owing entirely to a want of proper knowledge of the mode of preservation after it comes into possession of the family by whom it is used. The country-made and packed butter is kept in the dairy, cellar, or springhouse from the date of making until sent to market, retaining all the qualities as when first made.

This is done by excluding the air by the simple process of keeping the package covered with brine made of pure salt, strong enough to float an egg. When sold, and as soon as it is to be delivered, the brine is drained off entirely by reversing the package and leaving it bottom up for twelve or twenty-four hours. It is then headed up and goes to market without the brine. The consumer is interested in getting possession of his supply as soon after it leaves the dairy cellar as possible.

He should first take out the head, driving the hoops back to their place, and then make a brine with pure water and Ashton salt, and cover the butter with it, and keep it covered until the last pound is used. The butter kept just covered is easily cut out of the size required for use, and if then held under the hydrant or pitcher, and water poured over it freely, it will be fit for the table, and the last pound will prove as good as the first.

No fear need be entertained that the brine will impart its taste to the butter. The office it performs is to prevent the air from contact with the butter. The writer knows that firkin butter has been kept a year by this simple and inexpensive process as sweet and with all the flavor it possessed the day it was made and packed.—*V. E. Piollet, in Country Gentleman.*

To Exterminate Rats.—A correspondent of the *Tribune* says: Take copperas, the quantity to depend upon the number of buildings or places infested, pulverize it very fine; and be sure and sprinkle some in all the buildings— in a word, whatever they congregate—and in a few days all the rats will be gone.

This is a very simple and easily tried, and has proved completely successful several times at different places. No rat has been seen three days after a thorough application.

Temperance.

Causes of Drunkenness.—So long as the houses of the poor are wanting in all the requisites which go to make life healthy or decent, it is of little avail to attempt to improve the condition in other ways. As the connection between mind and body has been better understood, we have learned that it would be as reasonable to look for grapes from thorns as to expect sobriety and energy from men who habitually breath air which, if they were not acclamatized to it, would at once generate low fever. Acclimatization is not a process which can be undergone without paying the penalty; and familiarity with unhealthy surroundings, though it may act as a safeguard against acute disease, must tend to produce a general depression of system, which is hostile alike to either bodily or mental activity, and naturally attempts those who suffer from it to seek a momentary stimulus in gin. —*Cornhill Magazine.*

We often hear of drunken Scotland. We are happy to quote the following paragraph from the correspondence of the *Christian Union;*

"I have always heard of Scotland as a great whiskey-drinking country; but the friends of temperance here have really been doing a great work all over the country. Both here and in Glasgow some of the largest and finest hotels are temperance, proclaiming the fact on their signs; and a great many restaurants have up the temperance sign. We were all out sight-seeing the other day, and stopped at one of these restaurants for dinner. J——— has to have a glass of porter with her dinner every day, so we inquired on going in if they kept porter; the keeper said No —this was a temperance restaurant. Father told him that a lady of our party required porter for her health, and asked if he would object to our getting some and bringing it in to take with her dinner. He said it was a matter of principle with him, and he would prefer to have us go to some other restaurant, which we did. Was not this real Scotch firmness? There does seem to be a solid strength in Scotch character that is admirable; they do not know how to prevaricate or flinch."

Softening of the brain is a disease always connected with the use of nervines in some shape. Tobacco is a powerful agent in its production. Trembling is one of the usual symptoms of acute, and a common result of chronic nicotism. The minister of Public Instruction in France issued a circular to the directors of colleges and schools, forbidding tobacco to students, as injurious to physical and intellectual development. Tobacco and insanity are closely connected. It is stated upon the best authority that of those who become insane from the supposed use of spirituous liquors, eighty-seven per cent. also use tobacco.

—It is stated that nearly five hundred of one of the tribes settled in Idaho have heartily embraced the gospel. A still more noteworthy fact connected with these Indians is, that they have decided to give up the use of tobacco. Though very fond of it they affirm to have discovered an abomination against the habit in the Scriptures, where it stands written: "If thy right hand offend thee, cut it off." An exchange from which we learn the incident very pertinently observes: "Such an interpretation of the Bible, and such a carrying out of the self-sacrifice which these Indians believed it to teach, by the whole Christian church, would double the efficiency of all missionary institutions in the world."

Facts and Figures.

The annual report of the third assistant Post-Master general shows that during the last fiscal year there were issued to post-masters for sale to the public 632,733,000 adhesive postage stamps of the value of $17,275,242; of plain stamped envelopes about 65,000,000, valued at 1,972,952; of stamped envelopes bearing a return request 52,000,000, valued at $1,733,738; of newspaper wrappers some 19,000,000, valued at $220,000; and of postal cards 91,000,000. The increase of values in the ordinary issues over the preceding year was $1,668,448, or over eight per cent. These figures represent the cost of manufacture added to the postage value. It is estimated that for the fiscal year ending June 30, 1874, there would be required to defray the cost of adhesive postage stamps $149,764; of stamped envelopes and wrappers $446,520; of postal cards, $159,806, and of advertising $115,000. The number of stamps issued each year increases at a uniform rate of about 10 per cent per annum, but in consequence of more advantageous contracts having been affected the estimate for the above items is some $31,000 less than the amount appropriated for them for the current fiscal year. The Dead Letter Division received during the past year 4,601,673 letters, representing an actual or nominal value of $4,637,429, exclusive of jewelry and other property, which classes of enclosures is treated as possessing no money value that can with correctness be determined. One million, three hundred and ninety-two thousand, two hundred and twenty-four letters, representing $3,909,868, were delivered to the owners or writers, including 225,893 foreign letters, which were returned unopened to the countries whence they came. Of the remainder, some 2,600,000 were either worthless, containing circulars, etc., or could not be delivered and were destroyed. The rest are filed for reclamation or in the hands of postmasters for delivery. The Third Assistant strongly recommends that provision be made by law for furnishing to post-masters throughout the country indelible ink and other requisites for effectually canceling postage stamps, and for post marking. None of the post-offices are now furnished by the Department with any such articles for the protection of the Government. Mr. Barber estimates that the proportion of washed stamps used again in payment of postage is five per cent of the value of all the stamps sold each year, causing an annual loss of $1,000,000 to the revenues of the Department.

—The Chicago Public Library was founded in 1871, immediately after the great fire, and was established by liberal gifts from sister cities and foreign countries. It is supported by a tax of one fifth of a mill, which produces an annual income of $65,000. There are now about 40,000 volumes in the library, and it is rapidly increasing.

—In a single county in Vermont there are ninety five farms vacant, and one hundred and thirty-six abandoned farm houses. Lack of railroad facilities is the cause assigned for this whole ale exodus of farmers.

REVIEW OF THE EVIDENCE

CONCERNING THE

MURDER OF ELLEN SLADE.

—‡o‡—

Masonic attempt to clear the Murderer Samuel L. Keith.
The Chicago Journal refuses to publish the Coroners Statement.
Judge Whitney's reasons for renouncing Masonry, etc.

—‡o‡—

Judge Henderson, on the same testimony, held Mr. Keith to bail in the sum of two thousand dollars. With the Grand Jury we have nothing to do, but with the same testimony as was given before the Coroner's jury, we will venture to say that there cannot be fouud twenty-three candid, respectable and intelligent men in the world who would not have found an indictment; what the testimony was before them, we do not know. The foregoing are the main facts and we forbear making any comments on them, and leave the candid to judge whether under this state of facts the people were justified in endeavoring to arrest Mr. Keith, or whether, as Stephen A. Hurlbut, one of his counsel claims, "he has been cruelly attacked."

That "the occasion was eagerly caught at for gratifying private hostilities, under a mask of zeal for public justice," is a charge against all and every one of this community; uncalled for and unjust. After Mr. Keith's arrest, all excitement subsided notwithstanding it seemed the desire and determination of his friends to provoke and keep it up, to give color to the cry of persecution, and to enable them to draw upon public sympathy, and manufacture public opinion. F. B. Hamlin, acting Coroner, Henry L. Crosby, F. B. Bement, S. Terwilliger,, D. E. Ellis, D. Ransom, S. Avery, Samuel Powell, N. C. Amsden, Daniel Reed, Leonard N. Lake, Jurors. D. Leonard, one of the jurors, was absent, and the other one, S. C. Gooding, the above was not presented to.

I forwarded my defence to the "Most Worshipful Grand Master, or the Grand Secretary," September 16th, 1851 and abont ten days after we received intelligence of the death of M. W. G. Master Taylor.

The Lodge assembled the first Monday in October, and appointed a committee consisting of Lieut. Gov. McMurty, Rev. C. Howard, and Judge Caton, to repair to Belvidere, Nov. 10th, for the purpose of investigating the difficulties existing between Belvidere Lodge and their W. M. Nov. 10th, at 9 o'clock, P. M., the committee of the Grand Lodge, *viz*: Hon. Wm. McMurty, Rev. C. Howard, and Rev. Wm. B. Linel, substitute for Judge Caton, appeared at the Masonic Hall in Belvidere, and organized by reading their appointment.

They then ordered the original charges and my letter to the Grand Master read; after these were read they announced that they had also my written defence, and that it was to be made a part of the proceedings against me.

To this I objected. 1st, Because it was such as I should have delivered orally, had I attended the Grand Lodge. 2nd, That it was my private property, and the Grand Secretary should have returned it to me as I requested him to do. 3rd, Because if so unfair and unprecedented a course was adopted to make my defence the basis of new charges against me I should never know when I was through. 4th, Because it was well known to the committee that I was under recognizance to appear at the Kane County Circuit Court on Thursday morning, as a witness in the case of the People vs. Wm. Woodward, and that I should have to leave early on Wednesday morning, leaving us but one day, which would be little time enough in which to investigate the original charges.

I then stated that there was nothing in the defence that I wished to conceal from the Lodge, and that for the satisfaction of the brethren, I was perfectly willing it should be read. The committee then requested me to come forward and read it. I consented to do so, if it was decided that it was only for the information of the brethren, and not to be made a part of the charges against me. The chairman said, "the committee had so decided." I then went forward and read the defence. We then proceeded to argue and settle preliminary questions. The committee announced, 1st, That none but Master Masons would be admitted within the Lodge Room to give evidence. 2nd, *That it is a well-settled doctrine among Masons, that* A MASTER MASON'S WORD WAS TO BE RECEIVED AND HELD *by all Masons, of as much* FORCE AND VERITY AS AN OATH. 3rd, That the written statements of "outsiders" would be received and given such weight as the committee thought proper, but that the form of affidavit would give no additional force to such statements, as the oaths would be *extra judicial.* To the 2nd, I objected, as grossly absurd and dangerous to every right and interest of the community at large. And to the 3rd, that though consonant with the spirit of the second, it was unfair and preposterous; for the word of a Mason which Mason's hold of absolute verity, is given under the Masonic obligation, which is not only extra judicial, but seldom administered by those authorized to administer oaths. The committee overruled these objections, and adhered to the rules above laid down. I do not pretend here to give the tithe part of what transpired, but only such as seems to me of most public importance. By the time we have proceeded thus far, it was plainly manifest that to have *a fair* investigation of the foregoing matters was no part of the business of the committee. Every possible effort was made, and every word watched, and every idea caught up and distorted for the purpose of endeavoring to place me in a false position. The two priests who were on the committee, I freely acquit of a shadow of hypocracy; they frankly manifested that the throne of the *Deity* they then worshiped, was neither the habitation of justice nor fairness, nor yet a gentlemanly deportment, or common courtesy. Mr. McMurty was more affable, courteous and wary. Again the committee adverted to my defence before the Grand Lodge. I objected to embarrassing the proceedings with that defence; as they had once ruled it out.

The committee remarked that it contained grave charges against the brethren of Belvidere Lodge.

I then stated that the defence was written in explanation and justification of my course, and the letter I had written to the Grand Master; and not as a formal complaint against the members of the Lodge; but if they would give me time, after disposing of the complaints filed against me I would substantiate every charge contained in that defence. It being now about 1, A. M., the committee adjourned until 9 A. M.

TUESDAY, Nov. 11th, 9, A. M., the committee met, pursuant to adjournment; and A. C. Fuller, S. W., volunteered to aid me on the defence. Again the committee called up the subject of my defence before the Grand Lodge. To this brother Fuller objected, and after discussing the subject for some time, the committee decided to lay that subject by for the present; and then for the first time informed me that there was another catalogue of complaints in their hands against me. and which they ordered read. I then requested a copy; and after a long consultation between the members of the committee they decided that I might take a copy, as the Grand Master Taylor had furnished me a copy of the first charges. These charges were without date and are mostly different changes rung on the former charges, and containing in addition to them (1) a charge of falsehood, (2) having renounced all jurisdiction of Belvidere Lodge in a letter to the Secretary. (3) and charging that I had stated that Grand Master Taylor had recalled the Charter of the Lodge on account of the unworthiuess of the members. These charges were signed by Stephen A. Hurlbut, Simon Bassett, Wm. T. Burgess, S. C. Gooding, H. I. Doolittle, John Curtiss, Joel Florida, Asa Williams, E. A. Woodruff, Orrin Miller Sr. S. Longeor, A. E. Jennee, L. H. Magher, and Cephas Gardner.

It was now late in the morning, and all knew that I was obliged to leave for Kane county, distance 50 miles, early next morning, and as it appeared to me that the committee and by accusers in perfect concert, were acting against time, Mr. Fuller and I agreed to submit to a trial upon any charges that they would put up in tangible form, and they made the following.

1st, of falsehood, in stating that the Lodge refused to pay him $18, they were indebted to him.

"Plead not guilty of falsehood. and would justify as to the charge that the Lodge refused to pay." &c.

2d. Has renounced jurisdiction of Belvidere Lodge.

"Plead guilty and justification."

3rd. Has stated that Grand Master Taylor recalled the Charter on account of unworthiness of the members of the Lodge.

"Plead, do not know of making such statements, but give notice that I will prove that Grand Master Taylor so declared in open Lodge."

4th. Has improperly alluded to the obligations of a Master Mason.

"Plead, not guilty."

5th. Has without cause repeatedly attacked the character and standing of members of the Lodge.

"Plead, not without cause, and will justify."

6th. Has charged that Masons of this Lodge consider themselves bound by obligation to protect a murderer.

"Plead, not guilty as charged, but that members of this Lodge consider themselves bound to screen, aid, and protect a brother guilty of crime, at all hazards, except in murder and treason, and that at their own election; and will justify."

7th. He does not possess one particle of prudence, and is likely to utter the secrets of Freemasonry when excited in debate.

"Plead, if the secrets of Masonry be to conceal the crimes of its votaries, and a duty to violate the laws of the land and of God to shield them from punishment, I am guilty, and shall continue to be, and will justify by showing that it is only such secrets as the above that I have uttered and denounced."

8th. He made arrangements with outsiders to watch the lodge.

Plead, the lodge was watched by outsiders, on the night of my meditated assasination with my knowledge, and I did not try to prevent it; and will justify."

9th. He has become the head authority of Anti-Masons.

"Plead, not guilty, as I know of, and await the proof."

And now commenced the most ridiculous farce ever witnessed in any proceeding in the least analogous to a judicial one. The subject was taken up without system, and sometimes several would be speaking and giving their versions, their, "I guess," and "I think," and "I understand," and "I have heard," &c., at the same time; and when anything came out that did not accord with the notions of the committee, they would take the witness in hand, and without difficulty get it to their satisfaction; and to cross examine the witnesses was nearly impossible; especially if I attempted it, the priests, more particular, Linen, would take the witness as soon as I had propounded a question, and whenever the tendency was to elicit a justification, they would contend that I had plead guilty to that, and that was the end of the matter; but Gov. McMurty, having more sense, or more fairness, probably both, would generally decide that I might take the witness again; and scarcely could I propound a question before my accusers would take the witness in hand, and I must then wait until they got through. Late in the evening, my complainants gave notice that they rested for the present. Brother Fuller and I then looked over to see how the matter stood.

TO BE CONTINUED.

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We intend to give our readers, in the *Cynosure* that is issued on the last day of this year, December 31st, 1874, a report as to the number of subscribers on the list; the relative standing of the States where the *Cynosure* goes; and the state of the *Cynosure* cash book.

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Rye—No. 2		91
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Winter	4 75	6 50
Spring	3 00	5 00
Hay—Timothy, pressed	15 00	17 50
" loose	13 00	16 00
Prairie, "	9 00	11 00
Lard		13
Mess pork, per bbl		19 25
Butter	23	38
Cheese	9¼	16
Eggs	23	26
Potatoes, per bus	65	85
Broom corn	50½	10
Seeds—Timothy	2 20	2 50
Clover	5 00	5 25
Flax	1 75	
Chickens, dressed, per doz	2 50	3 50
Turkeys, do. per lb	10	12½
Beans	1 50	1 95
HIDES—Green and green cured	07½	9¾
Full cured add ¼ per cent.		
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	57
Unwashed	27	35
LIVE STOCK Cattle, extra	6 25	6 75
Good to choice	4 75	6 10
Medium	4 00	4 50
Common	2 50	3 75
Hogs	5 90	7 50
Sheep	2 50	4 50

New York Market.

Flour	$ 4 00	8 00
Wheat	1 08	1 40
Corn	32	96
Oats	65	68
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CHICAGO, THURSDAY, DECEMBER 3, 1874.

VOL. VII., NO. 8.—WHOLE NO 243. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

Governor Osborn of Kansas cannot contemplate with any degree of satisfaction the work he is assisting others to undo. In the early fall while Minnesota and Nebraska called for help to relieve the suffering sure to follow the plague of locusts, and apprehensions were felt for Kansas which had equally suffered, her chief executive said to the world, Kansas can take care of herself. His legislature made a pitiable failure in attempting to aid the sufferers, and now at length when those "soulless corporations," the railroads, have taken hold of the matter in earnest and a State Aid Society has been formed, Governor Osborn endorsed its object in a humble way. From the unquestioned news now slowly creeping eastward from those desolated praries, aid must be sent without delay and without stint. Governor Osborn cannot be too earnest in helping them and undeceiving the public whom he has misled, perhaps through a mistaken zeal for the honor of his State, and incorrect information The real estate speculators, whose mercenary letters have contributed to the general ignorance of the condition of Kansas, must also be held largely responsible for the wretchedness which the winter is already bringing. How they can answer their consciences before the present facts, we do not attempt to say.

We should like to question some student of ecclesiastical history on a feature of modern religious journalism, namely, the ridicule of conscience. One can rarely take up an advocate of modern broad-gauge religion without finding a fling at the religious customs or convictions of the passing or past generation. Just what such jesting is supposed to effect is hardly understood. No one can suppose that a man who has convictions will part with them for a joke; he will hold them more firmly. It seems altogether probable that such ridicule is to cover up the frailties of argument. The *Alliance* (Prof. Swing's paper) has the following illustration of this style of theology: "It has been quite a number of years since the Old School men of the Presbyterian ministry and eldership had had a good general fight all along the whole line. What little flogging they may have done at home among the children, and what little pious wrath they may have found use for in the way of knocking around a few girls that may have danced at a party, or by way of rebuking some old woman for gathering eggs upon Sunday, had not been satisfactory, but had left on hand no little amount of fighting-vim, that was only spoiling by being so long bottled."

In a letter published in the biography of the late Lord Palmerston, that worthy furnishes an illustration for Mr. Murray, late pastor of Park Street Church, Boston: "Our new gardner does pretty well, and understands the theory of his department, but he is a Methodist, and goes preaching about the country every Sunday, and I fear he thinks too much of his sermons to be very successful in his garden." The writer adds gravely, "I must try and put a stop to his preaching." Mr. Murray was, in his own estimate, overworked, and after asking for an associate took a six months vacation while his $6,000 salary went on. He found no associate when he returned and resigned. The church was willing, for he has a lecture tour every season, and a 300-acre farm at Guilford, Conn., with costly stables and a number of racing horses with a half-mile track for practice. It was evident that he needed an associate pastor, for the church alone was as much as one man could well take care of. But New Haven has a church which offers $8,000 for Mr. Murray's peculiar services, and New York bids $12,000, as if he were a horse himself, at auction. Peter or Paul would be little accounted of as competitors of this horse-racing pastor.

The papal crusade against the Freemasons of Brazil is experiencing its anniversary revival. A year ago the Bishops of Para and Pernambuco, in enforcing prelatic punishments on refractory lodgemen, encountered the government. The Emperor decided against them, and imprisoned the Bishop of Pernambuco to the great indignation of the Catholic rabble, who raved through the streets crying, "Down with the Masons." The two Bishops have been at length convicted for violation of the laws, and the publication of their sentence last week was the occasion of a renewal of the disturbances in the provinces of Parahiba and Pernambuco. The papists, headlong, unreasonable and ignorant, have probably jumped to a right conclusion: that the fountain of their sorrows issues from the lodge. And the devil, artfully to confuse the ideas of men, pushes them on to violence, while the lodge assumes the virtuous and proclaims itself the victim of Anti-masonic persecution. But this effort of the Arch-deceiver to confound issues and principles cannot avail. Protestant Anti-masonry—nay, Protestant Christianity, sees in both these factions those dark spirits which once slew her Saviour, but which shall ere long both be utterly destroyed "by the brightness of his coming."

In their war on the gambling dens the Chicago authorities have been ably supported by the *Tribune;* and when a few graceless politicians tried a year ago to get a license for the "social evil" system here, the same journal was foremost against them. In its position on the temperance issues, crusading, prohibitory laws, etc., it has helped the liquor dealer with sympathy and argument, when any was to be had. The *Tribune* is not opposed to the suppression of low groggeries, but wants those of stylish appearance, and that have money, to be untrammeled by law, and thus reduce the system of dram-drinking and intoxication to an act of refinement. This course has been bad enough, but if any hoped for a change for the better under the new management of that paper, they have been disappointed. Mr. Medill upholds continental temperance. In his letters from Europe he wrote at length of the virtues of Switzerland, which he described as a nation which had learned how to drink intoxicants without getting drunk. In a late issue of the *Tribune*, the Methodist Episcopal Conference is taken in hand for resolving against the rum traffic and recommended to let the liquor seller alone and preach to sinners. Now wherein is the consistency? Why do "sumptuary" laws restrict "personal liberty" more than laws against gambling and the brothel. The appetite and lust of the individual is restrained by them all, but is not the objective point of either. The European argument, which the *Tribune* adopts, is the result of monarchial training. Liberty, in the cramped morality of the emigrant, means license; and such liberty he supposes to exist here; the welfare of the community subordinate to that of the individual. Hence the flood of intemperance and crime is gorged with foreigners. If the *Tribune* is partizan let it be consistent If it opposes the faro den or the bagnio, let it treat the saloon alike; for of the three, its curse is heaviest and farthest-reaching.

Why Trade is Dull.

BY J P. STODDARD.

From a recent number of the *Official Reporter* published by order of the "Machinists and Blacksmith's International Union," Cleveland, O., I learn something of the working plans and the condition of this obsequious offspring of "Hiram Abiff."

After speaking of the danger to the craft from defected members "blabbing the business of the Union," whom the editor calls "perjured," he adds: "If this nasty business is persisted in, we say by all means give us an iron-clad oath to make our members live up to their obligation." He does not speak directly of the death penalty, but says these men "are of no earthly benefit to respectable society," leaving his readers to draw the very natural, if not inevitable inference that the sooner they are "lost to society," as Masons said of Morgan, the better. These Internationals through their *Official Reporter* are beginning to clamor for another inquisition in the interests of restricted liberties and suppressed speech.

This paper contains reports from seventy-nine lodges, scattered through seventeen States, and shows a very prosperous state of affairs under the regimen of this aspirant to dictatorship. Forty-six unions report "Trade is dull, or very dull;" six report, "Trade is improved;" two "fair;" two "good, but no vacancies." Chicago reports No. 3., "Trade is no better than last reported; if anything it is worse." And no wonder! Sagacious men hesitate to invest in business controlled by secret, irresponsible combinations, or to subject their interest to the uncertainty of a system employing secret spies, and intrigue, by which to crush those who refuse to concede to their demands.

In giving instruction to the members of different Unions the editor says, "All vacancies should be secured for members of our organization, and in case a member cannot be had in the immediate vicinity of the city or town in which the vacancy occurs, a telegram should be immediately sent to the executive department, stating wages paid and kind of work wanted."

The inevitable result of this rule is tersely expressed in the forty-six reports, beginning, "Trade dull, or very dull." Where reward of merit and skilled labor is supplanted by intrigue and favoritism, trade will be dull, and men of brains and means withdraw their funds from such hazardous investments. What the capitalist needs, what the mechanic needs, what the poor need, what the country and what we all need, is less intrigue, deception, under-handed combination and more open, honorable competition, where integrity and skill are allowed to seek and secure that reward to which they are entitled on the score of real merit.

Beecher's Pastoral Counsel.

BEECHER TO MRS. TILTON, PUTTING HER IN THE HANDS OF MOULTON.

BROOKLIN, Feb. 7, 1871.

My DEAR MRS. TILTON:—When I saw you last I did not expect ever to see you again, or to be alive many days. God was kinder to me than were my own thoughts. The friend whom God sent to me—Mr. Moulton—has proved above all friends that ever I had, able and willing to help me in this terrible emergency of my life. His hand it was that tied up the storm that was ready to burst upon our heads.

I am not the less disposed to trust him from finding that he has your welfare most deeply and tenderly at heart. You have no friend (Theodore excepted) who has it in his power to serve you so vitally, and who will do it with so much delicacy and honor. I beseech of you, if my wishes have yet any influence, let my deliberate judgment in this matter weigh with you. It does my sore heart good to see in Mr. Moulton an unfeigned respect and honor for you. It would kill me if he thought otherwise. He will be as true a friend to your honor and happiness as a brother would be to a sister.

In him we have a common ground. You and I may meet in him. The past is ended. But is there no future? No wiser, higher, holier future? May not this friend stand as a priest in the new sanctuary of reconciliation, and mediate and bless you, Theodore and my unhappy self. Do not let my earnestness fail of its end. You believe in my judgment. I have put myself wholly and gladly in Moulton's hands and there I must meet you.

This is sent with Theodore's consent, but he has not read it. Will you return it to me by his hands?

I am very earnest in this wish, for all our sakes, as such a letter ought not to be subject to even a chance of miscarriage.

Your unhappy friend,
H. W. BEECHER.

ANALYSIS.

"Did not expect to be alive many days—but God kinder than his own thoughts." What does that mean? Did he think to kill himself, or did he expect in a few days his thoughts would kill him?

"Moulton's hand tied up the storm that was ready to burst upon our heads." Not Tilton's head or Beecher's head alone; but upon his and Mrs. Tilton's heads. It was a storm that had not yet burst. The storm Mr. Beecher speaks of as taking place in his mind about Tilton had passed long before. This threatened Beecher and Mrs. Tilton, but Moulton had tied it up so that it had not yet burst upon them. What does this mean?

He wants to persuade her to trust Moulton, and therefore says Moulton respects and honors her. This would influence her of course. But why does this minister endeavor to get one of his church members, who, he says in his first statement, is a woman of "devout habits, to put herself into the hands of a heathen" and a friend of Mrs. Woodhull. A pastor leads a lamb of his flock into the hands of such a man, where Beecher himself was to meet her, as an association best for both of them! What does this mean? He says "I have put myself gladly and wholly into Moulton's hands, and there I must meet you." Think of that. Poor woman!—Must meet Beecher, the pastor, in the hands of Moulton, the "heathen." This is the pastor—this the lamb of his flock—and this the fold. And yet the Plymouth people rally to hear this man lecture and preach as a certain class of Bostonians rally to hear him and Mrs Woodhull and gives them the largest houses and pay of the season.

Finally, "In Moulton, we have a common ground, you and I may meet in him." That is—Moulton, like your husband, believes in free marriage. They can, therefore, honor and forgive and aid such as practice accordingly. There we can meet. I am in—you must come in at the door of the wolf fold.

KRITOS.

Work for the Truth.

How very many of our brethren be long to some secret society; and how faithfully they will work for it. The query has been in my mind for some time, why they cannot bring that same zealous spirit into the church and work for its advancement. Why can't we have that same fellow-feeling between church members as there is between lodge members. I once heard a brother say that if a man were sick his lodge would visit him, and care for him, but his church would do nothing for him. Ah, this is too often the case; but is it right? No; certainly not. But where is the fault, and where the remedy? Our brethren are not as interested in their church as in their lodge.

If they are called upon to lead a class or prayer-meeting, they have not the power to do. Their excuse is they cannot talk like such a one, mentioning someother member. Still these men can hold the highest office in their dear society, because it is their duty to keep it up, of course, even at the expense of letting the prayer-meeting go down. Then we often hear them urging some companion to join them, telling them the necessity of joining Christ's free society; thank God free for all.

Are these "secret societies" born of God? Are they instrumental in advancing his cause? Oh, let me urge upon you the necessity of working for him who is able to abundantly bless. You say you are pledged to work for your lodge. Is that vow any more sacred than the one you made to God when you joined his people, and promised to use all your mind and strength for him? Away, then, with such inconsistency.

Christ never taught us of "secret societies," and his servant Paul commanded us, "Whatsoever ye do, do all to the honor and glory of God." O brothers and sisters, let us work for our church, as we would for our family, and God will reward us in the life to come, and may he add his blessing to these words.—*Methodist Home Journal.*

Ten Arguments against Christmas.

In an editorial published in the *American Wesleyan*, Dec. 24, 1874, are found the following reasons against the popular celebration of the 25th of December:

1. But the idea, now growing in the nations of religious people that it should be observed as a day of special religious ceremony on account of its supposed connection with the birth of Christ, is a Roman Catholic fiction. They use it as do many Episcopalians, as the occasion of special services, and equivalent, as a sacrament, to the "Lord's Supper." But since Christ instituted the "Lord's Supper" as a sacrament, and did not Christmas, should the two be held in equal reverence? And would it be proper to weaken our solemn fidelity to the former, by putting it on a par with a man-invented scheme, and call "Christmas a sacrament of the church?"

2. The term Christmas is derived by compounding the words "Christ" and "Mass." But Christ never had a "Mass" until it was invented by the Pope of Rome.

3. Any one who will take the trouble to read the article "Christmas" in Appleton's New Encyclopedia, or any other standard authority, will discover that Christmas is a pure invention, and might as reasonably have been fixed on any other day of the year. In the Eastern churches this "birth-day" of Christ was commemorated upon various days of the winter, was at times confounded with the Epiphany, and at other times was held during the month of April and even May.

4. In the 4th century Pope Julius I, by an order, fixed the day upon the 25th day of December. This again was changed when the reckoning of the years was changed from the "Old Style" to the "New Style."

5. Then, all things considered, we stand only one chance in three hundred and sixty-five of having the right day. If we celebrate the birth of Christ we would prefer a day not fixed by a pope, and not reveled in with the unbridled license of the broad-road travelers. The reader of history will discover that it has for ages been a time for burlesqueing sacred things, and that nine-tenths of those who have given it attention, have been the gay and rude, who have reveled it away without a thought of the dear Christ who died for them.

6. Christians should dissuade its observance as a day more holy than any other. And should deny the claim that it is sacred because ancient. As well might Pontius Pilate be claimed as a saint, because his name occurs in the Apostle's creed.

7. As Christ did not fix the day of his birth as a holy day, but as Pope Telesphorus by letters of decretal did, the question arises whether we should be found like the ancient Pharisees, "teaching for doctrines the commandments of men."

8. Christ could easily have fixed the day in universal remembrance, as he did the Christian Sabbath. But as there was no salvation in his birth, he brushed it from universal memory, as for similar prudential reasons Moses was buried in an unknown grave. Otherwise to much worship would have been bestowed upon non-essential things.

9. Christ's infinite display of love to our race centers about his death. His birth, education and domestic history are simply incidents. His death is where the grandeur of his mission touches the case of men. Was he born? So are all. Did he die for all amidst unutterable pangs, to save a guilty world? None but he can do that. Then how much more glorious and worthy of universal praise his death than his birth. Well may we commemorate his death in memory of his agonies and bloody sweat. Not as the Catholics and Episcopalians celebrate it, in the observance of Lent, (which we deem far more fitting than the observance of Christmas,) but as a sacred Sacrament in the "Supper of the Lord."

10. And since Christ never instituted a "Mass" for himself, nor directed his apostles to do so, is it not better to hold ourselves to the strict letter and spirit of the Word of God? Is it best for Protestant Christians to continue a Catholic invention, and put Christ on an equal footing with the other saints of the Romish Calendar, who have especial "mases" added to their names, and who are worshiped instead of our only Divine Head.

REV. JAMES BICKNELL, Westmorland, N. Y., pastor of the Baptist church, in the eightieth year of his age, sends his renewal for the paper and writes: "I read it, I think with a prayerful heart for its success. . . You take the course that heaven approves and it will prevail." He quotes the following precious passages of Scripture for our readers:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.

Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, nakedness, or peril, or sword?

(As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—(Rom. viii. 28-39.)

I have fought the good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.—2 Tim. iv. 7, 8.

There is, perhaps, no human organization that assumes to itself so much of good that it has done and will do, as the institution of Freemasonry. It sails under a fair exterior, and proposes much; but were its deception, its deeds of crime and hypocrisy, its dark, bloody, selfish, revengeful, cruel workings fully disclosed, no honorable community wou'd give it longer tolerance. Yet, it sets up its pretenses to the noblest brotherhood in the world, and as approved of God.

The present farmer's movement against corrupt rings and monopolies, is not yet proven not to be the greatest ring and the most powerful monopoly of all. It may yet prove itself the thief employed to catch a thief, and those farmers uniting with this movement may find themselves in the position of the Greek soldier who caught a Tartar by leaping on the Tartar's horse; and while the Tartar, with spurs to his horse, rode into his own camp, the Greek soldier continued to exclaim, "I have caught a Tartar."—*Correspondence of Christian Family Companion.*

He is a wiser man who sees his own imperfections than he who discovers a planet, or is able to plan a campaign or build a fort. He is more a conqueror who quells the baser passions within and brings the animal nature into subjection to the moral, than he who subdues the world. He is a stronger man who moulds society mentally and morally, who is able to direct the forces of the mind and soul, than he who successfully fights with bul's and bears or overcomes a giant in mortal combat. He is more a brave man, a hero, who dares to do right, to brave popular indignation, than he who stands unappalled at the cannon's mouth; the one is as far above the other as the mind and soul are superior to the body.

What Should be the Attitude of the Christian Church toward the Lodge.

ADDRESS BY ELDER P. HURLESS BEFORE THE ILLINOIS STATE CONVENTION.

Whatever may be said of the general principles of Freemasonry, will apply with nearly equal propriety to all secret combinations of men; as the minor orders are its descendents of the first and second generation.

The attitude that an institution of God should maintain towards a man-made order, can best be ascertained by a careful examination of the principles which underlie the latter, a few of which only can be noticed at this time. Freemasonry claims great antiquity of origin, while its opposers reckon its age to be considerably less than two hundred years. Both parties are entitled to a hearing.

The golden calf of this age around which many thousands dance, assumed its present form in 1717, but the elements of its composition are as old as the pyramids of Egypt—aye, as old as idolatry itself. To make it seem respectable in the eyes of Christians, a few ornaments, highly colored, have been added; yet it is doubtful whether a single Christian element enters into its composition.

A prominent Masonic writer stated in 1867 that "Isis discovered the model of Freemasonry among the nations of Tartary." Webb, in his Freemason's Monitor says: "Our records inform us, that the usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity."

Isis, the reputed discoverer of this "model," was the founder of sun-worship; and a high compliment is paid to him and other heathens in every degree of universal Masonry, by associating with the altar the image of the sun. The Blazing Star is one of the ornaments of the lodge; but on account of its connection with the wise men of the East, who sought the place of our Saviour's nativity, "it interferes" says Albert G. Mackey, "with the universal character of Masonry."

The Masonic altar in the Blue Lodge is the Mason's religious home. Before it they kneeled and repeated the covenant as it dropped from the desecrated lips of a Worshipful Master of a Worshipful Lodge. As he swore perpetual adherence to that religion which is the antipode of the Christian religion, he virtually absolved himself from every other covenant that conflicted with the Masonic obligation, and implying,—in the language of one of the apostles of Masonry,—allegiance to the order when "in the senate, at the bar, on the bench, and at the sacred altar."

Universal Masonry has but one altar as the center of a great brotherhood. Masonically, one strictly adhering Freemason is as good as another, whether they be infidels, idolators, or professors of the Christian religion. In defining "brother," Mackey says, "Freemasons are brethren, not only by common participation of the human nature, but of professing the same faith, as being jointly engaged in the same labors, and as being united by a mutual covenant or tie, whence they are also emphatically called "Brethren of the Mystic Tie."

To the altar of this common brotherhood all heathendom may come so far as religion is concerned, without sacrificing their principles. The followers of Mahomet, with all their superstitions and traditions which were established by the sword amongst the Turks and Persians as a religion, are invited; the Buddhist with his practical atheism, for he believes in the eternity of matter and deification of saints, is welcome; the Parsee, whose religion was similar to the fire-worship as taught by Zoroaster, has a place there; the Crufucian with his offerings of pigs and rabbits may come without hindrance; the Jew, with his hatred to the New Testament and Christian religion, acknowledging no crucified, risen, and exalted Mediator, is assured that his feelings and dogmas are in harmony with the principle of the brotherhood; but when the Christian comes he is compelled to approach the altar without his Christ.

"Prayer in the Masonic lodges," says Webb, "should be of a general character, containing nothing offensive to my class of conscientious brethren. In theory, the whole world of Masons is supposed to be present at every meeting of every lodge, and the instruction, moral and religious, should be directed accordingly."

This item of fundamental principle accounts for the Christless recitations, in guttural tones, called prayer, which are addressed to the Grand Architect of the Universe,—whatever that may be. It plainly follows that the altar of Freemason is heathen, and as unlike the Christian's mercy seat as heathenism differs from true Christianity.

"It is the bond that makes the Mason," says a popular member of the order. Here follow some of the parts of the bond of a Master Mason, selected from more than a dozen:

To fly to the relief of a brother that gives a sign of distress. This duty is enjoined at the risk of life; while any brother in real distress from any cause whatever, is competent to make the appeal; to refrain from speaking evil of a brother Master Mason before his face and behind his back, but warn him of approaching danger under strict obedience to the Grand Lodge of the State; to obey signs and summons handed, sent or thrown, from a brother or the lodge; go on a brother's errand, even barefoot and bare headed, to save his life or relieve his necessities. To keep invoilable all the secrets of a brother communicated as such, murder and treason optional. Any man's life directed by this covenant must conflict with duties to the family, society, law, Christianity.

The marriage bond and the bond that makes the Mason are at variance. The marriage relation is entered by solemn vows to God, and engagements to each other and the civil government. The husband's vow binds him to love and honor his wife as himself. The inspired book says: "Let every one of you in particular so love his wife even as himself." He, as her protector, is to "give honor unto his wife as to the weaker vessel;" to love her as Christ loved the church for which he gave his live. Rob. Morris says in addressing the craft "At home and in your neighborhood you are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the lodge; but wisely to consult your own honor and that of the ancient brotherhood, for reasons not to be mentioned here." "He is also to divert a discourse and manage it prud ntly." In all in which the honor due to his wife conflicts with his own honor or that of the lodge, he must discriminate against his wife. These obligations are diametrically opposed to each other. Freemasonry as an institution espouses every interest of its members, and, by virtue of his wife's relation to her husband, she is connected with all his interests, yet with their joint earnings the husband purchased in the very first step a degree which obligated him to "always hail, ever conceal and never reveal," what, as his partner, she is honestly entitled to. The breach thus made between the man and his wife widens as he plunges deeper into the dark mazes of the order. His heart is a depository of Masonic secrets, locked against his wife, and the communion that God designed to have existed between the married pair, is sadly interrupted. . . . . .

If a body of able-bodied men of various characters were to adopt, as a confession of faith, the religion of any of the prominent secret societies of the day and call such an organization a church, what, think you, would be the attitude of every ecclesiastical body in the land, toward that brotherhood? In their conferences, associations, synods, &c., they would cover that systematic humbug with shame, by condemnatory resolutions; whilst the churches represented in it, would at once withdraw their fellowship from such members, and have no more to do with the so-called church than with any other idolatrous institution. Freemasonry, for instance, is a compound organization, one of its parts being a plainly defined religious system I subjoin a very brief synopsis of its religious outlines.

The foundations of its theology—if we may use that term—consists in a belief in the Supreme Architect of the Universe, whatever that may be.

The material of the system is drawn from those who are morally, mentally, physically and pecuniarily sound.

The necessary preparation is not of the heart, but consists in a change of toilet, including a remarkable neck-tie.

Its altar gives not repentance toward God and faith in our Lord Jesus Christ, but a sacrifice of manhood, and loading of the conscience with horrible oaths and barbarous penalties.

Its prayers do not embrace a single item of the model given by our Saviour, but are Christless and senseless abominations.

Its songs—not of praise to God, or for making true melody in the heart—are full of selfishness, many of them untruthful, some low, and all breathing a spirit of laudation to the order.

The experience of its members does not embrace the beams of Divine light shining more and more unto the perfect day, but consists of contradictions, duplicity, and conscience searing.

The work of the craft is not for enhancing Christian virtue, building up broken manhood, or saving deathless souls, but a ceasless effort at self-aggrandizement.

Some secret societies are more influential than others and reduce its members to greater slavery, yet the heart of each beats in harmony with all, and in our oppositions to organized secrecy, we must follow the principle on which all are found to the end. This was the position of our best abolitionists. They argued against the crime of slavery as a system, not for a mere modification of the leading principle of the vile schemer. They did not only oppose the extension of slave territory, or ask that the shackles be removed only from the body of the slave; but they contended for a freedom which accorded with Christianity. So must we labor and pray for the freedom of the churches,—in pulpit and in pew, until Freemasonry and all its progeny be driven to its native hell.

Freemasonry a Fraud.

ADDRESS BY N. D. FANNING BEFORE THE ILLINOIS CONVENTION.

The only report to be had of this excellent address was taken at the time. The following is prepared with the assistance of reporter's notes in the daily papers.

Some years since, said the speaker, an ardent supporter of the Masonic fraternity had placed in his hands a small volume called "McCoy's Masonic Manual." It was made the text for all the Masonic brotherhood, and it had been weighed in the balance of the order and not found wanting. It was, therefore, a fit book for reference, the speaker thought, and its contents could be taken as the basis for any remarks he might have to present. He looked at Masonry in reference to its vast antiquity, and also because of its self-styled divine origin. It was said to be divinely inspired. It was the basis of the morality of the system. The book claimed to have, in the order of Freemasons, the traditions which had outlived the city of Solomon, and had existed amid all the changes of the ages. The various degrees were shown to have a very wide and extended signification. The order contained much antiquity, many grand rites and ceremonies, much that was pleasant; it had in it things that were said to be beautiful, and it was the public boast of the order that it was the most cosmopolitan organization of its character in world. He would pass on to the second division of his theme. Did the order merit the high opinion which it took to itself? It reared no hospitals; it did not aid the poor. A so-called co-operator of education, it never reared a school or assisted science in its investigations. Its work was that of ceremony and self-laudatory twaddle. It rung in dead-beat leaders, and made well-fed clergymen famous by giving them little white aprons. It had subsidized the press and muzzled the pulpit, so that both were silent in this great contest. In its forms and ceremonies we saw that the most sacred things were, to say the least, blasphemous. There were those who personated the Jehovah, and their blasphemous orgies were engaged in by many unworthy, and the disgusting ceremony indulged in by drinking libations out of skulls and other things of the kind. He did not know how any one could pass through these orders and retain his purity, and his patriotism, and his Christianity. Here was a man swearing away his liberty of his conscience, and yet the institution lived. They knew what was the nature of oaths, because persons who had become members of the order had revealed them. They had made such confessions under oath, so that if any of the minions of the lodge desired or were able to deny the allegations, they could have done so; but they did not, and the qustion of perjury was not pushed. He would say to the young men who were now in the order, "Come out from among them, and be separate."

The existence of this heathenish institution was an insult to the Christian community. It was a constant threat to American principles, and even to the existence of the American Government itself. [Applause.] Should it, then, be tolerated? They were only the foremost rank of a grand army that was marching against the hosts of Belial. The cloud of opposition was still small, but it would spread over the American sky, and darken the faces of the American people against the infamous Masonic society. He was proud to be in the van with his brethren, and there he should remain until the grand work was accomplished. That might be sooner or later, but come it would, for common sense and truth were leagued against the cause of error and of darkness. Masonry more than any other cause in the world had by its exclusiveness and chicanery, helped to destroy man's confidence in man. The order was born in iniquity, and ought to be the abhorred of all good men.

I will close, he said, with an illustration drawn from Shakspeare—with the words of King Richard to Gloster, "Thou wert born with teeth in thy mouth to show that thou wouldst bite the world." [Applause.]

Notes of the Late Chicago Convention.

Beside the more lengthy addresses of the State Convention several brief speeches were made containing pointed argument or apt illustrations which should not be lost. Among these are the following.

Mr. Stoddard told of an excellent pastor he found in Indiana who joined the Knights Templar, and who was shocked by their ceremonies. He partook of the sacramental wine, and, after drinking the fifth libation from the cup formed of a human skull, the Knights drew out their swords, and said that they were drawn to defend the obligation taken, or to avenge with death the violation of the initiatory oaths. That man worked against the society in secret, but was warned that, if he persisted, or revealed the secret workings, his life would be surely taken. This made him careful, but he prayed daily that the hour might come when Masonic tyranny could be overthrown, and when he could come publicly forward and renounce his terrible and sacrilegious oaths.

Rev. F. Bascom, D. D., said that Dr. Quint, accounted an orthodox Congregationalist, was a leading Freemason in New England. He told a brother clergyman that he prayed in the lodge in the name of Christ just as anywhere Yet Dr. Sturtevant, Jr., said that once when he assisted at a Masonic funeral in his church he was privately advised not to use the name of Christ in his prayer, as it was contrary to the rules of the order. The question is, How shall we get the church on the right ground. They say you are a little insane, are riding a hobby. There are wealthy and influential Masons in the church who must not be offended, and ministers do not want to create a sensation or arouse discussion which will drive away converts. How shall we stir up this apathy?

Rev. W. E. Coquillette, who had taken sixteen degrees, said the law against admitting cripples was not universally carried out. In Canada there were Masons with the right hand gone who could not give the grip; one leg was gone and could not give the proper step. When he was Master of the lodge, he ruled with an iron hand professing to hold the power of King Solomon. If a member appealed against his decision he could gavel him down, or order him out of the lodge. He could prevent the opening of the lodge or close it when he pleased.

Temperance.

The Chicago Woman's Temperance Union.

For some three weeks this society has been holding mass meetings in the various churches with excellent results. At the business gatherings numerous plans have been suggested for the furtherance of the work; among them are, the holding of ladies' meetings in the different divisions of the city, with the hope of interesting larger numbers and the forming of "Bands of Hope" among the youth and children.

The ladies of the West Side have revived their meeting, and hold them for the present, at the residence of Mrs. Case, the president, 580 West Adams street, at half-past two Tuesday afternoon.

On Monday, the 23d, the Union began a series of Gospel temperance mass-meetings, held every evening at the Clark Street M. E. Church, addressed by Mr. Francis Murphy, of Portland, Me., and others. Mr. Murphy is a reformed inebriate and liquor-seller, whose thrilling life experiences are full of important lessons. Hundreds have signed the pledge at many places when he has spoken in the city and suburbs.

M. A. B.

The National Woman's Temperance Union met at Cleveland week before last, and held an interesting and useful meeting. The following among the many ways suggested for pushing their work:

1. Frequent temperance mass-meetings.
2. Careful circulation of temperance literature in people's homes and in saloons.
3. Teaching children in Sabbath-schools and public schools the ethics, chemistry, physiology, and hygiene of total abstinence.
4. Offering prizes in these schools for essays on the different aspects of the subject.
8. Seeking permission to edit a column in the interest of temperence in every newspaper in the land, and in all possible ways enlisting the press in this reform.
9. Endeavoring to secure from pastors, everywhere, frequent temperance sermons and special services, in connection with weekly church prayer-meetings and Sabbath-schools, at stated intervals, if they be only quarterly.
10. Preserving facts connected with the general subject and with our work in temperance scrap books, to be placed in the hands of a special officer appointed for this purpose.

The formation of branch unions in every town, temperance coffee rooms, anti-treat leagues, juvenile temperance societies, etc., is recommended. All needed information will be given to any lady applying to the secretary, Miss Francis E. Willard, of Chicago.

The Chicago Union has issued a strong appeal to their sisters from which the following is taken:

OF THE PLEDGE.

If nobody would drink, then nobody could sell.

1. We intend to circulate the total abstinance pledges as fast and as far as our facilities permit, seeking to secure signatures "for life," but taking them for any length of time, however brief.

We have a special pledge for women, involving the instruction and pledging of themselves, their children, and, so far as possible, their households; banishing alcohol in all its forms from the sideboard and the kitchen, and enjoining quiet, persistent work for temperance in their own social circles.

OF THE ANTI-TREAT LEAGUE.

"Come, let's take something together," has been to thousands the key-note of destruction. We are laboring for the organization of a league which shall enroll as members those who, though not yet ready to sign the pledge, are willing to refrain from "putting the bottle to their neighbor's lips" by pledging their honor that they will neither be "treated" nor "treat."

We would hereby announce that our Union has been, and will gladly be, a medium of communication between people in the country and their friends in the city, who drink or who are inclined to form the habit of drinking, by means of which good influences, set in motion by the former class, may reach the latter. Also, through the woman's unions now organized all over the country, we will try to help those who need help, in other towns and cities, if their names are sent us, with a request to this effect.

Home missionary work, preaching the Gospel to the poor, private visitation of those who drink and those who sell, we have engaged in to some extent, and contemplate still further, our aim being to go in a spirit of prayerful and helpful kindness.

We are profoundly convinced that there is one basis only on which we can safely rest our cause; that this basis is the people's consciences, and that, to this end, those consciences must be active and enlightened. We have neither observed nor experienced anything so effectual in securing this result as the Gospel of the world's Redeemer, brought into vital contact with men's hearts. We are, therefore, most of all intent upon a deeper Christian experience for ourselves and for all round us. We pray, and we will labor most, for a general revival of religion, knowing that in this is to be found the sure solvent alike for indifference and opposition. To this end we shall hold meetings for prayer at frequent and stated intervals, and we shall accompany our plans and work in all of their details by earnest petitions for divine help and guidance.

Miss F. E. Willard is president of the Chicago Union with head quarters at 148 Madison St.

Reform News.

—The General Agent left for Ohio last Saturday. He will probably attend the New York State Convention notified to be held in December.

—Elder D. P. Rathbun reached his home, Lisbon Center, N. Y., on the 22d of October from his lecture tour in Michigan.

—Rev. John Levington is speaking in Massachusetts and Connecticut.

—Crawford county, Pa., gave 46 Anti. masonic votes in the last election.

—J. F. Phillips, addressed a good school-house meeting in Putnam county, Ind., four or five miles north-west of Coatsville on the evening of Nov. 17th.

—Friends on the Pacific Coast will rejoice to learn of their opportunity. See the notice of Bishop Weaver's reply to our General Agent on lecturing in California. The Bishop will probably visit Oregon also. Write to the Corresponding Secretary about arrangements.

For Notices see 9th page.

Jottings from the New York Field.

Dear K:—On Monday, Nov. 2, I left home for Pittston, Pa., on my way to Wilksbarre, to attend the meeting of the North-eastern Pennsylvania Association. Resting with some relatives at Pittston, until Wednesday morning, I then went on to Wilksbarre, where I met those true and tried friends of our cause, A. L. Post, the two Callenders, S. E. Miller, J. W. Raynor, McDougall, W. B. Bertels, and others, who had come up to assist in forming a State organization. Our meeting was held in the Free Methodist Hall, commencing at 2 o'clock, of Wednesday. The afternoon was devoted to the work of the N. E. Association,—appointing committees, hearing reports from various parts of the State represented, These reports showed that work was being done in various directions, and that the dense darkness was in many places receding before the light our friends were disseminating. We had delegates from the northern part of the State, from near Philadelphia, and from as far west as Pittsburgh. In the evening I spoke of Masonry as a modern anti-Christ to an attentive, but not very large audience. The craft was represented, but listened in silence to the evidence drawn entirely from their own authors, of the heathen and anti-Christian character of the loved institution. from which I deduced the proposition that no man could be intelligently a Mason, and at the same time a Christian. Given the facts as to the teaching and tendencies of speculative Freemasonry and the above proposition calls for no proof or argument.

On Thursday morning, after an hour spent in devotional exercises, the question of organizing a State Association came up for consideration, when after a general expression of opinion, it was unanimously resolved to enter upon that work; which occupied the most of the remainder of the day.

Rev. A. L. Post, for many years the able and efficient President of the Free Mission Society, was chosen to preside over the infant Association. Vice-presidents were appointed for some fifteen or twenty counties, as represented or heard from. Bro. N. Callender was made the Corresponding Secretary; Rev. J. W. Raynor, Recording Secretary; and W. B. Bertels, Treasurer.

After this work was done it was resolved as soon as possible to put a State Lecturer into the field, and before I left for home two-fifths of the sum required was subscribed, and on or before the first of January I think Pennsylvania will be up and dressed for hearty co-operation with the States already at work.

Thursday I again took the stand and gave to a good audience satisfactory reasons why a Mason intelligently adhering to his oaths cannot be a good and safe citizen in a republican government. I had the closest attention of my hearers, and believe conviction was fastened on many minds, hitherto ignorant of the nature of Freemasonry.

The Free Methodists in whose hall we held our meetings are a live body of Christians who are making their mark in that secrecy-bitten city; and are growing, notwithstanding the radical position they have taken against sin's popular and unpopular. Bro. Bertels is their leading man, and, though perfectly fearless and outspoken, is doing a magnificent business, and making money which he uses freely for God's cause. I spent one night in his hospitable home, and was delighted and refreshed with the spirit of genuine piety so manifest in his household.

At the close of our Thursday evening meeting we separated, feeling, as we gave the parting word, it had been good to be there. The Association of North-eastern Pennsylvania still lives as an efficient auxiliary to the new State organization. I spent the Sabbath with Bro. Nathan Callender, preaching for him twice, and much enjoying my visit to this Anti-masonic church which has done and suffered so much for our cause. Attending their covenant meeting on Saturday afternoon, it was my privilege to rejoice with them in the act of restoring to their fellowship, at their own request, of a deacon and his wife, who had gone out from them on account of the position taken by the church against secret societies. Thus is God blessing and vindicating the church for its noble stand against the lodge.

Monday, Nov. 9th, late in the evening I reached home to snatch a few hours of rest; but 6 o'clock on Tuesday morning found me leaving the Central Depot en rout for Pendleton, Niagara Co., to attend and address the Niagara Co. Association. I arrived in good season at Lockport, where I was met and cared for by Rev. D. B. Douglas, president of the Association, who took me in his buggy, some four or five miles or more to the house of a Bro. Dunkelberger, who with his wife and family made me feel at home with them. Evening found us at the Free church, a mile and a half away, where a goodly number of the neighboring friends were met to give us a greeting and a hearing. As usual, quite a sprinkling of secretists were present, who listened to my remarks. The day following, the forenoon was occupied in devotional exercises and the business of the Association, which now has nearly 200 members, who by their quarterly meetings, and in other ways, evidently "mean business." But few were present from abroad, which was perhaps well, as in our evening meetings but few more could have found a place, and it was a local hearing we most desired. I spoke again in the afternoon and evening to congregations whose eager attention is so delightful and encouraging to a speaker who feels that he has something important to say. Many young men were in the house on both evenings, and the breathless attention they gave me augured ill for the success of Masonic effort to entrap them in the jaws of the lodge.

This meeting was felt by the brethren to be a success, though so many were missing we had hoped to see. This body is a live one and is doing much good in its locality. After closing up its business, the Association adjourned to meet in the city of Lockport, in February next, giving the writer a unanimous invitation to meet with and address them again.

While waiting for the cars in Lockport, I called at a barber's shop, and while being shaved learned that our tonsorial friend had formerly lived in Batavia, and had well known Mrs. Morgan, after her husband's abduction. While sitting there an old gentleman came into the shop, who was introduced to me as a Mr. Richardson, who sat as a juror on the Morgan trials. In the short time I had with him I drew from him some reminiscences of those times which were quite interesting. He was a personal friend of Sheriff Bruce, and often visited him while in jail. Should I visit Lockport in February, I hope to see more of these old veterans, for there are more of them there. But I must stop now. J. L. Barlow.

Samuel Hale at Berea, O.

Berea, Cuyahoga Co., Ohio, }
Nov. 21, 1874. }

Dear Cynosure: Mr. Samuel Hale, of Mallet Creek, Medina Co., delivered two Anti-masonic lectures in this place this week, which were well attended. A choir of ladies and gentlemen, with violin and melodeon accompaniment furnished music.

Mr. Hale proved that the claims of Freemasonry were false, that it was neither a free, ancient, honorable, benevolent, Christian, or republican institution. He read extracts from the oaths, penalties and lectures in Eld. Bernard's "Light on Freemasonry," showing they were so qualified as either to mean nothing at all, or else the reverse of what Freemasons claim. His apt illustrations caused frequent cheers by the audience, which, if not large for the place, was an attentive one. That his hearers were well convinced of the truth of his assertions, was proved by the eagerness with which they rushed forward at the close of his lectures to receive tracts and Anti-masonic books. About fifty of the copies of the *Cynosure*, which contained Eld. Bernard's speech at Syracuse, were also distributed, and were not enough to supply the demand. Mr. Hale received near $8.00 for books; large share of them were purchased by students from abroad, so that the influence will not stop here, but will be spread far and wide. May it never stop until every secret oath-bound society shall be crushed out of existence, is our prayer. L. B.

Correspondence.

Convention Correspondence.

President S. B. Allen, who was expected to address the Illinois State Convention on the subject "Have we a Cause?" sent the following letter, which glows with a holy enthusiasm that must effect all who read it:

Westfield, Ill., Nov., 17, 1874.

Prof. C. A. Blanchard,

Dear Bro:—At the last, I am compelled to abandon my cherished hope of mingling with my co-laborers in a cause that holds fast to my heart, in the coming convention opposed to secret societies in Chicago.

I need not detail the considerations that have dictated my reluctant decision not to go there. Suffice to say they are imperative. I do earnestly hope that, besides myself, not another soldier in this warfare shall be kept from fulfilling his purpose to be present. I also greatly desire that a goodly number may be found possessed of this purpose, so that strength, encouragement, and zeal may be mutually ministered and disseminated.

We have a cause, as I should have endeavored to set forth as the subject lies in my mind. When, as oft times it happens, the mire seems deep and tough, and the wheels of this reform roll very heavily, I again and again, as a means of personal re-assurance raise and consider the question, "Have we Cause?" Doing so, I never fail to find the old conclusion "Yes, a cause we have—one, which though far from affording ease, credit or emolument, is laid upon all thorough-going lovers of truth, by an iron necessity." Considerations of religion, patriotism, society, family—all unite and blend into one, and while they prophesy of conflict and sorrow, they also utter sure prophecy of ultimate victory. God bless you and the convention, and the cause! Yours truly,

Saml. B. Allen.

El Paso, Ill., Nov. 4, 1874.

Chas. A. Blanchard, Secy. N. C. A.,

Dear Sir: Was glad to hear from you by yours of the 15th of Oct. Delayed a reply immediately to your invitation to be present at the sittings of the Convention in Chicago on the 18th and 19th, hoping that something might occur by this time so that I could give favorable reply. But I am sorry to say that the reverse is the case.

The reform the N. C. A. is engaged in is one that has had my sympathies and prayers and partly labors for the final consummation of its object over forty years. So convincing have been my convictions of the evils of secretism, not only by practiced knowledge in receiving and practicing the three first degrees of Freemasonry in early life, but the light that has been shed upon its anti-Christian proclivities for the past three years has very much tried my Christian sympathies and fellowship, if not my patience, for churches that retain in their membership such as disobey the plain injunction of Scripture; such as, "Be ye not unequally yoked together with unbelievers," and then yoke up with them under the most profane oaths and barberous penalties and meet on the level alike with the vile and wicked and part on the square with the same; when the command is, "Wherefore come out from among then, and

be ye separate saith the Lord." It seems to me that this point of the reform is not made as prominent and as strenuously insisted upon as the prosperity of the reform demands. A coming out from idolatry and idolitrous practices and a confession and remuneration of all wrong doing, is what Jehovah has required of the children of men in all ages of the world and especially so of this chosen people. Yet, under the full light of the Gospel as it shines in this nineteenth century what winking at sin, what straining at gnats and swallowing of camels by the professed church of Christ, as it appears to me to gain the applause and support of the ungodly and the unsound in faith and practice to assist them pecuniarily in their denominational strifes and jealousies! And this I think is particularly applicable to my Baptist brethren with whom I have identified my interest, in supporting our principles by a "thus saith the Lord." To my amazement we exclude from our membership a brother or a sister who for conscience" sake feels it his or her privilege to identify their interest with another denomination of Christians whom we consider evangelical, and retain another who has gone into the fold of the Masonic delusion and permitted himself to be strippped of his clothing, hoodwinked, cable-towed, and be led (like a bruilt to the slaughter) to the Masonic altar and there take upon himself profane and wicked oaths. . . .

Where, my dear sir, do my Baptist brethren find a " thus saith the Lord" for such kind of practice as this? As Baptists, we are in the habit of withholding the privilege of a seat at the communion table from the brethren of other denominations free of Masonic oaths, and of known piety and usefulness in the kingdom and patience of our dear Redeemer. This, I think, we are warranted to do by the teachings of the Bible. But not for the admission of another believer, though a Baptist, who is loaded down with all the vileness and wickedness of Masonic obligations and oaths, holding himself amendable to their requirements even to secret crimes, if committed to him as secrets, murder aud treason accepted in one oath, and in another, not accepted. It seems to me, sir, that my Baptist brethren, if they were to admit either, it would be the former.

Hoping and praying that God may be with you and bless you in your deliberations and doings at the Convention, that it may prove a great success, I remain, yours truly,

WM. A. BARTLETT.

OUR MAIL.

Peter Wood, Marine City, Mich., writes:

"My wife and I prize the *Cynosure* above all other papers of a religious character. We lend the paper around and talk to all we come in contact with on the evils of Freemasonry."

J. L. Benton, West Chazy, N. Y., writes:

"Yours for exterminating war upon sin wherever found; in *light or darkness*, church or state, purple or sack-cloth."

P. Davidson, Wiota, Wis., writes:

"Your paper with me is a household necessity."

Jacob Rasor, Lockington, O., writes:

"I am trying to get subscribers and petitioners. I am doing all I can."

W. W. Dunbar, Elkhart, Ind., writes:

"This town is overrun with the secret orders. There are two Masonic lodges, one Odd-fellows, two Good Templar lodges and one Royal Arch Chapter."

P. McWilliams, Greenfield, O., writes that he wishes some lecturer would give them a call, and that he gives his paper to his neighbors to read.

Artemas Bassett, West Chazy, N. Y., writes:

"I like your paper very much. I think its moral standard is splendid. I never belonged to any secret organization, and I stand opposed to them all. Two years ago a number of guards were to be appointed to the State's prison. They were all Masons or appointed through the influence of Masons."

W. P. Hunter, McAlvey's Fort, Pa., renews his subscription, and writes:

"I feel as though I should be posting myself so as to be able to put on the whole armor and go out and meet the enemy."

Rev. Edward Ebbs, Plainfield, Ill., wrote about a week before the Illinois State meeting as follows:

"If compatible with a prudent regard for health I will gladly attend. A protracted fever brought me very low, and I am but partially restored. The process of recuperation demands primary attention. If not present, this will be the reason. Whether present or absent my heart is with the Association in its efforts to promote a right public sentiment respecting secret societies."

A. D. Tomlinson, Bloomingdale, Ind., writes:

"I have been encouraging the reading of the *Cynosure* in these neighborhoods, and have sent copies to more remote parts and thereby have increased the circulation. We have no organization here as yet; and we have had no public lecture. We have made some efforts in that direction. The grange and politics preceding the election, together with the great cause of temperance, absorbed the public mind of Parke county. Perly Mitchel and I have been watching for the most propitious time to move for an organization. He has recently moved to Terre Haute so I miss him, but he will continue to use his influence. He is an anti-secret man."

Enoch Honeywell, Atlay, N. Y., writes:

"I got your package of blank petitions. Got some names and will do my best. Have given the non-voting one and blank *Cynosure* subscription paper to a good working Mrs. Clark, of Scio, N. Y., who says she will do good service with both. Please send one or two more non-voting blanks for women and minors. Most who have seen that for voters, if endued with fair self-respect, have signed it."

William Davis, East Trumbull, O., writes:

"Most all the clergy and the leading church members (principally) are Masons and Odd-fellows, and the other portion of society are afraid to be found reading anti-secret literature."

We often receive information like the above. We hope it will lead all our readers to pray and labor more faithfully.

Silas Waldron, Norfolk, N. Y., writes:

"I find a good deal of satisfaction in reading your paper and books. I have given my paper to some of my neighbors, it takes very well, yet we have a strong Mason element here. . . . Our preacher does not believe in it, yet for fear of losing some of his salary he says not a word against it. May the good Lord have mercy on us."

Richard McClelland, Canonsburg, Pa., writes:

"Our borough is completely under the control of Masons; and in the country they hold a balance of power. A representative for the State legislature, a nominee of the Republicans here, was defeated in consequencc of his being an Anti-mason; and further, I regret to say that with regard to those not directly in league with Masons and Odd fellows, that with them there is a contemptible neutrality. We need a lecturer."

Wm. Banks, Phoenixville, Pa., writes:

"I take pleasure in forwarding the renewal of the paper of Alexander Russel, who is an old subscriber and a zealous man in the cause of the *Cynosure*. He is poor and advanced in years, but still at his daily work—a blacksmith. Our earnest Bro. John Jones went to the meeting at Wilkesbarre and was greatly edified. We are intending to have Bro. Post here to lecture in the cause soon."

Philip Bacon, Wheatogue, Conn., writes:

"I get the papers from three of my neighbors when they have read them anp mail them where I think they will be likely to do good. When I meet parties from different points, I try and get the names of those whom I think best to send the paper to. I keep a book expressly for this purpose. I got names in Massachusetts one day last week and hope to send papers; and hope that some of them will become subscribers. I hope by the first of next month I shall have more time to devote to this work. I intend to give two or three weeks steady work."

We have one friend in Indiana who has obtained over eighty subscriptions since last December, and intends to make the number one hundred before the year is out. And then he says 'for another hundred.' We judge Mr. Bacon intends to do as much. We hope God will stir the hearts of all our Christian and patriotic readers as they have opportunity to "do likewise."

Henry E. Oakes, Elkhart, Ind., writes:

"Times are very close, yet I cannot afford to lose a single copy of the *Cynosure*. I will do all I can to put the paper in the hands of every intelligent person."

J. H. Wilcox, Howell, Mich., writes at the time of the Illinois State meeting:

"I would have been pleased to meet with you to-day. Shall be there in spirit and aid you by my prayer. Our friends here are lukewarm or in fear. We want and must have a State agent. We can and will support him. God bless the *Cynosure* and may it reach every free man in the land."

Lois B. Smith, Berea, O., writes:

"I have been canvassing for the *Cynosure* for the last three days. . . . . I met some of the students of Baldwin University who are good Anti-masons. . . And I learned by them that the subject of Freemasonry had been up for debate among them. They had warm times discussing it. I talked with one Methodist Episcopal preacher, who was a Master Mason, and had been a Mason for fifteen years. I asked him if there was not a death penalty attached to the very first degree of Masonry; he said 'I know of no death penalty.' I asked the question three times, varying it a little, repeating the penalty of the first obligation; he denied it three times and said I had accused him of lying, when I only repeated the question to be certain that he understood me aud that he meant what he said. Others admit that but deny something else; their witnesses do not agree as did not those who witnessed agaiust our Saviour. Their own mouths condemn them. We expect to have Anti-masonic lectures next week on Wednesday and Thursday evenings by Samuel Hale. We hope much good will be the result."

Work and pray. The seed you sow will sometime bring forth fruit.

Wm. Troup, Evansville, Ind., writes:

"The new form and arrangement of the paper pleases me exceedingly. I long for its appearance, weekly, and feel greatly disappointed when it does not come regularly, which is sometimes the case."

Mrs. L. C. Andrews, Waupun, Wis., writes:

"I have tried to get subscribers but have not succeeded yet. I let every one that I can read my papers. . . . I will still continue to try to get subscriptions."

Such a persevering spirit will be very likely to succeed.

Frank G. Lohman, Paxton, Ill., writes:

"The cause must live."

E. G. Goorley, Youngtown, O., writes:

"I could not continue my street preaching without the *Cynosure*."

Thos. Padden, Laona, N. Y., writes:

"Your cause is good, and I would like to advance it if I could. There are a good many friends to the cause, but they are indifferent to its advancement."

Wm. Babcock, Palmyra, N. Y., writes:

"I have, to my sorrow, been drawn by Masons into the law, and have found that they will make up a lie to screen one another. My prayer to God is that efforts put forth may save the church and nation from ruin."

A. C. Read, Albion, O., writes:

"Sickness in my family has prevented me from action in behalf of the best paper in the land, I think. My health is poor at this time. It (the *Cynosure*) is sought and loved by all in the family."

E. C. Foster, Waitsfield, Vt., writes:

"I live in a town of less than one thousand inhabitants and we have no less than four secret societies with four ministers in town who have all belonged, until recently, to some of these societies. The result has been, just as the interest has increased in these organizations, the religious interest has decreased. Some have become satisfied of the fact."

May the time soon come when all that feel an interest in the wellfare of humanity and the cause of Christ, may see how vain it is to set up worldly wisdom to accomplish only what the Word of God can do."

Rev. H. Elwell, Westfield, Ill., writes:

"I received the 'petition headings' for legal voters, etc., all right. I think this is the very thing we want. This is closing up the ranks and bringing the battle right up to the enemies' works. In the name of our God will we lift up our banners and the batte is sure to be ours sooner or later."

Henry M. Tower, Spencer, Mass., writes:

"Can you not send me a printed list of your subscribers in this State or Worcester county? I want to know who they are, and see if we cannot effect some organization. I am thoroughly in earnest in this matter and believe that a great deal can be done by a few. 'One can put a thousand and two ten thousand to flight.' I should like to have a first class man lecture on Anti-masonry, and have thought as we are on Boston and Albany railroad between Springfield and Worcester, that when on a journey to Boston we might obtain a lecture. I presume I should have to bear all of the expense and I have not a great deal of means; but the Lord will provide."

We hope these words will rouse a joyful response in the hearts of all our Massachusetts readers, and that that State will come up to this work of darkness in a manner worthy of her position in our nation.

The Sabbath School.

Lesson for Dec. 13th—The Crucifixion.

MARK xv. 22-39. Commit 22-28; Primary verses, 24, 25.

GOLDEN TEXT.—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—ISAIAH liii. 5.

TOPIC.—Bearing our sins, in his own body, on the tree.

HOME READINGS.

S. Mark xv. 22-47..Christ's Death and Burial.
T. John xviii. 28-38..Christ before Pilate.
W. Luke xxiii. 1-16..Christ before Herod.
Th. Matt. xxviii. 11-26..Christ or Barabbas.
F. Luke xxiii. 26-33..The Way to the Cross.
S. Mark xv. 1-21..The Account by Mark.

TOPICAL ANALYSIS.

The Place Golgotha, verses 22-26.
Numbered with Transgressors, " 27,28.
Reviled and Crucified, " 29-32.
Forsaken of God, " 33-36.
Dying for Sinners, " 37-39.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

From the palace of the high priest Jesus was lead to Pilate, the Roman Governor. Pilate sent him to Herod (Luke xxiii. 1-12), and Herod sent him back to Pilate. He was examined and declared innocent (Luke xxiii. 14, 15, 22), yet delivered to death. Then followed the mocking, the scourging, and the crown of thorns; "and they led him away to crucify him." Ask your teachers to explain verse 21.

What is the first topic? What name is given to it in Luke xxiii. 38. It is not certainly known why it was called "a place of skulls," nor where it was located; but it is thought to be east of Jerusalem, and north of Gethsemane. What did they offer him to drink? (verse 23.) Read Psalm lxix. 21. They offered it to him to lessen the pain by stupifying him. What name was put upon the cross? (verse 26.) In how many languages was it written? (Luke xxiii. 38.) They did it as a reproach, but God ordered it that his title should be seen. How were his garments divided? (John xix. 23, 24.) The time was nine o'clock.

What is the second topic? Who were crucified with him? (verse 27.) Repeat Isaiah liii. 12. They did this to show their rejection and hatred, and he was placed in the midst as if he was the greatest criminal. What is said in Gal. iii. 13. Did either of the robbers speak of Jesus? (Luke xxiii. 39-43.) Which one did he answer? The cross was a king's throne, and he gave royal favors to this man. What were they? Do you know the verse of the hymn that says,

"The dying thief rejoiced to see"?

How does the cross of Jesus divide the world?

What is the third topic? Who reviled him? (verses 29, 31.) What did they charge him with saying? (verse 29.) What was it he said? (John ii. 19.) What did the chief

priests say? (verse 31.) Was this true? Do you think Jesus could have descended from the cross? Why? If he had not died could we have been saved? Read the last part of Gal. ii. 20. What else did they say? (verse 32.) Do you think they would have believed? I do not.

What is the fourth topic? What time was it? What occurred? (verse 33) What other wonders were done? (Matt. xxvii. 51-53.) What cry did Jesus make? (verse 34.) Read Ps. xxii. 1. Why was God's face hidden from him? (Isa. liii. 5; 1 Pet. ii. 34.) If God turned away from his beloved Son, because he stood in the sinner's place, how can a sinner stand before him? What did they offer Jesus? (verse 36.) This was in answer to his cry (John xix. 28.) What is said in Psalm lxix. 21?

What is the fifth topic? The words of Jesus' cry are given in John xix. 30. It was a cry of victory. Why did he die? (1 Pet. iii. 18; Heb. ix. 26.) Now he cries "IT IS FINISHED." This was his last word to the world. He spoke once more (Luke xxiii. 46), and gave up his spirit. What occurred? (verse 38.) This was a symbol. Ask your teachers to explain it. After he died what did they do? (John xix.34.) What did the Roman soldiers say? (verse 39.) What do you say?—*National S. S. Teacher.*

Forty Years Ago.

Dr. Dalcho Reviewed by Henry Dana Ward. 1829.

[From the Anti-masonic Review, 1829.]

THE DIVISION OF FREEMASONS INTO ANCIENTS AND MODERNS.

Madam Panza—"All the world know, as well as my hens, that will not suffer me to tell a lie."

"That I believe," said the bachelor; "your hens are so good, plump, and fat, they would sooner burst than say one thing and mean another."—*Don Quixotte.*

Far be it from me to insinuate that our Grand Master keeps hens, like a Roman consul, to direct him in his duty; or that he needs even Minerva's bird to admonish him of the beauty of truth.

But our author, pp. 21 and 22, leaves a blank in his discourse, partially filling it with the following in brackets: "[The paragraph which is omitted here, was a quotation from Josephus, relating to a very important circumstance, on which the difference of Free and Accepted, and Ancient Masons, is said to be founded; and which wholly destroys those reasons which the latter give for their difference.] Vide Appendix, Note D."

For one I feel decidedly friendly to the ancient Masons, as distinguished from moderns, and cannot but regret that our Grand Master should have thrown out of his text, a passage from so common an author as Josephus, which would have rectified that delinquency; but the happier they above the 18th degree, who can spell out this passage from the capacious blank referred to in our Grand Master's note D. Seeing he has left this matter in obscurity to all those below the 18th degree, I will venture a word upon the subject.

The late universal division of Masons into distinct and often conflicting fraternities of ancients and moderns, is one of those facts in the history of the craft which must at some time have awakened the curiosity of every brother. The division is now generally healed, and it only remains a subject of curious inquiry whence it originated. But the writings of Josephus have no more connection with it than with the constitution of Lilliput.

The following brief notice of the origin of these Masonic divisions, is given by Preston, "the excellent historian of Masonry," who says, Sec. 6, under the head, Revival of Masonry under King William: "During the following reign, [Queen Anne,] Masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, [Surveyor of the King's buildings,] the lodges decreased, and the annual festivals were entirely neglected. The old lodge of St. Paul's, and a few others, continued to meet regularly, but consisted of few members. To increase their numbers, a proposition was made, and afterwards agreed to, that the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the order. In consequence of this resolution, many new regulations took place, and the society once more rose into notice and esteem." See also Smith's Use and Abuse of Freemasonry, p. 60.*

He continues, Sec. 7: "On the accession of George I. the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren, and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications, and annual festivals of the society. With this view the lodges, (naming them,) the only four lodges in being in the south of England at that time, met at the Apple-tree Tavern, in February, 1717; and having voted the oldest Master Mason then present, into the chair, consituted themselves a Grand Lodge, *pro tempore*, in due form." This beginning was perfected 24th of June, of the same year, and Anthony Sayer elected Grand Master.

Tannehill's Manual gives the same account of this matter with Preston, pp. 27, 28, &c. to 40. But observe; while in the one part he makes the division into ancient and modern, rise up in 1738 nearly, he adds to the account of the reconciliation in 1813, "Thus, after a separation of one hundred years, was this union completed, and the Masonic fraternity re-united in one family." The division happened then about 1717.

Lawrie, in his learned history of the craft, published in Edinburgh, 1804, and in the *Encyclopedia Brittanica*, last edition, Art. Masonry, gives Preston's account of the formation of the Grand Lodge, 1717; and makes the division of ancients and moderns spring up 1734 to 1739; the ancients, giving to their adversaries "the odious appellation of Moderns, who, in their opinion, never existed till the year 1717," p. 116. So Lawrie makes the division which broke out in 1734 to 1739, take its rise in 1717.

Smith's Use and Abuse of Freemasonry, published in London, 1785, giving a very full history of Masonry, represents the branch as being public and irreconcilable 1739; but as having existed before. See Smith, p. 72.

The authors here cited, Preston, Tannehill, Lawrie, and Smith, are all Free and Accepted, *i. e.* modern Masons, and they take nearly the same views of the subject. Now let Lawrence Dermott, the celebrated author of the first Ahiman Rezon, published in London A. D. 1764, and also Secretary of the Grand Lodge of ancient Masons, give his account of this matter. He agrees with the moderns above quoted in respect to the time when the dissension arose; though he differs from them in regard to the attending circumstances.

Being greatly importuned by eminent craftsmen residing in Scotland, Ireland, and America, to give some account of what is called modern Masonry in London; "therefore, (p. 27,) in order to satisfy the importunities of my good brethren, particularly the right worshipful and very worthy gentlemen of America, be it known that the innovation already mentioned, (modern Masonry,) arose upon the fall of a Grand Master, viz. Sir Christopher Wren, who, (as Dr. Anderson says) neglected the lodges. The famous Sir Christopher Wren, Knight, having faithfully served the crown upwards of fifty years, was at the age of ninety ‡ displaced from the employment, in favor of Mr. Wm. B—ns—n, who was made surveyor of the buildings, &c. to his majesty King George the First.

"Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the Master Masons then in London were as much disgusted at the treatment of their old and excellent Grand Master, that they would not meet, or hold any communication under the sanction of his successor, Mr. B—ns—n; in short, the London lodges were struck with a lethargy which seemed to threaten their final dissolution."

Having spoken of the lethargy threatening dissolution to the London lodges consequent upon the treatment to Sir Christopher Wren, he continues to say, p. 29:

"About the year 1717, some joyous companions who had passed the degree of a craft, (though very rusty,) resolved to form a lodge for themselves in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for Masonry among themselves. At this meeting the queston was asked, whether any person knew the Master's part; and being answered in the negative, it was resolved, *nem. con.* 'that the deficiency should be made up with a new composition, and the fragments of the old order found among them should be immediately reformed, and made more pliable to the humors of the people. It was [among other things] thought expedient to abolish the old custom of studying geometry in the lodge; and some of the young brethren made it appear, that a good knife and fork in the hands of a dextrous brother, over proper materials, would give greater satisfaction, and add more to the rotundity of the lodge, than the best scale and compasses in Europe; and furthermore added, that a line, a square, a parallelogram, a rhombus, a triangle, a circle, a quadrant, a cube, a parabola, a pyramid, a cylinder, a cone, a sphere, a spheroid, frustrums, segments, polygons, ellipses, and irregular figures of all sorts, might be drawn and represented upon bread, beef, mutton, fowls, pies, &c. as demonstratively as upon slates or sheets of paper."

This was the day when Masonry ceased to be Operative and became Speculative.

"There was another old custom that gave umbrage to the young architects, *i. e.* the wearing of aprons, which made the gentlemen look like so many mechanics; therefere, it was proposed that in future, no brother should wear an apron. This proposal was rejected by the oldest members, who declared that the aprons were all the signs of Masonry then remaining among them, and for that reason they would keep and wear them.

"Amongst other things they seized on the stone mason's arms, which that good natured company has permitted them to wear to this day; for which reason, several of the brethren affect to imitate the operative Masons: And it is pleasant enough to see sixty or seventy men about a little lewis and capstan, &c. erected upon a mahogany platform, all employed in raising a little square piece of marble, which the weakest member of the company could take between his thumb and finger, and throw over the house. (Now masonry became Freemasonry.)

"There are many other unconstitutional proceedings which I pass over in silence; and hope I shall live to see a universal conformity between the worthy masons of all denominations. This is the most earnest desire of

LAWRENCE DERMOTT,
Secretary of the Grand Lodge of Freemasons §

*One of the new regulations was an addition to the name of Freemasons. Before this the craft were Freemen, in distinction from bondmen, or villains; and were masons by trade; their whole title was Freemasons. But now, men of various other professions were admitted into the lodges, and were denominated Accepted Masons: and the fraternity has since styled itself, the society of Free and Accepted Masons. These are modern Masons. The ancients reject the term accepted from their address.

‡Wren died 1723, aged 91.

§It is not a little extraordinary that Mr. Hardie, in the new Freemason's Moniter, third edition, p. 49, and following, should be so far mistaken as to suppose that the lodges of America are lodges of ancient Masons. Many of them were so; but all the disciples of Webb and the Monitor, the 500 lodges of New York, are moderns. We shall understand this better as we proceed. The moderns and ancients, it will appear, possesses a different Master Mason's word; that most commonly used in the United States is the word of the moderns; indeed, the word of the ancients, Macbenah, has become common game.

The Christian Cynosure

CHICAGO, THURSDAY, DEC. 3, 1874.

MASONRY AND THE U. S. JUDICIARY.

Isaac Preston, Esq., of Lockport, Ill, wrote an earnest letter on the above subject which was laid before the National Committee, Nov. 28th, 1874. The committee ordered extracts from the letter to be printed, and appointed a sub-committee to prepare and publish the form of a petition to our legislature in accordance with its suggestions. Mr. Preston was a court officer in the Morgan trials, New York, and had his soul harrowed up by the fearful and deliberate perjury practiced by otherwise good men, which made special justice Wm. L. Marcy exclaim from the bench where he sat in those cases: "If men will defy heaven and earth, what can human courts do?" These are portions of Mr. Preston's letter:—

LOCKPORT, Ill., Nov. 27, 1874.

"I refer to the influence of the secret orders on our judiciary. True, the influence of these orders on the church and on religion and mofals generally, is terrible. But their bearing on those precious interests and institutions has, for the last seven years, had a full share of attention from our friends, our organization, and from the *Cynosure;* while their overshadowing influence on the administration of justice, under our general system of jurisprudence, has been almost entirely overlooked. And now our newly elected legislature meets within five or six weeks, and it seems to me that more than one thousand intelligent petitioners should send to Springfield at the opening of the session, praying for an amendment or an additional clause to our jury laws, making connection with, and adhesion to oath-bound secret orders, rightful cause for challenge where either party is a Mason.

I certainly would not allow a personal friend of mine—being a Mason—to go on a jury where my opponent was a Mason, for the very plain reason that if I have a just claim at issue with my Masonic neighbors, my Masonic friend, the juror, must inevitably commit moral if not legal perjury, either under his Masonic or his civil oath.

I hope, sir, that the committee will adopt measures at the meeting to-morrow favorable to the circulation of petitions on this subject in every part of the State where we have friends to work."

THE LODGE AND THE ROMISH CHURCH.

A valued and influential friend in New York writes us, who is perplexed about our condemnation of the Romish church, which church condemns the lodge. He says:

Occasionally I find in the *Cynosure* "Notes" like those enclosed, and I am at a loss to understand them. Is Freemasonry the ally of Protestantism and is it to be accepted as such by the great body of Protestant Christendom, and to be depended on to "revolutionize society and reform the church?" No, Protestantism needs no such alliance as Freemasonry, and so far as excluding from its membership the secret orders, the Catholic church takes the same ground of many Protestant denominations, and to censure them for it implies equal censure to the others. In my judgment the conversion of Lord Ripon to Catholicism was due entirely to Freemasonry. As Grand Master of England he had the fullest opportunity to become acquainted with all of its workings. The crimes committed in its name, and the efforts to shield the guilty Mason in detection and punishment, must pass directly before him. He knew full well the duty of the Mason to recognize the Masonic obligation above the civil law.

He could not help but observe its tendency to subvert Christianity, to destroy all civil government, and to undermine the British Constitution. It is not difficult to perceive how he should be drawn to the grand ceremonial of the Catholic worship than to the plain service of the few Scotch Presbyterians who oppose it.

DONALD KIRKPATRICK.

We would say to our honored friend that we have no doubt that there are sincere papists who hate the lodge. But we have as little doubt that the two systems are one in nature, and will ultimately be one in fact.

One hundred and one years ago Jesuitism was suppressed as Freemasonry is by the Pope. But Jesuitism now runs the papacy. And it was the same system then as now, and was working out the same results in society.

The formalist Lutherans who retain man popish rites, are the bitterest foes of popery; and the Greek church, which is more popish than popery itself, hates Romanism most cordially. But for us who believe in Christ and Christian equality, there is nothing for us to do but to oppose what our principles condemn, the mother harlot and all her daughters. An extended analysis of the relation of popery to the secret orders will be given in a future number.

NOTES.

—The secession of Marquis DeGrey and Ripon is a very serious affair for the Freemasons of England. The Grand Lodge of Cheshire regrets it, and wonders if Ripon didn't want a chief place in the Catholic church as he held in the lodge. The Earl of Carnarvon believes the action unprecedented in Masonic history, but it won't pay the Grand Lodge or any other body of Masons to inquire into the case. They can best study the welfare of their order. The London *Masonic Magazine* deeply deplores the resignation of the Grand Master on every account, but seeks consolation in the fact that "its no use crying over spilt milk," and believes "the least said is the soonest mended." For an excellent opinion of this remarkable case see the letter from Donald Kirkpatrick, Esq., of Syracuse, in another column.

—The appeal from the frontier settlements in Kansas and Nebraska for aid must touch every heart. It is now nearly four months since the dread "reapers of the desert" swept away the harvests of nearly all Kansas, half of Nebraska and portions of other Sates, a district covering nearly 500,000 square miles. The remote location and present winter season demand immediate action. Read the appeal from Prof. Bent and "distribute to the necessities of these poor, as God has given ability.

—D. S Caldwell, Ohio agent, writes of a campaign commenced on Monday evening at Seven Mile, Butler county, to be continued at Millville, Dec., 1st; Hamilton, 2d; on the 3d, 4th and 5th at Germantown, Montgomery county. Arrangements were partly made for meetings last week in Dark and Preble counties. The agent was not notified and was not present. Part of the appointments were filled by Prof. Wright, of the *Telescope*, and Bro. Dillon of Dayton.

—A desperate attempt to advertise was made the day following the Illinois Convention by a Masonic eye doctor named J. B. Walker. Seeing that an "Hon," J. B. Walker, also "Dr.," was prominent in the convention, the obscure oculist abused the courtesy of all the dailies, by a pretentious explanation of his Masonic loyalty, that he was not the President of the Convention, although his name ha been dragged into bad company. A certain Chittenden, whose name was George, also published himself as not the Chittenden of the Convention whose name was Linus. The scruples of these parties were amusing but natural; they betray a conscience begotten of the lodge.

Is the Pope a Recreant Mason?

[The following refutation of an item which has been widely published and commented on is given for what it is worth. The London paper gives the facts and figures with apparent assurance, and their correctness our information may not deny. But if the writer of the following is so well informed why does he not give the name of the American lodge so that his statements might be verified? It is a Masonic art, skiifully used, to befog and bewilder the opinions of men when directed toward that order. The following seems to have such an intention, but may after all be the correct statement.—ED. CYNOSURE.]

The old story about the Pope having been a Freemason, says the London *Tablet*, has been going the round of the papers. The first version of it, we believe, was that his Holiness had become a Mason in his youth in America. That was contradicted and disproved. The next allegation was that he had been a Mason at Messina, and application was made to an American lodge—if we recollect rightly, at Philadelphia—to know if this was true. The American lodge communicated with the lodge at Messina, and received a contradiction of the whole statement, which contradiction was made public. The last form which the story has now assumed is that the Holy Father became a Mason at Palermo, in 1826; that the lodge there had, in 1865, the coolness to summon him to answer the charge of having excommunicated his brethren, that is, of having repeated the censures inflicted on that secret society by his predecessors; and that since the enforcement of those spiritual censures against the Freemasons in Brazil, the lodge sent a second and third notification, and proceeded to pass a decree of expulsion. This decree is now published in the official paper of the Freemasons, and bears—in itself a suspicious circumstance—the signature of King Victor Emmanuel, as "Grand Master of the Orient of Italy." But it so happens that the date selected is in itself a sufficient confutation of the story. The young priest Don Giovanni Mastai arrived in Rome from the diplomatic mission to Chili to which he had been attached in July, 1825, and devoted himself immediately to the care of the sick in the hospital of Santo Spirito. He was very shortly appointed Director of the Ospizio dell' Assunta, and soon afterwards of the asylum of the San Michele a Ripa, commonly called of "Tata Giovanni;" and he remained in Rome, occupied with those duties, till he was appointed Archbishop of Spoleto, to which see he was consecrated in May, 1827. It is, therefore, quite impossible that he could have been initiated at Palermo in 1826, and we should not have taken the trouble to contradict so obvious a fiction had it not been that we have received so many letters calling our attention to the statement. It may also be observed that the Masonic decree, or supposed decree, does not give the Christian name of the person alleged to have been initiated, but merely speaks of him as "a man named Mastai Ferretti." It is, of course, just possible that some other member of a sufficiently large family may really have joined the Freemasons at that time and place; but we have no reason whatever for believing that to have been the case.

"THE CYNOSURE is better than ever before" our friends say. Do you ask why? It is, first, because God blesses it. Second, because friends work to enlarge its circulation. Third, because the editors and publishers do their best to keep it constantly improving. Pray for it. *Work for it* and it will continue to improve.

THE GALAXY.—The December number has articles of value in a sketch of Girardin, the eminent French journalist; of the Siamese monarchy; a presentation of the views of eminent Americans on the duration of the Executive Term, and an analysis of Tyndall's address advancing materialistic views. Sheldon & Co., New York.

THE AMERICAN INDEPENDENT, published by J. T. Walsh, of New Berne, N. C., is a continuation of the "Quarterly" by the same publisher. The first number for the new volume is prepared in good style, and contains interesting communications on the lodge question. The principles on which the new journal proposes to be conducted are excellent, and I recommend it to all Christians. It holds the New Testament to be the rule as Christ is the head of the church; that all human institutions of a moral or religious character are counterfeits; that lodge rites are pagan; that the Church of Christ is the only institution by which the world can be made lastingly better; and that its officers should be Scripturally qualified. $1.00 per year; address J. T. Walsh, New Berne, N. C.

A Thanksgiving Offering.

While there is an abundance in the older settled regions of our country, there has never been a time when there was such an utter destitution of food and raiment among our poorer people on the frontier. The immense immigration of those seeking homesteads in western Minnesota, Nebraska and Kansas for several years past, and the total destruction of the main crops this year by the ravages of the locusts, makes a call that every benevolent heart must respond to.

At the best, the pioneer has for years a hard lot. He is usually in moderate circumstances or poor, and, after a long journey, he enters upon an unbroken prairie and has his house to build, his horses and cattle to shelter, his well to dig, and the tough sod to break, and, if everything is favorable, he has in the average, a megre crop of corn and vegetables. In a majority of cases, being at a very inconvenient distance from R. R stations and mills, he is compelled to expend much time and money in procuring things necessary in making a home. He has also to guard with ceaseless vigilance against raging prairie fires. If now, as in the present season, there comes a visitation of locusts, (styled by Pliny, *Pestis irae deorum*), and every green thing is eaten up, so that fat and fruitful autumn becomes in a few hours lean and desolate winter, what can men in their situation do? To leave their families in a vain search for employment would be full of hazard to those left behind. There are no old residents near who have cribs full of corn. Even the buffalo and antelope have left their but recent haunts, and this resource is in a great measure gone. They are fellow countrymen, willing to work, and to develop the resources of our land. They have made a manly endevavor to gain an honest living, and by no fault of theirs they are confronted with cold, nakedness and, in cases not a few, with starvation.

As then we give thanks to God for his bounty to us, let us not forget to gladen the hearts of those whose present hopes have been suddenly blighted and whose position is one of anxiety and suffering. Let us reach forth a helping hand to relieve those who need and who deserve a generous assistance.

The region devestated is from the British Dominions to New Mexico, over a thousand miles, and several hundred miles in breadth. In the counties near the Missouri River, the growth of early crops which were sound, and a partial corn crop, since the locusts came in later, will prevent great distress. Should then statements appear, that, in certain localities within the older settlements, the crops were fair, this would not really conflict with the general statement that on the frontier the loss is nearly total.

The vicissitudes of 1874 have been exceptional. In 1871–2 crops were abundant. In 1873 they were fair. This year the spring was late, but the promise of early summer was never surpassed. In July and August excessively hot and dry weather prevailed. The Indians in western Nebraska and in the Indian Territory south of Kansas showed signs of hostility in the summer. This for several weeks greatly alarmed the people on the extreme front. Early in August the locusts came and staid about a month. In September there were most abundant rains over the whole State. In the average over six inches of rain fell. The ground was completely saturated and never was there a better fall for seeding wheat. Grass started with great rapidity and an open and warm fall has done much to alleviate the distress. A general liberality of the R R. companies in loaning seed wheat to the destitute has occasioned an unwonted energy in sowing fall grain. In the gloom of desolation, hope revived. A more desolate body of men never put forth their best energies to repair their losses. Somehow a wintry six months must be provided for. They must be helped or they will starve. Who will not gladly do his part? The railroads have offered to carry donations free. With proper care things sent may be so consigned as to reach the really needy. The staff of life was never more abundant, let us not stand by and see our countrymen perish for want of it.

J. A. Bent.

Report of Executive Committee Meeting.

Chicago, Nov. 28, 1974.

Executive Committee met pursuant to call by the chairman. Pres. Blanchard, Philo Carpenter, J. P. Stoddard, I. A. Hart, C. R. Hagerty, A. Wait, E. A. Cook, H. L. Kellogg, and C. A. Blanchard, present. Prayer was offered by Rev. D. P. Baker. It was voted that he be requested to meet with the Committee regularly as a corresponding member. The report of the last meeting was read and approved. The committee on nominating a committee on tracts reported progress. The committee was continued and Mrs. Cook added to it. The committee on contracts with State agents reported, through Mr. Stoddard, the following form of contract with State lecturers. The form was adopted.

AN ARTICLE OF AGREEMENT,

between the National Christian Association by its Executive Committee and ———. In which the said———agrees to enter the service of the National Christian Association as Lecturer and Agent in the State of———,for the term of———,unless by sickness or otherwise providentially hindered. The said———further agrees to use due diligence in furthering the objects of the N. C. A., as set forth in its Constitution, and provided for in the rules adopted for State and other agents. The said———further agrees to pay to the Treasurer of the N. C. A. at the expiration of such quarter the amount collected (if any) in excess of his salary and expenses for the quarter, and give receipts for all other monies collected. The N. C. A. by its Executive Committee agrees to aid the said———in the prosecution of his work and guarantees payment at expiration of each quarter of a sum equal, with collections in excess of necessary expenses, to—— per day for labor actually performed. Provided always that the N. C. A. shall in no case be responsible for expenses incurred by the said———. And provided, further, that the said———shall correctly report to the Secretary of the N. C. A. on or near the fifth day of each month, as provided in rule seventh of rules to be observed by agents of N. C. A.

Signed at——this——day of—— 187-.

———Chairman Ex. Com.
———Secy.
———Lecturer and Agent for State of ———.

The committee also reported through Mrs. Cook that Mr. Hinman, State Agent for Illinois was willing to labor for $2.00 per day, excluding Sabbaths, and his expenses. It was voted to contract with him on these terms. It was voted that the Committee highly approve the course of Mr. Caldwell, State agent for Ohio, and that the General Agent be instructed to make a contract with him. The agency of Mr. Kiggins was referred to the General Agent, with A. Butler and H. C. West. It was voted that Messrs. Terrill, Hagerty, Stoddard, Cook and Baker with Mrs. Cook be a committee on the time and programme for our next annual meeting. It was voted that Messrs Baker and Cook with Mrs. Cook be a committee on petition to the State legislature. It was voted that this committee endorse Rev. J. C. Graham, of Viola, Mercer Co., Ill , as an independent lecturer. It was voted that a form of bequest to the National Christian Association be drawn up by H. L. Kellogg and inserted in the *Cynosure*. It was voted that bills for printing for the Secretary's work, of Oct. 10th and Nov. 9th, footing $52.35, be allowed. It was voted to amend the form of petition to Congress by striking out the words, "Who are not members of such societies." It was voted that the General Agent and Corresponding Secretary prepare blanks for auxiliary societies. It was voted that Mrs. Cook purchase an atlas for office use.

The Committee then adjourned with prayer by Rev. I. A. Hart.

C. A. Blanchard,
Secretary.

Notices.

The National Christian Association.

President.—B. T. Roberts, Rochester, N. Y.

Directors.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

Corresponding Secretary.—C. A. Blanchard, 13 Wabash Ave., Chicago.

Recording Secretary and Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.

General Agent and Lecturer.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Auditor.—H. A. Fischer.

Object.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

—Another name is added to our lecture list this week. Let the roll increase and the lecture work be multiplied!

—Friends in Michigan and Iowa should keep the ball rolling in their respective States and arouse every county before the State organizations are formed. The General Agent, J. P. Stoddard, has announced that he will aid in such a work for Michigan in the middle or last of January, and for Iowa in March. Write to him at this office.

The next quarterly meeting of the N. E. Pa., Christian Association, opposed to secret societies, will be held at the Presbyterian church in Ararat, Susquehanna Co., Dec. 15th and 16th. The first session will commence Tuesday 1½ o'clock, P. M., Dec. 15th. Rev's. A. L. Post, Nathan Callender, and S. E. Miller are expected to lecture. All are invited to attend, and participate in the exercises. Come Christian friends, men and women, and seek God's blessing against mysteries of mystery.

Lectures for California.

In conference with Bishop Weaver, I received the assurance that he will aid the friends of our reform on the Pacific coast by speaking at three or four prominent points, if arrangements were made by the friends for him to do so. This will be good news to our friends, and I trust they will avail themselves of this providential opening to secure the services of so efficient and able a helper. The Bishop will be in California May 7th, 1875, and we shall hope to hear from friends in that State, and to aid in perfecting arrangements in detail. J. P. Stoddard.

Rev. H. H. Hinman, with the assistance of others has planned a lecture campaign on the Illinois Central Railroad. He wishes to give a lecture or course of lectures during the week, commencing Nov. 30th, in LaSalle, Peru, Tonica, and Lostant; the week commencing Dec. 7th in New Rutland, ElPaso, Normal, and Bloomington; the week commencing December 14th (or sooner) at Heyworth, Decatur and Pana; the week commencing Dec. 81st (or earlier) at Patoka, Sandoval, Sparta and Salem; the week commencing Dec. 28th (or earlier) at Irvington, Richview, Mattoon and Milton; the week commencing Jan. 4, 1875, (or earlier) in Champaign, Paxton, Loda, and Onarga; the week commencing Jan. 11 (or earlier) in Chebanse, Manteno and Peotone.

The expense of lectures given in this regular way would be much less than if given with no order; and in places where the friends of this cause are few and not able to raise much money, if they provide a place for the lecturer to speak in and entertain him while in the town and pay his railroad expenses, it will be all that is necessary in order to secure the lectures. Yet it is hoped, in most places, they can raise something towards paying the agent's salary besides.

Be sure to have the notice of his lecture or lectures (if he arranges for more than one) given out in every church in the place, and also on the Sabbath before he speaks and also published in the local papers a week before hand.

Address C. A. Blanchard,
Cor. Sec'y N. C. A.,
13 Wabash Ave., Chicago, Ill.

The Home Circle.

"Give, and it Shall be Given unto You."

A pilgrim at my door,
With weary feet and sore,
In faltering tones asked food and alms one day;
Alas! no wealth had I,
The cruse was almost dry,
A handful only in the barrel lay.

Sadly I answered. "No;"
Slowly he turned to go,
When down the path there came a bounding tread,
With face of heaven's glow;
"Take this," was murmured low,
"A cup of water and a crust of bread."

Grateful the pilgrim smiled
Upon that angel child;
"The Saviour own and bless thee, precious one!
Then to my wandering ear
These words seemed whispered near
In tones seraphic; "This to me is done."

Again with peaceful look,
His course the wanderer took;
I saw him pause beside a rich man's door;
A youth with noble air,
Came forth with luxuries rare,
And in his hands a silver goblet bore.

"Rest, stranger, here," he said;
"My father's table spread,
Invites the hungry to its plenteous store."
Again that heavenly voice.
"Thine shall be wisdom's choice;
There is that scattereth, but increaseth more."

Quick on my throbbing heart,
There fell a sudden smart;
Not mine the joy of giving here below.
Once more that blessed strain,
"No seed is dropped in vain;
The smallest to a sheltering tree may grow."

"Weighed in the balance just,
Earth's treasures are but dust;
The scattered crumbs, the tears that pitying fall,
With richest gems shall shine
In beauty all divine;
For love receives each gift, and hallows all."

—*Baptist Weekly.*

The Death of John Bunyan.

One wet night in August, 1668, there rode up to the house of John Strudwick, on Snow Hill, a man of some fifty-nine years, whose clothes were soaking wet. The greeting between the two men proved that they were old acquaintances, and that a bond of more than ordinary friendship existed between them. The stranger's face was that of a man of undaunted resolution; there was a certain dreaminess about the expression of the eye. His hair was iron grey; and there was a yielding of the frame as of a man who had long passed the prime of his days. Since this man did duty as a soldier at the siege of Leicester he had passed twelve years in prison, and the chief product of that imprisonment was the *Pilgrim's Progress.* It was John Bunyan who was the guest of John Strudwick. In all probability several days elapsed before John Bunyan showed symptoms of illness. During that interval he sent a sermon upon a broken heart to be printed at the Hand and Bible, on London Bridge, and revised a few of the proof-sheets himself. But before the whole sermon was in type, he was laid up with fever, caught through riding in the rain on the day of his arrival in London.

For ten days Bunyan lingered, waiting "for the good hour" when the post should "come from the celestial city." During this time he conversed with his host, and the friends who visited him, upon sin, affliction, repentance and coming to Christ, prayer and kindred topics. Fragments of this conversation ware committed to writing by Strudwick, and afterwards published.

When his friends spoke with him about the strangeness of his affliction, he replied, "The Lord uses his flail of tribulation to separate the chaff from the wheat. The school of the cross is the school of light: it discovers the world's vanity, baseness and wickedness, and lets us see more of God's mind. Out of affliction comes a spiritual light."

Some one asked his advice about prayer, and he replied, "When thou prayest, rather let thy heart be without words, than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan."

When the Sabbath came, and he heard the bells of St. Sepulcher's ring ing for divine worship. his thoughts were filled with the sanctity and glory of the day. "Have a special care to sanctify the Lord's day," he said to those about him, "for as thou keepest it, so it will be with thee all the week long. Make the Lord's-day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs for the other part of the week, let the sermon thou hast heard be controverted into prayer. Shall God allow thee six days, and wilt thou not afford him one? In the church be careful to serve God, for thou art in his eye, and not in man's. Thou mayest hear sermons often, and do dwell in practicing what thou hearest; but thou must not expect to be told thee in a pulpit all thou oughtest to do, but be studious in searching the Scriptures and reading good books. What thou hearest may be forgotten; but what thou readest may better be retained. Forsake not the worship of God, lest God forsake thee, not only in public but in private."

As his illness increased, his mind recalled the old days of prosecution, and the friends with whom he used to meet "I have often thought," he said, "the best of Christians are found in the worst of times; and I have thought again that one reason why we are no better, is because God purges us no more. Noah and Lot,—who so holy as they in the time of their afflictions; and yet who so idle as they in the time of their prosperity?"

Day by day he thus talked with those who sat beside him, and John Strudwick was always near to jot down his words.

When he was near death, his old enemy, the devil, began to plague him. Turning to those near, he told them, "As the devil labors by all means to keep out other things that are good, so he strives to keep out of the heart (as much as in him lies) the thoughts of passing through this life into another world; for he knows if he can but keep men from the serious thoughts of death, he shall the more easily keep their sins." Then, as in a moment of sudden inspiration, he cried, "O sinner, what a condition wilt thou fall into when thou departest this world, if thou depart unconverted! Thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been make a dog, a toad, a serpent, than to die unconverted. This thou wilt find true if thou repent not."

As the pilgrim drew near to the edge of that river which he had described as one that was very deep, and over which there was no bridge, he obtained a glimpse of the land upon the otherside; and shaking off for a moment the lethargic fever, he told those around his bed "of the joys of heaven." "There is no good in this life," he cried out, "but what is mingled with some evil. Honors perplex, riches disquiet, and pleasures ruin health, but in heaven we shall find blessings in their purity, without any ingredient to embitter, with everything to sweaten them. O! who is able to conceive the inexpressible, inconceivable joys that are there? None but those who have tasted them. Lord, help us to put such a value upon them here that, in order to prepare ourselves for them we may be willing to forego the loss of all those deluding pleasures here. How will the heavens echo their joy when the bride, the Lamb's wife, shall come to dwell with her husband for ever! Christ is the desire of nations, the joy of angels, the delight of the Father;—what solace then must that soul be filled with that hath the possession of him to all eternity! Oh, what acclamations of joy will there be when all the children of God shall meet together without fear of being disturbed by the anti-Christian and carnal brood! Is there not a time coming when the godly may ask the wicked what profit they will have in their pleasure, what comfort in their greatness, and what fruit in all their labor? If you would be better satisfied what the beautiful vision means, my request is that you would live holily, and go and see."

There followed disjointed exclamations, by which it was supposed he contrasted the joy of the saints with the agony of the damned. His last recorded words were—"Saints in the world to come." Then John Bunyan entered the river; and those who watched presently knew that he had passed over to the other side.

He died August 17, 1688, and was buried in a vault belonging to Strudwick, in Bunhill Fields.

Up to the present time nothing whatever beyond his name, his trade, and his residence, has been known of Strudwick,—only this, that John Bunyan died at his house.—*From "Hare Court."*

He that has the happy talent of parlor preaching has sometimes done more for Christ and souls in the space of a few minutes, than by the labor of many hours and days in the usual course of preaching in the pulpit. Our character should be all of a piece, and we should help forward the success of our public ministrations, by our private addresses to the hearts and consciences of men where Providence favors us with just opportunity.—*Matthew Henry.*

God's Little Whiles.

These "little whiles" of God, do they comfort us as God meant they should? or do we look one another in the face, wondering and saying, what is this that he saith? For faith's and comfort's sake, let us seek the meaning and the consolation of God's "little whiles." The mystery of the "little while" is a legacy to the universal church. Christ's discourse on his second coming, in Matt. 24, certain passages in the Epistles, and the closing words of Revelation: "Behold I come quickly," may all have had, and will have their influence in awakening and keeping alive this, the sweetest hope that the church can cherish—the little while of human life. "For what is your life? It is even as a vapor that appeareth for a little time and then vanisheth away." Whence this doleful confession of human frailty, that man, made in God's image, gifted with God's reason, heir of God's immortality—fades from existence like a summer cloud. The Scriptures declare, "Our days are swifter than a weaver's shuttle; our years are spent like a tale that is told." Man is "like the grass withered by the heat so soon as it is sprung up, his days are an hand breadth." We are really living by the day. We are born every morning, we die every night, and with the dreadful uncertainty that any day may intercept our plans and dash our hopes. We are impressed with the brevity of our days, not so much from their absolute fewness, as from our constant liability and exposure to death.

Look at the "little while" of earthly sorrow. "Our light affliction, which is but for a moment." Surely, he is a stranger to human grief, who thus can speak lightly of life's woes. But listen to his own confession. "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches." So far, then, from being a novice, he is an old veteran, battle-scarred and tried. But by what magic scale does he weigh such momentous experiences, that he can call them "light afflictions?" By what unknown standard of time does he guage their continuance, that they seem "but for a moment?" His afflictions were not light in themselves. There were times when, to use his own language, he "was pressed out of measure, above strength, insomuch that he despaired of life," but whenever the heavy sorrows of life bore down the scale he threw into the balance a weight so mighty that the beam was instantly reversed, and that weight was the eternal weight of glory.

Paul's public life was by no means brief, and during the whole period he might well say, "I die daily." As the weight of glory made the affliction light, so the eternal weight of glory made it seem but for a moment. It was then, from the time view of the eternal, that Paul looked upon life's woes, and felt they were only for a "little while."

Rightly estimated and improved, our afflictions are of greatest mercies. They are the credentials of sonship, they are seals of the divine love, and in proportion as we strive, with God's grace, to become partakers of his holiness, shall we find the world sinking in the distance, and ourselves poised on wings of faith, and rejoicing God's time-view, estimating earth's painful hours by the eternal standard, and comforted by the thought that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. From the remote ages of that eternal future we shall look back and see our entire earthly life, to be but a point, a speck in our immortal career.

To you, my fellow soldiers, I have these words to say: These are not times for fainting, these are not times for idling. All the world is active, the wheels of commerce are revolving at a greater rate than ever; everywhere events march with a giant stride. We have seen what our fathers dreamed not of. Now, if ever, the church of God ought to be awake. The demands of souls require our utmost diligence, the enemy is active in deceiving, we must be active in instructing and saving now, by the precious blood of Christ, who bought us. O ye believers in Christ, bestir yourselves,—if indeed ye be legitimately born from above, if the blood divine be in your veins, and if ye be soldiers of that great Captain, who unto death strove against sin; and if we expect to wear the white robe and wave the palm of victory. In the name of the eternal and ever living God, seek ye his Spirit and the divine energy, that ye may labor yet more abundantly and faint not.—*Earnest Christian.*

The Guesses of Scientists.

Scientific men are continually pushing back the limits of our knowledge of the material universe. They have during the last eighty years made an enormous addition to the sum of that knowledge, but they have not, since Democritus, taken away one hair's breadth from the mystery which lies behind. In fact, their labors have in many ways deepened this mystery. We can appeal confidently to any candid man to say, for instance, whether Darwin's theory of the origin of life and the evolution of species does not make this globe and its inhabitants a problem vastly darker and more inscrutable than the Mosaic account of the creation. Take, again, the light thrown on the constitution of the sun by the spectroscope; it is a marvelous addition to our knowledge of our environment, but then, does it not make our ignorance as to the origin of the sun seem deeper? No scientific man pretends that any success in discovery will ever lead the human mind beyond the resolution of the number of laws which now seem to govern phenomena, into a smaller number; but if we reached the limit of the possible in that direction to-morrow, we should be as far from the secret of the universe as ever. When we have all got to the blank wall which everybody admits lies at the boundary of experimental evidence, the philosopher will know no more about what lies beyond than the peasant, though the peasant will probably do then what he does now—people it with the creatures of his imagination. If a philosopher in our day likes to anticipate that period, and hazards the conjecture that matter lies beyond, he is welcome to his guess, but it ought to be understood that it is only a guess.—*The Nation.*

Confession of Faith.

To confess Christ, is to confess what is our faith in him. As the creed is not and cannot be the rule of faith, but is it confession merely, so the Bible, because it is the rule of faith, is of necessity not its confession. The Bible can no more be any man's creed than the stars can be any man's astronomy. The stars furnish the rule of the astronomer's faith; the Principia of Newton, may be the confession of his faith. If a man were examined as a candidate for the chair of astronomy in a university, and were asked, "What is your astronomical system?" and were to answer "I accept the teachings of the stars." The reply would be, 'You may think you do—so does the man who is sure that the stars move round the world, or who finds that they are not orbs, but 'gimblet holes to let the glory through.' We wish to know what you hold the teachings of the stars to be? Do you receive as in harmony with them, the results reached by Copernicus, by Galileo, by Kepler, by Newton, by La Place, and Herschel, or do you think the world one great flat, and the sun and moon mere pendants to it?" "Gentlemen," replies the independent investigator, "the theories of those astronomers are human systems—man-made theories. I go out every night on the hills, and look at the stars as God made them, through a hole in my blanket with my own good eyes, not with a man-made telescope, or fettered by a man-made theory; and I believe in the stars and what they teach me; but if I were to say or write what they teach, that would be a human creed, and I am opposed to all creeds." "Very well," replied the examiners, "we wish you joy in the possession of so good a pair of eyes, and feel it unnecessary to go any further. If you are unwilling to confess your faith, we will not tax your conscience with the inconsistency of teaching that faith, nor tax our own with the hazard of authorizing you to set forth, in the name of the stars, your own ignorant assumptions about them."—*Krauth.*

As for you, whose hearts God hath weaned from all things here below, I hope you will value this heavenly life, and take one walk every day to the New Jerusalem.

It has been the glory of the great masters in all the arts, to confront and overcome; and when they have overcome the first difficulty, to turn it into an instrument for new conquests over new difficulties.

Children's Corner.

Deeds of Charity to the Poor.

BY D. F. NEWTON.

"Go visit their homes; go witness their grief,
And listen to misery's plea;—
Beholding them desolate, offer relief
Of the bounties which heaven gives thee;
Provide for their children, whose shivering forms
Plainly tell how they suffer 'neath winter's bleak storms."

Little boys and girls, do you think of the poor, these hard, chilly times—how much they suffer with cold and hunger? In our cities, fuel is dear, clothing is dear, provisions are dear. Some poor people have scarcely a shelter, much less a comfortable place to lay their heads, and are ready to perish for lack of fuel, food and raiment. Some children are left fatherless, motherless, penniless, without any to provide for them; no one to care, either for their bodies or souls. Do you think of this, young friends?

Have you a heart to pity, a tear to shed, a dime to give? Are you provided richly with the comforts of life—a good house to live in, plenty of food and raiment, parents and friends to care for you? Above all, have you the blessed Bible, to guide you to life eternal? And are you thankful? Who gave you these blessings—distinguished you above the miserable, suffering, and often degraded poor? God? Yes, God—and what does God say? "The poor ye have with you always, and whensoever ye will ye may do them good." "Whoso stoppeth his ears at the cry of the poor, he also shall cry, himself, and shall not be heard." "Blessed is he that considereth the poor." Do you hear this, little folks—what God speaks? Should not every one of you say, from the bottom of his heart:

"The Lord is kind and good to me,
And very thankful I must be;
He clothes my back and makes me warm,
He keeps my bones and flesh from harm.

"He gives me bread and milk and meat—
All, all I have, that's good to eat.
Oh, let me not forget the poor,
Who beg their bread from door to door.

"Who have no fire nor meat, nor bread,
And scarcely where to lay their head.
The Lord is good and kind to me,
Kind and good, O may I be."

"I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Be thine the joy that angels know,
Who visit oft the abodes of pain,
With interest list to tales of woe,
And bid the dying live again."

A Little Deed but a Good One.

Little Ellie found a thirsty flower by the side of her path. She thought it needed water, and so she went with a big pitcher and poured a little stream gently upon it. It was a very little thing to do, and yet it was a very good thing. If the flower had not had some water, it might have drooped and died, but when the water fell upon it, it revived and grew, and all the summer long it sent out sweet perfume and showed bright blossoms that pleased everybody that looked at it.

A great many good deeds are just as simple as this. It is the kind words and bright smiles that make some people happy often. They are worth more, sometimes, than great speeches or rich gifts, and any little boy or girl can give them.—*Apples of Gold.*

Two Hints Worth Taking.

1. Never attempt to do anything that is not right. Just so surely as you do, you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not until you are sure that your suspicions are groundless.

2. When you do attempt anything that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Yield not to sloth and sleep and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.—*S. S. Visitor.*

Gypsies.

Who and what the Gypsies are, whence they came, and what tongue they speak, have been questions that have engaged the attention of learned men for three hundred years, the first specimen of Romanny having been printed as long ago as the year 1597 by a writer who thought the Gypsies were Nubians. They have been called, besides, Egyptians, Copts, Tartars, and Bohemians; but the English Gypsies call themselves the Sons and Daughters of Rom. They first appeared in England near the end of the fifteenth century, roaming about in bands, and encamping by roadsides and in lonely places. The women told fortunes, as they do now; and, as they are now, the men were tinkers, basket-makers, and braziers. Soon it was observed that the presence of a Gypsy tribe caused a murrain among pigs, whose dead bodies their women would beg; the poultry-yards were thinned, horses disappeared, and after the fortune-teller had left the house small articles of value were apt to be missed. It was suspected, too, in the time of Elizabeth, that they harbored Roman Catholic priests, and for some years a great and terrible persecution was carried on against them. The persecution has long ceased, but the manners of the people have not changed; they roam still from place to place, they live in tents, they speak their own tongue, they obey no laws, the women still tell fortunes, the men still make baskets. They are harmless and gentle enough as a rule; they do not intermarry with the outer world, and they scorn to be confounded with the vagabonds and hawkers, whose evil doings have been but too often set down to their account. —*Advance.*

Religious Intelligence.

—Rev. John E. Todd, of New Haven, is writing a life of his father, the late Dr. Todd, which will be published in the spring.

—Both, Governor-elect Tilden and Mayor-elect Wickham are members of Madison Square Presbyterian church of New York.

—There is reported an increase since 1871 of 204 Congregational churches, and 17,161 members, making an annual gain of 5,720. The increase in benevolent contributions in 1874 over 1871 is $259,260; the sum of $1,213,816 was reported for 1873. There are supported by the Congregational churches seven Theological Seminaries, with a total of 327 students.

—The Russian Government has refused to allow the American Bible Society to circulate Scriptures in the Armenian and Ararat dialects among the Georgian subjects and other Armenian Christians in the Southern provinces. Meanwhile the sacred volume is eagerly bought by these Russian Armenians from traders who have smuggled the books across the border.

—A Thanksgiving service was conducted by Rev's. Goodwin, Kittredge and Gulick of the 1st Congregational, 3d Presbyterian and Am. Reformed churches of this city with their united congregations, last Thursday. The three pastors made brief remarks and the opportunity for members of the congregation to offer prayer or remarks was well improved. A generous collection for the western sufferers was taken up.

—The American Messenger gives the following summary of religious destitution in our country: "Arizona has about 10,000 souls, and no Protestant church. Idaho, as large as New York and Pennsylvania, has 15 000, and but five living churches, three of them in one town. Utah, with 25,000 souls, reports but 300 members in all the evangelical churches of this immense territory. Over Texas, a State equal in size to fifty-five such States as Connecticut, vast destitutions are found; and so in many other States and territories not here named, not to speak of the freeman of the South, the Chinese of the Pacific slope, and the thousands in Texas, New Mexico, and California, using the Spanish language, and without a Protestant ministry." This is a truly alarming spiritual condition and should lead to more fervent prayer and earnest effort through the various means now in operation for evangelizing American society.

—The International Lesson Committee have already been in session over the lessons for 1876. They met Nov. 5th in New London, Connecticut. There were present the Rev. Drs. Vincent, Hall, Randolph, Chapin and Newton, and Messrs. Tyng, Tyler, Jacobs, Haven, Gillett and McCollum. The Rev. Mr. Gibson only was absent. The lessons for the first quarter of 1876 cover the Monarchies of Saul and David; the third quarter takes up Solomon, a few lessons from Proverbs and one from Ecclesiastes; the second and fourth quarters are confined to the acts of the Apostles. The lessons are being adopted in all parts of the United States by all denominations. They are in use Europe, and are translated into nearly all the languages represented by the American Board of Foreign Missions.

—The change in the character of the leaders of the sceptical attacks on Christianity since the last century is thus noted by the *Interior*: "One especial reason why the moralities should be observed, is the fact that the leading assailants of Christianity are men of good repute. The church cannot afford to tolerate moral laxity. Once the name of Voltaire and Paine stood for infidelity, and they were men of known looseness of morals. How strong the contrast herein between them and Jonathan Edwards, Baxter, Bunyan, and the other great lights of their day! But now the leading skeptics are Prof Tyndall, Herbert Spencer, Dr. Buechner, and Prof. Huxley, and going back a little, Mill, Comte, Kant, and Theodore Parker. In a moral point of view their reputations are good. Never was there such need as now that the church should exemplify the ethics of the Bible. Infidelity will prevail in proportion as sentimentalism is accepted as a substitute for principle."

—The Rev. S. H. Kellogg, Reformed Church Missionary in India, alludes in a recent letter to a striking testimony to the truth of the Scripture account of the fall of man. In the Himalayas, the customs and religious ideas of the people are all evidently of an age long since gone by to the people on the plains. In this region of ancient and undisturbed traditions and beliefs, he found the people strongly addicted to serpent worship, and frequent sculptures on the temples representing the man, the woman and the serpent—a group familiar to our minds as to theirs.

News of the Week.

The City.

An Old People's Home, one of the finest of the kind in the world, has just been opened here fer aged men and women who can no longer work for themselves. The building is a three-story brick with accommodations for 100 inmates.——The new Farwell Hall was opened last Saturday with appropriate exercises.——It is reported that J. V. LeMoyne opposition candidate for Congressman on the North Side, and J. D. Ward, Republican nominee of the West Side will contest the election of Farwell and Harrison.

The Country.

The District Court at Salt Lake City have refused the petition of George Q. Cannon for admission to bail for trial next March, and ordered that he give bonds to appear at the December term. Cannon is indicted for polygamy under the Federal law and lascivious cohabitation and adultery under the statutes of Utah. This will prevent him from going to Congress except on a forfeiture of bond.——On Sunday and Monday, Nov. 22 and 23, a storm seems to have swept over almost the whole territory from the Lakes to the Gulf. In Trenton, N. J., and Tuscumbia, Ala., it arose to a hurricane destroying in the latter place much property and many lives. In Trenton $50,000 damage was experienced in the city alone, and two lives were lost. A vessel was driven ashore near Danville, Canada, and several of the crew lost.——A heavy snow-storm prevailed through Kansas, Missouri, and Southern Illinois on Saturday last. At Springfield, Ill., snow fell at a depth of 15 inches, and trains were delayed. ——The strike of dock laborers continues in New York and is becoming a serious hindrance to shipping interests. Over 5,000 laborers are idle.——A general shut-down of the iron manufacturers is expected at Pittsburgh owing to a strike. This will throw out of employment some 100,000 men including coal and iron miners.——King Kalakaua of the Sandwich Islands has arrived at San Fransisco on his way to Washington.

Political.

Between fifty and sixty gentlemen met at Indianapolis on Wednesday, to take measures to found a new national political party based upon a national currency platform, James Buchanan, of Indianapolis, was elected President. A series of resolutions was adopted, and it was resolved to call a national convention at Cleveland, Ohio, for the 11th of March, 1875.——It is said that Secretary Robeson is to be "investigated" for having permitted the employment of a large number of additional men in the navy yards just previous to the late elections.

Foreign.

—An official dispatch from the Carlist headquarters claims a victory at San Marcial for the attacking party, who destroyed the Republican works and captured 100 prisoners. The Madrid papers assert that the greatest discord prevails among the Carlist priests in Forth and that General Dorregaray has refused the command of the army.——Intelligence has been received of a sad disaster on the Alps. A party of excurtionists were, it seems, overtaken in a terrific snow-storm while ascending the great St. Bernard. Twelve persons perished, among two of the hospital monks of the far-famed convent of St. Bernard.——The British Government has determined on another Polar Exploration under command of Capt. Markham. The expedition will consist of two steamers and will start in May. Lady Franklin has renewed her offer of $10,000 for the recovery of records of Sir John Franklin's expedition.

THE GRASSHOPPER FAMINE.—The *Daily Champion*, of Atchison, Kansas, publishes from advance sheets of official reports made to the State Board of Agriculture some statistics showing the destitution existing in several of the frontier counties of the State. Seventeen counties, in which an aggregate of 158,000 acres had been planted in corn, did not produce a bushel of this cereal. Five of these counties produced an average crop of wheat, rye, oats, barley and buckwheat, and are abundantly able to relieve any individual case of destitution in their midst. The other twelve counties, having an aggregate population of 23,000, are all on the remote frontier, and the settlements in them have all been made within three years. The eight in which the greatest destitution prevails have all been populated within the past year or two, and the greater part of their population settled within their limits either last spring or the preceding fall. These eight had an aggregate population of 17,000 settlers, who generally had their first crop planted. They had expended all of their means in building their houses and putting in their crops. Drouth and grasshoppers wrought a total destruction of everything they had planted, leaving them entirely destitute. They are without either food, clothing or fuel to sustain them until they can produce something on which to live, and must be sustained by the charitable contributions of the people in other sections of the State and country at large. The *Champion* computes the number of destitute in the State at from 20,000 to 25,000 many are located in the older countries.

Home and Health Hints.

HOW TO START A FIRE.—All housekeepers have sometimes realized the difficulty of lighting a fire in a still, damp morning, when the chimney will not draw, and vigorous blowing proves ineffectual. Science explains the trouble as "caused by the difficulty encountered in overcoming the inertia of the long column of air in the pipe or chimney, by the small column of air that can be forced up through the interstices of wood and coal, at the bottom of which the fire is kindled." This may be remedied by first lighting a few bits of shaving or paper placed upon the top; thus, by the heated air forcing itself into the chimney and establishing there an upward current, the room is kept free from gas or smoke which is so apt to fill the room, and the fire can then be lighted from below with good success.

NICE WAY TO COOK CHICKEN.—The following is highly recommended: Cut the chicken up, put it in a pan, and cover it with water; let it stew as usual and when done, make a thickening of cream and flour, adding a piece of butter and pepper and salt; have made and baked a couple of short cakes, made as for pie crust, but rolled thin, and cut in small squares. This is much better than chicken pie, and more simple to make. The crust should be laid on a dish, and the chicken gravy put over it while both are hot.

FLOUR BALL FOR INFANTS' FOOD.—Take one quart of good flour; tie it up in a pudding bag, so as to make a firm, solid mass; put it into a pot of boiling water early in the morning, and let it boil until bed-time. Then take it out and let it dry. In the morning peel off from the surface and throw away the thin rine of dough, and with a nutmeg grater grate down the hard, dry mass into a powder. Of this from one to three teaspoonfuls may be used, by first rubbing it into a paste with a little milk, and finally by bringing the whole to just the boiling point. It must be given through a nursing-bottle.

An excellent food for children who are costive may be made by using bran-meal or unbolted flour instead of the white flour, preparing it as above directed.

LEMON CUSTARDS.—Beat the yolk of eight eggs till they are as white as milk, then put to them a pint of boiling water, the rines of two lemons grated, and the juice sweetened to your taste. Stir it on the fire till thick enough, then add a large glass of rich wine and a half a glass of brandy; give the whole one scald and put it in cups to be eaten cold.

Farm and Garden.

Windows in Horse-Stables.

A German paper states some curious facts relating to the position of windows in horse-stables, and their power to effect the eyes of horses. In one instance the horses of a farmer fine animals celebrated for excellent condition, were kept in a stable lighted only by a small window at one side. When light was needed for work, the door was temporarily left open; the result was that nearly all of these animals had eyes of unequal strength, and in time a number of them became blind on the side toward the window.

Strong light directed in the horses' faces has been found to weaken the sight. The worst position of all for a stable window is in front of the horses and much higher than their heads. An officer had bought a perfectly sound mare from a gentleman whose stable was lighted by windows at the

rear of the stalls. The animal was sound and perfectly satisfactory. After three months she became suddenly "ground-shy;" on examining her eyes they were found directed upward, and this was explained by the fact that the windows of the officer's stable were situated above the head of the stalls, the eyes being generally drawn in that direction. She was removed to another stall, where the light was admitted from all sides, and in three months' time the difficulty had disappeared.—*Western Rural.*

Cabbages as a Field Crop.

The New Albany, Ind., *Ledger* gives the following facts about cabbage raising in the vicinity of that city:

The average size of the cabbage field of each is four acres, few cultivating less, and many cultivating as high as five acres. At 10 000 cabbages per acre, each man would cultivate 40,000 heads. On the bottom between this city and Bridgeport, there are about fifty-five cabbage fields of the size named, employing as cultivators, in one capacity or another, not less than 400 persons. Upon each of these fifty-five fields, an average crop of 40 000 cabbages is produced, making the total crop upon the entire bottom between New Albany and Bridgeport, 2,200,000 head—an immense product of 250 acres of land, about the amount cultivated in the vegetable. This immense crop of cabbages is nearly all shipped South. Shippers purchase cabbages of the farmers by the barrel. Each barrel contains from twelve to twenty-five heads, as to the size. The average price during the season has been $2.00 per barrel.

PROTECTION OF IRON FROM RUST.—The following mixture is stated to be an excellent brown coating for protecting iron and steel from rust:—Dissolve two parts crystalized chloride of iron, two parts chloride of antimony, and one part tannin, in four parts water, and apply with a sponge or rag, and let dry. Then another coat of the paint is applied, and again another, if necessary, until the color becomes as dark as desired. When dry, it is washed with water, allowed to dry again, and the surface polished with boiled linseed oil. The chloride of antimony must be as nearly neutral as possible.

HARNESS POLISH —For good harness polish, take of mutton suet, two ounces; beeswax, six ounces; powdered sugar, six ounces; lamp-black, one ounce; green or yellow soap, two ounces; water, one half-pint. Dissolve the soap in the water, add the other solid ingredients, mix well, and add the turpentine. Lay it on the harness with a sponge, and polish off with a brush. The same blacking ought to answer as well for boots and shoes.—*Journal of Applied Chemistry.*

TENDER-FOOTED HORSES.—An old man who has had much experience in handling and dealing in horses, for more than half a century, said to me recently that he had never known a horse to get tender-footed, that was kept loose in a shed or yard, or in a box stall; that, turning round and treading with their forward feet in the manure kept them constantly moist and soft. His theory appeared perfectly reasonable to me. I have no box stalls, but I use shavings for bedding, and, every morning, with a large shovel, I move the wet shavings under the horse forward in front of and under his forward feet, and then the last thing at night, cover these with dry shavings for him to lie on. He also remarked that he had never known a flat-footed horse but was a great worker.

Subscriptions received during week ending November 21st, from—

R E Adams, R Andrews, L P Anderson, G Abbott, Mrs. L C Andrews, J W Bain, W Babcock, J Bolander, T Brownlow, J Bradley, J L Barlow, C A Blanchard, A Bassett, J L Benton, E Blackburn, C A Blanchard, P Bacon, Wm Banks, Mrs G F Camp, S J Crowe, D S Conner, B Casey, J W Campbell, G Camp, Miss Z B Collins, J C Cobb, Mary Clow, S Cranston, Sr, W M Carnahan, F J Dunn, N S Dickinson, A W Dunbar, P Davison, A C Daugherty, E V Downey, J M Duffield, W David, G W Ellis, D W Elderkin, J French, W Fulton, A D Freeman, C G Fait, J B Freeland, S French, C E Foster, L C Gaskill, E G Grigsley, Mrs E Hildreth, W P Hunter, D Hubes, A Hard, E L Harris, M W Jordan, D L Jones, J T Kiggins, J Levitt, O C Lindley, F G Lohman, M L Miller, J McFarland, P McWilliams, R McClelland, J E Oaks, S P Pool, D Platner, D Pretty, D L Purveance, J Price, T Padden, M Pettengill, E H Reed, C H Ramer, F Reed, J Reed, A C Read, J P Stoddard J Summerland, S Smith, R W Langer, M H Smith, Mrs E T Scott, A Small, S B Smith, N S Somner, J P Stoddard, A D Tomlinson, Wm Troup, G B Washington, N White, D Williamson, E Whipple, P Wood, S Westaby, S Waldron, J Warner, A W Wheeler, J H Wilcox, B Williams, Mrs M J Wheaton, Judge Zearing.

MARKET REPORTS

CHICAGO, Nov. 80, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$	94
" No. 2		93½
" No. 3		85
" Rejected		81
Corn—No. 2	74	78
Rejected		73
Oats—No. 2	52⅞	54
Rejected	49	50
Rye—No. 2		94
New corn	64	66
Flour—Minnesota	5 00	10 00
Winter	4 75	6 50
Spring	3 00	5 00
Hay—Timothy, pressed	14 00	18 00
" loose	13 00	16 00
Prairie, "	9 00	11 00
Lard		13½
Mess pork, per bbl		20 25
Butter	23	38
Cheese	9½	16
Eggs	26	27
Potatoes, per bus	70	80
Broom corn	50½	10
Seeds—Timothy	2 25	2 65
Clover	5 50	5 60
Flax	1 85	
Dressed Hogs	7 00	8 30
Chickens, dressed, per doz	2 00	3 00
Turkeys, do. per lb	7	10
Beans	1 50	1 95
HIDES—Green and green cured	07½	9¾
Full cured add ¼ per cent.		
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	57
Unwashed	27	35
LIVE STOCK Cattle, extra	6 25	6 50
Good to choice	4 50	6 00
Medium	4 00	4 50
Common	2 50	3 75
Hogs,	6 00	7 35
Sheep	2 75	4 50

New York Market.

Flour	$ 4 00	8 00
Wheat	1 08	1 40
Corn	86	94
Oats	69	72
Rye	94	98
Lard		14
Mess pork	21 50	
Butter	21	38
Cheese	12	15¾
Eggs	28	30

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MURDER OF ELLEN SLADE.

Masonic attempt to clear the Murderer Samuel L. Keith.
The Chicago Journal refuses to publish the Coroners Statement.
Judge Whitney's reasons for renouncing Masonry, etc.

TO BE CONTINUED.

The record of the Lodge had been produced to convict me of falsehood by showing that the Lodge had voted me five dollars; that allowance was admitted by the accusers, and proven by several of their own witnesses to have been made in this wise; I presented my bill for $18 against the Lodge, and asked its reference to the finance committee, the course that all bills and accounts must take; the Lodge refuses to refer it; I then withdrew the bill; at the next meeting of the Lodge I was not present, and S. C. Gooding, one of my bitterest enemies, moved that I be allowed the sum of five dollars, which was voted, and no doubt intended as an insult, as my bill was a reasonable one. At the next meeting of the Lodge I presided, and when I ordered the reading of the minutes of the last communication, the Secretary informed me that the record was not made up, and wished the reading dispensed with, and I so directed; this was the last communication of the Lodge that I attenden, and so of course I knew nothing of the allowance until the record was produced on this trial; and the allowance was made without a reference to the finance committee, and without my knowledge or authority.

2d. I admitted that I had renounced the jurisdiction of Belvidere Lodge; and indeed, they had no jurisdiction over me, as I was a member of the Grand Lodge and amenable to that power only.

3. "Has stated Charter recalled in consequence," &c. Of this the Chairman remarked that he did not think it worth while to consume time, as it was hardly supposable that the Grand Master recalled the Charter on account of the *worthiness* of the members.

4th. "Improper allusions to obligation," &c. It was proved that I said that Masons were under solemn obligations, and the exception was to my exposing the facts that we took obligations. I proved by their own witnesses that Grand Master Taylor said, "that amounted to nothing, for the world knows we have obligations.

Of other charges, they stood pretty much as we begun with them—I have generally admitted them with qualification, and give notice to justify. Brother Fuller then stated that he had been informed by one of the committee that they had determined to remain until I returned form Kane County, to give time for a thorough investigation; and now wished to know if that was the determination of the committee. They answered "that it was," Brother Fuller then proposed an adjournment, and stated that before entering upon the defence we wished to make some remarks that would take up considerable time. The committee urged us to introduce a witness or two as it was not late; I told them that my witnesses, except Mr. Horace Robinson, had left, supposing they would not be called upon that evening.

They then urged us to proceed to the examination of Mr. Robinson, which I did reluctantly, as I was unwilling to commence the defence at that late hour, and when it was certain that we could examine but one witness. As soon as Mr. Robinson was called to the stand, the Chairman informed us that the committe were in possession of a letter purporting to have been written by Mr. Robinson, and directed to the Grand Lodge, that they would like to have him look at; he looked the letter over, and said he had written and sent it to the Grand Lodge. They then asked him if he stood by that letter and reiterated its contents; he told them he did; they then ordered it read. They asked him if any one directed or aided him in getting up the letter; he answered that they had not, and that he wrote it without the advice or knowledge of any one.

This letter complained of the bad conduct and gross immorality of members of the Lodge; and of their improper conduct in reference to the murder of Miss Slade, and especially of the Sheriff for filling the panel of the Grand Jury. And so in every stage of the proceedings, it seems as if the committee were intent on keeping me in the dark until a favorable opportunity presented itself to take me by surprise; and now brother Robinson became the subject of brow-beating and abuse by my accusers, and after Mr. Fuller had tried for some time to examine him in the midst of constant interruption on the part of my accusers, which was not rebuked nor checked by the committee, I asked brother Fuller to permit me to pursue the examination, which he did, and I soon found that I had not only my accusers to contend with, but the committee also.

The whole of them leading off from the question I would put, breaking off with inquiries as to the anti-Masons excitement I had got up, &c. I arose and asked the committee to permit me to pursue the examinations of my own witness in my own way, that my object was not to disprove by this witness that there was an anti-Masonic excitement here, but to justify several of the charges to which I had plead guilty. Here the committee seemed unanimous in the intimation that no justification was admissible for charging a brother with crime, in the presence of "outsiders," nor for taking any other measures to guard against assassination, then that of keeping out of the way. It is, perhaps, useless to detail more particularly the conduct of the committee on this trial; any one who is tolerably acquainted with the history of the Inquisition, can form a very correct opinion of it. It was now nearly 11 o'clock, P. M., and a motion was made to adjourn until Friday morning. I asked the committee if I was to understand that I was to have only until Friday morning to return, without contingencies. The Chairman, Lieutenant Governor McMurty, replied, "certainly not, we are here at the expense of the Grand Lodge, to give this case a thorough, full and fair investigation. and you shall have a fair chance for your defence, but we want you to get back as soon as you can." I then told them that I could return by Friday 4 P. M., if the case came as set, on Thursday. The accusers then handed in the names of, I think, eighteen more witnesses, and requested them summoned to appear on Friday. The chairman then asked me for a list of my witnesses, that they might be summoned during my absence. I replied that hey all knew it was impossible to tell when the cause in Kane county would be tried, and I did not want my witinesses summoned until I knew when I could use them, and that there should be no delay on my part, for my witnesses would attend on a moment's notice. The committee then adjourned.

The trial of Dr. Woodward could not be reached on Thursnay, and Friday about half-past 10, A. M., he came into court and plead guilty, and the witnesses were discharged. The cars left at half-past 7, and consequently I was obliged to wait until the train of the next Saturday morning. I arrived at Marengo, twelve miles from Belvidere, thethen western terminus of the Rail Road, at 1, P. M., and as I was stepping off the cars, I met the committee, I asked Mr. McMurty if they were on their return; he said they were; I asked him what they had done since I left; he answered "nothing of course." I then asked him if I was to have no chance for my defence; he said they should report the evidence to the Grand Master, that they had taken; and said I must take mine, and forward it to the Grand Master as soon as I could. The conduct of the committee before I left home, had fully prepared me for this, or any villainy that they might perpeteate against me.

I was satisfied that they would hold, 1st. "That no Mason has a rignt to expose a brother Mason's crime: 2d. That the greater the crime, the stronger the obligation to conceal it: 3d. That a Masonic Lodge has the power of life or death over its members: 4th. That if a member is aware of his intended assassination, he has no right to employ any means of safety other than his own physical force, or keeping out of the way.

I reached home Saturday, 15th, at evening, and Monday morning I called on brother Fuller, S. W., and then acting Master of the Lodge, and inquired of him if the committee had authorized him to issue subpoenas to my witnesses, and to preside at taking their testimony. He informed me they had not, nor to his knowledge, conferred that power on any one. Upon enquiry, I ascertained that after I lelt for Kane County, the committee called brother Robinson before them, and to an account, for the letter he had written, and for the testimony he had given in my favor, and suffered him to be made, for hours, the subject of vituperation and abuse by my accusers; and that the committee had been busy with the complaints, picking up every thing they could against me, after my absence, and that they had taken S. A. Hurlbut's statement in writing to report as evidence against me, notwithstanding they knew that all the complaints were in his handwriting, and that he was regarded as the ringleader in this whole affair. And yet, at the depot, in Marengo, they assured me that in my absence they had "done nothing in the matter, of course."

After carefully considering the whole matter, I was satisfied that it had arrived at the stage, that, from the beginning, I had anticipated; and concluded that I was now sufficiently "imbued with the spirit of anti-Masonry," and that for good cause shown by the "High Authorities of Masonry."

On the 19th of November. four days after the committee left, I forwarded to the present Grand Master, Thomas J. Pickett, the following renunciation:

Most worshipful, for personal reasons,

1st. Because I publicly pledged myself, in my speech at the Court House, to ascertain if the high Authorities of Masonry countenanced in its members a violation of the laws of the land, by protecting and screening a brother from the punishment due to crime; and that if I ascertained such to be the case, I would publicly declare it;

2d. Beause, in violation of the solemn assurance of our lamented late M. W. Grand Master, that no new charges should be entertained against me without my having due notice thereof, charges have been received and entertained by the Grand Lodge, or their committee, against me, without date, but referring to matters that have transpired since my defence to all the charges of which I have received notice, was forwarded to the Grand Lodge, and of which said last charges I had no notice, nor even intimation, until the moment I was called upon by the committee to defend myself against them;

3d. Because the committee of the Grand Lodge, viz: Lieutenant Governor McMurty, Rev. C. Howard, and Rev. Wm. B. Linel, (the last substitute for Judge Caton), after arriving at Belvidere, on the 10th, November 1851, organized at about 9 P. M., and continued in session until after midnight, engaged principally in settling preliminary questions, and reading the charges against me; during which they did not treat me with candor and fairness;

4th. Because, notwithstanding it was then and there made manifest to the said committee that this entire community was cognizant of the facts that Belvidere Lodge had in the bosom of its membership, as well as worthy members and men of sterling worth, those too corrupt to be held and countenanced as worthy members of society at large, and said committee evinced no disposition to correct the abuses of the Lodge. nor even to administer reproof to those whose conduct was, and had for a long time been, subject of public scandal.

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Topics of the Time.

The readiness with which sympathy takes on the more substantial forms of charity gives a silver lining to the cloud hanging over the stricken frontier. The business centers were first reached and first responded, and now the churches and societies, which do not practice sham benevolence, throughout the interior are acting with commendable zeal. The supplies going forward will with careful distribution relieve immediate want; but it must be repeated until spring. Ladies Aid societies must keep this in mind. The winter season setting in promises plenty of cold days to remind us of suffering neighbors in the shanties and dug outs of Kansas and Nebraska. Let us as individuals and churches be blessed through their poverty.

While gaunt famine yet hovers on the Western praries another field awaits her ravages in Pennsylvania. Avaricious coal operators are combined to reduce the miner's wages, which have a basis graduated to the price of coal, while throughout the country this price ic advancing. Their greed is met by the jealousy of the two Unions to which most of the miners belong, and between the two the poor operative is ground into poverty and death. Another strike among the iron workers of Pittsburgh, with neither justice nor hope on their part, will add another hundred thousand to the army of unemployed men in the iron and coal regions of the State. The result is already appearing in murder, robbery and starvation. The miners stop work with a few dollars ahead, while the Union has the great part of his savings to use in fighting the coal companies. The "Molly Ma guires" or Hibernians lead in acts of outlawry, and the local authorities are generally of no use through connivance or fear. Could the "Mollies" or their alias, the Hibernians, be suppressed, the Unions would lose half their terror, and friendly adjustment of the differences between the miners and the companies would be possible. But beset by combinations and secret influences the poor laborer looks forward to a winter of destitution and perhaps of death.

The Forty third Congress, elected in 1872, began its last Session on Monday. Watching for the effect of the fall elections, public attention will be turned toward Washington with unusual interest and inquiry, as unusual elements will come into play to affect the business of Congress. A large number of its members have been unseated. Some of them have seemed in times past unscrupulous demagogues. Will they become reckless now that their constituents have rendered judgment against them at the polls? Although the election was rather a rebuke of Republican leaders by their constituents, and so an indirect advantage to that party if the lesson is heeded, yet the political scales remain too nearly balanced to give either faction positive hope for the campaign of 1876. The party of the people is not yet defined. But an honest and wise attempt to settle such questions as have been sprung by the White Leagues at the South, the currency and transportation, and give some indirect assistance to a better understanding between employers and employed, will be fairly regarded by the country.

Another movement in the Ultramontane war going on in Germany last Saturday uncovered still further the revengeful spirit of the Jesuits. Some time since England removed her representative from the papal court. The English constitution recognizes the Pope only as the head of a religious order, and the representative never occupied any but a nominal position. The removal was received without protest. But when Bismarck claims to recognize no secular authority in the Pope, and will not needlessly burden his government with a figure-head minister at Rome, the German Catholics howl in chorus. Economy is not the only reason for the step. The Pope, in urging the Catholic clergy to break the laws of the Empire, and to teach the same insubordination to their congregations, places himself in hostility to the German government and cannot expect the hollow courtesy of political recognition. Every development in this redoubtable struggle with the harlot of Rome seems to precipitate the denoument of blood. Gladstone in England seems ordained of God to arouse that nation to her ancient loyalty, and the Romanists of Europe and America are uniting in defense of papal supremacy. A light will arise in this darkness and tumult; but the darkness and rage of Satan will come first.

God's Time.

Grand is the leisure of the earth;
She gives her happy myriads birth,
And after harvest fears not dearth,
But goes to sleep in snow wreaths dim.
Dread is the leisure up above,
The while He sits whose name is Love,
And waits, as Noah did the dove,
To see if she would fly to him;----

He waits for us, while homeless things,
We beat about with bruised wings
On the dark floods and water springs,
The ruined world, the desolate sea;—
With open windows from the prime,
All night, all day He waits sublime,
Until the fulness of the time
Decreed from his eternity.

—*Jean Ingelow.*

Secret Societies in Africa.

ADDRESS BY H. H. HINMAN, STATE AGENT, BEFORE THE ILLINOIS CONVENTION.

There is a remarkable unity of design and character in the different forms of false religions, as well as in the different dispensations of the true. In the patriarchal and Mosaic dispensations the leading feature was an atonement for sin, in which was shadowed forth the great sacrifice to be made in the end of the world. The doctrines of the new birth and eternal life are only less clearly taught than under the Gospel, while in the new dispensation we have fully revealed the doctrine of death unto sin, a symbolic burial and resurrection, and a life hid with Christ in God.

Now paganism—which is the Satanic plan of satisfying the cravings of the natural heart for religious consolation—most carefully stimulates this true religion. It has its altars and its sacrifices, its symbolical death, burial, and resurrection, which are said to constitute the new birth, and its new and hidden life. The paganism of the ancient world was said to be exoteric and esoteric—the open and the hidden; and this is true of modern as well as ancient heathenism. The ancient mysteries were but a department of heathen worship. They celebrated the death in some real or imaginary person, and in his initiation the candidate was made to personate this individual. He passed through a terrible ordeal in which he is represented as dying, but he emerges again and by the process is said to be regenerated and made holy. Thus the ceremonies of the mysteries were all funereal in their character. In the mysteries of Egypt it is Osiris who is murdered and restored by Isis. In India Brahma, Vishnu, and Siva are wrshipped, and Siva dies like the setting sun and is mourned by dreadful wailings. The neophite who passed through these mysteries was said to be regenerated and made holy. He passed through dismal caverns, in dreadful darkness, and this represented death or the sun set in night: but the doors were thrown open, light and beauty shown around him, and he was now in Paradise.

In the Elusinian mysteries, the death of Bacchus is supposed to have been celebrated, and after a similar scene of terror the candidate was brought to light and holiness. In the Scandinavian mysteries it is Balder who is murdered and the candidate seeks him through scenes of horror until he finds him in glory. In all cases an oath, under penalty of death, was strictly enjoined, and there were also ceremonies of which St. Paul says, "It is a shame even to speak of the things that are done of them in secret."

Modern heathenism in western and central Africa (and I believe among the Indian tribes) has the same characteristics. The African worships the spirits of the departed. These spirits are supposed to often reside in alligators, serpents, white ants, and large trees. They are invoked by the aid of gewgaws or little artificial symbols used as ornaments and to secure the protection of the gods.

The worship of these spirits, like that of the ancients, is both open and secret. In the open worship they offer sacrifices of food, clothing, animals, and sometimes of persons.

The secret worship is conducted by the Purroh, the Boondoo, etc. They wear masks and a strange, fantastic dress. They are objects both of romance and of terror. When they appear to the outer world they demand and receive whatever they ask. While the Purroh is in session they keep up horrid noises and then no woman must venture abroad. The initiation as described by a missionary who witnessed it is as follows: A place is prepared in the bush and carefully tyled. The candidate is introduced and sworn upon Zillah. This consists of a large number of greegrees which are successively touched, and the inducting spirit invoked to destroy that spirit over which he has power, so that if he be false, his whole body will be consumed. He is then laid on the ground, and heavy pounding is made with a club as near the head as possible. It is said that his brains have been dashed out and that he is dead. He lies in his grave for a time, and is then awakened to another life. He has been born again, and being a new creature, he gets a new name and is taught to eat and speak, and begins life anew. He is now qualified to sit in the Purroh, which is the only legislative body in the land.

The Boondoo is designed for women, just as the Purroh is for men. It has its masked priestess, its devil worship, and ceremonies which are fitly described in Eph. x. 12. In all these forms

of heathenism we see the essential elements of Blue Lodge Masonry. The stripping, the blindfolding, the terrorism, the death penalties, the mingling of profane oaths, moral lectures, and unholy obligations, and especially in the third degree, when the candidate personates Hiram Abiff in his death, his burial, and resurrection. In all these things Freemasonry is seen to be the child of ancient paganism, just as the minor secret societies are the children of Freemasonry.

This, then, is old paganism revived. It teaches the new birth, but not that we are born of the spirit. "The neophite," says Dr. Mackey, "comes to our doors covered with the pollutions of the outer and profane world, seeking the new birth, and asking for a withdrawal of the (Masonic) veil that hides divine truth from its uninitiated sight." He is indeed "brought to light," but it is not to Christ, who is the light of the world. He is said to enter the holy of holies, but it is not through "a new and living way." He is said to die, but is is not a death unto sin. He is buried, but it is not with Christ. He arises to a new and hidden life that is "hid with Christ in God." He has set before him an object of emulation which is not Christ but Hiram Abiff, and the great lesson he is to learn from his example is silence and secrecy.

And now, as Christianity lies at the basis of our civilization, embodying in it all that is valuable to society, so the institution that presents a rival religion subverts it, is at war with it, and in deadly antagonism with the dearest interests of mankind.

How the Spirituality of the Church is Affected.

BY A. D. FREEMAN.

DEAR CYNOSURE:—I proposed, a few weeks since, to give my views of the bearing of oath-bond secretism on the piety of the church, but have been hindered till now by other engagements.

I think it apparent to any Christian observer that every professed Christian who joins an oath-bound society, sworn to secrecy, soon begins to fail in his interest in the truth of God and the household of faith. This may be seen in his less frequent perusal of God's Word, and attendance on the appointments of the church; as well as in the false plea he makes for the necessity of such institutions, saying, that if the church did her duty, there would be no need for such organizations.

Now, although not always true, that there is less frequent attendance at the appointments of the church, yet it is generally so, and in fact there are but few exceptions. And in most of these exceptional cases, there is a manifest desire to be made prominent, and they generally succeed, which is no weak evidence of the absence of the Christian grace of humility. Then the plea that God's church is a failure in accomplishing what is needed for man, (and of course God's wisdom and also God himself a failure) is ample proof that that man is greatly wanting in Christian grace, and moreover that, his religion is a failure. In short, it seams to take the place iu his heart that should be occupied by God's spirit and the graces thereof. How can such a man be pious toward God?

I repeat, that the man who takes the ground that God's church does not and cannot accomplish the needed works of benevolence, and makes this a ground for getting up a falsly pretended benevolent organization, (for they are false pretensions), is guilty of an attempt to impeach the divine wisdom. I ask again, can such a man be pious? Nay, I need not ask, for his religious condition is patent. Surely such a man is badly damaged in soul.

Now for a moment let us look at the complex materials that generally compose such strangely mottled conglomerates as the brotherhood of Masonry.

See! Christian, pagan, Mohammedon, Mormon, infidel, spiritualist, blasphemer, drunkard, thief, murderer, robber, pirate, and even cannibal. Can one who acknowledges such a brotherhood in a religious body, from which Christ is excluded, be pious toward God? Or, if perchance the first in this list should enter as a Christian, will not his piety diminish? Can piety live with such recognized fellowship? Answer in the affirmative who can? Where is the man who can perform such a moral feat? Nay, where the angel who can?

As well might a man try to breath water or carbonic acid gas, as a Christian soul to breath such a moral atmosphere as is found in such fellowship. Tell me not, Christian, that you can drink the cup of the Lord and the cup of devils. "Ye cannot." So says the Holy Spirit. Piety, if there is any, steps out when oath-bound secrecy steps in. It cannot be otherwise. There cannot be a going out of soul after God and after the elements of oath-bound secrecy at the same time. Piety that breathes the pestiferous breath of these unholy orders must wane. I do not say that a Christian cannot nominally enter these orders. But I do say that a Christian heart will loathe, yea, he must loathe, cannot otherwise than loathe, the animus, the real spirit which is to be found in the oaths and covenants of these orders. Men promise and swear to do what God has specifically forbidden, and back up and sanction these covenants with most horrid, suicidal and murderous penalties. Piety cannot live in the heart where dwell these. And if a pious man attempts to fellowship in these societies, he will soon find himself wandering into darkness and the damps of moral death gathering around his soul. More anon.

ANOTHER PROOF: A FACT.—Scene: Two friends meet in the street.

B.—Oh, Mr. A, come and spend a pleasant evening on Monday. It is for the benefit of the I. O. O. F., and we shall be glad to see you. Consider yourself invited.

A.—Thank you, but is the meeting for the benefit of the Odd-fellows, do you say?

B.—Yes. There'll be a good time. I'll expect you.

A.—Friend, don't you know that I am not in favor of secret societies?

B.—Why, you astonish me! I would not give up my membership in the Odd-fellows for all the churches in the city!

A.—Well, friend, you may see for that very reason I cannot approve of secret societies. They tend to weaken churches and certainly Christ never authorized them.

For the Baptist Churches of Wisconsin.

DEAR CYNOSURE:—I saw in a late number of the paper a brief notice of Bro. Elzea's lectures in Walworth Co., Wis. I was in Walworth at the time and had an opportunity of hearing him; perhaps a more extended notice of the circumstances will not be amiss.

He came into the neighborhood of the Walworth Baptist Church on Bigfoot prairie, and inasmuch as this church occupies anti-secret ground, it would have seemed proper for him to have used their house for his lectures. There was some opposition to this, and so his friends procured the schoolhouse near by, which answered very well. He spoke twice in the schoolhouse, and, by the aid of one of one of the craft, with very decided effect. He is very careful in his lectures to make no reference to Masonry which are not abundantly sustained by high Masonic authority, and consequently his shots told handsomely on the hollow ribs of the old "handmaid." The friends of secrecy became alarmed, and when the audience came together on the the third evening they found the house locked against them. It rather astonished some of the old settlers, whose money had entered largely into the house to find themselves locked out, but they made the best of it by adjourning to a large barn near by, and held a good rousing meeting.

The shutting of the house was the one thing needed to thoroughly arouse the anti-secret portion of the community; and it had a very fine effect in making friends for Mr. Elzea and the cause which he represents. I think it is always evident that the friends of secrecy are afraid of free discussion. In this they confess conscious weakness and place themselves along side of slavery and kindred evils. Mr. Elzea was invited into a neighboring district when he finished his course of lectures. He went from there to Delavan, I know nothing of the results there, but on Bigfoot the cause was greatly advanced.

I wish to say a few words as to the present outlook on the secrecy question among the Baptists of Wisconsin.

The most of the early churches were planted on anti-secrecy platform. It was done by men who had practical knowledge of its evils,—men who may be described as "Morgan Anti-masons." They had experienced the fearful struggle with secrecy by which Masonry had been exorcised from the denomination, and they wished to build wisely and avoid forever a repetition of those scenes.

Masonry was quiet for many years, until a generation had grown up "which knew not Morgan," and had no strong convictions on the subject. Before men were aware it had possession of the churches and throttled free discussion. No man can now speak the word "Freemasonry" aloud without being denounced as a disturber of the peace of the churches. The present ministry of the denomination is almost a unit in this thing. There are not many Masons among them, but some of them are among the bitterest and fiercest of the "jacks." Many of their arguments are too absurd to make good reading, even if they were written out. One of the most pathetic is, that if a Mason comes to the church he must be taken in and cared for as one of the tender lambs of the flock where he must be gently lead from his error. They forget, that as a Mason, he is already anything but a lambkin.

Another argument which is roundly handled is, "that we have no right to put up bars to the church which Christ has not put up;" and inasmuch as he did not expressly say, No Freemason shall be taken into the church, therefore it is wicked for us to reject one. You reply that he never said that no counterfeiter should be taken in and therefore it is wicked to reject one, and they will at once give arguments which will as effectually bar out the Freemason. Many of them know perfectly well what Masonry is, and yet, in no case—never—with this kind of ministers, in the Association or out of it, can you get them to discuss the actual character of the institution. The merits of the case can never be reached with their consent. They know that if they permit this they are openly convicted of sin in the course which they pursue.

I know that some of them are good, mild-mannered men, who naturally shrink from the result of free discussion and a close application of God's truth. They hope that something will turn up to help them. One of them told me that he thought political parties ought to take it up. I suppose that he reasoned that when it became so foul as to be cast out by politicans, it would do to oppose it in the church. Some again, wish to establish great reputations as builders up of churches, so like the farmer, they open their barn doors wide in order to entice in a bigger flock.

There is one fact which I presume bears upon all, and that is the difficulty with which paying salaries are raised. Everything and everybody must be conciliated in order to gain every possible dollar from the community. What I say of the Baptists would doubtless apply to many other denominations. Agitation of the subject would find them so deeply involved as to greatly disturb their peace.

So it is, that old and inveterate Masons, who have played Moses at the burning bush and whispered under the living arch the word "Jahbulun" as the ineffable name of God—a word which according to Mackey is composed of Jah, Bel and On—and which stamps it forever as the rankest paganism, will sit year after year under the preaching

of a gospel which never disturbs their complacency; feeling sure that with two strings to their bow, one of which, if it holds, will surely shoot them into heaven, but if it snaps, the other will slide them into the Grand Lodge above, without ever a doubt but that they are worthy objects of envy to all old men, young men, fools, women and cowans generally. I own that I have no faith is a gospel which does not disturb such complacency. It may be true in its theory, but it is shorn of its power. I want no part nor lot in it. I do not believe that the truth can be harmonized with such elements, and if the church of Christ, is the pillar and truth, as the apostle says, it can never for one moment, after the facts are known, sit in harmony, hob nob, with a system which affects to save men without its agency.

A man in this community, of well known irreligious character, a hard drinker, but a wearer of the "emblem of innocence," was slid off into the "grand lodge above" by resolutions published in our country paper and read in all our families, and yet, from no pulpit in Baraboo was there a word of rebuke or protest uttered against it; nor can men discuss a thing in the churches, which is of such immense importance as this is, if it be true that it can save men without Christ.

Our young men are growing up uneducated on this question. One of our ministers, who preaches Christ on Sundays, would "cable tow" them into the lodge through the week. Most of the churches all over the land, unite in frowning down discussion, and whoever would travel with them, must go arm and arm with this harlotry.

I think our Baptist churches are peculiarly inconsistent in this matter, for while they would cut me off for partaking of the communion with unbaptized persons, though they might be of acknowledged Christian character; yet, in spite of the injunction, "Ye cannot drink of the cup of the Lord, and the cup of devils," I might drink of the wine of fellowship from a human skull in company with libertines and drunkards and foolishly invoke double damnation on my soul, and yet I have done nothing to offend them. If this is not "straining at a gnat and swallowing a camel," I never expect to see the thing done.

I think that the leading men in most of our associations are fully bent upon destroying our ancient land marks and opening our churches to secrecy. I have been told by two reputable ministers that they did not believe that God would let a church prosper which closed its doors to Masoury, and yet neither of these were Masons. There is no hope from our leaders, our theological schools, nor our religious press.

If the truth shall prevail in this matter, it will be in spite of them all.

J. W. Wood.

Baraboo, Wis., Dec. 1.

If a man is selfish and self-willed, intolerant and unsympathizing; if he has no respect for the judgment of other men, and no disposition to sacrifice his own convenience and inclination to theirs; if he is ostentations and fussy in his very kindness and self-abnegation he ought not to wonder that he provokes impatience and irritation.

Deceiving Children.

"Mamma, there is a Santa Claus. Mr. ——— says there is a Santa Claus; and I saw him at the church to-night." And the child, all strung up with excitement, continued to describe the appearance and doings of this mysterious, mercurial inhabitant of some far off, nobody-knows-where country.

Such were the feelings and exclamations of a little child that had been trained by a pious mother, but thoughtlessly allowed to attend one of those modern Christmas-tree gatherings in the Grace M. E. Church, of Jacksonville, Ill. The mother, with honest heart, had taught her child the truth; but as soon as it comes in contact with the church, (that ought to be pure,) it is deceived, and made to believe a lie. Mother fears God,—takes the child on her knee, and declares there is no Santa Claus,—that the person who pretended to personate Santa Claus, deceived you,—the superintendent who said that is Santa Claus deceived you. The little one now loses confidence in the superintendent, teachers, and all who carry on and sanctioned this mock-holy fair.

The superintendent of the Sabbath-school in the M. E. church, at Murrayville, Ill., a few years since, helped to get up one of these Christmas entertainments. During the early part of the evening's exercises, and at stated times, a man walked in with a telegraph dispatch to the children. Dispatch No. 1 declared that Santa Claus had just left St. Louis for Murrayville. A later dispatch announced that he had passed Alton, then Carrollton, Whitehall, and so on, till the minds of the children were wrought up to fever height, with thoughts and imaginations about this wonderful nobody, when in stepped the harness-maker, all disfigured, and loaded down with trinkets for the children.

Who can fail to see the effect of this deception on the minds of the children? Instead of growing up to honor the church, to rely on her teachings, the children grow up to doubt her sincerity, to turn their back on all who profess religion.

The above named superintendent was a local preacher—was set as a teacher of truth and righteousness; and at a Sabbath-school convention the following summer, expressed a regret, and wondered that there were no conversions among the scholars in the Sabbath-schools.—*Christian Pilgrim.*

Some one writes both gracefully and forcibly, "I should be glad to see more parents understand that, when they spend money judiciously to improve and beautify their home, they are paying their children a premium to stay there as much as possible to enjoy it; but when they spend money unnecessarily on fine clothing and jewelry for their children, they are paying them a premium to spend their time from home—that is, in those places where they can attract the most attention and make the most display."

A Southern Outlook.

[The *Methodist Advocate* of Atlanta, Ga., replies to the assurance of the Northern press in the present political revolution, with an article presenting ably and with candor the reasons for alarm at the "danger ahead." If the volcano of revolution is only slumbering, we certainly must thank the friendly voice that warns of danger. A correct understanding of our real condition must be gained by viewing every quarter, and the following extract will further this end.—Ed. Cynosure.]

The political struggle opened by recent events involves all of the old issues of peace and war, freedom and slavery, and the union or disunion of these States. We do not suppose that any effort will be made to resurrect the Confederacy or to return the people of color to chattel slavery; but if the party which will control the Lower House of Congress for the next two years comes into power also in the Senate and in the Executive chair, a few things are apparent. Among them we apprehend the following, viz: That party is bound by a thousand pledges to repudiate the national debt in some way as far as possible. Direct repudiation might not be attempted, but indirectly such a result would probably be reached, at least to some extent. This, or a compromise in some way practically including a considerable amount of the Confederate war debt, would be almost certain of adoption. The payment for slaves liberated by the proclamation of President Lincoln would also be insisted upon and enforced at the point of the bayonet, if need be, if the party now controlling the South were in power at the national Capitol. Of this there can be no question. The enactment of laws similar to those of some of the Southern States, which are calculated to disable the colored people and give to the white race the opportunity of profiting by their toil without interference from Federal authority, would not be difficult of passage. Indeed, it would hardly be necessary to pass such laws or repeal the Enforcement acts. Leave these merely without execution, and the end is gained—the colored people placed at the mercy of their oppressors and practically reduced to surfdom. The election laws, which nominally give the ballot to freedmen, need not be modified to meet the purposes of that class of politicians. In many places the freedmen have already been as effectually excluded from practical participation in the affairs of the government as when they were slaves. Under the national administration of the party of Toombs and Davis, the majority of them would be compelled to toil and suffer as heretofore, without the care and protection afforded by the property relation. While Mr. Toombs might not call the roll of his slaves in the shadow of Bunker Hill Monument, under such an administration, he would be sure to present the list at the capital of the nation and demand pay for them, with a strong probability of obtaining it. This is the expectation of tens of thousands to-day. And with a Senate and President of the character of the next Lower House, what would hinder such a realization? Until the war, did not Southern slavocrats usually bully and browbeat Northern members into their measures? The *credit mobilier* would be but a trifle in comparison with this scheme. One hundred thousand dollars would be only a small price to pay for each of a considerable number of votes to carry such a bill through Congress, and if the anti-war, pro-slavery party obtains control of the Government in this generation or the next, all of this will be attempted and much of it accomplished. Only the staunchest Unionism will prevent it.

Nor is this the greatest danger that threatens us. The colored people are every year gaining intelligence, independence, strength. But with such an administration, their rights would unquestionably be curtailed more than at present. This in the end would lead to armed resistance, and with the Government against them and on the side of the oppressor, a war of races would inevitably follow, and the desolations of the former war would be to this only as the shaking of the forests by the gale, in comparison with the tornado that lays everything waste. With this devastation would come again the question of secession and dismemberment of the Union, not into two, but four or more divisions. Those having the Government in their hands would constituted the loyal party, and (contradictory as it might seem) the Unionists would be the opposing, and, constructively, the rebellious element. Such is the political scheme now on foot in the South, at least. Some intend that in the next war, for which they are preparing, they will be on the side of law and loyalty, and that the old loyal party will be compelled to fight the Government in maintaining the Union of the States. . . . .

It should be remembered that the "States Rights" dogma, including the idea of secession, has not been yielded in the South. On the contrary, it is held as firmly and generally now as ever, and the principal exponent of it, and the Vice-president of the Confederacy, is at this time an honored member of Congress, and the women of the Confederacy have never acknowledged defeat.

When the Governor of a State repeatedly affirms in public, in the form and with the solemnity of oaths, that this is and shall forever be a "white man's government," it must be understood that he is not uttering mere "bosh," but that his words have a meaning, especially if his relation to secret political organizations—the Ku-klux, White League, and grange, perhaps—are supposed to be such as to give his declarations peculiar importance. The persistent and uniform course of Southern churches and society, as well as politicians, leaves no room to doubt that their aspirations compass all and more than we have suggested. To get control of the Government is the first point aimed at by the opposing party, and two years more will give them this, with power to work out many of the results named, unless the people awake to the dangers around them and guard the interests of the Union.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

Notices.

The National Christian Association.

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GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

The New York State Christian Association opposed to secret societies, will, with divine permission, hold its fourth annual convention in the city of Lockport, Niagara Co., on the 22d, 23d and 24th of December. Addresses will be given by competent speakers, among whom Rev. J. P. Stoddard, General Agent of the National Christian Association is expected. All county and town associations and churches and ecclesiastical bodies in sympathy with our work are requested to send delegates. Let us have a grand rally of the friends of our cause. By order Ex. Com.

A quarterly meeting of the North-eastern Pa. Christian Asssociation opposed to secret societies will be held at Ararat, Susquehanna Co., Pa., Dec. 15th and 16th, 1874, and will commence at 1. 30 o'clock P. M., on the 15th. Elder A. L. Post, of Montrose and other able men will be present to address the meetings. Bro. Post has gone to the bottom of his subjects, as he generally does and can deal heavy blows on the clans.

THE EXECUTIVE Committee of the Penn'a Anti-secret Association will meet at the house of Bro. A. S. Reynolds near Waverly, Pa., at 1. 30 o'clock A. M., Dec. 19th, 1874. COR. SEC'Y.

To the Friends of the Cause.

Suffer me to say to those desiring lectures that I an recognized as an anti-secret lecturer by the National and State Associations; also by the Lower Wabash Annual Conference, U. B. Church of which I am a member. Yet I am not in the employment of any organization and my services can be secured at reasonable compensation. I profess to be a master of my subject, and know to a certainty what Freemasonry and Odd-fellowship are. I am opposed to those organizations, because they are socially, politically, and morally wrong; and I treat them upon this line. Those desiring lectures can address me at Center Point, Clay county, Ind.

W. M. GIVENS.

—Toward the close of the present month Bro. A. Mayn, of Promise City, Wayne Co., Iowa, will be traveling from that point to Wheeling, West Va., and will lecture at any point on the route where arrangements can be made. He has had some experience in the field and writes that he has felt the persecution of the lodge in both Iowa and Kansas. Any arrangements like the above should be made immediately and word sent to Bro. Mayn at the above address.

"Hurrah! Let's do it!" We're coming, Bro. Hickman, six times a thousand more. The enrollment books are open. See the plan next page.

Ohio Readers, be sure to read the letter and appeal by your State Association Treasurer over the leaf, 6th page. All rally with a will and pray that a spirit of consecration to this work may come down upon the whole State and upon yourselves as individuals.

Lectures for California.

In conference with Bishop Weaver, I received the assurance that he will aid the friends of our reform on the Pacific coast by speaking at three or four prominent points, if arrangements were made by the friends for him to do so. This will be good news to our friends, and I trust they will avail themselves of this providential opening to secure the services of so efficient and able a helper. The Bishop will be in California May 7th, 1875, and we shall hope to hear from friends in that State, and to aid in perfecting arrangements in detail. J. P. STODDARD.

REV. H. H. HINMAN, with the assistance of others has planned a LECTURE CAMPAIGN on the Illinois Central Railroad. He wishes to give a lecture or course of lectures during the week, commencing Dec. 7th in New Rutland, ElPaso, Normal, and Bloomington; the week commencing December 14th (or sooner) at Heyworth, Decatur and Pana; the week commencing Dec. 21st (or earlier) at Patoka, Sandoval, Sparta and Salem; the week commencing Dec. 28th (or earlier) at Irvington, Richview, Mattoon and Milton; the week commencing Jan. 4, 1875, (or earlier) in Champaign, Paxton, Loda, and Onarga; the week commencing Jan. 11 (or earlier) in Chebanse, Manteno and Peotone.

The expense of lectures given in this regular way would be much less than if given with no order; and in places where the friends of this cause are few and not able to raise much money, if they provide a place for the lecturer to speak in and entertain him while in the town and pay his railroad expenses, it will be all that is necessary in order to secure the lectures. Yet it is hoped, in most places, they can raise something towards paying the agent's salary besides.

Be sure to have the notice of his lecture or lectures (if he arranges for more than one) given out in every church in the place, and also on the Sabbath before he speaks and also published in the local papers a week before hand.

Address C. A. Blanchard,
Cor. Sec'y N. C. A.,
13 Wabash Ave., Chicago, Ill.

National Christian Association.—Receipts for November, 1874.

GENERAL FUND:	
A. Hard, Painted Post, N. Y.	$ 5 00
Philo Carpenter, Chicago	200 00
Churchill Ref. Pres. church (Ill.)	8 00
T. Kingsworth, Battle Creek, Mich	10 00
Memberships, per Cor. Sec'y	20 50
LECTURE FUND:	
M. R Britten, Vienna, Wis	10 00
R Stockwell, La Fayette, Ind	10 00
ILLINOIS FUND:	
Peter Howe, Wenona	25 00
Ill. State Association	41 76
OHIO FUND.	
M. R. Britten, Vienna, Wis	10 00
Collected by Gen'l Agent	33 75
	$374 01

H. L. KELLOGG, Treas.

—The State Association of Ohio at its late meeting, passed the following endorsement of the State Agent. All who know him will say "aye" to it.

Resolved, That we recognize in Rev. D. S. Caldwell, state agent for Ohio, an able and efficient worker in the anti-secrecy cause; that we rejoice in his successful labors hitherto, and, while we cordially recommend him to those desiring lectures, we also extend to him our sympathy and prayers and pledge to him our hearty co-operation in his great work.

Reform News.

—The General Agent is helping on the work in Ohio, arranging the winter campaign with Bro. Caldwell. Friends in that State should not fail to read and act on the suggestions of Bro Hale. See "More Money, Heart and Soul Needed" on 6th page.

—Prof. C. A. Blanchard gave a series of lectures at Lanark, Ill., last week.

—See the route of the Illinois agent and meet him at some point if practicable.

—Elder Barlow sends further word of the proposed State Convention in New York. Another and louder call next week.

—Rev. John Levington, after speaking at Willimantic, Connecticut, went to Simsbury, in Hartford county, the next week. He will probably be in Wheatogue, same county, this week. Bro. Conant writes that he has not succeeded in making further arrangements.

—A correspondent of the *Pittsburgh Telegraph* writes of the debate between Samuel Patterson, pastor of the United Presbyterian church in New Galilee, Pa., and Dr. D. L. Dempsey, of the Bridgewater M. E. church, which took place during the last week in October in the church of the former: "The debate created no little interest in the community, and will be long remembered as an event that temporarily disturbed the almost solidified calm of the country hereabout. Our citizens have had new thoughts suggested to them by the force of argument and authority that a few months ago their utterance would have been considered sacriligious. If the debate will have the effect of infusing a new intellectual vitality into this community, it will have gone a good way toward permanent and greatly needed good.

From a friend in Wisconsin:

DELEVAN, Wis.:—"My health is poor and my age seventy-three, but I have sent you over thirty subscribers since you commenced your paper. I took the *American Baptist* from first to last. I have not found any paper that filled its place, as well as the *Cynosure*."

J. E. IRISH.

A Debate in Decatur County, Iowa.

ELK, Decatur Co., Iowa,
Nov. 20, 1874.

Editor of the Cynosur :

Perhaps the last you heard of D. Brookhardt, he was at Bunker Hill, Russel Co., Kansas, He left two of his sons there to take care of his farm property, and returned to this place about the 20th of October.

He lectured at Elk School-house on the evening of Nov. 17th to a good congregation, on the affirmative of the the proposition that secret societies are anti-republican and anti-Christian. He defined a republican government, and then showed that anything which nullifies the law, is anti-republican. He said that our laws allow a criminal the right of trial by jury, and if found guilty of capital crime he must be sentenced by the judge, and be put to death by the proper officer. But Masonry prescribes an oath to be administered by an unauthorized person, and these oaths pretend to bind men to take life, without crime, trial or judge; and such action is murder. He said that Masons are to swear that they will support the constitution of the Grand Lodge, which constitution is in opposition to the Constitution of the United States.

He showed from the ceremonies and prayers of Masonry, that it is a religion. That it is anti-Christian, because; 1st, It leaves out the name of Christ Jesus; 2d, It pledges to keep secret; 3d, It comes in contact with the plain declaration of Scripture, which says, "Thou shalt not forswear thyself." Christ says, "What I tell you in the ear that preach ye upon the housetops." Again, "No man lighteth a candle and putteth it under a bushel," and his example was that he "ever spake openly to the world" and in secret he said nothing. Mr. B. asserted that he had no confidence whatever in a Christian minister who belonged to Masonry. Mr. B. quoted some of his proofs from the Morgan book, and said in support of his anti-republican view of Masonry, that Masonry being widespread, has the power and disposition to execute its laws, thereby setting at liberty many criminals who by our laws should suffer death.

Jas. Milsap took the negative of the proposition. He said that the Morgan book was foolishness. But he was willing for every one to read it if he could get any satisfaction out of it. He said that it was not a trait of the Masons to defend their order. Being reviled we revile not again. We cast not pearls before swine. He said that the murder of Morgan was not approved by the order, or so many would not have left it. He said that Jeff. Davis was a bad man, but who would destroy a society or a church because it had bad men in it. He said that Masonry was not a religion; and that its first object was the perfection of the art of working with mechanics' tools. And when that was accomplished it turned its attention to the inculcation of morals. He said that it was an auxiliary to the Christian religion; and when the church could do without it he was willing to bid it farewell forever and give it an honorable burial.

Bro. Brookhardt will lecture again at this place on the evening of Dec. 15, and hopes to organize an association. May our cause prosper.

ELZA OSBORN.

Good Sowing and Good Fruit in Ohio.

ASHLEY, O., Nov. 26, 1874.

BROTHER A. N:—I thought I would take time this morning to write a few lines to you. I have not changed my views on secret societies. Brother Richey lectured here three evenings against the secret orders. His lectures were in the main against Masonry. He did splendidly. I have been listening since he left here to hear what the people had to say, and find that it had such an influence on many that they are considerably aroused and feel that such institutions should not exist in the land, and some of our members feel sad that Masonry is countenanced by our ministers. It is lamentable that God's ministers will join such corrupt

institutions, but I find when they once join they will almost universally defend the order. I have talked with some of them who claim they have not met in a lodge for a number of years, but they have not one word to say against the order, but will rather talk in favor of it. Our minister is a Mason. He tells me tha he is a Mason of some thirty degrees, and says he has not met in a lodge for five or six years. I told him I could not pay an adhering Mason for preaching for me, and if he would promise me never to meet with a lodge again I would pay my quarterage to him and collect what I could from my class, as I was both leader and steward, but he would not promise. So I told him I would not pay him for preaching, nor ask any one to do that which I refused to do myself. So of course I lost my class-book and the office of steward. I go to hear him preach every time he preaches, and I must say he preaches very well. He preached one sermon to the church and dwelt long upon our duty as Christians to put our entire trust in God, which was all right. I could not refrain from asking him why he would not trust God himself; that it was not consistent for him to go to the Masons and trust in them, and then preach something else to his people; he ought to live out what he preached.

I think next year if we get a Mason for minister there will be more that will refuse to pay him; and if there was four or five in each society that would refuse to pay Masonic preachers, it would not be long until Masonry would be a drug with the ministry. Your brother in Christ, L. Powers.

The Work in Connecticut.

Dear Bro. Kellogg:—Perhaps it may be of interest to the *Cynosure* to learn that something is being done in the old State of Connecticut to awaken the people to the evil of secret societies.

Rev. John Levington came to Willimantic, Saturday, Nov. 21st; preached in the Methodist church Sunday evening and lectured upon the subject of Masonry Monday, Tuesday and Wednesday evenings.

The first evening the lodge was better represented than the "cowans." As soon as Bro. Levington had closed, an old gentleman commenced asking questions, thus endeavoring to bring on a personal dispute by representing that Bro. L., had said things which he had not uttered. But Bro. Levington was more than a match for him and he was soon silenced.

One thing a little amusing transpired which I must relate. One man rose to his feet and remarked, "I am a citizen of this place, am a Mason and a Christian. I can take no exceptions to what has been said, but I do demand respectful treatment." It would seem that in the judgment of this "Mason and a Christian," respectful treatment consists in saying things to which one could take exceptions.

The second evening Bro. Levington had a good audience, many Masons being present, several of which failed to preserve a "silent tongue" until they were made silent by the cutting and truthful remarks of the speaker, which was a matter of no little merriment to the "profane." Brother Levington proved very conclusively by the testimony of adhering Masons as given in the books and periodicals which they publish to the world, that "Masonry is essentially and designedly anti-Christian and rejects the Bible and the God of the Bible."

The third evening Brother Levington gave us the initiatiary ceremonies of the first degree of Masonry. After which two members of the fraternity testified to the correctness of the ceremonies as given by the speaker.

J. A. Conant.

An Interesting Account of Personal Effort.

Bay City, Mich., Dec. 1, 1874.

Editor Christian Cynosure:

Sir:—Several months have passed since I have contributed anything for the columns of the *Cynosure*. The principal reason for this silence was, because I had nothing to write that would interest your intelligent readers. And the reason I had nothing to write was, because I have been doing but little active service in the great anti-secret reform.

About the first of May last, I left my residence in Genesee Co., and moved to Bay City, Bay Co., Mich., which is now my place of address. A good share of the summer my health has been so poor that I have been able to do but little; yet I am ready to acknowledge that, although my physical abilities seem to be on the decline, yet my spirit is active and willing to work in bringing to light the hidden things of darkness. I wish, however, to say that I have not been entirely inactive in this work; I have sold some books and given away some hundreds of tracts on board the cars, at the annual November election, and also to individuals, young men that I met from day to day on the streets, hoping and trusting in God that these efforts may result as seed sown on good ground that will bring forth a plentiful harvest.

Several instances of conversation had with different individuals on board the cars the past summer were to me quite interesting, one of which I will relate in substance.

On taking the train at Holly, bound for Bay City, I found myself seated near a young man of pleasent countenance and prepossessing appearance. I opened conversation with him in regard to the weather, the crops, and the general prosperity of the country, etc., and I found him ready and willing to exchange thoughts. I then introduced to him the Christian religion, the Bible and also Freemasonry. These were topics which seemed to take him aback a little, and he soon became less cheerful. I, however, hoped he would be free to express his views. He then gave me a short account of his life, and said that he once read the Bible much, and was deeply interested as a teacher in the Sabbath-school, and supposed himself a Christian; but that sometime since he had given up all these questions as of no importance, and that he did not now believe the Bible to be a reliable book; neither was it fit to be read in a family; but that he had now found something that was much more interesting and profitable to him, and that was—Freemasonry. I then gave him a tract against Masonry which he read, and handed it to a man who was a high Mason, sitting near him, who quickly gave it back to him, saying that "he had no use for that." The young man then tore the tract in shreds in my presence, and commenced a tirade of abuse upon me. He said that when he first opened conversation with me, he thought I was a very interesting and agreeable man, but now believed me to be a mean man, meddling with something which I did not understand, and which I had no business to touch, besides, many other hard sayings. We then parted at the depot.

On election day I armed myself with a large bundle of tracts (Honeywell's and others) which I distributed freely to all who wished for them. I visited four different wards in the city, at each of which a large crowd gathered around me seeming anxious to hear what I had to say against Masonry and Odd-fellowship. Some of the crowd seemed to favor my views, while others seemed highly displeased, and came down upon me with words of intimidation and abuse, and said I was making a fool of myself, and a laughing stock to all on the streets; and, besides, I did not and could not know what Masonry is unless I joined the lodge. When I spoke of Morgan's Expose of Masonry, and of his being kidnapped and drowned by Masons in Niagara, they seemed to think and say that the waters of the Saganaw were just as good for such purposes as those of Niagara. "But none of these things move me."

By this account, my friends will see that I am doing just enough in this city to make myself unworthy of the confidence of all true and loyal Masons and Odd-fellows.

I have of late felt very lonesome, standing as I do almost alone in this city of some 15,000 inhabitants, and a large portion of them given to idolatry. Never did I more ardently desire, and feel the necessity of securing for this place a few lectures from D. P. Rathbun, or some one of our efficient lecturers immediately. But as I am not able to bear the expense, I must be content to wait. In the meantime I will do what I can to secure subscribers for the *Cynosure*.

Respectfully yours,

A. Oldfield.

Correspondence.

A New Regiment Forming—Enlist!

For the encouragement of other workers in the good cause let me say that when I present the interests of the *Cynosure* in earnest and in a proper spirit and manner I often succeed. Let us consider that if each of the present subscribers of the paper would only send up one new subscriber each the *Cynosure* list would be doubled. And this would be a very easy task. Long since I pledged to the publishers that I would send up six new subscribers within one year. The time is not more than one third up, and yet I have nearly redeemed my pledge, and yet I have not neglected my business in the least.

My manner is this. I solicit a man whom I know sympathizes with our cause, stating that he can hand me the change when it suits him. If he subscribes I take his name then, and send the money to the publishers, as I know they are in need of it. I believe I am not astray when I say we have at least one thousand subscribers that can do as much as this and thus assist in holding up the hands of our publishers. Let us act at once and in unison and send up one thousand pledges on postal cards by Jan. 1st, 1875, pledging that within one year we will each send up six new names as subscribers for the *Cynosure*, and if through sickness or any unforseen cause a few should fail to meet our obligations, we would be morally released and our publishers would so consider. Let us form a regiment at once, and those of us falling back and failing by January, 1876, of having six new subscribers to receive credit from those having more than that number.

Never was a time that secretists were busier or working more than now. They vainly imagine their position invulnerable. Never was slavery so well fortified as it was just before it fell. The minions of the lodge are legion. Numbers is no evidence of strength. It is often a positive evidence of weakness. Numerically we may be in the minority, yet we claim that when in the right, as in this instance, we are certainly in the majority.

We must oppose the lodge at every and all points, in the courts, at the ballot-box, with the press, and in the pulpit. We should not forget to invite the ladies to write for the *Cynosure* and subscribe for it.

According to the theory of secretists no business can be carried on successfully unless the planning is done up in a lodge or secret conclave. Even now a large portion of the interests of the farmers must be worked up in a lodge or grange. This, too, like Masonry and Odd-fellowship, is a vain delusion. To the arguments of a granger I usually have this to say: Gentleman, this thing of fighting monopolies after night and learning to farm hoodwinked is too thin. Usually this is about all the argument a granger can stand. The grange is used as a kind of a seine to drag farmers into the lodges generally. The whole thing is a specious fraud, a vile imposition and a humbug.

Lodgemen say a great deal about "light" in the lodge and yet there is nothing they dislike more than the "light." Let's give them a plenty of it during the year 1875, and the *Cynosure* well circulated will assist in bringing about this much desired end.

Let us organize a regiment between now and January 1st, each one pledged to furnish six new subscribers during the year 1875.

Respectfully yours,

Jas. S. Hickman.

More "Money, Heart and Soul" Needed.

DEAR CYNOSUCE;—Were I a preacher or a son of a preacher, I would preach a sermon from the text which Mrs. Miles, of Pleasant Hill, O., furnishes in her closing sentance in a late *Cynosure:* "For one I am willing to put more money, heart and soul into this work." That lady has a secret that would carry any reform in the face of the devil and all his emissaries when put into practice by all reformers.

The truth is, our benevolent Father, God, is our leader in all reform. Out of good will to mankind he sacrificed his dearly beloved and only begotten Son to reform the world. Without his blessing and co-operation no reform can succeed. God will not co-operate with, or bless measurs or means prompted by selfishness, however good those measures or means may be in themselves. If we lack faith in the revelations of Scripture we surely ought not to discard the revelations of providence of our own day. So long as we fought the rebellion to save the nation, though our cause was just, was right in itself, yet it was prompted by pure selfishness and we might have fought without success until nothing was left of either party. God cannot become an abettor of selfishness to save the nation or world after having sacrificed his dearly beloved Son for that purpose. Thus our nation sacrificed thousands of precious lives to prove to themselves and the world that God's Word was true, and that he would at all times and under all circumstances be true to his Word. To carry forward reform we must not only go forward at God's command but as he commands. Whenever we put self or sell-interest into reform measures we set the cause backwards, because God will not bless and co-operate with selfish measures.

Old Major Randall of our township could beggar his family and sell his last cow to pay his lodge dues, and when that was exhausted he was dropped into the poor house; spent the balance of his life a pauper, died a pauper, and was buried a pauper. The Masons would not bury him because he was a pauper. His friends would not bury him because the Masons had made him a pauper. And for aught of friends or Masons his carcass would have been to-day rotting on top of the ground. So of all secret clans. They can borrow money, rob families of necessary supplies to pay their lodge dues. But how few reformers can say as that good woman says, "For one I am willing to put more money, heart and soul into the work."

But, says the skeptic, why call her good, knowing nothing about her. I reply, the pocket is the index of the heart; the heart is an index of the state of the soul. Where our choicest treasures are there will be our hearts also. When the old patriarch Jacob was about to meet his brother Esau, he put his choicest treasurers in the rear, the last to be sacrificed. So with every good man and woman, they will freely sacrifice their perishable treasures to save their priceless jewels. They will seek to lay up treasures in heaven where moth and rust doth not corrupt. There are thousands of young men drawn into the lodge every year who might be saved by timely warning. When in the lodge their chances of heaven are diminished a hundred per cent. If ever converted to Christ they must be converted from the lodge.

Now then for the application of my text, Put more money, heart and soul into the work. If you cannot go and speak to that young man yourself, make a little sacrifice of your money to enable some one else to leave their families and warn the young men of the nation of their danger, before more of them are blindfolded, cable-towed and led into the lodge. We do not ask our friends to sacrifice their sons, as God did for us; but in the name of our Master we do ask them, if need be, to make a little sacrifice of money and make it now in behalf of the cause. Especially do we ask our friends in Ohio to make a special effort in behalf of our State agency. Brother Caldwell writes me that he is in absolute need; that he has been in the service of our cause in this State near eleven months, under the employ of the Association; that he has received less money than to pay his rent and actual traveling expenses; that his family have been supported out of former earnings, and that in justice to those whom God has commended to his love he must leave the field unless his family can be supported.

What do you say friends in Ohio, shall that dear brother leave the field? His heart and soul are in the work. He was made an orphan at a very early age by Masonry, his Christian father having expressed disapprobation of the doings of the lodge, was summoned to appear before the lodge from which he never returned to his family. Funds for the spuport of our State agency can be sent as most convenient to the Treasurer of the National Associations; or to our State Agent Rev. D. S. Caldwell, Nevada, Wyandot Co,, Ohio; or to me as Treasurer of our State Association. In either case it will be duly acknowledged in the *Cynosure*, and let me urge all who read this notice that feel this to be God's cause to contribute freely and ask their friends to contribute, and forward to those who will faithfully apply and account for the same. Yours for the cause, SAMUEL HALE.

Mallet Creek, Medina Co., Ohio.

College Secret Societies.

The writer below seems to have a candid mind and we trust will oppose Masonry as he does college secret societies when he understands their true character. He sends the following in answer to printed questions which were sent to all our colleges. What does he think of the Ku-Klux and the White League, we would like to know?

If secret societies destroy the oneness "of a literary family in school," do they not destroy the oneness of the Christian family in the church and the patriotic family in the nation? We join with him in saying, "Let us become a nation of brothers."

WACO UNIVERSITY.

As I never approved of secret societies I distrust my own judgment. Some of my best professors and students think the influence good intellectually and morally. I oppose secret societies because they foster cliques and parties, and I wish my college to be one great literary family, and we have three societies for convenience. I do not regard secret societies in the light you do. Secret societies in the South have done no evil, but in some cases much good. I am a lukewarm Mason in practice, but a warm advocate in theory. I join all the secret temperance socities that spring up in order to oppose drunkenness. Masonry in the South is harmless, and is simply a means of spending a few leisure hours agreeably for mutual protection and improvement and mingles with it a good deal of childish display, but many sublime moral lessons.

Having said this much, excuse me for adding that your whole scheme seems to me over-wrought and somewhat of a hobby-horse or a man of straw. Our nation is full of bad blood. Let us do all we can to harmonize and promote universal good feeling and brotherly love. Let us have no more bitter opposition and strife, but strive to become a nation of brothers.

Yours respectfully,
RUFUS C. BURLESON.

OUR MAIL.

R. D. M. Feemster, Columbus, Miss., Secretary of the Lowdnes County Anti-secret Society, writes:

"You will please notice in the *Cynosure* that any clegyman or the friends of any clergyman sending his address, with one cent for postage, to Rev. A. C. Feemster, editor of the *Christian Republic*, will receive in return 'The Appeal to The Masonic Clergy.'"

This society has more than eighty members, some of whom are very active and zealous in good works, distributing a great many tracts, etc. The secretary writes that this society expects to hold a meeting soon. We shall watch for the report of it.

Mrs. L. C. Andrews, Waupun, Wis., writes:

"I think, in this place, the *Cynosure* has obtained a permanent footing. It is cross-bearing work to oppose Masonry; but if I have ever done anything in my life, for which I expect to be rewarded in heaven, it is what I have tried to do to oppose Masonry. I am not one of the faithless kind. I think God is mightier for the truth than the devil for falsehood; and that Masonry, like slavery, shall cease to be."

J. E. Wisman, Hamilton, O., writes:

"I sent the fortnightly one year to my brother in Moberly, Missouri. It happened that he was conferring with the Masons for admission into the lodge, when the first copy was received. The second copy had an article on Masonry which convinced him that the lodge was no place for him. He is now safe on the Anti-masonic side. My other brother joined the grange and could see no good in the *Cynosure.*"

Jas. O. Prindle, Green Castle, Mo., writes:

"I have tried to get new subscribers but have failed. I will still try as I know the cause is right and will succeed."

Henry Clemens, Ravenswood, Ont., writes:

"I like the paper very much. There is a letter addressed to a young minister, a Mason, by a minister seventy-three years old, which has been the means of saving twenty of my friends from joining the lodge."

The letter was published in the *Cynosure* more than a year ago.

A. F. Worden, Nashua, Ia., writes:

"I am at work for the paper and the petition, and will get around soon."

We hope that petition will be a great success.

Jas. A. Brown, Columbus, O., writes:

"I wish I was able to send more to help this noble paper. . . . I hope to see the time when I can do much more for you. I am contending for the cause of reform here, but secrecy holds the reins. But their time will close and I hope soon."

John Fait, Brimfield, Ill., writes:

"There are some strange Masons in this neighborhood. One of them said to me the other day that 'If there was anything more than the third degree it was not Masonry, it was something else.' He said he was a Master Mason and that was the highest office there is in Masonry. I asked him something about the seventh degree. Says he: 'I know nothing about the seventh degree nor you either.' He also said that if a Mason was an infidel he could not be a Mason. I expect to be a subscriber for your paper as long as I live. I take three papers but always read the *Cynosure* first.'"

See explanation of this Mason's talk in another column.

Thomas Sherman, Stockton, Minn., writes:

"I am doing what I can for you and the cause of reform. I think I can get some more subscribers as soon as I can get a little time to canvass."

Wandel Vine, Viola, Minn., writes:

"It is singular how indifference reigns in the minds of even the friends of the cause you advocate. God bless you and the cause."

Horace Divoll, East Topsham, Vt., writes:

"I heartly endorse the sentiments of the *Cynosure* and should be happy to send you the names of many new subscribers. . . I have endeavored to circulate the paper as widely as I could in years gone by. I wish the whole country was wide awake to the evil and dangerous influences of all secret societies."

Emory Sprague, Hillhouse, O., writes:

"The people seem willing to remain in the dark. We need some lecturers here to wake them up."

S. L. Fay, Princeton, Ill., writes:

"I should have been glad to have been at the meeting of the Association, but business and health detained me; confined today in my room with rheumatism. . . Have you sent a petition to anyone in Princeton Township?"

To no one but yourself.

Abraham Hartzell, Golden, Col., writes:

"My sympathies and prayers are with you and the cause you so ably vindicate. . . Hail, dry weather and multiplied millions of grasshoppers have made money very scarce in this region."

John M. Stevenson, Washington, Ia., writes:

"While people are friendly to the cause, they are slow to take hold of the work."

Wm. Pontius, Willshire O., writes:

"I sell goods in the same building where there is a Freemason's lodge. They all treat me kindly but I hate the institution, and I am doing all I can to expose it. But I think a great deal of many of its members here."

H. M. Bailey, Knoxville, Ill., sends the following appeal:

Awake Americans! Awake! gird on his sword,
Christ's armor take.
Born of the free; sons of the brave,
Unfurl Christ's banner, let it wave."

D. Carpenter, of New York, is visiting his son in Neponset. He says that Masonry prevails there, and although there are several churches there is not much true piety.

John C. Carithers, Pittsburgh, Ind., writes:

"I am getting a great many names on the petition sent out from Prof. Blanchard."

We hope all those petitons will be vigorously circulated. Let us have every name possible before the first of February.

J. McCleery, Marshalltown, Ia., writes:

"The fact is we need a lecturer here very much to arouse the people."

We hope Iowa will be prepared to support a lecturer next year.

Edward Brookhart, Bunker Hill, Kan., writes:

"I like the paper the best of any I have ever taken, and it seems almost impossible to do without it. The grasshoppers and drouth together have caused an entire failure of crops in this county, and the homesteaders will have a very hard time to get through the winter; but if you will continue to send the paper I will try and

get the money and send it as soon as possible."

If any of our readers have gifts of any kind to bestow we think they would be appreciated in Russel county, Kan.

A friend who sends fifty cents at the commencement of every quarter, writes:

"Please excuse me for sending such little amounts of money at a time for I am in limited circumstances."

We like this way much better than stopping the paper or allowing your subscription to run behind. Do not be afraid of troubling us in this way.

Wm. A. Bartlett, El Paso, Ill., writes:

"The friends of the cause here are few and poor as to this world's goods, but true and tried, stand the fire of the enemies of the reform with firmness and the fullest trust in God, that in the end victory will perch on the side of right and prove the overthrow of secretism. There are two Masters' lodges, one Chapter, and one Commandery, in this little city of from 1,500 to 2,000 inhabitants, and yet we tremble not, for our trust is in God."

Masonry does not always keep a pastor in his pulpit. A friend in Peru, Ill., writes:

"This is one of the strong holds of secret societies, and I would like to see something done. The feeling of the people is changing to some extent. Prominent citizens have been in active relations with the lodges, but are so no longer. The former Methodist Episcopal minister attended the funeral services of a Mason, whose wife was a member of his church. He recognized the lodge in his remarks and prayer, and marched in the ranks with them, though apparently a little ashamed of the company he was training in. His house had been fired into by Germans on account of his activity in prosecuting saloon-keepers. One of the worst of them was in that company of Masons and said to him that day, 'Why didn't you tell us of this before? You would not have been troubled at all.' The people did not like this public affiliation with Freemasons, and *that was one reason for his not being returned.*"

The Sabbath School.

Lesson for Dec. 20, 1874.—The Risen Lord.

MARK xvi. 9-20. Commit 9-16; Primary verse, 14.

GOLDEN TEXT.—"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."—REV. i. 18.

TOPIC.—Because he lives, we shall live also.

HOME READINGS.

M. Luke xxiv. 1-12..Visiting the Sepulchre.
T. John xx. 1-10..The Converse with Mary.
W. Luke xxiv. 13-24..The Walk to Emmaus.
Th. Luke xxiv. 36-53..Eating with the Disciples.
F. John xx. 19-31..Doubting Thomas Satisfied
S. 1 Cor. xv. 1-28..The Resurrection of Christ.
S. 1 Cor. xv. 35-58..The Resurrection of Saints.

TOPICAL ANALYSIS.

Signs of Resurrection,	verses	1- 8.
Proofs of Resurrection,	"	9-14.
Results of Resurrection,	"	15-18.
The Ascended Lord,	verse	19.
The Second Advent,	"	20.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Who took Jesus from the cross? (John xix. 38, 39.) What prophecy was fulfilled? (Isa. liii. 12.) What were his enemies afraid of? (Matt xxvii. 62 66.)

What is the first topic? Who went to the sepulchre? (verse 1.) How early was it? (verse 2.) What did they find? (verses 3, 4.) Who rolled it away? (Matt. xxviii. 2.) What did they do? (verse 5.) What were they told? (verses 6, 7.) What did they then do? (Matt. xxviii. 8.) Who then came to the sepulchre? (John xx. 3, 4.) What did they do? (John xx. 10, 11.) Who waited? What then occurred?

What is the second topic? What proofs have you found under the first topic? To whom did Jesus appear first? (verse 9.) To whom did he next appear? (Matt. xxviii. 9, 10. Who next? (Luke xxiv. 34.) Who next? (verse 12.) Who next? (verse 14; John xx. 19-23.) Who next? (John xx. 26-29.) Who next? (John xxi. 4-22.) Who next? (Matt. xxviii. 16-20; 1 Cor. xv. 6.) Who next? 1 Cor. xv. 7. Who next? (Luke xxiv. 50, 51; Acts i.4-9.) Who next? (1 Cor. xv. 8) How many appearances are there? (Perhaps the order may have been different, but this seems correct.) Can you tell any of the things Jesus did after he rose?

What is the third topic? What is said in 1 Cor. xv. 14? and what in the 20th verse? What did the apostles preach? (Acts ii. 32; xvii. 18; xxiv. 15.) What is it the assurance of in Acts xvii. 31? What in 1 Cor. xv. 48, 49? What is said in 1 John iii. 2? Do you think you would believe in Jesus' life, had he not risen from the dead? What would his promises have been worth? What are they worth now?

What is the fourth topic? Was Jesus in his tomb? (It was empty.) Then he must be on earth or in heaven. Where did he go? (verse 19.) From what place did he ascend? (Luke xxiv. 50, 51.) These verses also tell the last thing he did to his disciples. How long was it after his resurrection? (Acts i. 3) How did he go? (Acts i. 9.) Where did he go? (Ps. cx. 1; Col. iii. 1; Heb. ix. 24; Rev. iii. 12.)

What is the fifth topic? What did Jesus promise? (John xiv. 3.) What did the shining ones say? (Acts. i. 11.) Will he be changed? What will take place when he comes? (1 Thess. iv. 13-18.) How long will it be between the resurrection of the righteous and the wicked? (Rev. xx. 5,6.) What has Jesus told us to do? (Matt. xxiv. 42.)—*National S. S. Teacher.*

—We must remember that the work is God's as well as ours. We are too apt to complain of our own weakness, incompetency and sin, of the waywardness of our scholars, of the faults of those connected with us, and especially of the smallness of our numbers, the meanness of our accommodations, the deficiency of funds, the apathy of parents and of the church, and so on. No wonder we are discouraged! Let us look at the God-ward side! No part of the Gospel work lies nearer to the heart of God than that which we do for the young. To none did Jesus give a warmer, tenderer welcome. Let this thought shame into silence our complainings and remove discouragement far from us. God labors together with us.—*Rev. F. H. Marling.*

PROOF OF THE FACT of Christ's resurrection. All the apostles bore witness to it. It was constantly held up by them in their preaching as the supreme and crowning fact in the doctrine of the Gospel of Christ, completing the evidence of his divinity, and of the truth of all his teaching. It is incredible that they should have continued so to preach, right in the very region where these things are claimed to have taken place, unless the facts were as represented. The notion that the doctrine of Christ's resurrection was an after-thought of these fishermen, a myth, is absurd. It was not a myth-producing period in Jewish history. It was a matter-of-fact age. Besides, it is utterly unscientific and irrational; for no mere "myth" could have had the power over men far and near, which this truth did have.—*Illustrated Bible Studies.*

—A great many ways are tried to make the gospel sweet-oil and sugar-plums. You are told that he who believes and is baptized shall be saved; but there some preachers stop: it must be remembered that he who does not is damned.—*Rev. T. D. Talmage.*

Forty Years Ago.

Dalcho Reviewed by Henry Dana Ward, 1829.

MASONIC CONSISTENCY.

Our Grand Master has condescended to point out many facts to the notice of the symbolic Masons which are worthy of notice.

"The present Master's word of the ancient Masons, is to be found in no language that ever was used. It is in fact not a word," says Dr. Dalcho; "but a mere jumble of letters forming a sound without meaning, p. 22.

"The word of the Free and Accepted Masons [the moderns] is nearly in the same situation; like the ancients, it is a word without meaning," p. 23.

Now, what would the Grand Master be doing? Either word serves to distinguish equally well all who give and receive it alike. The word has no other use than this: and the ancient's word has as much dignity in the sound, and as many letters and syllables in the structure as the word of the moderns. That one is more a jumble of letters than the other does not appear.

"In the third degree," continues the Dr. "there is another inconsistency. The candidate is told that he represents Hiram Abiff, a man of the greatest Masonic knowledge, from whom no secret of the craft was hid. Yet a word is demanded of him, which he never received. The person whom he represents has this mystic word, but how can the candidate give what he never had? It certainly is an insult to his feelings, as it makes him appear ridiculous; for it sometimes happens, he blunders upon one which excites laughter, and the solemnity of the occasion is thereby destroyed."

This is wise; let the Dr. speak on.

"In the third degree, the ceremonies of initiation are designed to represent the circumstances which took place in the temple, when our much respected Master, (Note D.) "[The paragraph which is omitted here, related to a ridiculous and highly improper ceremony, universally observed at the initiation of a Blue Master, and for which the most trifling reasons are given."]

Our Grand Master shows so much discernment and independence in reprobating the absurdities which he thinks have crept into Freemasonry, that I forgive him the epithet Blue Master, which he freely bestows upon the Masters of ancient St. John's Masonry.

Ten continuous pages of this oration, our Grand Master devotes to the exposure of gross errors in point of fact, common in the lodges of our country and of the world.

"I candidly confess," says Dr. Dalcho, p. 44, "that I feel a very great degree of embarrassment, while I am relating to a minister of God's holy Word, or to any other gentleman, a story founded on the grossest errors of accumulated ages; errors which they can prove to me to be such from the sacred pages of Holy Writ, and from profane history, written by men of integrity and talents, and that too," says Dr. D., "in a minute after I have solemnly pronounced them to be undeniable truths; even, by that very Bible on which I have received their obligation."

Query, whether the Grand Master of the Sublime Degree of Perfection does not, in these, his own words, fully convict himself of solemnly asserting that for an undeniable fact, which he knows to be a gross error? "Consilium post facta inutile." [Council after action is futile.]

But hear our author in continuation: "Masonry is a subject," says Dr. D. p. 44, "for which I feel the deepest veneration. I have bestowed upon it much attention and time, and from the correct information which I have obtained from the sublime degrees, my labors have been amply rewarded. As well might we believe that the sun travels around the earth, instead of the earth around the sun, as to believe in all the incongruities which have been taught to Masons in the Symbolic degrees." "Nil fuit unquam, tam dispar sibi."—HOR. [Never was anything so con tridictory.]

We leave brethren better acquainted with Freemasonry to clear it of reproach here thrown out with no small spirit by our Grand Master, while we repel with all our might and main, reason and understanding, this appeal of the Sovereign Inspector's to the correct information of the Sublime degrees. The archives of the sublime degree! There is no such thing; there never was, in which is contained correct information of the traditions of Masonry, or of the origin of Masonry, in any of the sublime degrees. It were unreasonable to suppose that the mother in her full strength, should have lost all consciousness of the events of the wedding, while her daughter could tell about it. A. D. 1717 was the wedding day of Freemasonry, and the sublime degree are grand daughters, a pretty number.

If we are not entirely mistaken, this is truth: and the Dr's pretence respecting correct information in the higher degrees, is one of his assertions which, in a moment after made, however solemnly, can be proved to be a gross error.

Dr. Dalcho is not always in the wrong. The following strain, though far from our taste in respect to the sanctity of any place, where what is done is carefully concealed by the agents, is yet recommended by the concluding quotation to the credit of the orator.

In this Sublime Grand Lodge, which bears the motto, "Deo Devotum," [Dedicated to God,] in the place in which I have the honor to stand, are delivered the laws of truth and of silence, of religion and of virtue. Can error be taught with impunity in a house consecrated to the Eternal God, the source of infinite truth and wisdom? Can the sanctuary of the Most High be profaned by offering incense at the shrine of confession? No, my brethren; we work under the threatened punishment denounced by God himself: 'Cursed be he that maketh the blind go out of their way, and cursed be he that perverteth the judgment of the stranger," p. 45.

These are solemn words, repeatad by the same acting Master Mason, who was a moment since confessing that he could not without embarrassment, assert as undeniable fact, what in a minute after the candidate might show him to be a gross error. Devotion to God cannot be said to have a peculiar share of the Master's duty; nor sancity a peculiar residence in the place where it is done. I speak as a child. But hearken to the Grand Master.

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 10, 1874.

WILL THE ROMISH CHURCH OPPOSE MASONRY?

We answer, yes; just as it opposes the English Church, the Greek Catholic Church, and every other mere ritualizing body. It opposes and will oppose every organization that hinders its supreme exclusive control over mind for time and eternity.

There are bulls against Masonry as there were against slavery. A priest can show you popish condemnation of slavery older than Protestant. Yet, in our war, popery would have rejoiced to have seen our Republic throttled by slavery. Its sympathies were with the rebellion as the New York mobs showed. But the priest is for the side that wins, and he knew the North must win.

So, now, the organization called "The Roman Catholic Church," hates the principles of our cause,—free conscience, individual judgment, and open, just popular government. And it loves the principles of Masonry, for they are its own, viz: subjugation of man to unknown superiors; abject submission of lower to upper rings; salvation in sin, by ceremonies; conscience bound by authority and terrors,—these are the principles of both. The fight between Rome and Masonry is therefore, to us, a fight between the kite and the snake. They both hate us. You will hear priests and papists denounce the lodge; but they will not let us hold an Anti-masonic meeting in a Romish church, nor will priests attend our meetings and favor our cause, because they are themselves, like Masons, birds of night; and birds of a feather will ultimately flock together. What then are we to do?

I answer: We must push and apply our principles fearlessly to human actions and institutions; and when the final grapple comes, as in the slavery war, all the Roman Catholics who are patriots and love the Republic will go with us in spite of their dark system, and their far-seeing leaders will favor the side which they think will win.

Romanism, we must not forget, is a true church of Christ fatally corrupted. The catechism used in their Sabbath-schools now contain this: "God has promised all blessings, even heaven itself, to the believer, through our Lord Jesus Christ." But in the last free conversation with a priest he ran over his seven sacraments from priest-baptism to extreme unction, and boasted that he had a 'clear, satisfactory, certain salvation by those seven sacraments that left no room for doubt; while salvation, by simple faith in Christ, left Christians in painful uncertainty.'

But popery like Masonry teaches a salvation which is not a salvation from sin, and so no salvation at all. Hence the popular degradation in popish countries. Parliamentary returns show that "Romanism in Scotland produces, in proportion to its adherents, more than five times the amount of crime which is produced by the same proportion of all the rest of the population;" while "in the Papal States the number of murders reported by the French police at Rome is at the rate of 187 in the million, while in the rest of Italy they were 111 in the million against 4 in the million for Protestant England (!) as given in the statistics of Hobart Seymour. So that while there are many Masons and papists who are ignorant of the systems to which they belong, and so are not yet corrupted by them, nothing is to be hoped from the systems themselves.

ORIGIN OF THE HIGHER DEGREES.

A friend in Brimfield, Mass., (Mr. Joseph Fait) writes: "We have some strange Masons in this neighborhood. One of them said to me the other day, that 'if there was anything above the third degree, it was not Masonry, but something else.' He said he was a Master Mason and that was the highest degree there was in Masonry.'

This Mason may be weak, or he may be wicked, or both. Every Masonic temple has apartments for Encampments and Commanderies, for Royal Arch Masons and Knights Templar, as much as for Blue Lodges of Master Masons. But this simpleton or deceiver has this to ground his assertion upon: that, originally, Masonry had only three degrees, viz., Entered Apprentice, Fellow Craft and Master Mason. And Rob Morris, while himself taking degrees of all kinds and sorts, and putting his own daughter (Mrs. Goodrich) through five degrees of infamy invented for women, pathetically exhorts all the brethren to rest contented with the three original degrees.

Rebold, translated by Brennan, thus gives the origin of the higher degrees in his "General History of Masonry in Europe," page 54.

"*General Transformation of Freemasonry,* FROM AN OPERATIVE TO A PHILOSOPHIC INSTITUTION."

"About the middle of the seventh century, after the death of Charles I., the Masonic corporations of England, and more particularly those of Scotland, labored in secret for the re-establishment of the throne destroyed by Cromwell. And for this purpose they instituted many degrees hitherto unknown, and totally foreign to the spirit and nature of Masonry; and which, in fact, gave this time-honored institution a character entirely political."

"The dissentions to which this country was a prey had already produced a separation between the operative and accepted Masons. The latter were honorary members, who, according to long established usage, had been accepted into the society for the advantage which their generally influential position in the country might effect. This very position naturally made them the adherents of Charles II., who, during his exile, was received as an accepted Mason by their election; and, in consequence of benefits he derived from the society, gave to Masonry the title of the ROYAL ART, because it was mainly by its instrumentality that he was raised to the throne, and monarchy restored to England."

The above is Rebold's account of the origin of the higher degrees. But while Masonry must remain the same in its root and stem or go to pieces, it can always and has often been changed by additions at the top and made the instrument of treason or infidelity; and Master Masons thus become underling adherents to unknown superiors, who may be subverting the government which they love, or the church to which they belong. It is "the deceivableness of unrighteousness."

The President's message which was presented to Congress Monday afternoon is not so long as the last, and has the further merit of being more pointed and practical. The progress of events has sharply outlined several important matters requiring legislation, and thus assisted the President's ideas. He gives much space to the leading topic of finances, advocating with much force a return to specie payments as the great requisite of a renewed prosperity. In this, Secretary Bristow in his report of the treasury accords entirely. The President further argues for a free banking act, and a readjustment of the tariff; a decrease in the expenditures or increase of revenue. He does not wish the General Government to interfere with the affairs of a State, and makes suggestions about the civil service reform, upon which Congress must legislate positively or it will be abandoned; and on measures to revive the shipping trade. The message is looked upon generally as the ablest yet drawn up by President Grant, only the inflationists seeming to look askance at it.

NOTES.

—Friend Hickman in the correspondence calls for a general rally. If we all put "more money, heart and soul" into this work, as Bro. Hale recommends, the sacrifices made in adding a thousand or two names to our list and supporting the State agents will hardly be felt, for the Lord will sustain and bless in the self-denial.

—For the letter from Ashley, O., in our reform news, we are indebted to to Bro. A. Needles. It shows a right and zealous spirit and will encourage others who are striving for truth and purity against the encroachments of Satan.

—It will be an item of news to most of our readers that the ritual for lodge "work" under the jurisdiction of the Grand Lodge of Illinois is in manuscript form entrusted to a committee composed of Messrs. Chamberlain and Barnard, believed to be of this city, Pricket, of Quincy, and George Ide, of Evanston. Duncan's Ritual is said by those who are supposed to know, to be the best representation of the "work" as practiced in Illinois, having hardly a noticeable difference.

—In a communication to the *Telescope*, President Kephart, of Western College, Iowa, mentions the adverse influence of the lodge on that institution. He says: "There is another influence that operates against Western College, or rather operates to diminish its number of students, namely: the position of our church on secret societies. Secret organizations hate us with a bitter hatred, and it is very certain that they are striving in this State as well as in others to crush us; and in more ways than one are we here at Western College made to feel the weight of the iron heel. Never has this been the case more certainly than within the last year. But the College still lives and enjoys a fair degree of prosperity, not by the aid of permission of secretism, but in spite of it. And by the blessing of God this institution is doing a good work, both for the church and humanity."

Questions and Answers.

JESSE HUNTER, Freeport, Ill., writes: "I will not pay anything towards the support of a Masonic preacher, nor will I take the sacrament from the hand of a minister that belongs to the midnight oath-bound clan. Am I right or not in this position?"

Go to your minister and ask him if he is an adhering Mason. If you find that he is, the first thing to do is to go alone and pray that God will open his eyes and show him his awful situation. Then in love try to show him the sinfulness of Masonry, and give him all the light you can on the subject, praying earnestly that he may be brought to light. Try at proper times to have others show him the evils of his course; if, after prayer and perseverance in faithful effort for his conversion you find that he "is joined to his idols," we say, "Let him alone."

A friend in Massachusetts, writes:

"There is one question as a Methodist I am deeply interested in and should like to have answered. Did John Wesley leave on record his opinion of Freemasonry?"

He did. The following is taken from his journal, vol. 4th, p. 398:

Friday, June 18, 1773.—I went to Ballymend, and read a strange tract, that professed to discover 'the innermost recesses of Freemasonry,' said to be translated from the French original, lately published at Berlin. I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be true, what an amazing banter upon all mankind is Freemasonry! And what a secret it is, which so many concur to keep! From what motive? Through fear or shame?

A convention in the interest of the Christian Amendment to the National Constitution will be held in Boston, Mass., on the 16th and 17th of December, beginning on Wednesday evening at 7½ oclock. Among the speakers who have prepared special addresses for the Convention are the Hon. Felix R. Brunot, President Joseph Cummings, D.D., LL.D., of the Wesleyan University; President A. A. Miner, D. D., of Tuft's College, Dr. E. B. Webb, of the Shawmut Avenue Congregational church, Boston, and, if he can possibly be present, Prof. J. H. Seelye, recently sent to Congress.

A Grange Master in good standing recently informed a *Times* missionary that, in his opinion, Kelly & Co., the kid-gloved and silk-stockinged grangers who farm in Washington, D. C., had accumulated at least $250,000 cash for "dispensations," at $15 each, during the last three years. And now rustic curiosity desires to know what Kelly & Co., do with the money; and pastoral audacity demands re-distribution of the cash aforesaid among the State granges, and wrath rages in the brawny bosoms of many thousands of exasperated anti-monopolists.

Resolutions requesting and resolu-

tions demanding the re-distribution of this enormous fund among the neighborhood organizations are being passed by grangers all over the Northwest. Thus far we observe no response from Secretary Kelly. Have two or three hundred farmers been Peter Funked by a few adroit managers at Washington? What has become of their money.—*Chicago Times.*

To the Editor

of any journal friendly to the anti-lodge reform:

DEAR SIR: Please insert the following notice in your paper:

The Nat'l Christian Association are promoting their work by sending out the following petition for circulation to all parts of the United States and Territories.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES IN CONGRESS ASSEMBLED:

We, the undersigned citizens of the United States, believing (in the words of Daniel Webster) "That all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government," respectfully ask your honorable body to withdraw the charter given by Congress in April, 1864, to the Masonic Hall Association of the District of Columbia.

We further petition that it be made unlawful to appoint to official positions under the government of the United States, persons who are under and acknowledge the binding character of oaths administered by secret organizations.

Also that in the United States Courts, in all cases, criminal or civil, the right of peremptory challenge of jurors who are members of any secret society shall be granted to all parties in litigation.

And that membership in any secret society, by the presiding officer of a court, shall be held to be a sufficient reason for change of venue whenever demanded.

We request in behalf of the association, that in every locality where possible to do so, some friend will circulate this petition. If any would like to obtain a copy of it in a form convenient for obtaining names they can do so by addressing C. A. Blanchard, Cor. Sec'y. Nat'l Christian Association, 13 Wabash Av., Chicago.

Religious Intelligence.

—The Memphis Baptist states that there are 164,292 Baptists in Georgia, of whom 68,443 are blacks and 95,849 whites.

—The Wisconsin Methodist Conference affirmed last week the doctrine of the church that ministers shall not marry parties divorced for other than Scriptural reasons.

—The Congregationalists of Great Britain propose to raise a fund of $500,000 for the purpose of organizing a permanent campaign for the disestablishment of the Anglican church, and half of this amount is said to be already secured.

—Rev. D. K. Flickinger, editor of the *Missionary Visitor*, recently sailed from New York to the African missions of the United Brethren church, on special business connected with foreign work of that church.

—J. Whitman Cowan, a former student of Wheaton and graduate of the last class at the Oberlin Theological Seminary, has been ordained pastor of the Congregational church at Marblehead, Ohio, where there is a thriving organization built up mainly by the efforts of Mr. Cowan while a student.

—The total number of Sunday-schools in Canada, according to the report of the late annual convention, is 4,404; teachers, 35,745, and scholars 371,381. Of this number 1,761 schools are Methodist, 650 Presbyterian, and 455 Church of England.

—The Established Church of Scotland (Presbyterian) owns 1,250 churches, educates 140,000 scholars, and raises $700,000 for home and missionary purposes. Within twenty years 150 parish chapels have been erected and endowed.

—The Congregational Church at Alto, Wisconsin, composed of Hollanders, having been three years without a pastor, as none could be found in the country, made application to fatherland, and Rev. B. H. Idsiger, a young man, was sent over, and has been approved and ordained by the Council, and is at work among his people.

—E. P. Hammond, the evangelist, closed a very successful series of meetings in Nashua, N. H., about the middle of November. He is now in Galesburg, Ill., holding revival meetings of increasing interest. Over 5,000 persons attended on Monday. Special efforts have been made with the students of Knox College and all but seven in the College proper have arisen for prayers. Mr. Hammond will visit Chicago during the winter.

—A large public meeting was held December 3d, in New York, for the purpose of learning the progress of the movement to confederate all churches in the world holding the Presbyterian form of government. Dr. John Hall presided and addresses were made by Dr. Mc. Cosh, of Princeton, who has been active in this movement for a Pan Presbyterian council, Dr. Kerr, of Pittsburgh, editor of the *United Presbyterian* and others.

—The Primitive Methodists of England report for the past year: Total income 35,207*l.*—an increase of about $14,000 over any previous year. The society has on home stations 134 missionaries; in Australia and New Zealand, 51; in Canada, 46; and in Africa 7, making a total of 237 missionaries, who labor on 156 stations. During the year 14 new chapels and schools were erected at home, 33 new missions opened, and 4,400 oper-air services held.

—The following protest has received the signatures of many of the leading citizens of New York:

To the Board of Police Commissioners: The undersigned, citizens of New York, respectfully call your attention to the flagrant and increasing violations of the law of the State which prohibits theatrical and other entertainments of the stage on Sundays; and ask that the law may be promptly and impartially enforced against all offenders." Among the signers are Wallack and Boucicault, old and successful theatre managers. This offensive desecration of the Sabbath has received very general and adverse comment through the country.

—A London dispatch conveys the following information: "The Scottish churches for some time past have been agitating the question of forming settlements in Africa with a view to the suppression of the slave traffic. Meetings to discuss to matter have recently been held, and as a result it is announced that the Church of Scotland and the Free Church have decided upon a plan for establishing a missionary and commercial settlement at the southern end of Lake Nyassa. About 10,000*l.* are required for the purpose, and the principal part of the sum has already been donated. The settlement will be named Livingstone, and is organized for the purpose of checking the slave traffic on the Nyassa."

—The Congregational State Convention of Minnesota, at the late meeting at Winona, reported eighty-four churches and a membership of 4,151, and increase of 294 over last year's report. Every church in the conference, with possibly one or two exceptions, has its seats free, and provides for its current expenses by some form of subscription. A number have adopted the plan of weekly pledges, paid through envelopes, and report favorable results. One of the largest churches secured a surplus by this method, and another church finds it a special excellence that enables the children and all the members of the family to participate in sustaining the movement of the church.

The Christian Cynosure teaches that God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men. That Christ is the only law-giver and the Bible the only law in religion. Hence all attempts to bind the conscience even to good, by secret and intimidating or solemn oaths, pledges and ceremonies, are impious rivals! ips of the religion of Christ, and when salvation is promised by the human rites and precepts of such "orders" they are substitutes for the atonement, and attempts to cut the only connection between man and his Maker.

News of the Week.

The City.

The marriage of W. F. Story, editor and proprietor of the *Times* to a fascinating widow was an event of last week.———A petition prepared and circulated by the Citizen's Association for the re-incorporation of Chicago under a new State law was tossed about in the late Common Council among committees and finally shelved like a mummy. If carried out the new system was intended to oust the bummer class from the city government. Hence the action of the aldermen.———Although this season has been an unusually disastrous one, still the Traders' Insurance Company of this city have cleared from marine insurance alone the sum of $47,000.——The new board of aldermen took their seats Monday evening and the Mayor presented his annual message. Alderman Dixon was unanimously re-elected chairman.

The Capitol.

Congress assembled at noon on Monday and received the message of the President. Vice-president Wilson took his place as chairman of the Senate, in which body several bills were introduced. In the House 238 of the 301 members were present.

The Country.

A terrible fight occurred in Vicksburg on Monday morning. The white citizens who were dissatisfied with the result of the late elections met last week in mass meeting and ordered the county officials to resign. They all but Sheriff Crosby, a negro, fled, and he signed a resignation. On Monday morning large delegations of negroes from the country marched in arms to the city and were met by the citizens. A bloody fight resulted and some twenty negroes were killed and many more wounded; one killed and one wounded was the loss of the whites. Gov. Ames, of Mississippi is said to be determined to reinstate the officers and not permit them to resign at the dictation of mass-meetings.——Four children were drowned by venturing on the ice on the Sangamon river near Springfield, Ill., on Monday. Three were children of a widow.——The Court of Appeals at Albany has decided that the lower court had the right to order a bill of particulars in the civil suit of Tilton vs. Beecher. This will probably make another long delay.——The convention called at Richmond, Va., to consider the question of cheap transportation adjourned last week without any useful result. The scheme recommended involves the expenditure of $200,000,000 by the Government, one-fourth of which would be laid out in Virginia.

Political.

There are now 17 aspirants in Missouri for Senator Schurz's seat in the U. S. Senate. Judging from the caliber of the men whose names have been published, the whole crowd would not be able to fill the seat. ——Senator Morton is very likely to remain in California all winter, and Senator Logan is in such poor health that he does not expect to be of much service at the next session. The inflation party will consequently be short of leaders in the body where they need them most.——The authorship of the salary grab is now saddled upon Minister Washburne, candidate for the Presidency. A correspondent of the *Springfield Republican* says that when Mr. Washburne was on a visit to the White House a year ago last winter he discovered a Presidential yearning for more salary, and went to the leading Republicans of the House urging that the old compensation be doubled.

Foreign.

The transit of Venus occurred on Tuesday evening and was undoubtedly watched with the deepest interest by the scientific bodies sent from this and other countries to various points in Asia and the Pacific islands to take observations.—Bismark has announced, in debate in the German National body, his positive knowledge of the strategy of Rome in bringing on the Franco-Prussian war.—The Carlists have gained some unimportant advantages again in Spain, and Marshal Serreno has taken the direction of military affairs.

New York Weekly Witness for 1875.

The WEEKLY WITNESS, which lacks two months of being three years old, has attained the circulation, unprecedented in so short a time, of over 50,000 copies, a result due to the large amount of the choicest reading matter which it has given for the exceedingly low price of one dollar per annum. As this price cannot be reduced, and as it is not desirable to reduce the size of the paper, the 20 cents of postage heretofore payable by subscribers at their own post-offices will now have to be added to the subscription, as the postage must be paid hereafter by publishers. The subscription rate for 1875 will therefore be $1.20 per annum, or 60c. for a half-year. New subscribers may have it for 30c. for a quarter on trial.

To all who remit $1.20 now for 1875, we shall send the unexpired time of 1874 gratis, and any who wish to try the paper till January, may have it for 10 cents till then.

All we wish is to have the paper extensively known and to that end specimen copies are sent gratis and post-paid to all who apply for them by postal card or otherwise.

The DAILY WITNESS, contains news, markets, financial reports, and much excellent reading matter, is $3 per annum, $1.50 for six months, or 75 cents per quarter. A New York daily, post paid, for three dollars a year is a new thing.

Orders, checks and drafts are to be made payable to the proprietor and publisher. Published by John Dougall, No. 2 Spruce St., (Tract House,) New York.

The Home Circle.

Contentment.

My conscience is my crown,
  Contented thoughts my rest,
My heart is happy in itself,
  My bliss is in my breast.

My wishes are but few,
  All easy to fulfill;
I make the limits of my power
  The bounds unto my will.

I fear no care for gold,
  Well doing is my wealth:
My mind to me an empire is,
  While grace affordeth health.

I clip high climbing thoughts—
  The wings of swelling pride:
Their fall is worst, that from the height
  Of greatest honors slide.

Since sails of largest size
  The storm doth soonest tear,
I bear so small and low a sail
  As freeth me from fear.

No change of fortune's calm
  Can cast my comforts down:
When fortune smiles, and smiles to think
  How quickly she will frown.

And when in forward mood,
  She proved an angry foe,
Small gain I found to let her come,
  Less loss to let her go.

—*Robert Southwell*, 1614.

"Search the Scriptures."

The symplicity of Scripture is a theme of frequent encomium; nor is there any danger that it will be too highly appreciated. But there is danger that it may be too exclusively appreciated. The Bible is so simple that he who runs may read; but it is so difficult that only he who sits long and thoughtfully over it may most profitably study it; it yields its ripest and best fruit only to the student. It is like a fruitful field which gives a rich yield even to the hoe, but best repays the deep ploughing; or like a gold country, where the mere superficial traveler may pick up shining particles of the precious metal in the sands, but where only the miner with pick and hammer, breaking up the hard quartz, gets the best nuggets.

We give three reasons why you should make the Bible, not merely a reading-book, but also a study-book.

I. It does not present truth built into systems, but in fragmentary and isolated forms, which it leaves us to gather and put together. There is a system in it, but as there is in a house in the forest which the wood-cutter and the carpenter must construct. If the Apostles' Creed were the whole of Christianity it would be easy to commit Christianity to memory. But God has not given us truth thus in epitome. Moses comes bringing it in law; David comes singing it; Isaiah comes bringing the glorious vision of it; Paul comes preaching it; Christ lives it. If one asks what are the essential principles of our American government, he must go to the founders and read and compare the words of Washington and Jefferson and Madison and Hamilton; and if one would know what are the essential principles of the Christian religion he must go to the Book and cull and compare the various utterances of its various writers. He no more gets the true meaning of the Bible who merely reads without such process of comparison and construction, than he knows astronomy who merely looks at the stars.

II. The Bible is a book of seed-thoughts. It is not God's substitute for thought, but God's inspiration to thinking. There are full fledged birds in it that sing like the twenty third Psalm; but there are also nests of eggs, like the book of Proverbs, that need our incubation. It abounds with apothegms, parables, proverbs, and paradoxes, which do not reveal their meaning at a glance. The sermon on the Mount is accounted a model of simplicity in preaching. So it is. But there are verses in it which do not disclose their meaning without much pondering and some comparison with other Scripture. Take, for example, the precept, "Judge not, that ye be not judged." It is but a superficial view which sees in this command only a warning against censorious judgments. What more does it mean? Take your Concordance, examine every passage where the verb "judge" appears, and decide for yourself.

III. The themes of which the Bible treats are the grandest in the realm of thought. They transcend the reason; they transcend the imagination. It deals with experiences which defy description, with a heart-life which eye hath not seen, nor ear heard, nor the imagination of man conceived. It deals with the invisible world, in which every new discovery opens boundless fields for further discovery, still beyond.

Take the simplest and the most fundamental truth in the Bible, the existence, character, and attributes of a living, personal, present God, a God regnant in nature, a God dwelling in the hearts of those that will humbly receive him. The utmost study never can fathom the depths of the Divine Being; can never measure the length and breadth and depth and height of the love of God. The mere reader of the Bible is like the mere traveler on the ocean, who sees the surface of the waves. The student of the Bible is like one who takes measuring instruments and sounds the ocean depths, and studies its hidden currents, and brings from its depths its secret treasures. It is only by the study of the Bible that its teachings concerning the character of the incomprehensible God can ever be understood; and no study can ever exhaust the theme.—*Am. Messenger.*

What Prepares me for Action.

Grace and truth came by Jesus Christ, and our daily course is to be simply the expression of him as he was here. It is not to be premeditating how we shall act on a given occasion, but seeking to have him so dwelling at home in our hearts by faith, that we may act in our small circumstances as he has acted in the opening out the path for us. When we premeditate how we shall act, it is reputation which is before us; but when we are filled with his company, and the influence of it, we bear ourselves acceptably to his spirit in those we have to do with, and there is conscious consolation from the affections of Christ awakened by intercourse and communion; and when we meet with enmity and opposition, then there is a fuller sense of refuge in him. "He is a strong tower; the righteous flee into it and are safe."

There is something very grand in the daily history of a saint. He knows nothing of the peculiar tactics of the foe for the day; he cannot in a balloon, as in modern warfare, survey the disposition of the enemy's forces; but not knowing from what quarter the attack may come, he is to be ready on each side, and he goes forth like the sun to run his course, resisting all evil, and contributing good on every hand; and he is well qualified to do so if abiding in Christ. He is not watching the enemy to see what he must provide, but he is cultivating the company of Christ in his heart by faith, and then he is prepared for every assault. The company of the most loved and valued is the only military exercise for him. It is when the heart most fully enjoys itself that the hand is most skillful to shelter a friend or confound a foe, because the strength of him who is at home in my heart is ministered through me according as the demand is made. Are you premeditating how you will act, going through drill and sword exercise in order to be up to the mark? or are you entertaining Christ as a guest in your heart, and therefore provided with his grace on every side? What a difference! In the one case you are satisfying your heart in its deepest enjoyments, because occupied with the Guest, that commands the fullest circle of them; in the other, you are in a state of suspense, at best occupied with the demand which is made on you, rather than with the strength of him who could enable you to meet all demands.—*Ex.*

Personal Sermons.

A learned and pious writer has said "That a sermon without a personal appeal is like a letter without an address." I have attended the preaching of God's Word all my life, and have heard on the average two sermons per week, and my experience, as well as that of many older persons with whom I have consulted is, that those sermons which are closed without an appeal to each and every hearer to whom they are at all applicable, rarely produce the same serious and lasting impression as when they are accompanied by an earnest and pointed application that goes to the heart.

The discourses of our blessed Saviour when on earth were personal in their character, such as:

"Ye are the salt of the earth."
"Ye are the light of the world."
"If thou bring thy gift to the altar."
"If thy right eye offend thee," &c.
"Unless ye repent," &c.

Any number of quotations could be made, showing the direct, earnest and personal manner in which the Lord Jesus addressed his hearers.

It is well for ministers to deliver what are called brilliant, intellectual and learned discourses on the leading topics of the Bible, such as Faith, Repentance and Love; but unless those sermons contain a solemn, earnest and pathetic appeal, such as:

"Dost thou believe?"
"Thou must repent."
"Give me thine herat."

and are delivered in such a manner as to cause the hearer to feel that he is the one meant, they will fail to accomplish that end for which they were intended.

Such sermons may be much admired, and may be rich intellectual treats to worldly minds, but that minister who has so preached may go home assured that he has allowed one more golden opportunity to pass unimproved. Just at the very time when his unconverted hearer has been most interested, and is waiting to recieve an earnest invitation, the sermon ends, and all serious thoughts are gone.

If ministers are in earnest to save souls, they must be so plain, pointed and personal, that each hearer will feel that he himself is the one addressed. "Except ye repent, ye shall all likewise perish."—*Observer.*

Short and Long Evenings.

Should anybody wish to form an intelligent opinion about a farmer; to judge from a brief interview or a short period of observation what were his characteristics and the probabilities of his thrift and progress, as one man might wish to know about another whom he thought of taking into partnership, or as a woman ought to ascertain about a man she expected to marry, the best time of year, by all odds, for such an observation would be the winter. At all seasons the farmer is controlled by the necessities of his vocations. He must sow in spring-time, if he would ever reap; he must cultivate in summer if weeds are not to divide his crop; he must garner his grain while yet the golden haze of autumn warms the air, before Jack Frost has set his seal upon the fields. At any time during nine months of the year all the farmers in a given district are busy at similar toil, and mostly so busy at it that they have no time for anything else. There are differences in the amount of work they do, but little in kind. The ways of farming differ far less than the farmers themselves. It is in what they do when they are not farming that the distinction between them becomes apparent; it is then that the question whether they are or are not men of progress, who will know more, act more wisely, and probably grow richer year by year, is determined.

By an incomparable piece of wisdom, for which our fathers deserve the highest credit, three are rarely any elections taking place in the winter months, and never any of great importance. Were it not for this fortunate circumstance it is scarcely injustice to human nature to suppose that the proportion of the long evenings and the short days that would be spent in talking politics at the village grocery would be considerably larger than what were devoted to any other kind of brain work. In fact,

it might even interfere with necessary hand-work. It wouldn't be perfectly safe to predict, if in buying his paint a farmer had to pass and repass the grocery store where he knew he might save the country by a political discussion while warming himself, that he would sternly forgo the patriotic opportunity and go home and apply the paint the same day that he bought it. Nevertheless, the winter is the best time to apply paint, as it dries more slowly than at any other season; and it is a general rule that the longer paint is drying the longer it will last. There is a story of a man in New York State who, practicing on this principle, painted a tin roof twenty years ago with whale oil and ground soapstone. It was a year or more in drying. In fact, there always remained a doubt as to its ultimate dryness. But it lasted many years without renewal till the tin rusted through by sweating on the under side.

Riding through the country in a neighboring State, and asking of the oldest inhabitant, seated in the same vehicle, inquisitive questions as becomes a newspaper man, the writer was struck by the fact that in a great majority of instances where the history of a trim farm, with neat, cleanly, well painted buildings and fences, was elicited, the owner had been previously a "city man;" and on the contrary wherever there was a general air of dilapidation, especially as to the fences and buildings, the owner had "farmed it all his life." The "city man" evidently fouud time to take care of matters; to brush up and sweep up and pick up, to fix and fasten and paint. There is really no time for these things except in winter. Perhaps the inference is overstrained, but it seemed as if it might have been a consequence of habits acquired in the city, where, as editors can testify, people have to be rather busier, if anything, in winter than in summer.

As we haven't the excuse that the bears have for retiring into our habitations at the approach of cold weather and doing nothing but suck our paws till spring, it is worth while to consider that an immense amount can be done in the winter months if we only fairly set about it. As a specimen of what is actually accomplished the Swiss may be instanced, who make in their Alpine cabins during the cold weather all the carved wooden toys that supply England and America. "Swiss children make what English children break," runs the proverb. Now, if the national tendency to whittle and the skill with which Americans naturally use tools, were applied by our farmers to putting in order and reconstructing in winter all the wood-work around them which needs repair, there isn't a doubt but that they would have the neatest farm-buildings in the world. But as it is, one might make a personal enemy of his nearest friend by fairly criticising the contents of his tool-chest—that sure test of neat work. It is safe to say that in three cases out of four the chief material in the tool-chest is broken, rusty, worthless scraps of iron and leather; and that there isn't a sharp tool in the entire kit. A day or two spent in vigorous use of the grindstone and whetstone would constitute the first step toward winter improvement.—*N. Y. Tribune.*

Lisbon.

It was the wandering Ulysses, says an ancient tradition, who founded Lisbon, and gave it his name, "Ulyssipo," which, in the course of time, was contracted to "Lisbon;" but there are Portuguese historians who claim for their capital a still more remote antiquity, and declare, with marvelous precision, that Elisa, a great-grandson of Abraham, laid its first stone B. C. 3259. Be this as it may, it is certain that the Phœnicians had at a very early period, a flourishing colony here, and that they introduced most successfully their worship all over the country, for to this day rude figures carved in stone representing the bull Apis, a popular idol of this people, are frequently found in every part of Lisbon.

The present cathedral of Lisbon is said to be built on the site of a Moorish mosque erected out of the ruins of a temple first dedicated to Astarte by the Phœnicans, and afterwards to Diana by the Romans.

In the days of Julius Cæsar both Spain and Portugal were overwhelmed by the Romans, who utterly changed the character, and even some of the names of the principal cities.

Lisbon, under their denomination, became "Felicitas Julia," in honor of the daughter of the first Cæsar, and remained beneath the imperial rule A. D. 400, the time of the invasion of the Peninsula by the barbarians. It now became one of the chief cities of the Gothic empire, and reassumed its ancient name of Ulyssipo or Olispo.

In the year 703 Don Roderick lost it to the Mohammedans at the fatal battle of Guadelete. The inhabitants had, at an early period, embraced Christianity, and they were now doomed to suffer beneath the yoke of the followers of Mohammed an infinity of woe and misery. Their conquerers were, it is true, a luxurious, highly civilized and learned people, but they were conquerors, and the spirit of such is rarely gentle and conciliatory; moreover, the Moorish kings of Cordova, having concentrated the whole power and revenues of nine-tenths of the Peninsula into their hands, found it necessary to employ great bodies of foreign auxiliaries to keep down rebellion. They, therefore, summoned mercenaries from all parts of the East to their aid, and distributed to them according to their nationalities in the various cities of their new possession.

Thus, Egyptians were sent to Lisbon and Beja, Persians to Huste, Assyrians to Seville and Granada, and Israelites from Damascus, Emessa and old Palestine to Cordova, Medina, and Algesiras. These mercenaries treated the Christians with terrible harshness. But, if the rightful owners of the soil wept and toiled, their masters founded a glorious and glittering epoch in Arabian history. Art and learning flourished beneath their fostering care, Architecture of the most exquisite beauty and richness adorned the cities of Granada, Seville, and Toledo, and the Alhambra and Alcazar are still wonders of the world.

Lisbon also shared in these embellishments. Her ancient churches, most of them originally Roman temples, were converted into mosques, and but little of their clasic origin was left beneath the gorgeous arabesques and Saracenic ornaments with which they were now loaded. At Cintra, not far distant from the city, and a spot celebrated throughout the world for its Elden-like beauty, the Moorish kings built a palace of surpassing splendor as their summer residence in imitation of Granada.—*Selected.*

Children's Corner.

A Kindly Deed.

A kindly deed
Is a little seed,
That groweth all unseen;
And lo, when none,
Doth look thereon,
Anew it springeth green.

Begin Now.

Lizzie sat among her pets, her face between her hands thinking. She did not notice Rover gazing wistfully into her face, nor did she see Pussy perched near her. You might have thought she was watching her pet chickens eat the supper she had just brought them, but you would have been wrong. It was Sunday afternoon. Lizzie was thinking over her Sunday-school lesson. Miss Parker had asked all her scholars to become Christians that morning in Sunday-school.

"Dear girls," she had said, "if ever you mean to be Christians, you must begin some time. Why not begin now?"

This was what interested Lizzie so much. "I do want to be a Christian," she thought, "but I know I shall get cross and scold the children. I know I will be saucy to mother. I know I will disobey her. I know I can't keep God's commandments. Oh dear! I am so wicked." A great tear stole down her cheek. Just then the minister, old Dr. Grey, went by on his way from afternoon service. Quick as a flash Lizzie jumped up and ran to meet him. All the children loved Dr. Grey, and no one ever felt afraid of him. Lizzie slipped her hand in his.

"May I walk a little way with you, please?" asked she. The minister pressed her fingers.

"Of course, my dear. Why were you not in church this afternoon?"

"Because mother went, sir, and I staid home to tend the baby," answered Lizzie.

"And so you were about your Father's business," said Dr. Grey.

Lizzie looked up at him in surprise. "Was taking care of baby that?" said she. "Oh! Dr. Grey, if you only knew how I wanted to be about my Father's business. I do want to be a Christian, but I'm afraid!"

"Afraid of what, dear child?" asked he, tenderly.

"I know I could not be good and holy," whispered Lizzie. "I could not keep from doing naughty things and saying cross words."

"The Lord is thy keeper," repeated Dr. Grey, "Trust in him, Lizzie. Jesus is able, not only to save you now, but also to keep you from falling."

Just then Lizzie's mother was heard calling through the still, evening air.

"Good-by, Lizzie," said Dr. Gray. "Don't forget. The Lord is thy keeper."

Lizzie ran home to set the table for supper, then helped wash up the dishes, then put baby to bed, and when at last the tired little feet sat down to rest, mother kissed her, saying, "I thank my little Christian daughter for all her help."

That repaid Lizzie. "The Lord is my keeper," she repeated, half aloud. "He did keep me to-night, mother. I am not afraid any more." Then she told her mother all about her fears, and the little talk with Dr. Grey.

Children, if any of you are afraid to begin to follow Jesus, don't hesitate any longer. He is able to keep us, big or little, great or small, young or old. Trust in him and fear not, for "the Lord is thy keeper.—*Missionary Echo.*

Crooks.

"Well, boys, busy as bees this bright Saturday afternoon, I see," said Mr. Atkins, or "Uncle Bill," as all the boys called him. "What are you all about?" he went on as he threw himself on the grass beside them.

"I'm trying to make a mast for my ship," said Johnny, who was whittling at a knotty stick; "but the old thing is so crooked that I shall never get a straight mast out of it."

"I'm afraid not, indeed. But what are you at, Ned?"

"I was going to make a telegraph, sir; but the wire is so full of kinks, and they are so hard, I can't get them out."

"Look here, boys," cried Jim, coming from the house, where he had gone for a pitcher of water, "isn't this the queerest old pitcher you ever saw? It looks as though it were making faces at you."

"Sure enough, the handle was put on all awry; and the mouth was twisted "as if it had been eating persimmons," Johnny said.

"Ah, boys!" said Uncle Bill, "take care of the crooks before they get in so hard. Johnny's stick was once a tender twig that you could bend any way; and now you can't get the crooks off without splitting it all up. Jim's pitcher was once soft clay, and could be moulded into any form; but the crooks are baked in, and you can't get them out, even if you break the pitcher in pieces. And as to Ned's wire, the only thing you can do with it is to heat it in the fire, and then, when it is red-hot, pound them out. Take care of the crooks, then, lest God put you into the furnace of sorrow, and pound them out with many hard knocks. Or perhaps it may be even worse than that, for the Bible says, 'That which is crooked cannot be made straight.'"—*Youth's Companion.*

The Week of Prayer.

The following programme is recommended for the week of prayer:

Sunday, Jan. 3.—Sermons: Christ the one Prophet, Priest and King.

Monday, Jan. 4.—Thanksgiving and Confession: Review of the past. Prayer for grace to express gratitude, not only with the lip, but in the life. Humiliation for personal and material sins. Prayer for the riches of mercy, and power to overcome temptation.

Tuesday, Jan. 5.—National Objects for Prayer: For kings and all in authority; for soldiers and sailors; for prisoners and captives; for the afflicted and bereaved; for the persecuted and the oppressed.

Wednesday, Jan. 6.—Home Objects for Prayer: Our children at home, in business, and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry; and Sunday-schools.

Thursday, Jan. 7.—Foreign Objects for Prayer: The extention of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy and service among Christians of all lands; the subordination of international intercourse, and the increase of commerce and of science to the spread of Christ's kingdom.

Friday, Jan. 8.—Missionary Objects for Prayer: for the conversion of the house of Israel; for the spread of the gospel in heathen lands, and for the deliverance of nations from the yoke of superstition.

Saturday, Jan. 9.—Prayer for Religious Revival: On the churches throughout the world, for their increase in zeal, spirituality and devotedness; and for a clearer witness for the truth among them.

Sunday, Jan. 10.—Sermons: The essential unity of Christ's Church, and the obligation binding on all its members, to manifest it "in the bond of peace."

THE CHRISTIAN CYNOSURE.

WATERBURY, Vt.—This is an excellent sixteen page weekly, devoted to the great work of exposing the hidden things of darkness in the form of secret oath-bound societies, and ought to be read by all good people in the country. This paper is high toned and speaks fearlessly against wrong in every form. —*Biblical Messenger.*

THE SANITARIAN for December maintains the high place hitherto held by this journal in the science and discussion of public health. The leading articles are the report of the New York Medico-Legal society, and papers on carbonic acid and its fatal effects, burns and scalds, house drainage, and the present condition of sanitary science in this country. A. N. BELL, Publisher, New York.

Home and Health Hints.

—Last week, in spite of special directions twice given to omit, a receipt found its way into this department encouraging the use of wine and brandy in cooking. We advise housekeepers to have nothing to do with such receipts. They are dangerous, murderous. If food cannot be prepared without the use of alcoholic liquors, we had better eat it raw.—ED.

ADVICE TO A COLD FOOTED LADY.—Madam, allow me to prescribe for you. I have had a long experience in the management of delicate women, and believe I can give you some important advice. For the present I prescribe only for your feet.

1st. Procure a quantity of woolen stockings—not such as you buy at the stores under the name of lamb's wool, that you can read a paper through, but the kind that your aunt Jerusha in the country knits for you, thick as a board, that will keep your feet dry and warm in spite of wind and weather.

2d. If you want to be really thorough, change them every morning, hang the fresh ones by the fire during the night.

3d. Procure thick calfskin boots, double uppers and triple souls, and wear them from the 1st of October till the 1st of May. Make frequent applications of some good oil blacking.

4th. Avoid rubbers altogether, except a pair of large rubber boots, that may be worn for a little time through the snow drifts or a flood of water.

5th. Hold the bottoms of your feet in cold water half an inch deep, just before going to bed, two or three minutes, and then rub them hard with rough towels and your naked hands.

6th. Now, madam, go out frequently, in all weathers, and believe me, not only will your feet enjoy a good circulation in the lower extremities, but your head will be relieved of all its fullness, and your heart of its palpitations. Your complexion will be greatly improved and your health made better in every respect.—*Dr. Dio Lewis.*

The "Science of Health" thus calls attention to a fact which cannot be too frequently enforced on people's minds: "The pernicious habit of breathing through the mouth while sleeping or waking is very hurtful. There are many persons who sleep with the mouth open, and do not know it. They may go to sleep with it closed; but if the mouth is dry and parched on waking it is a sign that it has been open during sleep. Snoring is another sure sign. This habit should be overcome. At all times, except when eating, drinking, or speaking, keep the mouth firmly closed, and breathe through the nostrils, and retire with a firm determination to conquer. The nostrils are the proper breathing apparatus—not the mouth. A man may inhale poisonous gases through the mouth without being aware of it, but not through the nose."

Lard may be kept sweet and free from any strong and rancid odor, for any length of time, by putting into each kettlefull, while rendering, a handful of red or slippery elm bark. Treated thus, it has a sweet and not unpleasant smell in the hottest weather. This is a very old plan, the knowledge of which, if we mistake not, was derived from the Indians, who kept their deer fat in this way. We have never tried it, but have been assured of its utility.

RECEIPT FOR CURING MEAT.—To one gallon of water, take one and one-half pounds of salt; one-half pound of sugar; one-half ounce of saltpeter; one-half ounce of potash.

In this ratio the pickle can be increased to any quantity desired. Let these be boiled together until all the dirt from the sugar rises to the top and is skimmed off. Then throw it into a tub to cool, and when cold, pour it over your beef or pork. The meat must be well covered with pickle, and should not be put down for at least two days after killing, during which time it should be slightly sprinkled with powdered saltpeter, which removes all the surface-blood, etc., leaving the meat fresh and clean. Some omit boiling the pickle, and find it answers well, though the operation of boiling purifies the pickle by throwing off the dirt always to be found in salt and sugar. If this receipt is strictly followed, it will require only a single trial to prove its superiority over the common way or most ways of putting down meat.

A SIMPLE PLAN OF VENTILATION.—The following simple method for ventilating ordinary sleeping and dwelling rooms is recommended by Mr. Hinton in his "Physiology for Practical Use:" "A pice of wood three inches high and exactly as long as the breadth of the window, is to be prepared. Let the sash be now raised, the slip of wood placed on the sill, and the sash drawn closely upon it. If the slip has been well fitted, there will be no draft in consequence of the displacement of the sash at its lower part; but the top of the lower sash will overlap the bottom of the upper one, and between the two bars perpendicular currents of air, not felt as draft, will enter and leave the room."

A piece of red pepper, the size of your finger-nail, put into meat or vegetables when first beginning to cook, will aid greatly in killing the unpleasant odor arising therefrom. Remember this for boiled cabbage, green beans, onions, chickens, mutton, etc.

Farm and Garden.

WINTER CARE OF COWS.—Alexander Hyde writes as fyllows to the New York *Times*:

We see it frequently recommended of late years to keep cows in the stable most of the time in the winter months, and this is the practice of many good farmers. They let them out in the morning for half an hour for watering, and again in the afternoon a few minutes for the same purpose, but most of the time they are kept housed by day as well as by night in order to avoid the chilling influence of the cold air. If the stable is well lighted and ventilated, this practice is not so very objectionable, but in mild, clear days we should prefer to have cattle in the yard. They want a little exercise, and love to scratch and rub themselves. One of Sidney Smith's rubbing pols in the yard is an excellent thing for them. He placed bars in various places and varying hights around his lots, and took great delight in seeing his cattle go under them and scratch their backs. A couple of supports in the barn-yard, with a cross-bar higher at one end than the other to accommodate the varying altitudes of the cows, is a cheap institution that will afford the animals much comfort of a winter's day. Those who have never tried it will be surprised to find how much their cows will patronize this simple gymnasium that England's great clerical humorist devised. As the cows come out of the stable they will go often to the posts and cross bar for a little scratch on their backs and rub on their flanks before they go to their watering trough. A little scratching sometimes does humanity great good, and cows are not so inhuman as they are often supposed to be. They love freedom, free air, and the free exercise of their limbs, just as men do, and with their hides and fur cloaks do not suffer from the cold when the thermometer ranges from ten to twenty deg. When the north wind blows furiously and the cold snow flies, the cows—poor things—had better be in the warm stables.

SAVE THE BEST FOWLS FOR BREEDING.—It is the worst possible policy to kill all the best and handsomest fowls, and save only the mean and scraggy ones to breed from. This is precisely the way to run out your stock; for like tends to breed like, and the result is, that by continually taking away the best birds, and using the eggs of the poorest your flock will grow poorer and poorer every succeeding year.

It would seem as though this was too plain to be insisted upon, but, in fact, "line upon line" is needed. It is the crying want of the poultry upon the farms the country through this careful and intelligent selection of the best for breeding.

Nothing is lost by a little self-denial to start with. The extra pound or two of poultry flesh that you leave on its legs, instead of sending it to the market, is as good seed, and will bring forth tenfold and twenty fold in your future broods. Save your best stock for breeding.—*The Poultry World.*

A gentleman, long resident in Mexico, says that a good way to manage a horse that will not be shod, is to take a cord the size of a common bed-cord; put it into the mouth of the horse like a bit, and tie it tightly on the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in its place. This done, pat the horse gently on the side of the head and command him to follow. It subdues any horse, and he becomes as gentle and obedient as a dog.

Every sorting of apples tends to cause them to rot and so also does alternating temperature. Keep them as uniformly cool as possible without freezing. The barrels, if tight, may be subjected to a temperature as low as twenty-four degrees for a considerable time without injury, but from this temperature they should not be suddenly moved to one much above the freezing point. Uniform and low, dry temperature is the all in all for the successful keeping of fruits for long periods. If there must be change, let it be gradual.

DEFENCE OF JUDGE DANIEL H. WHITNEY,

Master of Belvidere Lodge, before the Grand Lodge of Ill., On charge of Unmasonic Conduct, in bringing Samuel L. Keith the Murderer of Ellen Slade to justice.

RENUNCIATION.

5th. Because the said committee, after having proceeded to business on Tuesday morning, the 11 of November, for the first time informed me that other charges against me, were in their hands, by order of the Grand Lodge, preferred by members of Belvidere Lodge, which were without date and of which I had received no previous notice;

6th. Because said committee entertained a complaint of falsehood against me, for alledging that the Lodge has refused to allow me eighteen dollars that they had been for a long time indebted to me, and they received as evidence against me the Records of Belvidere Lodge, showing an allowance of five dollars in my favor, although proven and admitted that the said allowance of five dollars was made at a communication of the Lodge when I was absent, and that on motion of one of my deadliest enemies, without my knowledge, consent or authority;

7th. Because the said committee, after patiently hearing the prosecution all of Tuesday and a part of Tuesday evening, (during which time the only witnesses called were my accusers, being complainants, prosecutors, counsel and witnesses in the case) the prosecution having rested—I called brother Horace Robinson, a candid and worthy man, and member of the Methodist Episcopal Church, who testified to facts, most of which are known to this entire community, but which facts were in the general conclusive in my favor, amply justifying the course which I pursued was permitted to be made the subject of vituperation, and in such a manner, as it appeared to me, to give witnesses most distinctly to undenstand that they would be dealt with if they stated facts favorable to my defence;

8th. Because the said committee, knowing that I was under recognizance to attend the Kane County Circuit Court as a witness in the case of the People vs. Wm. Woodward, (on change of venue) indicted for manslaughter, as being concerned in the death of Ellen Slade, and that the same was set for trial on Thursday, 13th November, and that it would be impossible for me to return sooner than Friday evening, or Saturday, they, the said committee, did declare that they were here "at the expense of the Grand Lodge, to give the subject of these complaints a full, through and fair investigation," and that they would adjourn until my return, and that I should have a fair chance for my defence;

9th. Because, on Saturday the said committee met me at the depot in Marengo, on my return from said court, and within twelve miles of Belvidere, and they, in violation of their pledge to remain and hear my defence on their return home;

10th. Because the said committee informed me at the said depot, that they should report to the Grand Master the evidence they had taken, and that I must take the evidence of my defence and forward the same to the Grand Master;

11th. Because, on my return home, I found that the committee had left no copy of specific charges against me to which I should direct my defence, although they knew the charges were general, and that others had been verbally preferred and couched in ambiguous language;

12th. Because the said committee left no power or authority by which I could compel the attendance of witnesses, nor did they authorize any person to preside, or even to take down and certify the evidence that I might adduce;

13th. Because, as I am informed, and verily believe, that after I left for Kane county, the said committee called brother Robinson before them, and to an account for the statement of the facts made by him, when called to stand by me, and permitted him to be bullied and browbeaten by the said accusers, prosecutors, counsel and witnesses;

14th. Because the aforesaid brow-beating of said witness was evidently intended to intimate to others that it would not be safe for them to state facts favorable to me, if they wished to avoid the ire of the fraternity;

15th. Because several of my witnesses declare that they are unwilling to testify voluntarily; as they dread the persecution of the Lodge.

16th. Because I am informed, and verily believe, during my absence aforesaid, the said committee received the written statements of S. A. Hurlbut to use in evedence against me, notwithstanding the said committee were fully aware that the said Hurlbut had led off in this whole transaction from the moment he advised Dr. Woodward to flee the country, until the moment of his giving that evidence; and that, too, with a full knowledge on their part, that Division second, Section 14 of the Criminal Code provides, that "an accessory after the fact is a person who, after full knowledge that a crime has been committed, conceals it from the magistrate, or harbors and protects the person charged with or found guilty of the crime," and for the offence, "shall be imprisoned for any term not exceeding two years, and fined in a sum not exceeding five hundred dollars."

And for public reasons,

1. Because I am convinced, from the action of a large majority of the members of Belvidere Lodge, and from the action of the high authorities of the Grand Lodge, that the dark and revolting crimes, of which a large proportion of the members of Belvidere Lodge are guilty, are not considered worthy of notice, nor derogatory to Masonry;

2. Because it is apparent that Masonry does exact from its votaries the violation of the laws of the land to screen a member from punishment due to crime;

3. Because the committee plainly indicated that they would not be influenced by testimony showing that the Sheriff was influenced by Masonry and Oddfellowship in his not arresting Keith, and in his filling the panel of the Grand Jury with five of Keith's warm personal friends, three of whom were Masons, and two Oddfellows, (one of these, brother Secretary Rix, being both a Mason and an Oddfellow), and one of whom, in the evening, after the Grand Jury had failed to find a bill against Keith, and before they were discharged, in a drinking "fuddle" in the bar-room, drank to Keith "here is to the brave and innocent;" and this indication manifested by the committee after being apprised that I could prove by Grand Jurors or the regular panel that they adjourned before the business before them was disposed of and publicly stated that they adjourned because they "would not sit there and be brow-beaten by the talesmen that had been packed upon them;

4. Because the committee did plainly indicate that no justification was admissible on the part of a Mason for asking or receiving aid and protection from "outsiders" when apprised of his meditated assassination by members of his fraternity;

5. Because the whole proceedings of Belvidere Lodge, (with the exception of Horace Robinson, A. C. Fuller, Col. Freeman, Rev. M. Decker, Lyman Benson, C. Connell, and a few others, being some fifteen out of nearly seventy members) together with the Grand Lodge, when assembled in October last, and its constitute authorities since, has established beyond controversy that Masonry regards only as subjects of imperative discipline, those who infringe upon the secret usages of the Order, or refuse to violate their duty as citizens and public officers to protect a criminal brother, or those who dare expose iniquity and crime among the fraternity;

6. And because, being convinced of the improper interference of Masons, as Masons, in the obstruction of the laws in reference to the murder of Miss Slade, and being, unwillingly, forced to the conviction that the "high anthorities" of Masonry demand of her votaries (there are those two nonest to yield, but of these but few dare speak out) the violation of the laws of God and of men, to favor, aid, protect and assist a brother Mason without regard to the rights of others, I do solemnly aver that this whole transaction carries conviction to my mind that the occasion was gladly seized upon and prosecuted against me as a fit one to overawe, and deter in the faithful discharge of their duties, public officers (being Masons) judicial, ministerial and executive; and to point a course of conduct for officers and members of Lodges inconsistent with the principles of morality, and in derogation of the laws of the land; a course of conduct jeopardizing the rights, property, lives, liberty and character of those who are not of the fraternity of Free and Accepted Masons;

I do, therefore, hereby certify you and through you the Grand Lodge and through them the entire fraternity of Free and Accepted Masons, that, for the reasons aforesaid, together with others not necessary to name—I renounce forever the Institution of Free and Accepted Masons; and disavow, disclaim and disallow all duties, obligations, penalties and imprecations heretofore taken, imposed, consented to or promised—past, present and future, known, or to be known, communicated or anticipated; and henceforth hold myself amenable only to the conventionol rules of the great fraternity of human society, and to the laws of my country and of God.

I am respectfully yours &c.,

D. H. WHITNEY,
late Worshipful Master of Belvidere Lodge,
No. 60, F. A. M.'s.

Nov. 19th, Anno Domini 1851. Anno Lucis, 5851.

To the Most Worshipful Grand Master of the Grand Lodge of F.A. Masons, Ill.:

I have never received any official information of the final determination of the Grand Master, but have heard, and I presume correctly, that the committee recommended my suspension for thirty days; and that after receiving the above renunciation the Grand Master declared me suspended during the pleasure of the Grand Lodge.

This, of course, I can only know by mere accident or rumor, and it may not be literally true No Mason, knowing the facts would dare to communicate them to me; for the reason that any Mason who would converse with one who is suspended or expelled, on the subject of Masonry, subjects himself to the highest and severest penalties that the Lodge can inflict.

I deem but little comment on the foregoing case called for. It will be observed that I met every move at the threshold, and in the face of the Lodge, the Grand Lodge, and their high, authorities, and nothing can be fairly charged as an afterthought, or as engendered by disappointment, or ill-will in consequence of the treatment I received. I believe my defence before the Grand Lodge is as plain and as independent as anything I have at any stage of the proceedings said or written. The defence was drawn up and forwarded when I supposed the Grand Master was living, and would preside at the October communication, and who I knew had satisfied himself, while here, of the truth of most of the statements in that defence. As a private, or an isolated matter, I admit that the public would hardly have a claim for its publication. But if the "talons" of Masonry are again fully grown; if in the midst of every community, secret societies are growing up, the members of which, in their midnight orgies, by solemn obligation pledge themselves each to the other, and to all of the same fraternity the world over, in bonds stronger than those of consanguinity, to stand by, aid and assist each other in all and every emergency, the world has a claim upon those who dare to speak.

Temperance.

THE PREACHER'S CIGAR.—"I knew a young preacher, whose oratory obtained for him the admiration of many influential persons. Among them was a gentleman of fortune, who courted his company and taught him to smoke. The young minister was warned of his danger, but could not be persuaded to renounce what he considered a harmless indulgence, and claimed that his cigar soothed his mind, and composed his feelings. A friend, in reply, told him the mind and feelings never wanted composing nor soothing when in health, by artificial means, but only when discomposed and irritated by improper causes; and added, 'beware how you indulge in a bad habit.'" Impatient under the rebuke, the clergyman rejoined, "I smoke but seldom, and could almost do without it." "Seldom and almost are two fatally omnious words. Seldom will become regular, and is sure to be converted into always. And as smoking and drinking are sworn companions, let me beseech you," said his friend, "not to make them yours. Ministers should be a fence around the pit of perdition. Some inexperienced youth may see you smoke, and imitate your example, and become a confirmed smoker, and sooner or later, a confirmed drunkard. The line of demarcation being once effaced, he may soon be lost in the vortex of sin." Little did this young preacher suppose this to be a picture of his own case.

Gov. Dingley, of Maine, in his inaugural, expresses the conviction that the prohibitory law has accomplished great good; it has not only diminished liquor-selling and liquor-drinking, but it has wrought a change in public sentiment, more especially in rural districts. The large villages and the cities are an exception to this state of things, but even in these places prohibition has been enforced with "more or less" thoroughness, and with marked beneficial results.

The Maine Law on Exhibition.

A correspondent of the *Morning Star* says that the State Fair at Lewiston, Maine, universal sobriety appeared to reign. He adds:—It is well known, that in Lewiston and its sister city Auburn, perhaps I may say, in the whole county of Androscoggin, the prohibitory law finds a more ready and thorough execution than in any other part of the State. Would it stand the strain of this great gala week of the State? That was the question on trial. The verdict has been rendered. Our streets, barring the hum and hurry of an immense crowd, were as quiet as on ordinary days, and arrests for disorderly conduct were nearly as frequent as usual. One man, coming from a distant part of the State, having constituted himself one of the judges in this department, reports, that he hunted for four days in a crowd of ten thousand people to find one man drunk, and gave it up.

Having myself spent on the fair ground an entire half of one of the days, that called out the largest crowd of the occasion, say from ten to twelve thousand people, without witnessing a single instance of intoxication. I could not help comparing notes with myself, and

marking the difference between this and the military musters, and such like occasions forty or fifty years ago. No man can deny that it is largely to be attributed to the fact, that not a single open grog shop can be found either by day or night in the two cities in question. And not a tent on the ground was allowed to sell a drop of the accursed beverage, and withal nobody dared to bring any considerable supply even in his pockets, out of wholesome fear of the police, who are apt to be around in this section just when wanted. Last spring, owing to dissensions and remissness in the Republican ranks, the Democrats in Lewiston came into power. Still it goes just as hard, so far as I can learn, with rum and rummies as ever. And God grant, so may it be to the end.

INTEMPERANCE HEREDITARY. —The sensualist, whether man or woman, will stamp upon his or her offspring the marks of vice; and especially will intemperance in drink display its baneful influence through several generations. In fact with the increasing power of hereditary proclivity descending from father to son, there would seem to be no hope for a family subject to the consequences of ancestral vice—and so it would be but for counteractions interposed by a like process of nature. There is a warning in the frail constitution which is one of the incidents, and the predisposition to an early death. Greater care is therefore made necessary—yet this is generally insufficient at least during the first generation, to prevent the fatal developement in early life of the vice inherited from a depraved ancestor. If there should be physical strength there will be gross indulgence. But whatever the cause may be, whenever there is an inert habit of body without moral refinement, brutish vices are apt to be developed, especially intemperance, and there is ordinarily no cure for this but what nature has provided, viz: the pain of disease—which if unheeded, an early death or a wretched imbecility is the alternative.

1st. Let every man use the powers which God has given him strictly in accordance with their natural scope, and be content with that measure of active efficiency and influence appertaining to these powers in their proper healthful development. To aspire beyond this is to attempt rashly a scheme of life not designed for him, and which if pursued, will be abortive and likely to end in misery and vice.

2d. Avoid all resorts to artificial aid for the purpose of obtaining a temporary vigor, either of mind or body. Anything beyond the natural supply of force by the aliment of healthful food, only reacts and is followed by depression. Especially is this true of alcoholic exhilaration. It may promote convivial wit an hour or two in the evening, but it makes a dull and ill-natured companion in the morning. For any serious and continuous labor it is as unfit as the running of a horse up hill in order to get greater impetus —a forced effort resulting in a more speedy exhaustion.—*Sanitarian.*

Facts and Figures.

—Of 10,000 volunteers joining the French army last year, and representing the upper and middle classes, 5,500 were scarcely able to read and write, 3,000 had only the most elementary education, and 1,000 only the mere elementary education required of non-commissioned officers. Is it any wonder the Germans were victorious?

—Thirty-five years ago the British Educational Department expended $150,000. For the present year the House of Commons, without a dissenting voice, has voted an appropriation of about $6,500,000. It is expected that before very long 4,000,000 children in England and Wales will be provided with school privileges.

—The correspondent of the Philadelphia *Ledger* writes as follows, from New York: The commanding influence of the Hebrew element in almost every department of business, wholesale and retail, is never so noticeable as on the recurrence of the great fast of the Atonement, when all secular occupations are suspended. The Stock Exchange and the Board of Brokers not only miss them, but most of the other great exchanges, as well as the retail marts of Chatham street, Division street, and the Eighth avenue. Probably there is no other religious festival the observance of which would make such a vacuum in the sphere of general business. At the Weehawken cattle market also, where hundreds of thousands of dollars are disbursed, weekly, the day had a Sunday appearance, owing to the conspicuous absence of the same class of dealers.

—Philadelphia has already one of the widest bridges in the world, and a second is in process of construction. The first, the Girard avenue bridge, has a width of 100 feet, and is used by foot passengers and carriages. The second, to be put over Richmond street by the Philadelphia & Reading Railroad, will have a span of 64 feet, a width of 205 feet, and carry eighteen tracks. The bridge has been completed by the Phœnixville Bridge Company, but has not yet been in position. The same Company have recently built an iron bridge over the Saco River at Biddleford, Me., which was ready for traffic within forty days from the date of the order, at which time the iron lay in the form of puddle-bar. This bridge, formed upon the principle of interchangeble parts and pin connections, has three spans of 133 feet each, and two spans of 100 feet each, and cost about $40,000.

—Residents of Boston and vicinity have been excited by the operations of a man who has been killing fish at Quincy Point, Mass., by the explosion of nitro-glycerine. Large numbers of sea-bass have of late appeared off the Glades and in the waters around Quincy Point, and it was upon these that the man made his experiments. His first attempt was with a small bottle of nitro-glycerine, the explosion of which under water brought to the surface only three or four dead bass. A second trial, with an extra charge of the explosive compound in a can, proved more destructive, all the fish within a circle of forty yards being shocked by the concussion and rising to the surface in great numbers. About on hundred were found to have been instantly killed, and were captured and sold.

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Spring.....	3 00	5 50
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" loose.....	17 00	19 00
Prairie, "	14 50	15 00
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Butter	25	38
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*,

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CHICAGO, THURSDAY, DECEMBER 17, 1874.

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Topics of the Time.

The boldness of manager Strakosch in opening his opera in New York on a late Sabbath has been followed by a whole troup of operas, theaters and low varieties. Business houses and beer shops took the contagion of Sabbath-breaking from the places of amusement, "and," says the New York *Tribune*, arraigning the desecration, "if we may judge by the symptoms visible in Bowery, New York promises soon to be a busier town on Sunday than any capital on the continent of Europe." This violation of law and good order was the subject of a petition from several hundred prominent ment of the city, but the police authorities, on attempting the suppression of the evil, were in several cases met with an injunction against interference. In this discussion H. W Beecher falls naturally to the side of laxness; preaching in favor of Sunday trains and horse-cars and again keeping the Sabbath by authority of God. The vapidity of Plymouth Pulpit is in striking contrast with the protest of these business men who would save the Sabbath for worldly reasons, while Beecher would destroy it to ease troubled consciences.

The civil and criminal suits instituted in the Beecher-Tilton case are not unlikely, after all, to end in smoke. Of the "side-show" cases, that of Bowen against the Brooklyn *Argus* for libel has been decided without testing the truth of the libelous article; and last week Miss Proctor's suit against Moulton was taken from the courts and settled by the parties, Moulton paying costs, and yielding so much as to say that his allusions to the lady were founded on hearsay. The suit against the Daily *Graphic* will follow the same course. The civil suit for damages, Tilton *vs* Beecher, was fixed for Dec. 8th, but just in time the Court of Appeals allows the bill of particulars and the trial isput off to January. The criminal suit, Beecher *vs* Tilton, was expected to make an end of this whole ugly affair, and Tilton's lawyers, weeks since, appeared in court and urged an early trial. But District Attorney Winslow, one of the famed investigating committee and author of their, report has this matter in his own power, and says it shall wait on his pleasure. This reply has certainly an evil omen for Mr. Beecher, and is everywhere interpreted as an acknowledgement of a weak case. Meantime it is an interesting question for ecclesiastical settlement, whether the Congregational churches must wait on the civil courts for a decision of Mr. Beecher's standing among them. If they concede such weakness their denominational system or its practice needs reorganizing.

R. A. Wilbur, United States Agent for the Papago Indians in New Mexico, has made a communication to the Secretary of the Interior in which appears some noticeable facts in regard to the power of the Catholic clergy. In the general place of the Indian Bureau of placing the different agencies under the various churches, this unfortunate tribe has fallen among wolves in sheep's clothing. A few extracts from this report will suffice to show the spirit of New Mexican priests which may in charity be supposed to be exceptional; but, from the spirit drawn out by the English controversy, it may reasonably be doubted whether the popish system can produce any other effects. The Indians complain, the agent writes, "that frequent attempts have been made to compel them (the Indians) to give the Bishop one-tenth of all their earnings, as a tithe for the benefit of the church, and they complain that, generally, the designs and actions of these priests, if not kept under strict control, or entirely removed, will lead directly to placing them (the Indians), as in olden times, in a condition of vassalage and servile bondage. My own views, from practical experience, corresponds with those of the Indians." He says also that the priests have "openly declared war against the public school system, which the Governor of the Territory had succeeded in getting into successful operation under the greatest of difficulties. They have publicly stated that they will not rest until they have uprooted every germ of free education so planted. They have shown in every way that they are not in sympathy with the genius and spirit of American institutions. The priests are not American citizens; the only knowledge they seem to have of human polity is that in which the civil is united with the church power to rule for the sole purpose of acquiring power."

Theology of Grangeism.

From a grange hymn book, entrtied: "SONGS FOR THE GRANGE;" set to music and dedicated to the order of Patrons of Husbandry in the United States, the following verbatim quotations were taken to illustrate some of the religious views and doctrines taught by that order:

"Their charter by the Master's hand,
Was signed, and witnessed by his eye,
And the recording angel keeps,
A transcript in the Grange on high."

"Grange of our hope and our pride,
Never from thee may we rove!
Trust, in thy councils abide,—
Beautiful Grange that we love."

"Yielding fair Grange unto thee,
Homage and praise never dying;"

"And Friendship and Trust, in our Order, ne'er fail."

From funeral hymns to be used upon the occasion of the burial services of a dead female member of the order:

"Then why should we mourn her departure,
Well knowing our loss is her gain;
We shall soon cross that beautiful river,
And to our arms fold her again."

"Then rest thee, beloved one, from toil and from care,
At home with the Master in mansions so fair;
Thy harvest is gathered, away from life's pain;
We know we shall meet thee, dear comrade, again!"

"Come, come, come,
Come to the banquet of love,
When seed-time and harvest have ended below,
We'll rest in the mansions above."

"For all the good the year displays,
Accept, O God, our greatful praise."

"When misfortunes come in view,
Cling to those who cling to you."

"Whilst our Order,
Reared in love shall ever stand."

"God of the universe! whose hand,
Hath sown with suns the fields of space."

"Come Patrons assembled to bow at our shrine."

"Keep each obligation a jem of thy soul."

"When order shall cease, and when temples decay,
May each, fairer Granges, immortal survey."

"Beseeching God, in whom we trust,
To bless the Grange assembled here."

"Our Father, in this evening hour,
We cast our cares in trust on Thee;
Oh may we meet and sing on high."

"Come, join your prayers with ours; address
Kind Heaven our peaceful Grange to bless."

The object of transcribing the above portion of the grange hymn book for publication, is to make manifest to the most casual reader:

1st. That under the modest title of "Songs," etc., the book or pamphlet referred to, is in reality a collection of social and religious hymns; many of them designed to be sung on stated occasions, and most of them breathing religious fervor, and prayer and praise to God.

2d. That the grange is a social and religious society.

3d. That it is designed to be permanent.

4th. That to be dutiful members of the order is all that is needful to secure to them certain passports to the blissful grange beyond the grave.

5th. That it was designed to forestall or take the place of the churches in the hearts of men; and is, therefore, their rival.

6th. That as there is no mention of, or even allusion to Christ in the foregoing extracts, so also a careful perusal of the book failed to disclose any mention or even the most distant allusion to him.

7th. That though the grange is a religious sect, it is nevertheless, not a Christian sect.

8th. That selfishness is its chief corner-stone; see above, "Cling to those who cling to you."

9th. That love to their enemies is nowhere inculcated, but the opposite.

10th. That in consideration of the above legitimate conclusions, in connection with the fact that high Masons and Odd-fellows put together the materials of the constitution, by-laws, rites and ceremonies of the grange, prove it to be an off-shoot of Freemasonry.

INVESTIGATOR.

"Out of Order."

BY R. FAUROT.

Well, it is getting to be my fate to be "out of order." I am trying to be resigned to the belief that I was "born under the wrong star." It was out of (Masonic) order to inquire into the secrets of Masonry before "going in," since "none but the initiated could know;" and so I was kept out of the lodge. Had I not been so anti-Royal Arch, as to refuse to "stand by a brother so far as to deliver him right or wrong," I might probably have been lecturing against Masonry, to-day, in Indiana. But didn't know why I was slighted, or that anti-Masons required this rule, until a report was made to me of a remark made by the "General Agent and Lecturer" at Waterloo. Yet, after all these sad experiences, I failed to learn wisdom. I couldn't quit reading up Masonry and the *Cynosure*, and the more I read the less I felt my ability to "preserve my jewel," and finding so many willing listeners, many of whose eyes privately I have opened, and whose feet I may have turned from "dark dens" and "hidden ways." So this week again I lost my jewel on this wise. Being in the State of Michigan, I was invited to attend a "District Ministerial Association;" and as there were but six or eight ministers present, I was invited to read an essay. Well, I at once

thought of a subject it seemed to me of much importance in the work of the ministry; and being far from home, I hastily condensed into twenty minutes reading, a few note paper pages, on one of the many specific forms of infidelity of the day, namely, secret societies, a subject I had never presented in such a meeting and so expected it would be somewhat new. Of these societies, I selected Masonry, and quoting only Masonic authorities, I showed: (1) That it claimed to be a religion, but one of "pure theism." (2) It was not only a despotism, but absolute, irresponsible and cruel (3). Its design was the overthrow of all religion and civil government or church and state, putting Masonry in their place.

The critic happened to be the only Mason present. I am happy to say, except a lay brother who kept his jewel to perfection. The critic arose, pale and a little unsteady as to the nerves and "lost his jewel" by a fierce attack upon me and my poor essay; said it was entirely out of order; in bad taste; only the malicious and perverted statements of the enemies of Masonry; not in the line to fit a minister for the work of the ministry, but merely introducing a bone of contention which would divide that church and all the churches and work ruin; that many ministers and good men were Masons; the Bible was carried in their processions; that the sentiments of Voltaire and other infidels could have no place because all were required to believe in God, etc.

The Advocate arose and said. "At my answer no man stood with me;" so it seems Paul was equally unfortunate in his answer to Alexander the coppersmith, nevertheless he stood firm to his sense of duty, though all men forsook him," so the brother felt that he had in his mind's eye a craft equally dangerous to the progress of the Gospel. Hence it appears to me it was eminently in order to introduce just such a theme in just such a place. and if Masonry be as represented, and ministers are fellowshiping it it was highly important they should be warned and exhorted to repent as a preparation for the holy work of the ministry. Moreover the brother has handled the subject with a masterly familarity and in a very gentlemanly manner. And if it disrupts churches, etc., so much the worse for Masonry" With many other outspoken manly words.

Thereupon the President arose and said. "It was very proper and right that all claims to the patronage of society should be called upon to give a clear account of their nature and design, and the very fact that these were secret, was proof that they were not good and safe. He considered that the subject had been properly and most ably presented; and this was the very place to do do it, where as brethren, interested in each other and a holy calling, might talk it all over in a spirit of love;" with many more equally out poken words. He was followed by others in the same strain. One brother said, he was amazed that Christian brethren could not speak freely and kindly on any subject pertaining to human interests; and he could not understand why Masons should be so touchy when Masonry was mentioned. He had been invited and urged to join, but being cautious resolved to examine it first The result of which was that Masonry was ant-Christian, and hence he could have nothing to do with it.

The poor critic finding himself alone, and hearing me give names and dates and Masonic language, etc., so familiarly, and seeing his jewel was gone, calmed down and asked if I had ever been a Mason? I said no! but I had learned these things from Masonic authority. "And now," I said, "suffer me to ask you an equally plain question. How many degrees have you taken?" "I am a Royal Arch!" "Oh!" I said, "seven." This I did not for my own sake, but to those to whom he ministered, who afterward came to me and said with surprise, they did not know he—was a Mason!

Well, I suppose I am again out of order, in the length of this, but I felt anxious to tell of my pleasure at such a reception by this people (Disciples) whose pioneers were so earnestly and unanimously opposed to secret societies. and yet many of whose ministers are apostazing from Christ and becoming "Sons of the widow."

The Church and Adhering Freemasons.

BY H. H. HINMAN.

The Word of God affords an unerring rule for the church, and one only safe ground is to abide by its teachings.

In Eph. v. 11th, we are told to "have no fellowship with the unfruitful works of darkness but rather reprove them." Some commentators suppose that this had special reference to the ancient mysteries which were Freemasonry in another form; but manifestly it applies to every unfruitful work of darkness. We must have no fellowship with, but rather reprove them.

Now Freemasonry is "unfruitful." It does not recognize Christ the source of all fruitfulness. (See John xv. 4-5.)

It is a work of darkness.

(a) It is secret.

(b.) Its oaths and ceremonies are immoral and profane.

(c) Its obligations require its members to disobey God. In the third degree they swear to conceal crime, and in the seventh to help a companion whether right or wrong. Now to retain a member in the church who continues in such practices, after due admonition, is to have fellowship with that practise, and to fail to reprove him is to sin against both our God and our brother; for we are not only to reprove his works, but God has said "Thou shalt not suffer sin upon thy brother, but shall in anywise reprove him." (Lev. xix. 17.) Again in 2d Thess. iii. 6th: "Now we command you, brethren, in the name of our Lord Jesus Christ. that ye withdraw yourselves from every brother that walketh disorderly."

Now while we may admit that many Freemasons are our brethren in Christ, yet we cannot admit that the oaths and ceremonies of Masonry are a part of an orderly Christian walk. Aside from the nature of his obligations the fact that he is "unequally yoked together with unbelievers" (2d Cor. vi. 14-18) marks his walk as disorderly. Now the command is "withdraw from" him; not because he is not a Christian brother, but because he walks disorderly. Again, if we tolerate Freemasonry in the church we thereby declare that it is good Christian moralty; and if it be good Christian morality we do wrong to oppose it. We cannot expect to have a higher standard of morals in the world than in the church, or to be successful in a political warfare on that which we admit to be good enough for Christian fellowship, and hence as an essential element of success in our work we must begin by seeking the deliverance of our beloved Zion from all complicity with this sin.

Farm Ridge, Ill.

Which?

Right or wrong? Courage or cowardice? Of course every one agrees that courage and right are infinitely superior to cowardice and wrong, or even to the toleration of wrong. But prudence or imprudence in the advocacy and support of the right are different quality from either; and thousands justify their passivity towards evil practices because of the power and strength or influence of such practices.

On this principle there could be no patriots, no martyrs, no beginning of, nor opportunity for the exercise of those faculties of man which have in all ages elicited the admiration of our race. There would be no self-sacrifice in the cause of the right, for the wrong is first supreme. Every one would wait until the right became popular before he would show his colors. Men would be such fools as to wait for saloon-keepers to become the first champions of temperance; for slaveholders to advocate the abolition of slavery; or for the devil's agents to preach Christianity. Never would fines or imprisonments of good men have been recorded. Never would dens and caves in the earth have been a refuge for the best of men. No such folly as going against the majority would ever have adorned the page of history. Conscience would have fled. Reason would have been dethroned, and with all the dreadful literalness of the infallable record would be the fact. that "all are gone out of the way," and there are none that do good.

But we live in a time when proofs of the true nobility of man's position abound. He was created in the divine likeness, and has before him an immortality of joy and love, a foretaste of which is enjoyed on earth by the few. Therefore true men desire to destroy every thing hostile to the spirit and principles which shall reign in the glorious beyond. These are the men who shine as stars and give hope to debased humanity. These, as it were, man the life-boat, or spring into the water to save the drowning ones. These are, as it were, the firemen of the moral world, to save sleepers from destruction at the risk of their lives. Your Luthers and Washingtons are made of such stuff. Aye, but these are the men who have often been stigmatized as fanatics and who have borne the heat and burden while others gathered the rich fruit of their labors. As it has been, so it will be. There is much yet to be done before the right reigns and wrong hides its hydra head. There is much time and trouble to be given, much anxiety and sacrifice to be endured before prevalent customs, utterly antagonistic to the best interests of man, can be overcome. Who will volunteer? Who are willing to be soldiers in the great and glorious war? Where is the coward knave who lives, appropriating the blessings derived by the past labors of his forefathers and will not spend a cent nor a second to add to such blessings for prosterity? Who among us has the sense of right and will not let his light shine? A curse is upon him. Let him show himself, and thereby enjoy the gold, whoever else may hoard the dross of mere self-indulgence. God speed the day when our people free, politically, shall be emancipated from secret societies so antagonistic to the whole spirit of Christ and his cause. H.

The Last Anti-Christ.

Some twenty-five years ago Alexander Hislop, of Abroth, Scotland, best known in the literary world by his magnificent book "The two Babylons,' has, in a little work "The Red Republic," given it as his deliberate judgment, that prophesy clearly teaches that the last form of anti-Christianism, "the beast of the Abyss,' with which the church of Christ will be called to conflict, will be infidelity, in active alliance with the world powers of Europe, and in a union offensive and defensive with Rome and other false systems of religion. That the world powers show a strong tendency to national infidelity is unquestionable, and that Rome could be brought to such an alliance, if it would promise her support in gaining her lost ascendency in Europe, he explains by the saying of Adolphe Monod, "There is a power in popery which God knows, and which the devil knows, but which I do not know," whilst there is nothing more natural than such an alliance with unorthodox bodies, even nominally Protestant, for "He is anti-Christ, that denieth the Father and the Son." And certainly infidelity is now in a state of wonderful activity in seeking to ally itself with everything. and has attained wonderful success. What is Secularism in the State, or Rationalism and Voluntaryism in the church, Scepticism in literature, Secularism in the school and college, Materialism in Science, Communism in the masses, and practical atheism and godlessness in morals, but infidelity in active combination with everything, which it can take into its service? And this by way of distinction is the enemy of Christianity in our day,—the spirit of bitter enmity to Christ that harmonizes the Herods and Pilates of otherwise opposing systems, and if true Christians and truly Christian churches only aright interpreted the "signs of the times," they would, forgetting minor differences, concentrate their whole united forces against this foe, who must either be overthrown or religion will perish by his hand. He is not an enemy we can afford to despise. He cannot be turned back by banter or ridicule, or scathing sarcasm. He can array himself in the ponderous armor of Science, kill with the gaudily-feathered, but poisoned-tipped arrow of modern literature, intrench himself be-

hind the deliverances of church councils, and write his name on papal encyclicals. He can wield the power of politics and use as his auxiliaries the devices of state craft. He is equally at home when he heads a revolutionary mob, rises a barricade, and urges the commune to deluge the streets with blood, or when he mounts the platform to talk free love, or shouts the atheism that would disorganize society. Philosophy, however, is his special favorite and friend, and whether he watches the retort, gazes at the stars, or in the editorial chair mixes his poisoned cup, he affects mightily the look of learned wisdom. In fact, he is an enemy so multiform and ubiquitous, that he assaults us at once from every quarter, and is so armed and intrenched, that nothing can reach him but the weapons that are "mighty through God to the pulling down of strongholds."—*Christian Statesman.*

[From Our Banner.]

The Meaning of Providential Calamities.

BY REV. D. M'FALL.

The past few years have been heavily freighted with judgments to our nation. The great fire of Chicago, in 1871, has been followed up by a series of varied and distressing calamities. Fire has been added to fire, and flood has followed upon flood; the arm of business has been paralyzed by panic and plague; while the drouth in one part, and the grasshoppers in another, have materially diminished our hopes of the present harvest. And yet, "For all this his anger is not turned away, and his hand is stretched out still."

The pulpit and the press, both religious and secular, have noticed the more striking of these events as they occurred, and have given very different solutions of them. Some deny that they have any meaning at all; others draw unimportant lessons from them; while others again regard them as judgments inflicted on certain localities for their excessive wickedness. The Bible, we believe, does not countenance any one of these views. It uniformly assumes that such dispensations are ordered of God, Psalms cxlviii. 8; while it distinctly denies that they are sent directly on account of the sins of those who immediately suffer, Luke xiii. 1-5. Between these two points their real meaning must lie. In ascertaining what that meaning is, it may be necessary to take a view of God's judgments in general. Some of these are for destruction; others are intended to work reformation. To the former class belong the flood, the destruction of Sodom and Gomorrah, the overthrow of Egypt and Babylon, and indeed of every nation or kingdom that has been overthrown. A little attention to this class of judgments will show the circumstances under which they are inflicted.

1. Not until repeated warnings of the impending doom have been given and rejected. The history of the flood is brief, yet it brings this point distinctly in view. Enoch, the seventh from Adam, was commissioned to reprove the men of his age, and denounce the judgments of heaven on the incorrigibly wicked. From Jude, we learn how explicit the warning was which he gave: "The Lord cometh with ten thousand of his saints to execute judgment upon all." This testimony was solemnly emphasized by the translation of Enoch to heaven, in the presence of those to whom he spake. Such an event was well calculated to be more convincing than the thunders of Sinai. After the translation of Enoch, Noah appeared, and for a hundred and twenty years, ceased not to testify of the coming judgment. The sound of every hammer that fell on the ark was a signal of the approach of the coming deluge. At last it came, and it seems to have been as unexpected as the Mill River flood on the inhabitants of the quiet valley, but it was not because they were not warned, but because they gave no heed to the warning:

The same is true of the destruction of Sodom and Gomorrah. Lot was there uttering his testimony, however feebly, and some of their own citizens were smitten with blindness as a direct check on their wickedness; nor must we forget that the flood itself was a beacon of warning in all after ages to the impenitently wicked. As for Egypt, she was warned ten times. And each intimation was more expressive than another of what the end would be in case she steadfastly refused to let Israel go. It was only when she followed after Israel, determined to bring them again under the unjust and cruel yoke, that God lifted up his hand in wrath and dashed her forever beneath the waves of the Red Sea. Belshazzar was informed by the prophet, that the chastisements which his father suffered should have been a warning to him "to humble his heart before God." But when he refused to do so, and lifted himself up against the Lord of heaven, then was the part of the hand sent from him. And this is the writing that was written, "God hath numbered thy kingdom, and finished it." And did history furnish the full facts in every case, we would see that no nation was ever "finished" without abundant premonitions of the coming doom.

2. They were not inflicted until the appointed means for redressing the wrong had entirely failed to do it. "God governs the world," is a concise statement of an extensive truth; but in the administration of his government, he employs many delegated powers, and it is only when these fail, or utterly refuse to execute judgment, that he himself directly interferes. His providences never usurp the functions of those "powers" which he has "ordained;" they are intended rather to prompt and aid them in the discharge of their duties. As an illustration of this point, take the defeat of Israel before Ai. God had given specific directions in relation to the capture of Jericho, and these were to be enforced by Joshua. But a member of the tribe of Judah transgresses the command, and takes of the "accursed thing." Under these circumstances, three thousand men are sent to take Ai, but they are defeated, and thirty-six of them fall by the sword. Then Joshua inquires of the Lord the cause of the defeat, and the answer is returned, "Israel has sinned in taking of the accursed thing, and therefore they could not stand before their enemies." The important points are these: God does not directly punish the criminal; had he done so, his providences would have been taking the place due to civil government; nor does he directly inform on him, for then he would have been setting aside his own ordinance of the lot; but he simply says, "Israel has sinned, and therefore they cannot stand;" and in commanding Joshua to put away the evil, he, in effect, says, You have the means of detecting the criminal, and the power to punish him, and of you will I require it." But had Joshua and all Israel repeatedly refused to take action in the case, and continued to shield the criminal, we are safe in concluding that God would have overthrown them as utterly as he overthrew Egypt. "Though hand joined in hand, the wicked shall not go unpunished."

In the light of these facts, our present providential calamities are easily explained. They are not retributions on certain localities for their excessive wickedness. However wicked such may be, it is not God's province to punish them. That is the duty of the nation through its government—the "power" which he has ordained among us for the execution of righteous judgment. But they are intimations to that power that there is some evil or evils within its jurisdiction which need to be corrected; and solemn warnings that if it neglect or refuse to do so, God will himself require it in final overthrow, when once his long-suffering patience has come to an end. What the evil is which God would have us correct is for every patriot to inquire. It may be the stupendous corruption which prevails in high places; or our unjust and dastardly treatment of the Indians; or our thirst for gold to the neglect of God and his laws; or our silent contempt of his authority in the Constitution of our government. One thing is certain, the curse does not come causless.

Let the Christian inquire and confess his own sin and the sins of the people, for even here "the prayer of the righteous man availeth much." Gen. xviii., and Dan. ix. In the meantime, while we see such "a childish waste of philosophic pains" in endeavoring to prove that God is an unnecessary factor in his works, both of creation and providence, let the believer discern in these things, reassurances of the truth that the "Lord God omnipotent reigneth," and that "He shall not fail nor be discouraged, till he has set judgment in the earth."

No real disorder arises from the propagation of truth; disturbance may ensue, but all from error opposing. Men may be thrown into commotion, because truth compels them to abandon false principles and practices, and improper business, and to make confession, and to restore money fraudulently obtained, and ecclesiastical establishments may be shaken; but this is only a revolution from disorder to order. This disturbance may be charged to the advocates of truth, but we answer Ahab, "I have not troubled Israel, but thou and thy father's (the devil's) house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—*Earnest Christian.*

[The following article appeared Dec. 27, 1873, in the *Alliance* of this city, and is given a place in this connection as representing the views of those who celebrate Christmas. A reply, and some further considerations of the subject, will be found on the editorial pages.]

Merry Christmas!

This is the great day of the world, and of the ages. Even the Puritans themselves, or at least their lineal descendants, are beginning to think so. It is a day so grand, so beautiful, and so sacred to the grateful heart of humanity, that even the "Abominations of Rome" are unable to kill it by their sacrilege. It survives the indiscretions of its most indiscreet friends.

In the origin of this anniversary sang the glad angels out of the rosy dawn; and ever since it has been a day of songs, of joyous melodies, of all sweetest tones and strains. A day of chiming, pealing, clanging bells in ten thousand belfries; and of the infinitely more delicious tones of happy children's voices in millions of radiant homes.

And as all Christendom kneel about the Babe of Bethlehem, and look up to the same bright star, trembling with mystic joy in the heavens, the real unity of Believers is assured and verified. Apostolic successions, decrees of Councils, Lutheran theses, Calvinistic joints, Arminian demurrers, bishoprics, synods, immersions, sprinklings, old schools and new schools, radicals and conservatives—how they all blend in the common glow of love and devotion!

This day, too, is the first-fruit of the millennium; no Saint's day, nor Sunday, but the birthday of the Jewish Virgin's Holy Babe. Reckoning from this day, all churches are old enough to be wiser and better than they seem to be; and not reckoning from this day, no church is old enough to be worthy of our reverence and faith.

And so let the old warriors of dogma draw near to this holy manger; but let them not come striding in with ringing heels and clanking sounds. This is the place for peaceful shepherds, devout Magi, and the wondering common people, all crowding close to the marvelous light which streams from the Divine Child.

Thus far, at least, and in the circling year, we forget our difference in our common heritage. For a single day, if no longer, we are simply Christians, lowering all the flags and rags of sects and schisms, and hauling high, to the very top of the staff, the universal banner of the cross.

They who celebrate the mass of Christ in solemn cathedral service do thus still hold fast upon the main root of Christianity; while they who only bedeck, in their homes, the illuminated tree of presents, do thus recognize him, who, having ascended on high, "led captivity captive and gave gifts unto men."

And as in our human households the infant of the cradle becomes often the best reconciler, so, in the family of Christendom, may the somewhat discordant household of faith find reconciliation at the Manger of Bethlehem.

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

FORM OF BEQUEST TO THE NATIONAL CHRISTIAN ASSOCIATION.

I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of———dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

To the Friends of the Cause.

Suffer me to say to those desiring lectures that I am recognized as an anti-secret lecturer by the National and State Associations; also by the Lower Wabash Annual Conference, U. B. Church of which I am a member. Yet I am not in the employment of any organization and my services can be secured at reasonable compensation. I profess to be a master of my subject, and know to a certainty what Freemasonry and Odd-fellowship are. I am opposed to those organizations, because they are socially, politically, and morally wrong; and I treat them upon this line. Those desiring lectures can address me at Center Point, Clay county, Ind.

W. M. GIVENS.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.
State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.
State Lecturer for Ohio, D. S. Caldwell, Nevada, Wyandot, Co., Ohio.
State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.
I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Connersville, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Lisbon Center, N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake,
P. Hurless, Polo, Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.

Have you all the copies of the *Cynosure* prospectus that you want? They are sent free to all who apply fo them for canvassing purposes.

Meeting of the New York State Association.

MEN OF NEW YORK, TO THE RESCUE!

"Eternal vigilance is the price of liberty!" Our liberties are in danger! The lodge despotism is increasing in power, and its encroachments are being more and more sensibly felt. This is no time for the sluggards song, "Yet a little sleep, a little slumber, a little folding of the hands to sleep," but rather the warrior's inspiring slogan. Awake! arise! or be forever fallen! Come up to our anniversary, to commence in Lockport, Tuesday evening, Dec. 22d, and to hold over two days following.

Stoddard of Illinois is to be there with his experience and skill. Rathbun, the mobbed, shot and poisoned, is expected to pay his respects to the spirit of secrecy and moblaw. Barlow, New York's State Agent will do what he may. Prof. Clark will cheer us with his songs, and other good men and true will be ready to add the general interest. All this is well. But the times, and our cause, call for the coming together of men who need no inspiration to impel their action but their sense of the importance of the work to which God invites them through us. Come with your brains! Come with your hands! Come with your hearts! Come with purses! Come, oh come! There is grand work for brave men, and women, too. Let woman come. We need her.

Let those intending to come send on their names to Rev. E. P. Marvin, or to Rev. N H. Brown, Lockport, Niagara Co., N. Y.

BY ORDER OF EX-COM.

REV. H. H. HINMAN, with the assistance of others has planned a LECTURE CAMPAIGN on the Illinois Central Railroad. He wishes to give a lecture or course of lectures during the week, commencing Dec. 7th in New Rutland, El Paso, Normal, and Bloomington; the week commencing December 14th (or sooner) at Heyworth, Decatur and Pana; the week commencing Dec. 21st (or earlier) at Patoka, Sandoval, Sparta and Salem; the week commencing Dec. 28th (or earlier) at Irvington, Richview, Mattoon and Milton; the week commencing Jan. 4, 1875, (or earlier) in Champaign, Paxton, Loda, and Onarga; the week commencing Jan. 11 (or earlier) in Chebanse, Manteno and Peotone.

Be sure to have the notice of his lecture or lectures (if he arranges for more than one) given out in every church in the place, and also on the Sabbath before he speaks and also published in the local papers a week before hand.

The expense of lectures given in this regular way would be much less than if given with no order; and in places where the friends of this cause are few and not able to raise much money, if they provide a place for the lecturer to speak in and entertain him while in the town and pay his railroad expenses, it will be all that is necessary in order to secure the lectures. Yet it is hoped, in most places, they can raise something towards paying the agent's salary besides.

Reform News.

—Rev. B. Rollins, the aged veteran of Vermont, writes under date Nov. 26th: "I now have an appointment next week to lecture on secret societies, and shall probably continue to lecture in this State through the winter, having received invitations from many places where I have formerly labored." The tract now appearing in the department of "Forty Years Ago" is from his pen.

—Already three Anniversary Conventions have been held by the New York Association, the first in Rochester, December, 1861; the second in Syracuse, March, 1873; the third in Seneca Falls, and now the fourth begins Tuesday evening, December 23d, and is to continue the following days and evening, in the city of Lockport, N. Y. See the Ex. Committee's call.

——The *Wesleyan* says of the New York State Agent: "Rev. J. L. Barlow has recently been sick from over work and exposure. He has recently lectured in Courtland, Tompkins, Broome, Stuben, Lewis, Madison, Chenango, Cayuga, Niagara, Jefferson and other counties, and being partially recovered he has again taken to the "open field and free fight" on the great moral issue in which he labors."

—A debate of the character and aim of the lodge in the Baptist Theological Seminary of Chicago has developed an inquiring spirit and Prof. C. A. Blanchard has been invited to speak to them on the subject on Thursday (this) evening.

—He has also a call from the ladies of Pittsburgh, to defend their Temperance Union from the assaults of Freemasons, which were likely to effect its destruction.

—The anti-secret society men polled from 100 to 110 votes this fall for their candidates in Fulton county, Ohio.

How many names have you on your petition?

From the Illinois Agent.

EL PASO, Ill., Dec. 8, 1874.

DEAR BRO. KELLOGG:—I left home Nov. 30th and went to LaSalle, where I found a lecture announced for that evening in the Baptist church. The night was dark and stormy and the attendance small, but an interest was awakened in the minds of two of the pastors of the twin cities (LaSalle and Peru) which I trust will be abiding and fruitful.

My next point was at Mt. Palatine in Putnam county, where I spoke in the Congregational church to a good audience. Considering the state of the roads and weather, I found the brethren taking a decided stand against nonfellowship with the works of darkness. My next point was at Tonica, where I spoke in the Congregational church to a respectable audience and was followed by the pastor, Bro. Avery, in some most excellent remarks, endorsing what I said and commending the subject to his people. I reached Lostant on Saturday evening and spoke in the Baptist church to a good audience. Here the mind of the people had been prepared by the labors of Rev. A. Osgood, who is a veteran in our cause. I preached on Sabbath morning and lectured again in the evening to a full house. A good impression was manifestly produced.

Here at Lostant we have an illustration of Masonic charity. A poor laborer suddenly died, leaving his family in destitution. He was a Master Mason in good standing and had always paid up his dues, but his poor wife applied in vain to the lodge for aid for herself and little ones. The town now supports them, and the lodge having taken the money of the husband and the father, refuses to fulfill its promises to his family.

Yours for Christ,

H. H. HINMAN.

Prof. Blanchard in Carroll County, Ill.

LANARK, Ill, December 10, 1874.

Editor Christian Cynosure:

Please give notice through your paper that Professor C. A. Blanchard has favored the people of Lanark with three lectures on secret organizations.

Although the weather was bad and the nights very dark, the hall was full. The lectures were powerful and eloquent, and we have abundant evidence already of good results. Such as young men who were intending to join one or the other of the lodges, say now that they will not. Some of the Masons failed to be present the three evenings, as they promised at the beginning. Good order was kept all through. Very few left the hall during the speaking. There were quite a number who said that to have a course of lectures delivered here would make Masons and Odd-fellows. This has proved false, and I would recommend to the readers of the *Cynosure* that there be an effort to have a good man to lecture in your neighborhood or town, and remember that it is the lodge members who oppose them. I have sent for the *Cynosure* for one Mason since our lecture and I think there will be some more. The Masons and Odd-fellows look and act as though they had been to a wake for the last week, and we may look for a change on their countenance when they return from the burial of their pet institution. May God speed the time and save our nation from the demoralization of secrecy.

N. R. CORNING.

Report of Work in Indiana.

CENTER POINT, Ind., Dec. 2, '74.

BRO. K:—After attending the Indiana State Convention held in Dublin, Wayne Co., Oct. 28-9, I went down into Franklin county and lectured three evenings in the Franklin church. This is said to be the first United Brethren church-house built in this State, it is a very neat brick, arranged after the Quaker style. Here we have some good brethren and warm friends among whom are Father Koennor 53 years old, yet alive in the cause, Rev. H. Miller, U. B., who is a zealous and able opponent of darkness. Here is where brothers John McNamer and Farmer, pioneer ministers of the U. B. church, who renounced Masonry publicly at an annual conference held in Butler county, Ohio, June, 1826, labored with great success, and their memory is very dear to many of the old brethren and sisters of this community. If I will not be considered vain I will say that I feel proud to have had the privilege of lecturing to a church and in a church-house built up under the labors of those seceding Masons, and that has stemmed the current nearly forty years.

I went from Franklin to Sand Run in Union county, where I lectured three evenings to large and attentive audiences. We have a small congregation of living United Brethren here who are not ashamed of their principles, amongst whom are Bros. Atkinson, Harvey, Miller, and Rev. Samuel Miller. I spent the Sabbath with these brethren, and preached for them.

I went from Union to Newcastle, the county seat of Henry county. At this place the Odd-fellows have a lodge of 103 members, and the Masons a lodge of eighty-nine members. Here we have several friends who are at heart opposed to secret organizations, but owing to the influence and threatening attitude of the lodges, are unwilling to commit themselves. I spoke two evenings here in the U. B. church. On the second evening there was quite a number of lodgemen out who conducted themselves very respectfully. At the close of my remarks a "jack Mason" arose with one question: "If Masons take such oaths and engage in so much loose and nonsensical twaddle, how can you fellowship them?" My answer was "we don't."

The next Morning I received a petition signed by twenty-one of the citizens requesting me to remain and repeat my second lecture. Owing to previous arrangements I could not comply with their request, but promised to visit them again in the future if opportunity served. I went from Newcastle to Cambridge City, where I found Rev. A. E. Evans anxiously awaiting my arrival. Stepping off the cars and into his buggy it was but a short drive to his home in Dublin, where we have many warm-hearted, outspoken, zealous friends amongst whom are Rev's. A. Butler, C. Witt, A. E. Evans, and Elder Floyd of the U. B. church. W. M. Givens.

Work in Connecticut.

Weatoque, Conn., Dec., 7, 1874.

I enclose a report of one of our meetings in this town (Simsbury). Your humble servant as you will see was absent at the last meeting, but it was not the weather that kept me. I was hard at work making arrangements for the other meetings at which I have succeded far beyond my expectations. Truly I can say that the Lord has helped me for which my heart goes out in praise and thanksgiving. I arranged for brother Levington to preach twice yesterday and to lecture Monday, Tuesday and Wednesday evenings of this week in Unionville, and to lecture Thursday evening in Terryville, and to preach next Sunday in another large village where the lodge is very strong. and to give two lectures.

Philip Bacon.

The following is the report sent, cut from the Hartford *Evening Post*:

The Anti-masons here being desirous to do something "to pull down the strong-holds of sin," secured the services of a Mr. L , from Detroit, Mich., to deliver a course of three lectures against Masonry. The speaker put in his appearence and commenced the lecture, "as per bill," Sunday evening, in the old Town Hall, whereupon he proceeded to inform his hearers that "Masonry was an unholy thing, its votaries being liars, infidels, atheists, &c. That it had its origin with Voltaire and Tom Paine; its oaths were dangerous, and the whole thing was only fit for savages and uncivilized beings." That was the substance of the first lecture. The second lecture was delivered on Monday evening and was like the first, only more so, wherein he tried to show to his hearers the way they made Masons (although he thanked God that he never was a Mason himself). In unfolding the mysteries according to his style, two or three ladies, whose curiosity had brought them thither, became so disgusted that they left the hall. Then the young boys being somewhat offended on account of the calumny with which the speaker had traduced the Masons, took the liberty to put some questions to the speaker, and more especially to his "right bower," who is a very strong anti-tobacconist, etc., hence there was some confusion, but the plate was passed for the benefit of the speaker. As to the amount of the collection it was very small indeed, and thus with some minor incidents ended the second lecture. On Tuesday evening the speaker was on hand, but his right bower was absent, probably owing to the inclemency of the weather. In the third lecture, like those of the two evenings previous, your correspondent failed to see any good, sound reasoning, it being mostly made up of ridicule and abuse, and while the speaker was warmly advocating his cause, a horrid stench arose which was said to proceed from raw onions and red pepper on a hot stove, hence another sensation, and the assembly were dismissed without a prayer and with tears in their eyes. Thus ended the third lecson. One word to the boys: Boys, your names are known! The Masons themselves behaved well and quietly sat and listened while being traduced; but those persons who put onions and red pepper on that stove, thereby disturbing the speaker, are hereby warned that this thing must not be repeated again in this community.

Debate in Chautauqua County, N. Y.

Sherman, N. Y., Dec. 5, 1874.

Editor Christian Cynosure:

On the 20th of Nov., last past, we held a public debate on the question of secrecy and its evil. A Freemason of Sherman Lodge championed the side of secrecy. He forgot himself and said all who had renounced Masonry had perjured themselves and were not to be believed; and all who were not Masons could know nothing of Masonry. As much as to say if you are not a thief you cannot know what stealing is. He waxed warm in his argument and lost his jewel, turning upon us fiercely and said "Durfee, the course you are taking toward secret societies courts martyrdom." Of course I was annihilated, and perhaps it will be the last you may hear from me. A. M. Durfee.

Correspondence.

Dying Out.

At Wolcottville, Ind., much trepidation is reported in the lodge and a total suspension is strongly expected. Soon after a series of lectures in that place the following incident occurred. One Mason was heard to say to his brother Mason, "Are you going up to the lodge to-night?" and received the laconic reply, "No, what in hell is the use, its all out." To which No. 1 replied, "You ought to go to help keep up the lodge."

Indications are that efforts to "keep up the lodge" have failed; for, as I am told, there is no evidence to "cowans" outside that the nocturnal brotherhood hold meetings or are doing anything on the Masonic "Tressel Board."

J. P. Stoddard.

The General Conference of the Free Methodist Church on Secrecy.

Editor of the Cynosure:

Dear Sir:—At the General Conference of the Free Methodist church held in Albion, Orleans Co., N. Y., in Oct. 1874, the Committee on Reforms reported the following on secret societies which was adopted by the Conference, and by a vote of the same it was ordered that a copy of said report be forwarded by the Sec'y to the editors of the *Christian Cynosure* and *Free Methodist* for publication in their respective papers. W. Manning,

Recording Sec'y.

REPORT OF COMMITTEE ON REFORMS—SECRET SOCIETIES.

This General Conference having referred to its Committee on Reforms the consideration of the subject of secret societies, we herein report: There is an alarming growth of the secret orders in our midst, each operating in its distinctive sphere, though they are one in root and principle.

Seizing the reins of government, plundering our public treasuries, aquitting the guilty criminal, disturbing the course of trade and commerce, so that the natural law of supply and demand is made to give place to ring-power and secret society manipulation. While in the South the "White Leaguers," and in the colliery regions the "Molly Maguires," by intimidation and murder, over-ride law and defy justice.

On the Sabbath day in some of our cities, beneath the flaunting of their blood-red flag—the emblem of the commune—men meet and talk their schemes of levelism and infidelty, and notwithstanding the fact that government detectives have been employed, Congressional Committees appointed, facts and data collected, still these outrages continue; for judges and jurors, prosecuting attornies and witnesses, have tied their own hands, padlocked their own mouths, and stultified their consciences by affiliating with secret societies of an apparently more harmless character. Thus, as the nature and character of the various secret orders amongst us, and their relations to the church of Christ and our commonwealth, are becoming more fully understood by the increasing light that in the providence of God is being dissimenated, we are more than ever satisfied with the position we, as a people, occupy in relation to these various orders, viz., that of total separation from all, and every one of them; and are thankful that we were led, as we believe, by the providence and Spirit of God in the formation of our church and the adoption of its Discipline to take this stan for righteousness and truth; and although our position on this question has entailed upon us some little persecution and misrepresentation, and in some places seemed to stand in the way of many good persons joining our societies, and has surely limited the number of our present membership, yet such is the consciousness of the rectitude of our position in the minds of our membership that there does not exist amongst us the faintest desire for any compromise in the matter. We know of no desire for a change in our Discipline on this subject, nor does your committee suggest any.

We are thankful that God in his good providence has, and is raising up various agencies in the land to combat this giant evil, and recommend to our membership that they co-operate with the National Christian Association and all other bodies that in a Christian manner are endeavoring to reform society by the suppression of the secret orders.

Moral Courage the Need of the Times.

Martinsburg, Ill., Nov. 30, 1874.

Editor Christian Cynosure:

I have always been opposed to secret societies though I knew but little or nothing about their secret workings. I consider the principle of organized secrecy wrong in its nature and tendency, especially where it afforded undue advantages to men to the detriment of others, thus secretly robbing them of their just rights. I fail to see where in they are better than highwaymen, who perform their deeds of robbing under the cover of midnight darkness, whereas the minions of the lodge perform their deeds under cover of secrecy where those who are wronged by them can have no knowledge of their method of operations; and whether it be money, character, or political or religious privileges and rights that are thus stealthily wrested from another without his knowledge or consent, and without a sufficient return or compensation for the same, the principle is the same, and ought to be classed in the same category. But, although I opposed them for these reasons, I had little idea of the power and influence the secret fraternities (especially the Masons) are swaying over the masses of the people, in and out of the lodge. But since I have become a regular reader of "our" excellent paper, the *Christian Cynosure*, about two years ago, I have been looking about among the people and find almost everywhere and among all classes and professions those who are opposed to secret fraternities who are afraid to open their mouths against what they conceive to be wrong, and all because they are afraid of suffering in reputation or property on account of it. Ministers are afraid of losing salary or position; merchants afraid of losing custom; others afraid of suffering in their business relations in some way or other, and even when approached on the subject will rather say nothing, or something commendable of the lodge than anything against it, unless they happen as they think to be only in the presence of some one whom they feel sure will not let their sentiments be known to the patrons or friends of the orders.

As an evidence of this, only a few

days ago I fell in conversation with an intelligent and active business man, who said to me that he could not see much harm in secret societies; but afterwards, when the crowd had gone and we were left alone where he felt safe in uttering his sentiments, he said that he had been seriously wronged through the instrumentality of Masonry and felt that there was much evil in the institution; but when I requested him to give me the circumstances for publication in the *Cynosure*, he refused, saying he was afraid it would injure his business.

When we see such an influence exerted over those not inside the lodge, what must it be over those within the meshes of the lodge. Certainly it must be stronger and more powerful. I have no doubt in my mind that if it were not for this, a great many members of these fraternities would speak out against them, and a great many more would secede; but what can we say of a man thus fettered? Is he a free man? Is he not rather an abject slave, bowing to the worst of masters? Where is his manly independence? Certainly it is gone, surrendered to the worst of despots, and that too, where the tree of liberty stands her boughs overreaching and offering protection to all. Where are the hearts of brave men? Have you not given way to base cowardice? May we not appeal to your sense of justice and right and manly independence to come out and show yourselves men, and declare for the truth, regardless of the consequences? Adopt the language of the Apostle Paul, "Quit you like men, be strong!" But we thank God that some are manfully and in Christian boldness displaying their colors, and the number is multiplying, and the omens are still good. May the good Lord bless the cause and efforts of this reform and hasten the day when these unfruitful works of darkness shall be swept away WM P. PEASE.

From an Encouraging Letter to the General Agent.

CRESTLINE, O.

DEAR FRIEND:—Your very welcome letter came to hand last evening, and I hasten to answer. I was glad to hear of your success in the noble and glorious cause in which you are engaged. It is the cause of freedom and civil and religious liberty. It is a holy war fought against a despotism and a dangerous and most subtile enemy of our holy Christianity. The influence of secret orders in our government is a power behind the throne greater than the throne itself, and, like Jesuitism of former times, commands kings and powers and principalities to bow in silent submission before its secret, irresponsible, anti-republican, infidel law.

My good wishes and prayers shall ever follow you in your good work. I know how arduous the work and how dangerous and difficult the task you have to perform; but you are right. Trust in God and go forward. When I knew less than I do now I thought that if we could abolish slavery and correct a few other lesser evils our work of reform would be completed, and there would be but little for philanthropists and Christians to do. But now I begin to see that the world is a great work-shop in which man is to work out his salvation and no sooner is one work performed than another great work is laid out by God and is waiting and ready for our hands to perform. In the moral as well as the physical world God gives us the material in the rough. God does not give food ready to eat, but tells us to toil in the field to produce it out of the means and elements he has given. He does not furnish us ready made clothes to keep us from the cold, but gives us the material and tells us to weave it into cloth for our comfort and protection. And so in the moral view; the world is to be redeemed by work in building up moral and Christian character. I can now see as long as sin remains in the world there will be work and great labor to perform in the moral world by the friends of liberty, morality and Christianity. The work in which you are now engaged in my opinion is the most needed now, and therefore I think the grandest and most noble in which a Christian of high moral sentiment and devotion to duty could be engaged. I have no doubt but God will give us victory in the end. Some martyrs have fallen. others may fall; but the final victory is sure. I have no doubt but in the future sin may show her hydra-head in some other form, but that does not concern us now, that will be a battle for our children. Our duty is to fight manfully against this most wicked, hidden, foul, deceiving, liberty-destroying, soul-destroying institution of to-day. God grant that we may not falter, but do our whole duty and set an example worthy our children and all coming generations.

EDWIN BOOTH.

OUR MAIL.

R. B. Smith, Aurora, Ill., writes:

"I must stop some paper but cannot spare the *Cynosure*. Its solid and true."

Mrs. Eliza Baker, Vicksburg, Mich., writes:

"I want the paper and intend to have it, and if I have it I am in duty bound to pay for it, so when I get a few pennies I lay them aside for my paper until I get enough, and then when the time comes I am ready. There are two Masonic lodges, two Odd-fellows, two grangers and a Good Templar lodge in this town, and nearly all that do not belong to some of them are asleep. We need some good lectures here. Some men pretend that Masonry is older than religion, and some with equal proof agree the devil himself was a Mason.

And when he courted madam Eve,
Mankind's great grand relation,
He promised knowledge to deceive
Like any other Mason.

And when the crafty sin was done
To hide her situation,
She put a little apron on
And looked just like a Mason."

Rev. J. P. Richards, Bowensburg, Ill., writes:

"I have received the petitions sent me, and intend to make good use of them. Names already engaged. I intend to present the plans of the *Cynosure* and get subscriptions if I can. The devil and the lodge hold first mortgage on Hancock county, but I hope, pray and labor to lift the mortgage for Christ and truth, so far at least as my influence extends. The Masons are down on me I am told for circulating the other petition against corner-stone laying, but they don't like to say much to me in person, as I am always ready to give as good as they send. There are a few souls here who have not defiled their garments with Masonry, but we are weak, and yet I trust we are strong."

Peter P. Barnard, Hemlock Lake, N. Y., writes:

"Never stop the paper so long as you know I am alive, for the pay will be good and prompt."

Rev. A. H. Springstein, Ypsilanti, Mich., writes:

"The secrets of the lodge are fully exposed wherever I am; and I shall, in the name of Jesus, continue to oppse secretism with all my might, whatever it may cost me. Glory to Jesus! I rejoice in all my sufferings. Masonry must go down! The people must have a pure Gospel! I advertise the *Cynosure* in all my appointments, and try everywhere to get subscribers. I shall continue trying till I succeed. I pray that God may give you great success in so good a work. I expect to be at the Pittsburgh Convention next summer. I was appointed a delegate by the Michigan Conference Free Methodist church."

We are glad to have delegates looking forward to the National meeting. Let us begin now to appoint delegates everywhere, so that the country will be well represented.

Joel Sogen, Earlville, Ia., writes:

"I am trying to do all I can for the *Cynosure*."

Justus Miller, Pikeville, Ind., writes:

"I cannot do without your paper. I have taken it one year, and I hope to take it while I live. I will send in some new subscriptions in a short time. I have commenced working for your paper."

John Fink, Mt. Vernon, Ia., writes:

"I sent you two new subscribers last year, and I think I can double that this year."

This is what we wish all our workers would resolve to do. To accomplish at least twice as much this year as last. Do not let a paper which you prize, work along without money enough to pay its expenses Persevering, enthusiastic efforts to get subscribers will sooner or later be successful. Will you not make the list ten thousand strong this year?

Rev. N. R. Luce, Lockport, N. Y., writes:

"I will do all I can for the *Cynosure*. Financial pressure precludes the success we would love. . . My heart and soul are with you in this noble work."

J. B. Logan, Opdyke, Ill., writes:

"I am active as ever against Masonry. Have a good strong Anti-masonic community here."

Geo. E. Hathaway, Masonville, N. Y., writes:

"I am in a hot bed of Masonry here battling for God and the souls of men. Some have already left the lodge and I am sure that more will."

Elijah Gibbs, College Springs, Ia., writes:

"I am not willing the publishers should fail as they must without money for their subscriptions."

J. B. Stowell, Middleton, Idaho Ter., writes:

"I find some good Christian men here that love the paper. I let them have it to read."

J. L. Phillips, Centreville, Pa., writes:

"The *Cynosure* gives me the greatest of satisfaction. I am greatly interested in the Anti-masonic cause."

L. C. Foster, Onarga, Ill., writes:

"Out of a community of fifteen hundred there are, perhaps, two hundred who belong to some secret society, either Masons or Odd-fellows or Sons of Temperance. In consulting with our minister who belongs to no secret organization, and who sympathizes entirely with you still, he says as the Sons of Temperance have been the means of closing up all houses of resort where ardent spirits can be obtained, and our village at present is very quiet, and strictly temperate, a lecture of this kind would be likely to raise a breeze that would set in motion and disturb the peace of the whole community."

We think defective morals, like leaky roofs, are best repaired in fair weather. That is the best of all times to consider questions which sooner or later will show themselves to be vital to Christianity and good citizenship.

A friend in Illinois who has a cancer on his face, and has been doctoring for it without obtaining relief, writes:

"I am sorry to say I will have to do without it (the *Cynosure*) after my time is out (24th Dec.) for a while at least, for I cannot raise money to pay for it. . . I lend my papers to those who will read them, so I am doing what I can in that way. I am not able to go around much."

If anyone of our readers is able and willing to cheer this sick friend by sending him the *Cynosure* for six months, we will give him the name and post-office address of this friend.

J. A. Knepper, Delta, O., writes:

"I think there can be a goodly number of subscribers obtained for the paper. All it needs is some good man to canvass. The cause is gaining here in Fulton county. . . Is there not some seceder of the grange that is able to give the thing in full? I think it would help the cause here at least."

We think there are many localities like Delta in which all that is needed to increase the circulation of the *Cynosure* is "*some good man*" to canvass. "Good man," will you not go to canvassing wherever you are and help double the subscription list? If any seceding granger is able to warn his honest brethren against the swindle by exposing it, we would be glad to hear from him. The grange changes her regulations a little, occasionally, and is more sly than she used to be.

Hiram Delap, Viroqua, Wis., writes:

"I am in the hot bed of Masonry. I will have some subscribers for the *Cynosure* here soon."

C. W. Dain, Norwich, N. Y., writes:

"I have distributed those tracts, nearly, and by their means have found out a few Anti-masons, and you may rest assured they will tell for the cause. I live in the very hot bed of secrecy, and there is scarcely a man that dare open his head against the beast. I am in hopes I can procure a hall for brother J. L. Barlow to speak in here soon. I think it is high time the cry was heard in these streets."

Jacob Ring, Marion, Ind., writes:

"I want to lend and give away all I can afford; for I see more and more of lodge power every day where it ought not to be."

Rev. W. W. Ames, Menomonee, Wis., writes:

"I have been burnt out, or was in the fall, and moved a mile out of town the same day, and have just now moved back again and am scarcely settled, besides having a barn built, working on that. I have been painting it myself, and preaching three times almost every Sabbath."

Surely this is enterprise the contemplation of which may benefit us all.

Mrs. M. A. Gamble, Milford, Mich., writes:

"If there were some powerful lectures given in and around Milford and Commerce, we think that it would stir up some or many that would aid in this blessed work of reforming this land. . . The cause is the cause of Christ. It is truth against error; light against darkness; Christianity against infidelity in its worst form, as it tends to allure and draw men off to another foundation, not Christ."

We would be glad if all our agents could render as good an account as John G. Miller, Centerville, Ill., does. He has asked every man in the neighborhood that would be at all likely to take the paper to do so; and also asked some men whom he thinks better able to take subscriptions than he, to act as agents, and has secured their services.

H. Kingsley, Geneva, O., writes:

"I have taken the paper from the first number; in fact was one of the directors when it was started. . . . I wish to see the good work go on."

Chas. F. A. Gantzckow, Hartsville, Ind., sends two new subscriptions, and writes:

"This makes twenty-six *Cynosure* subscribers since Oct., 1873. I feel if all would do their duty that are opposed to secrecy, the *Cynosure* would be soon in the hands of thousands in the State of Indiana alone."

Now the *Cynosure* is so cheap, considering its size and form, and as this is a good time to work, will you not perseveringly and resolutely take hold, for the purity of your church and your country as well as for the prosperity of the paper and double its subscription list?

James Andruss, Amboy, Ind., writes:

"I am about eighty-two years old and very dependent. . . . But I hope I shall have a home in heaven when I am called from this world that will be far better than the Masonic heaven which Masons expect to gain by the help of grips and signs without the Saviour's help. I am joyful in thinking our cause is gaining so fast."

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct. 4th, vii 31-37: The Deaf Mute.
" 11 ix 17-29: The Evil Spirit Cast out.
" 18 ix 33-42; The Mind of Christ.
" 25 x 46-52: Blind Bartimeus.
Nov. 1 xi 12-14, 19-24: Fig Tree Withered.
" 8 xii 28-34: The Two Commandments.
" 15 xii 38-44; Hypocrisy and Piety.
" 22 xiv 3-9: The Anointing at Bethany.
" 29 xiv 42-50: The Betrayal.
Dec. 6 xiv 66-72: The Denial.
" 13 xv 22-39: The Crucifixion.
" 20 xvi 9-20: The Risen Lord.
" 27 Review.

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

Lesson for Dec. 27, 1874.—Review for Fourth Quarter.

SCRIPTURE LESSON.—Commit Golden Texts for the Quarter. Primary Golden Text for Dec. 27.

Oct. 4.—O Lord, open thou my lips; and my mouth shall shew forth thy praise.—*Ps.* li. 15.

Oct. 11.—And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. —*Mark* ix. 24.

Oct. 18.—Let this mind be in you, which was also in Christ Jesus.—*Phil.* ii. 5.

Oct. 25.—Open thou mine eyes, that I may behold wondrous things out of thy law.—*Ps.* cxix. 18.

Nov. 1.—Cut it down; why cumbereth it the ground?—*Luke* xiii. 7.

Nov. 8.—Love is the fulfilling of the law.—*Rom* xiii. 10.

Nov. 15.—What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?—*Micah* vi. 8.

Nov 22.—Wheresoever this Gospel shall be preached throughout the whole world, this also that she has done shall be spoken of for a memorial of her.—*Mark* xiv. 9.

Nov. 29.—Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. —*Matt.* xxvi. 24.

Dec. 6—Wherefore let him that thinketh he standeth take heed lest he fall.—1 *Cor.* x 12.

Dec. 13.—He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—*Is.* liii. 5.

Dec. 20.—I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.—*Rev* i. 18.

Dec. 27.—So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.—*Mark* xvi. 19, 20.

HOME READINGS.

M. Mark vii. 31-37 and Mark ix. 17-29.
T. Mark ix. 33 42 and Mark x. 46-52.
W. Mark xi. 12-24 and Mark xii. 28-34.
Th. Mark xii. 38-44 and Mark xiv. 3-9.
F. Mark xiv. 42 50 and Mark xiv. 66 72.
S. Mark xv. 22 39 and Mark xvi. 9 20.
S. The Golden Texts for the Quarter.

TOPICAL ANALYSIS.

Four Miracles of Jesus, Lessons xl.xli.xliii.xliv.
Four Lessons from Jesus, " xlii.xlv.xlvi.xlvii.
Four Truths about Jesus, " xlviii xlix. l. li.
Our Journeys—January to December.
Our Meeting and Parting.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the title of our lesson? What does review mean? What is the object of a review? The lessons of the last quarter may be arranged under three topics.

What is the first topic? Give the title of the first lesson. Repeat the Golden Text. How many of the topics can you remember? Name the second lesson, Golden Text and topics. Also the fourth and fifth lessons. Why is the third lesson omitted? What interested you most in these four lessons?

What is the second topic? Give the title of the third lesson, Golden Texts, topics. Of the sixth, seventh, eighth. Who was the subject of each of these lessons? What did you learn from these lessons?

What is the third topic? Give the title, Golden Texts, and topics of the ninth, tenth, eleventh and twelfth lessons. What did you learn from the ninth lesson? What from the tenth? What from the eleventh? What from the twelfth?

What is the fourth topic? How long have we been studying these lessons? How long a time do they cover? (The lessons for the first half of the year covered 120 years; for the last half, 8 years.) How long was it from Moses to Jesus? (About 1,700 years.) How was the 120 years divided? (40 in Egypt, 40 in the desert, 40 in the wilderness.) How many lessons can you name by their titles? Which lesson has done you the most good?

What is the fifth topic? How often have we met this year? Where was our last parting before to-day? (On the mount from which Jesus went to heaven.) Do you expect to meet him? Dear scholars, let the writer of this lesson ask you to-day to accept of Jesus as your Saviour. Will you?—*National S.S. Teacher.*

—It was a Scotchman who made this beautiful discovery in grammar, in the matter of the "principal parts" of verbs. The perfect of "strive," he says is "strove;" so the perfect of "live" must once have been "love."

Forty Years Ago.

A Circular, Addressed to the People Denominated Christian Brethren.

BY REV. E. B ROLLINS, 1829.

BELOVED BRETHREN:—Amidst the changing scenes of time, which are transpiring under the overruling hand of him who ruleth in the heavens, and doeth his pleasure among the inhabitants of the earth, a crisis has arrived in which the exigencies of the case, and my circumstances, render it my duty to address you on the subject, which, till of late, I little expected to publicly investigate. A subject which, although not religious in its nature, yet in its pretentions, claims affinity with it, and in its tendency and consequences has a powerful effect, to adulterate professors of Christianity with those principles which lead to sacrilegious and idolatrous practices, and if adhered to strictly, according to its obligations and ancient land-marks, must end in a horrid violation of every principle of humanity, morality, and religion. I mean the subject of speculative Freemasonry.

This is a subject which has occupied the attention of many, and excited the admiration of thousands who have been credulous to believe its professions. Many volumes on this subject have been published to the world, by Freemasons, pretending to show its origin to be ancient, and by divine economy; its nature to be pure, and its influence to be beneficial to mankind. Some of whom have identified it with the Christian religion, making its origin from God, its nature divine, and its influence the most salutary, on the eternal felicity of the souls of mankind. Mr. Town, who has published "A System of Speculative Freemasonry," "exhibited in a course of lectures before the Grand Chapter of the State of New York," which was reduced to a system by their request, and recommended to the public by them, and many Grand Officers of the fraternity as a system of Freemasonry; says in pp. 13, 53, 174, 37, 31.

"The principles of speculative Freemasonry have the same co-eternal and unshaken foundation, contain and inculcate the same truths in substance, and propose the same ultimate end as the doctrines of Christianity." "The same system of faith, and the same practical duties taught by revelation, are contained in, and practiced by the institution." "Speculative Freemasonry comprises those great and fundamental principles which constitute the very essence of the Christian system." "It is no secret, that there is not a duty enjoined, nor a virtue required in the volume of inspiration, but what is found in, and taught by speculative Freemasonry."

"The characteristic principles are such as embrace the whole subject matter of divine economy."

Mr. Bradley, who has written a treatise on the same subject, says, page 4, "Our principles, being drawn from revelation, do not require us to make the secrets of Masonry known."

Mr. Town says, p. 37, "It is no secret that Masonry is of divine origin." p. 172, "So Masonry was transmitted from Enoch, through Noah, Abraham, Moses, and their successors, till Solomon, being inspired by God, established a regular form of administration."

From these quotations and many others which might be brought from the writings of different Masonic writers, it appears evident that Masonry not only claims affinity with religion; but even pretends to have the same co-eternal and unshaken foundation, and to be equal with it in inculcating truth, and in enforcing practical duties. It professes to be a regular form of administration, established by direction of divine inspiration, and of divine origin; more ancient than any dispensation known among men. Having had my attention excited by reading the works of such writers, and being encouraged by many respectable men whom I considered men of judgment and veracity, I concluded there must be something in the institution of Freemasonry worthy of attention. Accordingly, I made application to Temple Lodge, in Strafford, Vt., in 1825, and received the three first degrees. On receiving these degrees, I was much disgusted with the barbarous ceremonies; but being told that they were ancient usages and land-marks that must be observed, and that the propriety of them would be explained to my satisfaction in the sequel, I complied with them, in hope that in being raised to what is falsely called the sublime degree of a Master Mason, I should be satisfied. But when I had reached this degree, I was still left in the dark, and could form no correct opinion concerning the origin, or nature of the institution. I suggested some of my doubts to several Masons, who told me that they never knew why they were Masons till they were exalted to the degree of Royal Arch; and that if I would go on to that degree, I should fully understand the whole of what was called ancient Masonry. Being solicitious to know the whole, I soon made application to the Chapter in Bradford, Vt., and received the four higher degrees, all at one communication. These degrees seemed to be clothed with more of a religious character than the others, and many passages of Scripture were used to explain them, with many striking representations of important things and events that we have an account of in the Bible. Whether this circumstance was the cause of my being deceived concerning the nature and origin of the institution, or whether it was the confusion that pervaded my mind after going through such a multitude of ceremonies, or both of them combined, I cannot tell. But one thing I am free to acknowledge, and feel it a privilege to acknowledge before God and men, that I was deceived and, consequently stated that I was satisfied with the institution. Having been somewhat disappointed in my pursuit after some real good, which I was often told I should find by advancing farther, and being dissatisfied with the conduct and characters of many of the members of the lodge where I resided, I refused to sign the by-laws, and become a member, and absented myself from them; concluding that I could spend my time better than to attend lodges among such corrupt characters as most frequently attended, or even to labor to purge the lodge from such characters, which to me appeared a moral impossibility. Why! the profane, the drunkard, and such like characters, were not only received into the fraternity, but were frequently promoted to office, and being more constant to attend the communications than the virtuous, would combine their influence and evade, or check almost every exertion made to discipline bad members. After being repeatedly summoned to attend the lodge, I told them they must not expect me to frequent the lodge, since which time I have never been in a lodge, till a few days ago, when I attended for the purpose of declaring my views of the institution, and warning the Masons against its idolatrous and sacrilegious practices. Being convinced that the institution is corrupt, that its principles and obligations are contrary to pure religion, and lead to a violation of the laws of my country, I have felt it my duty and privilege to confess my error both publicly and privately, and to warn my fellow men against being ensnared by it, either in joining the fraternity, or in aiding the Masons to support its tottering fabric.

In doing this, I have been under the necessity of exerting my influence in opposition to Masonry, which renders me an Anti-mason. This, I am aware, is contrary to the request of the assembly of elders and brethren, who requested the brethren "not to associate with Masons or Anti masons." At that time I was agreed with my brethren in the assembly on these points, and think now that it was the most prudent course we could have taken with the light we then had on the subject. It is probable that most of my brethren recollect that I solemnly promised in that meeting, that I would investigate the subject more thoroughly; and that, if I became convinced that the institution was corrupt, I would renounce it. This I have done. And now I feel it my duty to give my brethren my reasons, for the change which has taken place in my mind, and which may serve to show the cause also why I cannot comply with the request of the assembly of elders and brethren any longer.

[TO BE CONTINUED.]

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 17, 1874.

THE FINAL CONFLICT.

We are told that the triumph of Christ in and over this earth shall not come "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped." (2 Thess., ii. 2, 3.)

The devil began his efforts against Christ's plan of redemption, by denying the future punishment of the wicked to Eve, and by omitting the atoning Lamb from the worship of Cain. These two errors have come down the ages hand in hand. If God's law has no penalty there is nothing to be saved from. And if men can escape wrath by universalism, by purgatory, by annihilation, or by restoration, after sinning and suffering in hell, Christ's atonement is needless and nugatory. And if men can escape divine wrath by inventing and practicing a parcel of ceremonies, then Christ may be ignored with equal propriety. Everywhere Christless ceremonies are being invented and practiced, and everywhere sound doctrine is being relaxed.

When Christ approached his final struggle at Jerusalem, Satan boldly attacked his disciples. He is doing this now as the great conflict of all draws nigh, and the simple, plain words of Christ in the gospels are disputed and set aside, as Peter contradicted his words spoken, because they conflict with the ideas and feelings of weak and corrupt men, who say to him as Peter did, "This shall not be." But the things which Peter said should not come, came. They were then nigh, even at the doors. So will be fulfilled all Christ's words concerning the salvation and damnation of men; and the time draweth nigh. We commend on this theme the ideas given by C. B. Boynton, D. D., in a Thanksgiving sermon in Cincinnati, especially concerning those doctrines which "have been the strength of the church in former times. He says:

"When such men as Bismarck, and Disraeli, and Gladstone, who stand at the very center of political thought and movement, tell us virtually that the greatest struggle of modern times is imminent, and when such tremendous forces are being arrayed against each other, we can see that the shock of this battle will be a great earthquake among nations; and what institutions, what thrones may be shattered and pass away, what religious revolutions may result, none now can tell.

Let us not imagine, however, that we shall wholly escape the crash when earth and the political heavens are shaken, and when we have among us some five millions of Catholics who owe supreme allegiance to the Pope, and who, in such a crisis, will do the bidding of their leaders. I think we have great reason to be thankful for this clear revealing of the aspect and intentions of the Catholic church; and if we give no heed to these signs of the times, and the storm comes upon us unawares, the fault will be our own.

I had written thus far when Mr. Gladstone's pamphlet was sent me, presenting this whole subject in a masterly manner, and giving solemn warning to England and the world. Of course his statements are boldly denied, but those who know what Jesuitism is, and what the facts of history are, will not be thus deceived.

Archbishop Manning's denial is no denial at all, and in his inaugural address to the Catholic Academy on the 8th of November he urged upon his hearers to claim everywhere that all nations should return to their allegiance to the Pope; and that we are on the eve of one of the greatest conflicts in the world.

Again, in view of what is coming, we may be thankful that recent events have raised serious questionings in regard to the effect of that kind of preaching, that tends to destroy belief in those doctrines which have been the strength of the church in former times, and upon which she has stood firm through so many persecutions and assaults of Satan.

However fashionable it may be to sneer at and discard what some are pleased to call the stern, hash doctrines of the Puritan or Pauline faith, all history shows that these truths have shaped our Christian heroes, and we may safely say that the men and women who will be found in the front ranks, with an enthusiasm, firmness and courage equal to the great conflicts coming on, will not be those who have been nurtured on an easy-going Christianity, which dwells mainly on the nobleness of manhood and the love of God to the exclusion of his sovereignty, his love and its penalty, the demerit of sin and coming retribution.

Such a Christianity agrees well with the gratifications of wealth, luxury, amusements, and the joy and pride of life, but it cannot produce those deep, strong, steady convictions which alone can form the heroic character."

COLVER AND THE MASONS.

The Chicago *Standard* (Baptist) lately published an article from Rev. A. D. Freeman, Downer's Grove, Ill., giving the well-known experience of Dr. Nathaniel Colver in the lodge, and also a bitter and malignant reply of a Freemason, consisting of general denials and personal abuse of Mr. Freeman, which the *Standard* editor properly condemns. He also endorses and defends Mr. Freeman, and says Dr. Colver "was required to take an oath equivalent in form to that which Bro. Freeman quoted."

We are sorry to be obliged to add that this Chicago organ of the Baptists goes on to make peace with the Masons by speaking lightly of our late Chicago Convention, and promising to exclude the discussion of secret societies from the paper, on the ground that its columns are wanted for subjects more "germane to us" (Baptists) and "more important." And yet the editor, Dr. Smith, was replying to a Freemason, doubtless a Baptist, who solemnly denied what he declared to be true, to-wit: that Colver was required to swear to protect and help criminals who were Masons; and he knows that a multitude of Baptist members and ministers have taken, and adhere to that horrible and blasphemous oath; and so are sworn confederates with felons! This by his own declaration. We respectfully ask this religious editor how he answers to his conscience and his God for withholding needed truth from his people? If, as he says, both in Colver's memoirs and in the *Standard*, Freemasons swear men to aid and "extricate" criminals, "right or wrong," and he knows it, and yet is silent while he sees hundreds of young men, who are Baptists, being sworn and swindled in the lodges, by men who falsely declare that "No living or dead man even took an oath as he quotes it,"—how will he meet those young men at the bar of God and answer for their souls, which he might have saved by telling them the truth?

The only reason he assigns for excluding the discussion from his columns is that the discussion is intemperate and stormy. And so he will emulate that keeper of a light-house, who blew out his light on stormy nights to save his oil to burn in calm ones! Has he never read the Word of God by Ezekiel to watchmen such as he: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand." (Ezekel xxxiii. 6.) He knows and says he knows that Masons swear men to "extricate" criminals. He sees his brethren stumbling into the cess-pool of the lodge to die there, but he has more "important" business than to save them!

THE FREEMASONS: WHAT THEY ARE, WHAT THEY DO, AND WHAT THEY ARE AIMING AT. *Translated from the French of Mgr Segur.*—The *Anti-Masonic Christian Herald*, Bentonville, Ind., notices this Roman Catholic work which we have not seen. But we are in receipt of many Romish papers, showing that the authorities of the church are moving against the lodge as a hated rival in the attempt to absorb all religion and government in this world into itself. But these dark powers must fall before Christ can be honored or man be free. This, the leading statesmen of the day, Bismarck, Gladstone, and Disraeli, are endeavoring to show the civilized nations. Ritualism is the general antagonist of truth, and the mother of the one stupendous falsehood that men by ceremonies can save souls. We read Rev. xvii. 16, "These [kings] shall hate the whore, and make her desolate and naked." This is coming. For a church or lodge which can save men by its ceremonies proposes itself as a substitute for Christ; and it falsely claims to save men in eternity that it may tax and rule them in time. This brings it in direct collision with civil government and salvation by Christ.

CHRISTMAS.

This is probably the last we shall say for the present on this subject. We leave it with the consciences of our readers, therefore, with a brief review of patent facts, of the arguments already published, together with some further considerations.

The argument for Christmas is fairly stated in the editorial from the *Alliance* on the third page of this issue. This journal is especially devoted to the local religious interests of Chicago, and is edited by Prof. Swing, Drs. Helmer, Thomas and Powers and Prof. Mathews, representing respectively the Presbyterian, Congregational, Methodist Episcopal, Episcopal and Baptist denominations. The article has, therefore, a representative character, and will be noticed in its place.

The first question for every Christian in deciding this matter must be: Is the special celebration of any day as an occasion of rejoicing for the birth of Christ commanded in the Word of God or fairly derived therefrom? We answer, it is not; and for the following reason: The death of Christ is the crowning glory of the Christian system. In this centers all prophecy, all religious history, all religious labor and teaching and suffering; in short, the history of the world acknowledges this as the fact of time. The evangelists acknowledge this last act of the Saviour to be of the first importance by the unusual fullness of their accounts of his last words and suffering; the epistles continually affirm it. Christ himself, by ordaining its remembrance, says the same. If God has designed his birth to be celebrated would he not have given us his word for it? On the contrary two of the gospels give no account of Christ's entry to the world, and only one makes particular mention of the fact. The birth of Jesus was only an accident in the case, a subsidiary fact, and the Bible so regards it. If it is said that angels rejoiced at the time, so Christ says they rejoice at the return of a soul to its allegiance to God. We are no more required to celebrate his birth than we are his baptism or the Sermon on the Mount. It is a circumstance in the life of Jesus for which we should daily rejoice as we should for any other fact of his life. The special observance of any day, therefore, is a tradition of men, against which Christ warns us in Matthew xv. 9, and Mark vii. 7 and 13; and Paul in Colossians ii. 6-8.

If the birth of Christ is not to be celebrated by his will on any day, much less should it be on the 25th of December, which is evidently not the day of his birth. The facts heretofore published in these columns prove this. If any doubt let them examine such undoubted authorities as Chamber's Encyclopedia, the Encyclopedia Brittanica and Dr. Robinson's Greek Harmony. On this point authorities agree that the 25th of December was fixed upon during the second century because almost all the heathen nations, especially the Romans, Germans and Celts, celebrated the winter solstice as the most important part of the year, as the beginning of renewed life and activity in the powers of nature; which powers their gods represented symbolically. Hospinian and others have been of opinion that the festivities connected with the celebration of Christmas were intended to make up for the Saturnalia, conformably to the practice which had been acted upon from an earlier period of smoothing the way for the conversion of the heathen by presenting their idolatrous ceremonies under a new form.

Thus we have the origin of the day as an attempt, superintended we believe by Satan, to conform true religion to the world, by a substitution of a subsidiary fact for the great and crowning grace of Christ's mission. Its history in past ages may be inferred from its origin—a season of frolic, revel and crime. In proof see the Encyclopedias

above mentioned and from recent papers, such articles as the following: From the Chicago *Tribune*, Dec. 27th, 1873:

The sad list of crimes which were printed in the *Tribune* of yesterday morning shows that Christmas was not only altogether merry, and that the sacred associations which cluster about the day were powerless to prevent fatal manifestations of human passion and wickedness. At Riga, O., two brothers quarreled over the silly question which should load a rifle, and during the dispute, one of them shot the other. The excited spectators aggravated the crime by hanging the murderer to a tree until he was dead. In St. Louis, a drunken driver, the father of six children, killed his wife by striking her on the head with a fence-paling. In Boston, one young German killed another, —his friend and room mate,—shooting him at first, and the bullet not accomplishing the deadly work, hacking him to pieces with a hatchet. In Groveton, N. H., while two men were attempting to enter a disreputable house kept by a Frenchman, the latter and his son and one of the intruders were killed, the other intruder being badly wounded. In Lincoln county, New Mexico, one of those sanguinary affrays characteristic of the border occurred, in which three men were killed, and three or four others were severely wounded. In each of these instances, whisky was the cau e of the fatal troubles. In addition to these crimes, a gang of burglars was arrested in Boston, the Sheriff's clerk and two Deputy-Sheriffs in New York were arrested for the robbery of a wealthy Virginian, a New York merchant fled the city to avoid being prosecuted upon the charge of fraudulent bankruptcy, three unfortunate people committed suicide in Milwaukee, and a very foolish young man, smitten with love, took poison at Elgin leaving behind him a love-letter, a lock of hair, a picture of his inamorata, and some maudlin scribblings. The sad category shows that the gratifying announcement of the angels on the first Christmas morning of peace on earth and good will to man is a long way off from fulfillment, and that many Christmases have yet to elapse before the world-old struggle between good and evil will come to an end.

A correspondent of the Essex Co. (N. Y.) *Republican* wrote Dec. 26, 1873:

You will preceive that I write under date of Christmas week. I spent yesterday in a city of five thousand inhabitants For several days previous, the strees had been thronged and the stores filled with purchasers of Christmas presents, of both white and black races. The day before Christmas, the work of celebration begins. Firecrackers, whiskey-toddies, and eggnogg are the chief concomitants. Christmas night is made hideous by drunken brawls, sky rockets, and pistols. In the town whence I write, one man was cut, and another shot. The streets were more like bedlam let loose, than a Christian community. Yet this is such a community, for in one church there was a Christmas-tree, and presents were distributed to the member of the Sabbath-school. In truth, Christmas is observed by the majority here, like your celebration of the Fourth of July, only more so.

A further argument of its character is the deception invariably connected with the celebration of the day. See the *Alliance* editoral, which implies a falsehood, and is every where re-echoed, as does the Sunday-school paper of the United Brethren, thus:

"Teach the heathen that for them
On this happy Christmas morning,
Christ was born in Bethlehem."

See also the tradition of "Santa Claus," and the exaggerated manner of introducing that personage as stated in these columns last week. The same trickery is practiced in many churches throughout the country.

It is the growing religious character of this celebration that makes it more to be dreaded. To the *Alliance* editorial add the following from the *Christian Union* of a late date: "In the American calendar there are four great days. One is the birthday of the nation. Two belong to the church: Christmas, the Day of Promise, and Easter, the day of Triumph." The *Missionary Visitor* of the United Brethren church in its two numbers for December has six or seven Christmas songs, a Christmas sermon and other articles of the same character. If the celebration of the birthday of Christ is not in accordance with God's Word, but a human tradition, it is certainly a turning away of the soul from God, a detaching of the religious feelings from his Word; and the more solemn is the soul made to feel and the more sacred is the day made, the farther the soul from God and and truth, and in the way beset with danger and ending in spiritual dakness and death.

The Masonic Goat.

Under this stale dodge a Freemason in the Springfield (Mass.) *Republican*, gives a carucature of our late Chicago State Convention. A few days after, a reader of that influential paper thus handsomely takes it up. So the light spreads. We give his letter entire.

THE MASONS AND THE ANTI-SECRET SOCIETY FOLKS.

To the Editor of the Republican:

You deem the anti-secret association which recently met at Chicago worthy of an editorial under the heading, "The Masonic Goat," in this morning's issue. In another column, under "The Masons at Nashville, Tenn.," is an abstract of the business of the grand Masonic chapter. Now, candidly, Mr. Editor, would it not have been fairer to have given an abstract of the proceedings of the Chicago Convention, and left your readers to judge of the merits of the two? It cannot be denied that at the Chicago Convention were men of honest purposes of integrity and influence. In moral and intellectual worth they were not beneath those convened at Nashville. Why, then, should the latter be treated with courtesy, and the other only with ridicule and contemp, and that when not a syllable of the utterances, nor one of their principles is presented; and all in an "independent journal" which claims "impartiality of intelligence" and promises "to give all news . . . . without verbal padding or magnifying confusion?" The animus of the editorial is evident. I do not write to defend the doings of the Chicago Convention. As in most attempts at reformation of abuses, the evils are magnified, no doubt, very much. Many things are proposed which are both impracticable and objectionable. Yet a real evil is aim at, an evil affecting every class of society, and one which may, some day, attain serious proportions. But the danger is not immediate, and the evil is not sufficiently manifest to awaken much attention. If I were attempting to defend the position of the anti-secret society convention, I could give numerous examples, both from my own observation and from the lips of Masons (not those who have withdrawn, but those in good standing and some in the higher orders) which would show to how great an extent the influence of these secret organizations affects every interest, from the selection of officers and the decisions of courts and juries to the most unimportant matters. But I have no such object in writing. I only desire that they shall not be misrepresented; that they be fairly presented. I would be very glad to see the *Republican* come up to its standard and "give all the news without verbal padding or magnifying confusion." C. S. McCracken.

Thompsonville, Ct., Nov. 27, 1874.

Read the sixteenth page.

Will you join the new regimennt?

NOTES.

—Josiah H. Drummond of Portland, Me., has formed a personal union of the long severed and jealous York Rite and Scottish Rite Masons. He is said to be the highest national official in both, and so not long ago they celebrated the event in Cincinnati.

—The Secretary of the United Order of Workingmen says that body numbers 74,000 lodges which will act uniformly to promote such political interests as its leaders may advise. The order has so many members probably, not lodges; and it will amount to just as much as has every other political order—a tool for demagogues.

—The grange commission house in Chicago came to grief a week or two ago. One of the firm swindled the rest, who promise the grangers that they shall lose nothing. By the time the few grange middlemen that are left are marked out, farmers will begin to find out what kind of a viper they have been warming in their bosoms.

—The Grand Encampment of Knights Templar met December 3d in New Orleans, and elected James H. Hopkins, member of Congress from Pittsburg, Grand Master. The next day courts closed to see the Masons drill, even the Mayor proclaimed a suspension of city business. Every night balls ware held in various halls in the city.

—The following petition has been circulating in one of the Chicago churches: We, the undersigned, believing that, by observing men's traditions in religion we make void the law of God, and believing that if a Christmas festival is not religious it has not a a good name; and if it is religious, since its observance is not commanded in the Bible, but by men, by keeping it we offend God by following human traditions while attempting to worship him, respectfully ask the committee on a a holiday festival to have a New Year's instead of a Christmas festival."

—A friend in Crestline, Ohio, writes to the General Agent of his effort to obtain his church for lectures. Although a majority of the church are opposed to the lodge, the official board refused the request for fear of making dissension and threats were even made that the house would be mobbed and windows broken. The brother improved his opportunity and says in his letter:

"I took occasion to give them a good moral lecture which I think had its effect and ended with the hope and prayer to God that if the church did not overcome the world the world did not entirely overcome the church. I also gave them notice that Masonic funerals, with their sticks and swords and heathen ceremonies, were very offensive to me and a majority of the church, and I should object to any such performances in the church hereafter, but insist that they should take all such heathen performances to their heathen temples. So you see the leaven is working but the lump is large and solid and hard to affect. But I must close. You must come here and lecture you shall have a hearing at some place."

—The corner-stone of a Baptist church (close-communion) was recently laid in an adjoining State by a Masonic lodge. The time chosen was Tue day. A procession was formed consisting of Masons, church-members, and citizens, and, headed by a brass band, they marched to the foundation with measured step, under the inspiration of the martial strains of "The Red White and Blue.' On arriving at the spot tney filed around the stone, when the Master and other officers of the lodge "squared, leveled, and plumbed the stone, and pronounced it a proper stone," after which prayer was said. The pastor and other ministers of the Word present stood back and took neither part nor lot in the act. Such a performance robs the corner-stone of its true significence, divests the act of laying of its religious character, exposes the lodge to the charge of profanity and sacrilege, and exhibits the Baptist pastor and his congregation in the sorry plight of practicing close-communion with other Protestant Christian denominations around the table of the Lord, but open communion with a secular association of Freemasons around the corner-stone of their church. —*Lutheran Observer.*

Oren Cravath—A Testimonial.

The following extract from a discourse preached by Rev. Henry M. Tenny, pastor of the 1st Congregational church in Winona, Minn , at the funeral of our late brother and fellow-laborer, Oren Cravath, is deserving special notice.

Among the many things so forcibly and aptly embodied in this discourse is the following, showing the attitude of our good and now sainted brother towards Freemasonry:

"Our brother's feelings were intense also—and from his history not unnaturally so—upon the subject of Freemasonry. Believing in the Bible doctrine of the universal brotherhood of man, he could not readily tolerate an organization which seemed to restrict the rights and privileges of brotherhood in any degree, or to make any distinction other than that which is based upon character. Then, too, as in slavery, the circumstances of his early life were peculiarly calculated to increase his hostility to this institution. The celebrated "Morgan tragedy" occurred just as he was reaching his majority. The whole country was excited by it—the State of New York especially so. For a time the intense hostility to Masonry threatened the utter extinction of the organization. It was carried into politics, and Mr. Cravath's first vote was cast in the Anti-masonic interest. He continued an active opponent of the order to the end. Of late years he has been a frequent contributor to the columns of the *Cynosure* and has been earnest in his endeavors to secure the dissemination of an Anti-masonic literature in the communities where he has resided."

The Altered Motto.

O the bitter shame and sorrow,
That a time could ever be
When I let the Saviour's pity
Plead in vain, and proudly answered,
"All of self, and none of Thee!"

Yet He found me; I beheld Him
Bleeding on the accursed tree,
Heard Him pray, "Forgive them, Father!"
And my wistful heart said faintly,
"Some of self, and some of Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and, ah! so patient,
Brought me lower, while I whispered,
"Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered;
Grant me now my soul's desire—
"None of self, and all of Thee."

—*The Christian.*

An Old Story of God's Providence.

Dr. Joseph Stennet resided in Wales many years ago, and preached in Abergavenny. There was a poor man, a regular attendant on his ministry, who was generally known by the name of Caleb; he was a collier, and lived among the hills between Abergavenny and Hereford; had a wife and several small children, and walked seven or eight miles every Sabbath to hear the Doctor. He was a very pious man; his knowledge and understanding were remarkable considering his situation and circumstances.

Bad weather seldom hindered Caleb's attendance at the house of God, but there was a severe frost one winter which lasted many weeks, and blocked up his way so that he possibly could not pass without danger, neither could he work for the support of his family. The Doctor and others were concerned least they should perish for want; however, no sooner was the frost broken than Caleb appeared again. Dr. Stennet spied him, and, as soon as the service was ended, went to him and said, "Oh, Caleb, how glad I to see you! How have you been during the severity of the weather?"

Caleb cheerfully answered, "Never better in all my life. I am not only had necessaries, but lived upon dainties the whole of that time, and have some still remaining."

Caleb then told the Doctor that, one night soon after the commencement of the frost, they had eaten up all their stock, and had not one morsel left for the morning, nor any human possibility of getting any; but he found his mind quite composed, relying on a provident God, who wanted neither power nor means to supply his wants. He went to prayer with his family, and then to rest, and slept soundly until morning. Before he was up he heard a knock at his door; he went and saw a man standing with a horse loaded, who asked if his name was Caleb. He answered in the affirmative. The man desired him to help him to take down the load. Caleb asked what it was. He said, "provisions." On his inquiry who sent it, the man said he believed God had sent it; no other answer could be obtained. When he came to examine the contents, he was struck with amazement at the quantity and variety of the articles—bread, flour, oatmeal, butter, cheese, salt meat and fresh, etc., which served them through the frost, and some remaining to that present time.

The Doctor was much affected with the account, and afterward mentioned it in hopes of finding out the benevolent donor; but in vain, till about two years afterwards he went to visit Dr. Talbot, a noted physician in the city of Hereford.

This Dr. Talbot was a man of good moral character, and generous disposition, but an infidel in principle. His wife was a gracious woman, and a member of the church. Dr. Stennet used to go and visit her now and then; and Dr. Talbot, though a man of no religion himself, always received Dr. Stennet with great politeness.

As they were conversing pleasantly one evening, Dr. Stennet thought it his duty to introduce something that was entertaining and profitable. He spoke of the great efficacy of prayer, and instanced the circumstance of poor Caleb. Dr. Talbot smiled, and said, "Caleb! I shall never forget him as long as I live."

"What, did you know him?" said Dr. Stennet.

"I had but very little knowledge of him," said Dr. Talbot, "but I knew he must be the same man you mean."

Then Dr. Talbot related the following circumstances.

"The summer before the hard winter above mentioned he was riding on horseback, as was his usual custom when he had a leisure hour, and generally chose to ride among the hills, it being more pleasant and rural. As he was riding along he observed a number of people assembled in a barn. He rode up to the door to learn the cause, when he found, to his surprise, that there was a man preaching to a vast number of people. He stopped and observed that they were very attentive to what the preacher delivered. One poor man in particular attracted his notice, who had a little Bible in his hand, turning to every passage of Scripture the minister quoted. He wondered to see how ready a man of his appearance was in turning to his places.

When the service was over he walked his horse gently along, and the poor man whom he so particularly noticed happened to walk by his side. The Doctor asked him many questions concerning the meeting and minister, and found him very intelligent. He inquired also about himself—his employment, his family, and his name, which he said was Caleb. After the Doctor had satisfied his curiosity he rode off, and thought no more about it till the great frost came the following winter.

He was one night in bed—he could not tell for certain whether he was asleep ar awake, but thought he heard a voice say: 'Send provisions to Caleb.' He was a little startled at first, but concluding it to be a dream, he endeavored to compose himself to sleep. It was not long before he heard the same words repeated, but louder and stronger. Then he awoke his wife, and told her what he had heard, but she thought it could be no other than a dream, and she fell asleep again. But the Doctor's mind was so impressed that he could not sleep. At last he heard the voice, so powerful, saying: 'Get up and send provisions to Caleb,' that he could resist no longer.

He got up and called his man, bade him bring his horse, and he went to his larder, and stuffed a pair of panniers as full as he could of whatever he could find, and having assisted the man to load the horse, he bade him to take the provisions to Caleb.

"Caleb, sir?" said the man, "who is Caleb?"

"I know very little of him," said the Doctor, "but that his name is Caleb; he is a collier, and lives among the hills; let the horse go, and you will be sure to find him."

The man seemed to be under the same influence as his master, which accounts for his telling Caleb, "God sent it, I believe."—*Selected.*

Thoughts for Skeptics.

If the Bible is not a good rule of life, why not provide us with a better one? We have "Thou shalt love thy neighbor as thyself;" and "All things whatsoever ye desire that men should do to you, do ye even so to them," in the Bible. Now, if you have anything better produce it, or else stop finding fault with the Bible.

The idea that nothing is to be taken on trust, is a favorite one with many; and is as absurd as other infidel arguments. Infidels talk of the Bible, but how much have they read of it? They talk of the Koran, the Shasters, and a lot of other heathenish trash, which they could not read a page of to save their lives. They argue about astronomy, when they do not know enough to calculate an eclipse of the moon; they disprove the Bible by geology, of which they know nothing except what some one of a dozen wrangling geologists has told them; they say the New Testament was compiled by the Council of Nice, when all history shows that Council never had anything whatever to do with the matter; they quote learnedly from authors which they never saw, and could not read if they should see them; and then they pretend that they cannot be humbugged by pious cant, and that they receive nothing without due investigation.

By this rule they would not ride in a steamboat till they could build an engine; would not believe the time shown by a watch, until they knew how to make one; would not call a doctor to a croupy child till they had explored the whole domain of medicine with all its 'ologies' and 'pathies;' would not send a telegram till they understood telegraphy; would not do anything till they knew everything.

On a thousand occasions in common life we are forced to consult those who are honest, truthful, and experienced in matters with which we are unacquainted. We do not surrender our judgment to them, but our judgment tells us that their opinion and their experience is worth our careful consideration. In nine-tenths of the affairs of life we depend for guidance at the first, upon those who are better informed than ourselves. To do otherwise would be accounted folly in business;—why is it less foolish in matters of religion? Surely prejudice is a poor guide; and a candid weighing of the facts in common life would silence many of the arguments of which infidelity boasts.

Come.

During a religious awakening in a factory village, some time ago, a foreman was awakened, but could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by one equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. He took the paper, and began to read slowly, "*Come—unto—Me—all—ye—that—labor,*" etc. His lips quivered, his eyes filled with tears; and then he stood for a few moments, not knowing what to do. At length he inquired: "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. This expedient was owned of God in setting him at liberty.

The *Christian Era* says: "A young man, who was a decided and thorough unbeliever—so decided that the arguments of modern infidels seemed to him very weak—at the age twenty-five years chanced to fall in with a copy of Strauss' 'Life of Jesus.' He eagerly devoured the book. He was charmed with the keenness of its statements and the completeness of its views. But the more he read, the more he was impressed by the conviction, that if the display of such keenness and ability was necessary to prove the gospel history a myth, it is a far simpler thing to accept the history just as it stands. Thus the scales fell from his eyes. His former system, on which he prided himself so much, and in which he had hoped and expected to find himself sustained by Strauss, parted like a rope of sand. Having read the last page, he exclaimed, 'I thank thee, Strauss; thou hast been my salvation!' From that day, now more than thirty years ago, he has been an earnest Bible student, and has read and reflected much on the argument for and against Christianity, and every year his faith in Christianity has grown stronger."

Mothers with their Boys.—Keep home bright, mothers! A lady was at the sea-shore last summer, whose four boys aged from eight to sixteen years, were the theme of even the busiest tongues. Such manly boys, so obedient, so thoughtful of mother and sister, such perfect gentlemen without a tinge of mannishness. Boys who could act like men in the parlor, but were full of fun and play in the field; who seemed innocent of late hours, rich dishes and champaign, and yet could be thoroughly at ease while they walked and talked with the girls of their age, or convers-

ed with their elders. The secret leaked out one day. Mrs. S. spent many of her evenings at home with her boys in the parlor, and while she played "young lady," they made calls upon her. She did not tell us so, but we do not doubt for an instant that sweet lessons of politeness, purity and that interspersed with the "little nothings" talked during these "calls."—*S. S. Times.*

Wealth of the Ancient Hebrews.

In the times of David and Solomon gold existed in enormous quantities among the Hebrews. The figures given in the Old Testament appear almost fabulous. From 1 Chron. xxii. 14, we learn that David had collected together for the purpose of the temple building a hundred thousand talents of gold and a thousand thousand talents of silver; and from 1 Chron. xxix. 3, we learn that over and above this enormous amount he contributed from his own possession three thousand talents of gold and seven thousand talents of silver; whilst the people in addition offered, "for the service of the house of God, five thousand talents and ten thousand drachms of gold, and of silver ten thousand talents." (1 Chron. xxix. 7.) From these data the total value of the gold and silver has been calculated at nearly one thousand million sterling, a sum greater than our national debt, and larger than the combined annual expenditures of all the governments of Europe.—*The Bible Educator.*

Education in France.

We gather from Prof. Adams' recent work on "Democracy and Monarchy in France" some very interesting facts with regard to the condition of education in that country for the last century. At the inception of the Great Revolution, France had a population of 25,000,000. The colleges or schools in the country, in which the classics were taught, numbered 562, with an attendance of 72,747 pupils. During the Revolutionary regime these institutions were all swept away, the Professors were dispersed, and the property sold. A few private schools were afterwards established; but, for more than forty years before Louis Philippe ascended the throne, the great mass of the French people had no means of education whatever. During the eighteen years of Guizot's administration, educational privileges experienced a great increase; yet, in 1848, with a population of 36,000 000, there were only 69,341 pupils in the high schools of France. In other words, the proportion of pupils in these schools was 1 in every 419 of the inhabitants; while in 1789, at the outbreak of the Revolution, the proportion had been 1 in every 342.

In his work on the "Progressive Situation in France in 1827," Baron Dupin states that, of the 36,000 communes or townships of France, 14,000 were entirely without schools. In connection with this fact he says:

"France will have to put forth the greatest efforts to raise herself, by means of elementary instruction, to the simple level of those people whom we have been in the habit of regarding as ignorant. I say boldly that, in this respect, we are below the Irish and the Austrians. This inferiority is especially noticeable in the South, which is far less advanced than the North. . . . In 1817, France (with a population of some 34,000,000) had in her primary schools only 856,712 scholars; and, in 1820, the number had only increased to 1,116,777. . . . Forty years ago, 7,000,000 of French knew how to read; to-day the number has been increased to 12,000,000."

From this we learn that, in 1827, out of a population of 34,000,000, only 12,000,000, of the French could read. The report of the French Minister of Public Instruction for 1865 shows that, of the conscripts drafted in 1864, 30 to 40 per cent. could neither read nor write. In 1872, M. Taine states in his work on "Universal Suffrage," in all France, of every 100 male inhabitants, 39 can neither read nor write; and he adds that the ignorance and intellectual apathy of the French peasantry are indescribable. Hamerton confirms this testimony. In his "Intellectual Life," he remarks of the French peasantry:

"They read nothing, they learn nothing, thing of nothing, but money and the satisfaction of their appetites. Their ignorance passes belief, and is accompanied with an absolute satisfaction. M. Renan complains that the country is sinking deeper and deeper into vulgarity, forgetting its past and its noble enthusiasms. . . . 'The end of the bourgeoisie commences,' says Flaubert, 'since it is coming to entertain the sentiments of the populace. I do not see that it reads other journals, that it regales itself with other music, or that its pleasures are more elevated. With both classes there is the same love of money, the same respect for accomplished facts, the same necessity for idols in order to destroy them, the same hatred of all superiority, the same spirit of disparagement, the same class ignorance."

Joined to the above exposition of the ignorance of the lower classes of France, the following facts, which we convey in the language of Prof. Adams, assume an increased signification:

"In 1848, there were in Paris 1,050,000 inhabitants of whom more than one-third had been born out of wedlock. To be exact, the population, according to the census, was 100 illegitimate to every 185 legitimate. In Paris, then, there were, when the Revolution of 1848 broke out, 350,000 people of illegitimate birth. Since the Great Revolution, every third child in Paris received its first lessons of life in a foundling-hospital. . . . The enfant trouve, when grown up, becomes the gamin de Paris, whose peculiar nature is so graphically described by Victor Hugo in Les Miserables; and the gamin, when still further developed, is the proper tenor of any true civilization. He has generally, the rudiments of an education,—enough to enable him to read the worst literature,—that is to say, enough to enable him to imbibe temptation in every form, without enabling him to combat it. His parents are unknown to him, and his offspring are as strange to him as his parents; for they, as their father had been before them, are sent to the Foundling-Hospital.—*Tribune.*

Children's Corner.

Queer Tom.

Tom Flossofer was the queerest boy I ever knew. I don't think he ever cried. I never saw him cry. If Fleda found her tulips all rooted up by her pet puppy, and cried, as little girls will, Tom was sure to come around the corner whistling and say:

"What makes you cry? can you cry tulips? do you think every sob makes a root or a blossom? Here let's try to right them!"

So he would pick up the poor flowers, put their roots into the ground again, whistling all the time; make the bed look smooth and fresh, and take Fleda off to hunt hen's nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string and flew away far out of sight. Tom stood still a moment, and then turned around to come home, whistling a merry tune.

"Why, Tom," said I, "aren't you sorry to lose that kite?"

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' will not bring the kite back, and I want to make another"

Just so when he broke his leg.

"Poor Tom," cried Fleda, "you can't play any mo-o-re!"

"I am not poor, either. You cry for me; I don't have to do it for myself, and I have a splendid time to whistle. Besides, when I get well, I will beat every boy in school on the multiplication table; for I say it over and over till it makes me sleepy every time my leg aches."

Tom Flossofer was queer, certainly, but I wish a great many more people were queer that way. —*Wood's Magazine.*

A Trusty Boy.

A few years ago, says a New York paper, a large drug firm in that city advertised for a boy. Next day the store was thronged with applicants, and among them came a queer-looking little fellow, accompanied by his aunt, in lieu of faithless parents by whom he had been abandoned.

Looking at this little waif, the merchant in the store promptly said, "Can't take him; places all full, besides he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he did not see what they wanted of such a boy; he wasn't bigger than a pint of cider. But after consultation the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered his youthful protege busy scissoring labels. "What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me so; but I thought I might as well be doing something."

In the morning the cashier got orders to double that boy's wages; for he was willing.

Only a few weeks elapsed before a show of wild beasts passed through the streets; and, very naturally, all hands in the store rushed to witness the spectacle. A thief saw his opportunity and entered in a rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked by the merchant why he stayed behind to watch when all others quit their work, the reply was, "You told me never to leave the store when others were absent; and I thought I'd stop." "Double that boy's wages; he is willing and faithful." In 1869 that boy was receiving a salary of $2,500 a year, and in 1870 had become a partner in the establishment.

Origin of the Spices.

Nutmeg is the kernel of a small, smooth, pear-shaped fruit that grows on a tree in the Molucca islands and other parts of the East. The trees commenced bearing in their seventh year, and continue fruitful until they are seventy or eighty years old. Around the nutmeg, or kernel, is a bright brown shell.

This shell has a soft scarlet covering, which, when flattened and dried, is known as mace. The best nutmegs are solid, and emit oil when pricked with a pin.

Ginger is the root of a shrub first known in Asia, and now cultivated in the West Indies and Sierra Leone. The stem grows three or four feet high, and dies every year. There are two varieties of ginger, the white and black—caused by taking more or less care in selecting and preparing the roots, which are always dug in winter, when the stems are withered. The white is the best.

Cinnamon is the inner bark of a bean-tree, a native of Ceylon, that grows from twenty to thirty feet in height, and lives to be centuries old.

Cloves—native to the Moluccа islands, and so called from resemblance to a nail (clavis). The East Indians call them "changkek," from the Chinese "techengkia" (fragrant nail). They grow on a straight, smooth-barked tree about forty feet high. Cloves are not fruits, but blossoms, gathered before they are quite unfolded.

Allspice—a berry so called because it combines the odor of several spices—grows abundantly on the beautiful allspice or bay-berry tree, native of South America and the West Indies. A single tree has been known to produce one hundred and fifty pounds of berries. They are purple when ripe.

Black pepper is made by grinding the dried berry of a climbing vine, native to the East Indies. White pepper is obtained from the same berries freed from their husk or rind. Red or cayenne pepper is obtained by grinding the scarlet pod or seed-vessel of a tropical plant that is now cultivated in all parts of the world.

Religious Intelligence.

—The United Presbyterians have seventy-eight theological students in their seminaries this winter.

—The Congregational church at Akron, Ohio, is enjoying a precious outpouring of the Holy Spirit. On a recent Sabbath, fifty-four new members were taken into the church.

—Old Catholicism is making great headway in Baden, and seems likely to take entire possession. In sixteen places parish churches have been handed over to Old Catholic congregations.

—The corresponding secretary of the United Presbyterian board of Home Missions reports the indebtedness of the board to missionaries as likely to reach $10,000 by the close of the year.

—Rev. W. J. Shuey, publishing agent of the United Brethren church reports nearly $1,900 received at Dayton, O., and forwarded to the western sufferers up to Dec. 4th.

—Rev. James Mathews, late pastor of the Free Methodist church in Brooklyn, and one of the secretaries of the Syracuse Convention, is now preaching in Philadelphia. His congregation has nearly doubled since he began work in that city two or three months ago.

—The superintendent of the United Presbyterian freedmen's missions at Nashville, Tenn., has appealed to the members of that denomination for supplies for the colored people of that city, hundreds of whom are out of work and must suffer unless the hand of charity assists.

—Some idea of the religious awakening in Belfast was to be seen on Sunday, when the largest number of young communicants ever collected sat down to the Lord's Supper in several of the Presbyterian churches. In St. Enoch's Church (Rev. H. Hanna's) the young communicants numbered 250.

—In twelve months some thirty clergymen and twenty-five parishes have joined the Reformed Episcopal movement. Of the parishes five are in Illinois, four in New York, four in Pennsylvania, one in Virginia, one in Kentucky, one in Washington, two in Missouri, one in Maryland, and one in New Jersey, and others in Canada, all representing about three thousand communicants.

—The promise of the Sultan to the deputation from the Evangelical Alliance, which waited on him that the persecution of Christians in Turkey should cease seems of little value. The Governor of Syria has commanded the suppression of all Protestant schools in the province, and the building of one at Jaffa was stopped by his orders. A telegram from Constantinople of Nov. 20 announces that the residence of the American missionaries at Latakia, Syria, has been entered by an armed force.

—The spirit of the papacy is not changed toward sincere followers of the word. The pope calls Gladstone a viper and Archbishop Bailey wants to pull his nose. Numbers of Roman Catholics, and some few priests, have attended the meetings conducted by Messrs. Moody and Sankey, in Dublin. Cardinal Cullen has issued a pastoral in which he says Roman "Catholics ought to pray for the conversion of those who are now giving up their articles of religion, and their Book of Common Prayer, to become followers of ignorant converted colliers, of roving minstrels or speculative travelers."

—The *San Francisico Pacific* gives an account of the burial of the Mexican martyr, the Rev. John L. Stephens. His body has been laid by the side of his mother in the cemetary at Petaluma. It was brought from Mexico at the instance and expense of his brother, Thomas A. Stephens, Esq., of Virginia City, Nev. The authorities in Mexico testified both to their own liberality and the blood-thirstiness of the priest-ridden populace among whom brother Stephens labored and died, by providing a guard of 1,200 soldiers from Ahualulco to Guadalajara and twenty-four from there to Celima. Christians of all denominations, and citizens of all classes, united in this last token of respect; for certainly in that community the childhood and youth of brother Stephens was spent.

—Great difference of opinion is expressed through the religious journals on the recent fraternal exchange between the Congregational and Unitarian bodies. One claims to be as orthodox as ever, the other denies any departure from the landmaks of the denomination. The *United Presbyterian* presents the following solution of the difficulty: "Our opinion is that if the denominations understood each other or themselves, they would be as distant as in former days. But it is not fashionable in these later days to have intelligent views on church doctrine. The more ignorant a man is about dogma the better Christian he is supposed to be, and the less he intrudes such questions as formerly determined church relations, the more is he disposed to assist the ecclesiastical peace. Like nearly all other churches, these have grown careless about formulated truth, and see in the fraternization of men something better than the doctrines of the creed."

News of the Week.

The City.

King Kalakana reached Chicago last Friday but was suffering from a bilious attack and disappointed both the reporters and the reception committee. No public demonstration was practicable.——Brete Harte lectured before the Young Men's Christian Association last week. His subject was the progress of American humor. He told his audience at the beginning that, carefully speaking, there was no such thing as American Humor, but that jokes had the same nature. He retailed a few grim satires, but the greatest joke of the evening was his pretense to come before the public with a lecture when he really had nothing but what a critical journal calls 'verbal swash."——The Woman's Temperance Union is experiencing discipline in the sickness of their President, Miss Willard.——Dr. J. V. Z Blaney, an eminent chemist, died last Friday. He was one of the founders of Rush Medical College and a skillful practitioner. He also held high rank in the Masonic order, having received 33d degree and holding various offices and honors with long titles and hollow dignity.——Charles Bradlaugh, the English Republican, lectured last Sunday before the Sunday Lecture Society. He is an avowed infidel.

The Country.

The Vicksburg massacre becomes revolting as facts come out one by one. It is known that over 100 negroes were killed and but one or two whites. Gov. Ames' course is denounced by the whites and the mayor of Vicksburg issued a counter proclamation. It is not yet possible to fix definitely on the instigators, but the White Leagues have been at work to displace the colored officials and the crime probably is wholly their work.——The Union Pacific Railroad depot at Lone Tree, Neb., containing a large amount of freight and supplies for the grasshopper sufferers, was destroyed by fire on Tuesday, Dec. 5th. The fire was incendiary.——It has been estimated that there are about 25,000 people out of employment in St. Louis at the present time.——Hamilton College has just received from Gerrit Smith, of Peterboro', the magnificent sum of $10,000. Mr. Smith in February last gave the College $10,000, thus making a total of $20,000 that the College has received from him during the year.——An earthquake shock was felt in Westchester Co., N. Y., and parts of Connecticut last Friday.——The White Leagues of New Orleans threatened the assassination of the Returning Board all week, and an outbreak was expected last Sunday when the election reports were published. In the state of the city, the Board deferred its report, but gave commissions to only such officers whose election was not contested.

The Capitol.

The currency question was brought up in the House last week by a bill of Mr. Kelly's of Penn. to turn greenbacks into convertable bonds, an inflation measure. Much time was spent to little purpose. The latest features of the discussion do not promise any effective measures embodying the President's suggestions on currency.——There is an unusually strong lobby force in Washington, working for appropriations, chief among them is the Pacific Mail Company, whose affairs are in a tangled state and are under investigation.——The trial of the Safe-burglary conspirators which ended a while since in the disagreement of the jury, is not likely to be revived, in spite of the damaging evidence brought forward. Richard Harrington, Jr., one of the conspirators, is assistant attorney of the District and a select friend at the White House as well as of the infamous District Ring.——King Kalakaua arrived in Washington Saturday morning, and was handsomely received——In an interview with Representative Sheldon, Saturday, the President said, in talking of Louisiana affairs, that he did not deem it advisable to take any further precautionary steps to prevent the White-Leaguers from trampling on the laws; but that, if they again attempted violence, he would resort to extreme measures and subject the ringleaders to severe punishment.

Foreign.

A St. Petersburgh dispatch confirms the report that the Emperor Alexander had consented to exempt the Mennonites from military service. This announcement it is thought, will probably have the effect of checking the increasing emigration among this sect.——The weather permitted favorable observations of the transit of Venus in India, at Cairo, Suez and Thebes. The weather was cloudy at Shanghai. A dispatch from Prof. Harkness, of the United States Naval Observatory, dated Hobart, from Tasmania, Dec. 9. says: "Although the weather was bad, our observations at the time of the transit were particularly successful. We succeeded in taking one hundred and thirteen photographs of Venus during her passage over the disk or the sun."——Arrests of Internationalists leaders continue in Italy. Over six are now in confinment and will be tried for conspiracy against the State. Many others who were sought for by the police have gone to France——Official acceptance on the part of Great Britain of the invitation of the United States to send Commissioners to the Centennial Exhibition at Philadelphia has been sent to Washington.——The Spanish Republicans continue their movements against the Carlists in a fashion which seems to imply imminent and descisive changes. It is said that the Alfonsists have made unsuccessful overtures to Marshal Serrano, but that they continue active and hopeful. The Spaniards in Cuba have had varying fortunes of late, but there have been no fights of any large consequence.——The trial of Count Von Armin began last week in Berlin. The developments of the case seem to wholly justify the German government in proceeding against him for insubordination in office. The evidence in the case was all taken on Monday.——Intelligence has been received in St. Petersburgh of a renewal of Turcoman raids on the Caspian. Many peaceful inhabitants have been slain, and their wives and children, to the number of hundreds, carried off into slavery.——It is feared that the steamer Pelican, from Cardiff for Cork, has been lost, with all on board. Her passengers and crew numbered forty-six in all. There was again a heavy gale on the English coast last week which caused considerable damage to shipping.

Home and Health Hints.

When the Clothes Take Fire it is important to know how to act. Three persons out of four would rush right up to the burning individual, and begin to paw with their hands without any definite aim. It is useless to tell the victim to do this or that, or call for water. In fact, it is generally best to say not a word, but seize a blanket from a bed, or a cloak, or any woolen fabric—if none is at hand, take any woolen material—hold the corners as far apart as you can, stretch them out higher than your head, and running boldly to the person, make motion of clasping in the arms, most about the shoulders. This instantly smothers the fire and saves the face. The next instant throw the unfortunate person on the floor. This is an additional safety to the face and breath, and any remnant of flame can be put out more leisurely. The next instant, immerse the burnt part in cold water, and all pain will cease with rapidity of lightning. Next get some common flour, remove from the water, and cover the burnt parts with an inch thickness of flour, if possible; put the patient to bed, and do all that is possible to soothe until the physician arrives. Let the flour remain until it falls off itself, when a beautiful new skin will be found. Unless the burns are deep, no other application is needed. The dry flour for burns is the most admirable remedy ever proposed, and the information ought to be imparted to all. The principle of its action is that, like the water, it causes instant and perfect relief from pain, by totally excluding the air from the injured parts. Spanish whiting and cold water, of a mushy consistency, are preferred by some. Dredge on the flour until no more will stick, and cover with cotton batting.

—There is scarcely any ache to which children are subject, so hard to bear and so difficult to cure as ear-ache, but here is a remedy never known to fail: Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it: dip in sweet oil and insert it in the ear. Put a flannel bandage over the head to keep it warm, and it will give immediate relief.

—The late Dr. Marshall Hall of England said, "If I were seriously ill of consumption, I would live out of doors day and night, except in rainy weather or mid-winter; then I would sleep in

an unplastered log house. Physic has no neutriment, gaspings for air cannot cure you; monkey capers in a gynasium cannot cure you. What consumptives wants is air, not physic—pure are, not medicated air—plenty of meat and bread."

Farm and Garden.

WINTER FEEDING OF COWS.—This point has received more attention from farmers, and has been so thoroughly discussed, that most dairy men are posted upon it. It may be laid down as a general principle that the nearer the winter food of a cow is brought to her ordinary summer diet the better will be her condition and the milk she will furnish. Few farmers are so behind the times that they undertake to make much milk from late cut, woody-fibered hay. Haying gives a highly succulent food, just the thing for a free flow of milk. Grass cut early, while the stalks and leaves are full of rich juices, must be the main reliance of the dairyman for the winter food of his herd. There is no substitute for good hay. Indian corn is a species of grass, and corn stalks cut before their juices have concentrated into the grain, make excellent fodder, but whoever attempts to winter his cows on stalks alone will wish he had some better food for a steady diet. Most Southern farmers know no other feed for their herds. Ask a planter what he feeds his cows upon in winter, and the almost invariable reply is, "fodder," meaning corn-fodder, but the cows do not bear testimony to its being the best of food.

There is virtue in good hay beyond the estimation of most farmers. We often hear it spoken of disparagingly in comparison with grain, and especially cornmeal. Hay-fed cows may not look as sleek as those fed liberally with cornmeal, neither are they so feverish. Corn is an oily food, and runs the animal machinery at a high pressure, but like all other machinery run at high speed, the lacteal system so run is apt to break down, or certainly get out of order. Garget or some other inflammatory disease sets in, and the cow gives out early. We would not, however, discourage moderate allowance of grain along with hay for the winter feed of cows, but instead of so much meal as is generally fed we would use rye or wheat bran more liberally. Bran may not put so much fat on the cattle as does meal, but it makes good milk, good muscle, good bones and good manure.

For producing milk in winter we have never found any fodder equal to rowen, especially the aftermath of orchard and Kentucky grass. The rowen crop of these grasses is pretty much destitute of stems, and makes a juicy, rich hay, that comes nearer to grass than any other fodder we have tried.

A few roots—sugar beets we like best for cows—should occasionally be fed in the winter. Pound for pound, roots have much less nutrition than hay, but they greatly improve the health of cows. Being antiseptic in their effects, roots counteract the feverish tendency caused by corn meal.—*Interocean.*

DEFENCE OF
JUDGE DANIEL H. WHITNEY,

Master of Belvidere Lodge, before the Grand Lodge of Ill., On charge of Unmasonic Conduct, in bringing Samuel L. Keith the Murderer of Ellen Slade to justice.

CONCLUDED.

NOTE:

This DEFENCE OF JUDGE WHITNEY will be published in Pamphlet form Jan. 1st, 1875.

Price 20 cents each, Post Paid.

$1.50 per Dozen, Post Paid. $8.00 per 100, by Express.

Lodge has been fully informed, as was the Grand Lodge, of the transaction referred to in my defence, of Masons here secreting and aiding the flight of a murderer from a forign country, and it has not been deemed worthy of note; and not the least of the bitterness against me was prompted by rebuking the members, and making public the transaction.

The resistence of the law by Masons, in case of the death, of Miss Slade, was well known to the Grand Lodge, and their committee, and they have approved it, and this Lodge has quietly acquiesced; and having their Charter restored by the present Grand Master, and several of the most culpable of the members have been elected to the most important offices in the Lodge.

The question will naturally occur to every one, "Is there no remedy for this growing evil?" This is more easily asked than answered. One thing seems to me certain, that while professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic Lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing Eye looks down upon."

Those who are not Masons are under the impression that there is something about Masonry that is mysteriously instructive and sublime. Now there is nothing under the circle of the sun further from it. Any half dozen of my readers may assemble together and agree upon certain grips, and signs, and passwords, and upon a ceremony of initiation, obligate themselves to keep this from all the world but those to whom it shall be revealed according to their establshed rules, and solemnly pledge themselves to stand by each other, and all who shall become associated with them, through thick and thin, and they will have an institution similar, as instructive, as august and sublime, as is the Institution of "Ancient Freemasonry."

Freemasonry teaches no historical, no geographical, no mechanical nor scientific truths; her ceremonies are childish and puerile; her charities more in sound than in substance; and selfishness supplies the bond that unites them in an irresistible brotherhood. I can readily anticipate the inquiry why I remained a Mason so long? I declare I was always a suspicious Mason, and I have long watched the Institution with a full determination to ascertain, beyond reasonable doubt, if the charges made against the Institution were true—if the witness stand and jury box were corrupted, and the judicial ermine soiled by influence; and if found true, I determined to renounce it. It would not be fair to say that all the members of the fraternity are corrupt; there are many who could not be induced to act in accordance with the constitution of Masonry, indicated by the actions of the Grand Master, the committee of the Grand Lodge and the majority of the members of this Lodge; and yet but few of such have the firmness to act, and their silence is the earnest of their safety.

And further, in regard to my remaining a member of the fraternity—the reader will please bear in mind that I conclude my letter to the M. W. G. M., "as I have learned and taught Masonry, and as I presume you have learned and teach it," &c. Now this plainly implies, as it was intended, that Masonry may be differently taught, and this is true; hence the bitterness against me, on the part of "Simon Pure" Masons. In conferring degrees, I have always used the words "worthy brother," and then strictly charged the initiate that he must judge of the worthyness of a brother from the very act or service he requires him to perform, and if it conflicted with morality, the laws of the land, or the rights of others, he must treat such an one as unworthy and disregard his demands. This, it is contended, fritters away the objects of Masonry, and makes it a mere charitable institution. This I have always admitted, and claimed nothing more for Masonry; repudiating as dangerous the doctrine, (which I am now of the opinion is well settled and has been for ages) that no Mason has a right to regard and treat another as unworthy until tried and suspended or expelled.

The members of Belvidere Lodge, as nearly as I can recollect, when I left it, were, S. A. Hurlbut, W. T. Burgess, S. Bassett, S. C. Gooding, R. D. Rix, C. Gardner, A. E. Jenner, H. J. Doolittle, L. A. Magher, J. Florida, J. Johnson, Isaac Benson, J. Curtiss, Rev. O. Miller, E. A. Woodruff, S. Longeor, S. Peck, A. Williams, D. S. Brooks, Isaac Miller, G. A. Barrows, J. W. Westfall, H. Jackson, C. Ladd, A. Birge, S. Mack, S. Leach, O. Miller, Jr., A. Mather, Rev. T. L. Breckenridge, Mr. Simpkins, Mr. Renwick, J. D. Hammond, A. Lathrop, S, Carpenter, Leroy Benson, H. A. Turner, H. R. Meade, J. D. White, E. S. Courtright, H. C. Miller, Mr. Millard, L. Andrews. Horace Robinson, A. C. Fuller, Esq., Rev. M. Decker, C. Connel, Col. Freeman, Hon. L. Fuller, Col. Avery, W. F. Peebles, Esq. J. Powell, Rev. S. Park, Lyman Benson, and several others, I presume, whose names do not occur to me; and since, have joined, Dr. Jones, and the Rev. R. A. Blanchard.

And now, I leave the whole matter to the candid judgment of an enlightened public, who have a deeper interest in the subject than they are generally aware of.

D. H. WHITNEY.

STEPHEN A. HURLBUT AS A SOLDIER.

From the Chicago Tribune, Sep. 26, 1874.

In the preceding pages we see S. A. Hurlbut loyally fulfilling his Masonic obligations in shielding a brother murderee, here he appears as a swindling Federal officer.

ROCKFORD, Ill., Sept. 25.—The *Journal* of this city publishes to-morrow morning the report made to the Secretary of War in 1865 by a special Commission appointed by President Lincoln to investigate the conduct of Gen. Hurlbut, at that time in command at New Orleans, now a member of Congress from the Fourth Illinois Distriet, and the Republican candidate for re-election. The *Journal* says:

Two years ago, when the Republican Convention nominated Gen. Hurlbut as its candidate for Congress for the Fourth Distriet, the *Journal* refused to support him on account of his personal unfitness. Prominent among things that disqualified him was his administration of affairs in New Orleans while Military Commander of the Department of the Gulf, which had become so notoriously bad that President Lincoln appointed Maj.-Gen. W. T. Smith, of the Regular Army, and the Hon. James T. Brady, of New York, an eminent and distinguished jurist, a Commission to proceed to New Orleans to inquire into the truth of the charges of misdemeanors committed by his sanction. These misdemeanors were referred to in general terms only, for the reason that the report of the Commission could not be obtained by the *Journal* to lay before its readers. These charges were, as a matter of course, denied by Mr. Hurlbut and his friends, and proof of the existence of any such report challenged. A copy of this report we were at the time unable to obtain.

The report itself, now published for the first time, makes several columns of the *Journal*, but the gravamen of the charges against Hurlbut is contained in the following letter attached to the report, and addressed officially to Gen. Canby, then in command of the Military Division of Western Mississippi:

THE CHARGES.

OFFICE OF THE SPECIAL COMMISSION,
NEW ORLEANS, April 12, 1865.

Maj.-Gen. E. R. S. Canby, Commander Military Division, Western Mississippi:

GENERAL: The Special Commission has the honor to report that it has proceeded so far in examining the conduct of Maj.-Gen. S. A. Hurlbut as to be entirely satisfied that their duty requires them to recommend his being dealt with as being guilty of henious offenses.

The Commission has already asked the Major General commanding the Division of Western Mississippi to confine certain officers of lesser rank in the military prison for frauds committed by them upon the Government of the United States, and they cannot in justice to themselves or those officers longer refrain from suggesting that Maj.-Gen. Hurlbut be treated in the same manner. The testimony taken warrants full belief in his having been guilty: First of official falsehood in an indorsement made by him on a letter addressid to him not in his official capacity, by Col. H. Robinson, Provost-Marshal-General, Department of the Gulf, which letter is dated Jan. 2, 1865; but, as Gen. Hurlbut knew, was not written till long after that date (correction sent to Maj.-Gen. Canby), April 14, 1865. Second, a similar falsehood, addressed by him as Commander of the Military Department of the Gulf, to Maj.-Gen. Smith, one of the Commissioners, denying all knowledge of the channels by which the letter above mentioned had reached him, although he well knew by whom it had been delivered. Third, guilty complicity with the aforesaid Col. Robinson while the latter was Provost-Martial-General, Deparlment of the Gulf, in receiving bribes or gratuities from Clark & Fulton, and C. A. Weed. Fourth, writing, on or about the 4th day of April, 1865, a letter to said Rrobinson, intending to create false testimony in his favor as to the taking of bribes as aforesaid, antedating the letter as of the 19th day of November, 1864. Fifth, granting, on the application of his brother-in-law, L. L. Crandall, permits for trade, for obtaining which he knew that the said Crandall received payment in one instance of some $5,000, and yet neither reproving or taking any cognizance of the act as illegal or unjust. Sixth, perjury committed before the commission, in falsely swearing, with willful and corrupt intent, that he did not know of the receipt by said Crandall of the $5,000 aforesaid, though he well knew the fact as above stated. Seventh, perjury, and willfully, corruptly, and falsely stating before the Commission, under oath, that the aforesaid letter, purporting to be written on the 19th day of November, 1864 was written on the day it bears date, when he well knew it was not. Eighth, conniving with the said Robinson to prevent the detection of offences that had been perpetrated by said Robinson as above mentioned. Ninth, willfully interfering to obstruct and hinder this Commission in the discharge of its duties so as to prevent the discovery of fraud and injustice practiced in this department by officers in the service or employment of the Government.

There may be other charges founded on new discoveries o monies received by Maj.-Gen. Hurlbut, or evil practices atf which he connived. The present seems abundant to call for arrest and imprisonment.

We respectfully submit that the higher the rank of the officer who prostitutes his office the more promptly should be the method of dealing with him. and with this feeling we commend this communication to your early action.

Your obedient servants,

WM. T. SMITH, Major-General.
JAMES T. BRADY.

Temperance.

How They Take their Poison Out West.

The people of Lincoln, Nebraska, have been growing inquisitive about their drinks, and recently set Prof. Hughey, of the University there to analize them. The result was an analysis of twelve different specimens of whiskey, brandy and wine with results of which the following are fair samples:

"Quick's "Best Whiskey."—This contained: 1. Sugar of Lead, 8 grains to a quart; 2. Strychnine; 3 Strontia; 4. Potash; 5. Benzine; 9. Brazil wood: 7. Alcohol, 18 per cent.

Leighton & Brown's "Best Port Wine."—This contained: 1. Sugar of Lead, 3 grains to a quart; 2. Potash and soda carbonates; 3. Logwood; 4. Alcohol, 9 per cent.

Kelly & Read's "Brandy."—This contained, 1. Sugar of Lead, 7 grains to a quart; 2. Strontia; 3. Brazil wood; 4. Alcohol, 25 per cent.

McLaughlin's "Gin"—This contained: 1. Sugar of Lead, 5 grains to a quart; 2. Strychnine; 3 Strontia; 4. Potash; 5. Benzine; 6. Alcohol, 16 per cent.

Prof. Hughey concluded his report which is addressed to the Lincoln Temperance Society in these terms:

The analysis is not exhaustive, as I did not separate the sugar which some of the liquors contained in the form of caramel, nor the Cayenne pepper, which all the whiskeys contained more or less. The poisonous substances, however, I have carefully separated. The absolute amount of sugar of lead. strychnine and strontia was remarkably large. The poisonous qualities of these substances is so well known that nothing here needs to be said about them.

In many of these liquors there is strychnine enough to a quart to kill a man if it were taken separate from any other mixture, and at one dose; the same is true of the sugar of lead.

In good whiskey the amount of alcohol should be from forty to fifty per cent, but in these liquors it ranges only from fifteen to twenty-five per cent, the largest percentages belonging to the brandies and gin.

As good liquors, some of these whiskies can be profitably manufactured for thirty cents a gallon; but none of these liquors are what they purport to be.

If any one doubts that these poisons are found in common liquor, if such doubter will come to the University Laboratory in the afternoon, I will separate and precipitate lead, strontia, etc., in their presence.

The Physiological Effects of Tobacco.

For a number of years, my vocation has constantly called my attention to the evils enacted upon our race by the use of tobacco. Containing one of the most active poisons known to our materia medica, its use could only be expected to result in evil. Nicotine, its active principle, is a potent sedative. Through the nervous system, the heart, the lungs, and the brain, all come under its vicious influence. In tobacco users, fatty degeneration of the heart has come to be very common. These furnish our morning papers with a very large per cent. of their obituary notices, commencing, "Found dead in his bed. A post-mortem revealed the fact that he died of heart disease."

In another class—and a very large one—its sedative effect upon the lungs renders them peculiarly liable to become an easy prey to tubercle. This is especially the case with smokers, or those who often breathe tobacco smoke. Thus it plays its role in consumption, and often causes "the mourners to go about the street."

Every now and then the brain undergoes softening from the same cause; insanity supervenes; and the asylum becomes the shelter of those who, else, would have been an honor to every department of society.

Then, again, the brain becomes the seat of cancer. It is but a few weeks since one of my friends died. He was an inordinate tobacco-chewer—often said that it was killing him. But its sedative influence so destroyed his will-power, that he could not quit until death closed the scene. Then we found a cancer the size of a hen's egg in his brain, proving the correctness of his presentiment, and accounting for the very singular phenomena that for many months had marked his case. This man had wealth at his command. His check would have been honored for fifty thousand dollars; but nicotine had so destroyed his powers of mind, that he would not turn his back upon the enemy who was destroying his life!

Thus we see a few of the ways in which tobacco is causing disease and death. A drop or two of its essential oil would do the same work in a very few moments. Is it not to be expected, then, that continual tampering with this dangerous thing will, sooner or later, conduct to the same results? Again I have noticed many cases where it takes twice as much medicine to reach a case of sickness, when the patient uses tobacco, as for one who does not, and on some of this class of patients medicine wholly refuses to act, leaving them without hope to disease and death.—*Christian Worker.*

How Drinking Causes Apoplexy.

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MARKET REPORTS

CHICAGO, Dec. 14, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$	91
" No. 2	88½	89¼
" No. 3		83¾
" Rejected	78	78½
Corn—No. 2	75½	76
Rejected		65
Oats—No. 2	54	54¼
Rejected	49	50
Rye—No. 2	94½	95
New corn	63¼	66¾
Flour—Winter	4 25	6 50
Spring	3 00	4 75
Hay—Timothy, pressed	14 00	20 00
" loose	17 00	20 00
Prairie, "	14 00	15 00
Lard		13
Mess pork, per bbl		19 27½
Butter	24	37
Cheese	14	16
Eggs		25
Potatoes, per bns	80	95
Broom corn	03½	12
Seeds—Timothy	2 20	2 45
Clover	5 50	5 75
Flax	1 85	1 90
Dressed Hogs	7 75	8 00
Chickens, dressed, per doz	1 50	2 50
Turkeys, do. per lb	07	10
Beans	1 50	1 95
HIDES—Green and green cnred	07½	09¾
Full cnred add ¼ per cent.		
Lumber—Clear	$38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	57
Unwashed	27	34
LIVE STOCK Cattle, extra	6 25	8 50
Good to choice	4 25	5 25
Medium	3 75	4 25
Common	2 50	3 50
Hogs,	5 50	7 50
Sheep	3 00	5 25

New York Market.

Flour	$ 4 15	8 00
Wheat	1 07	1 36
Corn	90	93½
Oats	68	72
Rye	85	98
Lard		13
Mess pork		20 50
Butter	21	38
Cheese	12	15¾
Eggs	28	30

Lectures for Calforna.

In conference with Bishop Weaver, I received the assurance that he will aid the friends of our reform on the Pacific coast by speaking at three or four prominent points, if arrangements were made by the friends for him to do so. This will be good news to our friends, and I trust they will avail themselves of this providential opening to secure the services of so efficient and able a helper. The Bishop will be in California May 7th, 1875, and we shall hope to hear from friends in that State, and to aid in perfecting arrangements in detail. J. P. STODDARD.

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CHICAGO, THURSDAY, DECEMBER 24, 1874.

VOL. VII., NO. 11.—WHOLE NO. 246. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

The theater discussion which the Sabbath breaking managers have forced with prominence in New York has drawn out strong condemnation from several pulpits. Talmage and Cuyler have been fervent in the war against the system. A few respectable men are found to defend it, as is usual in moral conflicts, and others, like Edward Eggleston, seek to hush the contention. The theater is evil from the influences surrounding and woven through and through it. Like games with cards, long and intimate association with evil has forever fixed its character; and artists of the highest talent and of best repute have given their testimony against it.

With other and greater wrongs the workingmen's secret unions are everywhere perpetuating the costly and ruinous custom of strikes. It is, indeed, a principal end of their existence to accumulate funds to lavish in strife with employers. One English society claims a capital of $2,000,000, a nother of over $1,000,000. The miners' societies of Pennsylvania have the most of the colliers' savings and will squander it without benefit to their members. Strikes add also another column of dollars and cents. The men are out of work, their capital of time, strengh, and skill, yielding a moderate income, is wasted and idled away. It is estimated that the strikers in the Pittsburgh furnaces lose $1,000,000 per week from this cause alone. This is really so much destroyed from the world's capital, and of course lessens the chances for future employment for themselves and others. The less capital, the less labor. The vexed problem of the relations of these two forces will never be settled by trades unions. They prevent amicable adjustment. Collieries, manufacturies, printing houses are managed peaceably and justly where they are excluded; but only an armed place can exist with them.

The campaign against the common schools has opened. Bishop McQuaid, of Rochester, New York, made an address in the largest hall of Cleveland, Ohio, last Thursday, before the Central Catholic Association, in which he violently attacks the public school system of Ohio and claims that the teacher of teachers is the Catholic church. Ohio seems to be the chosen battle ground for this question. The struggle in Cincinnati, nearly successful, will be remembered. When the new Constitution was preparing the Catholics worked hard in convention and afterward at the polls, and extravagantly claimed the honor of its defeat. In the October elections the priests commanded the vote of the Romanists for the Democratic party, and now rely on the aid of that party in the Legislature to divide the school fund for their own schools. We cannot think this will ever be permitted, but these teachers of jesuitry have a strong ally in the indifference of the people. "Eternal vigilance" has become a song; and like Samson, we dandle securely on the knees of the Roman Delilah. Unless every Christian pulpilt, every Christian voice, cries to heaven and to warn our land may again be ruthlessly awakened to a banquet of blood.

The *Atlantic Monthly* and the *Galaxy* lately lent their columns to long accounts and arguments based thereon to prove the wonderful materializing of spirits. A pair of practitioners from England set themselves up in Philadelphia last spring and astonished their dupes with presenting them the embodied ghost of a Katie King two hundred years dead. Even Hon. Richard Dale Owen, who wrote to the *Atlantic*, conceived the proof positive. He saw "Katie" embodied rise from the floor, spoke with her, took her plump hand, dandled her hair, and beheld her vanish into thin air. "Katie" has, however, been found to be a veritable flesh-and-bones body who quarters at a retired boarding house, and the glory of spiritualism is like many other things earthly —a sham. The remark of the New York *Tribune* on the credulity of men of the Owen class, has a wider application than to the present case: "A man who is too strong minded to believe in Christianity, and who yet finds no difficulty in believing that spirits come out of a closet and dance break-downs on a platform, and spin musquito netting out of the air, is scarcely a promising subject for argument. To say he disbelieves the Bible because he cannot understand it, and believes in Katy King because he has seen her, simply shows that he is as vain of the feebleness of his understanding as he is of the blindness of his eyes."

Secret Societies.

BY A. M. MILLIGAN, D. D.

We see among us organizations of men of different names, such as Jesuits, Masons, Odd-fellows, Ku-Klux Klan, etc. They number their numbers by thousands. Their halls and temples, imposing and costly, are prominent on our streets. Millions of dollars find their way into their coffers. Their influence both in church and state is frequently and offensively displayed, and yet their true character is carefully enveloped in mystery, and we are left to ascertain it by such facts and developements as appear, and reasonable deductions therefrom. It is not to be supposed that men will band together without a purpose, or if their purpose be honest and honorable that they will hesitate to make it known. If they conceal their purpose, we have a right to conclude that it is not a proper one. If they parade some laudable but minor object before the public, while upon other parts of their operations they enjoin the most rigid secrecy, we have a right to conclude that the proclaimed object is but a blind to deceive the public, and a bait to entrap the unwary. If, moreover, they bind their members to conceal their secrets from their nearest friends at every hazzard and from courts of justice, even when the ends of justice require their revelation; and when these obligations are enforced by the most terrible oaths, we have a right to conclude that these secrets which they thus carefully guard are of more importance than the friendships they violate, than the family concord they endanger and destroy, than the justice they thwart, and the safety of society they imperil.

If, moreover, I find a society separated into different ranks and degrees, in which the secrets of the higher degrees are concealed from the lower, under the most fearful oaths and pledges, I am entitled to conclude that there are purposes and aims intended by the order which the lower degrees do not understand or perhaps dream of, and which it is of the highest consequence that they should not know, until by the trials and ordeals through which they are passed they are found to be safe repositories of the terrible secret, and ripe for the perpetration of the part assigned them.

When we see the lower degrees of the order placed under the most absolute subjection and control of the higher, without the right to know the purpose for which they are to be used; and when we see the lower degrees required to pay large sums, a considerable portion of which is passed up into the hands of the higher degrees, we cannot but conclude that there is a concentration of power in hands that are not responsible to those from whom it is derived, and that persons are required to give their money and their services to purposes which, if known to them, they might utterly abhor and to which they would never consent.

Another feature I cannot pass over in silence. When I see an organization binding its members to conceal and never reveal the secrets of a brother, even though they should be criminal, and excepting such crimes as "murder and treason" in the lower degrees—and leaving even these optional, or even not excepted in the higher—a reasoning mind will conclude that the purpose and aim sought by the order is, or may be, either in whole or in part itself criminal. And when I see the higher degrees bound to keep more criminal secrets and bound by more terrible oaths, I conclude that the degrees are so many grades of preparation for the education and puparation of their members, and for ascertaining whether their members are prepared for the more criminal and horrible parts they may be called to perform in the higher degrees to which they are passed; the first being only an Entered Apprentice, farther on a Master, and higher still a Royal Arch.

Consistent with this view it would naturally be supposed that in the first two or three degrees the novitiate would not be permitted to see or know anything that would at all shock his moral sense, while all the better features used as binds would be shown and impressed upon his mind and applied to his selfishness as of great advantage to him; while at the same time all the skill of the art would be applied to make it difficult if not impossible to retrace his steps and to reconcile his conscience to what in it might seem obnoxious. Hence we see many excellent men, without a dream of evil, entering the lower degrees and remaining there all their lives, paying their dues and receiving their benefits. We see others going a certain distance and quietly dropping out of the ranks, and, perhaps, through fear of their oaths or dread of the vengence of a powerful organization, smothering in their own bosoms what their better nature might prompt them to reveal. While still another class have felt it their duty to come out before the world and renounce their obligations and reveal their secrets.

Thus I have endeavored frankly and fairly to trace the character of secret organizations from the ordinary and legitimate meaning of their actions. I

presume your readers will judge differently of the conclusiveness of the evidence I have adduced of their character. Some, perhaps all, will agree that the delineation is possible; others that it is probable; some that it is self-evident and certain. I submit that a society of which it is even possible that such may be its character is dangerous, as the old Trojan said, "*Timeo Danaos etiam dona ferentis*,"—I am afraid of the Greeks even when they bring gifts.

But we are not left entirely to conjecture on their character. The world is familiar with the bloody raids of the Ku-Klux. The rebellion that cost the nation four years of war, and half a million of patriot lives, and four billions of treasure, was the work of the "Knights of the Golden Circle. The well attested murder of Morgan reveals the capabilities of the Masonic order, while the Jesuits for their nefarious deeds have been expelled from every Catholic State in Europe. I will defer a consideration of their oaths for another paper.

Church Customs.

BY NATHAN CALLENDER.

1st. Corner-stone ceremonies. Whence this custom? Where in the Scriptures do we find any warrant for such ceremonies as usually practiced on the occasions called, "laying the corner-stone?"

2d. Installation of ministers to their charge. Where in the Scriptures do we find authority for this? In the Old, or in the New Testament, which? We are anxious to know. Let the very best Scripture reason that can be given appear to relieve us of our doubts.

3d. Still another custom—Set forms in our church worship. Each sect having its own, or, in some of these agreeing in a common one. Ought not the work to be varied, governed by the circumstances and condition?

4th. And, finally, what of funerals? Keeping the dead so as to bury on the Lord's day. Can we not find in the Bible, how the people of God used to bury their dead? Was it anywhere near the set forms of the funeral of this age? To some, all these questions may seem insignificant. But the old Protestant rule is, surely, of much consequence to all true Christians. The closer we follow our models in all religious work, the safer we shall be from following any of the pompous and disgusting ceremonies of papal Rome and Freemasonry.

Are not the corner-stones of our churches laid, in some degree, in papal style, or in Masonic? Is it the love of ceremony that crops out of the old Adamic nature that prompts these installations, etc?

Does some good brother here suggest to me that these ceremonies have about as good a foundation as Baptist Associations. Well, I have only to thank him for the suggestion. In all my soundings, I never could find, in the Scriptures, in form and fact, a Baptist Association. And when to the Scriptures we turn in vain, whither shall we go?

The Bearing of Oath-bound Secretism on Christian Piety.

BY A. D. FREEMAN.

A careful and critical examination of the nature of the oaths and penalties imposed on the membership, will aid very much in understanding this subject.

In the Entered Apprentice degree, the candidate is sworn in a manner to include all that is in the oath or obligation of every succeeding degree.

"I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points, . . . which I have received, am about to receive, or may hereafter be instructed in." This covers the whole ground in every obligation. We have, then, only to look carefully to some of these parts, arts or points, to see that the bearing must be injurious to piety.

Take, for instance, the fact that the oath imposed on the candidate is a profane oath, just what our Saviour forbids. The Bible does not permit any, but such as are involved in our religious obligations, or imposed by civil government. But these Masonic oaths and those of kindred societies are neither; and are therefore profane. For this reason every man who takes such an oath, (no matter by whom imposed) and keeps it, is held by a profane oath, which is equivalent to a continuous swearing profanely.

That is one part or point. Now take another. "Of my own free will and accord in the presence of Almighty God." Not enough to swear continuously and profanely; but he impiously calls on God to witness it, and this is a standing, unrevoked invocation that God may witness his profanity. What horrible effrontery! It is true the initiated does not, perhaps, see, while going through the process, the enormous sin he commits; but he has leisure afterwards to consider the matter, so that while he holds himself bound by his oath he is guilty, as if he saw it at first, of uncreasing profanity.

Then in his oath he acknowledges, and of course, accepts the "Dedication;" of that profane nest of unclean birds, called "Worshipful lodge" "to God." The langauge is, "Dedicated to God and held forth to the holy order of St. John." Can such blasphemy be paralleled? Yes, and more, in what follows and is scattered all along through the whole order to the numerically highest degree, but in point of degradation, to the lowest. But this alone is enough to stamp the whole with eternal infamy. For the lodge is where blasphemous oaths are taken, and worse than savage penalties are imprecated, in accordance with which mischief of every grade and degree is plotted. Nothing evil or vile that is not implied or directly contemplated as the legitimate end of lodge life.

Let us now look more particularly at the penalty of this degree. "Under no less penalty than to have my throat cut across, and my tongue torn out by the roots," etc. Think of it! Look at the sight! Is this benevolence as it is claimed for the order? Can this be the hand-maid of religion as Masons affirm? Can piety endure the shock and live? Will it not turn pale, gasp and die? Can piety live in voluntary suicide and murder invited? Can such savagery and Christian piety be identical? or even subsist together in the same breast?

Then there are penalties still more brutal and fiendish, if possible, voluntarily accepted and endorsed by the whole fraternity; at least by their silence or neglect or refusal to expose them. Such as, "My left breast torn open;" "heart and vitals taken out;" "my body sundered in the midst, and bowels burned to ashes;" "skull cleft off and brains exposed to the scorching rays of the meridian sun," etc., etc. Did these come from a pious mind and heart? or can they be accepted, cherished, or entertained by a Christian soul? Then there are the promises of secrecy of every crime known to the laws of God and man, capping the climax with "murder and treason not accepted." Then, as if to out-do all, there is an appeal made to God for help to execute crimes and profane promises such as will stagger the firmest mind, in this language: "So help me God and keep me steadfast in the due performance of the same." Now can any mind or heart, held by such oaths and obligations be otherwise than impious. I know, as is falsely claimed in evidence of the excellence of these orders, that some of these men are active members of the church; which may be taken, and perhaps should be, as a deceptive advertising of the (non-existing) goodness of the fraternity; or as a conscience-silencer and guilt-smotherer, or, perhaps, both. So watch them carefully, scrutinize them closely, with all the charity that piety can furnish you; and you will feel that the one thing needful is lacking in them. You will, despite all your desire to find piety in them feel that it is wanting. Their activity will seem hollow and heartless; and you will likely say, "Poor souls, they seem not to know what they do or what they are;" as the most charitable conclusions that sanctified reason can reach. I think it is clear that most of them appear to lose their seeming piety soon after their union with these orders as evinced by much they say and do. For instance, many say, "If I must leave one, the church or Masonry, I will leave the church. What surer evidence that piety is wanting, or wavering? How such a saying must effect others is manifest. Their tendency is to shake the confidence of others in the religion of such men, or in religion itself. A few such members in a church will cool the ardor of piety even in the hearts of many if not in the whole body.

Let us now turn our attention to the duplicity practiced in their efforts to keep secret the ugly features of their orders. Now, remember, they are sworn to "ever conceal and never reveal," and they try to do this by such expressions as the following: "What do you know about it?" "You know nothing about it." "There is no truth in these pretended revelations." "These men who pretend to reveal our secrets are perjured villians." (Quite select, but highly Masonic.) "How can you know anything of these orders, unless you have been a member." Just as if nothing had been exposed; when they know the whole has been and is made public, and others who have given attention to the matter understand it, just as well as they do. "Perjured villians!" Then if they are, Masonry is revealed, and if Masonry is not revealed then according to Masonic definition, they are not perjured. But, then, violation of a Masonic oath is not perjury, but just what God commands—repentance unto life, the only righteous thing a Mason can do in regard to his oath. It is "breaking off from sin by righteousness," or it is ceasing to swear profanely. He simply breaks off from profanity. Ought not a man to do that? And can the opposite course be other than a bane to piety? Then they lie, deceive and cajole men into the lodge. (Not all of them; no, not all. Some Masons will not do that, though they might as well, as silently look on and see others do it.) And when told by their dupes, why this is just what is out and the people have it, and you told us these revelations were not true they reply, with cool impudence, Well, the cowans are in doubt; they don't feel certain. Can piety wink at such things and live? Can it bear such fellowship and not be, or become a shadow or less? Fellowship and association with such men must necessarily render impure and adulterate the piety of any Christian who is not rigidly and strenuously watchful and prayerful. And without these safeguards a whole church may be leavened with these guileful and deceptious sayings and doings. These characteristics are contagious and will prove noxious in their effects upon a Christian's piety when off his guard.

These orders are therefore continually weakening the religious force of the church of God and her powers for restraining men from going the way to death, and by just so much, neutralizing her power to save men from perdition. And by just so much also they rob the great principles that underlie society, and the institutions of civil government, and the home or domestic circle, of their binding moral force; and supplant confidence with jealousy and fear; and furnish most fearful auguries of approaching anarchy and coming dissolution, in church and state, and in the social and domestic circles. And it is passing strange that intelligent men, and especially Christian men, in these orders, do not see these unavoidable results, and forever renounce all alliance with these destructive institutions. This concentrated selfishness having for its animus distilled iniquity, cannot be other than death on all upon which it can exercise its legitimate and natural forces.

—The *New Jersey Grange; Home Granger*, St. Louis, Mo.; *Brain and Muscle*, Ames, Iowa; *Grangers' Visitor*, Port Huron, Mich; *Grangers' Advocate*, Rockport, Mo., *Husbandman*, Mt. Sterling, O., (the New York *World* announces this latter death, of

which we did not know previously); all these "organs" of the grange and "friends of the farmer" have succumbed to the inevitable, and have "gone under" within a week or so. Persons who contemplate deserting, or have deserted, established papers to subscribe for the collections of platitudes and bosh such as the average grange "organ," had better pause and calculate the chances of their getting what they subscribe for.—*Western Rural.*

The Young Men's Christian Association.

BY MRS. EZRA A. COOK.

Hon. Carl Schurz says that by providing amusements, wholesome recreation, for people we do more to bless mankind than by contributing to the support of missionary associations. The present flourishing condition of the Young Men's Christian Association is due, we think, to the fact that it meets in a measure this necessity for wholesome recreation.

"Young men must have some place to go." These Associations begin at the right point, with man's moral nature, they say, your basis of action is unsound if you are in rebellion towards God. Change it. Put yourself upon a solid foundation, of which Jesus Christ is the chief corner-stone. They give the study of the Bible a chief place in their Associations. Their secondary work is to supply the wants of the mental faculties, by providing good libraries and newspapers. In some Associations, instruction in various branches of science is provided while good lectures, concerts and sociables, designed to make religious life social, and social life religious, together with gymnasiums, give all the recreation which people whose time belongs to God ought to have leisure to engage in.

There are one hundred and twenty-two Young Men's Christian Associations, (with fifteen branch Associations) in England, eighteen in Scotland, seven in Ireland, five in Switzerland, three in France, one each in Germany, Holland and Honolulu, and nine hundred in the British Provinces and the United States.

The International Y. M. C. A. for the United States and British Provinces has held nineteen general conferences in thirteen different political divisions of America, and has during all these long years been slowly gathering experience and strength. Its business is in the hands of an Executive Committee of seven, elected once in three years. The present committee is serving its third term. It employs one General Secretary and one General Agent.

The local and State work of the body is carried on to a great extent independently of the International organization, and in these comparatively local organizations is found the strength of the whole organism.

The finest building for religious purposes in the United States is said to belong to the Y. M. C. A. in New York city. It is valued at $500,000. The Evangelical Alliance met in it in October, 1873. The value of Association buildings in different parts of our country is now nearly $2,000,000.

By giving young men a better organization than a secret society to join they are doing a work that we rejoice in.

In the test resolution which all the Associations auxiliary to the International adopt, those churches that put the management of their affairs into the hands of unregenerate trustees might learn a profitable lesson. We quote their "active membership test resolution."

"*Resolved*, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical, which, maintaining the Holy Scripture to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings, and Lord of lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment."

The fact that this clear statement of position on the most vital of all subjects was not made until fifteen years after the first General Convention, shows that the Association is a progressive one. The adoption of this article gave a new impetus to their work.

The ground taken by this Association on the subject of temperance is decided and good. We cannot say so much for its position on the subject of secret societies. Mr. Reynolds, one of the leading workers in Peoria, Illinois, is in sympathy with those who oppose them. The General Agent disapproves of them in a positive, though quiet way. But the Chicago Association (at least) at present, intends to occupy a neutral place on this question.

But we pray and also believe that when they see in Freemasonry a system of religion, ignoring salvation through Christ, encouraging intemperance and vice, breaking up the Scriptural unity of families and destroying or nullifying Christian fraternity, by the use of artificial and sinful obligations which unite Christians with the unregenerate in the closest fellowship by solemn vows, they will leave adhering Freemasons with Unitarians and Universalists in a society outside of their own. And with the ten or twelve evangelical denominations which have their testimony now on record, they also will say, "Come out from among them and be ye separate."

The History of the Vatican Struggle.

Archbishop Manning has taken another step forward in the Ultramontane controversey. He has produced the whip of coercion and flourishes it from his pulpit. The Catholics of his diocese must now acknowledge the dogma of Infallibility upon penalty of excommunication. We read the following cable dispatch with some surprise mixed with astonishment at the temerity of the command:

LONDON, Nov. 30—5:30 A. M.—A circular letter from Archbishop Manning was read in all the Catholic churches of the diocese yesterday, declaring that all persons who do not accept the dogma of Papal Infallibility cease to be Catholics.

This, taken in conjunction with the removal of the British representative at the Vatican to Lisbon, which is a sufficient comment upon the temporal weakness of "the immemorial throne," shows that the struggle now raging in Prussia may yet break out in some form in England. As the issues in Prussia are, abstractly at least, the issues the world over, it is important that the reader should have an intelligent view of the origin of the controversy and the real points at issue between the Ultramontanes and the German Government. We therefore present the historical points as briefly as possible, reserving a discussion of the issues until another occasion.

From the peace of Westphalia, in 1649, after the terrible Thirty Years' War, until the last meeting of the Vatican Council, the Roman Catholics in Prussia were as free as any other sect. They had great influence at Court, drew larger revenues from the Government than the Protestants in proportion to their numbers, and their bishops were princes with princely revenues. In 1850, the Constitution of Prussia gave to all the churches complete independence in their own affairs and the unrestricted enjoyment of their revenues. Under cover of this article, the Jesuits commenced an aggressive propagandism in the schools, convents, charities, and churches, and sought to use the "Centre" party in Parliament as an agency to effect their purposes. In other words, Prussia had given the Roman hierarchy an opportunity to establish itself as an organic power within the State, just as our own Government did in the case of the slave oligarchy. The Ultramontanes took advantage of it, and raised the issue which compelled Prussia to protect its own sovereignty.

The battle of Sadowa, in 1866, was the first decisive blow at the political encroachments of the Papacy. It drove Austria from Germany and Italy, and placed Protestant Prussia at the head of the North German Bund. The Prussian Catholics in the German-Italian war fought against the Ultamontane power, and were as loyal as the Protestants to their Government; but the Ultramontanes grew alarmed as they saw that there was a prospect of a great German Empire under a Protestant head, and the Jesuits set to work sowing the seeds of dissention more busily than ever by attempting to arouse an enemy in South Germany against North Germany, and by creating divisions in the Bund itself. 1859 the Vatican Council was held and ratified the dogma of Infallibility and the Syllabus, which made the Pope absolute over the bishops and priests, and at once brought him in collision with political society as the infallible executor of the authority conferred upon him by the Syllabus. Prussia, however, did not interfere with the Council, did not restrain her bishops from attending, and took no steps to defend herself from the intrigues of the Ultramontanes. In 1870-'71, France was conquered, and Louis Napoleon, the protector of papal temporal power, was an exile. Rome became the Capital of united Italy, and Germany became a Parliamentary Empire under the King of Prussia. In February, 1871, a deputation from the Pope waited upon the Emperor and besought him to dispossess Victor Emanuel of the Capital. He refused to make war upon Italy, and then the Ultramontane war commenced upon him. The Jesuits immediately entered into a conspiracy against the State, and the clergy denounced the Empire as hostile to the church, and sought to incite sedition and violence. The first note of warning came from Catholic Bavaria, and resulted in the passage of three genereral laws. These were the act of Dec. 10, 1871, which made it a penal offense for clergymen to incite riots by harangues against the Government; the act of July 4, 1872, banishing the Jesuits from the Empire, for which Prussia had the precedents of Catholic Austria, and Spain, and the Republic of Switzerland, as well as of some of the popes themselves; and the act of 1872, providing for State inspection of public schools. The Ultramontanes set themselves in opposition to the law, demanded that the dogma of Infallibility should be taught in the schools, and excommunicated those Catholic teachers who refused to teach it. The Prussian Government again came to the rescue of its citizens, and passed the famous Falk ecclesiastical laws of 1873, which were five in number. The first, which was in the interests of religious freedom, provided for a regular method of secession from the church. The second was a measure of personal protection, limiting and defining church penalties, and forbidding the Bishop to use the forms of civil penalties. The third was for the protection of the common clergy themselves, and gave them a mode of redress against tyrannical ecclesiastical discippline. The fourth provided for the training of the clergy, the intention being to require each student intended for the priesthood first to receive a secular education before studying theology and taking holy orders. As the expense of his education as well as his salary comes from the State, it was claimed that he should first be instructed in the fundamental branches of knowlege before he dipped into dogmas and the requirements of ecclesiastical dictation. The fifth made civil marriage obligatory, no matter how many church ceremonies might precede or follow it.

The above are the salient facts in the history of this great contest. So far as Prussia is concerned it is a political struggle for sovereignty; not a struggle whether Prussia shall have this or that form of religion, but whether its civil laws shall be obeyed, and whether her citizens shall render their political allegiance to the government of the State or to the government of the Pope within the State.—*Chicago Tribune.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave, Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 18 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

FORM OF BEQUEST TO THE NATIONAL CHRISTIAN ASSOCIATION.

I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of———dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

REV. H. H. HINMAN lectures during the week commencing Dec. 31st (or earlier) at Patoka, Sandoval, Sparta and Salem; the week commencing Dec. 28th (or earlier) at Irvington, Richview, Mattoon and Milton; the week commencing Jan. 4, 1875, (or earlier) in Champaign, Paxton, Loda, and Onarga; the week commencing Jan. 11 (or earlier) in Chebanse, Manteno and Peotone.

Be sure to have the notice of his lecture or lectures (if he arranges for more than one) given out in every church in the place, and also on the Sabbath before he speaks and also published in the local papers a week before hand.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.
State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.
State Lecturer for Ohio, D. S. Caldwell, Nevada, Wyandot, Co., Ohio.
State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.
I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Connersville, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Lisbon Center, N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake,
P. Hurless, Polo, Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.

Reform News.

—A strong and encouraging meeting was held in Wheaton last Friday evening. See editorial.

—The New York State Convention held in Lockport this week will be adjourned when this number gets to readers. Barlow, Stoddard, Clark the singer, and other good men each of whom is a host were coming, and we expect a report next week. The death of Bro. Crooks of Syracuse, cast a heavy shadow over the meeting.

—The meeting arranged for Prof. Blanchard at the Baptist Theological Seminary last Thursday failed; a sad comment on the students, who voted finally that they did not want the lecture. An effort to obtain the neighboring church met a rebuff. These young theologues are recommend to a New Testament character named Pilate who in a dark hour asked "What is truth?" but played the coward when love of truth might cost him a position They have enough of "bread and butter" theology, as the discussion of the week before proved.

—Prof. Blanchard is now speaking in Pittsburgh.

From the Ohio Agent.

DAYTON, O., Dec. 12, 1874.

BRO. KELLOGG:—Being at present in the *sanctum* of the *Religious Telescope* office, I am half inclined to drop you a few lines from this place of editorial thought, in hopes that the mantle of profound thinkers may fall for the time being on your humble correspondent, thereby enabling him to say something that may interest the friends of our mutual cause.

I have been in conference with many of the friends of our cause, in which a free interchange of thought has been had upon the status of our movement, and the prospects of success. Among which I may be permitted to name Doctor Davis, President of the Theological Seminary of the U. B. church; Rev's Milton Wright and W. O. Tobey, editors of the *Telescope*; Rev. William Dillon of the U. B church, and Rev. Mr. Junkins of the Presbyterian church, who gave an able and interesting lecture to the students and friends of the school on last evening. These dear brethren seem heartily with us in our reform, and promise—yes, they give us their hearty co-operation in our efforts to thwart the purposes of wicked men in their endeavors to frustrate the purposes of church and state.

I have given in Montgomery and Butler counties five lectures at the following places: Seven Mile and Millville, Butler Co., and Liberty and Johnsonville, Montgomery Co., with I trust good success. I go to-day to Ithica, Dark Co., where the friends have arranged for more meetings, from thence I go to Logan Co., where I hope to labor the next week till the 20th. On the 21st and 22d I expect to be at home when I hope to meet the General Agent, Rev. J. P. Stoddard, whom I desire much to see.

ITHICA. Dec. 15, 1874.

I arrived here on Saturday afternoon; was met at the train by Bro. P. Cromwell and taken to his home where refreshment was had preparatory to my first lecture at this place. I had two of the largest audiences here that I have had in this part of the State. All seemed intensely interested, and a silence most profound prevailed throughout. I lectured on Saturday night and Monday night, the 12th and 14th. On Sabbath I preached to a very good and attentive audience. The friends of our cause here are very much encouraged, and regard our meetings as a decided success. I intended to have been here two weeks earlier, but by some means the letter designed to inform me of the time did not reach me, hence I failed to get there at the first meeting appointed, but fortunately Bro's Dillon and Wright were there and addressed the people two evenings successively, of which efforts the people speak in highest praise. Upon the whole they now regard it as a good providence that I did not get there at the first meeting, as by the means they got double the amount of labor they had expected.

Having just returned from meeting, it being ten o'clock P. M., I resume my pen and paper to finish this scroll and to say that I expect now to start for home to-morrow morning in view of having this afternoon received a letter from Mrs. C. informing me of the ill health of our youngest child, which indicates duty in that direction. I shall visit this part of the State again soon, D. V., as the people are waked up to a proper appreciation of this great question, and are very urgent to have lectures here and in other places in the south-west part of the State. I have a few subscribers for the *Cynosure* which I will forward as soon as I get home. I learn through Mrs. C's letter that Bro. Stoddard is in Ontario, Richland Co., O., where I hope soon to see him. More anon.

D. CALDWELL.

Samuel Hale's Lectures in Ohio.

STRONGSVILLE, O., Dec. 16, 1874.

Mr. Samuel Hale, of York, lectured in the Congregational church of this place on Monday and Tuesday evenings, Dec. 14th and 15th, on the subject of Freemasonry. A fair audience was in attendance. Mr. Hale delivered his lectures with great earnestness and brought before the minds of the audience very forcibly the dangers to which we as a nation are exposed. He read some of the Masonic oaths and spoke of their great profanity, also of the absurdity of a man's professing one religion in the church and practicing an entirely opposite one in the lodge. He remarked that only about one sixteenth of the voters in the United States were Masons, yet he showed clearly how they wielded so much power. Two things he would always stand up for, viz., free speech and the right of petition, using them against secret societies. The great importance of the people becoming fully awake and in earnest against this great sin was urged. The fact that Masons deceived themselves in thinking they have a Christian and a benevolent institution, while they reject Christ and even the very first laws of benevolence was shown.

Mr. Hale advised the young men as they honored their God, their country, and their home, to keep clear of the lodge.

A. Z.

PIKE STATION, Wayne Co., O., Dec. 5, 1874.

Editor Christian Cynosure:

The friends of the anti-secret cause will doubtless be glad to hear from every place where an effort is being made to enlighten the people's minds on the subject of secrecy. A gentleman from York, Medina Co, by the name of Samuel Hale, lectured two nights in this place on the subject of Freemasonry. Mr. Hale is a man of strong mind, speaking with a strong and pleasant voice. After he got through we had some appropriate remarks by Col. Dowd of this place. Three Masons being present some one called on one to speak. After several calls he arose, but all he said worthy of note was that he had been in a rebel lodge. Then one of the others was called on. He got up and with a low growl said something hardly audible; as I sat behind him it sounded to me like the noise a dog makes when he is superintending a pile of old bones. The speeches then ended. Mr. Hale then brought books for sale and tracts to give away. I think much good was accomplished, and I pray God that anti-secret efforts may never relax until every secret organization shall be numbered with the things gone by.

N. MINER.

Notes by the Way from the Illinois Agent.

DEAR BRO K:—At Bloomington I had much difficulty in getting a place to lecture, and found the prevailing influences both in the churches and in the community very strong and bitterly opposed to the discussion of this subject, and yet there are some things full of of hope. There are a few earnest Anti-masons in B. Among them is Father Bohrer, a German, 83 years of age, who devotes his time largely to the distribution of books and tracts on this subject. About a year since he offered a Methodist brother—a Mason—a hundred dollars if he would prove that the name of Christ could be used in the lodge in accordance with the principles of Masonry. This led to the examination of the subject, and about six weeks ago this Methodist brother publicly renounced Freemasonry in a meeting for the promotion of holiness. He also wrote to the lodge of which he was a member, saying, that they were at liberty to expel him if they choose. At the same meeting the editor of the *Banner of Holiness*, stated that he had been a Royal Arch Mason and that on one occasion he had been requested by the High Priest of the chapter to close the chapter with prayer. He did so, praying in the name of Christ. For this he was rebuked by the High Priest, and told never to do so again. He, too, of course, renounced Masonry, and is cautiously using his paper against it. An evangelist by the name of Brown, is now laboring in the Baptist church in Bloomington. On Thursday last he told the congregation that he had belonged to seven secret societies and had given them all up for Christ's sake; and that if a man was filled with the Holy Spirit he would have no relish for

secret societies. Considering that the pastor of this church had some time since preached two sermons in which he specially commended Freemasonry, this was a good deal to say. The United Presbyterians are about to organize a church in Bloomington, and it is hoped that they may successfully hold up a standard of righteousness.

Yours for Christ,

H. H. Hinman.

Correspondence.

A Political Suggestion.

Altay, N. Y., Dec. 14, 1874.

Editor Christian Cynosure:

Allow me, through your paper, to suggest (and I alone am responsible for the suggestion) that we, as a national society opposed to Masonry, cordially invite the Republican party to exclude every oath-bound man and his co-adjuters from its future political nominations, hoping it will do so as an act of justice to our national government, and as a means of sure success to the ticket. On such a ticket, we should be a unit, and would work together; for it is well known that opponents of the lodge are nearly all Republicans. We have worked together in full sympathy while elevating the freed slave to his God-given rights. We might again work harmoniously together in restraining those conniving lodges which, in secret garrets, have just hatched their plots to rule, if not to ruin, the nation.

Gerrit Smith, a life-long patriot, warns us that "either the nation or the Democratic party must soon break up." He says the rebel war was a Democrat's rebellion. He says, too, that in 1866, the victims of the Ku-Klux were 2000; and, in '68, three years after the war, some 2,000 more were killed or wounded by these Ku-Klux. And, in 1873, a hundred colored men were murdered at one time,—all in the single State of Louisiana, and done, too, by Democrat members of secret, oath-bound lodges, in order to kill the Republican party. Other lodge-ridden States swell this number. I believe there are now more than a million voters who abhor such murderers, and would, at the very next election, vote an Anti-mason ticket, if they could see a good prospect of immediate success. The general expression is "I don't believe in Masonry, but what can we do? We answer, show us a clean ticket, and we will help you. In union is strength; and this union could, by changing Congressmen, save the land from its present danger and the freed slaves from being returned from bondage or falling, as they yet are, by the assassin's knife and bullet, whetted and moulded in secret, oath-bound lodges. The man who binds his neighbor in a death-penalty to obey every order "handed, sent or thrown" from a secret midnight kian, "murder and treason not accepted," is as far from being a true Republican or a patriot as the blackest night is from the blaze of the mid-day sun.

Please lay these thoughts before all our friends. I hope each will weigh them well and report his views. You have strong men for diplomacy as well as for war. Let such negotiate with our Republican friends. If these friends are true to their own interest, they will meet us half way. For every Republican who votes for this "Secret Empire," (ever clutching at the reins of civil government,) is unwittingly voting power into the hands of Democrats. Let them know that increasing thousands who, like myself, feel every fiber of their hearts beating for true Republicanism, have just ignored its ticket because it was stained with wicked oaths. If that stain remains, scores of thousands will doubtless repudiate it in the near future. If all other tickets remain polluted with blood-chilling oaths, we shall have one that is not; and true patriots and consistent Christians will use it. If ballots are cast for bandits, let corrupted Democrats have all the honor of it. For that honor comes direct, and fully earned, from him who, on condition of being worshiped (and perhaps voting for his lodge) promised to "give all the kingdoms of the earth and the glory of them" as a reward for that worship. And half the voters of this nation have already virtually accepted his terms.

Enoch Honeywell.

Ancient Mysteries.

Editor of the Cynosure:

I noticed in a late *Cynosure* that Mr. Hinman, in his able discourse on ancient mysteries, gave expression to the idea that the Eleusinian mysteries celebrated the death and resurrection of Bacchus; but according to the opinion which I have formed on the subject, it was the death and resurrection of Proserpine, daughter of Ceres, that those mysteries involved as their germ.

In Phelp's "History of Secret Societies, Ancient and Modern," it will be seen that under the name and character of Proser ine the seed corn and the process of its lying in the ground for a time, and then germinating into new life, were personified and described in a mythical style. Proserpine was carried off to the infernal regions, but after a time was brought back again, by the power of love, to the light of day; and by her resurrection she furnished nutriment to men and animals. This was the germinal idea of the mystifical worship practiced at Eleusis, and furnished the central principle of the pagan religion of the Greeks.

The Saviour of mankind appears to have alluded to this religious notion of the Greeks when, in reply to the expression of a wish by some Greeks to see him, he said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

St. Paul also seems to allude to this worship on several occasions, once in 1st Corinthians, chap. xv., verses 36-8, where he calls fools those who believe that the seed corn is quickened without first dying, as the myth of Proserpine would seem to imply, and again, in the eighth chapter of the Epistle to the Romans, where he says, (eleventh verse)—"But if the spirit of him that raised up Jesus Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." That is, as love is believed by the Greeks, and even by you Romans, to have raised up Proserpine from the burial in the earth, and restored her to a new life, to give new life to men, so God, if ye have the germ of a living faith in Christ in your hearts, will raise up you to a new and glorious life.

It must be remembered that St. Paul wrote his epistle to the Romans from Corinth, a Grecian city, rebuilt under the Roman power and situated not far from Eleusis, that great center of mystic worship, where the resurrection of Proserpine from hell was the animating principle; and it will hence be seen that the Apostle from writing near such a locality, would naturally have his thoughts influenced by its inspirations. Indeed, I doubt if much of the Epistles and the Acts can be clearly understood unless by those who entertain a living, zealous dread of mystification-worship, like that of ancient and modern Masonry, as a means of corrupting the Christian religion. The worship of Christ is a religion of holy, inscrutable mysteries, while Mason-worship is a mere ceremonial of man-made mystification.

In short, I am inclined to think, Mr. Editor, that Mr. Hinman is mistaken in supposing that the mystification worshiped at Eleusis, the ancient source of modern Masonry, was the supposed death and resurrection of Bacchus; it was rather that of Proserpine. Bacchic hymns, that is, drunken, maudlin songs, were sung in the worship of Ceres and her daughter Proserpine, just as they are in Masonic lodges at this day; but the only death celebrated on the occasion was probably that of being dead drunk. F. H. C.

[The following letter has been handed us by a friend who thinks it "better than all the bosh in the *Cynosure* lately" on the Christmas question. We cheerfully give it a place, for it strengthens the position we have taken, that the observance of the day has nothing but human authority. As for the 25th of December, but few intelligent people nowadays will maintain that the following extracts dating from two to four hundred years after Christ are more satisfactory than a scientific demonstration. Chrysostom in the sermon quoted says expressly that the celebration of the 25th of December had been known but ten years, and the custom came from Rome, then already advancing in her Babylonish life.—Ed.

Christmas.

Mr. Cynosure:

It would, perhaps, be a useless labor to attempt to justify the keeping of Christmas to those, who, like some of your correspondents, can see nothing in it but senseless ceremony and mere frivolity; though the great mass of the world recognize it with profound reverence, the great doctrine of the Incarnation, God manifest in the flesh. But it would possibly be well to remind even such, that it is not, as they seem to suppose, so utterly without authority.

The keeping of Christmas is, of course, founded upon the events recorded in the second chapter of St. Luke's Gospel. The time is fixed by the first seven verses, especially the first and second. The taxing or census or enrollment of the second verse, is a clearly ascertained historical fact, referred to by many even by Christian writers, for example by Justin Martyn, 140, who says, "There is a certain village in the land of Judea, distant thirty-five stadia from Jerusalem, as ye can learn from the enrollments completed under Cyrenius your first procurator in Judea. By Tertullian, who says that sus or enrollment of Augustus, as a faithful witness of the Lord's nativity; and again, Christ of the country of Bethlehem, and of the house of David, as among the Romans she is described in the census, Mary from whom Christ is born. By St. Ambrose in his commentary on St. Luke's Gospel. "To show that the census was not of Augustus, but of Christ, the whole world is ordered to be registered." By St. Augustine at a time when as yet the Roman archives were certainly in existence, and accessible to all Roman citizens, John was born on the eighth before the calends of July (June 24th) when the days begin to be diminished; but the Lord was born on the eighth before the calends of January (Dec. 25th), when now the days begin to increase." And in several other instances the same writer refers to the twenty-fifth of December, as the unquestioned date of the Saviour's birth. And by St. Chrysostom in a sermon preached at Antioch, Dec., 25th, 386, who closes his argument as follows: "Whence it is manifest that he was born at the time of this first enrollment, and it is lawful for any one who wishes to know accurately to search the ancient records publicly deposited at Rome and there learn the time of that enrollment.

Few facts of ancient history are better sustained by authentic records than this of the true date of our Saviour's birth, as may be seen more at large in the tenth chapter of the learned introduction of Dr. S. F. Jarvis, form which the above extracts have been made. S. Davis.

Ansonia, Conn., December 14th, 1874.

A Reply to "Mason" in the Brookfield (Mass.) "News."

A writer in the *News*, signing himself "Mason" from Globe Village, is under a false impression, viz., that I fear 'to approach the light." It is not light that I fear, but darkness. He says "The way is open," but what a way! The candidate is obliged to take twenty-one solemn oaths before he can see the "light" of a Master Mason; also submit to the degrading ceremony of an undress parade in initiation, which has no need of oaths to keep it secret, for no man is disposed to speak of his own degradation. Allow me to recommend to "Mason" a better way of coming to the light. It comes from one whom he claims to be the patron saint of the order, St. John the Evangelist. He says, speaking of Christ, "In him was life and the life was the light of men. That was the true light that lighteth every man that cometh into the world." It was announced as "glad tidings of great joy," good news to all "without money and without price." Millions have received this light, and what do they say of it? "Come and see" they say to others. They rejoice to spread this light. As they have freely received, they also freely give. The great Author of this light enjoins no blasphemous oaths to keep this light hid from others, but has said "Go ye into all the world," and spread it. Also of his own teachings he said, "In secret have I said nothing." A "Mason" would have us believe that Masonry has changed and that I have failed to sustain my declarations.

Benj. Russell, once Grand Master of the Grand Lodge of Massachusetts, said under oath, "No deviation has been made or can be made at any time from its rules, usages or regulations." Gov. Clinton testifies substantially the same. Hardy's Monitor, a standard Masonic authority, says any attempt to introduce the least innovation, will be reprobated, not by one but by the

whole fraternity. Rev. S. Rank, Waverly, Iowa, says, if Morgan's expose is not true, they made a great mistake when they initiated him, for that is the way he was made a Mason. "Mason" says, "we raise the beacon light;" if he had said the "wrecker's light" it would have been nearer the truth. He fears that I shall construe what he has said, "into an invitation to join." I would say, when I was a resident of Globe Village ten or twelve years ago, one of the prominent members of Quinebang Lodge (an intimate friend) spent nearly two hours in trying to convince me that it would be for my interest to join them. It was the interest of the few at the expense of the many. Such is the practical working of the order.

In closing, "Mason" asks, Will you accept? Permit me to answer in the language of Wm. H. Seward in a speech before U. S. Senate, 1855, on secret societies: Sir! before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray God that that hand and that knee might become paralized, and that I might become an object of pity, and even a mockery of my fellow men. Swear, Sir! I, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men; surrendering my judgment to theirs, and my conscience to their keeping? No; no, sir." The institution of Freemasonry ought to be abandoned as one capable of producing much evil, and incapable of producing any good which might not be affected by safe and open means," said Chief Justice Marshall, a Freemason. The testimony of those who have left the body within a year, prove that Masonry has not substantially changed, also the testimony of those who have not left the lodge prove the same thing. I would suggest to "Mason" that the Indian mode of warfare has ceased among civilized people. I will admit, however, that it is in keeping with the institution. Let him come out like a man and show his name as well as his colors, if he is not depending on an institution that he is ashamed of.

S L. Morse.

A Wrong Date.

Dear Cynosure:—I notice in your columns of the 10th inst. a selected article on "Lisbon," on which this sentence occurs: "But then are Portuguese historians who claim for their capitol a still more remote antiquity, and declare with marvelous precision, that Elisa, a great grandson of Abraham, laid its first stone B. C. 3259." This revelation will puzzle historians considerable, for, according thereto Abraham anti-dates Enoch several hundred years. I suggest this for history's sake: If the founder of Lisbon was really of the family of good old Abraham, and if he performed this important work as many years before Christ, let us call him the great grandfather of Abraham and not his great grandson. This will help the matter a little.

Jean Clarke.

OUR MAIL.

I. Fodder, West Bellville, Ill., writes:

"I think much of the dear *Cynosure*, and wish you success in battling against such fearful crimes. Justice must sooner or later prevail."

Adelbert Gates, Central Bridge, N. Y., writes:

"I like the paper very much and hope to be able to do something to extend its circulation."

Aaron Phipps, Eagle Harbor, N. Y., writes:

"The Lord has laid his hand heavy upon me. Something over four months I have been on a sick bed. I am now a complete skeleton, boulstered up in my chair for the first time. Some part of the time down by the river waiting for the Boatman. It looked but a step across. My Divine Master in view on the other shore. I find it good for me to have my accounts settled up every night, so that I can take work in the morning in either world; just as seemeth good to my Divine Master. O how precious to have his smiles constantly upon us! Sixty years in his service (though poorly done) have taught me he is not a hard Master. Although the flesh quivers under the rod I can look up and say, thy will not mine be done. Much of the time since my illness my loved one has been wholly prostrate on a sick bed. I hardly knew which would enter the spirit world first. All the way along our good Master has sent kind hands and loving hearts to care for us. Bless his holy name! My difficulty has been rheumatism, chronic diarrhea, heart disease, and neuralgia. O the sleepless nights and weary days! I love the *Cynosure*. I manage to read or hear it read. Then I scatter them broadcast. I have been working for the Lord a little. While on my bed (as my work is most done I must hurry up) I have got three subscribers by advancing the pay and waiting a more convenient time for it. The Christian can say, O death! where is thy sting?"

J. Lautz, Centreville, Mich., writes:

"I hope that the truths published in the *Cynosure* from week to week will be as seed sown in good ground. . . My ardent desire is that funds, along with the prayers of the good people, may flow into your treasury, so that you may have a good beginning for the New Year."

O. C. Stoughton, Maquoketa, Ia., writes:

"The work is gaining slowly but surely. Darkness does not begin to break, but it can be felt here yet. Pray for us out here in Iowa."

John Stebbins, Clarksville, Ia., writes:

"I like your excellent paper and wish I could persuade more to take it. I do intend to try and get up a club in Clarksville this winter or by the first of March."

J. H. Purdy, San Francisco, Cal., writes:

"Of the four three-months subscribers I sent you some time since one only consented to renew. I offered to forward the amount, but he said he would do so himself, as he wanted to write. He is both a Mason and an Odd fellow, and, being a Christian, he is disgusted with both. I hoped he would say so in his letter to you, but I find he has not written. I hope he will do so yet and give you a recommendation, but it requires more than ordinary courage to do so in this city where secretism reigns supreme. I have received your petitions to Congress but have got no signers yet. People say the prayers should be granted but withhold their names, doubtless through fear that they will be seen by members of the craft. God speed the day of emacipation from this slavery, and to that end bless your labors and extend the circulation of the *Cynosure*."

Thomas B. Galloway, Pittsburgh, Ind., writes:

That although his denomination (the United Presbyterian) has lifted up her voice against secret oath-bound societies, it is too seldom that he hears anything from the paper or from the pastors of this denomination on this subject. He says:

"Even ministers handle the subject as they used to do the slavery subject saying, I think it wrong but—but—well, there are good men even ministers belong to it, and even quote the saying of Christ for authority of secrecy: 'See thou tell no man. How Satan can transform himself into an angel of light.' I like the way you speak against Sabbath desecration, Roman Catholicism, and Patrons of Husbandry. May God bless the editor of the *Cynosure* in this glorious work in pulling down these strongholds of the devil."'

John Glen, Rome, N. Y., writes:

"I am glad to have a paper so able and fearless to war against the anti-Christ of secretism. The Lord bless the *Cynosure* and all its friends."

Rev. A. Coleman, Janesville, Wis., writes:

"I like the paper much. My prayer is that it may be a success in pulling down this stronghold of Satan (Masonry.)"

John Bell, Warsaw, Penn., writes:

"When first I received your paper, I valued it for exposing secret societies. For that I value it yet. But in what is called the temperance and tobacco column it goes to great extremes. The name you have given to the party and free trade will injure the cause."

We look upon the moderate use of alcoholic liquors and tobacco as the little foxes which spoil the tender grapes of Zion; and say, Take them away. Some do not understand our position concerning free trade. We advocate free trade with such nations as will reciprocate it.

A. S. Riggs, Stockholm, N. Y., asks us to send four petition headings to as many persons' addresses enclosed, and adds:

"Perhaps it would do good to send a few back numbers of the *Cynosure* to the above addresses as none of them take it, or knew anything of the petitions until I showed them those you sent me. I obtained forty names on Saturday attending a quarterly meeting. The petitions take well among our brethren here (Wesleyan.)"

We hope our friends will do all possible in circulating the petitions. We have just printed fifteen hundred more and hope to get a noble list of petitioners.

Joseph Hoffhiner, Bremen, O., writes:

"We cannot think of dispensing with the *Cynosure*, but expect to be regular subscribers for it as long as it strikes at the head of this monster evil, secrecy. In this part of Ohio we have many good anti-secrecy men who will stand up for their principles. The United Brethren church is largely represented here and comes down on the powers of darkness with telling force. If you can send to my address about four of those petitions to Congress I can put them into active hands that will do good work."

We hope all who can do so will give those petitions a wide circulation. We will send them to all who write for them.

H. Kumler, Dayton, O., writes:

"You may rest assured that I will do all I can for the *Cynosure*, because I believe it to be engaged in the most needed reform of our beloved country."

C. J. Millard, Camanche, Ia., writes:

"My health has been such that I have been unable to canvass for it; and now I feel some better I shall try my hand at it as soon as I can."

A. B Copeland, Parnassus, Pa., writes:

I have been a subscriber ever since your paper started, and expect to be as long as I live or until the cause which it advocates triumphs. I was born with anti-secret proclivities and expect to retain them."

Mr. Copeland sends ten new subscribers for a year, and twenty dollars. He certainly will deserve some office in that regiment which is to be composed of such persons as obtain six subscribers for a year to the *Cynosure*.

Wm. Whitaker, Foxboro, Mass., writes:

"I wish I could do more to enlarge the list of subscribers in this town for I think every man ought to have it. . . . . Some will not have the paper in their house for fear some Mason will see it. The fear of man bringeth a snare, . . but you may set me down as a life subscriber. Pray for us here in Massachusetts."

Nathan Green, Clayville, N. Y., writes:

"I expect to take and circulate the paper while I live if you work on this line. I am depending on you to post me on the doings of our cause in this State."

S. G. Barton, Hopewell Center, N. Y. writes:

"Allow me to say that I am pushing the canvass for the *Cynosure*, and hope to be able to send you a list before 1875. I would like a few extra copies. I will also forward you an artitcle on the Good Templars, perfectly true in all respects."

W. W. Stringer, Ridge, O., writes:

"Send on your paper, I cannot do without it. It has that "certain sound" that should resound throughout our land. May the Lord bless you in the laborious work which you are engaged in, that darkness may give way and light spring up to spread throughout the United States."

The Sabbath School.

Lessons for the First Quarter, 1875.

Jan.	3. Joshua Encouraged, Josh. i. 1-9.
	10. Crossing the Jordan, Josh. iii. 14-17.
	17. Memorial Stones, Josh. iv. 4-9.
	24. Preparation for Conquest, v. 9-15.
	31. Jericho taken, Josh. vi. 12-20.
Feb.	7. Achan's Sin, Josh. vii. 19-26.
	14. Ebal and Gerizim, Josh. viii, 30-35.
	21. Caleb's Inheritance, Josh. xiv. 6-15.
	28. The Land Divided, Josh. xviii. 1-10.
March	7. The Cities of Refuge, Josh. xx. 1-9.
	14. Altar of Witness, Josh. xxii. 21-27.
	21. Joshua's Warning, Josh. xxiii. 11-16.
	28. Review, God's Mercies to Israel, Josh. xxiv. 1-13.

Lesson for January 3, 1875.—Joshua Encouraged.

Joshua i. 1-9. Commit to memory verses 8, 9.

1 Now after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: will not fail thee, nor forsake thee.

6. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God *is* with thee whithersoever thou goest.

GOLDEN TEXT.—Thou therefore, my son, be strong in the grace that is in Christ Jesus.—2 Tim. ii. 1.

CENTRAL TRUTH.—The Lord's presence the strength of his servants.

BIBLE READINGS.—[1] Josh. i. 1-9; [2] Num. xxvii. 15-23; [3] Isa. xli. 10-29; [4] Rom. viii. 24-37; [5] Deut. xi. 13-25; [6] Gen. xxxviii. 10-18; [7] Ps. xxxvii. 1-14.

[Place.—Plains of Moab, opposite Jericho. Time.—About 1450 B. C.]

The lesson fittingly introduces the history of, [1] The conquest. [2] The division of the land. Two questions may be considered: [1] Why did Joshua need encouragement? [2] How was he encouraged?

Analysis.—I. Why Joshua needed encouragement? [1] Moses was dead; his experience and character lost to the people. [2] A great war was to be waged, nations of Canaan powerful. [3] The invaders raw, unused to war. II. How he was encouraged? [1] A definite work was given him to do, he could not mistake it. [2] It was not of his choosing. [3] He had been suitably prepared for it under Moses. [4] The presence of God promised him.

Lessons.—The presence of God gives [1] strength, moral power, [2] wisdom, [3] assured protection, [4] success. His presence does not put aside [1] the necessity for our making every effort, and using all proper means, nor [2] the careful study of God's word.

Topics for Study.—Joshua—his character—position—previous service—new duties—need of encouragement—on what grounds—name them in order—what kind of men feel no fear—the encouragements given, secondary—name them—primary meaning of God's "presence"—how Joshua enjoyed it—particulars—instances of direction—of success—needful caution—means to be used—of what kind—Joshua's fidelity—the promise thereon—how fulfilled to Joshua.—*Am. S. S. Union Series.*

Forty Years Ago.

An Address to the People Denominated Christian Brethren.

BY E. B. ROLLINS, 1829.

[Concluded.]

The first reason which I shall assign is, that on close examination of the subject of Freemasonry, and a diligent search of the history of the institution, I found that its pretentions to antiquity were false: and the notion that it was handed down from time immemorial, and that it was established by Solomon as a regular order, or form of administration, to be a fabrication of men, invented to cover the deformities of its barbarous ceremonies with the garb of sanotity. There is no such thing named in the Bible as Freemasonry, neither can the names of its officers, degrees, or ceremonies, be found in that holy book. There are some things used in the ceremonies of Masonry, of which we have an account in the Bible; but they are borrowed or taken without leave from that blessed book, and most of them are used in those degrees which have been instituted within less than half a century. And even those passages of Scripture which are used in the other degrees, appear to have been inserted by those writers who have labored to improve Masonry in modern times. Mr. Preston, who wrote on Masonry in 1738, in which he professed to give a history of the different degrees of Masonry up to the time he wrote, gives no account of more than three degrees. From which it appears evident, that at that time there were no more legitimate degrees in existence. The book called Jachin and Boaz, which was published not long after, professes to disclose the whole of ancient and modern Masonry. I have no doubt but that book contained a true account of Masonry at that time, before it was revised and improved by Mr. Webb and others, in order to deceive the people concerning it. But that book contains no more than three degrees. I am prepared to challenge Masons to show any account of the existence of Royal Arch Chapters, or of any of the degrees conferred in the chapters, till within a half century. These degrees were the most convincing to me of the antiquity and divine origin of the institution; and when I became convinced that these were the invention of modern times, I was left without evidence of the truth of its pretentions. In the lecture on the first degree, a passage of Scripture is introduced from the seventh chapter of Matthew, and made America, in the year 1797. Mr. Webb a part of the lecture. In the second degree, a passage is extracted from Amos, and made a part of the lecture. These passages were not in existence till hundreds of years after Masons pretend these degress were instituted. Mr. Bradley on the third degree mentions a passage which he says is used during the ceremony of initiation. Mr. Preston says nothing of this Scripture. Select portions of Scripture are made to compose a considerable part of the four higher degrees of what is generally called Ancient Masonry. These Scriptures are mostly from the New Testament, which was not in existence till more than a thousand years after they say those degrees were instituted. The first Grand Chapter of which Masons give an account, was organized in says, "Chapters of Royal Arch Masons are held under the authority of Grand Chapters." Of course, then, Chapters did not exist before that time. "These circumstances prove beyond a rational doubt, that the three first degrees have been seriously changed and improved since their origin; and that the four higher degrees have been invented within a few years, and imposed on the world for ancient Masonry.

Mr. Preston, in his treatise on Masonry, published in 1792, pretends to trace the origin of Freemasony from the creation, and supposes it was introduced into England prior to the Roman invasion. But the only proof he produces of this is that there are remains of stupendous works, which must have been executed at a much earlier period than the time of the Romans. What importance can we attach to such evidence as this? Can we suppose that every stupendous work ever built in the world, was built by Freemasons? If so, we might believe that Freemasonry took its rise from the building of the Tower of Babel. The fact is, Masonic authors are unable to produce any substantial evidence of the existence of the order of Freemasonry, till the year of our Lord 674. At or about this time, it appears, that what is called operative masonry commenced. But what is called Speculative Freemasonry never existed till since the year 1717. This appears evident from the following extracts, taken from Rees' Encyclopedia.

"Some have traced the origin of Masonry in general, to the year 674, when the public buildings in the Gothic style, were erected by men in companies, who, as some say, called themselves free, because they were at liberty to work in any part of the kingdom. Others have derived the institution of Freemasons from a combination among the masons, not to work without an advance of wages, when they are summoned from several counties, by writs of Edward III. directed to the sheriffs, to assist in rebuilding and enlarging the Castles, together with the Church and Chapel of Saint George, at Windsor. Accordingly, it is said, that the masons agreed on tokens, &c. by which they might know one another, and to assist one another against being impressed, and not to work unless free, and on their own terms."

Dr. Henry, in his "History," attributes the origin of the Freemason Society in Britain, to the difficulty found in former times, of procuring a sufficient number of workmen to build the multitude of churches, monastaries, and other religious edifices which the superstition of those ages prompted the people to raise. Hence, the masons were generally favored by the popes, and many indulgences were granted in order to augment their number. In times like these we speak of, it may be supposed that such encouragement from the supreme pastors of the church, must have been productive of the most beneficial effects to the fraternity; and hence the origin of the society may be deduced. The doctor quotes in confirmation of this, the words of our author, who was well acquainted with their history and constitution. "The Italians," says he, "with some Greek refugees, and with them French, Germans and Flemmings, joined into a fraternity of architects, procuring papal bulls for their encouragement and their particular privileges; they styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built; their government was regular, and when they fixed near the building in hand, they made a camp of huts. During the reign of Queen Anne, masonry made no considerable progress. It was therefore determined that the privileges of Masonry should not be confined to operative masons, but that people of all professions should be admitted to participate in them, provided, they were regularly approved and initiated into the order." From these accounts of the origin of the institution, it appears that certain men who worked at the occupation of masonry, called themselves Freemasons, because they were at liberty to work where they pleased, in any part of the kingdom, that they combined together under principles of secrecy, to gain an advance of wages, and prevent being impressed, and having probably been acquainted with the system of secret mysteries, which originated among the idolatrous priests in Egypt, they converted the barbarous oaths and ceremonies and the secret signs and tokens to their own use, as the Jacobins did in France, and having invented some morals on the utensils peculiar to their occupation, they formed the order of Freemasonry, and laid the foundation for that illegitimate monster which has deceived its thousands, and excited the wonder of the world.

It seems that this secret combination might have sunk into disrespect, and have gone into oblivion in its infancy, had it not been fostered like the Mahommedan religion, by the peculiar exegencies attending the superstition of those times. But the pressing necessity of procuring workmen of the mason's occupation, to gratify the popish superstition of the people, induced Edward III. to issue writs to them, and failing of success, the Pope undertook to flatter them, by granting them great indulgences, and papal bulls. These circumstances could not fail to inspire in Masons an enthusiastic zeal for their order, and make them popular in the view of others. Hence the cause why the Greek refugees rushed into the fraternity, and ranged from one nation to another to find churches to be built. These circumstances show that the grand pillars of Freemasonry, instead of being "strength and beauty," are gain and promotion. But, with all its boasted advantages, it must have sunk with the rubbish of popery, had it not been changed from an operative to a speculative system, about the year 1717. This measure, together with some improvements that have been made from time to time, by men who were ashamed of its deformities, and who labored to clothe it with a garb of sanctity, by detaching ceremonies and principles from the Bible and ingrafting with its heathenish customs, has prevented its sinking into disrepute, even among its own votaries.

The second reason I shall produce, is, that the institution leads to sacrilege and idolatry.

As long as I believed the institution was of divine origin, I did not view in this light. But the moment I was convinced that it was an invention of men, I could but see that the administration of its obligation, in the name of Almighty God, and the use of ordinances of divine service in its ceremonies, was sacriligeous. And when I was informed that the Koran, the Shastas, and other supposed divine books, were used instead of the Bible, among Mohammedans and heathens, I could but see that its tendency was to draw mankind imperceptibly from the clear light of the Gospel in its simplicity, to the confused darkness and complicated ceremonies of heathenish idolatry. Freemasonry erects its lodges to God among Christians, and to the gods among the heathens, as circumstances require. It rears its altars, and places upon them, the Bible, the Koran and the Shaster in their turn. It has associated men of different religions, and adorned them with imagery. It has appointed its officers, and ascribed to them titles which are more applicable to God than man.

The third reason I shall adduce, is, that the institution cannot be supported by honest measures.

If nothing was revealed concerning it, the very nature of its secrecy involves the necessity of deception.

But the fatal spell is broken, and the people can no longer be deceived by Masonry. The martyrdom of Morgan has awakened the slumbering reason of the people to inquire into its nature and tendency, and a thorough investigation of the subject has clearly shown, that its obligations are neither legally, morally, nor religiously binding upon the enlightened conscience. Hence, hundreds of its votaries, have thrown off its shackles, and have been honest to own the truth, and have boldly witnessed that Morgan's illustration of the three first degrees of Freemasonry, and the obligations of the Royal Arch degrees as disclosed by the Le Roy Convention, are substantially true. Among such men, I feel it a privilege to be numbered, and to unite with them in redeeming the liberties of my country, and in delivering Zion from the influence and corruptions of an intruder, that has crept within her borders and polluted her ministers, deceived her sons and grieved her daughters.

I pray God to pardon my error: and beseech my brethren and friends to overlook my folly in leaving the walls of Zion, to join the conclave of Masonry, like that discovered by Ezekiel, chap. viii. 7–12. And I hope by the grace of God, to be able to redeem the time, and restore the breach, by reformation, and guarding the unwary against its devices, and by persuading them to embrace that which is good and satisfying to the soul.

Yours in the kingdom and patience of Jesus, EDWARD B. BOLLINS.

Stafford, Vt., Nov. 14, 1828.

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 24, 1874.

SHALL WE KEEP HOUSE?—Mr. Carpenter offers a beautiful building, 221 West Madison St., Chicago, to the National Christian Association, provided a fund can be raised sufficient to start a Tract and Book Society to furnish the Sunday-schools and churches of this nation with literature excluding Freemasonry from their fellowship, as a worship of false gods. Shall we accept Mr. Carpenter's proposition and comply with his terms? We now have not a room in the city of Chicago, of our own, in which to meet for consultation and prayer. Our cause needs a home, and a beautiful home is now offered us. What say friends to Mr. Carpenter's proposition? One thing is clear to us: existing Tract Societies never will take up this cause, as they rejected the cause of the slave, till it becomes popular.

REV. ADAM CROOKS.

"KNOW YE NOT THERE IS A PRINCE AND A GREAT MAN FALLEN THIS DAY IN ISRAEL?"

Our beloved brother Crooks is gone over the silent river before us. We shall not attempt his biography. This will be given in due time. He was born of unpretending parents in the still and quiet country. The spirit of God found and took possession of him. But a youth, he went with the Wesleyan Methodist movement, which by seceding from and compelling the M. E. church to take ground against slavery, was, at one time, the pivot on which turned the nation's destiny.

Young Crooks went, with McBride and one or two others, to North Carolina as conference missionary to the slave States. They struck for the mountain districts, and in a few years a multitude of the mountain peasants flocked to Christ. Every man of them had a rifle and a vote. The lynx-eyed slave power, seeing that if the Switzerland of America, that mountain ridge which includes the back counties of Georgia, the Carolinas, Tennesee and Kentucky, was abolitionized, their territory would be divided, and their scepter broken, moved promptly to squelch the mission. They persecuted and imprisoned Crooks and his associates and drove them back to the North.

Slavery finally fell, and the legion of devils who were cast out and left without occupation fell into the lodge, which rapidly required its lost power in the whole country North and South. Some of the Wesleyan leaders had been Freemasons, and they returned like the dog to his vomit and the sow to her mire. This brought Mr. Crooks to the front. Simple, unobtrusive, and perfectly sincere, he has been the Atlas of the Wesleyan denomination ever since. The men who came off from the M. E. church for the sake of being leaders of the Wesleyans, having neither the courage, or capacity, or self-denial which the occasion required, forsook their position and their principles and fled, some to the M. E. church, and others to the Protestant Methodists. Mr. Crooks took the helm. As was said of Gen. Hamilton, "He touched the dead carcass of the public credit and it stood up." He restored the dilapidated Book Room at Syracuse. The paper (*Wesleyan*) became self-sustaining. The General Conference, sustained by his influence, stood the grapple with the lodge and gave but fourteen votes for a retreat on that issue, fundamental to every other. Without a particle of sectarian feeling, he saved his denomination. He was a true New Testament bishop without either the human prerogative or the name. He was almost ready to commence the erection of a new National Publishing House at Syracuse; and he had drawn around him godly and good men who are opposed to the world's evils, and who it is hoped will carry to completion his designs. Would God that brother Roberts, of the Free Methodist church, might be able to coalesce with the *Wesleyan;* and those two bodies, so nearly identical, unite their forces and quadruple their moral power to force the Methodist church as once before into measures of reform! Be that as pleases God. They are both doing good work for Christ.

The constitution of brother Crooks might have sustained his life for years. But battered by hardships. persecution, and imprisonment, it gave way, and his sun is gone down while it was yet day.

"Thou hast fallen in thy armor
Thou beloved of the Lord;
With thy last breath crying 'Onward,'
And thy hand upon the sword.
And we'll think of thee, O brother,
In the trials yet to come,
In the shadow of the prison
Or in cruel martyrdom."

Mr. Crooks originated the idea and the name, "The United Churches of Christ," by which he proposed to unite those who worship Christ, and exclude those who worship Satan in lodge or pagoda, in spirit-circle or club. Let us take up the word from the lips of our brother, and make it our banner—"THE UNITED CHURCHES OF CHRIST." And under this banner, while each denomination does its business in its own way, let us bring God's children out from "fellowship" with "the unfruitful works of darkness." Let us thus unite in one all who worship Christ, and exclude those who do not, cannot worship him, because they believe him to be only a man, having sins of his own, and so disqualified to save; or, what is equivalent, who have no belief at all, and so must "be damned."

And let us, too, if not form a political party, vote simply as "Americans" against those secret orders which are the curse and dry-rot of everything American. "Know ye not that there is a Prince and a great man fallen this day in Israel?"

A KEYSTONE CARRIED OFF.

Darkest corners are often in lightest places. The devil is always busy in a true revival. In our reform the same holds true; where there is most discussion and the lodge is best understood, there it is often most desperate and cunning. In the days of 1826-31 when the lodge doors were all thrown open, and the "most sacred" recesses trodden by "profane" feet, there still lurked a desperate few, who, with Diabolonian subtlety crouched, survived, and brought back the lodge. A likeness to those times has existed at Wheaton. Everybody knew or was supposed to know all the hideousness and foolishness of Masonry, and Wheaton Lodge, No. 269, nearly died from shame and indifference. A few funerals served to keep it alive, until during the past summer a lodge missionary from this city, who trains with the Oriental Consistory of Sublime Princes of the Royal Secret, 32 ddegree, came to the rescue. Severe "button-holing" got the institution into working order—all very quietly. A lodge of Knights of Pythias was proposed, but for some reason did not take. A Royal Arch Chapter came next, and an order for the assembling of the same, promulgated in the local and Chicago papers. This called out an enthusiastic meeting in the Wesleyan church last Friday evening. The building was over-full, and the lodge was also well represented.

Mr. E. B. Thompson was called to the chair and Rev. Mr. Van Doren, of Nora, Ill., Wesleyan conference evangelist, offered prayer. Rev. W. E. Pinkney, one of the board of directors of the National Association, addressed the meeting on the privilege and duty of the citizens of Wheaton to discuss the merits and demerits of Chapter Masonry. and the proposition to establish the Royal Arch degree in the community. He gave an explanation of the chapter from Mackey and Bernard, and proved from these authorities the evil influences flowing from such a source.

He was followed by Dr. J. B. Walker who spoke of the efforts of the lodge to get in young men from the respectable families of the town which had been partly successful. The master of an Aurora lodge told him, recently, that were good men out of the lodge it would go down immediately. Christianity is better than any or the best of its members, while the lodge is worse than the worst of those who attend it. The young men of Wheaton who have connected themselves with the Masonic society here are less useful, less intelligent, less virtuous, than if they had remained away. He also quoted and commented with great clearness and force on the opinions of eminent statesmen, jurists and divines against Freemasonry. The testimony of the eminent Bishop Hamline, of the Methodist Episcopal church, at one time a Mason, was especially noticed for the benefit of the brethren of that church, some of whom are caught in the snare.

As he closed the chairman gave a special invitation to members of the lodge present to occupy the time in defense of their order, if any could be made against the heavy charges brought against it. None thought the lodge worth defending, showing that their opinion of its merits was very small, or that for the time conscience and sense had the better of prejudice on this subject. So Mr. Campbell, pastor of the Methodist Episcopal church, was called on, who attempted to walk on the narrow edge of neutrality in the following manner; before the meeting closed it seemed nearly as uncomfortable as Beecher's famous position. He said he found himself in a new world. He saw and heard strange things. He had lived long in Massachusetts, where they had some regard for intelligence, but had heard nothing on this subject; no word either for or against Masonry. Perhaps the reason for this ignorance was owing to the fogs from the adjacent ocean beclouding the perceptions of the people of the Old Commonwealth. He believed every man had a right to his own conscience; to his own judgment; to spend his money as he pleased provided he did not infringe on the rights of his neighbors. He was not a Mason, nor did he take any stock in the opposition. No government on earth, he said, except a Roman Catholic, would enact a statute against secret socieiies. For hobby-riders he had little but contempt. They were chasing a balloon. He would say to them, chase away if you want to. Its my business not yours how I spend my money. He referred to the power and extent of the Methodist church in this country. It has more colleges, churches and members than any other Christian body. Eminent members of that church had told him Masonry was a good institution; its principles were all right. The institution or the church that does not make men better ought not to exist. He would kick it out. If he saw sin he struck it, no matter whom it might offend. If his church could not endure it he could work elsewhere. If he thought Masonry was wrong he would fight it; but this was a new subject to him. Although it had been brought to his notice since living in Wheaton several times, he had not cared to investigate it.

At the close of his desultory remarks, an invitation was again given to Masons, and then to any person present to continue the discussion. Prof. C. A. Blanchard had been requested by the committee who arranged the meeting to speak, and the chairman asked him to come forward. He held up the propositions of the preceding speaker, and courteously, but in a forcible manner, pointed out their fallacy: and followed with a powerful argument on the case, arraigning the lodge for folly, hypocrisy and conspiracy against the public weal.

The meeting had a marked effect on the audience and community, and furnished a leading topic; that it will have the effect of thwarting the "chapter" movement we do not prophesy. The leaders in that movement are persons who sue teachers for maintaining order in their schools and ride about the county on the Sabbath to look after the interests of their institution. Where it is concerned no argument but self-interest has any effect on such men. But the nature and the work of the Royal Arch degree is before the public. Except to plot against community, there is no use of its establishment. "Othello's occupation's gone." The keystone is siezed away and the structure is worthless.

NOTES.

—The act of Congress establishing the Masonic Hall Association appears on this page through the kindness of Gen. J. W. Phelps, of Battleboro', Vt. An act more foully staining the record of our national body than the "salary grab," which an outraged people forced it to repeal. Let every American show an equal zeal in this case. The petition now in circulation calls for the rescinding of this act.

—The report of the meeting of the Boston Convention for Constitutional reform held last week is given in the following despatch:

"At the Convention in Boston of New England friends of the movement to secure a religious amendment to the Constitution of the United States, there were between 200 and 300 delegates present. Charles G. Nazro was chosen President; and among the Vice Presidents were Judge E. H. Bennett of Boston University, Drs. Webb and Miner, President Cummins of Wesleyan University, and Dr. Dows Clarke. A series of resolutions were adopted setting forth the grounds for u ging the recognition of God in the Constitution."

—Mr. Samuel Pearce, a veteran of the Morgan days died last week on Monday in this city at the age of 83 years. Mr. Pearce was one of the orlginal seceders of the Leory Convention, and he was accustomed to point with honest pride to his name in the roll of that great meeting. His advanced age and feeble health prevented very active co-operation in the work in this city, but he was present at the meeting to arrange for the Illinois State Convention held in Farwell Hall in October. He was a soldier in the war of 1812, and came to this city in 1864 and for some years was an active and influential citizen, as are his two remaining sons, one of whom is President of the Third National Bank, and the other a prominent real estate dealer.

—The death of Rev. Adam Crooks, of the Wesleyan church, is noted elsewhere. The *Wesleyan* of Dec. 16th says of his sickness since his return to Syracuse in the fall after the conferences up to Dec. 14th: "He has attended to some business and correspondence, and of course carrying burdens on his heart for the connection which his weakness would not allow him to lift by performing. The week he wrote his long letter of the Minnesota and Wisconsin Conferences, and the two dedications, he had a slight pull back, and the week he wrote the Prospectus for 1875 he had another. Last week, from over-work and taking cold, he had a severe attack of billious colic, followed by a full appearance of typhoid fever. Wednesday night and Thursday, the day of our Missionary Board meeting, he was lying in an unconscious state. The Board meeting was adjourned one week. His physician, Dr. H. V. Miller of this city, thinks him apparently better. He is conscious and cheerful. The Doctor reports to-day, (Monday) that the typhoid symptoms have subsided and he now has the billious fever. Last Friday he had a long, hard chill, but since then he has had no more chills, nor a very high fever. The liver is the seat of the disease. His symptoms are generally better than they were two or three days ago, but he is still in a dangerous condition." Before the above came to its readers Bro. Crooks was dead. He passed away on Tuesday Dec. 15th.

Masonic Legislation.

AN ACT FOR A CHARTER OF MASONIC HALL ASSOCIATION, IN WASHINGTON CITY, DISTRICT OF COLUMBIA.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That B. B. French, of the Grand Encampment of the United States of America; Robert McMurdy, of the General Grand Royal Arch Chapter of the United States; George C. Whiting, of the Grand Consistory; E. L. Stevens, of Osiris Lodge of Perfection, No. 1; Z. D. Gilman, of Washington Commandery, No. 1; W. P. Partello, of Columbia Commandery; W. M. Smith, of Columbia Royal Arch Chapter, No. 15; W. G. Parkhurst, of Washington Royal Arch Chapter, No. 16; James Stelle, of Mount Vernon Royal Arch Chapter, No. 20; C. F. Stansbury, of the Grand Lodge of the District of Columbia; Joseph Nairn, of Federal Lodge, No. 1; N. Acker, of Lebanon Lodge, No. 7; E. Kloman, of New Jerusalem Lodge, No. 9; J. M. Turton, of Hiram Lodge, No. 10; T. J. Fisher, of St. John's Lodge, No. 11; L Gassenheimer, of National Lodge, No. 12; J. Van Riswick, of Washington Centennial Lodge, No. 14; J. C. McGuire, of B. B. French Lodge, No. 15; F. L. Harvey, of Dawson Lodge, No. 16; J. W. D. Gray, of Harmony Lodge, No. 17; J. M. Hanson, of Acacia Lodge, No. 18; N. D. Larner, of Lafayette Lodge, No. 19, of the order of Free and Accepted Masons of the District of Columbia, and their successors, to be appointed in the manner hereinafter declared, representing the several Masonic bodies before named, be, and they are hereby, incorporated and made a body politic and corporate, by the name of the Masonic Hall Association of the District of Columbia, and by that name may sue and be sued, plead and be impleaded, in any court of law or equity of competent jurisdiction, and may have and use a common seal, and the same change at pleasure, and be entitled to use and exercise all the powers, rights, and privileges incident to such corporation.

SEC. 2. *And be it further enacted*, That the said corporation shall be capable of taking and holding real and personal estate, which estate, personal and real, shall never be divided among the members of the said corporation, but shall descend to their successors, duly elected and appointed in the manner hereinafter declared by the bodies they represent, for the promotion of the principles of the said corporation, and the benevolent purposes of the order of Free and Accepted Masons, which they represent: *Provided*, That said corporation shall take and hold no more land than is necessary for a site on which to erect a Masonic hall, suitable and convenient for the transaction of the business of the association, and the promotion of the principles and purposes aforesaid. But this provision shall not prevent the said corporation from constructing suitable rooms and offices in connection with the said hall, to rent, and renting the same, and receiving rent therefor, to be applied to the promotion of the principles and purposes aforesaid.

SEC. 3. *And be it further enacted*, That the capital stock of said corporation shall not exceed the sum of three hundred thousand dollars, and the stock shall be divided into shares of twenty dollars each, and shall be deemed personal property, transferable in such manner as the constitution and by-laws of said corporation may direct.

SEC. 4. *And be it further enacted*, That within twenty days after the passage of this act the corporators named in the first section, or a majority of them, or if any refuse or neglect to act, then a majority of the remainder, shall cause books of subscription to the capital stock of the said corporation to be opened, and kept opened in such place and for a period to be fixed by said corporators, or a majority of them, public notice of which may be given by advertisement, or otherwise, as said corporators, or a majority of them, may determine, and subscribers upon said books to the capital stock of the corporation shall be held to be stockholders: *Provided*, That every subscriber shall pay, at the time of subscribing, such per centum of the amount by him subscribed, to the treasurer elected or appointed by the corporators, or a majority of them, as may be required by said corporators, or a majority of them, or his subscription shall be null and void. And when the books of subscription to the capital stock of said corporation shall be closed, the corporators named in the first section, or a majority of them, and in case any of them refuse or neglect to act, then a majority of the remainder, shall, within twenty days thereafter, call the first meeting of the stockholders of said corporation, to meet within ten days thereafter, for the choice of directors, of which public notice shall be given for three days in two public newspapers published daily in Washington city, or by written personal notice served on each stockholder by the secretary or clerk of the corporation; and in all meetings of the stockholders each share shall entitle the holder to one vote, to be given in person, or by proxy.

SEC. 5. *And be it further enacted*, That the government and direction of the affairs of the corporators shall be invested in a board of directors, five in number, elected by the stockholders, on the first Monday of December in each year, from among the corporators named in the first section of this act, and their successors, elected or appointed in the manner hereinafter declared by the Masonic bodies they represent, who shall hold their office for one year and until others are duly elected and qualified to take their places as directors; and the said directors shall elect one of their number to be president of the board, who shall also be president of the corporation, and shall elect a secretary from among their own number, or from the corporators aforesaid, who shall also be secretary of the corporation, and they shall also choose a treasurer, who shall give bonds with surety to said corporation, in such sum as the said directors may require, for the faithful discharge of his trust. A majority of the directors shall from a quorum for the transaction of business, and in case of a vacancy in the board of directors by the death, resignation, or otherwise, of any director, the vacancy occasioned thereby shall be filled by the remaining directors from among the corporators named in the first section of this act, or their successors, duly elected or appointed in the manner hereinafter declared by the Masonic bodies they represent.

SEC. 6. *And be it further enacted*, That the directors shall have full power to make and prescribe such by-laws, rules, and regulations as they shall deem needful and proper for the disposition and management of the stock, property, estate, and effects of the corporation, not contrary to the charter, or to the laws of the United States, and the ordinances of Washington city, and shall have power to alter or amend the same as the interests of the corporation, in their opinion, may require. And the said directors shall have power to regulate the payment of interest upon the certificates of stock held by the stockholders, or to the dividends that may accrue, and shall have power to provide for the redemption of the stock held by individuals upon fair and equitable terms.

SEC. 7. *And be it further enacted*, That each Masonic body or organization named in the first section of this act shall be entitled, during the month of November, eighteen hundred and sixty-four, and annually thereafter, to meet and select, by ballot, one of its members as a successor to the person then, or last, representing it as member of this corporation, whose annual term expires next thereafter, or which may have expired next before that time, so that said corporator shall forever consist of one corporation from each of the said Masonic bodies named in the first section of this act: *Provided, however*, That should any of the said several Masonic bodies named in the first section of this act surrender or forfeit its Masonic charter or warrant, or from any cause cease to be recognized by the order of Free and Accepted Masons, it shall not thereafter be entitled to any representation in said corporation, nor shall the continued corporate existence and rights of this association be in anywise affected thereby, so long as there remain five corporators qualified to act as such.

SEC 8. *And be it further enacted*, That any Masonic lodge, chapter, council, commandery, or consistory now in existence, or that may hereafter be instituted, in the District of Columbia, may, by and with the consent of two-thirds of the corporators named in the first section, or their successors, be admitted to a representation in said corporation upon an equal footing with the several Masonic bodies named in the first section of this act.

SEC. 9. *And be it further enacted*, That this act may be altered, amended, or repealed at the pleasure of the Congress of the United States of America.

Approved April 26, 1864.

The Home Circle.

The Hardest Time of All.

There are days of deepest sorrow
In the season of our life;
There are wild, despairing moments,
There are hours of mental strife.
There are times of stony anguish,
When the tears refuse to fall;
But the waiting time, my brothers,
Is the hardest time of all.

Youth and love are oft impatient,
Seeking things beyond their reach;
And the heart grows sick with hoping,
Ere it learns what life can teach.
For before the fruit be gathered,
We must see the blossoms fall;
And the waiting time, my sisters,
Is the hardest time of all.

Loving once, and loving ever.
It is sad to watch for years,
For the light whose fitful shining
Makes a rainbow of our tears.
It is sad to count at morning
All the hours to evenfall;
Oh, the waiting time my brothers,
Is the hardest time of all.

We can bear the heat of conflict,
Through the sudden, crushing blow,
Beating back our gathered forces,
For a moment lay us low,
We may rise again beneath it,
None the weaker for our fall;
But the waiting time, my sisters,
Is the hardest time of all.

For it wears the eager spirit,
As the salt waves wears the stone:
And Hope's gorgeous garb grows thread-bare,
Till its brightest tints are gone.
Then amid youth's radiant tresses,
Silent snows begin to fall:
Oh, the waiting time, my brothers,
Is the hardest time of all.

Yet at last we learn the lesson,
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest.
For, perchance a day is coming,
For the changes of our fate,
When our hearts will thank him meekly,
That he taught us how to wait.

—*Selected.*

Defending Self.

About as poor business as a Christian man can ordinarily be engaged in, is defending his character, and trying to set himself right before the world. In nine cases out of ten, 'the world' dosen't care three ha'pence for either accusations or defense, and most of them never would have known that he was accused if he had not told them; and then they are quite likely to conclude that he feels guilty or he would not be so anxious to defend himself.

Defend yourself? Does your "self" deserve any defending? Can you make a defense that would stand before the glance of your Maker? Would not a confession be more in order than a defense? Are you ready to make that? If not, perhaps you had better wait in silence for some further light, and "deny self" rather than defend it.

You are lied about, are you? and you think this is a hardship; but what if all men say of you were true?—would not that be harder still? Is not the true part the worst to bear? On the whole, would you not rather have them tell all the lies they do tell, than have them know and tell the whole and exact truth regarding you? Would not the truth cut deeper where the lie only scratches? And then if it were truth, you could not deny it; but lies you can contradict with a good conscience. On the whole is it not probable that you get off easier at the devil's hands with all his lying, than you would at the Lord's, provided he should deal with you in truth and according to your just deserts?

What then? Bow before the Lord. Sit in dust and ashes at his feet. Humble yourself under the mighty hand of God, that he may exalt you in due time. Against wrong and slander your best defense is the living God, and he will defend everything that deserves defending, in his own good time. Cast all your care on him. Seek to be right, rather than to seem right. Prize character more than reputation, and the favor of God more than the honor that cometh from men. Lies are a short-lived brood. Truth lives. Falsehood may make a quick start, but truth is sure to come in ahead at the end of the race. You can often make a new character by upright living in less time than you can mend or defend an old one when it is assailed.

Keep at your work, and be content with your lowly lot and your limited sphere. Wait patiently the Master's call to come up higher, and see to it that no ardent zeal for self-justification takes you away from the appointed work to which God has directed your hands. We are very unprofitable servants at the best, and as has been well said, "When it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmer a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadows of the cross."

Keep beneath the shadow of the cross, and count all sorrow, reproach, falsehood, and injury done you for Christ's name and sake, as your portion of joint suffering with him who bled for you on Calvary, and who shall yet call each suffering saint to sit down with him upon his throne. His wisdom superintends our sorrows; his love permits our tears. He maketh the wrath of man to praise him, and he loves and succors every tempted soul. He does not send us forth in untried armor, or untrodden ways, or to fight with unknown foes. He has gone before us all the way. He has fought our battles and conquered our enemies. Every arrow of Satan has been blunted against his adamantine shield. Every fiery dart has been quenched by him. Satan has nothing new to bring; he fights with broken weapons and blunted arrows, and on a field where he was met and routed long ago. And by whom? By the very Captain of our Salvation, who was made perfect through our suffering; who was tempted in all points like as we are yet without sin; and who calls us to this conflict, and will not suffer us to be tempted above what we are able to bear, but will with the temptation provide a way of escape;—and who giveth us victory and "redemption through his blood."

Let us then leave our cares and sorrows to his love and power, and fling to the winds our fears, and doubts, and sad repinings. Let us be strong in the Lord, and in the power of his might. Let us meditate upon Christ, and learn in what way he met such enemies and overcame them. Let us make him our trust, and call upon him in the hour of need. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other man's matters. Yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf." 1 Pet.iv. 12,–16.—*The Christian.*

Religious Education.

Now, there are several lessons, I think, comes to us on this subject. In the first place, I am satisfied that the church is not looking sufficiently for the conversion of the children of the church and of the world. There are those who delight in the conversion of persons of mature age, and rather speak lightly of the conversion of a little child. And when our children come to the altar of prayer we are rather disposed to thing it is a momentary matter, an effervescent thing with them. We are willing perhaps to indulge them, but have scarcely any idea of their conversion.

My friends, this is a great mistake. The children can come to Christ, and he is willing to take them in his arms, and I am satisfied that the day is coming when in our church, and in all the churches of the world, we shall look chiefly to the conversion of childhood, and as a comparatively rare instance to the conversion of those in maturer years. The strength of the church will be put on the great work of bringing the children early to Christ, saving the precious lambs, bending their wills early, impregnating their minds with divine truth from the very beginning, and seeing God's work manifesting itself in them while they are like plants around our table. Then they grow up beautiful Christians, stable Christians, developed Christians, working Christians, loving Christians. This is what we long to see.

With this idea we should not merely look at our own families and the church services for the children, but we should also ask, What is to become of the children who are on the street? We should do more for them in mission schools; we should go out after them. There is a great responsibility—a great responsibility resting upon us; and through childhood we may ofttimes be doing more for humanity.

In addition to this, if it is true that we ought to give our children such training as shall make them most efficient in doing good to the world, we should supplement the education they receive in public schools by the higher education which those schools may not give.

Some of the countries, in emancipating their slaves, simply decreed that all the children born after a certain day should be free. The process seemed slow, yet it came. This was the way in this State, and in New York and Pennsylvania. The same principle may be with Christianity; if we could secure all the children born after to-day to be Christ's children, if all should be rightly educated, you and I might not live to see it on earth; but though we should not see it here, we might look down from heaven and see it; and these children should come to glory after us, and we should see them as they come home to glory. The world would be redeemed.—*Bishop Simpson.*

Embalming among the Egyptians.

The Egyptians, however, carried their process to perfection by introducing antiseptics into the vacated interiors of their dead, thus embalming in their catacombs, it is estimated, not less than 4,000,000,000 persons. Herodotus and Diodorus Siculus, especially the former, have minutely explained the method of preservation, and from them we learn that it was a regular trade. The embalmers removed the brain and the intestines, supplying the emptiness with myrrh, cassia, and other spices; and then placed the body in natron for seventy days. Subsequently it was carefully laved and wrapped with bandages of fine linen smeared with gum, and put in a wooden case shaped after the human figure. There were other modes of embalming less expensive, the rate varying from $1800 to $400 in our currency, which was so much money in those days that we cannot now see how Egyptians of the ordinary class could possibly afford to die. They doubtless lived longer than they would have done otherwise, prompted by a prudent economy to avoid the extravagance of burial as long as possible.

The cheapest way of embalming, adopted usually by the poor, was to free the abdomen of the intestines by means of a clyster—commonly the oil of cedar-tree—and let the body lie in natron until the body was impregnated. Recent investigations indicate that heat must have been applied to the corpses after they have been filled with some bituminous substance, and creosote generated and defused through all the tissues. The reason that heat was not mentioned by the ancient authorities is supposed to be their desire to keep the process secret and enhance the dignity and mystery of the art.

Embalming is still employed. The means adopted by Chaussier and others have been to eviscerate the body and keep it constantly saturated with protochloride of mercury. The salt, combined with the flesh, not only gives it firmness, but renders it incorruptible either by internal or external agencies. The injection into the veins of a concentrated solution of sulphate of alumina, or of chlorid of mercury and wood-vinegar, or of zinc, has been found very affective not only for anatomical purposes, but also for embalming.

We might attain to the preservative excellence of the Egyptians were we so minded; but as embalming, except for temporary convenience, is not deemed desirable with us, and forms

no part of our theological system, we have no ambition to rival them in mummification. Our sepulchral vanity manifests itself in grandiloquent epitaphs and sculptured monuments, instead of in dessicated carcass and pigmental disguises of death. The aesthetic element alone would prevent us from imitating the dwellers on the Nile, who made death more hideous to the eye than it would be to the supremest superstition.—*Harper's Magazine.*

The Seen and the Unseen.

If a man be confined simply to material studies, he tends to become a materialist. And one of the reasons why men who study only natural science are liable to be skeptical is that they fix their thoughts wholly on the seen. They are analyzing flowers and minerals, and examining rocks and classifying fossils, and their whole thought is on the visible—there is so much beauty in the affinities, such a regular gradation in creation, such an expansion of ideas from the very lowest forms to the very highest, such a procession of ages in development. Take the machinery of the vast heavens, and the fact that there has evidently been the contraction and aggregation of matter, and that that process may even be going on to-day, and this thought turns the man to the physical or material. But where under his education he is led also to consider that the unseen was necessary, that matter could not be its own former, that there must be spirit, mind, thought that these beautiful laws he examines must be the thoughts of a mind, and a great mind, he will be saved from this tendency to a skepticism; and as he examines matter his mind will expand and he will think of the Creator of matter, and pass up from nature toward nature's God.—*Bishop Simpson.*

THE LAW OF THE SABBATH.—The Old Testament makes the following occupations unlawful on the Sabbath. Sowing and reaping (Ex. xxxiv: 21); pressing grapes and bearing burdens of all kinds (Neh. xiii: 15: Jeh. xvii: 21); holding of markets and all kinds of trade (Neh. xiii: 15; Amos viii: 5); gathering wood and kindling a fire for cooking (Ex. xxxv: 3; Num. xv: 32;). The Sabbath was to be a day of enjoyment like other festivals (Isa. lviii: 13; Hos. ii: 11). According to the Pharisees, it was forbidden to pluck an ear of corn and rub out the grains to satisfy hunger in passing through a cornfield (Matt. xii: 2); or to relieve the sick (Matt. xii: 10; Luke xiii: 14). It was, however, permitted to lead an ox or an ass to water, or to lift out an animal that had fallen into a pit (Matt. xii: 11; Luke xv: 5); to administer circumcision, if the eighth day after the birth of a child fell on the Sabbath (John vii: 22); and to invite guests to a social meal (Luke xiv: 1). According to rabbinical authorities, it was forbidden to travel more than 2,000 cubits on the Sabbath; to kill the most offensive kinds of vermin; to write two letters of the alphabet; to use a wooden leg or a crutch; to carry a purse or a smelling bottle; to wear a high headdress or a false tooth.—*Selected.*

The Mennonites.

The Mennonites are a denomination of Baptists which originated in the sixteenth century. They take their name from Menno Simonis, who is generally claimed as the founder of the church, but not without dispute with some parties. Menno Simonis was born in Friesland toward the close of the fifteenth century, and was at first a Catholic priest. Doubts about transubstantiation and other doctrines of the Roman Catholic church led him to the writings of Luther; but he never fully abandoned his Catholic faith until he witnessed the execution of one Sicke Snyder, who was put to death for being re-baptized, and an Ana-baptist movement was put down by force, in which Menno's brother was killed. He wrote several works, but his principal one was the "Fundamental Book of the True Christian Faith." His works was all written in the Dutch language, and are said to evince much learning and a sincere piety. He suffered much from persecution, and his life was one of undying devotion to what he believed to be the true Christianity, for which he experienced great hardships.

The Mennonites were most numerous in Holland in the seventeenth and eighteenth century, owing to the immigration of fugitives from Germany and Switzerland. Originally their preachers were unlearned men; but during the last century they have done much for education, and have a well educated ministry, some of them among the most distinguished theologians of Holland. They sustained some foreign missions. In Germany they were numerous during the seventeenth century, and in Moravia alone they were computed at 70,000; but persecution reduced them, and they never secured full civil rights in Germany, until the revolution of 1857, when H. Von Beherath, one of the most distinguished Mennonites, became minister of Finance of the German Empire.

The American Mennonites settled in eastern Pennsylvania shortly before 1700, the immigrants coming in parties from 1683 onward. They were originally mostly in the counties of Lancaster and Chester, but subsequently spread over nearly the whole State, and have now many congregations in Maryland, Ohio, New York, Indiana, and some in Canada. They have several divisions of them. One is called Reform Mennonites. Another body of very rigid people are called Omish or Amish, from Jacob Amon, their leader, a Swiss preacher. Some of them are called Hooker Mennonites, because they wear hooks on their coats instead of buttons. In politics the American Mennonites are generally Republicans in sentiment, believing in the right of the people to conduct the Government in their own ways, but they are by no means politicians, and indeed too generally stay away from the polls. We do no think their church polity restricts them in any manner from participation in the affairs of State, but like the Quakers, they seldom rally except upon great emergencies, or what seems so to them. When urged by politicians, as they always are, their usual reply is that the Lord will bring about all things in his own good way; but when a body of them does rally, their votes generally tell on the side which they think has selected the best men. They generally stand by each other, and the party which has the shrewdness to put a good Mennonite on its ticket is apt to be remembered. They are essentially a quiet, good people.

The Mennonites are not Quakers, as has been stated, and this error arises probably from the fact that they are non-residents, and compelled to leave Russia principally because they will not bear arms. In doctrine and usage they agree generally with the Baptists, but agree with the Quakers in their utter aversion to oaths, and to capital punishment, which they regard as inconsistent with the spirit of Christianity. They differ from other Baptists in tolerating sprinkling, though they do baptize by immersion. They observe the ordinance of feet washing, and prohibit their members from intermarrying with other denominations, and persons of no denomination.—*Selected.*

A PLAIN TALK.—An old-fashioned woman, writing in the *Watchman and Reflector* speaks thus of some of our young seminary girls: "I have found in the class-room, that the girls with the most on the outside of their heads, have the least inside. Last summer I heard a fashionable young lady read her graduating essay, earnestly demanding a 'wider sphere for women,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world a 'pent up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and independence of character to free herself from the thraldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she had found so sadly out of order. Some of you, my dear girls, may be filled with 'infinite longings' for a 'career.' 'Let me tell you that what our sex most need at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a 'career' in earnestly doing her Master's work, however homely."—*The Christian.*

The hope of the church is in revivals; and the fairest hope of revivals is in teaching and preaching the Gospel to the young. If I were to turn evangelist, I would enter the field. Let every pastor who desponds over the effect of his ministry upon the world-hardened minds turn to the lambs of the flock. Pentecost will begin for him there. Let our Sunday-school teachers seek immediately and explicity, not the entertainment or instruction of their charge, but their conversion; and the question of the spiritual state of the church, the sancity of home-life, the peace and order of society, and the supply of Christian ministers and Christian missionaries are all answered in words of hope and promise.—*A. L. Stone.*

Children's Corner.

Calling.

BY A. S. FISK.

Two little girls one summer day
Had met as usual for a play,
'Twas blue-eyed Clare, and brown-eyed May,

"I'll tell you what," says *la belle* Clare,
"I'm tired of all the dolls there are
Lets make their beds up in this chair;

And then let's get our hats and go
Out calling as the ladies do,
I think that would be nice; don't you?"

Said thoughtful little lady May,
"I don't object to what you say;
I'll bring the hats without delay;

But then I don't know *where* to call,
I go with grandma if at all."
"O well," said Clare, "we'll visit all."

And far adown the village street
They rang the bell their friends to greet;
Politely entered; took a seat:

Chatted awhile; then rose to go—
They must be getting on you know.
And so they went the village through.

They rang the bell at every door,
Called on the rich, nor scorned the poor,
Nor slighted those unknown before;

Until at last at close of day,
Clare's papa frightened by delay
At little Flo's found Clare and May.

The Boy Astronomer.

The first transit of Venus ever seen by a human eye was predicted by a boy, and was observed by that boy just as he reached the age of manhood. His name was Jeremiah Horrox. We have a somewhat worderful story to tell you about this boy.

He lived in an obscure village near Liverpool, England. He was a lover of books of science, and before he reached the age of eighteen he had mastered the astronomical knowledge of the day. He studied the problems of Kepler, and he made the discovery that the tables of Kepler indicated the near approach of the period of the transit of Venus across the sun's center. This was about the year 1635.

Often on midsummer nights the boy Horrox might have been seen in the fields watching the planet Venus. The desire sprung up within him to see the transit of the beautiful planet across the disk of the sun, for it was a sight that no eye had ever seen, and one that would tend to solve some of the greatest problems ever presented to the mind of an astronomer. So the boy began to examine the astronomical tables of Kepler, and by their aid endeavored to demonstrate at what time the next transit would occur. He found an error in the tables, and then he, being the first of all astronomers to make the precise calculation, discovered the exact date when the next transit would take place.

He told his secret to one intimate friend, a boy who, like himself, loved science. The young astronomer then awaited the event which he had predicted for a number of years, never seeing the loved planet in the shaded evening sky without dreaming of the day when the transit should fulfill the beautiful vision he carried continually in his mind.

The memorable year came at last—1639. The predicted day of the transit came too, at the end of the year. It

was Sunday. It found Horrox, the boy astronomer, now just past twenty years of age, intently watching a sheet of paper in a private room, on which lay the sun's reflected image. Over this reflection of the sun's disc on the paper he expected, moment after moment, to see the planet pass like a moving spot or a shadow.

Suddenly, the church bells rang. He was a very religious youth, and was accustomed to heed the church bells as a call from heaven. The paper still was spotless; no shadow broke the outer edge of the sun's luminous circle.

Still the church bells rang. Should he go? A cloud might hide the sun before his return, and the expected disclosure be lost for a century.

But Horrox said to himself: "I must not neglect the worship of the Creator to see the wonderful things the Creator has made."

So he left the reflected image of the sun on the paper, and went to the sanctuary.

When he returned from the service, he hurried to the room. The sun was still shining, and there, like a shadow on the bright circle on the paper, was the image of the planet Venus! It crept slowly along the bright center like the finger of the Invisible. Then the boy astronomer knew that the great problems of astronomy were correct, and the thought filled his pure heart with religious joy.

Horrox died at the age of twenty-two. Nearly one hundred and thirty years afterward, Venus was again seen crossing the sun. The whole astronomical world was then interested in the event, and expeditions of observation were fitted out by the principal European Governments. It was observed in this country by David Rittenhouse, who fainted when he saw the vision.—*Hezekiah Butterworth.*

Begin Early.

We are advocates for the early initiation of girls into the routine of domestic life. A very little child may help mother in many ways that are as pleasant and no more fatiguing than play; and every girl at nine or ten years of age should be accustomed to some regular share of household duties, and feel responsible for the manner in which things are done—such as mending and making her own plain clothes, with many other home occupations. After twelve years of age, girls should begin to take turns in superintending the household, keeping an account of weekly expenses, and cooking pies, puddings, &c. To learn anything effectually they should actually do these things themselves.

We know a little girl in a Western State who took the premium at the State Fair for the best bread made by a girl under thirteen years of age; and also the premium for the best bread made by any person.

We wonder how many of the young girls who read this paper can make good bread, and are little house-keepers?—*Ex.*

—Ostentatious charity is one of the standard temptations of the human nature.

Religious Intelligence.

—A revival is in progress in Wesley Chapel, Washington. About seventy have professed change of heart.

—Rev. Washington Gladden, for many years connected with the *Independent*, has left that journal and will re-enter the ministry.

—The consecration of Rev. Dr. Garrett as missionary bishop to northern Texas took place on Sunday in Omaha.

—An Episcopal church of decided Protestant stamp has been erected in Rome. The effect on the ritualistic tendences of that church at large has been good,

—Rev. Robert E. Patterson, until lately, and for many years pastor of the Second Presbyterian Church of this city, was installed as professor in the Presbyterian Theological Seminary last week.

—Rev. John Gordon, after several years successful pastorate in a Baptist church in the western part of Chicago, has resigned. The beginning of his trouble was in the scandalous Florence McCarthy case nearly a year since.

—The vote of the Presbyteries on the overture of the Presbyterian General Assembly respecting the limited term service of the eldership has been, so far, twenty-one in favor to nine against.

A very successful revival is in progress in Halifax, N. S., Rev. A. B. Earl, the Baptist revivalist, being at work there, and hundreds of conversions are reported.

—During the past fifty years the Lutheran church in America, has increased from 178 ministers, 900 congregations, and 100,000 communicants, to 2,568 ministers, 4 639 congregations, and 561,372 communicants.

—Rev. S. H. Allen, formerly pastor of the Congregational church at Windsor Locks, has gone over to the Catholics. He has recently taken priests orders and is to have charge of the congregation of that denomination in Enfield, Conn.

—The Methodist church has appropriated for this year's missionary work, $700,000, which goes to home and foreign missions both. They allowed an increase of funds to the fields in Mexico, making a total used by their missions in that State of $18,500. For church extension $144,000 have been allowed.

—A correspondent of the *Interior*, says that Mr. Hammond's labors in Galesburg have been remarkably blessed of God for the conversion of souls and the awakening of Christians. Every evening the Opera House has been crowded by a deeply interested audience. The children of the Sabbath-schools have been especially blessed. A large number of all ages seem to have found Christ to be precious to them. All evangelical denominations are working in the most delightful harmony and helping on this blessed work. The awakening has extended to Knox College and Seminary. Many students who before were indifferent and some even who were scoffers have been brought under deep conviction of sin and led to a rejoicing faith in Christ. Among the converts there is a markable spirit of earnestness and de-devotion. The class work has been almost entirely suspended for some days. Great hopes are entertained that before the end of these special services the greater part if not the whole of the students in the Institution will have made an open profession of their faith in Christ.

—The Chicago *Tribune* in an editorial on church fairs has the following sensible remarks:

"The mothers of the household are then called upon to do drudgery which they would resent at home, and the daughters are thrown as "pretty waiter-girls" into a familiar companionship with men whom they would not receive in their own parlors. Many a husband and father has protested, secretly or openly, against a system which makes a drudge of his wife or a flirt of his daughter, only that his own comfort may be neglected at home. Many a woman has found a sick bed by the overwork or unaccustomed exposure incurred in these church or charity dinners. And, after all is done, the result is found to be a comparatively unproductive investment of material, time, and money. There is not one man in ten who contributes in money or kind to church fairs or church dinners who would not gladly bear his fair proportion of a subscription to a worthy purpose if he could have the assurance that the whole system would be abandoned. Religion, certainly, cannot hope to gain the confidence of non-professors so long as it is made the cover for practices that are pernicious in themselves and even prohibited by law."

News of the Week.

The City.

Hon. J. B. Rice, M. C, from the 1st Illinois district, died in Norfork, Va., last week and his body brought home to Chicago for burial. He was one of the earliest theatrical managers of the city.——Sunday last Edmund Juessen, a prominent German, lectured under the auspicies of the Sunday afternoon Lecture Society on "the Sunday Laws" which he denounced as an outgrowth of Puritan intolerance, as in defiance of the constitution and should be abolished; the prosperity of the country is due to the foreign population, and their views should be received. The arrogance of such declamations is wonderful. The Pilgrims laid the strong foundation of the very house which shelters the foreigners, but their special mission is to defile and destroy it. The *Tribune* publishes the address in full and lauds it.——A society for the assistance of poor females, called The Good Samaritans, has passed a quarrelsome existence through the influence of women of spiritualistic views. They finally drove off the Christian ladies, and last week terminated a quarrel among themselves by the incarceration of some of the managers.

The Capitol.

—The new Civil Rights bill reported by the House Judiciary Committee, differs from the bill of the late Charles Sumner, in this respect—that in place of the mixed school section, provision is inserted requiring equal school facilities for the children of both races. The Committee think it the best bill which could secure the support of the present Congress.——A Centennial tea party was held in the Capitol last Wednesday night. It was attended by President Grant and Cabinet, King Kalakaua, the Judges of the Supreme Court, and other distinguished persons. Secretary Robeson delivered an address.——Kelley, of Pa., and Maynard, of Tennessee, have spoken in the House in favor of restoring the franking privilege.——The Pacific Mail subsidy investigation has come upon an unruly witness. Irvin who was chief lobbyist for the Mail Company after feigning sickness several days at length became sullen and refused to communicate. It is known that he spent $750,000 in getting the favor of Congress The question is, who got the money.——King Kalakaua was presented to Congress last Friday.——Mr. Cochran, of Chicago, it is said, will be appointed supervising architect of the Treasury Department, vice Mullet, resigned.——The Board of Indian Commissioners recommend the following for the Indian Territory: First, a Territorial government; second, the establishment of United States courts; third, a delegate in Congress.

The Country.

Two burglars were shot while plundering the unoccupied house of Judge Von Brunt in Bay Ridge near New York last week. One died immediately, the other lived long enough to confess that the two were the kidnappers of Charley Ross from Germantown, Pa., last summer, but the dead man only knew where he was. The authorities of New York and Philadelphia have not yet found the lost child. Mr. Ross, the father, has successfully sued a Reading (Pa.) paper for libeling the family about the abduction.——Commander William B. Cushing, well known for his daring exploits in the late war, including the destruction of the Confederate iron-clad steamer Albermarle, died in Washington last Thursday. Only a few days ago he was removed to the Government Insane Hospital, near Washington, for treatment.——Two men were killed by falling walls at a fire in Knoxville, Ill., last Friday.——The iron manufacturers of Pa., N. J., and Maryland held a convention lately and decided to reduce their production one-half next year. They also recommended inflation of currency.——The long strike of the dock men of New York has come to an end, and the men are now seeking employment where they can find it. The 9,000 or 10,000 men belonging to the Unions have lost nearly a million dollars wages.——Two or three fires in Boston on Tuesday of last week destroyed property worth over $600,000.——On the same day a cotton press and large amount of material were burned in Charleston, S. C——A murderer named Howard who had received the severest sentence under the Iowa laws—imprisonment for life—was taken from jail at Des Moines last week and hung. It is supposed he had murdered between 20 and 30 victims.

Foreign.

The Von Armin trial terminated last week in his conviction and sentence to imprisonment for three months. He was clearly proved guilty of grave official, if not criminal, misconduct, and his punishment is considered very light. The Emperor at Bismarck's request will probably pardon him. Probably no single act of Bismarck's career has called out more abuse from his enemies and the foreign press, but the wisdom of his course is fully vindicated. The police have warned Bismarck of a fresh plot against his life. There were rumors of Bismarck's resignation last week, on account of the action of the German assembly concerning the arrest of one of its members.—Despatches from Cuba state that Carlos Garcia, the noted bandit, and all his followers have laid down their arms and thrown themselves on the clemency of the Government. The coming sugar crop is reported to be unprecedently large, and is expected to be the largest ever in Cuba.

Home and Health Hints.

Frozen Persons—How to Treat Them.

The season has now arrived when many persons are liable to suffer from severe freezing. It is well, therefore, that all should know how to care properly for one who is near perishing from exposure to intense cold, or who has severely frozen some portion of his body.

The first effect of an exposure of the whole body to severe cold, is an almost irresistible impulse to sleep, which, if

yielded to, is soon succeeded by *coma* or insensibility, and death. During this *comatose* state the body is pale and cold, the pulse and the respiration are almost imperceptible, and the pupils are dialated; but the limbs are flexible as long as life remains, unless the degree of cold be very great indeed. Persons who have been exhausted by hunger, watching or fatigue, and those who indulge in spirituous liquors, exhausted as they are by perpetual stimulation, are much more liable to suffer from cold than are others.

Whenever a person has been exposed to a great degree of cold, and seems likely to succumb to its influence, the indications for treatment are, first: To induce moderate reaction, and restore the circulation and the sensibility; 2d. to avoid reaction, which would surely lead to violent and dangerous inflammation.

To fulfill these indications, the body should first be rubbed with snow, and afterward, when the warmth and sensibility are somewhat restored, it should be wiped quite dry, and well rubbed with fur or flannel. The patient should now be put into a cold bed, in a room without a fire; a stimulating *enema* of common salt and water, with a few drops of oil of turpentine, may be administered, and, as soon as he can swallow, a little wine or spirit and water should be given.

The after treatment must be regulated by the state of the patient, but mild cordial and stimulants, with nourishing food, will be sufficient in most cases. Caution: Do not bring the patient into a warm room, or apply artificial heat in any way, until complete reaction his taken place, and all danger of excessive inflammation has passed by.

The term frost-bite is applied to cases in which only some portions of the body, as the feet, hands, ears, etc., are frozen. In such cases the parts affected should be rubbed with snow, for while the friction restores the circulation and sensibility, the snow prevents the reaction. After a short time cold water may be substituted for the snow, and the friction may be brisker. These applications should be made in a room without a fire, and a high or even a moderate temperature must be avoided for some time, if the patient would escape the subsequent inconvenience of chilblains and running sores.

If the freezing has been so severe that mortification and sloughing ensue, stimulating poultices, washes, ointments, etc., will be important. A poultice made of yeast, or of carrots, with a little pulverized charcoal, a wash of diluted carbolic acid, or of creosote or carbolic acid is an ingredient, will be useful.

Chilblains consist in a peculiar inflammation of the skin, induced by sudden alternations of temperature. Repeatedly warming the hand and feet by a fire when cold and damp, is the most common cause of these troublesome afflictions. A great variety of things have been recommended for chilblains, among the best of which are, soap liniment six parts, tincture of cantharides one part; a liniment composed of lime water two parts, linseed oil one part; a wash of muriatic acid one part, water seven parts; diluted creosute, or carbolic acid; and cold foot baths.—*Country Gentleman.*

What an "Oil Man" Says.—I wish to call the attention to all consumers of kerosene oil to the pernicious and unhealthy practice of using lamps filed with that article with the wick turned down. The gas which should be consumed by the flame is by this means left heavily in the air, and the cost of the oil thus saved at present prices would scarce be one dollar a year for the lamps of a household. My attention was particularly called to this custom by boarding in the country where kerosene was the only available light. A large family of children living in the same house were taken ill one night, and on going to the nursery the mother found the room nearly suffocating, with a lamp turned nearly out, whereupon the physician forbade the use of a lamp at night unless burned at full head.

Farm and Garden.

Horses for Farm Work.—A writer in the *Mark Lane Express* gives the following as the desisable points for consideration in the breeding of horses for farm work:

The head should be comely, but not so small as that of the running horse, as it enables the animal to throw more weight into the collar. He should be broad and flat in the forehead, have neat, well set on ears, prominent placed eyes, thin eye-lids, large nostrils, neat neck and be deep towards the chest; not very high in the withers, with upright shoulders, broad fore-arm, broad flat bone below the knee, rather short pasterns, good round feet not too flat or too upright, pleanty of hoof, clean leg, straight back, with plenty of loins, and ribs well arched. He should be long on the back rib and long in the quarter; the haunch should be strong, the hip well down, the hock joint broad; and for a breeder, no animal should be used that is not free from curb, bog or bone spavin, split or side bones. Horses with well developed muscles and good constitution are easily kept, and can endure great fatigue.

Plaster as a Manure.—A correspondent of the *Maine Farmer* writes: There seems to be little doubt but what plaster, or as it is called by chemists, sulphate of lime, is on some soils an efficient and cheap manure; while on other soils it seems to be of little or no value, as no difference can be detected in the crops following its use. Now, in order to tell the soil on which it will pay to use, is a question that we shall have to decide for ourselves, for I am not aware that any man can tell by looking at the soil, where it will pay to use it, or where it will not pay. Therefore, if we would know for a certainty, it is best to try small quantities on different parts of the field, either by sowing on grass lands as a top dressing, or by using a manure for field crops in different ways, and the answer that you may get will likely be a true one. After you have found where it will pay, then use it liberally, and it may be well to say here that if the crops are all consumed upon the farm, there need be no fears of running your farm by using plaster in a judicious manner.

Chicken Cholera.—Mr. H. Hales, of New Jersey, claims to have had perfect success with such birds as he treated (in time) in the following manner: He placed the ailing birds in boxes and clean straw, and cut away such feathers as has been soiled by their evacuations, and as a means of sustaining life fed them with oat-meal gruel, into which was put some finely-chopped rue. This, of course, had to be poured down the throats of the sick birds. In addition he sprinkled carbolic powder upon the straw in the boxes where the fowls were placed, dusted some into their feathers, and gave them a teaspoonful or two of water slightly impregnated with carbolic acid, which can be obtained of any druggist. The ailing fowls were kept apart from those in health, and, after the administration of this remedy, rapidly recovered. He treated two or three dozen in this way, and thinks he should have lost all of them had they not been so treated.

A "Young Farm Matron," who had about one hundred fowls, half of which died ere she discovered any remedy, says she fed bran-mash, in which was a liberal dose of the common garden pepper,—feeding every other day for two weeks,—and has had no more loss from chicken-cholera. She says, "Whenever I see a chicken appear droppy, I give it a dose of pepper, and all is well."

Another writer says: "To one gallon of sour milk add a tablespoonful of alum, and set it in shallow vessels where the chickens can drink as often as they choose. We have used it three years, and none of our chickens die of cholera when we attend to it in time."

How to Hang Hogs.—A correspondent of the *Western Rural* says:—Take the hind wheels, axle-tree and reach of a common wagon. Fasten a common farm ladder to the axle-tree, and the reach. Let the ladder extend five feet behind the axle-tree. Back the hind end of the ladder on to the bench where your dressed hog lies, roll him on the ladder, then let one man or lad take hold of the forward round of the ladder and play horse, and trundle it five or ten rods to where you wish to hang the hogs. Ground the forward end of the ladder, and your hog is in position for the gallows. Try it once, and you will never lubber-lift again.

Facts and Figures.

There are in England 20 dukes, 19 marquises, 110 earls, 23 viscounts, 24 bishops, 230 barons. All these, with four dukes (who are princes of the blood) and the two archbishops, are members of the House of Lords, as it is usually termed, but which is more correctly called the House of Peers.

A new form of marriage, of the nature of a civil contract, has recently been promulgated in Japan. This, by recognizing woman's right to be a party to a contract in marriage, is a decided advance toward her elevation, and hence toward the elevation of the race.

Prof. Whitney, of Yale College, has examined a passage of 1,000 sounds from each of ten standard English writers, in order to ascertain the relative frequency of sounds in the language. He finds that the sound of "r" is the most frequent, occurring 744 times in 10,000 sounds; "n" follows with 676, and "s" with 592. The short sound of "i" is the most common vowel sound, having 590 occurrences. The least common consonant sound is that of "zh," two times in 10,000. In all, he found 6,271 consonant sounds, and 3,729 vowel sounds.

It is stated that the total annual production of paper in the world amounts to 1,800,000,000 pounds. Of this, 200,000,000 pounds are consumed by the Government offices, 180,000,000 by schools, 240,000,000 in commerce, 180,000,000 in industrial manufactures, 100,000,000 in private correspondence, and 900,000,000 in printing. In addition to these established uses for paper, it is being consumed as a substitute for wood and metal in several departments of manufacture. Paper vessels for holding water have been generally introduced; while boats, billiard balls, car-wheels, and even houses, are constructed of the material.

The police boundaries of London cover 576 square miles and a population of 4,000,000 of inhabitants. Here are gathered more Jews than there are in Palestine, more Scotch than there are in Edinburgh, more Irish than there are in Dublin, more Roman Catholics than there are in Rome, and there is a great variety in the languages spoken. There is a birth in London every five minutes, and a death every eight minutes.

At one of the large manufacturing establishments in Middletown, Conn., recently, a handful of cotton waste, which had been used to clean machines, was left on a work bench, and in a little over an hour after it had been used was in flames. This excited the curiosity of those who saw it, and another piece was saturated with boiled linseed oil, and in less than two hours took fire from spontaneous combustion. Another piece was tried, and in half an hour was so hot that it could not be held.

Temperance.

The Chicago Woman's Temperance Union.

This organization is maturing plans for active future work. The branch societies in the three divisions have been revived. Mrs. D. A. Beale, of Janesville, Wis., secretary of the State Temperance Order, who came here by invitation of the "Union," and who has addressed audiences at Dr. Helmer's, Dr. Arthur Mitchell's, and Dr. E. E. Felton's (Grace) churches, on the subject of Bands of Hope in the Sabbath-schools, will return, after the holidays,

to assist in forming them. She has made the subject one of special study, and has the best methods extant. The ladies are trying to devise ways of reaching and benefiting intemperate men. Much of this will doubtless be done through the "Reform Club," which is already in the field.

M. A. B.

TEMPERANCE FANATICS.—This is the title given to those who have recently crusaded against rum. The title is conferred chiefly by those who take "a little wine for their stomach's sake," or a good deal for their palate's sake. Already the anti-temperance men cry out, "The woman's temperance excitement is subsiding. I thought there would be nothing permanent." But the excitement of the day of Pentecost lasted only one day, yet who will say there were no permanent results?

For the next ten thousand years the good movement will be felt. Within a few months eight hundred rum-sellers have given up their business and professed faith in Christ; 2,500 grog-shops have been closed. Two hundred and fifty Western towns are entirely free from rum-selling establishments. Fifteen millions of dollars less of revenue from rum-sellers have been paid in at Washington than in the same length of time last year. When President Grant was told of this, he said, "Very well, put the tax on something else." So say we. We cannot afford to have the rum traffic go on, though the traffickers should pay ten dollars of revenue where now they pay one.—*Good News*.

THE NEW METHODIST RULE.—The amendment to the general rule of the Methodist church, South, on intemperance, is not getting on well. This amendment forbids the manufacture and sale, as well as the use, of intoxicating drinks. The ballots of the Conference have thus far resulted as follows:

Illinois Conference—yeas, 4; nays, 28. Western Illinois—yeas, 6; nays, 24. Denver—Yeas,—; nays, 15. West Virginia—Yeas, 18; nays, 26. Kentucky,—Yeas, 54; nays, 38. Missouri—Yeas, 27; nays, 79. Louisville—Yeas, 65; nays, 39. Southwest Missouri—Yeas, 23, nays, 46. Pacific—Yeas, 18; nays, 28. Tennesee—Yeas, 45; nays, 107. Holston—Yeas, 86; nays, 18. St. Louis—Yeas, 3; nays, 42. Indian Mission—Yeas, 6; nays, 14.

Taxation that Kills.

We have before us the report of Mr. Ruffner, Superintendent of the Virginia Board of Public Instruction, for 1873, and we find in it, arrayed in startling figures a statement of taxation for liquors, drank within the State, which fully accounts for the poverty, not only of Virginia, but of all the Southern States; while it also gives the reason for the straitened circumstances of millions in the North. There are 2,856 retail liquor shops in the State. If these shops sell the average amount of liquor sold by the liquor shops of the United States, and there is no reason to suppose they do not, the annual amount consumed is $10,622,888. There are additions to be made to this from wholesale dealers and patent medicines which are brought and consumed for their alcohol, that raise the aggregate to $12,000,000. There is no doubt that the sum total exceeds these terrific figures, which leaves out entirely the alcohol used for mechanical and manufacturing purposes. This sum exceeds the total value of all the farm productions, increase in live stock, and value of improvements in the year 1870, according to the U. S. Census, in the seven best counties of the State, and by just about the same amount, the value of the productions of forty-five smaller counties during the same year. The wheat crop of Virginia for 1870, was, in round numbers, 8,000,000 bushels. This, at $1.50 per bushel, which is more than was received, makes exactly $12,000,000. In brief, Virginia drank up its entire wheat crop to the last gill!

Mr. Ruffner presents other illustrative estimates, but nothing can add to the force of those which we have cited. He then goes on to show that the total taxation for State purposes, including legislation, salaries, courts, institutions for dumb, blind and insane, public schools, and interest on the public debt only reaches the sum of $3,500,000, while to add to this sum all the local taxation, would not equal the burden which the people voluntarily lay upon themselves. But this is not all. The injury done to public order, and private health and enterprise, is to be taken into account. Mr. Ruffner believes that the time wasted, the injury done to business, and the cost of crime, pauperism, insanity, and litigation resulting from intemperance, would be more costly than the liquor itself. Then the Superintendent, with figures furnished by the distinguished English actuary, Nelson, in the interests of Life Insurance, shows how much valuable life is thrown away. Between fifteen and twenty years of age, the number of deaths of intemperate persons, is as 10 to 18; between twenty-one and thirty, 10 to 51; between thirty and forty, 10 to 40. At twenty years of age a temperate person's chance for life is 44.5 years—intemperate, 15.6; at thirty, the temperate man's chance is for 35.5 years, intemperate, 13.8; at forty years the proportionate chances are 18.8 to 11.5 years. Thus money, health, morality, industry, good order, and life itself, in enormous sums, go into this bottomless caldron. Is there any return of good for all this expenditure? None. The loss is entire and irremediable. If the whole had gone over Niagara Falls, something would be picked up on the shore below, but nothing is left from this waste. A bushel of grain transformed into alcohol, and swallowed as a beverage, is a bushel of grain annihilated. If all that is spent for liquor were put into a huge furnace and burned, we should have ashes; but as it is, we have no ashes except such as, with shame and tears, we are obliged to bury.—*Scribner's Monthly.*

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CHICAGO, Dec. 21, 1874.

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" No. 2	88¾	89¾
" No. 3		83¾
" Rejected	78	78½
Corn—No. 2	78	78½
New	62	65¾
Oats—No. 2	53	53¼
Rejected		47
Rye—No. 2	96	98
New corn	63¼	66¾
Flour—Winter	5 00	6 75
Spring	3 00	4 60
Hay—Timothy, pressed	14 00	20 00
" loose	17 00	20 00
Prairie, "	14 00	15 00
Lard		13
Mess pork, per bbl	16 75	19 00
Butter	24	37
Cheese	14	16
Eggs		25
Potatoes, per bus	75	90
Broom corn	03½	12
Seeds—Timothy	2 20	2 45
Clover	5 50	5 75
Flax	1 85	1 90
Dressed Hogs	7 60	8 00
Chickens, dressed, per doz	1 50	2 50
Turkeys, do. per lb	08	11
Beans	1 50	1
HIDES—Green and green cured	07½	09¾
Full cured add ¼ per cent.		
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	57
Unwashed	27	34
LIVE STOCK Cattle, extra	6 25	
Good to choice	4 25	5 25
Medium	3 75	4 25
Common	2 50	3 50
Hogs	6 00	7 10
Sheep	4 75	6 50

New York Market.

Flour	$ 4 15	8 00
Wheat	1 06	1 37
Corn	80	95
Oats	68	71
Rye	85	98
Lard		13
Mess pork		20 50
Butter	21	38
Cheese	12	15
Eggs	28	30

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CHICAGO, THURSDAY, DECEMBER 31, 1874.

VOL. VII., NO. 12.—WHOLE NO. 247. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

Howard, dangling from a Des Moines lamp post, is another argument against the unjustly lax law of Iowa. The Arabs, it is said, have such regard for the law that has come down to them through forty or fifty centuries, that life must go for life, that they do not even strike a man but with the open palm, lest they take life. But when a latitudinarian policy takes possession of a State such monsters in murder as this Howard is reported to be are a natural result; and when just judgment is set aside, and an opportunity is given the murderer to escape the law and again prey on society, instinctive justice volunteers to execute that law, and palliates, not excuses, the ruthless vengeance of the mob. The violent state of society at the South, and on the frontier, is chiefly due to the inefficiency of the laws or of their execution. If capital punishment is to be abolished, abolish murder first.

Is the Philapelphia spiritualistic swindle anything but a common conjurer's trick, pieced out by pretended supernatural manifestations? Were the impositions of Homes, the rope-tying of the Davenport brothers, the spirit photographs and paper tricks any but a low sort of legerdemain, not to be mentioned with the magic of Hartz and Heller, which was honest enough to be wholly human? Is it important to fallen and tempted men that they recognize the existence and superior power of spiritual forces? Unquestionably it is of the first importance. If we fight neither seeing our enemy, knowing his nature, power, or cunning, in short, without regarding him as an enemy, we fight an ambuscade and without the least hope of success. Does not Satan recognize this fact? and what better means would he take to confuse the ideas of men than such "Katie King" swindles? Everywhere it is interpreted as another proof that spiritual influences are a sham, and there are no personalities, "principalities" and "powers of darkness" against which we "wrestle:" and so the hellish darts find entrance through the ungirt armor.

The communist faction has again opened its Sunday sessions in Chicago. Last winter its bold words against social order and stability drew from the *Tribune* the declaration that "it would be wise for us to co-operate heartily in the efforts now being made to check the flow of immigration hither, if we would be saved from the commune." The wisdom of such a course is becoming less questionable daily, since foreign influences threaten worse evils than the commune. A Sabbath or two since one of the editors of the *Tribune* introduced in the "Sunday Afternoon Lecture course" a direct and violent attack on our Sabbath system. The commune aims at property interests mainly; the Sabbath opposers would destroy even that upon which property rests. Before the Sabbath and temperance questions the commune fades out. The proposition of the *Tribune* will bear consideration, but it is based on the suicidal principle, that we may exclude poor foreigners whose oppressions have embittered their social life, but welcome the rich and more unprincipled, and accept also their social and religious customs without question. This is national self-destruction.

The leading editorial in last week's issue of H. W. Beecher's paper, evidently written by himself, is a reply to the suspicions of the weakness of his case before the law from the management of his counsel. In this article Mr. Beecher says "We feel it to be the duty and the privelege of a Christian man to bear a thousand attacks upon his own reputation in silence, rather than suffer one innocent woman to be vilified for his sake before the world." This declaration may be put forward to explain Mr. Beecher's continued silence and puzzling letters, but will hardly account for the Adamic apology made to his committee of investigators that Mrs Tilton's overweening fondness led him into acts that might be misconstrued. However, Mr. Beecher now promises that "there will be no compromise" and no acquittal will be asked or accepted on "any narrow, or technical, or apologetic ground." If the parties in the case will keep to this text there is hope for relief. The public has already given its verdict on the testimony presented, and probably nine out of every ten men have said "guilty." Mr. Beecher has made two forced appeals to the jury of the people whose opinion he loftily presumes to ignore; first his own statement, then that of his committee of friends. Both were to his hopes like lead to a swimmer; and the inexorable judgment of men led him to appeal to the grand jury. It remains that some new evidence be soon brought before the courts, if Mr. Beecher's innocence is to be established.

The Year's Last Moment.

The crowd sweeps onward still:
  And we with it move on,
Part of the ever-rushing multitude,
  Till the great goal be won,
And for the last time sinks the ever-setting sun.

Another hour has struck,
  With solemn note, and slow;
Another fragment of Time's cliff has rushed
  Into the vale below;
Another of earth's streams this moment ceased to flow.

Another lamp of Time
  Has flickered into gloom,
And left us lonelier in our lonely watch,
  Waiting the light to come;
Not *into*, but *beyond*, the life-devouring tomb.

Another of Time's stars
  Has vanished from the eye;
Ah! now the light of the immortal dawn
  Is coming up the sky,
And quenching, one by one, these midnight gems on high.

Another headland turned,
  While bends the quivering mast;
Another beacon of the lone, lone sea
  Our vessel has shot past.
The shore, the shore is near! Is that the heaven at last?

Another bridge of life
  Has now been crossed: few more
Remain for us; another bridge of time
  We've reached, from it t' explore
The far-outspreading green of the not distant shore.

Another pillar fallen
  In Time's old temple! See
How fragment upon fragment darkly lies;
  And hear how heavily
The echoes wind along by the slow-swelling sea!

Another song has closed,
  A true but varied strain,
And the deep-turret chime I hear afar
  Has echoed out, Amen,
Swelling the long-drawn fall of the well-known refrain.

Oh, well for us to watch!
  Our night will soon be o'er;
The day of mortal doom approaches fast,
  The Judge is at the door;
Awake! arise, my soul, and sleep thy sleep no more!

—*Bonar.*

John Todd's Testimony.

[In reply to a committee of students in Amherst College Dr. Todd wrote the following letter. This veteran author and pastor so widely known and loved died about a year ago in Pittsfield.]

PITTSFIELD, Mass., Aug. 1, 1849.

GENTLEMEN:—Unhesitatingly I give my decided disapprobation of what I deem "Secret Societies" in college or elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them. A good man ought to have nothing in outward conduct or acts to conceal. It is the nature of sin to seek concealment and darkness, and everything seeking concealment looks suspicious. It is sometimes pleaded that these secret societies are charitable institutions and help their members in distress. It may be so. But that seems to me to be a very narrow kind of charity whose bank discounts only to stock holders. Most earnestly would I advise young men to let them alone, especially in college. I think the testimony of the last half century in our colleges would be that no pious young man may hope to join such a society without bringing suspicion over his piety and really depressing it, if not destroying it; and that they have not unfrequently been the slaughtering houses of moral character and hopes. The testimony of experience is uniform on this subject.

Open action, open character, open life,—transparent, pure and cheerful—are great parts of all great and good men, and if you will observe in real life, you will see that first rate men seek to cultivate and possess these traits.

In great haste, which is a poor apology for doing anything poorly.

Yours respectfully, J. TODD.

A Declaration from the Des Moines Presbytery, U. P. Church.

DEAR BRETHREN:—There have been in every age of the world and the church peculiar and popular forms of sin, more or less general, by which the great deceiver has sought to undermine the church of God, and lead the unsuspecting gradually away from the pure and spiritual worship, and from an entire and thorough obedience in Jesus Christ.

These efforts of the "powers of darkness," we are led to believe, will increase on until the time of the end; deceiving, if it were possible, the chosen and faithful children of God. Their danger is mainly found in the cunning admixture of truth and error, and in the ostensible object of conferring moral, political, social and temporal good. Not unfrequently important and much needed reforms in social and political life, are made the vehicles for the discrimination of sentiments utterly at war with God's revealed will, and calculated to undermine confidence in God's methods for the promotion of human well being.

The enemy readily perceives that if the Christian world can be convinced that God's methods are imperfect, and that some departments of human activity and human interests lie beyond the jurisdiction of Christian law, a position is gained upon which to plant batteries for the demolition of the whole Christian fabric. He understands that Christianity, to be a perfect system, must be everything to men if it is anything, and that to embrace and sanc-

tify any human interest thoroughly it must take in every interest, and that, moreover, its impregnability is found in a faith and obedience upon the part of its subjects that are universal. In the age in which we live, amongst other movements exemplifying the cunning devices of the reigning spirit of sin, in that of secretism by which men are bound together in "mystic ties," the strands of which are made up of solemn oaths and promises, the hope of some selfish gain and the fascinations of successful secrecy in the exercise of unseen and irresponsible power. This movement is gaining in scope and influence constantly. The number of "secret societies" is increasing. Almost every popular movement is assuming this form. They exist everywhere in our colleges and universities, villages, towns and cities, and the mania has swept recently over the entire country. With a view to your spiritual interests, and an earnest desire in behalf of your Christian integrity, we do hereby warn you against this rage of secretism as in itself unwise and foolish, contrary to the dignity of the Christian character, utterly at variance with the genius of the religion you profess, and deleterious to the true interests of society.

The oath that is taken in many of these associations is sinful, because the circumstances under which it is taken, and the nature of the interests involved, by no means demand or justify so solemn an appeal to God—we might say such solemn trifling with a divine institution—and because it is a direct violation of the divine law in reference to the character of the oath In the book of Jeremiah, fourth chapter and second verse, we have law as follows: "Thou shalt swear, the Lord liveth, in truth, in judgment and in righteousness." No man can swear "in truth, in judgment and in righteousness" who swears "never to reveal" things of which he is ignorant at the time, or to be in obedience to "signs" or orders from brothers of the craft or superiors to be issued under circumstances and in reference to matters that he yet knows nothing about. In the order of the "Patrons of Husbandry" the oath, in view of the voluntary and artificial nature of the organization and the nature of the interests involved, is utterly unjustifiable.

In the other and older order, after which this is modeled, the oath is of so serious a nature that no man with an intelligent Christian conscience can take it without shuddering and without regretting it ever afterwards. Moreover, these societies all have a religion, a religious faith, religious services, ritual, officers and emblems, through propose to confer spiritual blessings and prepare the members, as their burial services and the charge to the chaplain intimate, for a place in the "Grand Lodge" or "Great Grange above." This religion, to say the least of it, is fragmentary, superficial and unavailing, knowing nothing of the doctrines of human sinfulness and guilt, and of a divine Saviour from the condemnation of sin. Possessing no spiritual power, and calculated only to lure the unthinking which if they mean anything, and, if they mean nothing, the whole thing is solemn trifling and blasphemy. They into resting in and being satisfied with a mere "form of godliness." Christians who indulge in the services of such a religion forsake, for the time being at least, the "fountain of living waters," and betake themselves to "broken cisterns that hold no water." Then again, with all the good that may be claimed for them, there is in these associations an utter want of all Christian motives and Christian consecration. The sentiment "for Christ's sake" is not found there. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." "Whatsoever ye do, do all to the glory of God." This is Christian law. No man we are persuaded ever, in the exercise of any degree of Christian intelligence, entered a "secret oath-bound society" in the name of the Lord Jesus," or "for the glory of God."

We can conceive that Christians, for want of due consideration, or under false notions of liberty in reference to the obtaining of temporal good, or with very imperfect views of Christian consecration, have been lured into these associations, but that any have been induced to take this step through prayerful examination of God's Word, and motives to obey and honor their Savour is utterly impossible. Satan is a most cunning deceiver, and takes advantage of our comparative ignorance and want of thought. He aims to keep Christ's professed followers, as much as possible, in ignorance of the universal empire of the law of Christ over the entire life, and of the obligations of grace over saved souls to consecrate all to him, and to bring every interest within the sanctifying and conserving influences and laws of this kingdom.

If he cannot entirely destroy the Christian's faith, he will do all he can to lead him astray in conformity to the world, entangle him in worldly alliances, retard his spiritual growth, rob him of his assurance, darken his hope, destroy his Christian experiences that are found only in living near to and walking with God, and, if possible, use his influence in building up and establishing customs and institutions at varience with the interests of the Redeemer's kingdom, and through which to operate more successfully in his work of crime and death. The whole system of secretism is a device of Satan, antagonistic to the genius of the Christian religion, and, with all the good that is incorporated with it, subversive of the spirit of true and loyal devotion to Jesus and ensnaring to the soul. We, therfeore, kindly and earnestly beseech you to "have no fellowship with the unfruitful works of darkness." "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

R. A. McAyeal,
John A. Burns. } Com.

The Fathers called fasting, the "nourisher of prayer, the restraint of lust, the wings of the soul, the diet of angels, the instrument of humanity and self-denial, the purifier of the spirit,"

Which Horn of the Dilemma.

BY H. H. HINMAN.

Freemasonry may be rightfully judged by its standard authorities, and thus judged we find it to be a system of enormous pretentions.

It professes to teach science. "Masonry" (says Sickle's Monitor, p. 62) "includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. In the investigation of its latent doctrines the philosopher and the mathematician find equal satisfaction and delight." In speaking of the third degree, on page 95, he says, "We now find a man complete in morality and intelligence with the stay of religion added to secure firm the protection of Deity and to guard him against ever going astray. These three degrees form a perfect and harmonious whole, nor can we conceive that anything more can be suggested that the soul of man requires."

Dr. Mackey, in his Masonic Lexicon, p. 297, says that the Master Mason has entered the holy of holies, that he "represents a man saved from the grave of iniquity and raised to the faith of salvation;" and that the Master's degree "inspires the most cherishing hope of the final reward that belongs alone to the just made perfect."

Now these enormous pretensions are the glittering bait that Masonry holds out to the world, and they are either true or false. If they are true, then no man has a right to conceal the mysteries of Masonry for an hour; for what shall be thought of a man who is in possession of knowledge by which he has been raised from "the grave of iniquity to the faith of salvation," has been "inspired with a most cheering hope of the final reward that belongs alone to the just made perfect" and yet will not impart it to his wife and children, and has even sworn he would not do it. Has such a man the slightest claim to be called a Christian, or even a decent neighbor or citizen?

But suppose these pretensions are not true, (as manifestly they are not) then the whole system is one of quackery and falsehood. Its authors are liars and all the members of the fraternity aiders and abetters of a system of lying and fraud. That they are not conscious of their complicity in this iniquity does not alter the fact.

Now which horn of the dilemma will Masons accept? What Masonry says of itself is either true or false, and in either case there is no escape from positive guilt.

Among the forms of insect life, there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry, at its ease, protected by its crystal vesture, and though the water all around and above be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not: a real defence—it keeps us out of the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply.—*Hamilton.*

Our Foreign Population.

Jacob Post, who had been engaged in evangelistic labor among our foreign population for twenty years past contributes some facts in regard to this large class of our people to the *Interior.* His statements apply more particularly and fully to our large cities. He says: "Every reader of the public press will know that at present, not only in New York, but in nearly all the large cities of this Union, strong associations are formed for the purpose of making compulsatory instruction in the German languages in our public schools. The design of the leaders of these associations is to mold the habits and morals of this country after their own fathers, and to counteract, as much as possible, the progress of Americanizing and Christianizing our foreign-born youth.

. . . There are thousands in this country who came to this side of the water because they were not permitted to spout in their own country their peculiar theories. Most of them able-bodied men, they were not permitted in their own fatherland to live on the capital of others. Too lazy to work, and having spent their last in sin and folly, partly educated in some infidel school, they come here and set themselves up as leaders of the poor and honest workman. With all the power of language all capitalists are denounced as robbers, while they instil in the hearts of every poor but simple laborer a hatred toward all that has any American look and appearance. Church-going people, but especially the ministers of the Gospel, are denounced in the work-shop, in the beer-saloon, or in the public hall, as hypocrites or fanatics, while God's holy Sabbath must be desecrated by open frolics. While in the old fatherland they were considered as dangerous agitators, liable every moment to be put into prison, they here express their communistic ideas and theories without fear or trembling.

Poisioning the heart and the head of many a poor and simple-minded man or woman, they make a living by gambling or some nefarious traffic. Soon learning the language of their adopted country, (though denouncing it among their countrymen,) many of these vagabonds (who were a curse in their own native land) get their names into the papers and at last, and too often, become a power in the land. Since the revolutions of 1848 and '49 in Europe, America has been a refuge of this dangerous class of immigrants, and we need not say that their influence has been great upon all who landed their poverty, their simplicity or their ignorance upon the genial shores of this republic.

The question has been asked, how shall we counteract the wicked influence of this of class men upon the mass of our foreign population? Shall

it be done by Americanizing and Christianizing? Our experience has taught us that the influence of establishing Sabbath-schools, Bible-classes and preaching to the youth in the English language has had the most powerful result to counteract the wickedness of the wicked.

A Knightly Rescue.

In the *Pythian Record*, organ of the Knights of Pythias, we find the following remarkable story, which was evidently written to show what this order has done and is designed to do for traitors. As will be seen the hero of the story was in fact a rebel spy, and it was while acting in that capacity under the command of the rebel guerrilla chief Moseby, at Washington, that he was solicited and did join the Knights of Pythias. It is not only evident that the oaths and teachings of this order are such that a federal soldier, in order to obey them, could with impunity break his oath of allegiance to his country, but the author lauds him for his traitorous act and holds up his conduct for the admiration of the order, and as if sure of their approval he turns with an air of triumph to rebuke the opponents of secret societies for their unjust opinions.

Towards the close of the late civil war, while Richmond was closely besieged by the federals under General Grant, and Sherman was slowly, but surely drawing the fold of his great army around the few remaining confederate troops, still struggling under Johnson to make a headway in N. Carolina, four men clad in the gray cloth, which distinguished the soldiers of the lost cause from their opponents, might have been seen slowly making their way, on the shady side of a hedge row toward the little village of Benton, in North Carolina. They were a squad of confederate scouts, under a lieutenant named Courage, and had been out in Sherman's rear, on a reconnoisance. They had traveled far, and ridden fast, for they had learned news of the greatest importance to the confederate army concerning the movement of Sherman. To communicate this information, and thus put the confederates upon their guard, these men were hastening. Little imagined they the rapidity with which the federal general was marshalling his hosts, and little did they dream, that the sun which would set on the morrow upon the field over which they were then riding, would run with streams of human blood, and be strewn with human corpses. But so it was to be. An immense sea of human passions, was to be turned loose upon that fated field, to drown and destroy every green and animated thing thereon.

It happened that during the battle Lieut. Courage, the leader of the party spoken of, was fighting at the head of his company, as gallant a set of men as were ever led into battle or charged an enemy, when he received what was supposed to be a serious wound in the shoulder, from a minnie ball, which threw him with some violence from his horse to the ground, where he lay gasping, bleeding, and so confused in mind, as not to know what had happened. Later in the day he had so far recovered the possession of his faculties, as to recollect what had happened, and to be aware of a burning sensation of pain in the wounded portion of his body. But he had not more than time to realize his situation, and propose to himself some means of bettering it, when one of the federal ambulance corps came along, and took him with some of the federal wounded back to a field hospital, where his wound was examined and dressed. Afterwards as the surgeon in charge, did not think his wound of such a very serious nature, he was put in the charge of an orderly and sent to the guard house, where he was recognized by the sentinal on duty, as one who had previously been under his care, charged with being a spy. This recognition was reported to headquarters and the matter considered of so grave a character by the authorities, that other charges of a similar nature were at once preferred against him, a drumhead court martial was ordered to preside in his matter, and as the guard was willing to swear to his identity, his case was a hopeless one. When he learned what was going on he revolved the matter in his mind, and although he really was not the party whom the guard said he was, he saw no way out of the fatal difficulty, unless he could escape. The identity of poor Courage with the spy being established beyond cavil by the evidence of the guard, he was, in spite of the most earnest protestations to the contrary, and his frequently reiterated request for delay, until he could show he was not the man, convicted and sentenced to be shot with the rising of the next day's sun.

What were the unutterable feelings or exquisite agony of mind of poor Courage on this occasion, we have neither time nor inclination to describe. Where should he turn? He could hear the bitter jibe, the jeering taunt, the contemptuous laugh, from all. Stop! There was one face in the crowd that had a mild, benevolent expression—one eye that beamed kindly, pityingly upon him, which inspired hope to his fainting heart.

The winter previously, Courage, who had served as scout in Mosby's command, had occasion to go to Washington city, under instructions from his chief, to glean what he could of the enemy's next summer's campaign. While there he had made the acquaintance of several K. of P., and upon their solicitation had joined the order. The recollection of this circumstance rushed into his memory, and he at once determined to see if there were any Knights near him, and if there were then to ask their assistance. That night while a crowd, among whom was this kindly disposed stranger, was around the guard fire where Courage was kept strictly watched, he, unperceived gave the Knight signal of distress. It was heard and noted by more than one person in the crowd, and as soon as opportunity offered, the soldier he had marked, cautiously approached him. A whispered consultation was held between them unnoticed, and the result of it was, the stranger promised him help. And faithfully he kept his promise, for that night while the camp was hushed to repose, and naught could be heard, save the usual noises attendant upon all sleeping armies, the escape of Courage was effected. The means used, or what was the name of his generous preserver, it is needless to mention. It is enough to say that the dawning of another day, which was to have seen him a mangled corpse, killed as a spy, beheld him free as the birds of the air, and joyously travelling his way to a safer section, there to remain until better days. Then let those who say there is no good in secret societies, ponder well this o'er-true tale, and reflect upon what would have been the cruel and bloody fate of Lieut. Courage, but for the friendship engendered by the mystic tie. This proof was given by war, but peace daily offers as an evidence of the good there is in us thousands of instances where the sufferings of a brother, have been alleviated—the unfortunate have been succorded—the sick tended, the dying pillow patiently soothed, the last sad rites performed for the dead, and their necessitous widows and orphans consoled, protected and supported.

A Reason for the Religious Amendment.

It is for the moral, intellectual, spiritual, and material welfare of the people that we should acknowledge ourselves, and be recognized by the world as a Christian Nation.

When society is formed by men coming together, a government becomes necessary; and each individual gives up some of his natural rights, for the benefit of the whole. But, however carefully adjusted, it will bear more heavily upon some members of the community than upon others. The primary object sought should be the greatest good to the greatest number. In our government "of the people, by the people and for the people," this is the supreme object. It is a fact that the free-thinker who owns property is taxed more heavily in common with his Christian neighbor, because churches are exempt from taxation, and of course he looks upon this as a grievance. It is a fact that the Jew is compelled to send his children to the Free School where the Bible is read, or lose its advantages. It is a fact the German is abridged of some of his natural rights under this government where the observance of Sunday is enforced by law. Failing to see the great benefits which accrue to them respectively in the intelligence, commercial and other prosperity of the community at large, and the added security to their own lives and property, each of these classes complains against the system that confers these benefits upon it, for the peculiar grievance it believes itself subjected to. But whether these grievances are real or only apparent, these pessimists are but a small fraction of our whole people. We cannot afford, we dare not at their demand do aught as a government to subvert the very principle on which, and for which, the government itself was established—the greatest good to the greatest number. Loose reasoning in the church makes the fashionable Christian of the present day, who thinks the God he worships is all love, and that his justice never wakes. Under his system of devotion made easy, he sees no necessity for recognizing God in the Constitution, or in fact in any manner except in a luxuriously cushioned and fashionable church; and over the short distance which separates them he clasps hands with the rationalists, and together they march forward in opposition to this amendment under the banner of "Liberalism." If successful in this opposition, where will they stop? Ah! the skeptics will swell the ranks, and pull down and overturn, until the fair temple of religion is in the dust; and on its ruins they have set up again the statue of the goddess of reason.

This insidious and dangerous outgrowth of European civilization should be met and conquered by the united efforts of this Christian people; and our energies cannot be better directed then in urging to success the proposed amendment. When the fundamental law is thus amended, let it be so thoroughly taught, that the minds of our youth shall receive it without question, and with a faith as assured as they feel in the existence of the government itself. When they feel that as a nation we acknowledge our faith in God, and our belief in Christ, and that we base our laws on the code of morals taught in the Bible, they will grow up predisposed to yield obedience and to sustain the laws required to preserve the institutions of a Christian people against the attacks of the dangerous foreign element that is infusing its poison into our political system. We want more churches to give a spiritual direction to our money-getting race. We must have the Bible which alone teaches and preserves a true morality. By the side of the church springs up the school-house, diffusing secular education among the masses. The proposed religious amendment to the Constitution is an important step toward the desired objects, and with them gained, comes increased material prosperity, for where the churches most thickly crown the hills and dot the valleys of the land, there you will ever find the most prosperous community. Let us work for these things and not falter, and we shall go onward and upward along the pathway of progress until we achieve the highest destiny possible to a free, enlightened, and Christian nation.—*Letter to Dr. Todd in Christian Statesman.*

The great man is he who chooses the right with invincible resolution; who resists the sorest temptations from without and within; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; and whose reliance on truth, on virtue, on God, is most unfaltering.

See Notices on 12th page.

Reform News.

—Only partial reports of the New York State meeting at Lockport last week have been received. The meeting was an encouraging one; Bro. Stoddard, who attended, writes "all things taken into account" it was "surprisingly successful."

—The General Agent meets the Executive Committee of the N. Y. Association this week at Syracuse to plan for the work in that State. To-day (Thursday) he expects to be in Rochester where he will consult with Pres. Roberts of the National Association for the next Anniversary. The 9th of June next seems to suit all the friends he has consulted as the best time for that meeting.

—Friends who have written to the General Agent from Iowa and Michigan must be patient a few days. His mail was forwarded, but did not reach him. Be sure immediate attention will be given to all within a few days.

—Plans for a rousing State meeting in Ohio are under way. The Buckeye State will not be in the rear.

—Pennsylvania has a State agent. See report of the State Executive Committee. We learn that Bro. Raynor has youth, vigor, zeal, and above all an earnest piety as qualifications for his great work. God bless him in it.

—Bro. Philip Bacon, of Weatogue, Ct., displays the zeal of a model worker. See his letter which other reports confirm.

—Geo. Richey, of Pataskala, Licking Co., O., delivered twenty-two lectures against secrecy during the past fall, and will give more during the winter. He has challenged the lodges at Sparta and Pataskala to discuss with him the question: "*Resolved*, That no man can be at the same time an intelligent Freemason and a Christian." He is willing to discuss with any lodge champion in the State.

The New York State Association.

The following report of the convention at Lockport, Dec. 22 to 24th, is condensed from the Lockport *Daily Journal*.

The annual convention of the New York State Association, opposed to secret societies, commenced its session at Good Templar's Hall, in Lockport, Tuesday evening. Delegates were present from various parts of the State. The audience present in the hall last evening was small, but the delegates appeared to be earnest in the work in which they are engaged.

The convention was called to order by J. L. Barlow, President of the Association. In the absence of the Secretary, Rev. E. Barnett was chosen Secretary, *pro tem*. The meeting then engaged in devotional exercises.

Mr. George W. Clark, of Rochester, was called upon for a song. He promptly responded, and remarked before commencing his song, that he did not expect to see so many delegates present. He said they had come together to advocate and discuss a great fundamental truth. He then proceeded to sing, very acceptably, a song peculiarly appropriate to the occasion, at the close of which he was rapturously applauded.

President Barlow then proceeded to deliver his address to the Association. He said: In the good Providence of God we are again met in our annual convocation to grasp hands, look into each others faces, touch hearts in prayer and earnest, friendly council—take a review of the past, of labors performed, burdens borne and progress made, and from past experiences to be prepared the more wisely to enter upon the future. Something more than a year has past since we last met to take counsel, and parted in Christian love to rush to the front amid the roar, the din, the strife of battle. Not all who then and thus went forth, are come again. Some have fallen but with their faces to the foe. Among these was that princely soul, Adam Crooks, the loved and trusted chairman of the Executive Committee. The speaker paid an eloquent and touching tribute to the memory of the deceased, and then proceeded to speak of the year's work, the lecturers, the new State organizations in Missouri, Ohio and Pennsylvania, and detailed his own labors under appointment from the State Association.

The speaker then went on to tell that by reliance upon divine direction and aid, and by sending forth lecturers to agitate the question before the people, and furnishing the necessary means for their support, would be a great step forward in the work. He also rebuked officers who were yearly elected at conventions, for a lack of zeal and energy in the work, and suggested that county organizations be formed in all parts of the State; also, that Anti-masonic papers be patronized by Anti-masonic families. He also suggested that ministers who are Anti-masons, should bring the subject before their churches, and endeavor to enlist them in the cause until Masonry is put down. He urged all who recognized Masonry as inimical to God and man, to fight it aggressively, and go forward in the good work until victory is assured.

President Barlow took his seat amid enthusiastic applause.

At the close of the address, Mr. Clark favored the Convention with another song, which was loudly applauded.

Rev. Mr. Wilder, of Pittsfield, N. Y., was then called upon, and delivered a short, extemporaneous address. He spoke of the barbarism, the indecency, and the folly of Masonry.

Rev. J. P. Stoddard next followed with an address, after which the President announced that a cordial invitation was extended to the citizens of Lockport, and especially members of Masonic lodges to attend the proceedings of the Convention. The benediction was pronounced and the meeting adjourned till the next day.

WEDNESDAY.

The Convention assembled at 10 o'clock A. M. and was called to order by the President. After prayer by Rev. A. K. Bacon and an appropriate song by Mr. Clark, it was resolved to recognize all visiting brethren and sisters in sympathy with the work, as members of the Association.

The following committees were appointed:

On Address and Resolutions—J. P. Stoddard, E. P. Marvin, N. Wardner, G. W. Clark.

On Nominations—Sidney Wilder, M. Merrick, L. W. Kralk, W. P. Betts, N. Brown.

On Finance—D. B. Douglas, D. Kirkpatrick, P. D. Miller, A. F. Dempsey, T. Corliss, Norris Gay, J. P. Stoddard.

On Enrollment—W. P. Betts, C. White, N. Green.

On Obituary—N. Wardner, A. F. Dempsey, A. K. Bacon, W. Pepper, N. R. Luce, J. L. Barlow, Edwin Barneston.

On Correspondence—D. B. Douglas, G. W. Clark, J. L. Barlow.

The subject of reports from the field in regard to the progress of the work was then taken up.

N. Wardner, of Dutchess Co., reported great success in his locality and stated that lectures he had delivered in his church at first enraged the lodge, but that in the same church in the revival since held, the leading members of the lodge, embracing the Master, were at the altar seeking personal salvation. Since that time they have had little or no heart for lodge affinities or Masonic labor.

G. W. Clark, the singer, related an incident that came within his own observation, in regard to a young man who had been encouraged by a D. D., in Christian labor, to persevere and go into the ministry, but the same D. D., gave an address on Freemasonry, which was soon followed by a lecture from himself, exposing the evils of the lodge, when the said young man confirmed his statements. Soon after an article appearing in a paper, evidently from the pen of the same D. D., which cast serious reflections upon the character of the young man, showing that character is not safe without the good will of the despotism of the lodge.

Edwin Barnetson and W. J. Betts gave encouraging reports from Tompkins county. The Groton town association organized recently with 58 members.

A. F. Dempsey, of Seneca Falls, reported progress in his locality.

D. B. Douglass spoke of the work in Niagara county, which, he assures the Convention, was progressive and encouraging. He said that the Masons were beginning to treat our cause with respect. Editors refused to publish notices of meetings in the beginning of the work, but now some of them were anxious to report our proceedings. He concluded by saying that they were determined to push forward this work until padlocks were removed from the people, press and pulpit.

J. P. Stoddard stated that politicians were deeply interested in the work. They are moving particularly in some parts of the West, and with success.

In the afternoon the subject brought up for discussion was "The Relation of Freemasonry to the Church." After prayer by Rev. N. R. Luce, N. Wardner, E. Barnetson, A. F. Dempsey and Sidney Wilder spoke on the question.

The Committee on Finances reported in part. Whereupon the National Agent (J. P. Stoddard) spoke on the subject of the report, in which he pressed upon the Convention the importance of guaranteeing a salary to the State agent and lecturer.

J. L. Barlow, the State agent, Sidney Wilder and G. W. Clark spoke on the same subject.

That part of the report which referred to the State agent was amended so as to read as follows:

Resolved, That we appoint Rev. J. L. Barlow, State agent and lecturer for the coming year, and guarantee him one thousand dollars for the year's service.

The amended report was then adopted.

Another song by Prof. G. W. Clark, entitled "Where there's a Will there's a Way."

After some further remarks by W. Post, and the benediction by J. L. Barlow, the Convention adjourned until 7 o'clock P. M.

In the evening, after prayer by the Rev. James Donaldson, of Canada, the committee on nominations reported in part, which report was adopted.

Song by Prof. Clark, entitled "A man's a man for a'that."

Rev. J. P. Stoddard, then came forward and delivered the lecture of the evening. His subject was "The government of the Lodge." He opened by saying that his information was obtained from Masonic publishing houses, and then proceeded to show that the diversity of character embraced by the lodge, requires a despotic government, quoting from Masonic authorities in support of his position. The first duty of the reader of synopsis was to obey the edicts of his Grand Lodge right or wrong. His very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this brings down upon his head exulsion and kills him as a Mason. Rob Morris, one of the recognized authorities of Masonic jurisprudence sets forth that the one unpardonable crime in a Mason is contumacy or disobedience.

The supreme authority of Freemasonry is vested in a Supreme Council of Grand Inspectors General, two of which councils exist in the United States. The lecturer proceeded at great length and in earnest and eloquent language to discuss the despotism of Masonry, and its dangerous tendencies. He was listened to with profound attention and at the close of the address the audience broke forth into rapturous applause.

Among the audience was quite a large number of members of the Masonic fraternity from various lodges of the city.

Prof. Clark favored the convention with another song entitled "The Heart." After which a collection was taken up among the audience.

Rev. Mr. Post then pronounced the benediction and the meeting adjourned until Thursday morning.

Reports of the last day's sessions have not reached us; but we have learned that Mr. Kirkpatrick, of Syracuse, was elected President, and Pres. Roberts, of the National Association, took part on the third day. All returned home at the close encouraged at the prospect of the work before them. A completion of the report may be expected next week.

From Pennsylvania.—Important Business under Way.

WAVERLY, Luzerne Co., Pa.,
Dec. 19, 1874.

The Executive Committee of the Pennsylvania Association opposed to Secret Societies convened at 2o'clock P. M. Brother Davis Seamans was chosen chairman and Bro. C. E. Callender secretary of the meeting. The meeting was then opened by prayer by Elder Nathan Callender.

On motion it was decided to appoint a man as State Lecturer and Agent, and Rev. James W. Raynor, of Uniondale, Pa., was unanimously appointed to that work for one year.

Eld. Nathan Callender then moved that the State Association be responsible to our State Agent for $500 of his salary, which after considerable discussion was unanimously carried.

Bro. Callender then offered the following:

"*Resolved*, That the Executive Committee of the Pennsylvania State Association set Eld. J. W. Raynor to work continuously as soon as practicable, and that we pay him outside the regular lecture fund (of $500), for the work he may do before he enters permanently upon his duties as Agent and Lecturer, in the same proportion for the time he devotes to said work."

Adopted without discussion.

On presentation of a bill of charges by Rev. James W. Raynor for printing minutes of the Convention at Wilkesbarre, including express charges to sum of $4.50, it was moved that an order be drawn on our treasurer for the above amount. Carried.

The following names were suggested to solicit funds in their several localities to raise the balance of the lecture fund: S. A. Reynolds, Waverly; George Cobb, Factoryville; Nathan Callender, Green Grove; Joseph Powers, Harford; Newell Callender, Dalton and Mount Bethel; James Seamans, Benton; Charles Parker, Clarks Green; Simon Besecker, North Abington; Allen White, Bradford Co.

NOTICE THE FOLLOWING:—It was further *Resolved*, That the State Association hold a quarterly meeting at

Factoryville, Wyoming Co., Pa., (on the Del. L. & W. R. R) on the 20th and 21st days of January, 1855, commencing at 1 o'clock P. M., of the 20th; and that Rev. J. P. Stoddard, of Chicago, be appointed to speak on the occasion. The time subject to change by the Committee to suit the circumstances of Bro. Stoddard. On motion adjourned sine die.

By order of Committee.

NATHAN CALLENDER, Cor. Sec.

From Connecticut.

WEATOGUE, Conn., Dec 21, 1874.

Editor Christian Cynosure:

I see by the *Cynosure* of Dec. 17th, which I received to-day, that you published my letter and the article cut from the *Hartford Post*. Bro. Levington wrote a reply and sent it to the editor by mail, but after waiting a week and it did not appear in that paper, I called on the editor and obtained the manuscript.

Now it may be interesting to the many readers of the *Cynosure* to know that the *Post* is, in part, owned and controlled by Ex-Gov. Marshall Jewell of this State, who was minister from our Government to Russia, and was recalled to fill the appointment of Postmaster General at Washington and this favored friend of President Grant is a Royal Arch Mason. As you published the article from the *Post* I send you Mr. Levington's reply:

THOSE ANTI-MASONIC LECTURES AT SIMSBURY.

MR. EDITOR:—Allow me to offer a few remarks on that anonymous communication from Simsbury which appeared in your issue of Dec. 5th. Your correspondent like a true Mason, would have your readers believe that the first lecture, that on Sunday evening, contisted of mere personal abuse. Now, allow me to say that I simply proposed to show that Masonry professes to be and what it is. Nor did I give either "Cowans" or seceding Masons as my witnesses, but adhering Masons of the highest standing. What I proved by such witnesses was: first, that Masonry professes to be very good; second, that it is very bad, so bad that it is essentially and designedly anti-Christian, even to the extent of rejecting the Bible and the God of the Bible. And if an opportunity shall be offered, I pledge myself to prove all this to the good people of Hartford.

As my authority for doing all this, I gave Ezekiel xxxiii. 7-9, also my ordination vows; and as a description of the enemy concerning whose approach, I sounded the warning, I gave 2d Peter ii. 1-3. On the two following evenings I simply gave and explained the three first degrees of Masonry, so-called, still proving the divulgences by Masonic authorities, especially the true Masonic Chart or Hieroglyphic Monitor (New Haven, J. C, Gray, printer. Engravings by Companion A. Doolittle, 1820.) If this is personal, or offensive to any one, the lecturer is not responsible for it. Masonry must take the blame as I then said.

Your correspondent is not any more truthful in his representations of the events of those evenings. "The young boys" did not "put any questions to the speaker," but a Mason, said to be the Master of the lodge at Tariffville, came forward at the close of the second lecture, accompanied by another Mason, and desired to see "that book," namely, the "Chart" above named; and when I showed it, he seized it with both hands and attempted to pull it from me, but did not succeed. At the same instant I was surrounded by a crowd, not of boys, but of men whose actions justify me in saying that most of them were "rude fellows of the baser sort." It was at this time that Mr. Philip Bacon rushed into the crowd, and when the Master Mason asserted that he was never known to tell a lie, this "right bower," as your correspondent calls him, replied, "I know Masons will lie." It is true that on the third evening, just when I was commencing the divulgencies in the second degree "a horrid and suffocating stench arose," but it is not true that "the assembly were dismissed" then, not true that "thus ended the third lesson." No, but the proceedings were suspended till the "horrid stench" was removed, after which I gave the second and third degrees of the vile thing that is still more horrid than was that stench. At the close, the same Master Mason came forward and attempted to justify what he called "that Christless prayer." But having given an opportunity before closing, and no one responded, I now refused to notice him. A crowd again gathered around him, and a missile just then struck and wounded my face, causing the blood to flow. All this was the work of Masons, not boys, as your correspondent would have the people believe. JOHN LEVINGTON.

To prove that I was not far from right in charging Masons with falsehood, this same Master Mason referred to by Bro. Levington was heard to tell a brother Mason as soon as they got outside the hall "that if he had got that book into his possession he (meaning the lecturer) would never read from it again." Further comment is unnecessary. I would add that on the Sunday following Bro. L. preached in the M. E. church, at Unionville, and on Monday morning one of the stewards of that church, a Mason, remarked that it was as good preaching as he ever heard, (or something to that effect,) and on Tuesday after he had heard the first lecture he could hardly find words in the English language to express his disgust of the man who had preached so well on Sunday.

I add a letter which I had sent to me signed by eleven of the citizens of that village all of whom are men of prominence and character. Yours,

P. BACON.

"The undersigned, having listened with great interest and satisfaction to a course of Anti-masonic lectures by the Rev. John Levington, at Unionville, Conn., Dec., 1874, desire to express to him their gratitude for his valuable services, and their high appreciation of his exceedingly able and candid and conclusive exposition of the subject in hand. They also take pleasure in commending Mr. Levington most sincerely to the confidence and esteem of all who desire to learn from its own charts and authenticated literature what Masonry really is."

In another letter Bro. Bacon writes:

"I will here say that I find it necessary to give away so many books to ministers and others whom it is important to inform, that it takes all my profits. But I do not complain, but do thank the Lord daily that he has given me an opportunity to labor for him in this great work, and that he has given me a heart to do it. I have been spending all my time for three weeks past making appointments for Mr. Levington to lecture, and attending to other matters. I find that I cannot give the time and energy necessary while doing this to canvass for the paper, but assure you that I shall do what I can and hope to average one a week for the next year.

I arranged for Bro. L. to preach in the Congregational church at Derby last Sunday, and probably for a course of lectures. All the hinderance when I left there was to get a hall, which I have no doubt has been arranged by the earnest friends there. I had from Bro. Isaac I. Gilbert a hearty Christian welcome, and at his home I was kindly entertained, and went on my way rejoicing in the fact of one common brotherhood of all Christ's people and a united desire to serve him in trying to help in the advancement of this cause among men. Bro. Gilbert is a veteran in the Anti-masonic work, having been drilled and commissioned in the Morgan times, which he has not forgotten. He is a true son of the Revolutionary Fathers, who left their ploughs standing in the fields to attend to a higher duty. He has also been a faithful worker in the temperance cause and has endured much persecution for so doing. He is one of the strong pillars of the M. E. church in Birmingham. I also met Mr. W. H. Swift, of the Congregational church, who gave me good encouragement, and from whom we may expect much.

I also went to Watertown and Bethlehem and found in each of those towns earnest friends, but I could not make the necessary arrangements for lectures. But I can truly say that I have not been in a town but that I have found some earnest friends of our cause. I have arranged for lectures at Bristol next week where we may expect that great good will be done.

I expect to leave home to-morrow looking for friends of the cause and making appointments for lectures. I desire that Connecticut, my native State, may not be backward in this great work. Yours, P. BACON.

A Sermon Starts Discussion in Genesee Co., Mich.

GOODRICH, Mich., Dec. 19, '74.

Editor Cynosure:

DEAR SIR:—We had an Anti-masonic sermon delivered here last Sabbath in the Congregational church by Elder Goodrich. of Hadley. He is a smart man and has been long in this country known as a good Christian minister. The meeting-house was filled, and there was quite a number of Masons and jacks present who were much offended. Some say they will withdraw their pledge for the support of the ministry, unless the house is shut against Anti-masonic meetings. But if there are any black sheep in the flock let them get out, it will make the white wool the purer. The amount signed by such men is but a drop in the bucket, and will be made up by others who want the house opened for discussion on these secret oath-bound clans. I can safely say that from my own knowledge.

I would to-day that the people would rise up as they did after Morgan was abducted and put every Mason out of office. I can well remember the time when the town I lived in would not even have a Mason path-master. But now some say you might as well be still; Masonry has such a hold upon the government that you can't do anything with it. Mr. McNeil said to me the day before Elder G's sermon, "You must be smart in getting Elder Goodrich here to preach on Masonry! What are you going to do? Do you think you are going to accomplish anything towards putting down Masonry?" I said, "My vote would count one towards it." Said he, "Have you not read that this world is to melt with fervent heat some day?" I thought I had. "Well," said he, "when this world melts with fervent heat Masonry will cease to be and not before." "Mr. M.," I replied, "that was just what you said about slavery. But where is slavery now? It has gone where Peck's bees went, and I hope Masonry will soon be on its track.

I asked a few Masons to come to hear the Elder. They answered, No. we'll not go a step. But if you will get a Mason to preach against Masonry we will all go and hear him. I think therefore, Mr. Editor, we need D. P. Rathbun here very much. I think he will find business in this part of Michigan for some time as well as in the parts he has been visiting. I long to see this vile institution put down.

Yours for the truth,

M. LISCOMB.

[REFORM NEWS CONTINUED ON 9TH PAGE.]

Correspondence.

Shall We Have a Banner Company?

CLARK'S COTTAGE ON THE HILL SIDE, DANSVILLE, N. Y., Dec. 21, 1874.

DEAR BROTHER:—Your kind letter is received and I am right glad to hear the *Cynosure* has begun to pay its way, and something more. Certainly the ability of the paper and the great importance of the cause to which it is devoted entitle it to a wide circulation, and a generous support. I am now sending it to several persons, but will make this proposition to its friends: I will be one of one hundred persons to select five among my acquaintances who ought to read the *Cynosure* and send it to them for a year—beginning about the first of January; and send ten dollars to the office for the same. This will at once add five hundred to its list of readers and ten hundred dollars to its funds. Of course they may get this number—five each—of paying subscribers if they choose. Now in this case, brethren,

YOU MAY ALL SPEAK AT ONCE!

May we not see this bright array of names in the next number? As soon

as the one hundred pledges are received, each shall send his five names and the ten dollars which shall be acknowledged in the *Cynosure*.

NOW FOR THE ONE HUNDRED! With kind regards, Yours truly,

GEO. W. CLARK.

P. S.—What say you, brother Hard, and and such heroes?

Our Politics.

Editor Christian Cynosure:

I see by your issue of Nov. 19th that some of your readers are protesting against publishing any thing in reference to politics. Now in my opinion it seems to me that our present political organizations need reforming. And I understand you claim not to ignore any reform in the columns of your paper. Therefore I do not see why any of the readers of the *Cynosure* should find fault with your pointing out the corruption that now exists in our present political organizations; and asking the people to take up issues which in your judgment and in the judgment of the majority of your readers, are honest. We need honest men; men who do not go to church on the Sabbath for the purpose of hiding six days of sin; men that do not ask you to vote for them so that they can steal the taxes you pay; men that court honesty and virtue, instead of fame and aggrandizement,—such are the men that we want to hold the offices of our country. And when you find such, you will find them free from cliques, rings and dishonest societies; ready to serve their country as they would that servants should serve them.

Now it seems to me to be the duty of Christian papers to point out honest men and honest issues, and ask the people to sustain these men and issues regardless of any partizan feeling. I do not mean that a Christian newspaper should advocate the pet doctrines of any party; but I mean this: that no paper should be afraid to advocate honest politics, honest religion, honest science, and in fact honest everything. That does not lead the people from the church or from Christ, but it has a tendency to keep the church purified as well as the ballot-box. I say by all means to your readers do not find fault with this or any other paper or even with any person for advocating honest political issues.

CLARK D. KNAPP.

Albion, N. Y.

Reasons for the Earl of Ripon's Perversion to Papacy.

LONDON, Ont.

It is well-known that Queen Victoria's right to the throne of Great Britain was doubtful; but all doubts on this subject have been dispelled by the success which has hitherto attended her reign. There can be little doubt, but that the Prince of Wales, having the prestige of his Royal mother, will have quiet possession at her demise, if not previously, should the Queen resign in his favor. The latter is not now probable.

The nation has been quietly taking the measures of "The coming King." He has been "weighed in the balance, and found wanting." The British nation will not, knowingly, permit a king to sit upon that throne, who has sworn allegiance to a power alien and superior to her Magna Charta. The *Christian Cynosure* has shown the world that the Prince of Wales has done so, and that as Grand Master of the lodge in England he would be obliged to shield the murderer of his own mother from capital punishment, were that murderer a Royal Arch Mason. It is plain then that Great Britain will never allow a perjurer to rule over her, "knowing him to be such." The Prince of Wales then, must either renounce his claim to the crown of Great Britain and Ireland, or renounce Freemasonry. But it is not likely he will do the latter. He may have lively work yet for the fraternity before they "go to refreshment," when he sits on the throne.

The Earl of Ripon, foreseeing this, has wisely vacated the Grand Master's seat in the Orient, to the Prince of Wales. As all the males in the Royal family have abandoned their right to reign in favor of the Masonic lodge. Then the Earl of Ripon it is said is next in kin to the throne. He has chosen the patronage of Rome to that of the Ancient Lodge. He will have, therefore, in case of emergency, the influence of the High church, or dominent party in the church of England, which is already in firm league with Rome, backed by the power of all England.

In either case, Beelzebub will claim his supreme right to rule over Britain and Ireland. Either by his favorite fraternity, the Ancient Free and Accepted Masons, or by his Vicegerent the Pope of Rome. But if they squirm at either alternative, what then? Must the people seek their own government; and the heart of the fathers be turned to the children, even the rebellious colony for wisdom to guide her in her dark hour? May God guide her aright. May Jesus take command and greatly advance his own cause for it is his right to rule the nations, in wisdom, truth, and justice, by the law of the Gospel. J. DONALDSON.

OUR MAIL.

Titus C. Briggs, Chickasaw, Ia., writes:

"The mystic wires of Masonry extend from the Atlantic to the Pacific. From the Gulf of Mexico to the frozen lakes of the north. The pulpit, the press, the legislative halls, the juror's bench and all parts of the national enterprise feel its power. I hope you will be able to stand firm and unshaken in the defense of the truth, the whole truth.

'High bear the banner, never fear;
Stand for the truth, for help is near.
God is your shield, then do not yield
Valiant in fight, you'll win the field.'"

B. B. Palmer, Walnut, Ill., writes:

"I would like to have a State Agent come to our place and deliver a course of lectures. We need it much, but I want timely notice."

Martin Allen, Randolph, Ill., writes:

"I am an old reformer and will do what I can. Our business men are afraid to take your paper; they read mine with pleasure. I have sowed some seed in sending tracts and papers to others. Your paper stands next to our church paper with us, the *American Wesleyan*."

D. F. Beatty, Washington, N. J., writes:

"I find by experience, for I have tried it, that the sights, grips, etc., in the Morgan book you sent me are correct. Go ahead. You are on the right track. 'God is your helper.'"

Isaac Bancroft, Monroe, Wis., writes:

"Secret societies have nearly destroyed the Congregational church in this place. . . . But I am happy to say that wicked men and devils are under God's control and government, and can go no farther than he permits for the good of his cause and people. . . . I am going to try and become a life member of your National Association, sometime next year. I understand there is a move to organize a State society in Wisconsin. I hope the Lord will speed the day when this will be done."

Israel Foster, Beverly, Mass., writes:

"I am, and have been, for forty years, opposed to secret societies."

Rev. C. M. Damon, Havana, Minn., writes:

"I observed November 8th on my circuit preaching three times on Masonry, etc., at different points. One brother, in closing prayer, thanked God for saving him from Freemasonry, Odd-fellowship, and the grange."

David Foreman, Milton, Ill., writes:

"I will say to any lecturer that will visit our county I will see that he gets a house to lecture in in the most prominent places in the country, and I will see that he is conveyed from place to place."

We will send your letter to Rev. H. H. Hinman and he will go if he can, without doubt.

Aaron Floyd, Pittsburgh, Pa., writes:

"Let me tell you that General Grant is not a Mason. Neither is General Babcock, nor Bristow, but Mullett, the superintending architect, is. I think we had better not nominate until the other parties nominate, and it will be an inducement to nominate Freeman."

M. Cagley, Bradford, Ia., send three new subscriptions and renews his own, and writes:

"I have distributed every paper I have had. We are in a bad Masonic hole here, but I think I can pick up a new subscriber once in a while."

Will you not send us three more subscriptions and take your place in that "new regiment?"

Martin Cochran, Washington, Ia., writes:

"I don't want the *Cynosure* to ever stop its glorious work."

A. C. Reed, Albion, O., writes:

"My wife is still sick, and my health is very poor, but I will do all I can for the best paper in the land."

B. F. Ballard, Westfield, Ind., writes:

"I shall fight secrecy during life. Let us work for the destruction of the works of darkness, and for the establishment of Christ's kingdom in these ends of the earth."

L. B. Skeel, Florid, Ill., writes:

"Please mark me a life subscriber. I do not want to miss a paper on any account, if possible to avoid it. I will attend to those petitions you sent me."

(He sends one new subscription.) Can you not send five more and be enrolled in the new regiment now forming?

H. S. Kirk, formerly of Deerlick, O., writes:

"I am now engaged as Principal of Alvarado Academy, in Indiana."

We hope he will do much toward forming educated Christian character in his new field of labor.

Philip Bacon, Weatogue, Ct., writes:

"I think that in a few months there will be friends found in Connecticut who will open their hearts and hands to help forward this great work. My faith is strong in God and in the power of his might to work in the hearts of men."

Rev. D. B. Douglass, Lewiston, N. Y., writes:

"I must have the *Cynosure*. I honor and revere its editor. I love its principles and its spirit. I love the service of its truth. May God help and bless it in its noble work, till every dark abomination of secrecy shall be swept from our land and the world."

Rev. J. A. Morehouse, Portland, Ind., writes:

"I have not been able to send you any new subscribers directly (but have been the means of getting several.) I hope ere long to send you at least one."

Eliza Bradbury, Owego, N. Y., writes:

"My heart is fully in the cause. I am sorry that I cannot do more for it. I consider it of vast importance that the light should be spread. It is greatly needed here, and everywhere. . . I thank God that he has raised up such a noble band of faithful men to oppose and put them down. God is in the work, and you will prosper. . . I intend to do what little I can to help it forward."

N. B. Briggs, Stevensville, Pa., writes:

"I am what is called a strong Anti-mason. May the Lord hasten the time when all secretism shall come to an end. I am circulating the petitions, but find it slow work. I find a good many Ephraims joined to their idols."

Michael Artman, Hillsdale, Mich., writes:

"I enclose you $2.20 to pay for one of the best papers I ever took (the *Christian Cynosure.*) I am past seventy-four, but still I read it."

Charles R. Tuttle, Indianapolis, Ind., writes:

"I trust I shall always take it (the *Cynosure.*) Both my wife and self are delighted with its contents every week."

J. N. Adair, McAlvey's Fort, Pa., writes:

"I am one of the first subscribers and intend to stick to it, and will send all the new subscribers I can get."

S. A. Lee, Manteno, Ill., writes:

"I saw in the *Cynosure* an announcement that the Rev. H. H. Hinman has planned a lecturing campaign on the Illinois Central; and that he is contemplating, if nothing prevents, to be at Manteno about January 11th, 1875. Now this is just what we want. The Anti-masonic element is not very large, yet I think such a lecture will do some good. We will entertain him and get funds enough to pay his expense and perhaps something more. . . Mr. C. A. Spring, my grandfather, is away from home, but he will rejoice to hear of this."

President Grant has at length become satisfied of the insurrectionary nature of the Vicksburg troubles, and on application of the Mississippi Legislature makes proclamation to the turbulent spirits of that city to go home and submit to the laws. The race issue has been pending there for months, if not years. The colored men have for eight years been in the ascendency, and, it is represented, have squandered the public funds to which they contributed little. Whatever the quarrels in the past it was possible to settle them without mobs and murder. No investigation by authority has yet been ordered, but no doubt Governor Ames justly attributes the difficulties to the secret Leagues. He has stated publicly his belief that the troubles in Vicksburg are but the first steps towards the killing and driving out of the State of all prominent Republicans by White Leaguers, and the assistance of the general government is necessary.

LORD BACON never said a truer thing than when he asserted that nations, in their onward progress in civilization, began with erecting stately edifices, and ended with highly cultivated gardens. Some twenty years ago I made a tour through some of the Western States, and drove through towns and cities and their suburbs, to see the well-kept and finished gardens and grounds. But I was disappointed. The gorgeous palaces were not wanting, but the surroundings were rough, bare, or unpolished. But these things are of the past—a brighter era of refined horiculture has dawned. Civilization, according to Lord Bacon's criterion, is advancing; and the substantial charms and refining influences of the garden are becoming widely and rapidly diffused.

The Sabbath School.

Lessons for the First Quarter, 1875.

Jan. 3. Joshua Encouraged, Josh. i. 1-9.
10. Crossing the Jordan, Josh. iii. 14-17.
17. Memorial Stones, Josh. iv. 4-9.
24. Preparation for Conquest, v. 9-15.
31. Jericho taken, Josh. vi. 12-20.
Feb. 7. Achan's Sin, Josh. vii. 19-26.
14. Ebal and Gerizim, Josh. viii, 30-35.
21. Caleb's Inheritance, Josh. xiv. 6-15.
28. The Land Divided, Josh. xviii. 1-10.
March 7. The Cities of Refuge, Josh. xx. 1-9.
14. Altar of Witness, Josh. xxii. 21-27.
21. Joshua's Warning, Josh. xxiii. 11-16.
28. Review, God's Mercies to Israel, Josh. xxiv. 1-13.

Lesson for January 10, 1875.—Crossing the Jordan.

Joshua iii. 14-17.—Commit to memory verse 17.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bear the ark were come unto Jordan, and the feet of the priests that bear the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest.)

16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

17 And the priests that bear the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clear over Jordan.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. xliii. 2.

CENTRAL TRUTH.—The Lord's presence secures the safety of his people.

BIBLE READINGS.—(1) Ps. lxxviii. 52-72; (2) Num. x. 29-36; (3) Ex. xiv. 21-31; (4) Ps. cxiv. 1-8; (5) 2 Kings ii. 6-14; (6.) Deut. xi. 22-32; (7) Josh. iii. 14-17.)

[Place.—Jordan valley, near Jericho. Time.—About 1450 B. C.]

This miracle must have made a deep impression upon those who saw it. The fulness of the narrative, as far as possible, puts us in the place of on-lookers.

Analysis.—*I. The Crossing of Jordan.* [1] The time; at the wheat harvest, the river high, overflowing its banks. [2] The mode, the priests bearing the ark, going before the people. *II. The lesson at the time.* [1] To Joshua, an assurance of God's presence. [2] To Israel, that God was with Joshua. [3] To the Canaanites, that here was a power they could not withstand. *III. Lessons to us*; God works miracles for sufficient moral reasons; miracles are not wonders, but have some useful purpose.

Special Lessons.—[1] In passing thro' great sorrows or dangers, the Lord's presence gives safety. [2] When we dread such dangers, our eyes are to turn to the Lord. [3] Christ with us, in passing through death.

Topics for Study.—The eastern border of the land—breadth of Jordan usually—its condition at this time—why cross now—the Lord's directions—former guidance—present means of guidance—who bore the ark—where they stood—the effect on the waters—the appearance presented—the moral effect—on the people—on Joshua—on the Canaanites—the lessons we may learn—nature of a miracle—use of it—more than a wonder—encouragement to us—ark standing for what—the need we have—the provision we have—in life—in death.—*Am. S. S. Union Series.*

—The teacher should strive to make himself agreeable. Anything uncouth or offensive should be avoided. True courtesy and politeness should be cultivated. I once knew a man whose piety and learning were all neutralized before his class by a very offensive breath. Poor man! He did not know it; but the boys really disliked to sit very near him, even when he was repeating sweet Scripture promises and breathing out an interesting story. Some teachers are shabby in their clothing; some harsh and dictatorial in their manner; some peevish and easily provoked; some haughty and assuming; some so tr fling and boisterous as to sacrifice all respect.—*Pres. E. O. Haven.*

Forty Years Ago.

Dalcho Reviewed by Henry Dana Ward, 1829.

We parted from this wonder of the mystery, at the point where the Grand Consistory of Paris put their names to the commission of brother Stephen Morin, constituting him "Sovereign Inspector-General over all the lodges of Sublime and Perfect Masons, chapters, councils, colleges, and consistories of the Royal and Military Art of Freemasonry, in the new world!"

Brother Morin, to take possession of his extensive empire, landed at St. Domingo, in the West Indies, where he by the Majesty that was in him, appointed a Deputy Sovereign Inspector-General for all North America. "This high honor," says the circular of the Sublime and Puissant Sovereigns, "was conferred on brother M. M. Hayes,* with the power of appointing others when necessary." p. 71.

"Brother Hayes appointed brother Isaac Da Costa, Deputy Inspector-General for the State of South Carolina, who in the year 5787, (1783) established the Sublime Grand Lodge of Perfection in Charleston." Here is the important matter which the Sublime Sovereigns have issued this circular to communicate, viz: The account of the establishment of the Sublime Grand Lodge of Perfection in South Carolina. See 2d page of the circular.

"The names of the Masonic degrees are as follows, viz:—

1st, Entered Apprentice; 2d, Fellow Craft; 3d, Master Mason; 4th, Secret Master; 5th, Perfect Master; 6th, Intimate Secretary; 7th, Provost and Judge; 8th, Intendant of the Building; 9th, Elected Knights of Nine; 10th, Illustirious Elected of Fifteen; 11th, Sublime Knight Elected; 12th, Grand Master Architect; 13th, Royal Arch; 14th, Perfection. [One would suppose it were time to stop at this degree; but it is only the fourteenth stop in the Sublime Grand Sovereign's ladder, and nineteen steps are above the Degree of Perfection! This is genuine Freemasonry, that began with time and reaches perfection before it is half finished.] 15th, Knight of the East; 16th, Prince of Jerusalem; 17th, Knight of the East and West; 18th, Sovereign Prince of the Rose; 19th, Croix de Heroden; 19th, Grand Pontiff; 20th, Grand Master of all Symbolic Lodges; 21st, Patriarch Noachite or Chevalier Prussian; 22d, Prince of Libanus; 23d, Chief of the Tabernacle; 24th, Prince of the Tabernacle; 25th, Prince of Mercy; 26th, Knight of the Brazen Serpent; 27th, Commander of the Temple; 28th, Knight of the Sun; 29th, K. H. 30, 31, 32 Prince of the Royal Secret, Prince of Masons; 33d, Sovereign Grand Inspector Gen'l." "Besides these degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate free of expense to those brethren who are high enough to understand them, such as select Masons of 27, and the Royal Arch as given under the Constitution of Dublin. Six degrees of Maconnaric d' Adoption, Compagnon Ecossais; le Maitre Ecossais, et le Grand Maitre Ecossais, &c. &c., making in the aggregate 53 degrees."

The puissant Sovereigns of South Carolina added ten new degrees to the Sublime Grand Lodge in 1816. (Freemason's Library, p. 317.) The original state of the Sublime degrees, however, is not altered; not at all. Freemasonry can find the way to make 33 and 34 equal and the same; and the very Perfection one reached at degree 14 in 1808, the same with the Perfection attained in degree 24 of 1816. A little sleight of hand will do this; and the mistress of the faculty of Abrac is never at a loss. She named in this grand circular 33 degrees and 20 collateral degrees, making an aggregate of 53 degrees; and now, since 1816, ten of the collateral are removed into the direct line, the aggregate remaining the same. That is a slight change, one would think: like taking the outer courts of an edifice, and putting three stories higher up on the top. It is, however, the same building yet; though the Sublime Sovereign's expression would be rather strong applied to this case, when they say, p. 117, "Not the smallest alteration or addition has been made to the Sublime Degrees, &c.

The names of the new degrees are worth having, to make the present system of the Sublime Sovereigns complete: all the changes made are between the Master's degree and the degree of Perfection, which latter is elevated from the 14th of the former to the 24th degree of the latter system. The degrees added are 4th, the Mark Master; 5th, Past Master; 6th, Most Excellent Master; 8th, Royal Master; 9th, Knight of the Red Cross; 10th, Knight of Malta; 11th, Knight of the Holy Sepulcher; 12th, Knight of the Christian Mark; 13th, Knight Templar; 23d, Knight of the 9th Arch; which brings us to Perfection at the 24th degree.

"The committee respectfully submit to the consideration of the Council, the above report on the principles and the establishment of the Sublime degrees in South Carolina, extracted from the archives of the society. They cannot, however, conclude without expressing their ardent wishes for the prosperity and dignity of the institutions over which this Supreme Council presides; and they flatter themselves, that if any unfavorable impressions have existed among their brethren of the Blue degrees from a want of the knowledge of the principles and practices of Sublime Masonry, it will be done away; and that harmony and affection will be the happy cement of the Universal Society of Free and Accepted Masons: that, as all aim at general improvement of the condition of mankind by the practice of virtue, and the exercise of benevolence, so they sincerely wish, that any little differences, which have arisen, in unimportant ceremonies, of Ancient and Modern, may be reconciled, and give way to the original principles of the order, those great bulwarks of society, universal benevolence and brotherly love, and that the extensive fraternity of Freemasons, throughout the two hemispheres, may form but one band of brotherhood. "Behold how good and how pleasant it is for the brethren to dwell together in unity."

"They respectfully salute your Grand Council, by the Sacred Numbers.

"Charleston S. C. the 10th day of the 8th mo. called Chisleu, 5553, A. B. 580*d*, and of the Christian Era, this 4th Dec. 1802.

"Frederick Dalcho, K. H. P. R. S. Sovereign Grand Inspector General of the 33d, and Lieutenant Grand Commander in the U. S. A.

"Isaac Auld, K. H. P. R. S. Sovereign Inspector General of the 33d.

"E. De La Motta. K. H. P. R. S. Sovereign Grand Inspector General of the 33d, and Illustrious Treasurer General of the H. Empire."

Thus ends the extraordinary report of this Masonic committee. Their worthy names deserve to be remembered; and their mysterious title would undoubtedly assist the memory, could it be unravelled. K. H. P. R. S! what can that mean? Surely these letters are the initials of the 29, 30, 31 and 32 degrees of Sublime Freemasonry. P. R. S.—Prince of the Royal Secret. This is clear; but K. H.—what is K. H? Be patient reader, it is too blasphemous to unfold at once: we shall presently see what it means. Treasurer General of the H. Empire? I have a work, "Hermes," approved in its principles by the Grand Lodge of France, which, with less modesty, calls this Masonic dominion, "Le St. Empire," the holy empire! E. De La Motta, Knight of the Holy Ghost!!! Prince of the Royal Secret!! Sovereign Inspector General of 33d, and Illustrious Treasurer General of the Holy Empire!

Be astonished, O reader! Let your heart misgive you! Withhold your belief; nay, declare, positively, that innocent Freemasonry is abused by this interpretation of her honorary capitals; and then know that the explanation here given to K. H. is copied from the Sublime Sovereigns themselves: and although they are false, this reading of K. H. is strictly true. (See Freemason's Library, Baltimore, 1826, p. 317.)

"Doth a fountain send forth at the same place, sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh."—St. James, chap. 3.

*Moses Michael Hayes was a reputable Grand Master of Ancient Masons in Massachusetts, 1789-90 and 91, and after the ion with the Moderns in Massachusetts, A. D. 1792, he was one of the Committee to compile the Book of Constitutions.

—The faults of Christians are watched with more rigid scrutiny than their virtues, hence the importance of sustaining an unblemished character.

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 31, 1874.

CHRISTMAS.—This strange festival which has spread over the country like other human religious institutions, is evidently losing ground. Religious papers which used to bloom all over with Christmas blosoms, this year content themselves with a meagre greeting. Other papers, like the Boston *Christian* are ominously silent, and some which have never spoken before argue strongly against it, as unscriptural and un-American.

HERESY.

"Who shall privily bring in damnable heresies, denying the Lord that bought them." "A man that is an heretic after the first and second admonition reject." These once familiar words, we believe, still stand in our Bibles. But in these broad-gauge times the writers inspired of God would be respectfully bowed out of good society by the liberal teachers of to-day, if they ventured to apply such utterances as the above, in the care of our churches.

It would be a curious study, could one trace out and exhibit the forces which have swung back the popular mind from straining out the gnats of heresy, to swallowing its camels. Time was, when the presence of a Greek *iota* in an adjective describing the nature of Christ, was deemed a badge of orthodoxy; parties were formed, and men actually fought and bled upon the question whether Christ's substance was similar to the Father's or the same. In those days, provinces in Europe were thinned by the execution and banishment of witches.

In the United States, where but nineteen supposed witches were hung before the fetters of European superstition had fallen off, we have swung to the opposite solstice from superstition and over-belief, till the minister suspected of having convictions of truth which he means to abide by, is an unpopular man.

Dr. Schaff, who visited Germany in the interest of "The World's Evangelical Alliance," reported the present German Emperor as saying, "Tell the Americans to beware of superstition and unbelief,—the two worst enemies of mankind." And they are indeed two extremes of error, which have no midland of truth between them. Representatives of Romish priests and German infidels sat together in the Cincinnati School Board and voted the Bible, and all other religious books and songs out of the common schools. Hosts of broad-gauge Christians cried, "Amen: Let the Bible be put out." Bishop McQuaid, now in the same State, assails the public school system as godless and irreligious. We shall see the same "liberal" persons, having so far as in them lies, put the Word of God out of the national schools, consent to slip in the word of a priest in its place.

There is one thing the heart of man naturally hates,—that is, God. "Now have they seen and hated both me and my Father," is the testimony of Christ himself; and hence false belief is popular one day, and no belief the next. One would think the absurdity of one sitting down to the communion table, who believes Christ Jesus to have been only a man, now dead and gone, like Alexander or Cæsar, to be simply transparent. How can such persons "discern the Lord's body" in the bread, and his blood in the cup, when he was no "Lord;" and his body and blood are long ago blown away in gases or still lie in ashes where he fell, and went to decay? And yet we could name half a dozen papers, professedly Christian, which hail the communing together of Unitarians, Universalists and orthodox as a sign of the coming millennium!

Such periods have again and again passed over Christendom and have always left desolation in their track. We are now in one of them; and the two ghosts, superstition and infidelity, are dancing a reel before the popular mind till its brain whirls, and the same man with the most whimsical solemnity one hour prays to the god of the lodge, and the next, as the French did, says with the fool's heart, "There is no God."

The Spaniard had a double revenge, who made his victim disown Christ, and then stabbed him to the heart; and a similar fate awaits any nation whose churches teach and whose altars guard no truth of God. "The church of the living God is the pillar and ground of the truth;" and when it ceases to be that, it is nothing: and the civil law becomes nothing but the bludgeon of a giant, and a blind giant at that.

PROHIBITION.

We acknowledge the receipt of a number of circulars, including the *Temperance Platform*, devoted to the cause of prohibition. (See extract in another column.) That the sale of intoxicating drams to men in health at public dram-bars, is destructive of good order, and, as such, should be prohibited by law, is believed by all intelligent persons who have acquainted themselves with the facts. If civil government is to be kept up, crime repressed, and the public peace maintained, prohibitory law is as necessary as fire-engines in cities for the protection of the population.

In the platform put forth by the committee appointed at Oberlin, Ohio, temperance was one plank, and the Sabbath was another. Now that the New York theaters are in full blast every Sabbath, the secular press begins to be alarmed lest society should be disintegrated and break down, in our large cities, under the weight of its corruptions. The friends of the various reforms must unite as an "American Party" with the ideas of the Declaratiod of Independence for their platform; and the natural zeal for humanity in the human breast will repeat its triumphs over political chicanery, selfishness and ambition, as it did in the American Revolution and in our national struggle against slavery. That "truth is mighty and must prevail," is a trite maxim but a true one.

THE DEGRADATION OF THE SABBATH.

In strong and pleasing contrast with the bold attacks of German infidels, the vapidity of Mr. Beecher, or the covert antagonism of its namesake in Chicago is the following from the New York *Tribune* on the question lately agitating that city. It does not aspire to a religious argument, but defends the observation of that day as an American institution from the attacks of Europeanism. This is a question which we are likely in the near future to meet plainly and finally. It must be the duty of every pulpit and religious journal to thoroughly inform the churches on this issue. "Forewarned is forearmed." An honest testimony faithfully maintained and taught, will anticipate and remove the danger by evangelizing the elements that oppose Christianity and its ordinances. The *Tribune* says:

Without bringing into play any theological considerations whatever, we hold that it is against the public interests that the distinction between Sunday and the other days of the week should be abolished. It is only vicious vagrants and rich idlers who would suffer from the cessation of every-day life on Sundays, and their distress should call for no sympathy. For all others Sunday is a most valuable and salutary institution. It causes a break in the wearing and destructive pursuits of life. It changes those currents of busy thought which seems to have something corroding in them. It gives one day for the recuperation of the vital forces wasted in the preceding six. These are its obvious physical advantages, but incalculably greater are its moral. Despite the sneers of little wits, and the more redoubtable assaults of iconoclastic thinkers, the good which is done by regular church going is beyond computation. For an hour or two at least in every week the church goer is brought face to face with great and lofty thoughts, is forced to contemplate a series of images and symbols which have done more for the world than a thousand legions of soldiers could do, and is made to meditate with more or less earnestness upon his personal relations to his Creator and his fellow-men. There is no rule by which we can compute the sum of the result. The good resolutions formed, the evil purposes relinquished, the heart quickened to higher ends and softened to works of charity and kindness, on every Sunday in this country, are simply past our imagining. The music of thousands of bells that fill the air of the morning is an audible and evident expression of a common sentiment as it is enobling; but there is a far deeper harmony in the millions of prayers ascending at the same moment from the earth bearing the unutterable sorrows and aspirations of men.

It may be said that Sunday amusements will not interfere with the rest and the worship to which the day has hitherto been devoted. But it is a sufficient answer to this, first, that the prevalence of such amusements has a direct tendency to diminish church going, especially among the young, who could hardly be expected to resist the temptations held out to them by pleasures which appeal to their strongest inclinations. And secondly, if such amusements become general they will employ a vast number of persons, to whom Sunday will cease at once and finally to be a day of rest. The just instinct of irreligious people leads them to allow a certain degree of repose on Sundays to those whom they employ. The community ought to allow servants, who furnish its diversions, the same opportunity for rest and recreation. The little additional money they would earn by playing every night in the week would be but a poor compensation for what they would lose. In their interest as well as in that of the public good, we hope that the attempt to secularize our Sundays may not succeed. It is hostile to all our traditions. The Christian Sunday is as much an Anglo Saxon possession as trial by jury. It would be a national calamity to see it—we will not say desecrated but—degraded.

Newspapers and their Necessities.

For sometime before the enlargement of the *Cynosure* we received letters from friends containing the following sentiments. One wrote: "The *Cynosure* is doing good work now but I long to see it launching out into deeper water." Another would say: "The paper is too small for its price; it will not stand competition with larger papers." The publishers replied, "Make the paper pay expenses at its present size and we will try to give you a better one." Old friends did as well as they could and new ones came to the rescue, and the publishers kept their word and enlarged the paper without increasing the price. It was enlarged in April, and through the summer when many of our friends were too busy to do much for it it was published each month at a loss. In October the receipts were better than in September, and last month for the first time since the enlargement the receipts were sufficient to cover the current expenses; but in the mean time a debt of $1,334.31 has accumulated. Since the publishers lost all their capital in the great fire of 1871, except their good name and business reputation, you may justly imagine that they have not much capital to sink in the *Cynosure*. Were they ever so rich, however, they would not permanently continue to publish a paper which showed that it was not valued sufficiently to pay bare expenses at a reasonable price. Some have been led to think our subscription list was much larger than it is. (One erring brother, at least, circulated the report that our subscription list numbered from fifteen to twenty thousand). But the reason for justifying its enlargement was the opinion expressed by friends that by having the enlarged paper in hand, the subscription list could be doubled with ease. This, we trust, will soon be done. To show the great importance of this enlargement we quote the following from the *Telescope* of December 9th. The long experience of this paper as well as its character for integrity gives the quotation more than ordinary weight. . . "The wisdom of our church in authorizing only one paper and in resolving to make that highly respectable is shown by the fact that it is able, in these hard times, to enjoy a large weekly, while some patrons of papers are obliged to feel that the ground is yielding beneath them and their paper is going down. . . . . The way some religious papers are going may be inferred from the fate of a certain Baptist paper with a circulation of 7,500, which has the

last few years fallen behind in its finances. 'The editor announces that the subscriptions and business have failed, by ten thousand dollars, to pay expenses, and that 'another four years of such failure' would put the concern from twenty to thirty thousand dollars in debt—an obligation the denomination could never meet."

Another Baptist paper, with 8,000 subscribers, failed last year to pay expenses by five thousand dollars.

The *Reformed Church Messenger* says:

During the thirty-four years' connection with the religious press, we have at no time passed through as trying an ordeal as that which has fallen to our lot during the last year and a half. We have experienced much discomfort on account of it, and have sometimes felt as though it would be impossible to keep matters afloat.

The *Lutheran Observer* says:

No first-class paper can be sustained in any of our large cities, either in the East or the West, with less than ten thousand subscribers at $3.00 a year or twenty thousand at $2.50 a year. And to this the *Lutheran Observer*, notwithstanding its economical management, is no exception.

It observes also the following, which even our people might read with great profit:

The supposition of the inexperienced and oversanguine, that even a second or third rate religious paper can be sustained by a few thousand subscribers, at the current rate for printing, paper, and editing, is utterly groundless. Experience and observation have demonstrated that none but the largest denominations can safely multiply their religious papers and sustain them in the different sections of our country; that even they have established more than they can properly support; and that denomination which cannot raise more than ten or fifteen thousand subscribers for a religious paper, and yet enters upon the experiment of multiplying them, will necessarily reap its legitimate consequences in entailing upon themselves a number of small, poor, and sickly journals, circumscribed in their circulation, weak in influence, and unequal to the demands of the age.

An honest expression of dissatisfaction at the undue multiplication of church papers ought not to be interpreted as fear of rivalry."

Impressed with the truth of the facts contained in the above quotations, we wrote the artitle found on the sixteenth page of the issue of October fifteenth entitled "THINGS DONE BY HALVES ARE NEVER DONE RIGHT," urging friends of the cause to see that the national organ of this movement was well supported before they turned aside to start new enterprises. We have received reproof from two friends recently (accompanied by no new subscriptions) who say we are pushing the paper too much. If any others feel so, we ask them to double our subscription list, (one man pays for five thousand copies of a religious paper published in New York, sent to different persons in the United States) and we will be less demonstrative. If this is asking too much please help us as much as you can, be charitable and we will try to improve, "growing wiser and better as time wears away."

NOTES.

—Thousands will read with grateful interest the testimony of the revered John Todd on our first page. As a feature of the New Year, we can promise our readers similar letters from Albert Barnes, Rev. D. T. Stoddart, Jeremiah Day, and Heman Humphrey, revered names in American history. A brief biographical sketch will accompany each so far as can be obtained.

—Friends in New York, Ohio, Pennsylvania and Indiana, will find items for them to note in the Notices and Reform News.

—The telegraph brings us word of the sudden death of Hon. Gerrit Smith, the well known philanthropist, on Monday. An attack of apoplexy and paralysis caused his death while visiting friends in New York. Mr. Smith was the first president of the New York State Association which has thus quickly lost two of its ablest men.

—The funeral of Rev. Adam Crooks took place in Syracuse on Friday, Dec. 18th, and was attended by a large number of ministers of the Wesleyan and other denominations and prominent citizens of the city, who sincerely mourned the loss of an honored citizen and beloved brother in Christ. A more extended notice of the occasion, and of the last labors of this truly great man, is necessarily postponed.

—Strange as it may appear, our faithful and excellent cotemporary, the *Telescope*, was represented in the late triennial meeting of the Knights Templars in New Orleans. It is on this wise: the foreman is a "Sir Knight," and must needs take a three weeks vacation to attend the Grand Encampment, to fortify himself no doubt against the prevailing sentiment surrounding his daily business life. The external appearance of the *Telescope* proves him a faithful workman; and our brother editors will agree that he is too good a man for the lodge and should not be impervious to the truth.

—Rev, Lyman Whiting, of Janesville, Wis., whose refusal to permit a Masonic funeral ceremony in his church a few years since was anathematized by all the lodges, has been nnanimously called to the pastorate of Plymouth Church, Philadelphia. A new house of worship is in process of erection, which is expected to be ready for use early in 1875.

Look sharp for business chances, such as new subscribers, signers to petition, or any one who can be enlisted in the reform.

Reform News.

[CONTINUED FROM 5TH PAGE.]

The General Agent in Ohio.

IBERIA, O., Dec. 25, 1874.

DEAR CYNOSURE:—Late on Friday afternoon, the 11th inst., we received word that brother J. P. Stoddard would lecture here on the evening of the 14th. We immediately put out posters, and during the short interval circulated the announcement extensively as possible. On Monday evening quite a respectable audience assembled in the College chapel, larger, indeed, than we had anticipated. The good order that prevailed and the apparently undivided attention showed that the lecture was truly appreciated by the hearers. This encouraged the brother, and he announced another lecture for the following evening. This evening the audience was much larger than on the previous occasion. The same deep interest was shown by the hearers. At the close of the lecture an opportunity was given for the craft to reply or ask any questions. But they remembered their obligations and kept their jewel. Brother Stoddard while here also distributed a number of pamphlets on Freemasonry and Odd-fellowship.

We think the lectures have been productive of much good. They have aroused an interest among the people, and awakened a spirit of investigation. This is what we want. If the people would investigate for themselves, all secret associations, especially Freemasonry and Odd-fellowship would soon die as the result of this shameful corruption.

The prominent members of the craft in this vicinity did not attend the lectures. Only one or two Entered Apprentice Masons were known to be present. The merchant of this place and who also keeps the post-office, was somewhat annoyed for some days subsequent to the lectures, by the discussions which they elicited, and which were carried on in his office. At last, finding it very difficult to keep his jewel, he positively denied the existence of Mackey's Manual, denied that Masons had ever written anything on the subject of Masonry, and peremptorily forbids the discussion of the subject in his office. They love the darkness and refuse to come to the light because their deeds are evil. May Bro. Stoddard or some other valiant soldier of this reform visit us frequently, is the present prayer of yours for the right,

J. A. RAMSAY.

Notes by the Way from Bro. Hinman.

JACKSONVILLE, Ill., Dec. 21, 1874.

DEAR BRO. K.—After speaking at Bloomington I returned to New Rutland where we had an excellent meeting in the Advent church. The untiring labors of Mrs. Proctor have accomplished much good in this place. From thence I went to Gridley where this subject had never been presented. I spoke in the Congregational church with the approval and sympathy of the pastor. From thence I went to Heyworth and spoke to a full house in the Southern Methodist Church. Our earnest co-laborer Mr. Wm. Ducker has not labored in vain, and though suffering from a severe and perhaps fatal disease will yet be permitted to see the fruit of his labor. Good Templarism here (quite needlessly) enters into the fight and invites the blows aimed at Freemasonry.

From here I went to Chapin in Morgan county, where I received a cordial greeting from our efficient friend, Mr. Samuel French, who is devoting more time and money to this work than all others in this part of the State. I found the Congregational church engaged, and my lectures entensively advertised, but just before our meeting was to commence Mr. French received word that the trustees had reconsidered their action, and that the church would be closed. The Methodist church was quickly engaged and for two evenings well filled with an attentive congregation, eager for the truth. I was assisted during the first evening by Rev. W. L. Manley, of Jacksonville, who made a short but most telling speech.

On Saturday evening I spoke at Concord in the Protestant Methodist church to a full house. The Odd-fellows adjourned in a body and came into the lecture and felt highly indignant at some criticism on their order. They emphatically denounced the teachings and laws of their own manuals and manifested a gross ignorance of their own order. By invitation of Rev. Mr. Mack I preached in the Congregational church in Chapin on Sabbath evening, and feel that a good work was done in that place.

I expect to speak to-night in Waverly and from there go to Randolph county. Rev's Inskip and McDonald are holding a series of meetings here in Jacksonville with important results. After they close there will be a call for lectures in this place.

H. H. HINMAN.

Notes from the Indiana Agent.

When lecturing at Noblesville more than eighteen months ago, a Masonic lawyer disputed an assertion made in the discourse to the effect that Masonry while pretending benevolence, excludes from membership, and hence from its benefits, all cripples. When I quoted from Webb's Masonic Monitor he laughed and branded my book as "spurious." Soon after I passed through Indianapolis, and called at the office of the *Masonic Advocate*, and while there fell into conversation with Martin H. Rice, who (though a small man, of moderate talent I should think), wears the somewhat "high-falutin" title of "M. W. P. G. M.," (Most Worshipful Past Grand Master,) and who is one of the editors of the *Advocate*. I asked if a cripple could legally be "made" a Mason. He answered "No, it is a violation of the ancient landmarks of Freemasonry, to make that man a Mason who is mutilated." "When I was Grand Master," he added, "I arrested the charter of of Centerville Lodge for making Col. Dudley, a one-legged man, a Mason. The Grand Lodge afterward took their charter from them." I have learned since that Col. Dudley lost his leg in his country's service.

Such is Masonry! Albert Pike, of Pea Ridge notoriety, the "Most Potent Grand Commander of the Supreme Council," with his headquarters at Washington, D. C., and the initiation of a crippled soldier disorganizing a lodge! Loyalty at a discount, and a premium on treason!

God save our land from Freemasonry, its worse than Southern foe!

J. T. KIGGINS.

The Home Circle.

The Old Year.

We have closed the book and laid it by;
And ever thus must its pages lie;
We cannot unclasp the lids again,
Nor write its record with brighter pen.

Ah, many the lines we would entrace—
And many the stains we would erase—
But the time has fled from us away,
We cannot recall a single day.

Our lives have not backward paths to tread;
The words we utter are ne'er unsaid,
We never can dream the self-same dream,
Nor reverse the onward flowing stream.

Oh! then let us in meekness now
Before our Maker in Heaven bow,
And pardon ask for every sin,
Which the closed book doth hold within.

And when another again we ope,
With its pure white pages full of hope,
May we look to him and humbly pray
For strength to keep it as pure each day.

—*Selected.*

The New Year.

Another year! another year
Has borne its record to the skies;
Another year! another year,
Untried, unproved before us lies;
We hail with smiles its dawning ray—
How shall we meet its final day.

Another year! another year!
Its squandered hours will ne'er return.
Oh! many a heart must quail with fear
O'er memory's blotted page to turn.
No record from that leaf will fade—
Not one erasure may be made.

Another year! another year!
How many a grief has marked its flight!
Some whom we love no more are here—
Translated to the realms of light.
Ah! none can bless the coming year
Like those no more to greet us here.

Another year! another year!
Oh! many a blessing, too, was given
Our lives to deck, our hearts to cheer,
And antedate the joys of heaven,
But they, too, slumber with the past,
Where joys and griefs must sink at last.

Another year! another year!
Gaze we no longer on the past,
Nor let us shrink with faithless fear,
From the dark shade the future casts.
The past, the future—what are they
To those whose lives may end to-day?

Another year! another year!
Perchance the last of life below;
Who ere its close Death's call may hear,
None but the Lord of life can know.
Oh! to be found, whene'er that day
May come, prepared to pass away.

Another year! another year!
Help us earth's thorny paths to tread;
So may each moment bring us near
To thee, ere yet our lives are fled.
Saviour, we yield ourselves to thee,
For time and for eternity.

—*The Changed Cross.*

A Sting of Life.

A PLEA FOR THE NEW YEAR.

"The sting of *death* is sin," said Paul; and Christendom assents to the statement. "The sting of *life* is sin," said the late Thomas Binney of London, and the sermon he preached from this text, again and again brought his audience to their feet, while strong men groaned with terror as he told the experiences of sinful hearts.

The sting of life *is* sin. It is that which has blighted and blasted fallen humanity, it is that which blights and blasts men now. It is sin that darkens life with untold gloom, and makes the sun of joy go down at noon. It is sin that dims the eye, furrows the brow, bends the form, breaks the heart! It is sin that makes strong men weak, and brave men cowardly, and which drives men from the heights of joy and honor to hide beneath refuges of lies, and creep like crawling things in mire and filth unspeakable. It is sin that blights youth, blasts manhood, and disgraces gray hairs. It is sin that hurls down the strongest and noblest, to be a hissing and a byword, the song of drunkards and the scoff of fools. Deep in the human heart is buried the fatal sting of sin. More fearful than exposure, than shame than punishment, is the clanking of the unseen chain, the galling of the unseen fetter, the rankling of the unseen dart, the secret consciousness of a soul estranged from God, possessed by evil, haunted by dark and guil y recollections, and feeling—under it may be a fair, a prosperous, a smiling, a sanctimonious outside—its own weakness, emptiness, hollowness, and bitterness, which no human hand can help or heal.

The sting of life is sin, and that sting is fatal. The end of those things is death. Sin when it is finished bringeth forth death. The wages of sin is death. Sin is the sting of death because it has been the sting of life. It drapes the future with darkness because it has clothed the present with gloom. The poison strikes deeper and deeper the farther it goes. Here it ruins reputation, health, vigor, enjoyment, intellect, and every moral excellence,—there it shall destroy both soul and body with an everlasting destruction.

Friend, the terrible mistake of your life-time, the sting of your existence is sin. And do you still covet, and desire, and enjoy it? Are you not satisfied with what you have tasted of the wormwood and gall? Have you not felt sin's sting long enough? Are you not weary of the hidden burden, the inward conflict, the secret fetter, the deadly sting? Are you not ready to part with sin,—to sacrifice its pleasures if you may thus escape its pains? Are you not ready to be helped by Him who is the only healer of the sting of sin—whose blood is the only antidote for its baleful power? If so, I bid you come and welcome, to the Lord who loves and saves the lost. To-day you may be freed from the sorrow and the sting of sin,—freed through the love of him who died upon the cross for you, and who lives to plead your cause before the throne. To-day he waits to bless, he bends to hear, he stoops to save. And shall he wait to plead in vain? Shall his voice which spake the words in order, and which marshalls all the host of heaven, fall upon your ears like an idle tale? Shall he whom all the angelic throngs adore, stand suppliant like before *you*, vainly pleading with you to live, and being spurned, rejected and despised? Shall he for whose smile all angels watch and wait, lavish entreaties, prayers, and tears on *you*, only to be repulsed with mad contempt by a creature dependant on him for life and every blessing? Shall he who abolished death, and who brought life and immortality to light for you, stand and entreat you to accept the boon, and yet his plea be in vain? The sting of life is sin, and the sting of death is sin; but thanks be to God that giveth us the victory both in life and in death, through our Lord Jesus Christ. But how shall we escape if we nelect so great a salvation? how shall we be saved if we reject the sinner's only Saviour and despise the mercy of the sinner's friend?—*Selected.*

Bring Another.

A French stoker explained his zeal for a certain work, by saying, that in a meeting room of a society to which he belonged, in his native place, there was a motto over the pulpit, "Bring another." The rule of the society was that every member had to bring a stranger to their meetings. This is a scriptural commentary on a scriptural command. At the close of the Apocalypse, are written the words, "The Spirit and the Bride say come, And let him that heareth say, come; and let him that is athirst, come. And whosoever will, let him take the water of life freely." This teaches that every believer has a duty in bringing others to Christ; that not only preachers and teachers are required to spread the knowledge of Christ, but that every one that heareth, must say, "Come." It is merely the motto above the pulpit, "Bring another."

Let me urge the supreme importance of universal activity in forwarding the spread of the knowledge of Christ. It is not only of supreme importance to those we would influence, but to ourselves. Would you be safe, would you be bright Christians, I know of no other way than by working for Christ. Is redemption bestowed for our personal advantage? No; but for the glory of Christ. A Christian who does not work with this object in view, is as a knife that never cuts, a ship that never sails, or a plow that never turns the soil—a mere nonentity. There is an absolute necessity that every human being must be a worker before the world's redemption. The ministers alone cannot accomplish this work. The ministers only working, would be like a skeleton army composed of generals, captains and other officers, and which would be of little real use; the rank and file must be added to accomplish effective work.

Statistics teach us that the population of the world increases by multiplying, and this increase is constantly enlarging Satan's kingdom on earth. Every child born in this world is a member of this kingdom, and must be born again before it can enter the kingdom of God. Thus, the increase of Satan's kingdom is by multiplying. How does Christ's kingdom increase? Suppose that simply the ministers work; suppose that they are all successful; that not one proves unworthy, and every one brings souls to Christ; not to be under the mark, let us make each minister win twenty souls this year. In 1875 let them win twenty more souls each; that would be forty. Let them next year add twenty more, and every year the same number. This is an increase, and may be a large increase, but it is by addition, and that only. But you say this is hardly correct, because new ministers are every year being brought into the field. But how is this likely to be the case if the laymen do not work for Christ? But even this does not make matters very much better. Let us take two series of numbers, and let one increase by addition, and the other by multiplication; the latter will outrun the other. No matter how large the additions, the result in the end will be the same, and the farther you go on the more the difference will become apparent.

In this arithmetical statement you may see the exact state of the church of the present day. Christ's kingdom increases by addition; the devil's by multiplication; and the latter outnumbers the former. We boast of Protestent Christendom and of our progress, and yet the sad fact remains that there are more unsaved souls now in this guilty world this day than ever before; more than in the dark ages; and more than when Luther broke away from the superstitions that covered the church in his time. If things continue to go on in this way, the church may fold her hands and applaud at the increase in her numbers, and congratulate herself on her growth, but she is getting further and further away from the accomplishment of its object. The true way to do is to take a lesson from the French stoker and the command "Let him that heareth say, come." Then we will increase by multiplication. We will go back for a moment. The pastor last year gained twenty souls, this year twenty more, which makes forty, and next year another twenty, making in all sixty. But suppose that each of the converted ones takes the advice and brings another. In that case in 1875 there will be the minister's twenty, which with the twenty gained before makes forty, but add to this number the twenty gained by those converted last year. This makes sixty next year; to this sixty is to be added sixty, and the minister's twenty, and thus the number rises to one hundred and forty.† Don't you see how gloriously it grows? A rolling power is going on; we multiply as we go instead of add as before.

In this principle is the only possibility of the vast work of the redemption of the world through man's instrumentality. Well may Christian ministers faint as they view before them the work, they, single handed, are expected to accomplish. It is estimated that the population of the world is above one thousand millions, and it is increasing by hundreds of thousands in every decade, and every one of these is born a child of Satan. When we look around and see the population of the heathen countries, what a small proportion there appears to be left to Christians. A calculation has been made of the number of deaths, and it is estimated that if these deaths happened at regular intervals, there would be sixty to every minute in the hour, day and night all the year through. Every stroke of the pendulum is the knell of a departed spirit. Oh! when we think of the destiny of a lost soul, how tragical becomes the thought that while the heart beats once there has been a soul lost—the eternal death of the soul. Surely the

heart shudders at the thought. Let the church only waken up and adopt our Saviour's rule, and the work though tremendous, will be done, and the angel of light will reconquer to hope and to life. Then will be realized the truth of the promise and injunction: "The Spirit and the Bride say come; and let him that heareth say come; and let him that is athirst come, and whosoever will, let him take the water of life freely."—*Prof. Dabney.*

† Upon the Author's hypothesis, which with the blessing of God is easily possible to believing effort, one missionary alone in the heart of Asia, at the end of twenty years, would have a flock of twenty million nine hundred and seventy-one thousand five hundred, (20,971,500) converted souls. Two ministers would bring the entire population of the United States to Christ in the same time. The ministry of the United States properly distributed would convert the world in this way in ten years. With such effort Isaiah lxvi. 8 would soon be realized.—*Our Banner.*

Rising above Discouragement.

There is always a way out of discouragement. Conviction that our course is right, constancy of purpose, an invincible determination never to submit or yield, and a calm reliance on Divine Providence may sustain us in a lofty attitude. If we will wait with patience for the element of time to work in our affairs, the difficulties may disappear of themselves, and we find a clear path where we had anticipated only insurmountable obstacles. While we are waiting we will find it easy to draw profitable lessons from the careers of the great men of the world, from the life of Frederick the Great, embraced in the seven years war, and from the history of William the Silent as given by Motley in his Rise of the Dutch Republic; and we may live over again with Washington the days of Valley Forge or conduct with Xenophon the Retreat of the Ten Thousand. They all are examples to us that we, through faith and patience, may inherit the kingdom of the brave, the resolute, the hopeful, the patient.

Discouragement oftenest overtakes those whose lives pass in the petty details of commonplace existence. The mother whose narrow round of duty confines her to the range of two or three rooms; the primary teacher whose life passes in the monotony of the school room; the mechanic whose days are filled with activity that never varies—these typical individuals find it hard to keep buoyant, hopeful, fresh and resolute. But this is just what they must do or dwindle into cyphers.

This current is not so difficult to set in motion as many people think. What must be done in daily life we all find time to do. Now put intellectual and moral growth among the "must's" and the current is started. Instead of suffering the mind, while busy with routine work, to dwell on trifles, on petty troubles, or to drift whither it will, let some subject of interest occupy it. The intellectual heroes of antiquity had few books, but they did a vast amount of thinking, and to good purpose. We live in the same world they did, and have in addition all the accumulated wisdom of the ages that have intervened to draw upon.

Of all things, when the mood of discouragement overtakes one, he should think of anything and everthing else than his own troubles, and more than this, he should take measures at once to follow new currents of thought and feeling. Sometimes the mood is purely the result of bodily conditions, and requires for its cure sleep or exercise in the open air, or change of diet, or a simple waiting till it passes away of itself. When it springs from causes not connected with the body, then the cure must be spiritual or intellectual. An intensely interesting novel, visitation among the poor, constant intercourse with fresh minds, change of scene, travel, the study of a science new to the patient, anything that will absorb the brain and keep it from consuming itself is good medicine.

The world is full of sunshine and beauty. "It is right, meet, and our bounden duty" that we should open our hearts to all the soothing, healing, invigorating influences of the sky that bends over us in unchanging love, the balmy air, the happy chirp of innumerable insects, the ten thousand voices with which nature speaks to him whose ears are opened to receive her gentle teachings.—*N. Y. Tribune.*

The Chinese New Year.

The Chinese celebrate their New Year on the 15th of Febuary. It is with them a day of feasting, their superlative enjoyment. A San Francisco paper thus describes the anniversary as celebrated last season: The beginning of the Chinese New Year is slightly eccentric, and always takes place between the last quarter and the new moon. It is a season of general rejoicing in the Quarter, and yesterday proved no exception to the rule. At midnight every joss-house presented a scene of brilliancy and Mongolian splendor only attained by the tinsel-loving Chinese. Bombs and crackers were exploded at intervals, and the tympanum-eradicating tom-tom rendered the early morning exceedingly hideous. Magnificent attired Celestials perambulated the streets, entered the houses of their friends, and after performing the customary salaams, partook of the greasy-looking dainties piled upon the sideboards, and then called the proprietor aside, inquired whether it would not be convenient for him to settle that little account that had been so long outstanding against him. Having performed this duty, and in most instances having obtained the "little account," more oleaginous viands were partaken of, more salaams perpetrated, and the gaudily attired exiles of Far Cathay majestically strode from within the limits of their hospitable entertainers. A hundred lights flashed from within doorways shielded from the passing gaze by their bright-colored curtains, from behind which came the sound of dice clinking in porcelain or chinaware bowls. The inmates were indulging their passion for gambling to a greater extent than usual, feeling safe from arrest on account of its being "Allee same New Year, you sabe?" And over all, from every hovel and temple, out of the alleys and cul-de-sacs, arose the foul odor of strange and barbarous incense to the various gods, goddesses and josses which the worshipers wished to propitiate during the years.

The festival will last several days, and San Francisco may depend upon experiencing the usual "annual nuisance," although the police have placed some restrictions upon the firing of bombs and crackers by these din-loving people. The temples and restaurants will present the most curious features to visitors, and those who can should not fail to view them upon at least one day or evening. Lanterns adorn the balconies of these places, and richly hung chandeliers throw a blaze of radiance upon the richly plated gewgaws and fantastically arranged figures, as well as the central figures of interest—the josses. The only discomfort that will be experienced will be from the heavy fusilades of crackers and bombs that will be discharged in every direction to warn off evil spirits. Those who slept last night in the vicinity of Chinese Quarter are full aware that the Chinese New Year has opened, and it only remains to state that they have entered upon the eight thousand six hundred and fifty-first year of the world.

Children's Corner.

Joe Black.

The first time I ever saw Joe Black he was out on the sidewalk in front of the house where he lived. It was a sharp winter morning. He had a coat on, but no hat. A boy who goes out of a winter morning without any hat on will be almost sure to catch cold, get a sore throat, and perhaps have the croup and be very sick indeed.

There are a number of boys out on the sidewalk too, and Joe was looking on to see them play, rather than playing with them. Some of them were sliding along on the ice in the gutter, others were snowballing, and all seemed to be having a fine time.

Pretty soon a man came along. Joe was busy watching the boys, and did not see or hear the man until he was close upon him. The man had a heavy bundle upon his shoulder, and called out rather angrily to Joe: "Get out of the way."

Joe was not a little frightened at the harsh tone in which the man spoke to him, and got out of the way as quickly as he could. Some boys would have answered this rude man rudely back, and perhaps told him to get out of the way himself; but Joe took the roughness very meekly. The next morning Joe was out again; only this time he had not got as far as the sidewalk, but was standing on the doorsteps, looking up and down the street and wondering what he should do. While he was so standing and wondering, the same man came along who had spoken so unkindly to him the day before. He had what looked like the same bundle on his shoulder. The man did not see Joe, but Joe saw him and recognized him. But he kept perfectly still and watched him go by.

Presently the man, as he walked along, put his hand in his side pocket and pulled out his handkerchief. In so doing, he pulled out one of his mittens too. It fell unseen by its owner upon the sidewalk. When he put his handkerchief back in his pocket he did not miss the mitten. There it lay, just where it fell, and the man walking faster and faster away.

Some boys in Joe's place would have been glad that such a cross man had lost his mitten and would hope that he might never find it. Not so Joe Black. He saw what had happened—the handkerchief taken out, the mitten fallen and left lying on the walk, the man unconscious even that he had dropped it. It took him but a moment to decide that he ought to go and restore the mitten to its owner. I don't know that he so much as thought of the cross way the man had spoken to him the day before. If he did, he did not cherish any resentment. So off he started down the steps and along the walk until he came to the mitten. Picking it up he ran on after the man as fast as his legs could carry him. Instead of calling out to him, he waited until he got close behind him, and then gently touched his hand. The man turned round to see who had touched him. There stood Joe, holding up the mitten.

"Well done!" said the man, recognizing the mitten and feeling in his pocket at the same moment. "Well done! where did you find that?" And he took the mitten and put it back in his pocket.

Joe only wagged his tail; for he was nothing but a great Newfoundland dog, Joe Black, and he couldn't speak a work. But I have sometimes thought that he was more of a gentleman than the man who dropped his mitten. At any rate, he knew how to return good for evil.—*Independent.*

A Child's Faith.—A correspondent of the New York *Evangelist* relates the following instance of a child's faith: Last year, coming from Pittsburgh east in a sleeping car, my apartment was next to that occupied by a gentleman, his wife, and their little daughter, perhaps four years old. The lady was excessively timid—not to put too fine a point upon it, terribly nervous. The Horseshoe Curve seemed to be her especial terror, and my sleep, and I presume that of others, was disturbed by her talking to her husband of the peril. The engineer might be asleep, or the switch-tender might be asleep, and the train would certainly be plunged down the abyss. But it was worth while to be awake, when I heard the sweet rebuke, not intended, but real, of the little one: "Ma, God takes care of us, and does God sleep?" Was not this the ordaining strength out of the mouth of babes? Happy for the mother if it proved strength to her faith!

—Often forgive others, but never thyself.—*Publius Syrus.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount, are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

FORM OF BEQUEST TO THE NATIONAL CHRISTIAN ASSOCIATION.

I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of———dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

FRIENDS IN INDIANA.—We need seventy-seven dollars and seventy-nine cents IMMEDIATELY. It is now DUE your agent, Rev. J. T. Kiggins. He has delivered an average of twenty-two lectures per month, and visited in behalf of our work, an average of twenty-six places a month for the last three months. For the honor of your State and the welfare of your agent, that money should be paid now. Please send all you can afford to H. L. Kellogg, Treasurer N. C. A., 13 Wabash Ave., Chicago, and it will be promptly forwarded to Mr. Kiggins. No money sent for the lecture work in Indiana will be used for any other purpose. Please send all you can and settle this account NOW.

A QUARTERLY MEETING of the Pennsylvania State Association will be held in Factoryville Jan. 20th and 21st. See Secretary's report of the Executive Committee meeting.

—Rev. J. P. Stoddard announces that he expects to speak during the present month in Huntsville, O., on the 11th and 12th; Belle Center, 13th and 14th; Rushsylvania, 15th and 16th; Belle Fontaine, 18th and 19th. These lectures will be given generally in United or Reformed Presbyterian churches.

Attention, Pennsylvanians!

All persons interested in the Pennsylvania State Association opposed to Secret Societies are requested to communicate immediately with either the Corresponding or Recording Secretary.

We wish to hear from every part of the State without delay. We want to be brought into communication with all friends in the "Old Keystone."

Please write and order copies of the Report of State organizations and also state what you will raise in your locality to defray expenses of a State Lecturer.

Dear friends, respond at once. Let us be up and doing. The field is opening for work. The call sounds from various quarters, come and help us. And the Lord bids us enter.

Address REV. NATHAN CALLENDER, Green Grove, Luzerne Co., Pa. REV. JAMES W. RAYNOR, Union Dale, Susquehanna, Co., Pa.

Religious Intelligence.

—The suppression of the order of the Sisters of Charity has been decreed by the Mexican Congress by a vote of 113 against 57.

—There are five Congregational churches in San Francisco, in four of which the membership is about 900. All the churches sustain Chinese Sunday-schools.

—The Presbyterian Theological Seminary in Chicago has about twenty students; the Congregational, has forty-one; the Baptist, about fifty.

—The First Colored Presbyterian Church of Memphis, Tenn., has been organized, and consists of seventeen members, two elders and two deacons.

—Pres. Wallace, of Monmouth, has had a call to the United Presbyterian church in St, Louis. It is not likely he will leave his present important position.

—The semi centennial anniversary of the American Tract Society has just been held in New York. The annual report showed that the annual issues for fifty years have averaged more than 10,000,000 publications, more than half a million of these being volumes.

—W. C. Van Meter writes from Rome that his work is flourishing. He sends a circular setting forth October efforts and results. The schools are generally prosperous; five hundred and sixty one pupils are reported in the several schools.

—It is estimated that over 400 souls were converted during Mr. Hammond's revival work at Nashua, N. H., and the work continues, though he has gone West. After leaving Galesburg, Ill., he goes to California. Were it not for his Pacific coast engagements, he would respond favorably to calls from Chicago and Washington, D. C.

—The *Telescope* says of the United Brethren in Christ: "Our people are neither trembling nor ashamed before the face of Jefferson Davis, Albert G. Pike, nor King Alcohol, representative chiefs of principles to which with Heaven's approval we shall forever stand opposed."

—The Woman's Temperance Union has appointed the observance of Monday, Jan. 4th, as a day of fasting and prayer for the overthrow of intemperance. This is in connection with the appointment for the week of prayer, which recommends that the prayers of the day be for the putting away of national sins.

—The position of the Friends on a salaried ministry is thus briefly explained in *The Journal*. The Friends do not oppose an intelligent ministry. "They do oppose the *principle* of having a set of men trained at college expressly for preachers, who, after acquiring a certain amount of 'book learning,' put their talent into the market, perhaps selling to the highest bidder. It was this abuse, and the oppression of the church of England, that induced George Fox to declare that it was neither at Cambridge or Oxford that ministers were qualified." A trained and paid ministry is opposed as a fundimental evil.

—The Chicago *Tribune* on the arrival of E. P. Hammond in Galesburg, Ill., republished a villianous attack upon him by a Universalist preacher and a low-lived sheet published in that city. Rev. M. L. Williston, pastor of the Congregational church in that city, has taken the *Tribune* in hand and exploded all the vicious stories to which it lent its columns. He testifies of Mr. Hammond's usefulness thus: "The great majority of the religious people here feel that incalculable good has been done through Mr. Hammond's instrumentality allied to the Christian co-operation of the churches; and the end is not yet. We believe that the revival of righteousness now in progress among us will continue; new proofs of an extension of its good effects are apparent every day. We are persuaded that hundreds have taken sides with God and will live nobler lives for it." The pastors of the city also united in the following testimonial: "For the past three weeks, the Rev. E. P. Hammond has labored as an Evangelist in Galesburg, holding two or three meetings daily. We, the undersigned, ministers in this city, having noted his methods of work, and having joined in his services, do cheerfully commend him to the brotherhood of ministers and earnest Christian workers, wherever he may go."

News of the Week.

The City.

The Grand Pacific Hotel changed managers last week, brought about by the foreclosure of two mortgages on the furniture of the house, amounting to nearly $100,000.——McDonald, the gambler, has a second time been found "not guilty" in the case of inciting a row and drawing a pistol on a saloon-keeper; it could not be proved that it was loaded.——The Common Council lately rushed an ordinance through chartering a street railway on Wabash Ave., in such a manner as to arouse strong suspicion of bribery. Mayor Colvin told a reporter it made no difference whether it was a job or not, he should sign the ordinance.

Washington.

The Senate, before adjourning for the usual holiday recess, passed the compromise finance measure, known as the Sherman bill. It was bitterly fought by the inflationists backed by the Democrats. The Republicans were nearly all in favor. It recommends gold resumption in 1879.——The investigation of the Ways and Means Committee of the House into the Pacific Mail subsidy business promises to implicate heavily King, the post-master of the House.——Vice-president Wilson is not able to preside over the Senate from continued ill health. A president pro-tem will be chosen.

The Country.

Beecher's editorial has drawn out a sharp, pointed reply from Tilton which presents his case in comparison in a favorable light.——A terrific boiler explosion occurred in the mill of J. B. Laird & Co., at Angelica, Wis., killing fifteen men and wounding many others.——Ex-Gov. Warmoth, of Louisiana, last week terminated a hot discussion with a Democratic paper of New Orleans, arising from the race difficulties in the public schools, by accepting a challenge from its editor and stabbing Byerly, a friend of the editor, who had attacked him with a heavy cane. Byerly was killed and Warmouth seriously wounded.——Gen. Sheridan has been ordered to New Orleans, it is supposed, to take command in the event of any uprising of the White Leagues.——The Louisiana Returning Board has after six weeks concluded its labors. Their report, after throwing out a number of polls and parishes, gives a Republican majority of 958.

Foreign.

News has been received from the Maderia Islands of the destruction of an emigrant ship by fire, Nov. 17th, and the loss of 465 souls, only three escaping.——Thirty passengers were killed by a railway accident near Oxford, England, last Thursday.——On the same day an explosion in a mine in North Staffordshire killed twenty miners.——The English Lord Chamberlain has prohibited any indecorous theatrical performances, and has warned the managers of the London theatres against allowing indecent dances to be performed, or to allow the actresses to wear indecent dresses.——A despatch from Berlin says it is not improbable that as an appeal has been taken from the sentence in the case of Count Arnim, further proceedings may be suspended until the case comes up before the Kammergericht, in February next.——On the 11th ult, the German brig Gustav, from New York, entered the harbor of Guetaria, ten miles west of San Sebastian. On nearing the shore she was fired upon by the Carlists, notwithstanding she hoisted the German flag and put out signals of distress. The next day the brig stranded off Zaranz Her crew were saved by Republican volunteers, who took them to San Sebastian. The Carlists on shore fired on the boats during the rescue of the crew, and afterwards seized the cargo of the abandoned vessel.——During a furious storm at Constantinople, Dec. 21, the lightning struck the powder magazine in Scutari and caused a terrible explosion. A portion of the city wall was overthrown, many houses demolished, and 200 persons killed and wounded.

Farm and Garden.

CHARCOAL FOR SICK CATTLE.—Nearly all animals become sick from improper eating. In nine cases out of ten the digestion is wrong. Charcoal is the most efficient and rapid corrective. It will cure in a majority of cases if properly administered. An example of its use: The hired man came in with the intelligence that one of the finest cows was very sick, and a kind neighbor proposed the usual drugs and poisons. The owner being ill, and unable to examine the cow, concluded that the trouble came from some over-eating, and ordered a teacup of pulverized charcoal given in water. It was mixed, placed in a junk bottle, the head held upwards and the water, with its charcoal, poured downwards. In five minutes an improvement was visible, and in a few hours the animal was in the pasture quietly eating grass. Another instance of equal success occurred with a young heifer which became badly bloated by eating green apples after a hard wind. The bloat was so severe that the sides were almost as hard as a barrel. The old remedy, saleratus, was tried for the purpose of correcting the acidity; but the attempt to put down always caused coughing, and it did little good. Half a teacupful of fresh-powdered charcoal was next given. In six hours all appearance of bloat had gone, and the heifer was well.—*Country Gentleman.*

FEEDING STRAW AND ROOTS.—The *North British Agriculturist*, in reply to a correspondent, thus describes the proper method of feeding straw and roots together: The straw should be cut one and one-half inches long, and a heaped teaspoonful of salt mixed to each beast per day. The mixing process should be accomplished the day before the stuff is to be used, and water must be within the animal's reach. Hay for horses should be cut about three-quarters of an inch long, and put into deep boxes before the animals. We prefer giving bruised oats and a good fresh Swiss turnip or two daily, separate from the cut hay. Rather less than an ounce of salt daily is plenty for a horse. They should get an ounce of niter every Saturday night. As to the

question of pulping and straw cutting paying, a good deal will depend on the power available. If water power can be obtained so much the better; but if animal or steam power is employed, the expense of the system will be increased. We should be surprised to find that our correspondent can keep nearly one-fourth more of cattle on his farm by means of pulping or straw cutting. If the animals get what they can eat they will consume more turnips pulped with safety than in any other way. The great advantages of pulping are that there is no choking or blowing; that feeders are enabled to have turnips, though in a mixed state, continually before cattle, and that cattle will consume more roots, and, we think, take on fat and flesh rather quicker than with any other system of feeding. Deeper troughs will be required with pulped roots and cut straw than for the ordinary system practiced in the district in which our correspondent farms. We would not advise the addition of cake to the mixture, as it is, we think, too costly to be mixed up in such a heap, and is more satisfactorily given by itself. It is a decided improvement, as preventing waste, to cut the hay given to horses; and yet more desirable is it to bruise the oats, but we would give the hay and oats separate.

To Free Fowls from Lice—It is not necessary to kill fowls to get rid of the lice. Clean out the house and whitewash it thoroughly. Grease the roosting-poles with a mixture of lard and kerosene oil, and renew it as it is worn off. The lice will soon disappear. A little of the grease rubbed beneath the wings of the fowls will also add to its effect.

Screw-Driving.—Very often a screw hole gets so worn that the screw will not stay in. Where glue is handy, the regular carpenter makes the holes larger and glues in a large plug, making a nest for an entire new hole. But this is not always the case, and people without tools, and in an emergency, often have to fix the thing at once. Generally leather is used, but this is so hard that it does not hold well. The best of all things is to cut narrow strips of cork, and fill the hole completely. Then force the screw in. This will make as tight a job as if driven into an entirely new hole.

Home and Health Hints.

What I know of Housekeeping.—A lady correspondent of the *Maine Farmer* gives the following valuable hints to housekeepers: "If you wish short biscuit without much shortening, do not knead them. Do your husband's and brother's boots let water through them? Then apply tar and oil, after being thoroughly mixed, and you will have no further trouble. Patent not applied for. One cup of sugar, one of buttermilk, one egg, one-fourth of a nutmeg, one and one-half tea spoonfuls of saleratus, three table-spoonfuls of melted lard, will make just as good doughnuts as any editor ought to eat. Some cooks are invariably troubled with 'saleratus biscuits.' But allowing just one even tea-spoonful of saleratus the trouble will be obviated. If brimstone is offensive, use strips of paper one inch wide, rolled into a lengthy cylinder, for lighters. If you wish to save your papers, a bit of split pine will answer better, and when stacked in a lava vase, make a very conspicuous ornament."

Scald flannel before making, as it shrinks in the first washing. This shrinking is usually caused by using too much soap and washing them in too cold water. Never use soda for flannels.

How to Iron Pants, Coats, etc.—Pants can be made to look very nicely after washing them, by brushing clear from all particles of lint, turn wrong side out, press all the seams with a hot flat over a press-board, turn back to the right side, wet a piece of white muslin in clear water, rinsing out, spread over a portion of the pants (which have previously been folded smoothly), laid over the muslin until completely dry, remove, wet again, put over a new place and iron again; do this until the whole surface has been gone over.

Temperance.

What Shall I do?

Mr. F. K. Phœnix, of the Bloomington Nurseries, Ill., thus answers the above question in behalf of the temperance reform. If all Christian churches had the zeal and earnestness of Mr. Phœnix against the social evils of the world, things would soon be better:

Before God's altar you must forever do your best and your worst. There, far more than in your closet, do you span, include, reveal all life before God and the universe. There, every time you meet you do openly confess Christ or anti-Christ, temperance or intemperance, prohibition or whisky, as in this supreme issue and crisis, your lord and master. Before that issue you and yours cannot escape the responsibility fresh down from God above, heavier and heavier every breath you breathe, every meeting you attend, every soul you meet, every dollar you pay out.

God's divine Christ-reforms are constantly sent from above to try us and our human professions and organizations—whether they will serve God or devil. Eight years' careful observation make me hopeless of present organizations; there is (to me) too much dead wood in them. They fill all high places with red-handed whisky-licensers, robbers of weak men, women and children. Of every seven dollars we earn, they make us give four to the devil.

Do to others as you would have others do to you. Were you that starving, rum-bedeviled, tobacco-robbed wife, mother, child, what would you want your rich, pious, powerful, professed temperance friends all over America to do first for you? Meet and part, part and meet for gas and windwork; to say temperance, and then work and pay straight out for all intemperance? In every rum-tobacco-trail, corset-robbed soul and home God asks you, and this whole nation that question and holds you to its speedy, rightful answer or to the consequences of your present wilful neglect of it.

A Temperance Fact.

"I don't like that red nose, and those blear eyes, and that stupid, downcast look. You are a drunkard. Another pint, and one pint more; a glass of gin and water, rum and milk, cider and pepper, a glass of peppermint, and all the beastly fluids which drunkards pour down their throats. It is very possible to conquer it if you will but be resolute. I remember a man in Staffordshire who was drunk every day of his life. Every farthing he earned went to the alehouse. One evening he staggered home, and found at a late hour his wife sitting alone, and drowned in tears. He was a man not deficient in natural affections; he appeared to be struck with the wretchedness of the woman, and with some eagerness asked her why she was crying. "I don't like to tell you, James," she said, "but if I must, I must; the truth is, my children have not touched a morsel of anything this blessed day. As for me, never mind me; I must leave you to guess how it has fared with me. But not one morsel of food could I beg or buy for those children that lie on that bed before you; and I am sure, James, it is better for us all we should die, and to my soul I wish we were dead." "Dead!" said James, starting up as if a flash of lightning had darted upon him; "dead, Sally! You, and Mary, and the two young ones dead? Look at me, lass; you see what I am now—like a brute. I have wasted your substance—the curse of God is upon me—I am drawing near to the pit of destruction—but there's an end; I feel there's an end. Give me that glass, wife." She gave it him with astonishment and fear. He turned it topsy-turvy; and striking the table with great violence, and flinging himself on his knees, made a most solemn and affecting vow to God of repentance and sobriety. From that moment to the day of his death he drank no fermented liquor, but confined himself entirely to tea and water. I never saw so sudden and astonishing a change. His looks became healthy, his cottage neat, his children were clad, his wife was happy; and twenty times the poor man and his wife, with tears in their eyes, have told me the story, and blessed the evening of the fourteenth of March, the day of James's restoration, and have shown me the glass he held in his hand when he made the vow of sobriety. It is all nonsense about not being able to work without ale, and gin, and cider, and fermented liquors. Do lions and cart-horses drink ale? It is mere habit. If you have good, nourishing food, you can do very well without ale. Nobody works harder than the Yorkshire people, and for years together there are many Yorkshire laborers who never taste ale."—*Sidney Smith.*

Our Gin Shops.

Go if you please into one of your drinking rooms, one of your gin shops, one of your public houses; see men standing at the counter; look at that pale-faced, pallid-looking gin drinker; see the eyes large and sunk deep in the sockets, as with his fingers, like the claws of an unclean bird, he clutches that glass of gin. Why, he looks almost as if he had come up out of his grave to get his gin, and had forgotten the way back again. It is horrible to look at him. And yet that is a man! See that other standing; the dull waters of disease stagnant in his eye—sensuality seated upon his cracked, swollen, parched lip; see him gibbering in all the idiocy of drunkenness. That is a man!

"That is a man."

I know it is sometimes hard to look at the blear-eyed, bloated sot, and feel, "That is a man." God created him with the same faculties; God made him upright—in the image of God created he him; he gave him dominion over the beasts of the field, and crowned him lord of creation. That a man—a blear-eyed, blotted thing like that! A man? What has brought him to that? Has he come to this position willingly and of his own accord? He has come to it by the deceptive influences of drink—by coming to false conclusions, and using false arguments.

I am not such a fool.

When I ask men, young men especially, who are commencing life, why it is they drink, they may ask me why I put the question? But if I say to you: "I am afraid that if you drink you will become a drunkard," what will you say to me? You will say "I am not such a fool as to become a drunkard; I have got a mind of my own;" as if every man who became a drunkard was a fool, and had no mind of his own! "I can leave it off when I have a mind to," just as if the man who became a drunkard never could leave it off when he had a mind to!

"I have a will of my own."

"I have got a will of my own," just as if God never gave the drunkard a will! Was there ever a drunkard who did not think he had "a will of his own;" and was there ever a drunkard who did not feel sure he would not be "such a fool?"—*Christian at Work.*

A Home Question.—An old western farmer, about the time that the temperance reform was beginning to exert a heathful influence in the country, said to his man-servant, "Jonathan, I did not think to say that I think of trying to do my work this year without rum. How much more must I give you to do without it?" "Oh, I don't care much about it," replied Jonathan; "you may give me what you please." "Well," said the farmer, "I will give you a sheep every autumn if you will do without." "Agreed," responded Jonathan. The eldest son said, "Father, will you give me a sheep too, if I will do without rum?" "Yes, Marshall, you shall have a sheep if you will do without." The younger son, a stripling, then said, "Father, will you

give me a sheep if I will do without?" "Yes, Chandler, you shall have a sheep also if you will do without." Presently Chandler spoke again. "Father, hadn't you better take a sheep too?"

Facts and Figures.

—A statistician has found that the salaries of twenty-eight prelates of the established church of England amount to $800,000, but to this you must add $200,000 for as many deans. The annual patronage attached to these twenty-eight dioceses is valued at $4,500,000. This patronage includes canons resident, archdeacons, and other clerical snuggeries. The value of the real estate of the established church of England may be estimated from its revenue, which, at its lowest rate, is $35,000,000 annually.

—A quarter-inch rod of the best steel will sustain 9,000 pounds before breaking; soft steel, 7,000 pounds; iron wire, 9,000; iron, 4,000; inferior bar iron, 2,000; cast iron 1,000 to 3,000; copper wire, 3,000; silver 2,000; gold, 2,500; tin, 3,000; cast zinc, 160; cast lead, 50; milled lead 200. Of wood, box and locust the same size will hold 1,200 pounds; toughest ash, 1,000; elm, 800; beech, cedar, white oak, pitch pine, 600; chestnut and maple, 650; poplar, 400. Wood which will bear a heavy weight for a minute or two will break with two-thirds of the force acting along time. A rod of iron is about ten times as strong as hemp cord. A rope, an inch in diameter, will bear about two and a half tons; but in practice it is not safe to subject it to a strain of more than about a ton. Half an inch in diameter the strength will be one quarter as much; a quarter of an inch, one-sixteenth as much, and so on.

—The great Salt Lake valley was settled in 1847. The level of the lake is now twelve or fifteen feet higher then it was then. From 1841 to 1852 there was no noticable change. From 1853 to 1856 there was a rise to the extent of about six feet above the lowest level of the first mentioned year. From 1856 to 1861, a gradual subsidence took place, until the fall of 1861, the level was two feet below the lowest mark of 1852, and the lake was contracted to about three-fourths of its area in that year. But from the spring of 1861 to 1868 there went on a steady rise; the lake extended to once and a half its area in 1861, and its surface stood twelve feet above the earlier level. Since that time the rise and fall have been about equal, the tendency being on the whole to gain, fluctuations not exceeding two feet. As to the prospect for the future, it is stated that the humidity of the atmosphere annually increases as the area of cultivation becomes greater, and, as a consequence, the evaporation becomes less. On the other hand, the mountain streams are steadily enlarging. Thousands of acres of farming, meadow and pasture lands have been submerged along the eastern and northern shores of the lake, and many square miles of valuable lands still occupied by the farmers will be completely inundated should the water rise but a few inches above the level of the past five years, unless protected by levees. A monument has been recently placed near the shore of the lake to indicate the fluctuations of its level. This will be watched with great interest for the next few years.

—The increase in the cost of coal and in wages in England during the last year has had a visible effect on the dividends of the great English railway companies. The gross receipts have been increased, but the expenses have also increased and in a greater proportion. On the London and Northwestern railway the working expenses have risen from fifty-three to fifty-six per cent of the gross receipts, and the dividend has consequently been reduced from 7 to 6½ per cent., notwithstanding an increase of more than three-quarters of a million dollars in gross receipts.

—Printing a book in China is done as follows: Two pages are written, by one trained to the business, on a sheet of thin paper, divided into columns by black lines, and in the space between the two pages are written the title of the work and the number of chapter and page. When the sheet has been printed it is folded down through this space, so as to bring the title, etc., partly on each page. The sheet, when ready for printing, is pasted face downward, on a smooth block of wood, made usually from the pear or plum tree. As soon as it is dry, the paper is rubbed off with great care, leaving behind an inverted impression of the characters. Another workman now cuts away the blank spaces by means of a sharp graver, and the block, with the characters in high relief, passes to the printer, who performs his work by hand. The two points he has to be most careful about are to ink the characters equally with his brush, and to avoid tearing the paper when taking the impression. From a good wooden block some 15,000 copies may be printed, and when the characters have been sharpened up a little, it is possible to obtain 8,000 or 10,000 more impressions.

—The *New England Farmer* inquires whether the study of the classics does not tend to give ignoble ideas regarding the pursuit of agriculture, inasmuch as the laborer was a helot or slave; while the pursuits and occupations to which the greatest praise was given related to war and acts of injustice. It may be true that the classics have an unfavorable influence on the minds of the young, for the reason that so little is applicable to present times. But this is far from being true with reference to the application of the classics to agriculture, for no more elegant writing on all that relates to the rural industries can be found than in the works of Virgil. Nor can a young man with an imaginative cultivated mind find so much to make the life of a farmer cheering in all modern literature as he can find in the Georgics and Bucolics. Indeed, we would say that the best foundation for agricultural literature in these days, that is if it is to be made attractive, is in Virgil.—*Tribune.*

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This is the last copy of the *Cynosure* that is sent to persons not renewing their subscriptions whose time is out in December, unless we hear from them. Please write whether you wish to renew or not.

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A POSTPONEMENT.—The subscription list report is postponed one week necessarily. Look for it next week.

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Rejected.....		47½
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Spring.....	3 00	4 60
Hay—Timothy.....	14 00	19 00
Prairie, "	10 50	12 50
Lard.....		13
Mess pork, per bbl.....	19 25	19 50
Butter.....	24	37
Cheese.....	14	16
Eggs.....		25
Potatoes, per bus.....	75	90
Broom corn.....	03½	12
Seeds—Timothy.....	2 40	2 50
Clover.....	5 50	5 75
Flax.....		2 00
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HIDES—Green and green cured..	07½	09¼
Full cured add ¼ per cent.		
Lumber—Clear.....	38 00	52 00
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WOOL—Washed.....	35	57
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Medium.....	3 75	4 25
Common.....	2 50	3 50
Hogs.....	6 00	7 00
Sheep.....	3 00	6 50

New York Market.

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Wheat.....	1 09	1 37
Corn.....	83	97
Oats.....	66½	71
Rye.....	92	93
Lard.....		13½
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Butter.....	21	38
Cheese.....	12	15
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CHICAGO, THURSDAY, JANUARY 7, 1875.

VOL. VII., NO. 18.—WHOLE NO. 248. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

THE SOUTHERN LASH.—At a so-called Farmer's convention in Atlanta, Ga., the other day, the labor question at the South was elucidated by the following facts. One speaker argued that the negro became worthless as soon as he became free, therefore the North in years past sent all negroes to the slave States but the Swedes were ten times worse than the negro. The reason is left to surmise, which is not far from right in saying that the Swedes will not brook abuse or cheating with equal grace. Another wanted the negroes exiled and the land populated in a rapid and Mormon fashion. Another said that he had whipped several of his negroes lately, and always made them promise not to prosecute him while the chastisement was going on. In this way he kept his negroes under perfect control. The spots on the sun of Southern prosperity are growing thicker and larger. The horrid passions of war and lust for traffic in bodies and souls of men are only caged. If unchecked their fury may soon blossom and bear fruit of blood.

IS IT A BRIBE?—Not long since the pope sent a solid silver medal, of exquisite workmanship and bearing his profile, to the Messrs. Appleton & Co., of New York, as a token of his admiration for their fine publication, "Picturesque America." The revised edition of Messrs. Appleton's American Encyclopedia has been severely criticized for mutilation of history in articles on the Romish Church. Now by the simple addition of these facts there appears a problem of another kind: Is the Pope putting silver medals where they will do the most good, or is his satisfaction over this fine specimen of the printer's art so overcoming?

THE SPANISH SUBSTITUTION.—It is called revolution, but it is not—nothing but taking away one figurehead and setting up another. In all the changes since the abdication of the prostitute Isabella, the provisional government of Prim, the limited monarchy of Amadeo, the republic of Castelar and Serrano, the people of Spain have all along been the same frivolous, ignorant and superstitious mass, faithless in their allegiance to either By what means young Prince Alphonso has been restored to the throne of his mother it does not yet appear; but Serrano, the President, was a well known Alphonsist sympathizer and the *coup-d'etat* that unseated Castelar was enough. It ended the republic, and a second stroke was needless. The experience of Spain is another proof that "corrupt freemen are the worst of slaves." Self-government is a farce, which may become a tragedy, with any people who are already bound by superstition and brutal ignorance. Spain with her priest and bull-fight could only experiment with the system: she found it an edged tool apt to cut the unskilful hand.

NEW YEARS FOR THE POPE.—Since the reign of Charles X., no Romish prelate has been so honored as was the Catholic Archbishop of Paris on New Year's Day in assisting at McMahon's reception. This significant honor, added to the Ultramontane acquisition of a king in Spain, will cheer Pope Pius after his trouble with German and English Protestants. Alphonso has sent for a blessing to Rome, and the President of France leans upon the Catholic leader of France. These facts bode no good to Republicanism in Europe.

WILL IT NEVER STOP!—When the Credit Mobilier, with its far-reaching arms swept down a score of our public men a year since, everybody said, Enough of this! The country is sick of wrecked confidences. But, like a ruthless coroner, Congress still unearths the putrifying corpses of broken faith. The District investigation and "safe-burglary" case are not yet reinterred, when we have the Pacific Mail subsidy with $750,000 spent in the lobby of Congress. King, representative elect from Minnesota and postmaster of the House, is found to be one of the distributing agents, and now Schumaker, Democratic Representative from New York, has over $200,000 traced to his account. The bottom of this sink of iniquity is not yet reached. How many more characters are to be fished out we do not know, and for charity's sake hope there are none. But true charity is strict justice in this case and every other of the kind. So let justice be done, whatever falls, even congressional politicians.

Letter of Albert Barnes.

PHILADELPHIA, July 20, 1849.

GENTLEMEN:—I have never belonged to an secret society—Freemason, Oddfellow, Sons of Temperance, or any other,—and with my present views, I never shall. Any good cause, I think, can be promoted openly; any secret association, is liable at least, to abuse and danger.

I am respectfully yours,

ALBERT BARNES.

Reminiscences of Oren Cravath.

The recent death of that Christian philanthropist, Oren Cravath has called to the mind of the writer many pleasant reminiscenses of his old friend and fellow-laborer in the cause of anti-slavery; and he narrates a few of them, believing that they will not be without interest to other friends of the deceased, and useful to general readers. In a recent letter from the venerable Gerrit Smith, he wrote "Dear Oren Cravath! I knew him well, and honored his faithfulness."

The year 1835 was distinguished for pro-slavery mobs, and disturbances of for anti-slavery meetings, especially the mobs in Charleston, S. C., Utica, N. Y., and Boston, Mass. These tumults and disturbances elicited the attention of the subject of these reminiscenses, and induced him carefully to investigate the principles and the measures at issue between the Abolitionists at that time their opponents; for shortly after he called on the writer, self-moved and unexpectedly, and said he had been thinking that he ought to do something to aid the Abolitionists in their work, and wished to be advised in what direction he could contribute most effectively. This contribution was liberal one, and was followed by similar ones. He was then an extensive farmer in Homer, N. Y. To increase his knowledge of the practical working of the system of slavery, he subscribed for the Charleston, (S. C.) *Courier*, and from its editorials, advertisements, etc., he derived much information, which he subsequently used with good effect. His views of the great work to be done by Abolitionists, and the numerous, immediate and remote obstacles to the progress of their cause, were comprehensive and well considered; and the appropriate means to be used in his own town and county were carefully devised. Occasionally, when it seemed to him necessary, he wrote articles for anti-slavery papers. These were noticable for good sense, and adaptedness to the circumstances of the times. Few, if any, of his fellow-laborers were so wont to attend anti-slavery conventions and meetings as he, and in aiding or making provision for others to attend perhaps he was without an equal. In accomplishing the organization of the Liberty party in Cortland county, he was one of the most efficient actors, and labored to augment its numbers, influence, and keep it intact from adverse influences. More than seven-eights of the new party came from the Whig party; and the Democrats, meantime, were quite anxious that those should be true to their principles, and faithful to their party obligations; and the Whigs were no less anxious and determined to prevent, if possible, others from joining them, and used means accordingly. The consequent excitement and clamor did not at all deter him, and he volunteered his services, with horse, and buggy, to a friend, and accompanied him to other parts of the country to attend meetings, and accessions were thereby gained to the party.

In 1847, J. P. Hale was nominated by the Liberty Party Convention at Buffalo, as a candidate for the President of the United States. Mr. Cravath supported him until he withdrew, and Messrs. Van Buren, for President, and C. F. Adams, for Vice-president, were nominated by the convention at Buffalo the ensuing year, composed of members of the Liberal party, and seceders from the Democratic and Whig parties, in consideration of the position of their respective parties in regard to slavery. Mr. C. was a delegate to this convention and supported those candidates, although not well pleased with Mr. Van Buren, deeming it important in view of the changes which had occurred, to combine all opponents to slavery for united action against the policy of the Democratic administration to "diffuse" and perpetuate "the peculiar institutions of the South." By this action he differed from a few of his immediate fellow-laborers, but none entertained the thought that his interest was diminished in the cause he had done so much to promote.

Several fugitives escaping from slavery, passed through Homer on their way to Canada, and some them called on Mr. Cravath, and were entertained by him, and one or two continued for a time and worked for wages. An amusing incident occurred in connection with one of them, whom he suspected as not having been a slave. Desirous of being satisfied, he was watchful for an opportunity to apply a satisfactory test to him. Sam was at work in Mr. C's clover-mill and while using a fork, it would seem carelessly, it was caught in a machine, and some damage was done. Being present,

Mr. C. endeavored to imitate the manner of an overseer of slaves, and succeeded far enough to make an impression upon Sam who was immediately on his knees, begging pardon and promised to be careful in the future. Mr. C. was satisfied that Sam had been slave.

At one time some six or eight fugitives from slavery in a covered wagon, guided by a free colored man, knowing where to stop, called on Mr. Cravath, early Sunday morning and were entertained by him. These seekers for liberty were most of them recently from bondage, being alarmed in view of slave dealers and slave hunters, prowling about the large village in the Southern part of the State in which they had resided for some time. The writer being privately informed where they were stopping, called on them, and was present at their supper which was bountifully prepared for them by Mrs. Cravath. They manifested much gratitude to their benefactors for their entertainment and in the evening went forward on the way to Canada, hopeful and rejoicing.

As a neighbor, Mr. Cravath was uniformly kind and obliging. In closing their memorial sketches, it may be mentioned with propriety that his style of living was plain and decent, believing that conformity to the world in costly array and superfluities was a misuse of means, which could be used for benevolent purposes and much good be done thereby. S S. BRADFORD.

Hammond, Wis., Dec. 25, 1874.

College Secret Societies.

From having been the nurseries of secret societies, our colleges are becoming surfeited with their fruits. Choice specimens of these, gathered from the fertile nurseries of Cornell, Bates, Michigan and other universities, have recently been served up, with benefitting condiments, by the *Cynosure* for public entertainment.

I do not propose to give a re-hash of them; but to offer a few remarks on the responsibility of college officials.

1. By the authority invested in them, as the deputed agents of a public trust, they have the power to suppress and abolish secret societies within their jurisdiction, as insuperable barriers to the due execution of that trust.

They have no satisfactory excuse for not doing it. Do they plead that it might render them unpopular with the disbanded members, and enkindle in them a spirit of revolt, culminating perhaps in the exodus of more or less to other colleges! This plea, like that once urged against the abolition of slavery, is based on the fear of consequences. It savors too of that ignoble spirit of selfishness, which riots in their secret conclaves, and through its demoralizing influence, holds in obeyance the laws of college.

As it is through the default of their officials that our colleges are infested with such societies, they are responsible for their continuance, and for all the evils that result from them.

Hence the people, their constituents, from whom they receive their charters, their resources, and their pupils, have a right to demand and do demand of them, the immediate suppression and utter extermination of said societies, which as above stated, are insuperable barriers to the execution of the vitally important trust committed to them. M. G. G.

Decision of Chief Justice Daly on the Sunday Law.

[Given in December, 1874.]

In the case of Adolph Neuendorf against Abram Duryee and others, the Police Commissioners, in which the question of the constitutionality of the Sunday law was at issue, Chief Justice Daly, of the Court of Common Pleas, has rendered a decision against the legality of Sunday theatrical performances, and in favor of the constitutionality of the law under which the Police Commissioners claim they are prohibited. The Judge's opinion is as follows:

It is claimed that the act is unconstitutional, because it is a local act, and the subject of it is not, as the constitution requires, expressed in its title. It is entitled "An act to preserve the public peace and order on the first day of the week, commonly called Sunday," and the subject of it is the prohibition of public theatrical performances on that day in the city of New York. A statute designed to preserve the public peace and order upon a Sunday, need not, in its title, express what is prohibited in the act, with a view to that end; for if that was so, everything prohibited would have to appear in or be expressed by the title, which would be absurd. It is sufficient if what is forbidden to be done comes within the general purpose expressed by the title —the preservation of public peace and order; and, considering this to be the rule of interpretation, how can this court declare judicially that the prohibition of public theatrical performances in this city on Sunday does not and cannot in any way conduce to the preservation of peace and order upon that day.

It is argued that in the majority of Christian countries, public theatrical performances are permitted upon Sunday; to which I may add that in many or most of those countries, after a certain hour, shops are also allowed to be opened, and all servile employments carried on, the same as upon any other day of the week. In nearly all of the States of this Union, however, as well as in the country from which our institutions are derived, no such practice exists; for Sunday is regarded not alone as a day of religious observance, but also as a day of rest.

"It is a mistake," says Bishop, "to suppose that Sabbath keeping is a thing merely of religious observance, or especially a tenet of some particular sect;" on the contrary, he remarks, "the setting apart by the whole community of one day in seven, wherein the thoughts of men and the physical activities shall be turned into other than their accustomed channels, is a thing pertaining as much to the law of nature as is the intervening of the nights between the days." (Bishop on Criminal law, vol. i. section 946, n. 5, 4th ed.)

We have statutes in this State forbidding any servile laboring, or working on that day, excepting works of necessity or charity, unless done by those who keep Saturday as their Sabbath; forbidding the sale of goods, wares, or merchandise, and forbidding many things from being done which would otherwise be harmless, such as shooting, hunting, fishing, etc.; (1. Revised Statutes, pp. 675, 676,) and like statutes exist in other States and in Great Britain. By long established usage, moreover, in this country and Great Britain, the theaters have been closed upon Sundays, a custom existing so long and so universally observed as to dispense with the necessity of statutory enactments, until one or more theatrical proprietors in this city undertook to disregard it some few years ago, which led to the enactment of the statute in question.

The quiet and order upon that day incident to the shutting up of all places of public amusement, the absence of all traffic, and the cessation from ordinary work and labor, are in marked contrast with the mingled pursuit of business and pleasure on Sunday in many of the cities in continental Europe. In those cities, when the morning religious service is over in the churches, all parties are free to work, labor, traffic, or amuse themselves as they think proper; but in our cities the great bulk of the community attend public worship not only in the morning, but in the afternoon, or else in the evening; so that by a very large class the day is observed throughout as a day of religious occupation and duty, while to all it is a day of rest from their ordinary employments, and if they make it so, of quiet and repose.

It is this well-known feature which gives to the Sunday with us a characteristic element of order, sufficiently distinguished and understood to indicate generally what is meant by the preservation of order on Sunday, as expressed in the title to this act. Previous laws have forbidden all work and labor on that day except works of necessity and charity; but if the theaters are opened for the giving of public performances, the actors and all employed in giving them violate the statutes forbidding work and labor on Sunday, and an element of order, which it was the design of these statutes to maintain, is disturbed.

There is, therefore, a feature of order which is preserved by keeping the theaters closed upon Sunday, and that being the object of the act, it is expressed by the title. The objection that the title does not express that the act is limited to the city of New York is not well taken. All that the Constitution requires is that if the act be a local act, the subject of it be expressed in its title. The subject of the act is distinguishable from its local operation, and it is the fact of its local operation, ascertained by inspecting the body of the act, which renders it void, if the provision of the Constitution has not been complied with. Judgment must, therefore, be rendered for the defendant.

Willie Lyon's Great Trouble.

From the Chicago Standard (Baptist) Dec. 17, 1874.

Willie Lyon was the only son of a widowed mother. Mrs. Lyon was left with a competency, and she desired to use it in educating her boy for a life of usefulness. In the village of B——, where she lived, was an academy, renowned for its high standard of instruction and thoroughness in preparing students for college. In this academy Willie was a bright, active and intelligent student, and, owing to his kindness of heart, and willingness to give up his own wishes to the wishes of others, he was a general favorite with both teachers and scholars.

When Willie was sixteen years of age, there was a new arrival of boys, gentlemen's sons from the city, who brought with them bad habits, which were to have a deleterious influence on the minds of other students. Willie soon became a favorite with the new-comers, winning them by his kindness and pleasing manners, and they winning him by making him their confidant, and by their seeming superior knowledge of the world.

It was not long before the boys suggested spending an hour down town in the evening, playing billiards. This at first struck Willie as being wrong. But thinking that the boys were older, and knew more than he did, he decided it would be safe to follow them, and accordingly, that night, Willie went for the first time to the saloon, and played billiards. After playing awhile his companions called for liquor. Willie was at first surprised, but thinking that the boys knew best, he drank with them his first glass.

The visits to the saloon were repeated nightly, and the drinks became to Willie a source of enjoyment; so much so that his mind was occupied during the day, thinking of the evening's revelry. As time wore away, his appetite for liquor became overpowering, and, neglecting his school duties and frequently being absent, he was finally expelled from school; after which his time was mostly spent in the drunkards' follies.

About this time there was a temperance movement in the place, and one of the leaders in the movement, learning of Willie's case, resolved to save him if possible. He first visited him at his home and talked kindly to him, invited him to attend a temperance lecture with him in the evening, and obtained his promise to do so. The gentleman called for him early, and on the way to the lecture conversed with him on the evils of intemperance.

At the close of the lecture Willie was the first to sign the pledge; and that night went home a sober boy for the first time in many months. But the watchful care of Willie's new friend did not cease there. He planned visits with him either at his own home or the homes of some of his temperance friends, or went with him to lectures every evening, so that Willie would not be tempted to go to the saloon for company. Not long after Willie signed the pledge there was a protracted meeting commenced in the upper part of the

town, for which Willie's friend was very glad, for he knew the weakness of human nature and the wiles of the enemy so well, that he feared Willie would not be safe without the assistance of divine grace. He therefore persuaded Willie to attend the meetings with him, hoping he would there find the Saviour. In this he was not disappointed, for Willie was soon convicted for his sins and led to trust in Christ for salvation, and experienced the joy of pardon and peace with God.

It was now his chief desire to obey the Saviour. He made the Bible his main study, and from this he learned that if he would be a disciple of Christ he must follow him in baptism. Knowing that there were different views entertained in the churches concerning baptism, he was anxious to know which was right. To settle this point he studied the Bible, from which he learned by the examples of Christ and his apostles, that baptism is the immersion of a believer in water. At least he learned how Jesus was baptized, and to follow him he knew was safe, and this he had a great desire to do.

Having heard that there would be an opportunity offered the next Saturday for those who wished to unite with the Baptist church by baptism, he repaired thither at the appointed time. After others had related their experience and desire to follow Christ in baptism, and had been received by the church, Willie told them how he was found by the worker in the temperance cause, and induced to sign the pledge, after which he was persuaded to attend the meetings, where he was convicted of his sins, and led to trust in Jesus for pardon and peace with God, which he had found to his great joy. And as Jesus commands, "Believe and be baptized," he wished to follow him in that beautiful ordinance.

The pastor then gave an opportunity for any who wished to question Willie concerning his Christian experience. Directly the leading deacon arose, and said, "I have one question to ask. I the young man a member of any secret society?"

Willie answered, "Yes; I am a member of the Sons of Temperance."

"Then," said the deacon, "we cannot receive you unless you renounce them; for we have a resolution on our church-book excluding all who are members of any secret society."

"Renounce the Sons of Temperance?" thought Willie; "renounce the instrument that has done so much for me? That saved me from a drunkard's grave, and perhaps from a felon's cell? Renounce those who have saved me from bringing my mother's gray hairs in sorrow to the grave? No; I cannot leave them and their good work, unless Jesus requires it."

Willie went home with a troubled heart. He believed he was, under the authority of Christ, to be baptized. But the church had refused to baptize him. What should he do? He did what all Christians should do in trouble; he bowed before God and asked him to show him what he should do. He then told his mother of his great trouble. She advised him to study the Bible, and learn that Christ and his apostles had made conditions of church membership. He said he had done that, and proved that it was "repentance toward God, and faith in the Lord Jesus Christ," and baptism. His mother then suggested that perhaps those resolutions that forbade him to be baptized were peculiar to this church, and were not adopted by Baptist churches generally. She then advised him to go and talk with the pastor of the church in the town of D——, about six miles distant. This Willie did at the first opportunity. On his way, his heart was rejoicing in the love of Christ, and he felt that he could trust all in his hands. Mr. Brown, the pastor, met him at the door with a smile and welcome, and invited him into his study. Willie then told him his desire to be baptized, and on what account he had been refused by the other church. Said the pastor to him, "Why do you wish to be baptized?"

Willie replied, "Jesus commands it, and I wish to obey."

The pastor then told him to come to their covenant-meeting next Saturday, and tell his wishes to the church. This Willie gladly did, and was received into the church by baptism.

Willie is now an active, consistent member of the church, ever ready to help on the temperance cause, and is particularly interested in the young men of his school.

Walworth, Wis.

[SEQUEL NEXT WEEK.]

Romanism and the South.

"Father Ryan (formerly of Augusta, Ga.) made himself notorious last week by delivering in New Orleans a lecture advocating a new Rebellion against the Federal Government."—*Exchange*, Nov. 26, 1874.

This is the Father Ryan whose lecture on "The South" was delivered in Atlanta in the spring of 1869, in which he avowed himself an unreconstructed rebel, and declared that he would "scarcely give absolution to one taking the oath of allegiance to the United States Government." . . .

He is the same Jesuit priest who edited "The Banner of the South," in Augusta, Ga., through the columns of which paper he belched forth treason to his heart's content till 1870, when the paper changed its name and editors. It was by means of this paper and his lectures that he threw his Jesuit coils around "two hundred and sixty members of Protestant churches in August," and gathered them into the Romish Church, because they loved the Confederacy more than they loved Protestant Christianity. One of them, a leading man in Augusta, when asked why he left the M. E. church South for the Popish church, said: "I staked my all on this Confederacy, and thought God was on our side; I have lost my faith; but I hate the Yankee Government, and I do not find any church that hates it so much, and yet is so independent of it, as the Roman Catholic church. The Pope is the only ruler who recognized our independence as a Confederacy [a fact for Christian statesmen to ponder] so as I am still a rebel, I owe my allegiance to him." This was his reason for going. What the two hundred and fifty-nine others thought may be learned from the columns of Father Ryan's "Banner of the South." This "Father Ryan" was the chosen orator also at a Protestant college in Virginia, in 1871.

But he is not alone in his sympathy from the South, nor his success in winning the sympathy of Protestants. One of the greatest ovations was given in this city last winter to Bishop Goss, the new Roman Catholic Bishop of this diocese; and certain Protestants were formost in their praise.

What Protestantism may do in the South is standing against the wiles of Romanism, I know not; but it must do better than heretofore in giving instruction to the people, or else we may have the scenes repeated which have heretofore taken place in some of our cities. "A few years ago a general outpouring of the people took place at Madison, Ga., to see a Romish priest offer Mass in a Baptist church there." That church would not pollute its house any more by suffering pagan sacrifices to be offered within its walls.

Romanism has recently, through the influence of Bishop Goss and certain Protestant sympathizers, secured fifty thousand dollars from the city of Macon, Ga., toward building a new Roman Catholic college in that city. And the School Board of Savannah seems ready by its recent action to divide the public School Fund with the Papists.

Romanism is without doubt making use of rebel sympathy and confederate hopes to win the people to itself, and it is succeeding in Atlanta, Augusta, Savannah, Mobile, etc.

The political ascendency in this country is what Romanism covets, and if possible means to secure. Gen. Sherman's name would not be so objectionable here as many good men think, if the Papish church can see in him a candidate for the Presidency upon whom they can unite their forces and make a stepping stone to political power; and when presiding elders of the M. E. church South say as the presiding elder of the Dalton district said in 1870, that he would rather live under the Pope of Rome than under the Yankee Government, it indicates the readiness to be coworkers in advising a new Rebellion, not only at New Orleans, but even in Georgia; or it shows at least that the hope of Romanism is not in vain in seeking political power in this government. Unless the Protestant churches of the South are thoroughly "reconstructed," Popery will use their indifference to national unity to secure national political pre-eminence for itself.—*Methodist Advocate, Atlanta, Ga.*

At the meeting of the Rhode Island Temperance Union, Governor Howard, in a very able speech, gave his decided testimony as a representative public man, that the prohibitory laws of that State, owing to the character of those appointed to execute them, if not a complete success, are a success beyond the anticipation of any of their friends. In his opinion, the principle of prohibition is permanently established there. Throughout the rural portion of the State, there was never so great a charge in the matter of public order as within the last few months.

Our National Christian Record.

[From the address of Rev. D. Mealister before the Boston Convention for the Religious Amendment.]

The Christian character of the nation can hardly be doubted when we examine the records of our early history. The country was settled by Christians; not by colonies of Jews, nor by colonies of Mohammedans, or of pagans, but by Christian colonists coming here on account of their devotion to Christianity. And as they came as Christians, they incorporated the principles of their Christianity into all the civil institutions which they built up. This cannot be doubted for a moment when we examine the colonial charters and the colonial legislation founded upon them. It may be claimed that this was the case with some, but that with others it was entirely different. It has been maintained that in Rhode Island there was an entire separation of the State from religion; that Rhode Island was really the basis of a true, free Commonwealth; that it was the germ of all the free institutions which have since developed in our land. It is true that the colony of Massachusetts was guilty of more or less persecution, and that Roger Williams was compelled to flee in 1634; that two or three years later, Mrs. Hutchinson and Mr. William Coddington and others were also compelled to leave Massachusetts, and that these colonists went to Rhode Island, and there laid the foundation of that colony and State. Justice Story makes the remark, that every colony and every State at the time of the adoption of the Constitution of the United States did acknowledge Christianity, "unless it be the single exception of Rhode Island." But even that he does not assert to be an exception; he merely mentions, in a somewhat doubting way, the uncertainty. But if we examine the records of that colony, we will find that even Rhode Island was not an exception. Let me read the original compact entered into by those who founded the colony. In March, 1638, they subscribed to this compact: "We, whose names are underwritten, do hereby solemnly, in the presence of Jehova, incorporate ourselves into a body politic; and, as he shall help, will submit our persons, lives and estates, unto our Lord Jesus Christ, King of kings, and Lord of Lords, and to all those perfect and absolute laws of his given in his holy Word of Truth, to be judged and guided thereby." This compact embraces every one of the great principles which this proposed amendment has in view: An acknowledgement of the supremacy of Jehova, an acknowledgement of the rule of Jesus Christ and of the supreme authority of the Word of God as the foundation of law.

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

FORM OF BEQUEST TO THE NATIONAL CHRISTIAN ASSOCIATION.

I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of———dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

FRIENDS IN INDIANA.—We need seventy-seven dollars and seventy-nine cents IMMEDIATELY. It is now DUE your agent, Rev. J. T. Kiggins He has delivered an average of twenty-two lectures per month, and visited in behalf of our work, an average of twenty-six places a month for the last three months. For the honor of your State and the welfare of your agent, that money should be paid now. Please send all you can afford to H. L. Kellogg, Treasurer N. C. A., 13 Wabash Ave, Chicago, and it will be promptly forwarded to Mr. Kiggins. No money sent for the lecture work in Indiana will be used for any other purpose. Please send all you can and settle this account NOW.

A QUARTERLY MEETING of the Pennsylvania State Association will be held in Factoryville Jan. 20th and 21st. See Secretary's report of the Executive Committee meeting.

—Rev. J. P. Stoddard announces that he expects to speak during the present month in Huntsville, O., on the 11th and 12th; Belle Center, 13th and 14th; Rushsylvania, 15th and 16th; Belle Fontaine, 18th and 19th. These lectures will be given generally in United or Reformed Presbyterian churches.

Attention, Pennsylvanians!—Please write immediately to the Corresponding Secretary of the State Association giving any facts that will assist in a thorough canvass of the State, send pledges for support of State Lecturer, and aid by any suggestions or advice you may be able to give. Order copies of the report of the State organization which you can use to advantage. Address N. Callender, Corresponding Sec'y, Green Grove, Luzerne Co., or the State Lecturer, J. W. Raynor, Uniondale, Pa.

Notice for Southwestern Illinois.

We, the undersigned ministers of the Gospel, residing in Randolph and Washington counties, Illinois, believing that secret societies, and especially those bound by oath, are contrary to the principles of the Gospel and subversive of Republican equality; and believing that the time has come when there should be an earnest and united effort to resist their influence, both in the church and State, do hereby invite the friends of this reform who reside in Washington, Randolph, St. Clair and Perry counties to meet in convention in Coulterville, Randolph county, on Wednesday, Feb. 24th, at 10 o'clock, A. M., to organize a local association, appoint delegates to the National Convention at Pittsburgh and to transact such other business as may come before the meeting. Signed, JAMES M. HENDERSON, pastor of U. P. church, Elkhorn. D. S. Faris, pastor of the Reformed Presbyterian church, Sparta D. G. Thompson, Pastor of the Reformed Presbyterian church, Elkhorn. J. H. Peacock, pastor of the U. P. church, Coulterville. J. W. Glenn, Pastor of the U. P. church, Marissa.

—We expect to report the muster roll of Mr. Hickman's regiment and Mr. Clark's company next week so far as it is made out.

Reform News.

—The General Agent writes "on the wing." His report of work in New York is full of interest. He is now spending a short time in Ohio.

—See the notices of meetings in Ohio and southern Illinois; also Bro. Ames' request to all testifying Baptist churches.

—Prof. C. A. Blanchard has returned from Pittsburgh. He spoke in the churches of Rev. Messrs. Milligan and Howard in that city, and also in Braddocksfield, a suburban town on the historic battle ground where Braddock was defeated.

—Friends in Indiana and Pennsylvania please read again the notices of last week repeated on this page, and take prompt action.

—Bro. Caldwell started last week for a series of lectures in Hardin, Union and Logan counties, O.

—H. H. Hinman, Illinois Agent, writes, Jan. 2nd, that he has been obliged temporarily to suspend lecturing on account of a severe cold, but hopes to be out again before next week. After spending a time in Iroquois county, he hopes to visit the northern part of the State.

—The friends in Wisconsin are talking up another State convention to be held in Delevan.

—Rev. E. B. Rollins lectured in West Brookfield, Va., last week.

The Last Day of the N. Y. State Convention.

The report for Thursday, Dec. 24th, the third day of the Convention at Lockport was not received in time for our last paper. The following is abridged from the Lockport *Daily Journal*.

The committee on correspondence reported and read letters of encouragement, Jason McKee, of Watertown, N. Y., Gerrit Smith, of Peterboro, N Y., Seth M. Gates, of Warsaw, N. Y., J. B Nessell, of Ellington, N. Y., and S. D. Greene, Chelsea, Mass.

The Secretary, Edwin Barneston, presented the subject of devising a plan of enrollment of members throughout the State.

Edwin Barneston, J. P. Stoddard and W. Post, were elected a committee to report a plan for adoption this afternoon.

James Donaldson, of Canada, was called upon for remarks, and gave some reminiscences in regard to manners and customs and Masonic work and influence in England.

J. L. Barlow moved that a committee be appointed to take into consideration the propriety and feasibility of the publication of a State organ devoted to the interests of the cause. After some discussion, the motion was withdrawn and a resolution adopted, making the Association a Committee of the Whole to work for a more thorough circulation of periodicals now published, which are favorable to our cause.

The committee on nomination reported as follows:

President.—D. Kirkpatick, of Syracuse. Vice-presidents.—J. L Barlow, Syracuse, D. B. Douglass, Niagara Co., Gerrit Smith, Peterboro, Madison Co., W. Post, Rochester, N. Wardner, Clinton Co., A. F. Dempsey, Seneca Falls, E. P. Marvin, Lockport, L W. Krakl, Orleans Co., N. E. Fisk, Lewis Co., N. Bingham, Otsego, C. G. Adams, Madison, E. Jones, Chautauqua Co., Seth M. Gates, Wyoming Co., John B Hart, Tompkins Co., G. W. Clark, Livingston Co., Homes Smith, Washington Co., W. J. Houghton, Alleghany Co., A. K Bacon, Orleans Co., O G Rose, Madison Co., James Bicknal, Oneida Co., J. Hunter, Cayuga Co. G L. Paine, Oswego, Albert Holt, Jefferson Co., J P. Betker, New York, Simon Rowley, Saratoga, Co.; P Clapsaddle, Herkimer Co., G. A. Tuttle, Broome Co., T. Rockway, Fulton Co., D. P. Rathbun, St Lawrence Co., Seth Wardner, Franklin Co., G. M. Hardy, Wayne Co., A. T. Curry, Alleghany Co., A. Hard, Steuben Co., D. Bernard (at large); B F. Stoutenburg, Binghamton; Corrowden Craw, Rensselaer Co., P. P. Warren, Schoharie Co., Joseph Tripp, Warren Co., Homer Martin, Albany; J. E. McMiller, Chenango Co.

Recording Secretary—L. N. Stanton, Syracuse.

Assistant Recording Secretary—Edwin Barnetson, Groton, N. Y.

Executive Committee—D. Kirkpatrick, L. N. Stratton, B. T. Roberts, Z. Weaver, W. Post, James McClure, A. F. Dempsey, B S. Loughlin, Sidney Wilder, S H Foster, Charles Merrick, Peter D. Miller. Syracuse.

Treasurer—M. Merrick, Syracuse.

State Agent, Lecturer and Corresponding Secretary—J. L. Barlow, Syracuse.

In the afternoon after prayer by James Donaldson, of Canada, and a song by Geo. W. Clark, the election of delegates to the National Convention took place with the following result:

D. Kirkpatrick, L N. Stratton, J. L. Barlow and the Vice-presidents of this Association.

The delegates were given power of substitution.

The Committee on Resolutions reported and the resolutions after discussion adopted.

The Committee on Obituary reported in relation to the death of several members since the last meeting of the Association.

W. Post addressed the Association on the subject of Freemasonry. He spoke of the efforts made by the Masons to destroy his character.

Song by Prof. Clark.

B. T. Roberts was called upon and responded by offering the following:

Resolved, That no man can at the same time be an adhering Freemason and a consistent Christian.

Resolved, That we cannot therefore extend Christian fellowship to church members, and especially ministers who are Masons.

The resolutions were discussed by several speakers, and finally laid over for further discussion at the evening session.

The Committee on the subject of enrollment of members, reported as follows:

That a sufficient number of copies of the Constitution of our Association be printed on slips of paper to supply each Vice-president and other friends, and that they be requested to secure as many signatures and as early as possible to this Constitution, and forward the signatures to the Recording Secretary to be entered on a book kept for that purpose.

In the evening after prayer by Rev. Woodruff Post and singing by Mr. Clark, Elder Barlow delivered an address on the religious nature of the lodge, and after the transaction of various items of business the convention adjourned *sine die*.

The New York State Meeting—Letter from the General Agent.

WAVERLY HOUSE, ROCHESTER, N. Y., Dec. 31, 1874.

DEAR K:—I have been of late personating the "Wandering Jew," and have been so constantly at work, or on the move, that I have had no time to write more than was absolutely necessary. I left Mount Victory, Ohio, on the morning of the 21st, and reached Lockport, N. Y., on the evening of the 22d, in time to attend the first session of the N. Y. State meeting. Bro. Barlow had been at work for a few days previous in and about Lockport, awakening a local interest; and at the time appointed took the chair, and after appropriate opening exercises read a very clear, able and comprehensive paper reviewing the past and suggesting wisely for the future.

The audience was not large, but the fixed attention to be seen in the faces of nearly all showed that the men and women of the convention were there for a purpose, and augured well for the future.

Wednesday morning opened auspiciously with a half hour's devotional exercises. Committees were appointed, etc., and the remainder of the day session was given to business and general discussion. The evening was assigned to the General Agent of the N. C. A. and well attended. The craft, as I am told and according to report of the local press, were largely represented. Good order prevailed and the audience seemed much interested. Bro. Post, from Rochester, arrived in time for the evening session, and was warmly welcomed by the convention. He has been for three years a target for the envenomed shafts of the relentless secret foe in western N. Y.; but, thank God, he still lives with untarnished character, and although somewhat impaired in health he is ready at his Master's call for every encounter.

The third day's session was inspired by the presence of new arrivals. D. Kirkpatrick, of Syracuse, and Bro. B. F. Roberts, of Rochester, came to augment the efficiency of those in advance, and as we looked into each other's faces and grasped each other's hands we all grew stronger and more determined in our work. The forenoon was given to general discussion and business. At noon we sat down to a sumptuous repast for which we felt grateful to the Giver and those by whose liberal hands it had been provided. The afternoon session was spirited, and developed a mighty "reserve force," ready at the Master's call to spring forward and take up the shield of our fallen heroes, as they pass to higher rewards. Bro. Post spoke with marked effect of the dangerous character of secret orders to the church, alluding to some instances in which he had been made to feel its withering power. His appearance was care-worn and anxious, but his resolve was taken and neither threat or assault could intimidate or change his purpose. He spoke of deeds as dark and dastardly as ever stained the records of attempted social and moral assassination, but with the absence of every trace of bitterness even to his

persecutors, while it secured the attention of his hearers, won their sympathies, and made us feel that Bro. Post was not only a persecuted man, but that persecution was wholly vindicative and without occasion on his part. Bro. Roberts and others followed with stirring brief speeches and cogent arguments.

The evening was assigned to Bro. Barlow, whose address on the religion of Freemasonry was a most masterly and unanswerable argument. It must be heard from Bro. B's own lips to be appreciated. I hope the pastors throughout the State will avail themselves of Bro. B's services in aid of this our common cause. Brethren, if you want to know what Freemason religion is, as given by its own "Worshipful masters, priests and High Priests", send for your State Lecturer, Rev. J. L. Barlow, Syracuse, and he will give you more facts in a single lecture than you can obtain from fifteen dollar's worth of books and by a month's hard study. After the addresses the meeting adjourned to meet at the call of the State Executive Committee.

As a whole this meeting was a success. The indebtedness of the Association was canceled, and provision made for an enlarged, and it is believed a more vigorous prosecution of the work for the coming year. Bro. Barlow enters upon the work with experience of the past to aid him and many warm friends to sustain him with their co-operation, purses and prayers. The Association voted to continue Bro. B. in the lecture work for the year, fixing his salary at $1.000. Those present paid and pledged liberally, but with the utmost efforts the larger part of the salary is yet to be raised. The brethren in the front have done nobly and I trust their confidence in friends not at the meeting has not been misplaced. Brethren, will you not send a consecrated offering to this great work to the Treasurer of the State Association, Montgomery Merrick, Syracuse, N. Y., or to H. L. Kellogg, No. 13 Wabash Ave., Chicago, as may be most convenient?

I had purposed to speak of my visit to Lewiston, where I spoke three times and saw places of historic interest to every Anti-mason, and where I shook the hands of some whose affidavits I have read in the trial of Morgan's abductors, and also of my business visit to Syracuse, and with an interview with the Executive Committee, etc., but I am admonished that this is already too long. I expect to be in Cleveland, O., to-morrow morning. Yours etc.

J. P. Stoddard.

Elder Rathbun's Home Work.

Hammond, St. Lawrence Co., N. Y., Dec. 26, 1874.

Agreeably to notice for a lecture by D. P. Rathbun, a large audience assembled in the Wesleyan Methodist church in Macomb, St. Lawrence county, N. Y., on the evening of December 17th, 1874. After an introductory service of singing and prayer the lecture commenced with a pledge to prove that Freemasonry claimed to be a religious institution with power to make its votaries free from sin, although it rejected Christ and denied the authority of the Bible. The lecture was what might be expected from brother Rathbun. Pledge sustained by books known to be Masonic authority.

The interest of the meeting was greatly increased by the timely remarks of a gentleman from Carthage, N. Y., a well informed man, an adhering and advanced Mason. The lecturer was complimented by him as a man of intelligence and correctness in his exposition. Brother Rathbun politely returned the compliment by saying he thanked him for his honest position, and added that he is the most gentlemanly spoken and honorable Mason he had ever met. The visitor called upon the speaker for the obligations as contained in the Master Mason's degree, which, if he would present, an answer should be given. After the obligation had been repeated, the reply was, the obligations repeated were mainly correct.

On Friday evening, Dec. 17th, it was feared the snow storm then prevailing would prevent a general attendance; but the people began to assemble at an early hour. The congregation was much larger than the previous evening. Deep interest was apparent. Lecture commenced with a reference to the antiquity of Freemasonry, and then as had been previously announced the speaker told the audience how he was made a Master Mason; divested of his main clothing, drawers rolled up above his knees; cable-tow three times around his body; then facetiously inquired if they would be pleased with the appearance of their minister if he should come into the church in that condition. On Friday, a Mr. Ward and Mr. Staunton, both adhering Masons, called on brother R. to ascertain if the books read from on Tuesday evening were genuine Masonic authority. Mr. Ward took in writing the name of the publishing firm. He had brought with him his Monitor to compare with that used in the lecture. Clark and Maynard were the publishers. The question of authority was settled. The parties exchanged Monitors and Ward's was the book of reference Friday evening. Ward being present that fact was stated and it was a quietus to the gibberish of Masons present. Good order and quiet prevailed. The impressions were indicative of advancement. A large majority of those present were in sympathy with the Anti-masonic effort. One member of the lodge said he had heard only the sunny side and had now come to hear the opposite, was thankful for instruction received, and said he should abandon the institution. A public invitation was given for the pastor of the M. E. church to attend with the assurance he should have the privilege to defend his beloved Masonic institution. He did not put in an appearance though living near by; but was actively engaged in misrepresenting the lectures and lecturer. It is believed great good will result from these exhibitions of truth.

Some have supposed a public lecture on that infidel system would check the blow of spiritual enjoyment in other exercises. We had a demonstration to the contrary. Lectures closed Friday evening. The regular quarterly meeting commenced Saturday, at 2 P. M. Brother Rathbun preached four times during its session with great power and profit. Saturday evening was a weeping and rejoicing time, as was also the love-feast Sabbath morning. Shouts of joy and songs of praise, amid narrations of experience, accompanied by the direct witness of the Spirit, were evidences of the Divine appearance.

J. J. Emmes.

Southwestern Illinois—From the State Agent.

Sandoval, Ill., Dec. 30, 1874.

Dear Bro. Kellogg:—My visit to Randolph and Washington counties was one of much interest. The United and Reformed Presbyterian churches are numerous and strong, and they are making their influence felt. I spoke seven times in four days, and though the weather and roads were very bad, and the nights dark and rainy, the attendance was quite good and I felt that I had the sympathy of nearly all who attended.

At Eden I spoke in a large Reformed Presbyterian church, built forty years ago. Its high pulpit and antiquated style was in marked contrast with some of the churches more recently built in that vicinity. Here and at Sparta were the strong holds of anti-slavery strength in Southern Illinois. Here the panting fugitive found refuge and assistance, and here the spirit of reform still abides in the hearts of God's people and leads them to battle for the right as zealously as of old. One Mason at Eden acknowledged that my presentation of Masonry was substantially correct, but still thought it a good institution.

These churches are most interested in obtaining a religious amendment of the Constitution. To them it seems that National reform underlies all other reforms, and that the fact that the nation as such, does not recognize God's authority as supreme, nor Christ as the rightful Governor of the world, prepares the way for the denial of Christ in other relations.

They are holding a series of meetings to promote this cause, and expect soon to hold an important convention in St. Louis. They also propose to hold a convention of all those opposed to secret societies in Randolph and the adjourning counties, to meet at Centerville on Wednesday, Feb. 24, at 10 A. M. There is reason to think that it will be an important and profitable meeting. Yours for Christ,

H H Hinman.

Correspondence.

To Testifying Baptist Churches.

Menomonie, Dunn Co., Wis., Dec. 28, 1874.

Dear Cynosure:—As the Menomonie First Baptist Church, of which I am pastor, is organized in opposition to all forms of oath-bound secrecy, I desire that some one member of each and all Baptist churches in the country, organized on the same basis, would correspond with me, giving their location, number, relative social strength in the community around, how the battle goes, if they are determined to stand firm in the good cause, and if they are making aggressive movements to shed the light upon the darkness around them. It would be highly interesting, and perhaps very encouraging to know who and how many of our brethren are with us in this matter, and possibly this knowledge might be turned to good account for all concerned, enabling us, by the help of God, to devise some plan of mutual co-operation for the spread and triumph of the truth.

Yours truly, W. W. Ames.

Elder Baird Gains his Libel Suit.

Royalton, Pa., Dec 28, 1874.

Dear Cynosure:—Again we would inform your readers of the work and labor of the craft in the Mercer county court in Pennsylvania last week. At 10 o'clock, A. M., on Tuesday, Dec. 22d, the case of the commonwealth against D. L. Calkins, editor of the Jamestown *Sun*, of Jamestown, Pa. Elder J. R. Baird, prosecutor, was called. The trial lasted till after dark, with all manner of shirking and shuffling and crafty cross-questioning. They brought a number of Masons and "jacks" to prove that Baird had murdered a woman in Canada some years ago, and kept him over an hour on the stand as a witness, being cross-examined by a low, unprincipled lawyer, who was at the last election put in for county judge like some of the lowest of the people who were put in high places of power in the days of Jeroboam. The present sitting judge is also a drunkard and a Freemason, who in all the trial acted perfectly Masonic. The drift of the whole matter was to get the people to believe that Baird had committed murder; taking care all the while to hide the fact that Freemasons alone were responsible for the murder. D. L. Calkins is not a Freemason but a very zealous 'jack.' The fraternity up to this time pretended to have no interest in his case whatever; but when his case came to be tried nearly every Freemason in Jamestown, and many from elsewhere were present to back up the "jack," who was being tried for libel, but after all their fuss and Masonic fury for seven hours, the jury retired and returned in an hour bringing a verdict of guilty against D. L. Calkins. The thing did not come out Masonic enough to suit them and they have appealed for a new trial. So goes the battle.

Elder J R. Baird.

Methodists in Earnest.

The following letters speak for themselves. The first is from a new acquaintance. The second from an aged Episcopal minister:

———, Mass, Dec. 27, 1874.

Rev J. Blanchard,

Dear Brother in Christ:—I forward you ten dollars to help along the Christian reform cause. My whole heart is in its prosperity. The Methodist Episcopal church here became almost extinct. They have been cursed with three Masonic ministers; everything went hard. This year we have one that is free from all secret societies His labors have been blest with twenty-five conversions. Please acknowledge through the *Cynosure*. A. Smith.

The following sounds like the voice of a Hebrew prophet. Read it.

Editor Cynosure:

"The triumphing of the wicked is short." This brief saying is not to be considered by itself. To the unreflecting, a day, a week or a year may seem long. This is judging from present feeling and not from the reason and nature of things. By this last rule, fifty or a hundred years dwindle to a short space when it is gone.

How true is the above motto when applied to secretism,—to Masonry.

When I was a boy of fourteen years I was employed to labor where a Masonic lodge was held. The bedroom where I slept was joining the room where the Masons had retired from their foolish labor for refreshment. I was large and able to do a man's work, and when night came needed rest, but the drunken Masons with their lewd songs and filthy jests made it impossible for me to sleep. The sound waves of their wicked merriment easily passed through the partition wall.

That night I shall never forget. One of the fraternity, a corpulent fellow, wished to retire a moment; thought he had found the door; got part way out of an upper story window which was left open to let in fresh air. He would have dashed upon the earth below if a brother Mason less drunk than himself had not caught him and pulled him back and thus saved him from the pit. (This I heard by an uncle, a member of the lodge.)

Another of the brotherhood of that time might be seen running about the country, leaving his wife, an excellent woman, to take care of herself as best she could. Another of this den, a great scoundrel, was known to say that there was not an honest man in the world, and he did not pretend to be better than others. This last one was very sick and expected to die; sent to him who afterward was my father-in-law, to pray for him; but before he could come was better. Then he swore he never would repent. I was then and afterwards well acquainted with all that company—all that composed that lodge. That drunken assembly are now all off the stage of life, a considerable proportion of them did not live past middle age. Nothing more is now said about the grand lodge above. They are and will be judged as others who have lived in the flesh. The scene described was sixty yeas past, yet it is still fresh in my memory.

I am sometimes blamed for not respecting Freemasonry and for not confiding in men of the lodge. I would sooner respect any other wing of the devil's army than these who are sworn to keep each others secrets in all cases, and to help each other into a good place and out of every difficulty. Times have changed. All lodges may not have sunk as low as the one I had a hearing of.

All men need good principles. Men are seldom better than their principles. Masonic principles, political and religious, are unchangeably bad; what wonder if they are a bad set! Good men among them are a strange exception to the rule.

Take courage, my friends, who are n the heat of the battle against this wing of Satan's army. The protracted time may seem tedious to human patience, but when the foe is vanguished it will seem like a watch in the night. There is a circumstance, flattering to the fraternity, which leads on to their destruction. They say the more the subject is agitated the more will join them. This saying may be partly true. When the whole scheme of Freemasonry is unfolded, some of the worst men who listen see a short-lived opportunity for the indulgence of their weakness. So off they go and enter this strong-hold of sin, and when they get into any trouble thereby, they have sworn friends to aid and assist to extricate them be they right or wrong. This corrupt motive determined the course of that bad man in De Kalb. After C. A. Blanchard, in his lecture, had sqown up the demoralizing nature of the craft he said he had long been disposed to join the lodge, his mind was now made up. So as an ox goes to the slaughter he went into the lodge. After an assault on several ladies he was off to another place where, by the aid of sworn friends, his ill fame sould be termed all lie.

In the mean time while the conflict is going on, all that's worth any thing in the lodge is gradually and continually leaving; fleeing out of it as men flee out of a sinking ship. Soon there will be none left in these dens of infamy but the most corrupt in principle, in heart and life. Then the vile thing will go down rapidly. Its claims of goodness and sanctity gone, nothing can uphold it. We may have political trouble first. Parties will be corrupted by these secretists more and more. Time is required for new parties to gain the acsendency. Dark days may intervene, but the time is rapidly hastening on when those sighing, laboring ones who oppose this monster evil, will joyfully say, "I have seen the wicked in great power, spreading himself like a green bay tree, yet he passed away and lo he was not. Yea I sought him but he could not be found." G. Sovereign.

The Seventh Day Sabbath.

Fremont, Wis., Dec. 22d, 1874.

Christian Cynosure:

I have been a subscriber from your first year, and as my paid-up subscription ends with the last of this month.

I have been looking over your editorial on Christmas, and I am in sympathy with you, and have been for many years. I believe there is no foundation in Scripture by command or example, to commemorate on any day, much less the 25th of December, the birth of the Saviour of mankind.

The death of Christ is the crowning glory of the Christian system. The evangelists testify to this, and Christ himself also by his charge at his last supper: "This do in remembrance of me: for as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he comes." Thus I conclude with you that it is, or was an attempt by Satan to turn away from the crowning grace of Christ's mission.

Now I want to inquire, where in God's Word are we warranted in keeping 52 days in a year, in memory of Christ's resurrection, what nominal Christians call the Christian Sabbath. I read of a Sabbath of the Lord God, not of a Jewish or Christian Sabbath. Christ says (Matt. v.), "I came not to destroy the law or the prophets, but to fulfil. Verily I say unto you, till heaven and earth pass, one jot or title shall not pass from the law, till all be fulfilled." "Whosoever shall break one of the least of these commandments and teach men, shall so be called the least in the kingdom of heaven." It is evident what law the Saviour was speaking of; the law of God's moral law, contained in the ten commandments, and the fourth is one of those commandments, which says the seventh day is "the Sabbath of the Lord thy God."

But this day that God sanctified is trodden under foot, and another has been substituted for it called Sunday, after the venerable God of the heathen, the sun. Now, where is the authority for this change? has God changed the day, has he blotted out the day, and given another in its place? if so, where is the record of it? Is it not of the same origin, as you say, that Christmas dates from paganism? You admit the death of Christ was the crowning glory of his mission, why then keep 52 days to commemorate his resurrection, and thereby desecrate 52 days the Lord has commanded us to keep holy? For my part I am trying to keep the day that God has commanded me to keep, and have no sympathy for the pagan Sunday, or the Sunday law, or the religious amendment, which I think will fulfil a prophesy in the 13th of Revelation. I think as the beast is considered to be the papacy, the image of the beast will be Protestantism, and will enforce by legislation, Sunday-keeping under heavy penalty, and perhaps even to death, those who will not have his mark in their foreheads on their hands. (See Rev. xiii.) Therefore I can never give my support to what is called the religious amendment.

Yours respectfully,

R. M. Lampard.

OUR MAIL.

Wm. Sherman, Deer River, N. Y., writes:

"I have lived through two wars in this country and have been swindled out of three or four hundred dollars by the craft, and still live. I do not wish to injure them as men and neighbors, but I know their institution to he dishonest and corrupt, and have for the last fifty years, and I mean to expose it, so far as I can honestly. . . I hope your committee will get up a platform that all the friends of freedom will endorse, and not try to kill too many birds with one stone. Secretism is what we want to put down, and there is no other way to do it except through the ballot-box."

Mark H. Pomeroy, Manchester, N. Y., writes:

"The more I read your paper the better I like it, and I wish to continue it from year to year as long as I live."

E. J. Chalfant, York, Pa., writes:

"I am doing all I can to get Pennsylvania organized and at work. Am also doing all I can for the cause in general. I intend to let the secret society question 'bother my brains' very much this winter, and I hope a little good will result from it."

Thos. Mayne, Mason City, Ia., writes:

"I will be one of the happy number to six subscriptions for 1874, and will remit for the same by January 1st, 1875."

O. C. Stoughton, Maquoketa, Ia., writes:

"Please put me on your muster roll. Here is one of the six to start with."

S. G. Barton, Hopewell Center, N. Y., writes:

"Brethren, count on me for one of Bro. Hickman's regiment, hereby reporting for duty."

J. B. Stinespring, La Fayette, Ind., writes:

"The *Christian Cynosure* was handed to me by a friend, Mr. Calvert, of Milford, Ind. I have been thinking of joining a secret society until now. I wish to have you paper."

J. C. Halsted, Windsor, O., writes:

"Put me down for a life subscriber, and may God bless you in your ardent labor."

Stephen Bayles, Morning Sun, Ia., writes:

"I have got two new subscribers. My heart is with you in your arduous work. I am in my seventy-fourth year, and hardly expect to see Masonry fall as I have seen slavery. But it must and will certainly come down."

Rev. J. C. King, Chase City, Va., writes:

"I only wish that I could afford to furnish the paper to all the members of my branch (Presbyterian) of the church, North and South. I have spoken to quite a number of persons in this region about subscribing for the paper. They are very much opposed to secret societies, but with one consent, decline to subscribe for the paper that is doing more to *enlighten*, as to the true character of these societies, than any other. They remind me very much of a brother minister, who was a decided Anti-secret society man, but was rather criticising me for having preached a sermon showing their claims as to religion. He said he had never read on the subject, and felt that he had more important work to do. But afterwards urged me to write a book on the subject, as I had made it a study, and was prepared to enlighten the people. I replied, 'If everybody was like you, nobody would read my book after it was written.' I paid for and requested you to send the *Cynosure* to a good brother occupying an important position in Iowa, some years ago, and who professed to be very much opposed to secret societies; and I learned afterwards, from you, that he returned the paper to your office—such is poor human nature, partially sanctified—'the fear of man bringeth a snare'—while duty dictates to 'Trust in the Lord and do good.' A good brother of the United Presbyterian church and I had just deposited our ballots, in connection with several other radicals (as we are called here) at the recent election, and as we were walking away, remarked 'Radicalism is looking up here!' So, of our cause, a tional meeting was noticed by scarcely a single political paper a year or two ago, but the recent State meeting in Chicago I see noticed in almost every political paper I have read. I told the brother who wanted me to write a book, but who was not willing himself to even read on the subject; that before ten years he would be preaching on the subject himself. I think your paper is greatly improved since its enlargement; indeed I consider it one of the most evangelical papers that I read. I trust the editor-in-chief,—the publishers, lecturers, and others that are laboring so faithfully for so little pecuniary renumeration,—will he abundantly rewarded in this life in seeing the good work in which they are engaged, abundantly successful in forming a public sentiment that will rid both church and state of the anti-Christian and and anti-republican associations."'

Mr. King sends ten dollars to pay for five different subscribers, and hence may be reckoned among Mr. Clark's one hundred.

Wm. Vineyard, Lynnsville, Ia., writes:

"I wish . . . great success for the *Cynosure*, hoping it may work a thorough reform morally and politically and religiously; we need such a reform the world over. You will please to send me one of your blank petitions for the purpose of getting subscribers to petition Congress to revoke the Freemason's charter. You may consider me a life subscriber to your valuable paper."

Daniel Varney, Fond du Lac, Wis., writes:

"The people are uneasy, they are aflicted, and they know not for what; but the Lord shall open their eyes when he has sufficiently chastised them. Their liberty is departing; they know it not; they are stumbling in the dark, and are wandering wide from their coveted goal; but the light is beginning to shine upon this darkness, and he who can bear the light may yet have hope. Our watchmen are asleep, or are in complicity with the thief. Our watchmen are hirelings, and receive their wages not only from the just, but from the unjust. And he dare not open his mouth to reprove, and so he becomes a co-worker in the unfruitful works of darkness. What we need is men and women to serve the Lord, instead of love of money. It is not a good thing to serve two masters; but the thing has become popular to serve the Lord in a way not to offend the devil."

J. S. Hickman, Wellington, Ill., writes:

"You can put me on the effective list, and shall try and give a good account of myself. not intending to flatter myself or be guilty of self-praise. . . . I hope

you will encourage Mr. Hinman or some other man to lecture at Rossville, Hoopeston, Wellington, Milford, Watseka, Cresent, Onarga, Buckly, Loda, Paxton, Rankin, East Squire, Ashgrove and my neighborhood. United Brethren have now the finest church in this county."

E. Honeywell, Atlay, N. Y., writes:

"As long as I can write and act, I want to help demolish Satan's masked batteries I have about forty names asking Congress to withdraw its protection of a certain nuisance, and think all the blanks sent me by C. A. Blanchard will be returned with one or two hundred names."

T. J. McHenry, Geneseo, Ill., writes:

"Can we not have a commission merchant in Chicago that can help us or give us some information as to when is the best time to sell or to ship stock? . . I tried to raise money to send a delegate to your Convention, but could not. I am glad to hear that the cause is prospering in other places if it does not here. I am trying to hold to the Christian faith, but am one of a few. In many instances opposition appears to be pretty strong."

(If we can do anything about prices current, we will.) Christ says to his children, "Lo I am with you always."

Lewis Orcutt, Union, N. Y., writes:

"I receive your paper and lend it through the neighborhood. The people have not heard much about Masonry. I ask them what they think of secret societies, and they say they have not thought much about them. I hope your paper will set them to thinking. I mean to help the work what little I can. I hope when my subscription runs out to send you more subscribers. I believe that secret societies are evil, and that our country should be freed from them."

In answer to your question about petitions we would say, We certainly want the names of women on those petitions as well as of men. We hope there will be a noble roll of names received.

Rev. K. Bjorgo, Lake Park, Minn., writes:

"I am a deadly foe of all secret societies, and so are all ministers in the synod to which I belong. I belong to the Lutheran church, and to the synod for the Norwegian Evangelical Lutheran church in America. Our synod is quite large, numbering about fifty thousand communicants, four hundred congregations, and over one hundred ministers, and all are opposed to secret societies. We have been fighting them for the last six years, and we shall fight them henceforth even if we have to stand alone in the combat; but we know we are not alone, the Lord of hosts fights with us against their prowling sons of darkness. We are glad to learn that so many of the American people have at last awakened to see the threatening danger which is slowly creeping up in the form of secret societies, threatening both civil and religious liberty, —treasures so dearly bought, and which every loyal citizen has pledged himself to defend."

The Sabbath School.

Lesson for Jan. 17, 1875.—Memorial Stones.

Joshua iv. 4–9.—Commit to memory verses 6, 7.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over the Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

GOLDEN TEXT.—I will remember the works of the Lord; surely I will remember thy wonders of old.—Ps. lxxvii. ii.

CENTRAL TRUTH.—God's wonderful works are to be remembered.

BIBLE READINGS.—(1) Josh. iv. 4-9. (2) Gen. xxxi. 31-54; (3) Josh. xxiv. 22–31; (4) Deut. iv. 17-25; (5) Ps. xliv. 1-26; (6) Acts vii. 37-46; (7) Eph. i. 15–23.

PLACE.—River Jordan and Gilgal.

TIME.—About 1450 B. C.

The Bible assumes our tendency to forget; it is proof of God's love for us, that he desires to be remembered. There is fitness in the memorials—durable ones—a great object lesson, teaching Israel through the eye.

ANALYSIS.—*I. The memorials set up*—that near Gilgal, the place of their first encampment in Canaan, was by divine order; the other was in the Jordan. *II. Their purpose*—they would excite inquiry among the young; keep alive the memory of the crossing. Lessons to us: (1) Memory of divine acts to be preserved by the church. (2) Parents are to be careful to give their children this knowledge. (3) We are to remember divine acts.—*Am. S. S. Union Series.*

THE PURPOSE OF THE SIGN:—It was for the sake of the religious education of the young. Note this fact: The very first thing done, upon reaching the goodly land, was to make provision for the religious culture of children! Do we say that Robert Raikes invented the Sabbath-school? It was, however, but the re-invention of a "lost art." We suspect that in the pious homes of the ancient Hebrews there used to be some of the best Sabbath schools ever held. And one of the best things about them was, they were conducted in a conversational way. And the children did the questioning. Another thing, the fathers did not shirk their responsibility and try to shift it all upon the mothers, as is so often done in these days, and as, it should be added, they are too often encouraged to do, by the indiscriminate manner which some have of speaking of the mother's influence.

Other memorials, appointed for similar purposes. See Gen. viii: 20. xii. 7; xxii. 9; xxxv. 3; Ex. xvii. 15; iii. 15; xii. 14; xxviii. 12 16; Ps. cxxxv. 13; Matt. xxvi. 13.

The Lord's Supper a memorial. See Luke xxii. 15-20.

(1.) The duty of keeping in perpetual and fresh remembrance the mercies that we have received, and all "the wonderful works of the Lord."

(2.) The influence this would have upon use, in connection with our hopefulness, and courage, our success, our character.

(3.) How the habit of lively remembrance may be cultivated.

(4.) The duty of parents to their children in this respect. Deut. vi. 4-12.

(5.) The use we should make of those memorials which our Saviour appointed—Baptism and the Lord's Supper.—*Illustrated Bible Studies.*

Forty Years Ago.

Historical Sketch of the Higher Degrees.

HENRY DANA WARD, 1829.

Without pretending to say, or to know, what Sublime Masonry is, we may inspect the character of the fountain from which it comes to us. If Sublime Masonry be of a nature in the least degree suspicious, a pure origin will wipe away suspicion; but a deistical origin may excite a doubt of its pretended Christian excellence, not doubted before.

Frederick II. of Prussia, as Grand Commander and Protector of Masons throughout the two Hemispheres, demands the first notice. In his train will follow his Grand Deputy, Chaillon de Jonville, with his associates. Prince de Rohan, Duc de Choiseuil, and others; the Grand Commander in Sweden, Prince Charles; and in France, the Duke of Orleans, &c.

It is abundantly evident from these pages, that Sublime Masonry, as it is falsely called, claims to be a most Christian institution, and may be it is; good Christians have been within its veils; but if the men whom the Sublime Sovereigns proclaim the Grand Commanders of Masonry, were active in the dissemination and faithful in the protection of Christian principles, it is a wonder worth knowing; and if they have, by cunning devices, palmed a false philosophy upon their pupils for true Gospel, it becomes all interested, to bring them to light.

What is a conspiracy? A secret combination of men to effect a dark design; whose members have a watch-word and tokens, a name for each other, and a name for their foe, known only to themselves; and in their intercourse with each other the conspirators use their mystical terms, to prosecute their schemes with less danger of detection.

Such a conspiracy in the last century existed against Christianity, and the Grand Commander of Sublime Masons was a principal in it. Frederick of Prussia did not play the jester; he did not enter into the protection and dissemination of the sublime degrees for the sake of the ribbons, and grand honors they bountifully bestow: his object was higher, and less innocent.

The Encyclopedists of France were members of the conspiracy; and Frederick, "the Solomon of the North," was their protector and coadjutor, equally with the Freemasons. Their word was, "Ecraser l'infame." Crush the wretch. (See Scott's Napoleon, chap. 7, or vol. 1, p. 117.) The name of Christianity, their foe, was L'infame, (the wretch;) the conspirators' name for Frederick was Duluc; for Voltaire, Raton, (a cat;) for D'Alembert, Bertrand by himself, but by the others, Protagoras: and the general name of the conspirators was Cacouac. (Abbe Barruel, vol. 1, p. 92.)

And this is their language, "I am weary of hearing people repeat, that twelve men have been sufficient to establish Christianity; and I will prove that one may suffice to overthrow it."—(Life of Voltaire, by Condorcet, his particular friend.)

In a letter to D'Alembert, 24th July, 1760, conspiring the destruction of the wretch, Voltaire inquires, "Could not five or six men of parts, who rightly understood each other, succeed after the example of twelve scoundrels who have already succeeded?" Observe the date, 1760.

Now let the reader say, that the impious attempts of Voltaire have no connection with the Grand Commander of Sublime Masonry; for Frederick, in a letter to Voltaire, of March 16th, 1771, admires his method of filliping the wretch while loading him with civilities; and again, Nov. 25th, 1766, styles Voltaire "the god of Philosophy," and represents him as "ascending Olympus, loaded and satiated with glory, the conqueror of the wretch, seated on a car beaming with light," &c. (Bar. 1 vol. p. 100.

Frederick believed that death is an eternal sleep, (Letter to Voltaire, 30th, Oct. 1770,) and joined himself with those who attempted to subvert every Christian altar; who urged their warfare with deceit: "Confound the wretch to the utmost of your power; speak your minds boldly; strike, but conceal your hand." (Voltaire to D'Alembert, May, 1761.)

And when Voltaire proposes to him open violence with the church, Frederick replies, (March 3d, 1767) "It is not the lot of arms to destroy the wretch; it shall perish by the arm of truth and interested selfishness." (Bar. 1 vol. p. 60.

Voltaire, in a letter to Damilaville, 15th June, 1762, declares, that for the preceding five and twenty years, "he had no other object in view than to vilify the wretch." (Bar. 1 vol. p. 95.)

In another to D'Alembert, (Let. 85, 1761.) "Let the real philosophers unite in a brotherhood like the Freemasons; let them assemble and support each other; let them be faithful to the association. This Secret Academy will be far superior to that of Athens, and to all those of Paris. But every one thinks of himself, and forgets that his most sacred duty is to crush the wretch." Bar. vol. 1, p. 69. Observe the date 1761.

"Crush the wretch; I tell you then, crush the wretch," a letter to D'Alembert, 129. (Bar. vol. 1, p. 99.)

It is not a little remarkable, that this advice of Voltaire's respecting "a brotherhood of real philosophers, similar to that of the Freemasons," was given in the same year with the appointment of brother Morin, to the Inspector General of the New World, &c. by a club of these philosophers. (The Grand Consistory of Paris commissioned brother Morin 27th Aug. 1761.)—Frederick did not dip his finger into Freemasonry for pastime; nor did these real philosophers create an office, till then unknown and never yet submitted to, viz: Inspector General of all the Lodges of the New World, for the dissemination of the doctrines they are pleased to denominate "the wretch." And what is more, no man before Frederick claimed to be, or was entitled by others, "Grand Commander and Protector of Freemasons;" and some of the Sublime degrees were the invention of his age and philosophic people.

What if it were so; who would introduce his anti-Christian degrees into this country? Stephen Morin was a Jew, and M. M. Hayes was a Jew, and without impeachment of their character, they could have no more difficulty in seeking to crush the wretch, than Voltaire himself.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 7, 1875.

REV. N. D. FANNING.—Those who attended the late meeting of the Illinois State Association at Chicago, heard from this gentleman one of the ablest speeches on that, or, indeed, on any occasion. The tone of his remarks was pure and elevated, pungent without acrimony, convincing with no parade of logic, and eloquent without any attempt at display. We are glad to be permitted to announce that he is willing to receive and answer applications to lecture against the lodge. He is pastor of "The Independent Church of Christ," of Marengo, Ill., where he may be addressed, and will reply promptly to requests to lecture in the reform.

I. R. B. ARNOLD.—Mr. Arnold has got up a series of panoramic views illustrated by a magic lantern, showing the imitation, swearing in and reception of Freemasons in the lodge. The views were produced by a Mason of sixteen degrees, and can be relied on as accurate. They give the murder, burial, and resurrection of Hiram Abiff, etc., etc. Mr. Arnold gives a lecture along with these pictorial life-and-death representations. This entertainment can hardly fail to draw a crowd in every village, while the instruction imparted, and the reading circulated, places it above the character of a show, and yet gives it the same power to amuse while it instructs the masses. Mr. Arnold's address is Sycamore, De Kalb county, Ill., where he will answer applications.

GERRIT SMITH.

This great and good man is fallen. He died suddenly at the residence of of Gen. John Cochrane in New York city, Dec. 28th, 1874, aged 77 years. In more than his usual health, he went to New York to spend the holidays among his friends. On Saturday, the 26th, he arose after a good night's sleep, was faint while dressing, and had only strength to utter "very weak," and sank into an unconscious state in which he remained until death, which came soon after noon on Monday.

He was born in Utica, New York, in March, 1797, graduated at Hamilton College in 1818, and devoted his immense fortune and untiring energies to the cause of humanity; and, as he understood it, to the Christian religion While yet a young man, he embarked in a national effort in behalf of the Sabbath; started a Sabbath-keeping line of stages through New York, and sustained it with a business energy which few men ever possessed. And although the Democratic party, and Richard M. Johnson's celebrated Sunday Mail Report, carried the country against the law of God, yet the struggle was nobly sustained, and diffused its light and luster over this country and Europe And the appalling increase of crime, insanity and general misery, has flowed from that formal national repeal of God's law. The railroad and telegraph have demonstrated the fallacy and falseness of the plea that necessity required the use of the Sabbath for the transmission of the mail. For though steam has five times multiplied the speed of the mail the clamor for Sabbath mails is louder and stronger than when the rate of travel was from four to six miles an hour.

The impossibility of rallying the members, even of othodox and evangelical churches, to the rescue of the Sabbath damped the youthful ardor of Mr. Smith's attachment to, and confidence in, the churches and ministry; and caused that strong leaning away from the sacred Scriptures to reason and philanthrophy, which marked his after life. This, doubtless, was a grievous error. Men think with their leaders, and Christ himself was, humanly speaking, the product of the church, whose leaders crucified him when he came. So that it by no means follows that because the churches are misled into error, that they are not churches of Christ.

The national grapple with the Masonic lodge came next. Mr. Smith, born March 6th, 1797, was still in his early prime,—about thirty years of age. He sustained the Anti-masonic movement, and we have heard him say, in his old age, that he could never look on the jail at Canandaigua without a feeling of gloom and foreboding that a guiltless American citizen could be shut up within its walls to be delivered to horrible persecution and death. And it is a proof of the corruption and degeneracy of the American press, which is now discussing the life and character of this great American, that it blinks or ignores his bold stand and earnest labors against the lodge.

The Anti-masonic movement of forty years ago, primarily political, though outwardly for a time successful, failed to extirpate a religious evil, and went down in 1831–2, in which years the slavery issue arose. The lodge hid its shattered image in the dust raised by the slavery-discussion, and under it slowly crawled back to popularity and power. But men like Gerrit Smith never forget the exhibit which Masonry made of itself, when, over the corpse of Morgan, in the words of Gov. Marcy, it "defied heaven and earth!" And the first moment when the lodge-discussion revived again, Mr. Smith hailed it and embarked, without hesitation in the movement which it has produced.

We saw him on the platform in Shakespeare Hall at the first modern Anti-masonic meeting there, then something over seventy years old, one of the finest human forms and the noblest countenances that have adorned and illustrated the human race. Indeed, Milton's description of Adam in Paradise seems scarcely an exaggeration when applied to him—

> "Whose large fair front and eye sublime declared
> Absolute rule; and hyacinthian locks
> Round from his parted forelock manly hung
> Clustering"—

and though already passed the limit fixed by inspiration, the three score and ten allotted to human life, he seemed an exception to the race he adorned.

Mr. Smith had then, years since, forsaken the ministry of churches who refused to remember Christ in the least of human brethren, the slave. And but for such men as Beriah Green and Charles G. Finney, and others who rallied to Christ in the poorest of his poor, he might have completed his apostasy from the American church. For men, like forest trees, are apt to be blown over when left to stand alone.

His speech at the first State Convention in Syracuse will still be remembered by those who heard it; tender and forgiving toward the dupes of the lodge, yet inexorable toward the dark system itself as the sentence of a judge; culminating in the averment which the force of preceding argument made to seem unexaggerated and just. "Masonry," "Masonry," cried he, "had bedevelled its subjects!" It was the mildest theory which would account for their treason, perjury, abduction, murder, and foul fanaticism in the torture, imprisonment and death of William Morgan.

He accepted the office of President of the New York State Association, and held till his death his connection with that body.

We would be glad to review his Congressional life and dwell on his speeches and published books, but this would exceed the limits of an article. In him error itself seemed incapable of becoming heresy, for there was no malice in his heart against the truth. He is gone. And if our Republic shall survive her death grapple with the lodge, and Americans ever regain their reason, philosophy shall yet kindle anew at the wisdom and profundity of his utterances, and religion while she veils his errors with the blessings of the poor, shall learn in his history new lessons of practical devotion to God.

ILLINOIS STATE TEACHERS' ASSOCIATION.

This body has lately held its annual sessions in Chicago. The colleges and schools of Illinois were well represented by as able body of men and women as can be collected together in the State. The daily press had their reporters present, who have given the people of the State the substance of the discussions.

Dr. Allyn, of Carbondale, gave a paper on teaching and learning, in which he insisted that 'love of truth' and a 'fearless discharge of duty', were prime requisites. This is very well Yet we saw several high Masons, some of them Knights Templar, among the principals of our higher schools; among whom was Mr. Etter, lately elected State Superintendent of Schools in place of Hon. Newton Bateman, now President of Knox College.

We wish to put some plain questions to these gentlemen.

1. Would it be right for a company of children in one of your schools to form a secret combination to take undue advantage of those outside, in matters of common interest? If not, how can you hold up your heads among your fellow-teachers, while you are yourselves doing this very thing?

2. Would it be blasphemy in your pupils, should they swear each other by the name of God in their secret cabal? If so, how dare you do the same thing, and yet claim to be teachers of morals to the young?

3. Mr. Bateman urged at least one prominent teacher to join the Masonic order, as by so doing he would 'stand a better chance to rise in his profession of teacher' in the State. Was this your motive in joining the lodge? If so, how can you look the rest of us in the face without blanching, while you are conspiring to elevate yourselves above us, by no superior merit or honest desert, but by the grips and pass-words of a sworn, selfish, secret clan?

4. Whom do you pray to in the lodge? To the true God and Father of our Lord Jesus Christ you dare not, for it is unmasonic, and all other prayers are idolatrous. Are you not, then, the basest of all idolaters, viz., those who knowing the true, practice false religion for personal and selfish motives?

5. We put each of these queries to Mr. Bateman, President of Knox College. How can you meet on terms of equal gentlemen and Christians, your neighbor, Dr. Wallace, of Monmouth, whose college is pledged by its religion against the secret order to which you belong, as an anti-Christ, and so accursed? Do you not owe it to God, to Knox College, and to your pupils, and to the religion which, as a Presbyterian, you profess to come out of a combination so odious to God and good men?—lodges, which your Presbyterian fathers used to call "Mau-traps of Satan", and your New England progenitors regarded with equal loathing and abhorrence?

NOTES.

—The Paris correspondent of the New York *Tribune* hints in the following at the affection for the lodge among the "principalities" of France:

"M. Jules Simon was telling this evening at M. Theirs' how Lord Ripon had passed, with arms and baggage, over to the enemy. The enemy is the church, according to M. Jules Simon, but he was delighted to see the heir-apparent of the Crown of Great Britain, the Prince of Wales, to call him by his name, accepting the position of Grand Master of Freemasons in Great Britain."

—If any of our readers are in doubt as to the story from the *Standard*, they are desired to be patient another week, when they shall have the sequel from Prof. W., who would have been a better doctor for the distressed youth than his mother or the pastor at D.

—The proposition of Bro. Ames, of Menononie, Wis., to the non-fellowshiping Baptist churches is an excellent one. The mere gathering of a few facts, though an important item, is of little moment to the consciousness of sympathy and strength every such church will gain from the information. Read the letter on the 7th page and answer as quickly and well as possible.

—Conventions in behalf of the Religious Amendment will be held in St. Louis, Jan. 27th and 28th; Leavenworth, Kans., Feb. 17th and 18th; Columbus, Ohio, March 10th and 11th. All these meetings will be addressed by able speakers.

—While in New York the King of the Sandwich Islands was shown

through a Masonic temple and an effort made to suitably impress upon him the wonders of the order. The Freemasons of the city also gave him a reception last Wednesday evening. Whether Kalakaua is a Mason or not we need not inquire; the most important fact is the anxiety of the lodge to impress on the representatives of foreign nations its wonderful importance to the perpetuity of the United States. In this way the Japanese embassadors were treated a year or two since.

—The resolutions presented by the late Gerrit Smith to the first New York State Convention, and adopted and reaffirmed, are a testimony against the lodge which the power of his great influence should ring through the land. Let them be kept before the people as the witness of a great mind, which only gave its labor to live issues:

1. "That in the light of the fact that Masonry holds her laws to be paramount to all other laws; and in the light of the further fact that they are made, not in the behalf of the right, but in behalf of Masons right or wrong, it is clearly proper in every suit between one who is and one who is not a Mason, to call in question the impartiality and credibility of Masonic witnesses, and also to insist on the exclusion of Masons from the jury-box.

2. That in the light of the fact that Masonry murdered Morgan; and in the light of the further fact that it succeeded in baffling all attempt to punish the crime, we are forbidden both by Divine and human laws to clothe with civil office any of the adherents or upholders of Masonry."

ALBERT BARNES.—The opinion of the celebrated American on secret societies is found on our first page. Mr. Barnes was born near the village of Rome, N. Y., 1798. He graduated at Hamilton College in 1820, studied theology at Princeton, and was installed pastor over the First Presbyterian Church of Norristown, N. J., in 1825. He took charge of the First Presbyterian Church in Philadelphia in 1830, and continued to hold this position until compelled to relinquish it from the failure of his eyesight in 1867. He died in 1870. He was widely known as an eloquent and successful preacher, but best as author of critical and explanatory notes on the New Testament and part of the Old. These works have generally adopted as text books in Bible classes and Sabbath-schools; and more than 400,000 copies of the Notes on the New Testament have been sold in the United States, and an almost equal number in Great Britain. They have been translated into French, Welsh, and partially at least, into some of the dialects of the Oriental nations. Mr. Barnes has also contributed to theological literature a variety of sermons, addresses, essays, and reviews, a work upon slavery, and a treatise on the evidences of Christianity in the nineteenth century, containing the substance of a course of lectures delivered at the Union Theological Seminary, N. Y. His commentary on the Book of Psalms, which appeared in 1869, he announced, from age and failing vision, to be the close of his long labors in the department of religious literature, to which he had devoted so much of his time and study. It is a singular circumstance that all the "Notes" referred to, amounting to some fifteen or twenty volumes, and requiring of necessity a vast degree of patient industry, have been written before nine o'clock in the morning to avoid trespassing upon the daily professional pursuits of the author, a memorable instance of what one man can accomplish by system, resolution and an earnest purpose.

Co-education.

A paper read before the Illinois Teacher's Association, Dec. 31, 1874, by Pres. J. Blanchard.

Schools are the nation's fountains of thought, as churches are of its character. And the question of co-education is, whether men and women shall drink at the same springs.

Thirty-one years ago (1843), at the breakfast-table of Hon. John Bowring, M. P., in the house in London once occupied by the poet Milton, the conversation turned on female colleges in America, when a son of Mr. Bowring produced a burst of merriment by asking, "Why, pa, what degree do they give to the girl-graduates? Spinster of Arts?"

At that time the idea of a girl being admitted to a degree-conferring college, was, in England, regarded as simply ridiculous; and to this day the legacy of John Stuart Mill, of $15,000 to the first University in the United Kingdom which shall admit women to its halls, goes begging for an acceptance. In this country, Oberlin, which at first conferred no degrees, and perhaps one or two other incipient colleges, endured the reproach of admitting female pupils. These, and a few colleges exclusively for women, occasioned the outburst of laughter at the London breakfast. The youth who gave the joke was a member of London University, and that day received a prize at a distribution by the Earl of Carlisle; and the utter absurdity of young ladies receiving college honors nowhere at this time appeared plainer, or was asserted with more assurance, than in the colleges themselves.

Thirty years have produced a change. Now, colleges, universities, law schools, colleges of medicine, agriculture, and the arts open their halls to female pupils. The United States Commissioner (1873), gives five colleges in New England, eight in the Middle States, sixty-seven in the Western States, and seventeen in the Southern States, in which youth of both sexes are educated in the same studies and in the same classes. In these mixed institutions there were, last year (1873), a total of 8,141 female students; of whom 5,622 were in preparatory, and 2,519 in regular collegiate courses. This great revolution has come up from the practical masses and is not likely to go back.

Even old England, whose monastic regimen has excluded woman from her universities for a thousand years, since the days of Alfred, has relaxed her grimness so far as to establish separate colleges for women; and the universities of Oxford, Cambridge and London, deign to examine their ladygraduates, and certify their acquirements, though they refuse them diplomas and exclude them from their halls.

The first girls came forward for admission to the colleges like fawns out of a thicket, timidly approaching a public fountain, looking this way and that way before daring to drink. They came with trembling, and were received with fear. A brief experience dissipated the one and dissolved the other. President Angell, of the University of Michigan, says:

"The history of our work during the past year has only deepened the impression made during the two years preceding, of the entire practicability of co-operative collegiate and professional education of the two sexes in the same schools. If any have cherished a fear that the admission of women would tend to reduce the standard of work in the university, their attention may be directed to the fact, that, during the last three years, we have been steadily increasing the requirements for admission, and broadening the range of studies. And, certainly, the women experienced no such difficulty in acquiring the studies assigned in the regular curriculum, as to call for any modification of the course on their account. Their record is as creditable in all branches as that of the other sex. Nor do I see any evidence that their success in their intellectual pursuits has been purchased at the expense of their health. On the contrary I doubt whether the same number of young women in any other pursuit of life have been in better health during the year."

The testimony from the University of Wisconsin is substantially a repetition of that from the University of Michigan.

The immediate cause of this revolution in favor of the co-education of the sexes, is a change of sentiment in the American masses, who could not see why their sons and daughters who had studied together during the waywardness of childhood in the common school and academy, should be separated in the college, when waywardness should begin, at least, to be sobered by reason and fire-tinged with discretion. Co-education is thus being forced on the colleges by popular sentiment. This is proved by the fact that the universities which are governed by legislatures and the popular vote, admit women; while Yale, Cambridge, and the old close corporations exclude them. And there are no signs of reaction in the popular mind. Every year adds to the number of colleges admitting women; and none who have admitted them have cast them out. As at the cave of Cacus in Virgil, so at the colleges admitting women, *Nulla vestigia retrorsum*: The girls make no returning tracks.

On the contrary the progress of women in education outside the college is at least as marked is within it. In all the Northren States but two, the number of female teachers in 1873 exceeded that of males. New Hampshire, Connecticut, and Rhode Island have passed laws, making women eligible to office in the control and management of schools. Out of New England the change has been more rapid. Illinois, in 1872, declared by law, that any woman over 21, and possessed of of the qualifications required of men, should be eligible to school-office; and under this law eleven women were elected county superintendents in 1873. Nine were elected in Iowa under a similar law in that State. And Michigan and Pennsylvania have inserted provisions into their constitutions making women eligible to school-office. And the authorities of Dayton, Ohio, and other cities, speak of the administration of female principals in their public schools, as distinguished by that unwearied attention to details, which gave Cromwell and Napoleon their power to manage masses of men, combined with that gentleness whose power is mightier then force.

Mr. Commissioner Eaton speaks of this sunburst of women into American education as "an experiment." Perhaps it is. But it is one of those experiments grounded in reason and nature which carry their demonstration along with them. The first voyage around the globe was 'an experiment;' but it needed not a repetition to demonstrate the earth to be a ball. Surely it is against both nature and reason to cage young men and women apart, while they are learning to act their parts as protectors and helpmeets to each other in the economy of life. And if the cloister system contravenes reason and nature, much more does it the word. The Scriptures exhibit man and woman in their first origin, as companions in life's labor, under the law of God; and if in life's labor, then also in learning the theory of life, which it is the mission of the school to teach; and not this life only but that which is to come. And, in this regard, the globe itself is a school-house as well as a temple. The first object lesson was Abel's lamb teaching pardon by suffering innocence: and the last command of Christ was "Go TEACH:" and down the line of God's providence from Creation to Pentecost, woman appears as the companion, friend, and benefactress of man. She appears as a national deliverer in Esther; a judge and counsellor in Deborah; a patriot in Jael; a saint-mother in Hannah; an almoner in Dorcas; a church officer in Phebe; a teacher in Priscilla; and a Christian at the cross and sepulchre; and in each and all, these, and the myriad vocations which she filled along down the ages, she has needed the knowledge of a man in the breast of a woman, to fit her to act as the guide of childhood and youth, the ornament of society, and the guardian and glory of our race. And without substantially the knowledge which men have, above all the knowledge of human nature, and especially the human nature of young men, she may become a toy perhaps an idol ending in a drudge; but she can become in no just sense, either wife, sister, or friend.

For myself, an experience of nearly thirty years as president of a mixed college, which I entered at first, as did others, with doubts and misgivings, has so thoroughly converted me to its wisdom and beneficence that I would preside in no other. The arguments in favor of co-education, as I have found them, are succinctly these:

1. Women have contributed their full share to the endowment of American colleges, and it is unjust to exclude the daughters from the endowments given by their mothers.

2. No separate schools for females can compensate for this injustice. The cure for female frivolity is in the mixed school.

3. God has united the sexes in families, and priests separated them in convents and nunneries.

4. The reciprocal influence of the

[CONTINUED ON 12TH PAGE.]

The Home Circle.

A Winter Call.

J. B. CRESSINGER.

Cold, cold the winter wind doth blow,
And thicker falls the feathered snow,
Covering the bleak and frozen ground
Whitening the prospect all around.

Chill, chill' is hoary winter's breath
Touching all nature as with death,
Stripping the verdure from the trees,
Causing the waters hard to freeze.

No more, no more the notes are heard
Of babbling brook, or singing bird,
The lakes in icy fetters bound
No more give forth a requiem sound.

Hard, hard! the needy think their lot
Who by the prosperous are forgot;
The widows and the orphans poor
Who begging go from door to door.

Warm, warm now is the rich man's cot,
Though others freeze, he heeds it not;
Of clothes and food an ample store,
Yet nothing giveth to the poor.

Hark, hark! ye who do sumptuous fare
And to the poor give not a share,
The time may come when you will plead,
Then I'll not hear, the Lord hath said.

Come, come, now open wide your door,
Give to the shivering, starving poor;
And for it you will richer be
In time and in eternity.

The Bible's Ordeal.

Remember that there never was a period of research so sifting, of inquiry so unscrupulous, so unprecedented as the last fifty years. Never, if we except the great Reformation upheaval, was there a time when so many shams have exploded, and so many phantoms have been torn to tatters; never have so many hoary prejudices been marched off the stage, and so many time-errors been consigned to obvilion, as within our living day; and betwixt the severe tests of historic accuracy introduced by Niebuhr and the unexpected revelations of antiquity which have rewarded historic enterprise, much that once passed for history is now no more than historic fable. It has been a nervous time for imposture, it has been a noble time for the Bible. Each fresh discovery has been a new leaf to its laurel, a new gem to ts coronet. Lieutenant Lynch floated down the Jordan, and explored the Dead Sea, and his sounding has fetched up from the depths, physical confirmation of the catastrophe which destroyed the cities of the plain. Robinson and Wilson, and Bartlett, and Bonar, have taken pleasure in the dust and rubbish of Zion; and they have back declaring that the Bible is written on every phase of the holy land. Since Larborde opened up the lost Petre, its stones have cried aloud, many a verse of Jehovah's Word stands graven there with a pen of iron on the rock forever. Skepticism was wont to sneer and ask, where is Nineveh, the great city of three days' journey? But since Botta and Layard have shown its sixty miles of enclosed wall, skepticism sneers no longer. Hidden in the sands of Egypt, many of God's witnesses eluded human search till within the last few years; and now, when Bibles increase, and men are running to and fro, through the earth, and when fresh confirmations are timely, God gives the word and there is a resurrection of those witnesses; and from their sphinx-guarded sepulchers, old Pharoahs totter into court, and testify how true was the tale which Moses wrote three thousand years ago; while Nineveh and her long buried monuments, Moab and her long chiselled stones, and the scattered relics and memorials of a long forgotten world, all confirm the statements of the book of God, and tie a millstone around the neck of unbelief, and cast it into the depths of the sea.

"In my youth," said Caviglia, when Lord Lindslay found him in the East, "I read Jean Jaques and Diderot, and believed myself a philosopher. I came to Egypt, and the Scriptures and the pyramids converted me." And even so, a visit to Palestine, the reading of Keith's fulfilment of prophesy, nay, the mere sight of the Assyrian excavations, have given faith to many a doubter, just as I could scarcely imagine any one reading Dr. Stroud on the "Physical Cause of Christ's Death," or Mr. Smith on the "Shipwreck of St. Paul," without the firmest conviction of these historical facts, and consequently, of all these vital truths which the facts by implication involve.

And if during this interval the rampart has been strengthened, the wall itself has risen higher. It is not only the wall of circumvallation which has received fresh facings, as well as vaster blocks into its fabric; but the citadel itself is becoming a taller and more effectual stronghold. The outward confirmations have no doubt been multiplied, but the internal evidence has augmented still more. I do not refer to those minute mutual confirmations which the sagacity of Parley was the first to indicate, and which Blunt, Birks and others have so accurately followed up; but I mean those demonstrations of the Gospel's divinity which have been given on a larger scale in our day than in any age since Pentecost—the individuals and communities among which it has been signalized as the power of God and the wisdom of God unto salvation.—*Selected.*

How to do Good—An Example.

An English archbishop once said, I have passed through many places of honor and trust, both in church and state, more than any one of my order for seventy years before. But were I assured that by my preaching I had converted one soul to God, I should therein take more comfort than in all the honors and offices that have ever been bestowed upon me."

Compare this humiliating confession of one blessed with such abundant opportunities for doing good with the life of that devoted Christian worker, Harlan Page. Most of his life was spent in a quiet New England community, toiling from day to day at the carpenter's bench, and yet before his death he knew of more than one hundred souls converted by his instrumentality. It is profitable for Christians whose hands must toil for bread, and who find but little leisure away from their homes and business, to inquire the secret of the success of this worker in humble life. We are told that one of his chosen instrumentalities was letter-writing. He was constantly sending earnest and tender missives to those of his acquaintences who were unconverted, and again and again they proved the word in due season.

It is interesting to look over some of these letters preserved by loving hands. Every line reveals the deep sincerity and conviction of soul that prompted them. "I think much of you," he wrote to a relative, "and long to see you in the ark of safety. Have you reason to hope that your sins are pardoned through a Saviour's blood? If not, consider your danger." To another he writes: "You are now in an awful crisis. Your eternal all may depend on the course you take. The Lord has taught you by his Spirit that you are a wretched, perishing sinner. You feel that you have no preparation for heaven, and see nothing before you but eternal woe. O my friend! there is a refuge. The Lord Jesus invites in melting strains, 'Look to me and live? come unto me, and find rest.' Oh! go to him now."

Personal effort was part of the every-day life of Harlan Page. At one time he was working at his trade in a village not many miles distant from his home. The place was without any church or stated preaching, and in the midst of his ordinary cares and toil he found opportunity to converse with each person employed in the factory around which the village had grown up, and also instructed classes, visited families, and distributed tracts. As the result of his labor a church was formed and the services of a pastor secured.

Prayer-meetings were a great help and delight to him in his spiritual life. Not only did they strengthen him for work, but his mind at these times became intensely fixed upon the conversation of impenitent persons, and prayer and effort in their behalf were answered in a wonderful manner. Of one hundred and twenty-five of the Sabbath-school scholars in Coventry, eighty-four gave evidence of piety and six became preachers of the Gospel. Of individuals in the same place with whom he had conversed personally or by letter, thirty adorned the profession of Christ. How blessed and fruitful a life! Its lesson to us becomes the more impressive in view of the fact that it was worked out in the midst of toil and humble surroundings. There is no reason why success like this might not crown our lives, if we possessed the same enthusiasm for Christ, and were as faithful in improving every opportunity to win souls.

Harlan Page made every day tell in the work that held the first thought and place in his heart. To meet a neighbor or friend was an occasion to do them good. To hear of a wanderer was sufficient to arrest his soul in efforts to reclaim and save him. By words, written and spoken, by tracts and consecrated example, in every way, he sought to do good. He had caught the spirit of his Lord and Master, and every action said;

"I must work the works of Him that sent me while it is day; the night cometh, when no man can work."

"The night cometh," let us be faithful. A dying world needs our help. —*Working Church.*

Ancient Egypt.

Ancient Egypt was the home of a favored race. Its climate is without storms, its soil self-fertilizing, and it is supplied with a watery highway affording unrivaled facilities for commerce. The people obeyed the law of development, and probably attained the condition of civilization before any other nation on earth. The cloudless sky, the dry, warm air and the granite and limestone rocks of Egypt are natural conservators, Inscriptions which were traced thousands of years ago are as fresh and distinct as if carved yesterday.

The death and resurrection of the Egyptian language is one of the most remarkable events of history. It is a broad way opened through a wilderness. In 1799 a French general found a triangular stone at Rosetta, Egypt, bearing a Greek inscription on one side, Hieroglyphics on the second, and an inscription in the Demotic language on the third. The Greek inscription was easily translated by scholars. It was an account of Ptolomy, and asserted that an account of this man had been ordered to be inscribed in the Greek, in the Hieroglyphic and Demotic languages and placed in every temple. In 1815 another stone bearing Greek and Hieroglyphic inscriptions was found giving an account of Cleopatra. The words "Ptolomy" on the first stone, and "Cleopatra" on the second, were enclosed in an ornamented oval and hence were easily distinguished. From these two stones, since the two words contained five letters alike p, t, o, l, e, Champolion was enabled to recover a large part of the Hieroglyphic language. In 1832 he died, but before his death he gave what has been termed an inspired guess, viz., that the Coptic language spoken by priests was a corrupted form of the Hieroglyphic language. This opinion proved correct and contributed much toward the restoration of the Egyptian language.

The best minds of Germany and France turned their attention to this language, and now we have 5,000 words of the Egyptian language. The Canobic stone, older than the Rosetta, has since been found and yielded her treasures to scholars. Mariette, a native of Bologne, has so completely mastered Egyptian history that he can tell in what part of the country and how deep under ground certain records should be found. He goes there and usually finds them. After enduring innumerable annoyances from the government, and excessive fatigues from travel, he has at length won the good will of the government and is now employed by it to take charge of its museum of autiquities, which, in the value and variety of its historical Egyptian relics, although young, already excells any other collection on earth.—*Notes of Bayard Taylor's Lecture.*

Six Short Hints.

1. Never neglect daily private prayers; and when you pray, remember that God is present, and that he hears your prayers (1 John v. 15.)

2. Never neglect daily Bible reading; and when you read, remember that God is speaking to you; and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules (John v. 39.)

3. Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you and then ask yourself, "What am I doing for him?" (Matt. v. 13-16)

4. If you are ever in doubt as to a thing being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God's blessing on it (1 Cor. iii. 17.) If you cannot do this, it is wrong (Rom. xiv. 23.)

5. Never take your Christianity from Christians, or argue because such and such people do so and so, that, therefore, you may (1 Cor. x. 12.) You are to ask yourself," "How would the Lord have me act?" Follow him (John x. 27.)

6. Never trust your feelings' or the opinions of men, if they contradict God's Word. If authorities are pleaded, still "Let God be true, but every man a liar." (Rom. iii. 4.)

PASTORS, PLEASE READ THIS.—A writer in the *Princeton Review* of 1830, says: "Ministers have devoted an undue proportion of their labors to those who are grown up, while the young and by far the most hopeful portions of their congregations, have been almost entirely neglected."

Rev. Dr. Ashbel Green, shortly before his death said: "If I had my ministry to go over again, I would give far more attention to the children."

Rev. Dr. Samuel Miller, in his seventy-ninth year, said: "After the observation and experience of a long life, I have come decisively to the conclusion, that if I had my life to live over again, I would pay ten times as much attention to the children of my charge as I ever did when I had a charge. If I were now about to undertake the care of a new or feeble church, I would consider special attention to the children and young people of the neighborhood, as one of the most certain and effectual methods of collecting and strengthening a flock that could possibly be employed."

THE SIGNERS OF THE DECLARATION OF INDEPENDENCE.—On looking over the roll of the signers of the Declaration of Independence, curiosity has led us to examine from what stock they sprang. We find that three of them were natives of Ireland—viz., Thorton, Smith, and Taylor, and one, Rutlege, of Irish ancestry; two natives of Scotland, Wilson and Witherspoon, one of Wales, Lewis; and one of England, Robert Morris. There are also three of direct Welsh origin, Williams, Floyd (originally Lloyd), and Lewis Morris; three of Irish, Carroll, Read and McKean; two of Scotch, Hooper and Livingston; one of Swedish, Morton; one of Norman, Bartlett; and one of Austria, Lynch. The others are of old English stock generally, Though there is Welsh blood in the ancestry of John Adams, Jefferson, Clymer, Gwinnett (originally Gwynnedd), and probably Hewett and perhaps Robert Morris was born in Lancastershire, near Wales, and from the name there cannot be much doubt of his Welsh origin. Clymer and his wife, the daughter of Besse Meredith (originally Meredyedd), were both of Welsh origin. The thirteen signers from New England were generally direct decendants from the Puritans.—*Boston Commercial Bulletin.*

Japanese Characteristics.

Baron de Hubner, the Austrian statesman and diplomat, took a journey of observation round the world three years ago, and tells the world in a history of his travels, the following concerning a people of whom all wish to know more:

"The Japanese are wonderful lovers of nature. In Europe a feeling for beauty has to be developed by education. With the Japanese laborer the sense of beauty is innate. Perhaps, also he has more time to cultivate it. He is not so overworked as our English or German laborers. The fertility of the soil, the soft rains, the warm sun, do half the business. There are many hours when he can rest, lying on his mat at his cabin door, smoking his pipe, and listening to the songs of his daughters, while his eyes are feasting on the beautiful scenery around him, which he thoroughly enjoys. If he can, he builds his house on the banks of a stream; with a few big stones placed in the necessary spot, he makes a little waterfall, for he loves the sound of rushing water. At the side of his hut grows a little cedar. He separates some of the branches, and make them bend over the roof, both for shade and beauty. This is a subject you see thousands of times depicted in illuminated Japanese drawings. On the other side, he plants an apricot tree—when it is in flower, the man and his family are in ecstacy. This extraordinary love and feeling for nature is reflected in all Japanese productions. A taste for the fine arts is common among the very lowest classes, and to a degree which is not found in any country in Europe. In the humblest cottage you will find traces of this—an artificial flower, an ingenious child's toy, an incense-burner, an idol, heaps of little ornamental things, the only use of which is to give pleasure to the eye. With us, except in the service of religion, this kind of art is the privilege of the rich and of people in easy circumstances. In Japan it is every one's property; and if a man be too poor to ornament his hut with a picture representing the snowy cone of Fujiyama, with a fine pear-tree in full flower in the foreground; or with a statue of a singer sitting on a death's head; or with a drawing of a bird mounting up to the sky; or of a butterfly settling on a rainbow; or of a beetle casting amorous glances on a turtle, who turns away his head in disdain—if, as I say, he is too poor to indulge in one or other of these favorite subjects, well he will console himself by looking, with a artistic eye, at the mountains near his house, at his apricot tree in flower, or at his little cedar; and he will listen with delight to the music of his cascade, and expect you to be delighted too."

Children's Corner.

Morning Prayer.

The morning bright,
With rosy light,
Has waked me from my sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be thou my guard and guide,
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O, make thy rest
Within my breast,
Great Spirit of all grace!
Make me like thee,
Then I shall be
Prepared to see thy face.

A Letter from the Grasshopper Region to an Infant Class.

BEAVER CREEK, Minn.

DEAR FRIENDS:—A few days ago a letter came to me from ——— stating that you had paid for the *Christian Cynosure* for me, and also that you wished me to write you a letter of acknowledgement and tell you something about grasshoppers, etc. I would be glad if I was able to make my letter interesting to you. The present you send me I prize very much; more than its money value.

When I was a very little boy I became a member of the Sabbath-school and almost all the time since (with the exception of over two years of war). I have been a member, either as scholar or teacher, and I expect to be as long as I live. . . . . But I must now tell you something of those great pests of our western farmers, the grasshoppers. Each one of you little children have seen the common grasshopper that jumps around in the grass in the summer time. These are called "natives." But those which eat up our crops are called "emigrants," because they fly from one place to another.

Children, what would you think if you should go out into your father's fields in the morning in the summer, with the sun shining brightly; the wheat, oats and corn looking nicely and almost ripe enough to cut,—you would not believe that grasshoppers could come in such great numbers as to eat everything up before night, not leaving enough for you to tell in the morning what grew on the ground.

They do not commence to fly until 9 or 10 o'clock in the morning. They get thicker as it grows later in the day until by 2 or 3 o'clock the sky as far as you can see toward the sun will be a living, flying mass. If they settle down in the grain, they break the cornstalks down and bend the wheat and oats to the ground. Everything soon seems to be alive with them. They cut the wheat off just below the head and let it drop on the ground. They are not fond of wheat so they do not eat that much; but they eat the oats more readily, besides shelling off the kernels badly. They love the corn for its sweet juice is very nice to their taste. They will bite away at a stalk until it falls to the ground and then hundreds will crawl upon it and eat it greedily. After they once alight on our grain we only hope for a good strong north wind which pleases them remarkably well. If they have got enough to eat, they will arise in armies or clouds and fly towards the south; if there is anything left of the grain we are rejoiced, of course, and if it is all gone it makes the poor farmer who has worked hard feel sad. The noise they make in the grain where they eat is something like fine hail on the window glass. It rattles and spatters awfully. When they are flying they make a low buzzing sound, something like a strong wind heard at a distance from you. They look when in the air very much as the snow does when it can be seen passing before the wind in large flakes, only they are more plenty when they are at the thickest.

Among the things they love most is the onion, cabbage, radish and pie-plant. These garden vegetables are strong and they will eat these before they touch beans, peas or beets. But if they stay until their choice is all gone, they take the next best.

Now I have written all I can think of that would interest you about grasshoppers; if there is more that you would like to hear about, you may ask your teacher to make it known to me and I will gladly answer any questions she or you may ask.

Children, you must accept my thanks for your pennies and I hope God will reward you. Be good, love and obey your parents, for it is pleasing unto the Lord. I will remember you as long as I live. G. H. H.

A CLEAN APRON.—A lady wanted a trusty little maid to come and help her take charge of a baby. Nobody could recommend one, and she hardly knew where to look for the right kind of a girl. One day she was passing through a by-lane and saw a little girl with a clean apron holding a baby in the doorway of a small house. "That is the maid for me," said the lady. She stopped and asked for her mother. "Mother has gone out to work," answered the girl. "Father is dead, and now mother has to do everything." "Should yon not like to come and live with me?" asked the lady. I should like to help mother somehow," said the little maid. The lady, more pleased than ever with the tidy looks of the little girl, went to see her mother after she came home, and the end of it was that the lady took the maid to live with her, and she found—what indeed she expected to find—that the neat appearance of her person showed the neat and orderly bent of her mind. She had no careless habits, she was no friend to dirt, but everything she had to do with was folded up and put away, and kept carefully. The lady finds great comfort in her and helps her mother, whose lot is not now so hard as it was. She smiles when she says, "Sally's recommendation was her clean apron;" and who will say that it was not a good one.

Think upon sin, and repent; think upon God, and return; think upon grace, and hope; upon glory, and press forward.

[CONCLUDED FROM 9TH PAGE.]

sexes in co-education is healthful and benign. A word of reproof, however mild, spoken to either sex in presence of the other, is more influential over each than censure or expulsion, even in colleges where but one sex is present. In Knox College, with a catalogue of from 300 to 500 in eleven years, I had but a single faculty case.

5. The stimulus to study which the sexes afford each other, is stronger and better than that of prizes, because more natural. Neither wishes to be inferior to the other; yet their competition is not soured by envy and the desire to be beat, but sweetened by the strongest possible desire to be on good terms with each other.

The argument might be continued, but the burden of proof belongs properly to the other side.

But, one says, is the argument against co-education drawn from health nothing? Can the delicate brain of woman stand the hard intellectual drill? Must we not mince our steps in the curriculum, and so spoil the race, that our feebler sisters may keep up?

The answer is, the clumsiest bird though the strongest, may not fly farthest or highest, but the bird that has the quickest wing. It is, however, true that the rage for intellectual culture, the vain ambition of large institutions to excel small ones by the impossible pretense of imparting more learning in the same time, and the hot-bed stimulus of "prizes for suicide" may, and do actually lead to cramming processes which are fatal to health; but they destroy the health of male and female alike. *The College Courant*, speaking of a pale-faced row of prize-winners in Boston, forcibly says: "They each had won a medal and lost what was of more value than all the gold medals ever struck," viz., robust health, And the *Courant* adds, "The practical world has ceased to expect much of valedictorians and prize-medal bearers." He is speaking of boys, not girls. And to argue that young women cannot endure hard study as well as young men, is to ignore the fact that God has fitted women, more than men, for sedentary life. And to exclude women from co-education on the plea that it will injure their health, is to make them scape-goats to bear into the desert of mental inferiority the sins of a college system which stuffs the intellect and starves the conscience, and which parades enormous requirements which are seldom lived up to, and ought not to be if they are.

But will not co-education make our daughters boyish, brawny, and hard-fibred?

No. Hume tells us that Lady Jane Gray was "of an amiable person, engaging disposition, and accomplished parts." Her feminine sweetness and gentleness still wins the hearts of all who read her history. Yet the author tells us "she had received all her education with Edward the VI., and seemed even to possess greater facility in acquiring every part of manly and polite literature." And she wrote a sentence in Greek, Latin, and English, on seeing her husband taken to execution by her window. No! her "manly" education, co-education even, no more detracts from the loveliness of woman, than the sunlight which strenghens the corn injures the delicacy of the flowers.

How, then, are we to account for the almost universal prejudice which once existed, and which still lingers in Europe and America against the co-education of sexes in colleges?

I answer: The separation of the sexes is a device of idolatrous society, and idolatry is the most popular institution on the globe. Why should not the convent college be popular? It has come to us from the Middle Ages when

"Gaily the troubadour
Touched his guitar,"

worshiped woman, and then left her to starve, beg, or drudge. And though the progress of democracy and sound sense has driven the knight-errant to the plow and his lady-love to her loom, still thousands would prefer the hope of being idols to the certainty of being good women. Thus the cloister-colleges, like their prototypes, the convent and nunnery, are popular as lotteries, which, though they beggar the many to enrich the few, yet dazzle the eyes of all with the hope of wealth. Thus the colleges excluding women, and the seminaries excluding men, originally the education of privileged classes and castes, still retain a tinge from the complexion of their origin, and they are popular for the reasons which lead Americans to visit Rome, clergymen, statesmen, and others to worship the Pope, that is, for the aristocrary and privileged orders which they are supposed to represent.

In co-education young men and women meet and mingle as brothers and sisters in the family, confronted with the realities of life and surrounded by circumstances and by equals which reveal the first outbreak of folly, and even the first hidden tendencies to evil. By constant comparison and acquaintance. girls become good judges of the qualities and motives of their lovers, and *vice versa* of the young men. And vice is thus shorn of half its power by being stripped of its magic, there being no temptation, as at Vassar, to climb out of a window for a run-away match.

Where Christ and Christianity are uppermost in an institution, the sexes may be kept pure in each other's society, and nowhere else. For whatever brings human beings together in masses, if it does not purify, corrupts them. And the various devices for separating the sexes, whether in pagan lands or Christian, as harems, seraglios, houses of monks and nuns, and unmixed colleges and seminaries, are but so many attempts to cure, regulate, or repress the evils of a fallen nature, by caging young men and women apart. It is needless in the face of history to say that these attempts to keep men and women pure by keeping them apart have always aggravated the evils they were meant to cure. For, while the Puritan academies and Quaker meetings of Christian Europe have demonstrated the possibility of keeping the sexes at once united and yet pure, there is no purity in pagan lands, nor in Christian lands where the sexes are separated by stone walls.

In this view of our theme, the co-education of the sexes derives a solemn dignity and importance from its relation to the regeneration of society and the deliverance of our race from despotism, sin, and misery. Co-education is God's modern movement against the infallible papacy and the celibacy of priests. It is but too obvious that the co-education of the sexes must be impossible to priests. If a swarm of young ecclesiastics, under a life-long vow to abjure Christ's institution of marriage, were to be educated in mixed institutions with an equal number of innocent and affectionate girls, the wicked absurdity of the celibate, "forbidding to marry," would lead either to consecrated prostitution or abdication of the priesthood. Indeed, priestism cannot live and breath in democratic society, where the sexes have equal rights. Itself being a caste, and the most vicious of all castes, it can only live by casting society in its own mould. The priest must be permitted to put the Bible out of the school, and Christ and marriage, and the hope of marriage along with it. Then the only hope of purity will be in shutting the sexes apart; and the word of a priest being substituted for the word of God, the only power remaining to regulate society will be the power of priesthood backed by the civil arm. And this is paganism or worse.

The co-education of the sexes is to us a star of hope preceding the dawn. Bismarck, and Gladstone, and Disraeli may assail Ultramontanism, as they are doing, in the interests of humanity and in obedience to God. But while the Jesuits have their human cages of janizaries, priests and nuns, permeating society like the fabled ghosts and spirits of the Dark Ages, statesmen have more to fear from the ideas of the people than from the conspiracies of priests. But if the teachers of America, taught themselves by the great teacher, Christ, shall be his true apostles, commissioned to "teach the nations," by his dying words; if, by co-education, they reflect that glorious system in which there is "neither male nor female, barbarian or Scythian;" if they abjure all ritualism, as the general antagonist of truth, though Europe may be in death-grapple with Ultramontanism, our own Republic shall stand, and the future of our beloved country, like the galaxy of the firmament, shall be a pathway paved with suns.

Religious Intelligence.

—The American Missionary Association is incumbered with a debt of $79,000 and needs for the next ten months $205,000, or 63 cents from each member of the Congregational churches of the country. The work of this society is great and pressing; it should not be allowed to suffer.

—Rev. J. F. Ellis, a graduate of Wheaton College and Oberlin Theological Seminary, sailed Dec. 5th from New York for Oregon, via Panama and San Francisco. He left the Congregational church in East Toledo on an urgent call from Oregon.

—The week of prayer is quite generally observed by the churches of Chicago. The prayer meeting room in the new Farwell Hall building, occupying the same place as before the fire, was opened on Monday. A large attendance and earnest spirit marked the meeting. Twelve persons rose for prayers.

—The Woman's Temperance Union held an all-day prayer meeting in the same room, on Monday for a blessing on their great work.

—The Philadelphia Ministers' Union at its quarterly meeting, Dec. 28th, discussed the propriety of Sabbath funerals, and the opening of the Zoological Gardens on the Lord's day.

—The Ministerial Union of Chicago have recommended to the churches and individual Christians of the city that Friday of this week be observed as a day of fasting and prayer to God for the outpouring of the spirit upon this city and a general awakening in all of our churches. An all-day meeting will be held in Farwell Hall, commencing at 9 o'clock, and closing at 4 o'clock. The following programme of exercises will be followed: Responsibility of Christians for salvation of men; reasons for the churches' lack of success in saving souls; conditions in God's Word for the revival of the church; supplication for individual requests; relations of the Holy Spirit to the power of the church; special reasons for expecting and laboring to secure a general revival in our city; consecration.

—On the recent visit of King Kalakaua to Chicago, a reporter of the *Tribune* reiterated the slander, of so long standing among the enemies of Christianity, that the population of the Sandwich Islands was dying out through the influence and policy of the missionaries. He makes Kapena, one of the escort, say that this was the result of missionary effort in pursuading the people to forsake their savagery and to put on clothes instead of going naked. "It is somewhat remarkable, that wherever the missionaries came—I will except the Roman Catholics—depopulation followed." A brief extract from Nordhoff's "Northern California, Oregon and the Sandwich Islands" is a sufficient answer to the slander: "Their patient and effective labors seem to me, now that I have seen the results, to have been singularly undervalued at home. No intelligent American can visit the islands and remain there even a month without feeling proud that the civilization which has here been created in so marvelously short a time was the work of his country men and women; and if you make the acquaintance of the older missionary families you will not leave them without deep personal esteem for their characters, as well as admiration of their work. They did not only form a written language for the Hawaiian race, and painfully write for them schoolbooks, a dictionary, and a translation of the Scriptures and of a hymn-book; they did not merely gather the people in churches and their children into schools; but they guided the race, slowly and with immense difficulty, toward Christian civilization; and though the Hawaiian is no more a perfect Christian than the New Yorker or Massachusetts man, and though there are still traces of old customs and superstitions, these missionaries have eradicated the grosser crimes of murder and theft so completely, that even in Honolulu people leave their houses open all day and unlocked all night, without thought of theft; and there is not a country in the world where the stranger may travel in such absolute safety as in these islands."

News of the Week.

The City.

A State Association of Fruit Growers was organized here this week. The attendance was about 150.——A series of Gospel meetings are being held by the various churches in the West Division. They have united in asking Major Whittle to conduct morning prayer meetings, and afternoon Bible reading and preach in the evening Evening meetings will be held through the week of prayer in the following churches: First Congregational, Third Pres, Union Park Cong., Second Baptist, Centennary M. E. and Ada St. M. E; next week in the First Cong. every evening but Saturday.——Frederick Douglass lectured on Tuesday evening on John Brown.

The Country.

The estate of J. Fisk, Jr., is at length found to be all gone, divided among lawyers, legislators and harlots. Although he amassed great wealth from the Erie railroad and other business it was spent upon his lusts and for bribes as fast as he made it.——The grasshopper sufferers in Minnesota are again asking for aid. In Kansas and Nebraska, provision for the present emergency is distributed or on the way. Seed for another crop must be furnished.——A rich vein of silver, lead and gold is reported in Essex Co., Mass. It is said to yield more than the famous lodes of Nebraska.——Capt. E. B. Ward, of Detroit, fell dead of apoplexy in the street last week. He had vast interests in iron works in the West and in the Michigan lumber region. His estate is worth over $10,000,000.

The South.

The Congressional Committee which has been sitting in New Orleans, found its work interrupted on Monday and their lives in danger. The Democratic part of the legislature attempted to steal a march on their opponents who were slightly in the majority. They almost forcibly placed one of their number in the chair and pretended to begin business. After protesting and shouting knives and revolvers were drawn and a bloody fight was imminent. The Democrats finally appealed to the U. S. troops who came in and cleared the lobby. The business was then begun in a lawful manner when the Democrats again began a fearful uproar and finally left the hall. Those who remained formed a quorum and organized properly. Gen. Sheridan has assumed command, and the State House, with the Republican members in it, are under guard. But for the prompt action of the U. S. authorities, a bloody affray would have occurred.

Foreign.

—Prince Alphonso, illegitimate son of Queen Isabella, who has made feeble claim to a throne in Spain, has been declared King without any revolutionary measures. Don Carlos will now give up a wanton struggle, for the Pope has blessed Alphonso, and all the opponents of the Republic are Catholics.

—A London dispatch says that the heavy rise in the price of coal, consequent on the strikes, is causing much distress among the poor in England. Prices have been advanced from fifteen to twenty per cent., and are expected to go still higher.

—The sentence in the Von Arnim trial having been published in Vienna several hours before it was pronounced, a disciplinary inquiry has been instituted against Judge Reich, who was President of the court before which the Count was tried, with a view to ascertaining the author of the breach of secrecy.

—Late accounts from Asia Minor show that the distress from the famine is increasing. There is much disease, and many deaths occur daily.

—Her Majesty's ship Basilisk has just returned to England after a commission of nearly four years, and brings word that a large archipelago of islands has been discovered in the neighborhood of New Guinea, and that two mountains in this region, each about 11,000 feet high, have been named Mount Gladstone and Mount Disraeli.

Home and Health Hints.

THE CARE OF OIL-CLOTHS.—An oil-cloth requires careful treatment, and should never be scrubbed with a brush, but after first being swept with the long-handled hair brushes that are made for the purpose, it should be carefully washed with a large, soft cloth dipped into milk and water—half and half; or, if the milk is not attainable, tepid water without soap. The latter ruins oil-cloth by taking off the brightness of the paint, and it should never be applied. Hot water is also very injurious to it; either of them—soap or hot water—being sure to injure the oil-cloth more than the wear of it. When washed over, wipe it off with a soft, dry cloth, and it will always retain a bright look. In purchasing an oil-cloth, it is very desirable to obtain one that has been made for several years, as the longer it has lain unwashed the better it will wear—the print becoming harder and more durable. An oil-cloth made within the year is hardly worth buying, as the paint will be defaced in a short time.

CRACKS IN STOVES, ETC.—Good wood ashes are to be sifted through a fine sieve; to them is to be added an equal quantity of clay, finely pulverized, together with a little salt. The mixture is to be moistened with water enough to make a paste, and the crack of the stove filled with it. The cement does not peel off or break away, and assumes an extreme degree of hardness after being heated. The stove must be cool when the application is made. The same substance may be used in setting in the plates of a stove, or in fitting stove pipes, serving to render all the joints perfectly tight.

—Keep your canned fruit in a room where it does not freeze; but do not keep it so warm that it will ferment.

—A solution of oxalic acid crystals, one part by measure to eight of soft water, will entirely remove dry ink stains. Samples of mixed and of woolen goods are sent by the author of this recipe from which ink stains have been removed by this acid, leaving scarce a trace behind.

—Many people like onions, but dislike to eat them because of the bad taste that remains in the mouth. This can be remedied by boiling the sliced onions in a half gallon of water for the space of a minute or two. Pour it off, add pepper, salt, and butter, and when dished, a few spoonfuls of sweet cream. No taste of onions will remain in the mouth, nor can it be detected on the breath.

GERMAN CURE FOR NEURALGIA.—Macerate the leaves of the common field thistle and use it as a poultice on the parts affected. Make a tea of the leaves, boil it down till quite strong and drink a glass of it before each meal. This remedy, it is said, invariably gives relief, and will in a short time cure the disease.

BUCKWHEAT CAKES.—If you want buckwheat cakes at a moment's warning, mix in a large stone or earthen pot When you take out *quantum sufficit* for breakfast or supper, mix as much in another vessel as you take out, and pour it into the large pot, stirring it well. By observing this rule you will always have nice light cakes. The large pot must be kept in the cellar.—*H., in Ger. Tel.*

Farm and Garden.

Why Don't the Hens Lay.

During the chilly weather of late autumn, and amid the pelting storms and rigors of our northern winters, everything is adverse to the production of eggs. During the latter part of the growing season, and the former part of the winter, hens are moulting. During this process (or disease as some poulterers term moulting) fowls seldom lay eggs, even when all their surroundings favor the production of eggs. In most instances, the apartments of fowls are too uncomfortably cold. After your hens have retired to their roosts for a cold night thrust your fingers among their feathers and observe how they all shiver with the cold. Hens will not produce eggs unless they can be kept comfortably warm, especially during the long and cold nights of winter. Another reason why hens will not lay eggs in cold weather is, they are supplied with a deficiency of suitable food and drink at the proper time. For example, your fowls are fed generously with hard grain late in the afternoon. After the lapse of a few hours, the dry grain has absorbed every drop of water in their crops. The birds will then be in an uneasy, restless, and feverish condition. Perhaps ten or twelve hours must elapse before the suffering creatures can have access to water. When the morning does dawn their fountain of water is frozen up, perhaps, or they must eat snow, or their owner has failed to provide a supply of the luscious beverage. Hence derangement of the hen's egg-producing functions is sure to follow such treatment, so that the abundant secretion in the ovarium will be entirely arrested. By injudicious management hens often become so dyspeptic that they cannot macerate and digest a sufficient quantity of grain in the course of a week to form an egg. The range of many flocks is often where they cannot find a single grain of coarse sand or fine gravel. Consequently a large portion of their food must pass through the gizzard without being crushed. Hence it will not be digested. Every domestic fowl and the birds of the air are provided with miniature grist-mills in the form of gravel stones within the gizzard for the purpose of crushing the hard pieces of grain. The gravel stones soon pass away and the birds must have others, or they cannot macerate their rough food. Thousands of poulterers never think it necessary to provide gravel for their hens. Then, as the birds fail to produce eggs, they administer a dose of pepper and other obnoxious condiments. When an editor is weary and hungry, it would just be as sensible to supply him with a dry crust of stale bread blackened with pepper to enable him to write something spicy, witty, or useful as to feed a dyspeptic hen food liberally peppered for the purpose of superintending a laying habit. A laying hen is a little laboratory. Eggs are composed largely of albumen and water. If all the conditions are not exactly right for extracting the albumen from their feed an egg cannot be produced. An analytical chemist cannot perform certain experiments without just such a degree of heat and certain materials, and the proper condition and quantity. Neither can a hen lay eggs unless she has a generous supply of feed and water at the desired moment in addition to a proper degree of heat. In order to induce hens to lay eggs in cold weather all the foregoing suggestions must be heeded, the wrong things should be avoided, and the right things must be done at the proper time. The writer's hens—except those that are now moulting—have layed eggs every day all the fall, and they continue to roll out the eggs the 18th of December.—*N. Y. Herald.*

Temperance.

The Woman's Temperance Union of Chicago.

On the 30th, this Society issued an appeal, through the daily papers, to "Chicago matrons and maidens," that the wine glass be banished from the refreshment tables on New Year's day; as thus, "during the merry hours of Jan. 1, 1875, you may, almost without effort, achieve more for the young men and public sentiment of our city than we can accomplish by a whole year of arduous toil."

Also, that when opportunity offered a kind word should be spoken which might lead "somebody's son" into a better path.

In this address was the first public announcement of the fact that "the autograph pledge-book open on the parlor table will replace the wine glass in many a home, this year, in the land of the woman's crusade."

Representative members of the Union received New Year's calls from those "interested in the work or inclined to sign the pledge," at their headquarters, room 3, 148 Madison street (entrance to Farwell Hall). This room is kindly given them by the Y. M. C. A., and has been furnished with carpet, chairs, etc., by some of our leading business men.

Miss Willard's business hour has been changed from eleven A. M. to two P. M.; and from three to four P. M. The ladies hold a daily temperance prayer-meeting, to which the public is invited—especially those who sell intoxicating drinks, or who suffer from their use. Ladies who are down town shopping, and others, will find it convenient to drop in during the hour of prayer.

Jan. 4th was observed as a day of fast-

ing and prayer for the overthrow of intemperance, our greatest "national sin." Reported by

M. A. BAKER.

How a Clergyman was Ruined by Rum.

The Rev. J. J. Talbott, once an Episcopal clergyman, then a victim of intemperance, and expelled from his diocese, but now reformed, lectured at Terre Haute, Ind., sometime since. The following is an extract from his address:

Though the words choke me, I am here to-night to say that every experiment of my life is that wine is a mocker, and that nothing is proof against the seductive siren. The mightiest and greatest intellects of the world are blasted by her strategems. It found me in the ranks of those who press to battle for the right. I stood up nobly and freely, and my soul knew no burden. But the destroyer came, clothed in the splendor of the sunlight —in beauty that bewildered my senses and polluted my soul.

But you ask me how this ruin was wrought. First, by prescribed stimulants. Then, in the infernal delusion that moderate drinking was beneficial, came the habit of drinking wine at joyous occasions. I kept on; I fell; I laid aside the habiliments of Him who did only good, and wandered forth at the bidding of my own spell bound will. I tell you, once put on the chains of strong drink, and you may flee to the uttermost parts of the earth, as I did, and the anger of God will follow you. I came home after years of wandering. At last the demon of delirium seized me, and the serpent of the still feasted on my quivering flesh.

For five days and nights I lay at the gates of hell. But He was pleased to drag me forth from the presence of the ghosts with whom I held such awful converse. I can now survey the field and measure the losses. The prime of my life is wasted. I had high office and an unspotted character. This demon of wine dragged me down, and the drunkard's life was mine. I had means, but my riches fled. I had a beautiful home, but the demon entered, and the light faded from its halls. I had beautiful children, but this monster took their dimpled hands in his, and led them to the grave.

I had a wife whom to know was to love. To-night she sits in misery, while I wander reckless over the earth. I had a mother whose chief pride was my life, but the thunder-bolt struck her too. Years of work in the cause of the right may give back to these arms my loving wife. But, oh! what joy when I clasp in another world the hand of my mother. And thus I stood, and thus I stand to-day, a husband without a wife, a father without a child —all swallowed up in the fearful maelstrom of drink.

I stand with scarce a friend on earth. Oh, drink of that bitter cup, and then ask me if I can paint in too high colors the picture of my despair—ask me if I hate the agent of my ruin. Hate it! I hate the whole damning traffic. I would to God that every distillery in this nation were in flames. I would write on the glowing sky in letters black as their smoke: Woe, woe to him that putteth the bottle to his neighbor's lips.

The Wine at Cana.

It was *oinos* that Jesus made. What kind of *oinos*? Fermented, of course, say the alcoholists. Let us assume that they are right; that our Lord made a hundred and twenty-six gallons of intoxicating wines for a company already much inebriated. For if the governor of the feast meant merely to speak of what was sometimes customary at feasts, and not to describe the actual condition of the guests then present, the article was much weakened for the wine-bibbers. They were *oinosed* (wined), *methusthosi* (drunk, "well drunk"), when Christ came upon the scene. He is notified that the bibulous company have swallowed all the wine provided for the feast. If the interpretation of the alcoholists is to hold, there can be no irreverence in assuming that his thoughts and words ran thus: "This will never do. They are pretty drunk already, but the revelry must go on, and shall have alcoholic wine to their fill. Fill up the water-pots. There, I have made six big water-pots full; and if that is not enough to keep up the delirium and fun, let me know, and they shall have six times as much more. So will I manifest forth my glory." I join the reader in the opinion that such a view is horrible and blasphemous. But it is a legitimate and inevitable conclusion from the premises laid down by the advocates of alcoholic wine. If our Lord made an intoxicating beverage at Cana, he made it for a company already quite inebriated, and set the the seal and sanction of his first miracle upon drunkenness in all its stages, and throughout all ages. Abandon the wretched interpretation—as drunken and impious as the scene which it compels the fancy to portray—and the miracle becomes a thing of benediction and bounty for the faith and cheer of all the generations of our race."—*Ex.*

The *Baptist Union* makes a good point against the defenders of the liquor business. It says: Liquor sellers use curious arguments. Because the liquor business consumes half the rye, corn and barley, in the country, intemperance should be encouraged. Because liquor sellers pay $90,000,000 of taxes they should be encouraged. Because 8,910,823 barrels of beer are drank in the country, it is right and a blessing. Because the business employs 2,000,000 of men and women, it is to be commended! On the same principle, because crime gives employment to thousands of lawyers, policemen, jailors, locksmiths and executioners, it should be fostered. What a terrible calamity it would be if all men should become Christians! What armies of officials would be thrown out of employment? What should we do with our jails, prisons, and poor houses, gambling houses and dens of vice? Would it not be terrible?

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Publisher's Department.

Our Subscription List.

The whole number of our subscribers is 4,080. Exchanges, fifty-nine. Total, 4,139. This account shows how our subscription list stands December 31st, 1874.

We will mention the States according to the number of subscribers in their order. Illinois holds the first place with 797 subscribers. Will you not make the number at least 1,000 by next January? Ohio as usual has the second place. Indiana occupies the third place. New York continues to occupy the fourth place. We think the Empire State owes a better support to the *Cynosure* (if for no other reason) for the sake of the memory of Wm. Morgan. Please go up higher. Iowa holds the fifth place. She deserves a State agent we think. Pennsylvania the sixth. Michigan occupies the seventh place. These States occupied the same relative positions three months ago. We hope they will maintain a generous rivalry in extending the circulation of the *Cynosure* this year, and rejoice in abundant success. Missourioccupies the eighth place, exchanging her former position with Wisconsin, which takes the ninth. Vermont continues to hold the tenth place; Kansas, the eleventh; Massachusetts, the twelfth; Minnesota, the thirteenth place; Oregon, the fourteenth. Connecticut has left the seventeenth place within the last three months and come up into the fifteenth. This change is the result of prayerful, persevering effort. Is she going higher? California holds the sixteenth place. Washington Territory the seventeenth. Maine has come up one step within three months and is now number eighteen. New Jersey has come up into the nineteenth place. Ontario (Canada) takes the twentieth. Virginia occupies the twenty-first. Nebraska, the twenty-second. Colorado, the twenty-third. Georgia, the twenty-fourth, and New Hampshire the twenty-fifth place. If we could see as Christ saw when he said of the widow's two mites, we would perhaps have placed the States differently. Certainly the State which is most in dilligent and prayerful labors to promote the kingdom of Christ and its righteousness, deserves the highest place.

We thank all our subscribers for their prayers and ask their continuance. We thank you for the efforts you have made during the past year for the support of the paper, and for your appreciation of our efforts to make it more valuable. We ask that you may be able to do even more for the advancement of our GREAT cause and the prosperity of the *Cynosure* this year than last, and assure you that it will be our pleasure, our duty and our endeavor to make the *Cynosure* a greater power against those forces which are operating in our land to undermine and destroy religion and republican institutions this year than ever it has been before. May you all, abiding in Christ, enjoy a HAPPY NEW YEAR.

EZRA A. COOK & Co.,
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—We receive so many letters at this season of the year that we are compelled to delay the publ cation of many kind words and good thoughts, and we are compelled to omit many altogether which we should be g'ad to present to our readers if it was convenient to do so.

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CHICAGO, Jan. 5, 1875

The following are the latest advices:

Grain Wheat—Spring, No. 1	$	92½
" No. 2	89¼	89⅝
" No. 3		84
" Rejected		77½
Corn—No. 2		69
New	61	66
Oats—No. 2	52¾	52⅞
Rejected	47½	48½
Rye—No. 2	96½	97
Flour—Winter	4 25	6 50
Spring	3 00	4 60
Hay—Timothy	13 00	18 00
Prairie, "	10 50	12 50
Lard		13½
Mess pork, per bbl		18 75
Butter	24	37
Cheese	14	16
Eggs		25
Potatoes, per bus	70	90
Broom corn	03½	12
Seeds—Timothy	2 40	2 50
Clover	5 50	5 75
Flax		2 00
Dressed Hogs	8 00	8 25
Chickens, dressed, per doz	1 50	2 50
Turkeys, do. per lb	08	11
HIDES	07½	09½
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	35	57
Unwashed	27	34
LIVE STOCK Cattle, extra	6 25	6 75
Good to choice	5 00	6 10
Medium	4 25	5 00
Common	2 60	4 25
Hogs	6 25	7 40
Sheep	3 00	6 37½

New York Market.

Flour	$ 4 15	8 00
Wheat	1 12	1 28
Corn	87	97
Oats	69	72½
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Lard		13½
Mess pork		20 50
Butter	21	38
Cheese	12	15
Eggs	28	30

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, JANUARY 14, 1875.

VOL. VII., NO. 14.—WHOLE NO. 249. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

The record of the late Gerrit Smith has been widely noticed in the anti-slavery and temperance issues; but as one who loved his fellow-men and strove to save them from the thraldom of the lodge the press is nearly silent. Like William H Seward, Thaddeus Stevens, Thurlow Weed. Horace Greeley, and other names of strength in our history, Mr. Smith's political record begun near the Morgan abduction and was developed in the struggle that followed. In 1824 he attended a political convention of which Weed was a member, and made his first considerable speech. He entered heartily into the Anti-masonic movement and lent it great moral and social force. In 1828 he was a member of the State convention which supported John Quincy Adams, and prepared its address to the people. In 1830 he was nominated State Senator on the anti-lodge ticket, but was beaten. He soon after gave himself to the study of law rendered necessary by his vast real estate business. But his hostility to secret societies was as enduring as his friendship for the slave, and the first State Assotion of New York found in him a hearty and active sympathizer. He was its first president, and contributed annually to the funds and literature of the reform.

The State of Illinois once had in her statutes a code known as the "Black Laws" which were drawn for the benefit of the white man and against the negro. The hard service of war which was thought to have rubbed out the distinctions of color, at least scratched off these partial statutes years ago. But the ultra wing of the Democracy, flushed with success, are working for their restoration. They have begun with the public school, the lowest stone in our social structure which politicians can tamper with; and they wish first to introduce a course of instruction in ethnology and the beauties of caste by legislating on white and black skins, which latter they propose, by a bill already presented, to put by themselves. The State of Indiana, deaf to the lessons of Providence, has all along held to this legislation of caste and a few weeks since her Supreme Court decided that black children might be excluded by law from white schools. And to the eternal shame of the State the infamous law was actually enforced in a little town in Clay county and twenty-five children turned out of the public school. In New Orleans, though the school law recognizes no race distinctions, the white students of the Boy's High School drove the colored boys from the building, and completed the work by marching to the Girl's School to force a similar ejection with threats of violence. It is needless to remark on such transactions. If human rights are to be perpetually ignored; if we fly in the face of the Almighty and defy his providences; if we refuse to recognize Christ in the person of His poor, but sell him "for a piece of bread," what need we look for but vengeance?

Mr. Judson Graves, a disciple of Robert Ingersoll, and editor of an obscure local journal, the Galesburg *Plaindealer*, has started an issue we sincerely hope he will push a little. The visit of the evangelist, E. P. Hammond, to Galesburg, Ill., a few weeks since, was heralded through the tin trumpet of the *Plaindealer*, and from a certain Universalist pulpit as a fraud in the name of religion. A significant silence was brought upon these slanderers by the manifest success of Mr. Hammond's labors which was witnessed by rejoicing souls on every side, and by the evangelical pastors of the city in a body. Rev. M. L. Williston, in placing these facts before the public, has drawn the fire of said Graves, who, in a long tirade in the Chicago *Tribune*, brings forward the terrible charge that he "pointedly refused" to read a Masonic prayer at the funeral of a railroad conductor conducted by the lodge; and to aggravate the offense, the clergyman, while conducting the exercises, though the presence of a hundred Freemasons plead for some word of recognition, did treat them and the fact of the Masonic connection of the dead with "studied neglect." If now the lodge will follow up this line of attack on sincere and conscientious men, let them beat their drums, spread their aprons, draw their compass and square, and shoulder their setting-maul. Welcome to the combat! If the good character of ministers of the Gospel depends on the amount of flattery bestowed upon the lodge, they will by thousands resign what character they have, and begin to hammer out anew on a better basis. Mr. Graves has taken the true Masonic position against the Christian ministry. When his lodge-fellows all occupy his ground the issue will be fairly presented, Christianity against the lodge.

Song for the Times.

As sung with great applause by GEO. W. CLARK, at the Annual meeting of the "N. Y., Christian Association Opposed to Secret Societies," held at Lockport, N. Y., Dec. 22, 23 and 24, 1874.

From my "Home on the Hill-side" I list to the din
That rolls o'er the valleys from the conflict with sin;
And to aid in this struggle now raging for Right,
I come in truth's armor to join in the fight!

Tho' my day is far spent and the night draweth nigh,
Yet my heart swells for Freedom, my trust is on high;
Tho' my arm may be weak by the side of the strong,
I may cheer on the brave with the voice of my song.

Sons of Freedom the bondage of Slavery abhor,
And millions set free in the "Slavocrats" war;
So true manhood all "cabals" and their fetters disdains,
And will throw off the yoke of their soul crushing chains.

Then come old men again! Come young men and true!
Come gird on your armor, this conflict renew;
Tho' our foemen be strong we have nothing to fear,
For the Right it shall conquer and Victory appear.

The voice has gone forth; the land shall awake,
And the people shall gather from Ocean to Lake;
Our cause is as pure as the earth ever saw,
And our faith we will pledge in the thrilling huzza.
Then huzza! then huzza!
Truth's glittering falchion
For Freedom we draw.

Thy hill-tops, New England, shall leap at the cry,
And the Prairies and far-distant South shall reply;
It shall roll o'er the land till the farthermost glen
Gives back the grand summons again and again.

The "Kn-Klux" shall hear in their "conclaves" of blood;
And "Masonry" read the "hand-writing of God;"
Niagara's torrent shall thunder it forth;
It shall burn in the Sentinel Star of the North.

It shall blaze in the lightning and speak in the thunder,
Till each unhallowed fetters are riven asunder;
And Freedom her rights has triumphantly won,
And manhood its garments of glory put on.

Then shall tremble and quake—the vile dealers in gin—
Renounce their death traffic, abandon their sin;
Their leagues shall be broken, their craft overthrown,
Cold water shall triumph and reign on the throne.

Then come matron, come maiden, come manhood, come all!
Till these "dark" Christless "altars" shall crumble and fall;
Till the prowlers by day and the plotters by night,
Come to honor King Jesus and rejoice in his sight!
Then huzza! then huzza!
Truth's glittering falchion
For Freedom we draw.

Christianity and the Grange.

From the Lutheran Standard.

There are some members of secret fraternities who will not reason about the propriety of their connection. They become enraged as soon as this is called in question. But there are some who purpose to do right, and who are therefore willing to give attention to the Word of the Lord on this as on other subjects. Such persons may be turned from the error of their way while others may be warned against it, and herefore it is not wholly in vain to speak of secret societyism, offensive as any unfavorable mention of it is to many persons.

It is a fact which many of our pastors have had reason to deplore, that some church members, who have not been misled by secret societyism in its forms of Masonry, Druidism, Odd-fellowship, &c., have succumbed to its influence under the form of grangerism. The enemy, with which the church has waged a welfare for years, celebrated a triumph in the temporary success of the grange. By its promise of temporal advantage, and especially of protection to the farmers, men have been enticed into it who would not have yielded to the allurements of secret societyism in any other form.

Fidelity to the church and her precious truth re quire of us to warn against the evil, and assist in protecting our people against its encroachments. This is all the more necessary because there are still some well disposed people who profess themselves unable to see in the lodge any inconsistency with the church, and to whom the grange especially seems a harmless thing, which prudence would dictate to let alone. We would, from among the many objections which lie against it, select at present but two, to which we ask conscientious attention.

In the first place, is it right before God to enter into any association that, in its very organization as a secret body, provokes suspicion? It is said that there is nothing wrong done by the members when they meet together in secret in the lodge-room. What is done there we have no means of knowing. Suppose the transactions to be all honest and proper, such as could take place in public without any shame or disgrace; still is it right to excite suspicion by meeting only in secret and pledging all to keep everything secret? The Word of God says it is a sin. It says: "Abstain from all appearance of evil." Not only the evil must be avoided, but all appearance of evil, that the enemies of God's people may have no occasion to find fault.

It will not satisfy an earnest man's conscience to say, as is so often done, that others have their secrets as well as the lodge members. But, aside from the fact that the sins of others do not justify ours, there is manifestly some sophistry practiced in forming the excuse. Families, churches, &c., may have secrets. But if a family always keeps its house closed, and never lets anybody in unless he promises to keep everything secret that is going on there, will not suspicion be aroused, and that justly? If a church meets only in secret, and keeps guards stationed at the door to deny admittance to every person who has not pledged himself to divulge nothing that he hears or sees, would not the community have a reason to say that there must be something not right there?

Could such a body be recognized as conforming to the Lord's will? Would these people be obeying the Lord's words: "Abstain from all appearance of evil?" No, not a particle more than the lodge people. It would be sinful there also. Families, churches, states, are not secret societies, and would become sinful organizations if they became secret societies.

The suspicion that attaches to working in the dark is just, and Christians must avoid it. Our Lord says: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. v. 16. Of himself our blessed Saviour says: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." Jno. xviii. 20. Hiding away in secret usually has its ground in the consciousness that exposure will provoke censure. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Jno. iii. 20–21. In view of such declarations of our Lord and Saviour, how can any one belong to a secret order and still suppose that he is obeying the command: "Abstain from all appearance of evil?"

The grange is a secret society as well as Masonry, and connection with it is a plain violation of an express command. Even if there is nothing evil going on in the lodge-room, the secret meetings and transactions present the appearance of evil; and from this a Christian must abstain. If he does not want to obey the Lord he is surely no longer a Christian.

But, in the second place, there is something more than the appearance of evil in the grange, just as there is in other secret organizations. There is actual evil in it.

In justification of their course grangers, who profess to be Christians also, sometimes say, just as other secret societyists say, that their lodge cannot be so bad, because they have the Bible, and a chaplain, and regular prayers. Some have even gone so far as to say that it is as good as the church, inasmuch as it has a minister and a religious service. Now that it has a chaplain, and prayers, and a burial service, is just one of the principal objections to it. It would be much less objectionable if it had none of these.

Why cannot a Lutheran Christian become a member, for instance, of a Romish congregation? It has a priest, and prayers, and a ritual, and is in fact a church. Why then can he not join it? It is because he would be joined together with persons who have not and confess not the true faith. He might say that he intends to remain a Lutheran, but he would be confessing doctrines utterly inconsistent with his statement. In his heart he cannot be a Romanist and a Lutheran at the same time, and his profession would be a mere pretense. No Lutheran congregation could be willing to retain him among its members unless he would withdraw from membership in the Romish congregation.

The grange has its chaplain and prayers, and its members engage in worship. But there are in the grange those who deny Christ as well as those who elsewhere profess his name, and its religion is of course wide enough to embrace them all in one brotherhood. Now, how can a Lutheran become one of such a congregation of worshipers without abandoning the faith which he professes as a member of the Lutheran church? The grange does not even worship in the name of Christ, else infidels could not be accepted as members as well as Christians. How then can a Christian take any part in it? The Bible says: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Col. iii. 17. Do grangers enter the lodge and work and worship there in the name of the Lord Jesus? Our Redeemer says: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," Jno. xiv. 13, and: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi. 22. Does the grange pray in the name of Jesus and believing in him? And is it Christian prayer, or is it sinful mockery, when prayers are offered by Christians and infidels in a society that agrees to prayers which infidels are able and willing to offer?

How can Christians be at ease in their consciences to join such an association when our Lord expressly says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" 2 Cor. v. 14–15. "Wherefore come out from among them, and be ye separate, saith the Lord." 2 Cor. vi. 17.

The Sequel to "Willie Lyon's Great Trouble."

Willie enjoyed himself very much in the church at D——, and soon won among his new associates his old reputation as a "good fellow" ready to follow promptly the advice of any one who saw fit to advise him. He found in his new relationship that much he had heard about the way of life being "a strait and narrow way" was old-fashioned, and had given way to the modern spirit of improvement.

One of the most noticeable evidences of modern progress is found in the general improvement of highways and means of travel. The church at D—— had with its accustomed enterprise, under the leadership of Elder Brown, overhauled the "Highway of Holiness" and made it much easier for the travel of its members, so that now, all who would pay their dues and attend, when convenient, upon the ordinances of the church, found no difficulty in walking with it.

When Willie made the Bible his "main study," he was so prompt in imbibing Baptist sentiments that it is hardly probable that Presbyterian influence could have reached him; but still, it was doubtless lucky that he did not fall in with a Presbyterian while on his way from his mother's to the Baptist church at W——, as in that case he would likely have been lost to the Baptist cause forever. While certain passages made a very profound impression upon him, others seemed to have escaped him, else he would have learned to "have no fellowship with the unfruitful works of darkness, but rather reprove them;" and again, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel." He was already a disciple of secrecy, and it was evident that while he believed that Christ required him to be baptized and join the church; and had nowhere commanded him to join a secret society, yet he would refuse obedience to the positive command unless he could compel the church into fellowship with his secrecy.

If he had been disposed to listen to the "leading Deacon," he might have learned that while Good Templarism is perhaps the most amiable of the secret fraternities, yet in the church it would be used as a stepping-stone to other, and dangerous forms of secrecy; until in the Royal Arch degree of Masonry, it would require a pointed recognition of the divinity of that same Bel or Belial which the Bible declares that Christ can have no concord with.

However, he got along bravely with the church at D——. He found that secret institutions were very popular among his brethren; in fact, this refusal to join the church at W—— was accepted as heroism on the part of his mother by the church at D——, and in compliment to her courage they speedily initiated him into the order of Red Men, Knights of Pythias, Thousand and One, Odd-fellows, and, upon showing an exceedingly large pumpkin which had grown from a seed lodged in the outer edge of his mother's pig-pen, he was duly initiated into the mysteries of the grange.

By this time he had attracted the attention of a "leading deacon" in the church at D——, who told him of the wonderful light hidden in the mysteries of Masonry; that God had made a special revelation in behalf of Masons; that Masonry was the "handmaid of religion"; that Noah, Solomon and John the Baptist had been high Masons in their day, and that if he should join them, a knowledge of their grips and signs would be of great advantage to him in his future life. With his accustomed zeal, he applied at once for initiation into this wonderful mystery.

He went to his mother for some money for "a very important purpose;" and she in the fullness of her motherly heart, sold her last cow, and sent her dear Willie the proceeds, thinking it better that his younger brother Johnny should stay at home from school that winter, for want of suitable clothing and books, rather than that Willie fail in securing some wonderful good at which he had vaguely hinted.

Willie was soon in his element, and being a promising young man he was rapidly advanced along the highway of Masonry. The "leading deacon" of the church at D—— adjusted the cable-tow around his neck, and mouthed over for him to repeat, in his nude and blindfolded condition, the awful oaths of Masonry, by which he agreed that his throat might be cut across, his tongue torn out by the roots, etc., if he ever revealed any of these foolish secrets intrusted to him.

It was pretty tough work for Willie at first, as he remembered for a moment the positive command of the Saviour to "swear not at all," but Elder Brown, who was present, and who assisted in stripping and examining Willie in the preparation room, told him that God was very partial to Masonry and did not allude to Masonic swearing.

Willie was astonished to find that old Jim Beerbarrel, the brewer, a noisy old infidel on the street, was chaplain, and read the prayers for the lodge. While Willie was in this perplexity the whole lodge joined in singing the following hymn:

> "When earth's foundations first were laid
> By the Almighty artist's hand,
> 'Twas then our perfect laws were made
> Established by his strict command.
> Hail! mysterious, Hail! glorious Masonry
> That makes us ever great and free."

Willie was at once convinced, and he went on taking the succeeding oaths with alacrity. By the time he had finished the Royal Arch degree, he had bound himself to sixty-nine repetitions of the words, "furthermore do I promise and swear" to do things, or not to do things, every one of which was foolish and uncalled for, and many of which were awfully blasphemous and wicked. When he came to the clause which drove Dr. Colver from the lodge, he bolted it at a gulp and invoked upon himself the awful penalty of having "the top of his skull smitten off and his brain exposed to the scorching rays of the sun" if he ever failed in any of these points to which he had bound himself, and he called upon "Almighty God to keep him faithful in the due performance of the same."

Willie now found that he had been very much deceived by reading the Bible and listening to his mother. He had been taught in that way, that there was no entrance into heaven but through Christ as the door, but he now found that by taking oaths and keeping Masonic secrets, he was secure of the "Grand Lodge above," which, is not heaven itself, he thought must be very near to it, separated, perhaps, only by a narrow gulf.

About this time old Jim Beer-barrel died. He accidentally fell into a vat of beer, and while trying to swim across it, a loose cork got into his mouth, so that being unable to shut it, he soon filled and sank. His brethren fished him out with sad hearts, and he was buried with great pomp by the fraternity. The county papers published the resolutions of the lodge: "that whereas, it has pleased the great architect of the Universe to remove our dear brother Beerbarrel from the lodge below to the Grand Lodge above," etc.

Willie succeeded him as chaplain and carried the Bible—that "great light in Masonry"—in the procession to the grave. Elder Brown complimented the lodge as "effectually supplementing the work begun by the church, but for which it had proved itself incompetent."

Willie was a good boy and loved his mother, and at first he had a few qualms about going to a heaven where his mother could not come; and at one time he resolved to teach her privately the gripes, pass-words, signs and winks, by which he hoped to gain the "Grand Lodge above;" but he remembered that women are not good at keeping secrets, so he kept his jewel, and learned in due time to regard her Masonically as a cowan, and classed her with "old men, young men, mad-men and fools."

Willie is now one of the leading men in D——. He consents to patronize the church as it makes him popular with a certain class; and then it may prove a useful institution in saving the above mentioned classes of old men, young men, mad-men, fools and women, who cannot become Masons, and seems about the only chance for the halt, the maimed, and the blind. But he yields to no such prejudices in reference to himself. As fast as the young men of his school get old enough and can raise the money, he ropes them into the lodge, as he is unwilling that any should be lost who have money and can keep secrets. He knows that two strings to a man's bow are as valuable as they are to a girl's, and so he helps all that he can to the string of Masonry. He is making money in the town and is frequently elected to office. There are, at times, whispers of certain irregularities in his conduct, but all these things are promptly hushed by his Masonic brethren in the church. He visits his mother at long intervals. Her health is now poor, and to her friends she looks like a woman whose "gray hairs are coming down in sorrow to the grave." J. W. W.

Baraboo, Wis.

How Liberal!

Freemasonry claims to be liberal because it receives every naturally good man, or who becomes sufficiently good for it by means of the various religions in the world. It has no gospel for the guilty and depraved. It is the stronghold of the modern pharisee and flatters the vanity of young men and old who have purse enough to pay for the title of being a good Mason, under the delusion that a good Mason must be a good man. We often meet with Masons who neglect church services or even scorn them who plainly say that Freemasonry is good enough for them. And it is so. The system is good enough for the sentiments nursed in the lodges. But the whole system is merely a development of the evil principle by which Satan transforms himself into an angel of light. The true light shines, but men prefer darkness. There is a tendency in man to substitute his way for God's way, to refuse to submit to divine authority, wherefore many have strong delusion and believe the lie. And in these liberal days, neighbor, don't say a word that will show you don't think the one as good as the other. O yes, be liberal. Be so liberal as not to distinguish between the true and the false, and be careful never to say a word to show any one the difference. Thus dwell at ease. Let others fret against wrong, but "Let us eat, drink and be merry, for to-morrow we die." H.

The Last Labors of Rev. A. Crooks.

Over four months ago Bro. Crooks left Syracuse to attend the Fall Conferences of the Wesleyan Methodist Connection. These held their sessions in in Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Minnesota, Kansas and Tennesee. He left home in August in apparently good health and high spirits. Two Conferences in Ohio, and one in Indiana, each of a week's duration, were passed, when he reported himself as feeling poorly in health. At the Michigan Conference he was still worse, though able to do business. He sold many books, took pledges and donations to the Publishing House fund, the Missionary Society, Superannuated Fund, renewals and subscriptions for the American Wesleyan and the Children's Banner, of this city, of which he was the publisher and one of the editors. Though troubled with what was denominated hay fever, he would not consent to remain in Michigan, but pushed on to the Illinois Conference, held the following week. Waiting on the route in a cheerless depot at night, where there was no fire, gave him a chill from which he did not recover for hours. This was followed by fever and sleeplessness, and when he arrived at his destination in Illinois, he was showing signs of severe illness. He reported to the Conference the state of the connectional affairs of which he was the agent, and with assistance did his business with the Conference. Efforts were made to dissuade him from going to Iowa the following week, but nothing daunted, he arose, after two days' delay, and attended by a delegation of careful brethren, proceeded thither. There his fever grew worse, and was declared to be a "malignant type of typhoid fever." In his more comfortable hours, when free from delirium, he earnestly thought of pushing on to Kansas. From this purpose he was dissuaded and another was sent in his stead. Confined to his bed in Iowa for some two weeks, he appeared better, and arose and departed for the seat of the Minnesota Conference. He often alluded to the attentions he received at the hands of the brethren who watched by his side in Iowa and also of the good providences of God which attended him on this journey. In one place where connections could not be made, a special car, in which he could sleep, was provided, free of charge, on the hint of his desire. In Minnesota and Wisconsin his fever and weakness and occasional chills followed him. But with an unconquerable purpose, and a faith that never grew dim he felt equal to any task which the duties of his office demanded. He attended a dedication and preached a sermon in Wisconsin after the adjournment of the Conference, and then came on to Xenia, Ohio, and attended another dedication at which he preached. He then returned home, having arranged with Rev. E. Coate, of Indiana, to go for him to Tennesee. Dr. Crooks lost thirty pounds in flesh in his absence, and five more after his return, but he "bated no jot of heart or hope." He expected to push on his work to a splendid consummation, for which he declared he had more courage than ever.

He arrived in the city about November 1st, after an absence of ten weeks, and has been slowly recovering, and by turns having relapses of less or greater importance since. He had such fortitude that no obstacle seemed too hard for him. No Spartan was more austere in the rigid observance of personal disipline, nor was Regulus more faithful to promises. The principles of justice and human rights received his adoption in early youth, and clung to him through four years of missionary labor twenty-five years ago in North Carolina and Virginia, and he yielded nothing when incarcerated in Southern prisons and threatened with death. The self-poised fearlessness which had always been a marked trait of his character, no doubt accounts for his dispensing so much with the services of a physician. He hoped and believed that he should get well, and so often had risen above and worn off disease, by giving it little attention, that he thought he could do so again. But his expections failed, and he fell in the midst of life's battle, a little more than fifty years of age.—*Wesleyan.*

Creeds as Covenants.

The dual nature of church creeds is very generally overlooked. Most people think of a creed as only a form of belief; and, as they claim the unlimited right of changing their belief at pleasure, they are amazed when any one protests against their unbridled license of belief. The covenant nature of creeds is as certainly worthy of regard as the belief nature. The churches have no other bond of union among their members than the creed, to which each member subscribes on entering the church. Church-members are not pledged with fearful oaths to be consistent and true to their brethren. The creed, including the chief features of government, is the sole covenant among the members of a church. Hence, while it may be granted that a man may change his opinion as often as he pleases, (provided he is willing to be regarded as a "double-minded man,") yet it cannot be admitted that he may break a covenant whenever he takes a notion to do so. A church-member, after changing his form of belief in certain respects, is still held by the covenant nature of the creed which he has rejected in part or as a whole, and is in honor bound to consult the peace and harmony of his brethren by keeping his new belief in abeyance. . .

We venture to say that the covenant nature of a creed is not only as important as the belief nature, but is really more important. If there is one thing in a church that the Bible places above all others, it is peace. "Pray for the peace of Jerusalem; they shall prosper that love thee." But what is peace? Not a craven yielding of conscience and feeling to rude covenant-breakers. It is not the granting of every demand made by partisans, that they may be rendered harmless and gracious. The Bible speaks of no such peace. It requires no one to procure such peace by yielding everything. If one hundred thousand persons are brought into covenant relation to one another by the medium of a form of belief, and are at peace as long as they believe the same thing, and are in a state of anarchy and confusion when they begin to say that they believe they have changed their mind about such and such things, is it not apparent that the creed is their covenant? Now if five thousand of them—one in this congregation and another in that society throughout—say they have changed their mind, is it the duty of the ninety-five thousand to change their mind also, exactly as the few have done (or say they have done), just to have peace? No; it is very clear that the few are required to respect the covenant nature of the formulated creed, and waive for a while their new belief, if they really have one. But what do we witness these "last days," so full of "perilous times," as seen by Paul and described to Timothy? Church-members are "truce-breakers," exalting their boasted beliefs above solemn covenants. They thus become to be "false accusers" of their brethren who are willing to respect their covenants. The conservative and conscientious brethren, who believe that harmony is more conducive to the prosperity of Jerusalem than is free-thinking, are called uncharitable, dominering, and non-progressive by the "heady" devotees to free-thinking.

Let us not be understood. Freedom of thought is good, and it is not incompatible with the observance of covenants. But freedom of thought is not the license to think just as one pleases, at his own time, unless he is ready to take the consequences upon himself, and not thrust them upon others who ought not to bear them. . . .

Now, since it is admitted that men have a right to change their opinions and beliefs, what is the sin of those men who have changed? It is the breach of covenant, and the willful disturbing of the peace of the church. The good that might even come from the change to a possibly better belief will, in no sense, compensate for the mischief that follows from the schism and strife. We say that the new creed may be better than the old; but the case is not proved. A church, for instance, that has stood and prospered for one hundred years has not done so in spite of an "Iniquitous" creed to which it has clung. If innovators in such a church propose a better creed, they must expect to reason with no little force to show that the church has been wrong. They have, indeed, undertaken a serious work, and on amount of fillibustering and *ad captandum* writing and talking will enroll them with true reformers. Christians ought to be serious-minded. License of belief is a small good, and can claim no place with religious freedom.—*Religious Telescope.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

FORM OF BEQUEST TO THE NATIONAL CHRISTIAN ASSOCIATION.

I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of———dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

To Friends in Indiana.

There is still due you State Agent $73.70. Will you not send in immediately and discharge this debt? Please send all you can afford to H. L. Kellogg, Treasurer N. C. A., 13 Wabash avenue, Chicago, and it will be promptly forwarded to Mr. Kiggins.

—The attention of Bro's Stoddard and Caldwell is called to the situation in Medina county, Ohio. An opening of such promise should be entered in the name of the Lord, whose providence has ordered it.

A QUARTERLY MEETING of the Pennsylvania State Association will be held in Factoryville Jan. 20th and 21st. See Secretary's report of the Executive Committee meeting.

—Rev. J. P. Stoddard announces that he expects to speak during the present month in Huntsville, O., on the 11th and 12th; Belle Center, 13th and 14th; Rushsylvania, 15th and 16th; Belle Fontaine, 18th and 19th. These lectures will he given generally in United or Reformed Presbyterian churches.

Attention, Pennsylvanians!—Please write immediately to the Corresponding Secretary of the State Association giving any facts that will assist in a thorough canvass of the State, send pledges for support of State Lecturer, and aid by any suggestions or advice you may be able to give. Order copies of the report of the State organization which you can use to advantage. Address N. Callender, Corresponding Sec'y, Green Grove, Luzerne Co., or the State Lecturer, J. W. Raynor, Uniondale, Pa.

Notice for Southwestern Illinois.

We, the undersigned ministers of the Gospel, residing in Randolph and Washington counties, Illinois, believing that secret societies, and especially those bound by oath, are contrary to the principles of the Gospel and subversive of Republican equality; and believing that the time has come when there should be an earnest and united effort to resist their influence, both in the church and State, do hereby invite the friends of this reform who reside in Washington, Randolph, St. Clair and Perry counties to meet in convention in Coulterville, Randolph county, on Wednesday, Feb. 24th, at 10 o'clock, A. M., to organize a local association, appoint delegates to the National Convention at Pittsburgh and to transact such other business as may come before the meeting. Signed, JAMES M. HENDERSON, pastor of U. P. church, Elkhorn. D. S. Faris, pastor of the ReformedPreshyterian church, Sparta. D. G. Thompson, Pastor of the Reformed Presbyterian church, Elkhorn. J. H. Peacock, pastor of the U. P. church, Coulterville. J. W. Glenn, Pastor of the U. P. church, Marissa.

—We expect to report the muster roll of Mr. Hickman's regiment and Mr. Clark's company next week so far as it is made out.

Call for a Convention in the City of Mansfield, Ohio, Feb. 17th and 18th, 1875,

TO INVESTIGATE THE SYSTEM OF FREEMASONRY AND KINDRED ORDERS.

No intelligent citizen of our country need be informed that there exists in our land a complicated and wide-spread system of secret combinations. Freemasonry alone reports officially more than half a million of our adult male population in its connection, and the Odd-fellows something less, while the Patrons of Husbandry claim a million and a half in their order. These are flanked by Sovereigns of Industry, Knights of Pythias, Red Men, Daughters of Rebekah, Androgynous (or female) Masonry, etc., making in the aggregate a most formidable army from which the interested but uninitiated public are carefully excluded.

Many active Christians and patriots both clerical and lay, are apprehensive of grave evils resulting to society, the State and the church from these secret combinations, and while looking upon them as hostile to a republican state and the Christian equality of mankind, they find in their workings a satisfactory solution of many confessedly strange decisions in our civil and ecclesiastical courts. Others regard these secret orders as trivial and unimportant, and consequently see no cause of alarm, and feel little concern on their account.

Believing that the cause of God and the welfare of mankind would be greatly promoted by a union of all Christians and patriot citizens upon the exact truth; and believing that the substantial truth may be attained by the use of proper means; and believing that one of the most efficient means to this end is free discussion; we do therefore cordially invite such of our fellow-citizens as believe that the ceremonies, obligations, signs, grips, pass-words, principles and governments of Freemasonry and kindred orders are legitimate subjects for discussion, and who believe that they ought to be correctly submitted to the public for an intelligent verdict as to their utility or mischievous influence, to meet in convention at the city of Mansfield, Ohio, Feb. 17th, 1875, at 2 o'clock p. m., in the ———, at which hour Rev. Wm. Wishart, D. D., will call the meeting to order, and the convention proceed to organize by selecting its officers and adopting such rules and regulations as it may elect.

SIGNED:

Pres. C. G. Finney, Oberlin.
Prof. John Morgan "
Pres. J. H. Fairchild, D. D., "
Pres. H. H. George, West Geneva.
Pres. H. A. Thompson, Westerville.
Rev. Wm. Wishart, D. D., Ontario.
Rev. E. B. Fairfield, D. D., L. L. D., Mansfield.
Prof. Henry Cowls, Oberlin.
Prof. J. A. Ramsey, Iberia.
Rev. James Brand, Oberlin.
Bishop J. Weaver, Dayton.
Prof. J. McCracken, West Geneva.
Edwin Booth, M. D., Medical Examiner, U. S. Government, Crestline.
Rev. John Miller, Wauseon.
Rev. Geo. Clark, Oberlin.
J. A. Bingham, M. D., Agent Berea College, York.
J. Gould, Esq, Wauseon.
Rev. C. S. Cady, Pastor Cong. Ch., Strongville.
Rev. Alex Smith, Pastor U. P., Northwood.
Rev. D. Yant, Bolivar.
A. Miller, Esq., Milbury.
Rev. W. Burr, Oberlin.
Eld. John Finney, Mansfield.
Deacon Peck, Oberlin.
Rev. M. Long, Fremont.
Rev. James Wilkison, Quincy.
Deacon Burrill, Oberlin.
Rev. D. S. Caldwell, Nevada.
Rev. Booth, Canton.
Samuel Hale, Esq, Medina.
Deacon O. M. Brown, Oberlin.
Dr. Davis, Pres. Theo. Seminary, Dayton.
Rev. L. Moore, Oceola.
Rev. Wm. Dillon, Dayton.
Rev. Milton Wright, Sr., editor *Rel. Telescope.*
Rev. W. H. Toby, Associate Ed.
Joseph Roe, Esq., Ontario.
Rev. R. H. Pollock, D. D., Pastor U. P., Wooster.
Rev. J. P. Lytle, Pastor U. P. Sago.
Rev. H. P. McClurkin. Pastor R. P., N. Concord.
Rev. S. W. Taylor, Mansfield.
Rev. D. H. French, Mansfield.
Rev. W. H. French, Cincinnati.

From the General Agent—To Workers in Michigan and Iowa.

NEVADA, Ohio, Jan. 8, 1875.

Absence from the State and irregularities incident to constant journeyings have rendered delays in answering correspondents inevitable. Over twenty letters, written in December last, were awaiting me on my arrival at this place last evening. Some of them having been forwarded three times from as many different States.

I am much gratified with the interest indicated in Iowa and Michigan in State conventions. I trust friends in these States and elsewhere will not slacken their efforts or be discouraged. I would gladly write you each, or better, grasp your hands if it were possible, but in this great work and in this great country I find myself unable always to do what I would.

Bro. C. Compton, of Steamboat Rock, Iowa, proposes Eldora as a suitable place for holding a State Convention. What do you say brethren? Shall we hold a convention in Eldora, Iowa, which is on the Central Railroad? Say the 24th and 25th of February, or the 3d and 4th of March. If you will take hold of the matter I will do all in my power to aid you and will (D. V.) be at the meeting.

Bro. Francis Semple suggests Ottumwa. Who is in favor of Ottumwa, or who has other places or place to propose? I think Iowa should have a convention this winter if possible, and that the sooner the time and place is determined the better. Let all who are willing to sign a call similar to the call for the Ohio meeting send their names to the Secretary at Chicago, and this will indicate your interest. The N. C. A. will aid you in every way practicable if you are ready to work.

Several points have been suggested for Michigan, but not one definitely proposed. Brethren, if you mean business, as most of your letters indicate, I have a proposal to make: That a convention be held on the 17th and 18th of March at the Capitol of your State, if practicable, and if not at some suitable point as near as may be, and that all who are in favor of a convention send their names to the Secretary at Chicago to be signed to a call. A good brother in your State, whose letter is before me, indicates that he is ready for the work, and I know of no reason why his energy, ability, experience and devotion should not be consecrated to God in this reform in your State. God I believe has raised up the man, will you join in helping to prepare the way for his usefulness.

Affectionately, etc.,

J. P. STODDARD.

Reform News.

The New York State Meeting from a Canadian View.

LONDON, Ont. 29th Dec., 1874.

DEAR FRIEND:—Your letter was just received in time to admit of my attending the N. Y. State Convention, which met at Lockport, Niagara Co., on the 22d, 23d and 24th last. I was there at the beginning and remained till the close.

From some unaccountable mismanagement no proper arrangement had been made for advertising the meeting. The secretists took advantage of this at all points and tried to conceal the fact of the Convention. No one knew anything at all of it. The delegates, however, found out the place, and though the audiences were meagre in comparison to what they might and ought to have been, the object was accomplished and the thing is a success.

The Convention held their sittings in the "Good Templar's Hall" at the foot of Maine St. Here we anti-secretists, like Samson of old, had to eat our honey out of the dead lion's carcas. The honey was not the less sweet that it had to come out of the eater, who got paid for the accommodation. It would have been more pleasant had we been furnished with our meeting place in some church of Anti-masonic faith. We were at home, however, in our own hired hall, and had full liberty. Both on Wednesday and Thursday a brass band discoursed music to us on the street, but whence and for what purpose they came I did not learn. . . . . The Convention was unanimous on various important points.

1st. That no intelligent Mason, fully informed on the teaching and aims of the lodge, can be a Christian.

2d. That no Christian church should knowingly fellowship Freemasons.

3d. That Freemasonry is antagonistic to the State and the best interests of civil liberty and equality.

4th. That every Anti-mason should make his influence felt at the polls and vote for no Mason to fill any office of honor or trust in the gift of the people.

A hearty vote of thanks was given to the citizens for their hospitality, which will be long remembered with gratitude by the delegates. If the inhabitants of Lockport knew, or affected to know, little of this gathering in their enterprising city, they heard much that saddened and sobered them. Many will not look on their pet institution in the same light as formerly.

To me it has been a precious privilege to meet with dear brethren in Christ, who are bearing their cross after Jesus, and rejoicing to be counted worthy to suffer for his sake. Should we never meet on earth may we meet around the throne to receive the Saviour's welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

With much respect, I am yours in Jesus. JAMES DONALDSON.

[A part of this interesting letter refereing to addresses, already fully mentioned in these columns, is omitted for want of room.—ED.]

Lecture at Greenwood, Ill.

By invitation of brother A. W. Murphy, I went up to the quiet little village of Greenwood, a distance of eighteen miles, and there lectured on Masonry on the 22d and 23d of Dec. They had a sing in the other church (Congregational) the first night, and a grange meeting the second evening. Still, our congregations were good and we had a glorious time. We spoke in the Baptist church. The Baptist brethren there are pretty strong Anti-masons, and they and their resident minister turned out and gave good heed to the things spoken. The ministers there, as elsewhere, are pretty thoroughly under the power of Masonry, and but very few of them ventured out to the lectures. They hate the light, that is, Anti-masonic light, and will not come thereto lest their deeds should be reproved.

Our Methodist brother came the first night, but not the second. He claims to have been an "Anti," but the grangers have roped him in and he now has a silent tongue on Masonry: and so the grange everywhere is sealing the lips of those who have been Anti-masons. But the thing is bursting, and the re-action in favor of anti-secrecy is sure to follow.

The boasted antiquity of Masonry, the infidel nature of its religion, the blasphemous and murderous character of its oaths, were subjects of discussion in the first lecture. The position and power of this secret empire in our Republic, and the demoralizing influence of the same on the politics, religion, morals, and sociality of the country were taken up the second evening and that with apparent good effects.—*O. C. Burch in Meth. Free Press.*

From Jay County, Ind.

GREENE, Jay Co., Ind., Dec. 31, 1874.

BROTHER KELLOGG:—I have been rather lukewarm in the anti-secret cause for a number of years, and stood off looking on the contest going on with indifference, till J. K. Kiggins came into this vicinity and lectured at Hopewell Church (United Brethren in Christ.) He lectured three times to a crowded house, with quite a number of Masons and grangers. The withering rebuke he gave the Masonic oaths and their doings in the lodge, brought down the ire of Masons and grangers alike. He left with a "Godspeed you" by his friends, and bitter denunciations of the workers of darkness. This was in October last.

Again he was passing through Portland, our county seat, and wrote to Lewis Crisler, a staunch friend of the cause, and myself, who have at an advanced age, taken a decided stand in the cause of right, that if we would meet him at that point of the railroad, he would lecture for us again. We brought him here on the 28th inst., and we got quite a scourging for our pains from the secret orders. He lectured three times again. Brother Higgins is a powerful lecturer, quite eloquent, and sends consternation and dismay to the hearts of all workers of darkness.

I pray that God, in his mercy, will raise up more like Brother Kiggins.

On the first night of the last lecture, a Mason present, belonging to the Grand Lodge of this State, and a Patron of Husbandry, wished to have something to say by way of discussion. The State Lecturer spoke three-fourths of an hour; he then gave way to him who was to show secretism in its true light. He spoke two hours and ten minutes without any aim, and with much repetition and abuse. He evidently kept on to kill time, and he succeeded well in that particular, but to the utter disgust of the whole congregation. I think the cause is on the increase here. Heaven grant that it may be the case. CAREY WALKER.

From Darke Co., Ohio.

ITHACA, Ohio, Dec. 12, 1874.

Editor Christian Cynosure:

We have just been favored with a visit from the Ohio State Agent, Rev. D. S. Caldwell, who gave us two interesting lectures before large and attentive audiences. The first was on Saturday night, Dec. 12th, in which the speaker showed in a clear and candid manner that Freemasonry was antagonistic to the teachings of Christ and utterly hostile to every principle of Christianity. He set forth the principles of Christianity as taught by Christ and his apostles on the one hand, and Masonry as taught by Mackey, Chase, Sickels, Davis, and others, upon the other, and proved to a demonstration that the two systems are utterly irreconcilable with each other, and that no man could possibly be an intelligent Mason and a Christian at the same time.

On the Sabbath he gave us an appropriate and timely sermon on the Divinity of Jesus Christ, from the text: "For in him dwelleth all the fullness of the God-head bodily." Col. ii. 9. On last evening he dwelt upon the political feature of Masonry, showing it to be in direct conflict with civil government, and therefore antagonistic to all republican principles. He established clearly to every unprejudiced mind that Masonry was entirely despotic, treasonable and rebellious. All of which he proved from their own recognized standard authors, beyond a peradventure. In proof of this he gave the fraternity the privilege of correcting any misrepresentations, but they answered never a word. Upon the whole we feel that, although we have a lodge in our town, yet by the timely and manly manner in which Mr. Caldwell handled his subject, that our cause has achieved a glorious victory. Mr. C. has given other lectures in this part of the State, all of which, we learn, have been equally successful.

PHILEMON CROMWELL, SR.

Correspondence.

A Call from Medina County, Ohio.

MALLET CREEK, Medina Co., Ohio, Jan. 8, 1875.

DEAR CYNOSURE:—My subject being of general interest, and wishing to get the attention of Bro's Stoddard and Caldwell, and knowing not where to reach them, as they are on the wing, plesse notice the following facts.

Medina, our county seat, a stronghold of secret societies, has hitherto baffled our endeavors to secure a good place for Bro. Stoddard to lecture. But times are changing. Yestarday I met the Hon. H. G. Blake, a high Mason, and the owner of the largest and nicest hall in town, and he of his own accord, offered me the free use of his hall any time when not engaged, for one or several meetings. This offer, no doubt, is made in good faith, and will be gratefully accepted and improved as soon as Bro's Stoddard and Caldwell can be with us.

The cause of this change is apparent to me. There are good men among the Masons who have been deceived as to the true character of Masonry, and were made to believe that the first thing to secure success in business or in politics was to become a Mason. Such as have advanced up to the Royal Arch degree now know that Masonry designs to rule, and what they canno rule, to crush and destroy. And the history of the war, and of Masonry during and since the war, has satisfied them that our republican institutions cannot outlive a republican form of government, and a republican government cannot be ruled by secret signs and grips. And so soon as they can see united, persevering and persistent efforts put forth as shall promise success and create a public sentiment that will save them from violent persecution of the fraternity, all such will stand from under and fall into our ranks just so fast as they have the moral courage to honor their convictions and brave the secret plottings of the evil men in the lodge. Aside from this all good men know that God is either with the Masons or with us, and not both. If with us, resistance is useless and cannot avail only to prolong the war and degrade themselves. If God be with them, resistance is needless, because they cannot be overthrown. Forty years ago, some of us waged an exterminating war against American slavery, with only this one thing to encourage us, that God was with us. At that time had all good men joined us and voted as we prayed God would have given us the victory without the shedding of blood. But what Dr Barnes said of slavery, is true to-day in reference to secret societies, the American churches are the bulwarks of Masonry. We never for once lost our confidence in ultimate success in regard to slavery, because God was with us. Neither do I doubt of ultimate success in the war on Masonry. But in view of the position of many of our churches and the clergy, I can say with Jefferson, "I tremble for my country when I remember that God is just and that his justice cannot sleep forever." Many of the churches and their ministers persue the same course as they did in reference to slavery. "I am just as much of an Anti-mason as you are; but there are other evils in the world besides Masonry."—Shut their eyes and ears too, stay away from lectures and keep others away. Should Masonry be wiped out in blood as was slavery, much of the sin will lay at the door of the clergy and churches who know, or would know if they would open their eyes and ears, their Master's will, but do it not.

I have more hope of many Masons than of this class of Christians who refuse to take sides with Jesus Christ, simply because his cause is unpopular. I have good authority to say that such are not Christians; that they only have a name to live while they are dead in sin. Christ says his sheep hear his voice and follow him; that they will not follow strangers. He came into the world and established his church to reform the world, hence that church that turns its back upon reform, is not the church of Jesus Christ. All reforms (so long as the devil is loose) must of necessity be unpopular. Those churches that are wafted along on the popular current are on the direct train to hell, and their leaders are blind leaders of the blind. No one doubts this unless they are ignorant of, or disbelievers in Christ's teachings.

Yours for God's light and truth opposed to all secret clans or cliques or fraternities. SAMUEL HALE.

Grange Practice.

WILLSHIRE, O.

Editor Cynosure:

DEAR SIR:—We have had grangerism to contend with in this part of the country for the last six or eight months. We are glad to say that in this part of the country it is getting old, and is loosing power. At a grange supper not long since, they had quite a row among themselves. One man disgracefully abused his own child, so much so that an officer had to lead him out of the lodge. The joke is, the grange had been preaching that there was so much love in grangerism. The above is true, as witnessed to me. Yours,

W. H. OGLE.

Who Controls the Good Templars?

NEW CHARTER.—The new charter, ordered by the R. W. G. L., we learn has been completed and is now being supplied to Grand Worthy Secretaries. The design is represented as being beautiful. The *Casket* describes it thus:

"The ground work is a light pink color. At the top are several female figures emblematic of Faith, Hope, and Charity, and on either side is the representation of an ancient Knight Templar with sword and shield, and just above each of these figures is a globe with the I. O. G. T. encircling."—*New Jersey Good Templar.*

I. O. G. T. Independent indeed! Even the charters of the New Jersey lodges have on them an armed Knight Templar. Who control an order so true to its name as this; Masons, or temperance people? Let the people answer. We say it is Freemasonry's smartest daughter.

ONCE A GOOD TEMPLAR.

Our Politics.

VIOLA, Ill., Jan. 4, 1875.

DEAR BRO. KELLOGG:—I consider your "political column" in the *Cynosure* of very great interest in the moral war with organized secrecy now being waged. Though many good men take holy fright at the bare mention of politics in this reform, yet I am fully persuaded that a column or two set apart in the *Cynosure* for a free and Christian discussion of political bearings in this controversy will yield fruit for good.

Were we ruled by a monarchy where the popular voice could not be heard, political discussion would be useless, insurrectionary, and might be wrong; but in a republic of individual sovereignty, I see a duty in it that becomes a sin if neglected, or indifferently performed. A Christian man in these United States can by no possible means rid himself of political responsibility. He may vote with the masses without thought or care, or with the few with intense solicitude, or neglect to vote out of contempt or indifference, it is still true of him as a sovereign citizen—he is responsible for the moral status of politics in his country, State or town.

In the great Judgment Day, when the recording angel stands with open books, when at the page of "slain in the great American Rebellion," should be asked "who slew all these?" what will Americans answer? Not the rebels; not the Union men. O no, not these, either, or both together; it was the voters since 1776 who willingly or carelessly gave slavery a place in this nation while voting could have prevented it. They were the murderers of all of them.

What if our ancesters, Revolutionary sires, plead ignorance, or innocence of intention in accepting the responsibility of national sovereignty and its results, the facts remain the same; they did it. So now responsibility attaches to every voter for future preservation of life and this Republic, and with the light of the past this sacred trust may not be innocently disregarded.

To stick to party ties through party fears, without a careful weighing of moral obligations, is to surrender right to wrong, and so make ourselves the instrument of that wrong. The intemperance of to-day is thus chargable to a lack of right political action on the part of Christian and moral men, to whom I fear will be charged in the great day "all these slain."

So, too, in our controversy with organized secrecy, an element in our country that fears not God nor regards man, to pray against it, and vote for it for the sake of party, or out of holy indignation refuse to vote at all, either with the many because wrong, or with the few because hopeless, or for fear of political enthusiasm, is, simply, to ask God to do a work which you will neither aid nor sanction, but do oppose; and so mock God.

The times are now ominous of great events in our country, both political and religious, and how are Christians to fight the good fight and keep the faith for the kingdom of Christ and this Republic with either political party as leader; the one ignoring God and humanity, the other ignoring God, the Bible and the Sabbath, as well as humanity? Search and see.

J. C. GRAHAM.

"Our Sabbaths."

BROTHER KELLOGG:—An article in the *Cynosure* of Nov. 12th, a quotation from the *Advance*, has attracted attention and deserves notice, because it advocates the Sabbath. Truth should not be mixed with error, if so all may be cast off together. The writer evidently has reference to the "Sabbath of the Lord" when he says "our Sabbath." We may make any day a Sabbath, but the Lord our God made the seventh day the Sabbath. The writer says, "the Sabbath of Divine right belongs to us. No power has the right to take it away from us." In this he is right. Again he is right in saying it was "ordained at the creation of man," "Sanctified anew in the wilderness," "re-affirmed by our Saviour" but where he says "had the crowning grace put upon it by the change, from the last to the first day of the week," he is awfully wrong, for such a thing has never been done by Divine authority, it has been done by the puny man, and the thus changing from where God placed it, is the very thing condemned by said writer. He says "it would be treason to the truth if Christians should fail for any reason to stand up for the truth." So say I. Then what is truth about the Sabbath?

The ten commandments fix the truth to be that "the seventh day is the Sabbath of the Lord," from creation, reaffirmed in the wilderness, and by our Redeemer. I agree with the good writer as to the observance of the holy Sabbath, but when Christian men, D. D.'s at that, teach the observance of the first day as the sanctified Sabbath of the Lord, and fail to produce one "thus saith the Lord" in its support, in direct opposition to the seventh day which is the only sanctified day known in the Bible, it is not strange that so many disregard the Sabbath. The Bible is accepted as God's will to man; and when its truth and men's practice differ, and the churches hold to the custom of men in their teachings and practice, it is not strange that so many are skeptics.

I write to call the attention of all who read our excellent *Cynosure* to the fact that the sanctity has never been removed from the seventh day, and it cannot be done, until God declares that he did not rest on the seventh day and hallow it. As to the resurrection of Jesus, it took place on the first day of the week, and the facts are, he neither died nor arose on the Sabbath.

J. B. LOGAN.

OUR MAIL.

Mrs. C. W. Howell, Constable, N. Y., writes:

"I know that the cause is prospering. A little leaven leaveneth the whole lump. We have Bernard, Finney, Morgan and Valance besides our weekly paper, and those tracts you sent me. They are all read and re-read."

Mrs. H. M. Cushman, Pawlet, Vt., writes:

This place is under Masonic influence, and for the last three years I have been perfectly disgusted with their way of doing business."

Mrs. Harriet Marsh, Harpersville, N. Y., writes:

"I well remember the Morgan affair as I was then twenty-six, and my husband took great pains to inform himself. Bought Bernard's Light on Masonry and some other publications that gave us a very clear insight into its diabolical corruption. Had my husband lived to see this day, he as well as myself, would say God speed the overthrow of all secret societies, Masonry not excepted, that our churches may be purified and our ministers free from such abominations."

Jarvis Gage, Green Oak Station, Mich., writes:

"I am circulating the petition; have got it most full. I hope you will continue to scatter the light. We hope the State will secure for their lecturer Bro. Rathbun. I am an old man. I lived in Morgan time near Batavia. So you see I am an Anti-mason dyed in the wool. The cause is gaining some here."

Daniel Leggett, Allegan, Mich., writes:

"I am surrounded with Masons, Odd-fellows and grangers. Not one will read an anti-secret paper for fear the truth will convict."

I. G. Welch, Plymouth, Mich., writes:

"In consequence of bodily infirmities incident to the human frame after a life of toil for more than seventy years, I have not been able to obtain but few signers to the petition, but I shall not cease my labors in the good cause."

C. M. Livesay, Nashville, Ill., writes:

"Although we are in the midst of hard times, and surrounded by Masons and Odd-fellows, you can enroll the names of T. W. J. Logan and C. M. Livesay in Bro. Hickman's regiment, and we will use all reasonable means to fulfil the pledge of obtaining six new subscribers each during the year 1875."

If these friends, surrounded by secret societies and hard times can do this, who, (trusting in God, showing faith by works) cannot?

D. C. Vaughan, Byron, Wis., writes:

"We are surrounded with secret organizations—Masons, Odd-fellows and grangers."

J. L. Wilson, Mt. Vernon, Ia., writes:

"Without agreeing with your views in every particular, I must say I am pleased with the evangelical and orthodox religious tone and the fearlessness and consistency manifested in the *Cynosure*."

Wandel Vine, Egota, Minn., writes:

"When we come to look at the real feeling of the community it is true that men love darkness rather than light."

J. A. Talmage, Port Oram, N. J., writes:

"I wish you all a happy New Year. . . I have got a few names on your petition you sent me, and will try for more. But those that seem favorable to the cause seem to be afraid of their own shadow."

Dr. G. W. D. White, Boone, Ia., writes:

"May God make the *Cynosure* a power in the pulling down the strongholds of sin in all its forms, and spiritual wickedness in high places by the unwinding of Satan's cable-tow from the necks and the bodies of men, so that they may not deny Jesus before men; and if they have any light that they may let it shine."

James Kilgore, Mercer, Pa., writes:

"I am now seventy-six years old and have lived to see slavery killed, and now if I could see all the secret lodges and all the still houses forever put away, then I would expect Christ's kingdom to come."

Aaron Stedman, Taberg, N. Y., writes:

"Morgan was carried by my door on his way to Niagara, and I have not forgotten it yet. I would write some incidents but it troubles me to hold the pen."

Mr. Stedman is nearly seventy-five years of age.

Elder J. Jackson, Gouldville, Vt., writes:

"There is a great host of Anti-masons in Vermont. But they are afraid. . . Elder Rollins has commenced to give lectures with good effect."

John M. Stevenson, Washington, Ia., writes:

"I have been circulating a petition to Congress and have obtained a good many names."

Wm. A. Bartlett, Elpaso, Ill., writes:

"I have been circulating the petition to Congress sent me from the *Cynosure* office, and find it uphill business in this locality. Not, however, because the principles set down in the petition are wrong and ought not to prevail, but from the fear of 'man which bringeth a snare.' This the great underlying difficulty more than anything else to the anti-secret reform. Were I to withhold my support from what I was willing to own or acknowledge to be right for fear it would injure my business matters or the sale of my articles in market, would it not be justly considered that my principles were in market?'"

David Thompson, Arkansas City, Kan., writes:

"Masonry has taken deep root here, but we live in hope that He who has said, Every plant which my heavenly Father hath not planted shall be rooted up', may hasten this in his time.'"

Silas Waldron, Norfolk, N. Y., writes:

"I am trying to stop the tide of Masonry. . . It has a strong hold here. . . The paper is doing a good work."

Susan Peebler, Sodaville, Oregon, writes:

"My whole heart is in the cause and I bid you God speed. I have been instrumental in getting one Mason to leave his lodge and denounce the same,—all from reading the *Cynosure*."

James Auten, Galion, O., writes:

"In reply to the request to fast, (Nov. 8th, 1874), I did fast honestly from six in the evening of the 7th until six on the morning of the 9th. I did not eat or drink one drop for thirty-six hours. I took care of my stock in the morning of the 8th, and took up my Bible and asked God to direct my eye for counsel. The first lesson was Hezekiah's trust and success. The second was Gideon's successful battle and warfare; and the third was Jeptha's success and victories. The day passed most satisfactorily, while I prayed for a final end of Masonry."

James Powars, St. Charles, Ill., sends six new subscriptions and two renewals, (we have put his name among those of the forming regiment) and writes:

"I am still pressing the canvass, and have the partial promise of a number of subscribers."

H. C. Stoughton, Duncan, Ill., writes:

"I have succeeded in sending you five or six new names within the last year. Let all do as well and the list will grow pretty fast. We very much need a good lecturer. A live man here to arouse the people. . . Pray for us here in this dark corner that light may break in on us and overwhelm the darkness."

T. B. McCormick, Princeton, Ind., writes:

O why are the people so slow to observe the signs of the times? I can say in the language of Thomas Jefferson when he referred to slavery, 'I tremble for my country.' How manifest it is that men love darkness rather than light.'"

Joseph Catterlin, Kewanee, Ill., writes:

"My heart is in this work and has been for the last forty years. . . This is a great place for Masonry."

Albert Hoyt, Carthage, N. Y., writes:

"The light is breaking out. The *Cynosure* is the paper for the times. Do not get discouraged. There is a glorious time coming soon."

Thos. Gilmer, New Concord, O., writes:

"It is sad indeed to see those who are professing Christians so apathetic in relation to the attainment of objects for which the National Christian Association was organized. . . . We fear there are entirely too many at the present day who like the Jews in the days of Haggai the prophet, are content to see the *Lord's house* lie waste, provided they are permitted to dwell in ceiled houses. Let such calmly consider the terrible judgment denounced upon those Jews for their indifference, and act accordingly."

John B. Stowell, Middleton, Idaho Ter., writes:

"I would rather lose all my other papers than the *Cynosure*. Yours for the war."

Wm. M. Boyd, Canal Lewisville, O., writes:

"The day will come when the redeemed host of heaven, and unchained thousands on earth, will shout the triumphs of our cause. For God will lay judgment to the

line and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places, and their covenant with death shall be disannulled, and their agreement with hell shall not stand."

John Smith, Baldwin, Pa., writes:

"I have not been able to do much in this place. Odd fellows are plenty. The M. E. churches are full of them, both preachers and members. There are some Freemasons also in the place. The cause has my heart and soul. I am in my seventy-seventh year. I am a local minister and elder in the M. E. church."

Benj. Ulsh, Silver Lake, Ind., writes:

Bro. Stoddard wrote me, truth is convincing; light is spreading; and I feel like doing what I can towards spreading light and truth."

Nathan Callender, Green Grove, Pa., writes:

"Our work is deepening and God is in it. The *Cynosure* is this hour the *fixed star* in the little solar system of reform journals."

Girden Crook, Concord, Pa., writes:

"I am with you and the cause, and shall be the short time the Lord lets me live; for I believe that the Lord will help us when we put away our sin and pray in the spirit."

S. Adams, Hastings, Minn., writes:

'Some one has kindly sent me the *Cynosure* for the last six months for which I am thankful. . . The church I serve is remarkably free from alliances with secret organizations."

The Sabbath School.

Lesson for Jan. 24, 1875.—Preparation for Conquest.

Joshua v. 9-15.—Commit to memory verses 13, 14.

9 And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy. And Joshua did so.

GOLDEN TEXT.—Looking unto Jesus the author and finisher of our faith.—Heb. xii. 2.

CENTRAL TRUTH.—The Lord's presence is the pledge of victory.

BIBLE READINGS.—(1) Ex. vi. 1-13; (2) Gal. v. 1-16; (3) Lev. xxiii. 9-22; (4) Ex. xvi. 11-35; (5) Dan. x. 10-21; (6) Heb. ii. 9-18; (7) Josh. v. 9-15.

This lesson is of especial interest to older scholars. God dealt with men then as now. This preparation had four elements in it; two from the people's side toward God, and two from God's side toward the people. Study them in this order.

Analysis.—*I. Circumcision*—a seal of God's covenant with Abraham; a sign of giving up sin in the heart and life. It had been omitted in the wilderness; it was now renewed. *II.—Passover.*—To recall the deliverance out of Egypt, would encourage Israel encamped before walled Jericho. *III.—Manna* discontinued—the people have the wheat of the land in its place. *IV. Guidance*, an armed man, with drawn sword appears to Joshua—assurance of victory.—*Am. S. S. Union Series.*

The Reproach of Egypt Rolled Off: What is meant by the "reproach of Egypt" may be seen by reference to Ex. xiv. 3; xxxii. 11, 12; Num. xiv. 13-17; Deut. ix. 27, 28. This term "reproach" is to be taken as including all that subordination, servitude, degredation and temporary loss of national independence, connected with their stay in Egypt and weary wanderings in the wilderness. During a long series of years, for nearly four centuries, the condition of the Israelites was most abject. Nothing could then have seemed less probable than that they would ever become a distinct and glorious nationality. Previous to the deliverance under Moses their servitude was most cruel and bitter, and the hearts of the people were almost utterly dispirited. And then, during their long sojourn in the wilderness, no doubt the taunts and scornful reproaches of the Egyptians followed them, as if their national divinity had led them thus far, but could do nothing more for them. Had Jehovah not fulfilled his promise, and brought them across the Jordan, as well as through the sea, the "reproach" would have rested on them still. But now, at length, they had actually reached the "other side of Jordan," and the national covenant between God and them had been confirmed afresh. The "reproach of Egypt" was indeed rolled off!

In the Plains of Jericho: This expression is to be noted. Right in front of the chief stronghold of the enemy, they paused for religious worship and instruction. Religion was their first concern. Apparently their position was one of extreme peril. But he, who had delivered, would never leave not forsake them. Trusting in him they felt secure. Stopping to observe this religious ordinance manifested both their confidence and their obedience. Revivals "begin at home," in the church; then the strongholds of iniquity are ready to fall.—*Illustrated Bible Studies.*

Joshua's Vision: It occurred in front of Jericho. Perhaps he had gone out by night to inspect the situation as Nemehiah did. (Neh. ii. 11-16, 18.)

It would seem to have been the main purpose of this manifestation to give Joshua a sensible and vivid impression of his superior officer. To the day of his death let him never be tempted to think himself as at the head of the armies of Israel, Let him never forget the presence, the look, the voice, the words of his supreme commanding officer, the real "Captain of the Lord's host." Critics have raised the question, Who was this personage? Was he human, angelic, or divine! But one answer it seems to me can be given: Divine; the same who spake to Moses at the bush; the same whose record and description appears in Ex. xxiii. 20-23; 'Behold, I send an angel before thee; beware of him and obey his voice; provoke him not, for he will not pardon your transgressions; for my name is in him.—*Prof. Cowles.*"

Mackey's Encyclopedia.

The Encyclopedia consists of nearly 950 pages. I think that a fifth part would have been sufficient for imparting all necessary Masonic information; for instance, the article, "Altar," fills nearly a whole page, besides which there is one on "Horns." We are informed that altars were used for burning incense, and for burning sacrifices. The altar is not only described, but cheap wood cuts are appended to both articles. On reading those articles one would be impressed with the idea that altars are essential to lodges, and that the custom is ancient and universal. The fact, however, is, in England there are no altars in Masonic lodges, nor did I see any in the two lodges I visited at Leipsic. I think the fashion is exclusively confined to America. It would therefore have been wiser for Bro. Mackey to have dismissed the subject thus: Masonic Altars—an American notion.

I have more than once contended that the Bible is not an ancient landmark. It was doubtless used in lodges when obligating candidates since the Reformation, but that was all. In this, Bro. Mackey, I am pleased to see, agrees with me. He says:

"The history of Masonic symbolism of the Bible is interesting. It is referred to in the MSS. before the revival (1717) as the book upon which the covenant was taken, but it was never referred to as a great light! In the oldest ritual that we have, viz.: of 1724—a copy of which from the Royal Library of Berlin is given by Kraus—there is no mention of the Bible as one of the lights. Preston made it part of the furniture of the lodge, but in rituals of about 1760, it is described as one of the three great lights."

Religion.—"Masonry," he says, "is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. . . . In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward."

"There is nothing in it to offend a Jew," says Dr. Mackey, but is it so? Can a Jew acknowledge the holiness of the Sts. John? Can he join in prayer to Jesus Christ? or can he with a good conscience talk about the "lion of the tribe of Judah?" To show that the above phrase means Christ, Mackey, in the article "Tribe of Judah," says: "The phrase 'lion of the tribe of Judah,' when used in a Masonic ritual, referred in its original interpretation to Christ, him that brought life and immortality to light." Dr. Mackey has not a word to say against the American charlatan who first introduced that phrase into the Masonic ritual, nor did he give the slightest intimation that it ought to be removed; on the contrary, he seemed to sanction its perpetuation. After all this, will any deny that Mackey is a humbug? Nor can I approve of his statement, that the tendency is that Masonry will become a substitue for Christianity. . . .

And now for a little more of Bro. Mackey's see-saw notions. In the article, "Old Records," he says: "The early history of Masonry as written by Anderson, Preston, Smith, Calcut, and writers of that generation, was little more than a collection of fables so absurd as to excite the smile of every reader, or bare statement of incidents without any authority to substantiate their genuineness." That is true—every word of it is true—yet, in other articles Bro. M. pretends to believe in "ancient landmarks," in "York rite," in the St. Alban story, etc. In the article, "Kilwinning," he believes the story that Bruce was the founder of the Royal Order of Scotland. It the article, "Robert Bruce," he says: "The legend requires authentication," but in the article, "Royal Order of Scotland," he says: "As to the origin of the order, we have abundant authority both mythical and historical," but the following extract from his article, "Christianizing," will show how well Bro. M. can pretend to know, and not to know. He says:

"The principles of Freemasonry preceded the advent of Christianity, its symbols and its legends derived from Solomon's Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah. . . . Yet it cannot be denied that since the advent of Christianity, a Christian element has been almost imperceptably infused into the Masonic system, at least among Christian Masons. . . . The Christian Mason therefore, while appreciating and acknowledging the great doctrines taught in Masonry, and also while grateful that these doctrines were preserved in the bosom of the ancient order at a time when they were unknown to the multitudes of the surrounding nations, is still anxious to give them a Christian character, to invest them in some measure with the peculiarities of his own creed, and to bring the interpretations of their own symbolism more nearly home to his own religious sentiments."

"The feeling is an instinctive one, belonging to the noblest aspirations of our human nature; and hence we find Christian Masonic writers indulging in it to an almost unwarrantable excess, and by the extent of their sectarian interpretations materially affecting the cosmopolitan character of the institution."

And so our encyclopædist goes on apologizing for the Christianizers, giving them a mixture of an ounce of blame and a pound of praise. About his apologies I shall say nothing at present; but his historical allusions deserve the highest censure. It is mere humbug on his part to pretend to believe that Masonry was coeval with the Christian advent, or that the Masons retained in the bosoms of their order any higher liberal opinions than those of kindred trades before Anderson's time. Masons were no more superior in olden times, either morally or scientifically, to blacksmiths, carpenters, tailors, etc., than the bricklayer and stonecutters of to-day are to other artisans. Dr. Mackey knows that Anderson introduced what liberal ideas we have, which were afterwards undermined and corrupted by Christian zealots, such as Dunckerly and others in England, which Webb introduced in America and which was afterward improved by St. Jeremy L. Cross, who, I am inclined to believed, added the "lion of the tribe of Judah," and other stuff. Bro. Mackey knows all this, and of what use was it for him to humbug the fraternity with pretended ignorance of these facts?

I can only account for the mixture of truth and error with which the work abounds, by a supposition that Mackey did the job at so much per page; hence it was his interest to fill so many pages, to save time, and to use the brain as little as possible—*Hebrew Leader*, Dec. 18, 1874.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 14, 1875.

The Galesburgh *Republican* comes to us with the installation of the officers of one Chapter and two Masonic lodges in Galesburgh. And the reporter of that paper says, "We compared it (the lodge) with the Bible; divinity seemed attached to one as much as the other." He adds: "The requirements of Masonry would appear to embody religious principles by which we can live lives that will make them loved and respected on earth and acceptable in the sight of heaven." Can it be possible that the trustees of Knox College, and the Christian churches of Illinois, will tolerate the President-elect of Knox College in maintaining his membership in an order which puts itself in impious rivalship of the Bible and salvation by Christ? For, be it remembered, the reporter above but echoes the standard writers of the lodge. If the trustees fail to require of Mr. Bateman an explicit withdrawal from the lodge, they will incur a moral if not a legal forfeiture of funds given to promote the religion of Christ, not its avowed rivals and counterfeits. About $30,000 of those funds were given by Hon. Charles Phelps, for the "equal benefit of the sexes." Is a Masonic President "for the equal benefit of the sexes," whose whole influence is sworn to the lodge which excludes women?

The Ayrshire *Weekly* (Scotland) contains some bitter attacks by Protestants on Gladstone for alledged Ultramontane sentiments, while he was laboring to disestablish the Irish church, when, of course, he wished to conciliate the Papists. They are unwise.

The Catholic Bishop of Philadelphia (Dr. Wood) addressing the "Catholic Total Abstinence Benevolent Societies," said:

"I give you a timely warning against joining any of the societies I have alluded to. [Applause.] The malice, bitterness, and bigotry of secret societies are well known, though we equally well know that they are practiced under the cloak of benevolence and charity."

This is sound doctrine. But are not convents and nunneries "secret societies," and bigoted? Is not the confessional so secret that the priest confessor keeps secret the crimes of his penitents? Is not Jesuitism, which now runs and rules the Romish church, a sworn secret society, once, and for forty years, suppressed and cursed by the Pope himself?

OUR NATIONAL PRINTING-HOUSE.

Every "important movement, like every family, must have its home. Every local church has its "meeting-house, as well as Romanism its Vatican. The Anti-Corn Law League had its head-quarters, a building at Manchester whence issued annually tons of publications for the English people, and where Cobden sat with his committee. And the vigor of the various Methodist organizations flows largely from their Book-rooms. So of the tract and mission boards. And the National Christian Association ought not, and if it is to succeed, must not be an exception to this general rule.

These considerations have led to Mr. Carpenter's proposition which is reduced to writing, and is thus:

1. To give the National Christian Association full occupancy of a suitable property on Madison street estimated to be worth twenty thousand dollars, when thirty thousand dollars shall be raised additional to his donation. The property has rented as high as $5,000.

2. And when fifty thousand dollars shall be raised, additional to the thirty thousand, so as to make the entire capital of the Printing-House $100,000, he will convey the fee of the property, constituting his donation, to the National Association.

That is to say if the friends of the cause throughout the country will raise eighty thousand dollars, he will give the other twenty, one-fifth of the whole, to make up one hundred thousand dollars for our National Printing-House and Home.

We want it for a national paper.

We want it for a Book and Tract House.

We want in it rooms for prayer and consultation.

We want it for general head-quarters and the office of the National Committee.

We want in it a ladies' parlor for the temperance cause.

We want it to save the Sabbath, the Bible in schools, and human rights against priest-craft and king-craft which are throttling republicanism in Europe; aye, and will throttle popular government while men manufacture religions for men.

In short, we want a general Light-House of Reform, by whose shining men shall see what the founders of American popular government saw, viz., that human society, packed in "degrees" or "orders." guarded by the sword, and distinguished by titles ascending to "master," "monarch" or "pope," is a constitution, not for Christ and liberty, but for anti-Christ and despotism.

Shall we have such a light-house? Political parties will not save us. These took popular government in charge from the Revolution. And now, priests openly boast here than an American President, like a King of Spain, must soon ask the Pope's blessing before taking his seat.

Our churches cannot save us. The lodge is making its way under the altars of the United Brethren and United Presbyterians, and they will soon govern or rend those altars unless aided and sheltered by a national movement. And though State Associations of Congregationalists have voted in condemnation of the lodge for a full quarter of a century, the very ministers who voted those resolutions cannot read and explain them from their pulpits without a tumult among their people.

"Young Men's Christian Associations" cannot save us. That movement does not exclude Freemasons, though it excludes other Unitarians and deists.

Nor will popular education save us. The retiring Superintendent of Common Schools in Illinois, Hon. Newton Bateman, himself a Freemason, teaches that membership in the lodge is necessary to young men wishing to rise in the profession, and his successor-elect is a Freemason. Mr. Bateman has taken the presidency of a college in the center of the State. Thus education in Illinois is in the invisible grip of the lodge, and every aspiring young teacher is taught to look to it for success.

We must teach the people of the United States that there is an issue between Christian civilization and the dark realm of the lodge. And that which wrenched our free institutions from the priest-and-king worships of the Old world would save them in the New.

Mr. Carpenter's proposition is already hailed with gratitude and delight. Bishop Dickson of the United Brethren writes, Dec. 26th:

"Thanks to our good friend Mr. Carpenter for his generous offer. It is like him. Now what the people want to know is, how much of a fund will it require to make that offer good; and then some plan devised by which it can be secured. Whether it be much or little, the friends of the cause should see to it that it be speedily raised, and this element of permannacy added to the work." J. Dickson.

Rev. A. Hard writes Dec. 30, 1874:

"So sad at the death of Hon. Gerrit Smith. I was just writing him to join Mr. Carpenter is sucuring Mr. Carpenter's building to our Association. But he is snatched away. Do let it be done at once. What is to be done to make it sure? Let us know in dollars and cents what must be pledged and paid to make the property certain to the Association. I am good for my part." A Hard.

The National Committee will soon meet and take definite measures concerning it.

THE WHITE LEAGUES AND LOUISIANA TROUBLES.

Our readers generally know that General Sheridan has been sent by General Grant and has taken command of the disturbed Southren States; and that a file of United States troops has taken by their colalrs, and marched out, members claiming to sit as representatives in the Louisiana Legislature. President Grant has, by this vigor of administration, entitled himself to the thanks of the present and coming generations.

The very name White Leagues proclaims these secret bodies to be at war with the 13th, 14th and 15th amendments of the United States Constitution, which are intended to shield the blacks from political proscription. And their merciless war on the lives and property of the negroes proclaims them to be what a writer in Mississippi calls them, "The old Ku-Klux snake with a new skin."

General C. H. Howard stated on his return from a tour South, that the Ku-Klux kept their uniform and disguises in Masonic halls throughout the South, thus proving those gangs of midnight murderers to be Freemason lodges with a new name and disguise. There has, just a few weeks since, been a grand rally of Masons at New Orleans under the name of Knight Templars. The city paid them profound honors, and there was the usual amount of dancing and revelry attendant. And though we have not the names and facts, no one doubts that Ku-Klux and White Leaguers formed a very considerable part of the revellers on that great occasion. And there is as little doubt that the existing rebellion in Louisiana, entered into the deliberations of the grand assemblage of Knight Templars there, and certainly they did not condemn it. The outbreaks followed their meeting but few days.

General Dustin, of Sycamore, Ill., who went out with a command in the 105th Illinois Volunteers and did good service, was in New Orleans attending that meeting of Knight Templars. He is also a member of a Christian church and highly esteemed by his brethren and neighbors.

We respectfully submit to him, and to all Northern Masons, professing Christians, who were at that New Orleans meeting, the following queries:

1. Was that New Orleans meeting of Knight Templars a fit place for children of God? And do you believe Christ approved of your being there and sharing it?

2. Since we know that Ku-Klux and White Leaguers are many of them Masons, were they fit associates for Northern patriots?

3. The papers show that multitudes of those Ku-Klux Templars are now down on Grant and Sheridan who are striving to protect public order and the lives of the blacks; has it not, at least, "the appearance of evil" that you should associate and brother with them?

4. Ought your not, respected brethren, to "come out from among the mand be separate?" Do not God and your country require it?

NOTES.

—Instead of the usual selection from the Anti-masonic literature of a former generation, this week we have substituted one of Masonic character and origin from the pen of Jacob Norton, of Boston, a gentleman well informed in Masonic history, who carries a free lance among the superstitious and conscience-bound Knights of the lodge. It is proposed to publish frequently from current Masonic literature instead of our usual "Forty Years Ago."

—The call for the Ohio State meeting appears elsewhere, and shows, to the honor of the workers who secured the long and strong list of signers, a commendable zeal in that State for the cause. Among the speakers will be Pres. J. H. Fairchild, of Oberlin, Pres. H. H. George, of Geneva, Rev. J. P. Lytle, a well known name to our readers, and E. Booth, M. D., of Crestline. Let there be a host of praying, zealous spirits in Mansfield on the 17th of February to take counsel against the secret foe of our liberties and religion.

—The sequel to the "Willie Lyons" story of last week will be read with interest, and the author, a prominent Baptist of Wisconsin, will have hearty thanks from all for the handsome way he shows up the sophistry of the *Standard* story. Although he has drawn in

part on imagination, his presentation of the main features of the case is entirely legitimate. The story, as published in the *Standard*, was aimed at the Baptist church in Walworth, Wis., which nobly stands by its testimony against the secret traps of Satan. The *Standard* seems thus to slyly aid and comfort an ungodly opposition to a testimony for Christ.

—The attention of friends in Michigan and Iowa is called to the letter of the General Agent on the fourth page. It must be seen that, on account of the urgency of the work already laid out in other States, some brother, or brethren who can act with near communication, upon whom is an unction from God and who have the confidence of the brethren, must take up the preliminary work with zeal and faith to complete it. Will such volunteer, or will any county association nominate?

—An editorial, giving in some detail the state of affairs in Louisiana and showing the justness of Gen. Sheridan's famous despatch recommending that the White Leagues be declared and punished as banditti, was prepared for the present number but withheld to make room for communications from the General Agent. This White League business is far more closely connected with Masonry than the Ku-Klux. The evidence of its damning character daily accumulates.

—The town of Bloomville, Delaware Co. N. Y., cast a vote of 180 at the last election. One hundred and thirty-five names of legal voters have been placed on the petition to Congress in that single election district. The county is about 800 Republican majority. Last fall a Freemason was nominated on the ticket of that party for District Attorney. The Democrats nominated an Anti-mason who was elected by some 400 majority. What county or town in these United States can show a better record?

—Mr. Greene has learned from Postmaster General Jewell, of his Masonic connection. In reply to a request for direct information a printed letter was received, signed by Geo. A. Guston, private secretary, stating that Mr. Jewell is a Knight Templar. It is an item of peculiar significance if Mr. Jewell keeps on hand *prlnted* notes to inform correspondents of his Masonic connection.

Among the late items of grange news may be mentioned the meeting of the National Grange in Charleston, S. C., Feb. 3d.——The State Grange of Iowa has been obliged to borrow $1,500 to meet its expenses; and 1,100 granges in that State are delinquent in their dues. They are wise grangers; wiser still if they repudiate the order. The Master has a salary of $1,200 and $200 for clerk hire; Secretary $1,000 and $400 for clerk. The Buckeye *Farmer* says that the secretary of the Ohio State Grange asks $5.00 for a list of the granges of the State.

National Christian Association—Receipts for December, 1874.

ILLINOIS FUND. (From Treas. State Association) G. B. Carpenter, $1; Mrs. H. T. Merrill, $5; Miss L. E. Stearns, $10; Geo. P. Bent, $5; all of Chicago $21.00
Benj. Danforth, Batavia, Ill. $2.00
GENERAL FUND. J. Bues, Bear Grove, Iowa $2.50
Philo Carpenter, Chicago $100.00

E. L. KELLOGG, *Treas.*

Report of Agents

FOR QUARTER ENDING JAN. 1st, 1875.

Rev. J. P. Stoddard, General Agent, reports for 52 lectures delivered; 28 ½ *Cynosure* subscriptions obtained; $133.72 collected in the work; $822,50 in pledges obtained on the field; $250 salary for quarter; $106,87 expenses for traveling, postage, etc. Mr. Wm. Givens has been employed by him to lecture a few times in Hendricks county, Indiana. October was spent in Indiana and Ohio. Mr. Stoddard attended the Indiana State meeting, Oct. 28th and 29th. November was spent in Indiana and Illinois. He attended the State meeting in Illinois and did efficient service in securing pledges for the support of our State Agent. December was spent in Indiana, Ohio and New York. He attended the State meeting in New York during last month, and has labored efficiently in arranging for the State meeting in Ohio to be held in February.

Rev. J. T. Kiggins, Indiana State Agent, reports: 88 days spent in the work; 67 lectures given; 78 points visited officially;—*Cynosure* subscriptions taken; $98.45; cash received $120,46. Cash due for salary for quarter; $55,78 traveling expenses, etc. $77.79 due Jan.; 1st, 1875. Mr. Kiggins has labored in fifteen different counties, some of them widely separated from each other. He has spoken more than twenty-two times a month, and visited officially twenty-six places in a month. This report shows energy and strict attention to business. He has had sickness in his family and his salary when paid is small. We call on all friends in Indiana who can do so to forward money to our treasurer immediately, both to meet the pressing claim of $77.79 now due, and also for the purpose of having something in the treasury for the present quarter. Every dollar sent in for the Indiana work will be used for that work; not for general purposes.

Rev. D. S. CALDWELL, Ohio Agent, has sent in no reports during the last quarter, but has been heard from several times.

Rev. H. H. HINMAN, Illinois agent, reports 47 lectures delivered; 50 meetings attended; 20 *Cynosure* subscriptions taken; 63 days spent in Association work; $109.61 cash collected; $77.13 traveling expenses, etc. The balance due Mr. Hinman is now in the treasury and will be forwarded.

No monthly reports have been received from the New York State Agent who is directly responsible to the State Association.

We hope the different States will be prompt to support their agents. All money sent expressly for State Agents, is used only for them. Other expenses are paid by funds contributed to the general work. Excepting a balance due the State Agents of Ohio and Indiana, our treasurer states that the National Association has either paid or is ready to pay all accounts due January first. The *Cynosure* debt is diminishing and with the continued blessing of God, will be cancelled.

Michigan and Iowa desire and ought to have State Agents. Pennsylvania has one, Rev. J. W. Raynor, just entering the field. We bid him welcome and God speed. He sends to all workers in the reform the wish that they may have a happy New Year in their hearts, homes, and noble work. California is calling for an agent. Vermont and Connecticut are hopefully and earnestly at work; also Wisconsin and Missouri are calling for workers. Massachusetts is rousing slowly but surely, while poor Louisiana is calling on the Knights Templar to prove that her people are a law-loving, law-abiding, citizens. She is a fair examplification at present of the kind of prosperity that secret societies produce.

MRS. E. A. COOK,
ASSISTANT SEC'Y. N. C. A.

Resolutions of the Boston Amendment Convention.

The late Convention for the Religious Amendment in Boston, set forth hat cause in a very clear and logical manner through the appended resolutions. They were drawn up by a committee consisting of Judge E. H. Bennett, Prof. of Law in the Boston University, chairman, Revs. H. M. Parsons, D. M. Fall, C. E. Tower, and J. Hogg, and Geo. C. Shattuck, M. D. Our readers will find the main arguments for the proposed amendment here stated in brief but comprehensive form:

RESOLUTIONS.

WHEREAS, This nation was founded by Christians, who incorporated the principles of Christianity into the institutions of the country; and

WHEREAS, Unsectarian Christianity has always been a part of our common law; and

WHEREAS, Our written National Constitution, though made by and for a Christian people, is destitute of any explicit acknowledgement of God or Christianity, which defect is made the pretext of the most dangerous assault on the Christian institution, and usages of our nation; therefore,

Resolved, That the connection which has hitherto existed and still exists, in fact, between our Government and Christianity now demands expression in our fundamental law.

Resolved, That such an expression and authentication of the connection of our Government with Christianity is now required in order fully and explicitly, to harmonize our National Constitution with our State Constitutions, with our common law, and the Christian usages of our common life.

Resolved, That this recognition of Christianity in the National Constitution does not involve a union of church and state, but rather the opposite, since it more clearly enables the nation to express its own relation to Christianity without the intervention of any church organization.

Resolved, That as the Christian institutions of this nation do not infringe upon the rights of any class of citizens, but are the bulwark and safeguard of all rights, the securing for these institutions an explicit legal basis in our fundamental law can be in no manner intolerant or proscriptive.

Resolved, That while it is not the province of civil government to enforce religious worship or observances, this constitutional recognition of the connection of our Government with Christianity is necessary, not to sustain the Christian religion, but to aid in preserving and maintaining the Christian institutions and usages of our nation.

Resolved, That the arguments and reasons for an explicit recognition of the Supreme Being in our several State Constitutions apply with equal force to such an acknowledgement in the Constitution of the United States; and if expedient and proper in the former, it seems no less so in the latter; and if the existence of such provisions in our State Constitutions for so many years, has not tended towards a union of church and state, or the establishment of any sectarian religion, there is no just ground to apprehend such a result from its adoption in our general Constitution.

Resolved, That recognizing the importance of this subject, we pledge ourselves to present and advocate it, until this nation shall declare its Christian character, as it has, with one consent, already asserted its freedom, in the character of our rights and liberties.

Conference Resolutions.

STONE MILLS, N. Y., Dec. 25, 1874.
Editor Christian Cynosure:

DEAR SIR:—At the Annual Conference of the Methodist church held in Wolcott, Wayne Co., N. Y., in Sept., 1874, the committee on secret oath-bound societies reported the following which was adopted by the conference:

"WHEREAS, We, as a body, still continue to regret the existence of secret oath-bound societies in our land, especially Freemasonry, and believing, as we do, that it is our duty to maintain godliness and oppose all moral evil, we feel that it is our duty to God, the Christian church and humanity at large demands, that we speak out decidedly against it. Therefore,

Resolved, 1st. That we will continue to utter our sincere protest against all secret oath-bound societies.

2d, That we will especially use our influence against much to be dreaded institution of Freemasonry, believing it to be one of the worst, if not the worst, institution in our land.

3d, That we hail with much interest the present Anti-masonic movement in our country, and so far as practicable, we will lend a helping hand to the same.

4th, That we recommend to all professed children of light, and friends of Jesus, that they walk in the light and have nothing to do with these "unfruitful works of darkness."

I believe the time not far off, that our church will take the ground, that it will receive no members that belong to an oath-bound secret society. May the good Lord bless the cause and efforts of this reform and hasten the day when the unfruitful works of darkness shall be swept away.

C. D. GRAHAM.

The Home Circle.

After the Storm.

After the storm, a calm;
After the bruise, a balm;
For the ill brings good, in the Lord's own time,
And the sigh becomes a psalm.

After the drought, the dew;
After the cloud the blue,
For the sky will smile in the sun's good time,
And the earth grow glad and new,

Bloom is the heir of blight.
Dawn is the child of night
And the rolling change of the busy world
Bids the wrong yield back the right.

Under the fount of ill
Many a cup doth fill,
And the patient lip, tho' it drinketh oft,
Finds only the bitter still.

Truth seemeth oft to sleep,
Blessings so slow to reap,
Till the hours of waiting are weary to bear,
And the courage is hard to keep!

Nevertheless, I know,
Out of the dark must grow
Sooner or later, whatever is fair,
Since the heavens have willed it so.

Advance.

Ways of Doing Good.

"I am always being told to be of some use—to do good; but what good can I do?" This is a question often put; not always, it must be owned, with actual intent to set to work, but to suggest, sometimes, that nothing is done, simply because nothing is practicable; but, we may well believe, also put sincerely by some who have true intentions if they could only see how to make a beginning.

Now settle in your mind, dear friend, if you be an honest inquirer, that, whatever difficulties may appear, God means you to do good. Read Hebrews xiii. 16, and think it over: "But to do good, and to communicate, forget not: for with such sacrifice God is well pleased." So, I am a priest, ordained to offer sacrifices; namely, the doing of good and communicating; and God, my God, will be pleased with them; and he is in earnest about it; sees that I may forget it, and sets his 'N. B., at it—'*forget not.*'"

So you will say, if you know yourself to be, through faith in Jesus, of the holy priesthood.

Still the question recurs, "What can I do?" Much will depend on your age, sex, condition, advantages, the number and kind of talents God has put into your hand. You must consider these, and lay out your capital to the best advantage. Let us mention some fields; and you can consider if there be any one of them you could cultivate.

Your own family. Are all its members godly? Have they all a place in the church? No? Then you have a work at your door. Pray; reflect; look for the side on which you can bring help. There is a child not receiving any teaching. There is a want of religious reading even for Sunday. The child could be got to school. A good serial could be got to tempt the careless to read. There is no regular attendance at church. Could you manage to get this arranged? There are servants in the house? Are they Christian? or do you know anything about them? Inquiry even might do good. Try all ways at home. A light is brightest to those who are closest to it.

Your relations, how is it with them? Are they Christians? All? Some are not, not even being approached. Can you approach them, with affection, gentleness, at the right time, and in the right way? Do you live so that they will respect you, and attach weight to what you say? Do you carry yourself so that they love you? You are the very person of all others perhaps to bring the truth to a cousin, an aunt, a nephew. Remember how Joseph provided bread for his brethren and their household, ill as they treated him. "Forget not."

Who lives next door? Are those neighbors to whom you bow on the steps, Christians? Have they a pastor? Do the children learn saving truth? When they are sick do you show them the gentle side of Christianity—that which it turns to the suffering? Do you offer any comfort in sorrow? They know you to be a Christian, perhaps. They must wonder that you have no care for their souls. Perhaps they think your religion is only a form. You will be, and they will be, at the judgment-day. What will there be to look back on of effort made for them?

In what congregation do you worship? Is the minister ever cast down? Are all the committees full and in good spirits? Is there any part of the work falling behind? Could you help it on? You have some place already. Do you fill it effectively? Do you readily "take hold?" Are you doing your work with your might? "Forget not."

"Ah! but," you say, "It is so hard to do these things: it requires a sacrifice." Just so. The Lord knows that. He says so: "With such sacrifice God is well pleased." "Forget not."

"But I am not able to give out; and this needs constant giving out." Just so. He says that. "To do good and to communicate." to give of yours to others; to have fellowship with them, to go on their level to raise them to yours, to be like Him who stooped from the heights and purity of heaven to dwell among unbelieving, scoffing, persecuting foes, to do them good, to give his life for them, to be their sacrifice through which they might have atonement and life; to save such as you—to save you. This is what the Lord means when he says to you—may it ring in your ears and echo in your hearts evermore.—"Forget not."

—*John Hall.*

Robert Hall.

Robert Hall was a conspicuous man in his day, and we hear more of him than of the thousands of his generation. And therefore, though his name is deservedly celebrated, it has a fame which is exaggerated at the expense of the many whose aggregate beneficence was greater than his. He is praised, they are passed in silence; he is quoted, they are forgotten. Yet it is pleasant to read of his character and life, learning thereby what God sometimes does for an individual, and how he can make him instrumental in accomplishing much good. It is good, also, as by the frailties of the men we see how He warns the world from an idolatry that would be sure to worship a spotless distinction.

Though almost a dwarf in infancy, he grew strong and vigorous in boyhood, and became almost a prodigy in study and intellectual acquirement. He would spend the play hours in study, hidden among trees or away in obscure rooms, reading books of thought and solidity, so that before he was nine years of age, he had repeatedly read Edwards on the "Affections" and the "Will," and "Butler's Analogy." In the same way, he wrote essays, delivered speeches, exhorted and preached, displayed both a taste and talent for exact thought and cultivated language. Usually a youthful prodigy is a subject of disease, and the good and smart children die young, because their precocity was but the sign of their illness. But, as with a few others, Mr. Hall's childish superiority was genius. He lived to fulfil the promise of his boyhood.

In his earlier ministry, he was disposed to stray away from the evangelical faith, and was frequently remonstrated with by his friends who knew his ability and feared his loss. Of a bold and vigorous mind, fond of such intellectual struggles as came in his way, and pleased with the literature of great men among the liberals, he fell into a kind of Socinianism, and then into materialism, and finally stood beside the "awful gulf" of infidelity itself. Weaker minds are subject to the same vagaries, but with them it is generally affectation. Mr. Hall was honest. His questions were those of an earnest soul, led astray, perhaps, by a disposition not sufficiently under the restraints of the grace of God. At this juncture, he was fortunate in having judicious advisers, who remonstrated with him in kindness, warning him of danger, and pleading with him not to forsake or compromise the Gospel of the Saviour. A harsher course might have driven him into rebellion, and made him an enemy of the truth he afterwards so grandly defended. Sometimes good "fathers" pounce upon young men of whom they are suspicious with a severity that frets, irritates, and drives them into a hatred of that which they wanted to love and cherish. A tender hand, a gentle word, should be used with one who struggles in doubt, and feels about for help and safety.

As nearly as we can gather from his memoirs, he was a man of agreeable character, commending his teaching by a pleasant and attractive life. In argument he was impetuous. His contempt of sham and affectation made him very severe on those who practised them. His feelings were strong, and he used language which suited them,—language full of strength and emphasis. But he was kind, tender and affectionate; and if not naturally gentle, he became so by the effect of religion on his soul, and the culture of constant care. In all his words we see his cheerfulness. Even when discussing the most solemn subjects, there is a hearty elasticity, which illustrates the fact that his mind was free from acerbity or morbid meditation. For the blessing of a cheerful spirit any one may be thankful. It saves him from many a pain and pang, and filling him with a perpetual joy, carries him along happily in a way that is crowded with pilgrims of melancholy and foreboding. It makes him also a minister of brightness to all whom he meets,—a real light bearer for the hearts which are settling the shadows of a troubled life.

It is not quite easy at this day to tell what made Mr. Hall the great preacher that he was. His sermons are interesting and instructive, though not half so much so as those of men of less fame, and there is no description of him that gives us satisfactory information. He had read largely and had made assimilation of what he thus acquired; he had a good imagination, and was strongly logical, but he was lacking in many of the artistic traits of oratory. No one would have chosen him as a teacher of elocution. The rules of the rhetoricians he defied, and in all his public efforts he seemed to be utterly unconscious of trying to succeed or doing anything remarkable. Perhaps his deep feeling was his first great quality. The subjects under his discussion took hold of his mind and became parts of himself; he forgot his appearance, his congregation, his surroundings,—every thing in the passion of the exercise; and thus pouring out his soul in the use of a strong and beautiful language, he literally carried away all who heard him. His oratory was that of intense earnestness,—the natural gush of a great soul all on fire. His voice was weak, and he spoke on a high key. The rapidity of his utterance was surprising. When a boy, he had the reputation of being a rapid speaker, and this grew on him in after life. Soon after beginning to preach, he said, "For me to speak slow is ruin." Explaining this philosophically, he said, "You know, sir, that force or momentum is conjointly as the body and velocity; therefore, as my body is feeble, what is wanted in body is made up in velocity, or there will not be, cannot be any impression."

From early life Mr. Hall was a sufferer from a pain in his back. It increased with the years, often interrupting his studies and preventing his discharge of duty, and always giving him more or less of discouragement. For twenty years he could not remain a whole night in bed. Two hours of sound sleep was all he could secure, after which he would lie on the floor or chairs, or fix himself in some horizontal position. Towards the end of his life he lived in agony, when attacked by his paroxysms. Nothing could cure him, nothing would alleviate the misery, and he struggled on, in patience and trust, looking for a release in the painless world of the future.

Some time before his marriage, he was afflicted with mental trouble which threatened to put an end to his usefulness. Being a close student, an intense plodder at his books, and a man of great undertakings and industry, he

shut himself up too closely, and became a victim to his imprudence. Sleepless nights, succeeded by busy and exhausting days, soon brought his glory to the dust. Loving scenery, the hills and vallies, and all that is beautiful in nature, it was only to look at, but not to cultivate by actual contact and communion.

Although Dr. Hall was so great and good a man, it is not impossible that he increased his pain and shortened his life by his bad habits. In his earlier years, he called smoking "an odious custom," and strongly censured those who indulged in it. But becoming familiar with Dr. Parr, he also became familiar with his vice of using tobacco, and learned to smoke, as he expressed it, in self-defense. Having read an article against "The Use and Abuse of Tobacco," by Dr. Adam Clark, he said, "I can't refute his arguments, and I can't give up smoking." On being rallied for falling into such a habit, he replied, "O sir, I am qualifying myself for the society of a doctor of divinity; and this," holding up the pipe, "is my test of admission." And thus the bold original, independent, strong man became a slave, and formed what his biographer calls "his most inveterate habit." After this, tobacco, with opium and tea, was his sedative, his solace and intoxicant. Pain, worry, anxiety, were all stuffed in the pipe, and sent ff in smoke. When boys learn to smoke, we can understand it. It is a youthful folly, for which they are mostly very sorry in after life. When weak-minded men begin it, we feel the lack of sense presupposed, a sensual indulgence; but when a great and good man like Dr. Hall takes to smoking, we almost lose our faith in the dignity of human nature.—*Evangelical Repository.*

Blessed are the Peacemakers.

This benediction, in illuminated letters, should be framed in gold and hung upon the walls of every household. Were it engraved in every heart how soon this world would become heaven, for the quality of this beatitude, like that of mercy, is not strained:

".....it is twice blessed;
It blesseth him that gives and him that takes."

Every family needs its peacemaker, one who, forgetting self, seeing clearly the right, can see also through others' eyes, harmonize conflicting views, melt discords into music, charm away the mists of ignorance, misapprehension, and selfishness, and bring all where they can see eye to eye and their hearts vibrate to one touch of sympathy.

Could those at variance in the same household be taken into each other's consciousness, how often would pity and compassion take the place of distrust and dislike. We think a friend cold, indifferent, ill-natured, when perhaps he is burdened with a secret sorrow he may not unfold. Every heart has its load of care and grief, of disappointment and of pain, which will at some time make itself manifest. The peacemaker must often wound in order to heal, must kindly set the wrong of the erring one in a clear and strong light, that he may mend his ways and study the things that make for peace. When this is done in the right spirit and received in the right spirit, how blessed are the results.

Every social circle needs its peacemaker. Our interests often seem to conflict with those of our neighbors, though they are in reality one, and he who seeing this can bring all to see it and act accordingly is a universal benefactor. The root of gossip, scandal, backbiting is selfishness in some one of its protean forms of envy, jealousy, malice, hatred. When each loves his neighbor as himself the peacemaker's vocation will be gone, but until then there is work for us all to do. "He who has the spirit of perpetual kindness, the disposition at all times to promote the happiness and to be lenient to the defects of others, to harmonize adverse interests and conciliate oposing elements often does good when he knows not of it. He is among men like the showers that pass over the earth, which, falling somewhere, sometimes may fall on the desert, but more often on the soil that needs and is prepared for them. A virtue goes out from him which heals those who unwitnessed touch the hem of his garments. He whose trouble is unknown to all save himself and God, has his spirit often soothed and brightened by a friendly act or friendly words from one who is as ignorant as all others of the secret trouble. The kind and considerate spirit cheers despondency and encourages wavering consciences, often when it does not suspect their existence. Such is the power and the reward of true kindness." "Blessed are the peacemakers, for theirs is the kingdom of heaven."—*N, Y. Tribune.*

Years of Cold in Europe.

The recent severe cold weather calls to remembrance the following facts, which appeared in the *Journal des Debats:*

In 379 A. D., the Euxine was frozen over.

In 508 the rivers of England were frozen over for two months.

In 558 the Black sea was covered with ice for 20 days, and in 763 the ice was 89 feet thick.

In 821 the Elbe, the Danube, and the Seine were frozsn during four weeks.

In 1323 the Mediterranean was entirely frozen.

In 1405 Tamerlane made an incursion into China, and lost his men, horses, and camels by the excessive cold.

In 1420 Paris experienced so grea cold that the city was depopulated, and animals fed on corpses in the streets.

In 1433, at Paris, snow fell during forty days and forty nights incessantly.

In 1469, in France and Germany, wine was frozen so hard that it was cut in blocks and sold by weight.

In 1570 the intense cold lasted three months, and all the fruit trees of Provence and Languedoc were destroyed.

In 1607 provisions and fuel became so scarce on account of cold in Paris that a small bundle of kindling-brush cost 40 cents. The cattle froze in their stalls and the Seine could be crossed by heavy carts.

The year 1709 was one of intense cold all over Europe, and mass could not be said for many weeks in certain provinces, because the wine could not be kept in a fluid state.

In 1735, in Chinese Tartary, the thermometer fell ninety-seven degrees below zero—Fahrenheit.

1740 was a winter of such rigor in Russia that an ice palace was constructed at St. Petersburg 51 feet long and 17 feet wide. Six ice cannons were mounted on the walls and two mortars for bombs. The cannon held balls of six pound weight, were charged with powder, and discharged, so that the ball pierced a board two inches thick at a distance of 60 feet. The cannon did not burst, though its walls were less than ten inches in thickness.

1765 was a year of intense cold, also 1788. Since that year the cold has never been so great in Paris until the year 1871, when, for the first time in a century, Jack Frost came again to the tune of 21 below zero centigrade.

Children's Corner.

Trifles! Trifles!

"Don't," said the pony to the flies, and he shook his head and lashed his tail about, and away they all flew.

"Don't, I say," he cried again, moving to another place, where he hoped he should lose them. And so he did for a minute or two, but no longer. There they were—in his eyes, on his nose, at his ears, and all over him.

If he could have eaten them all, he would, or kicked them into the next county, he would, or galloped them out of the world, he would; but there was no doing anything with them. As he moved they moved; and every time he attempted to graze they settled themselves on him, or buzzed in a cloud round his head, as regularly as if they had come by invitation.

"Oh, dear!" he sighed at last, "what is to be done? I can bear my master's whip and spur; I can stand being half worked to death over the country, and with the heavy cart—those are evils I make up my mind to, and if that yelping cur comes behind me, I can give him a reception that sends him flying; but as to these torments, contemptible as they are—too small to be met effectually—I verily believe they'll be the death of me!"

Ah! so it is in human life as in pony life. Great trials can often be bravely borne, when petty annoyances, by number and pertinacity, vex and wear the soul.—*Sel.*

Japanese Children.

The Japanese children have to endure hardships from their birth. In their tiny houses are no bright, cheerful fires, no easy chairs, no well-spread tables, around which the family gather, and hold sweet converse. You must stoop to enter the ordinary houses, and their rooms are not much larger than closets. A part of the floor is covered with mats on which they sit and sleep. A block of wood, four inches high, hollowed a little at the top, answers as a pillow. Sometimes it has stuffing on top an inch thick, over which a clean piece of paper is spread each time it is used, to save any needful washing. The head poised on this pillow, prevents the disarrangement of the hair, so that it need not be combed more than once or twice in a week. But the poor babies and the little children's heads are shaved entirely, or have from one to five tufts of hair left on the top, over each ear, and on the back. I have seen little babies, with heads entirely shaven and uncovered on the coldest day, while the mother or person on whose back it was carried, had the face and head covered, only the eyes and nose visible. Dr. Hepburn says, "Only very strong babies survive their infancy."

Japanese houses have only paper windows; they have no stoves or grates, but a little box, from one to two feet square, with some coals in the centre, is all they have for warmth or cooking. Two or three cups, as many plates, a tea-pot, a kettle, and some boxes to hold their clothing, complete their furniture. All the houses I have seen are very clean, which is their only appearance of comfort.

Little children are often made to take care of the baby. A very common sight is a little boy or girl, from five to twelve years old, playing with a kite, with a baby strapped on their back, fast asleep, but sometimes crying. In the latter case, they only say, "Be quiet," and go on with their play. But Japanese children seldom cry or quarrel, and are very obedient to parents and teachers whom they venerate.—*Missionary Link.*

The Origin of Plants.

Madder came from the East. Celery originated in Germany. The chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. The pine is a native of America. Oats originated in north Africa. The poppy is a native of the East. Rye came originally from Siberia. Parsley came from Sardinia. The pear and apple are from Europe. Spinach was first cultivated in Arabia. The sun-flower was brought from Peru. The mulberry tree originated in Persia. The gourd is probably an Eastern plant. The walnut and peach came from Persia. The cucumber came from the East Indies. The quince came from the Island of Crete. The radish is a native of China and Japan. Peas are supposed to be of Egyptian origin. The garden cress is from Egypt and the East. Horse-radish came from Southren Europe. The Zealand flax shows its origin by its name.

The commission on one new subscription for a year will pay the postage on the new subscription and your renewal als .

"Yes," and "No;" or "Yes, Sir," and "No, Sir."

Some time ago a London merchant wanted a boy in his warehouse. Two were recommended to him. The first boy walked into the counting-house keeping his cap on his head, which was not very polite.

In answer to questions, the boy abruptly answered "Yes," or "No."

The second boy made a polite bow when he entered, and when asked a question replied with "Yes, sir," "No sir," etc. The first boy was the stronger, and was, therefore, better able to carry more parcels about than the other.

Yet did the merchant select this one? Oh! no—the boy who took off his cap got the situation.

News of the Week.

The City.

The exhibit of the trade and commerce of Chicago for 1874 is very satisfactory, taking into account the continued depression in business of nearly all kinds on account of the panic of 1873. In the produce trade there was an increase of 13 1–4 per cent. over 1873. There was received 7,056,000 tons during the year or 10 4–10 tons every minute. Of this vast amount were breadstuffs, 95,208,000 bushels; cattle, 843,966; live hogs 4,258,379; and 1,053,809,158 feet of lumber. The wholesale trade foots up to $267,000,000 total sales, being an increase of 10 per cent. Manufactures show a falling off of 6 1–3 per cent. and a total footing of $154,800,000. The total trade of the city amounted to $639,000,000 an increase of 7 1–4 per cent. over the previous year.

Legislative.

There has been a general firing off of eloquence over affairs in New Orleans in all the State Legislatures now convened. The Democratic party are not likely to make many friends in the end by their treatment of the case.——The Illinois Legislature has organized with a Democratic chairman in each body. A. A. Phelps, who is elected in the House is a Freemason.——In Congress Colonel Thomas Scott has made an argument before the House Committee on the Pacific Railroad in favor of aid to the Texas Pacific Railroad. The whole subject was referred to a special committee.——Senator Morton is engineering a bill to change the mode of electing the President and Vice-President of the United States.——Several days have been spent in discussing Louisiana affairs. The President is denounced in no measured terms for the present condition. Schurz has spoken strongly against federal usurpation. The President has prepared a statement which he will give to Congress this week. He will probably show the body how the matter was plainly laid before it nearly two years ago without any action on its part to prevent the murders and troubles now prevalent in Louisiana.——The Pacific Mail Investigation finds that considerable sums were given to members of the press. Col. Forney of the Philadelphia *Press* received $25,000; Shaw of the Boston *Transcript* $18,000; Piatt, of the Washington *Capital* $5,000; and smaller amount to others.

Foreign.

Advises from Central Asiatic Turkey state that the pressure of famine is lessening somewhat. In the villages a portion of the people have grain from last summer's crop. Others, however, in the villages, and a still greater number in the towns, have none, and speculators hold supplies at ruinous prices. The Protestant church at Cesarea is receiving aid from Scotland. There is also help coming from America, but more will be required to save the Protestant communities from extinction.——Two facts suggestive of the new order of things about to be introduced in Spain under King Alfonso are mentioned. Castelar, almost the only great man the country has developed for generations, is preparing to leave the country on the advent of Alfonso; and two Protestant newspapers have been suppressed at Madrid. These events are significant of the future policy of the government—political and intolerance. The German government it is said has refused to recognize the new order of things in Spain until these papers are restored, and also the Protestant chapel at Cadiz, which has been closed by the new authorities, is re-opened. Don Carlos, who is cousin of the King, has issued a proclamation maintaining his right to the throne and affirming his intention to fight for it.——Valmaseda, the "bloody butcher," who shot the student boys at Santiago two years since, has been returned to Cuba as Captain-General.——The National Assembly of France failing to support the ministry, that body resigned last week. MacMahon is now looking up a new cabinet with difficulty.

Religious Intelligence.

—The venerable Rev. Henry Boehm, (Methodist), son of Martin Boehm, one of the founders of the church of the United Brethren in Christ, lacks only about six months of being one hundred years old. He is spending the winter in Jersey City with his children. On a recent Sunday he read through the entire book of Revelation.

—The Abbe Miohaud, it is reported, is soon to come over from France to inaugurate the old Catholic movement in this country. He has been repeatedly urged to this step. If this should be done we might expect a great fluttering among the adherents of the Pope. It is thought that many Romanists here are ripe for the movement.

—The Adventists who usually hold a camp-meeting at Alton Bay, New Hampshire, have divided within the past year. The new party calls itself "Timists," and have fixed the date of the end of the world May 1, 1875.

—Dr. L. F. C. Tischendorf, the well known biblical scholar, is dead. He was in the sixtieth year of his age. His discovery of the manuscript of the New Testament in the convent at Mt. Sinai marked an era in textual criticism. He died at Leipsic, Germany, Dec. 1st, being at the time professor of Theology and Biblical Literature in the University of that city.

—The Old Catholics are about to establish themselves in London. A formal organization of a congregation is soon to take place. This is one of the fruits of the Gladstone-Manning controversy. Lord Acton and others, who recognize allegiance to the Queen, and who are Catholics, will undoubtedly favor the movement. The doctrine of the first seven Ecumenical Councils is to be the standard of belief.

—The late Dr. Joel used to say that his style of preaching was moulded by the criticisms of Dr. Emmons on a single sermon. Dr. Hawes read a paper to his tutor exuberant with rhetoric. "Joel," said the sage, "I kept school once. When I punished the boys, I always stripped the leaves off the rod," drawing his imaginary rod through the fingers.

—The day of fasting and prayer appointed by of the churches of Chicago on Friday last was observed to a considerable extent. The all-day meeting was held in Farwell Hall, was well attended and maintained a good degree of interest and devotional spirit all day. The main floor of the Hall was well filled. Pastors Goodwin and Mitchell, Bishop Cheney, Majors Whittle and Cole conducted the meeting which was divided into hours, a new subject being under consideration each hour from 9 to 4 o'clock. It is confidently hoped that this and other special meetings held in connection will be greatly useful in advancing true spiritual religion among the churches and the whole city will feel the effect.

—Rev. D. McAllister, agent of the National Reform Association, whose labors have been remarkably efficient in furthering the the Religious Amendment reform, has accepted a call from the Reformed Presbyterian church in Walton, N. Y., to take effect in May next. Mr. McAllister will continue to give attention to the reform work.

General.

The third annual meeting of the Illinois State Farmers' Association will be held at Cook's Hall, in the city of Springfield, commencing Tuesday, Jan. 19, 1875, at 9 o'clock. A. M. and continuing three days ——Charles Conroy, the assailant of Mr. Anthony Comstock, special agent of the New York Post Office, who has done so much to suppress immoral publications, has been sentenced to two years in the New Jersey State Prison and to pay a fine of $500 and costs.——Chauncey Rose, of Terre Haute, Ind., has made a donation of $356,000 to institutions of that city: to the School of Industrial Science, $206,000, and to the Vigo County Orphan's Home, $150,000. He has before given large sums in benevolence and charity, including $100,000 to the Ladies' Aid Society of that city; $50,000 to Wabash College, and a large sum to charities in New York.——An arrangement made with the Canadian Government took effect Jan. 1st, whereby postal communication is made free between the two countries. Mail will go to all parts of Canada at the same rate as in the States. For letters this provision takes effect Feb. 1st.——The fire caused by the collision on the Baltimore and Potomac Railroad, near Washington, on Thursday night, destroyed the Northern mail, including the accumulated day's mail from the South, $400,000 in new national bank notes, and several packages of important Government letters. A postal clerk was crushed by the collision.——After an examination of 1,500 candidates a jury was found for the Tilton-Beecher case last week, and the trial opened on Monday with a long array of legal talent. This is the civil suit brought by Tilton.—Kinsella, a friend of Beecher, must pay $15,000 damages to Field, Superintendent of Brooklyn, schools, for adultery with Mrs. Field, and two divorce suits are pending.

Home and Health Hints.

The Care of the Eyes.

The necessity of taking proper care of these delicate and serviceable organs is rarely recognized fully until they begin to fail. Then pounds of cure fails to do what ounces of prevention could easily have accomplished. Now that during so many of our waking hours we must depend for light upon artificial means, and so many thousands of students and working people use their eyes all the long evening, a few statements bearing on this subject will be timely and may be profitable. There are times when much exertion of the eyes is more hurtful than at others. Immediately after a full meal, when the blood is required in the stomach for purposes of digestion, not the eyes only, but the brain, the muscles, the whole body should rest. Compression of the throat, the chest and the feet act injuriously upon the eyes; therefore, if to meet the demands of senseless fashion, tight neckcloths, corsets and shoes must be worn in society, they should we laid aside when the pen, the needle or the book is taken in hand. After great bodily fatigue, or during mental distress, late at night when one is sleepy, or after a sleepless night, the eyes should not be taxed. It is common for convalescents to read much during their recovery. In this way the term of convalescence is prolonged and the eyes sometimes permanently injured. Young, growing persons, especially those just arriving at the age of puberty, need to be very careful how they use their eyes. As far as possible they should study only by sunlight, and when they have been refreshed by a night's sleep, rather than after the fatigue and confinement of the school hours.

In reading, the more closely the eye is confined to the page the more it is strained. Works of science and history, which require thought and so give the eyes rest while they are being read, are less straining to the vision than is novel reading which does not compel the removal of the eye from the page. Reading from a broad page, in which the lines are long and the print is small, is very fatiguing, as it is difficult for the eye to take up the next line. Writing is easier for the sight than reading, but copying is harder than either reading or writing. Reading when in motion, in cars, on steamboats or on horseback, is very trying to the eyes because of the instinctive effort of the eye to maintain a steady focus when it is continually changing.

The management of light is of very great importance. So far as we may, we should imitate the example of the great Architect, and have our chandeliers suspended from the ceilings or so that the light will fall on our work from above. When lamps must be placed so as to shine directly into the eye, shades should be used to soften the light. Lamp globes made of glass, slightly blued with ultramarine, are very desirable, as they absorb the yellow and orange rays which are invariably found in artificial light and transmit that which resembles the pure white light of the sun.

Both eyes when used should be equally exposed to the light; the frequent practice of reading and sewing with one's side toward the window or the lamp is very injurious; light should come slantingly over the shoulder or be so shaded that the eye shall not suffer from its brilliancy. When the eyes are weary great relief is experienced by closing them for a few moments or by looking at objects at a distance.

A flickering light is very trying to the eye. One reason why the eyes can do so much more work without fatigue by day than by night is because the action of sunlight is equable

and unvarying. But in artificial illumination, as it is impossible perfectly to regulate the supply of air and of combustible material, the light is flickering and unsteady. The most constant and unchanging flame is produced by the glass chimney of the Argand burner. If the eye is shaded from the direct rays of this lamp, the intensity of the light may be much reduced and consequently the strain on the nerve of vision considerably lessened.

In sleeping rooms the beds should be so placed or the windows so shaded that the eyes will not open in the morning on the full light of day or even on bright rays of light streaming in through crevices in the window shutter. A multitude of washes and ointments are used to cure sore eyes. It is safe to let all these things entirely alone unless they are prescribed by a professed oculist, and devote one's energies to improving the general health. Nothing should touch the eye but tepid soft water, unless ordered by the physician. A fruit diet, out-of-door exercise, a clean skin, warm feet and entire cessation from all reading and sewing will often cure sore eyes.

Temperance.

A Million Signatures Wanted.

The committee of the Woman's National Temperance Union have issued the following memorial to Congress which should be everywhere circulated. Petitions should be sent early this month to Annie Wittenmyer, 1020 Arch St., Philidelphia.

To the Hon. Members of the Senate and House of Representatives, of the United States of America, in Congress assembled:

We, the undersigned members of the Woman's National Christian Temperance Union, and others, in view of the imbecility, insanity, pauperism, suffering and crime, resulting from the use of alcoholic drinks, pray your Honorable Body for such restrictive legislation as shall limit the importation, manufacture, and use of alcohol, to the arts and to mechanical, chemical and medical purposes, in the District of Columbia, and the Territories. And we will continue to pray.

TEMPERANCE.—A powerful effort will be made to introduce and pass a new anti-temperance bill in the next legislature in Indiana, granting license to sell intoxicating liquors upon payment of $50, and limiting the jurisdiction over violations to justices of the peace. This would allow one-half of those who otherwise would be arraigned to go unwhipped of justice.

Gerrit Smith's Appeal to a Boy on Tobacco.

MY DEAR GEORGE:—I could have wept the other day when I saw you smoking a cigar. Only fourteen years old, and already at work to poison your soul with tobacco! Oh, this is sad indeed! My dear boy, you see not what is before you. If you did, you would be appalled, and you would fall on your knees, and entreat your heavenly Father to save you from the wasteful, filthy, wicked practice of using tobacco.

Do not excuse yourself by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men before they die.

Tobacco and rum! What twin brothers! What mighty agents of Satan! What a large share of the American people they are destroying! I love my children; and because I love them, I had rather bury them than see them defile themselves with rum and tobacco.

As Paul said to Timothy, so say I to you: "Keep thyself pure." Be clean in your person and be clean in your heart. But, depend upon it, you can be neither if you use tobacco.

Facts and Figures.

—Kalakaua's income is $22,500 per annum, and he could have more, but he declines on account of the poverty of his subjects. Their tax is five cents on every $100; $1 on every horse, and $5 on every carriage owned and run.

—M. Henri Robert claims to be the original inventor of a curious clock, which consists simply of a transparent glass dial suspended by two cords from points in its border. It has the two usual hands, but these are apparently free from any machinery to carry them. If either be moved and then let go it returns to its former position after a few oscillations. The hands are really moved by mechanism within them by means of which their center of gravity is continually displaced.

—Immigration has fallen off for the year 1874 about sixty per cent. from the figures of 1873—from 159,247 to 97,623; nor is this the whole difference. Re-emigration has taken back not far from half as many as have come. The reason for this is the scarcity of labor, failure of crops, etc., here; and the increased prosperity, order and confidence in Germany. We do not regret this. Foreigners were coming faster than we could assimilate them. It will be better for them, and for us all, that we are allowed to get the present stock properly arranged. Skilled labor is scarce in Germany and the prices paid exceed anything that has been paid for years past. Book-binders, machinists, type-setters, and mechanics in the different trades are receiving from 10 to 30 florins a week where only one-third that used to be paid. This rate, considering the prices of rent, provisions, and living generally, is equivalent to as many dollars here. Accomplished book-keepers with large manufacturing companies are receiving from 3,000 to 10,000 florins a year. Business is brisk throughout the Empire, and prosperity and plenty prevail throughout the land. This is accounted for by the fact that while Germany is now homogeneous and a unit, she became enriched by the late war, levying tribute upon France, which was made to bear all the expense of the campaign. She was more than indemnified. Money became plenty and the industries which had slumbered when the war was raging, were set in operation at its close. —*Interior.*

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MASONRY A WORK OF DARKNESS.

A SERMON BY

REV. LEBBEUS ARMSTRONG.

The copy from which this Discourse is printed, was found in the "United and Reformed Presbyterian Pulpit" for December, 1869, and January, 1870, then published at Xenia, Ohio. The following Note was subjoined by the Editors.

NOTE.—Upon the abduction of Wm. Morgan, Sept., 1827, the eyes of the entire country were opened to the true character of the [Masonic] organization, and the dangers to which our country was exposed from it, and many good men, who had been entangled with it, publicly acknowledged its character and withdrew from it. For a time it seemed to have received its death-blow, and thereafter for years received but little attention. But it has been secretly growing and working its way to place and power, until recently its impudence and assumptions have again aroused the fears of Christians and patriots; and the notes of alarm are being sounded not only from Oberlin, but over the length and breadth of the land. The following discourse, though delivered several years ago, yet presents the nature of the institution so clearly and succinctly, and there seems to be so much need of something of the kind, that we cheerfully give it a place in the PULPIT. Should it be said that Masonry has changed since this sermon was delivered, let him who affirms it make good the proof of the same.—EDS.

TEXT.

Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. EPHESIANS, v. 11, 12.

The Works of Darkness comprise all that belongs to the system of moral evil. Opposition to God and holiness, characterizes their nature; the love and practice of them constitute the guilt, and lead to the destruction of mankind. Satan, the first great enemy of God, introduced them into this world, and it is by his special instigation and agency that they still prevail.

Every period of the world has been marked with some peculiar enormity, designed to dishonor God, and to ruin the souls of men. Before the flood, the wickedness of man was great in the earth. Subsequently, idolatry led mankind almost universally, to the violation of the first commandment of that great law of inspiration, "Thou shalt have no other Gods before me." Hence, the ancients worshiped their Apis and Crocodile, Baal and Moloch, Jupiter and Venus, and a host of inferior deities.

At the commencement of the Christian Era, the world was overspread with Paganism, and the various modes of heathen worship constituted the principal religion of mankind. Greece had long been the seat of philosophical literature, and the Eleusinian festivals were the most splendid and popular of all the heathen ceremonies. These were periodically celebrated by the Athenians, in honor of Ceres, the goddess of agriculture, and her daughter Proserpine, who, according to the fabulous legends of heathen mythology, was stolen by Pluto, from the plains of Sicily, and was transported into the infernal regions, where she became queen of the world of darkness. To prepare for the Grand Festivals was the principal object of the schools of philosophy, and the public celebrations were scenes of the most abominable wickedness. We are informed in the history of the ancients, that there were secrets belonging to this heathen festival which were "so superstitiously observed, that if any one ever revealed them, it was supposed he called divine vengeance on his head, and the wretch was put to an ignominious death."

Such abominations were practiced in the apostolic age, and to them the holy apostle, doubtless, had allusion, when he exhorted the Ephesian Christians to "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" and to enforce his admonition, added, "For it is a shame even to speak of those things which are done of them in secret."

This apostolic admonition is of universal application, and mankind at this period, as well as in ages past, and especially all professing Christians, are bound to renounce the works of darkness which prevail in the world, of whatsoever kind they may be.

Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of Speculative Freemasonry holds a pre-eminent rank. Whatever may have been the circumstances of its origin, and the modes of its primary existence, the following are undeniable facts: That the claims of Freemasonry are very extensive; that the long-boasted secrets of its nature are divulged to the world; and that the exposure has proved it to be a work of darkness. As long as Masonry could be kept concealed, the world was unable, successfully, either to dispute its claims, or to oppose its interests. So deep laid, and strongly fortified by its own internal powers of concealment, was the institution of Freemasonry, that no earthly opponent could enervate its influence, derogate from its professed importance, or impede the progress of its usurpation. During the years of its prosperity, it passed in the world as a boasted Mystery of Wonders, unsuspected of possessing means to control the energies of civil, military and ecclesiastical governments; unsuspected of possessing power to take the lives of its members privately for the slightest offense; and unsuspected of being adequate to the work of forging chains to bind a nation in the tyranny of Masonic Despotism.

But the light of Truth has been permitted to shine in the dark recess, and discover to the world the enormity of the Masonic institution. The diabolical enchantment is broken. The mask of disguise which concealed the turpitude of its nature, has been rent assunder; and the fact is notorious that Freemasonry has fallen before the truth, like the Philistine's Dagon before the Ark of the God of Israel. Like the fallen idol, its head and hands are broken off and dashed to atoms. Like those of Judas, its bowels are gushed out; and instead of being the mystical wonder of the world, it has become the contempt of an enlightened public: an object of special abhorrence of many of its once deluded votaries who have renounced it; and every class of community may possess the means of information, become acquainted with its nature and tendency, and judge for themselves whether it be good or bad.

From the revelation which is made of its principles, it is now proposed to prove that the institution of Freemasonry is a Work of Darkness, and that its adherents are bound by the authority of Heaven to renounce it.

I, BECAUSE IT GROSSLY PERVERTS THE HOLY SCRIPTURES.

Many of the names of Masonic signs, and pass-words, and tokens, and professed history of degrees, are taken from the Sacred Writings, and hence the doctrine is palmed upon the world, that Masonry is founded on the Word of God. "Boaz" and "Jachin," "Shibboleth" and "Tubal-Cain," "Joppa," "Markwell," "Jah," "Jehovah," and many other Masonic terms are taken from the Bible, and candidates for Masonic degrees are instructed to believe that Masonry is hence of divine origin, and that its professed sublime principles are in accordance with Divine Inspiration.

That such premises and conclusion constitute a gross perversion of Scripture, must be obvious to every person of serious reflection. By this rule Scripture terms and phrases might be selected, and so mangled as to support the doctrine of systematic infidelity, with all its complicated auxiliaries of falsehood, deception, libertinism and epicurean revelry, in connection with the unrestrained gratification of every vile propensity of fallen nature. To this use of Scripture, Satan resorted when he tempted our Savior in the wilderness. And it would be no less preposterous to conclude, that Satan's principles, and doctrine, and motives were pure, and founded on the Word of God, because he quoted a mutilated passage of Scripture to prove that there would be no danger of falling to the rocks below, if Jesus should cast himself headlong from the pinnacle of the temple in Jerusalem, than to conclude, that because Masonic terms are taken from the Bible, therefore, Masonry is of divine origin.

Freemasonry perverts the Holy Scriptures by introducing Masonic traditions and interpolations, to supply pretended deficiencies of the Bible. Of this description is the lamentable Masonic tragedy of the assassination of Hiram the Widow's son. It is well known to the public, that every candidate for the Master Mason's Degree, is made to personify Hiram, the ingenious artificer, who assisted in building King Solomon's Temple. And because the Scriptures are silent respecting the circumstances of his death, Masonic tradition undertakes to supply this pretended deficiency of the Bible, with a description of the doleful tragedy which constitutes a portion of the sworn secrets of the Masonic institution. The amount of the story is, that Hiram was assaulted by three Fellow-Craft Masons, who demanded of him the Master's Word, on pretense of a journey to some foreign land in quest of Masonic employment. But being refused the word which they demanded, each gave Hiram a blow, the last of which deprived him of life, and the body was concealed in an obscure place under ground To detect the perpetrators, King Solomon, it is said, laid an embargo on all ships sailing from the various ports of his kingdom, to prevent their escape, and by vigilant search the assassins were detected, and brought to justice by suffering the penalty of their Masonic obligation, as an example to deter others from a violation of Masonic rules; and the body of Hiram, when found, was taken from the place of its concealment and Masonically interred under the SANCTUM SANCTORUM of the Temple.

Every candidate for the Master Mason's Degree is taught this lesson of Masonic tradition in a manner, the recollection of which is truly sickening, and must forever be disgusting to every pious mind. After the obligation is taken, by which the candidate is Masonically sworn to keep secret forever, every point of the degree, a farce is introduced, in which the candidate is made to represent and personify Hiram in the various scenes of his pretended assassination, concealment, and subsequent Masonic interment. Thus, he is hoodwinked and led around the professed "Sanctum Sanctorum," (the name of every Lodge-Room,) for the proof of his fidelity. A Masonic prayer is made for his success, and a portion of the Scriptures read, to prepare his mind for the awful scene of falling a victim to the vengeance of aspiring disappointed villains. Unsuspecting any danger, the candidate is violently seized, and demanded to give the Master's Word on peril of death in case of refusal. Of this "word" the candidate is himself yet ignorant. His conductor pleads in vain for a postponement, until the word can be Masonically obtained. The pretended assailant, (who is an officer of the Lodge,) affects to be in a rage, and gives the candidate a blow with a Masonic implement. Passing onward a little farther, the candidate is again assaulted by another wretch, who makes the same demand, and on refusal, gives him another blow. But the mortal wound is reserved for the assassin called Jubelum, who, in a rage, for the same cause as above, gives the blind candidate a blow on the head with a small leather mallet stuffed with wool, at which instant he it twitched backward into a sheet, wrapped up, and dragged into a corner of the room, thus personifying the death and burial of Hiram!

After this, the candidate is made to represent Hiram, in the removal of his dead body from the place of concealment by the assassins, to the place of deposit under the Sanctum Sanctorum of the Temple. The place of its concealment is said to have been discovered by a sprig of cassia on a new-made grave, to represent which, each Mason casts a sprig of evergreen into the grave of a brother, in the ceremony of Masonic funerals. A number of Entered Apprentice Masons are commissioned to remove the dead body. They repair to the place; that is, go to the candidate wrapped in the sheet personifying the dead. One of them takes hold of his hand, pulls a little, and lets the hand slip off. Returning to the east end of the room, they report to the Master of the Lodge, that such is the putrid state of the body, the Entered Apprentice grip, (Boaz,) will not raise him. A select number of Fellow Craft Masons are next sent, and after the same unsuccessful manner, they return and report, that in consequence of the putrid state of the body, the Fellow-Craft grip, (Jachin,) will not raise him. The Master of the Lodge, representing King Solomon, then goes himself with a number of Master Masons, and by the grip of the "lion's paw," [a grasp round the wrist,] the candidate is raised upon his feet, and instructed to understand that when Hiram was raised from the grave, the first word spoken by the Master was, "There is marrow in the Bone." From this is derived the Master's Word, "MAH-HAH-BONE," as a substitute for the word which was professedly lost at the death of Hiram. This word is never to be given but on the Five Points of Masonic Fellowship: that is, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear, in which position the putrid Hiram of a candidate receives the Master's Word in a whisper from the Worshipful Master; all which ceremonies are illustrated in the following points of the Oath of the Master's Degree.

"I promise and swear that I will never give the Master Mason's Word, but on the Five Points of Fellowship, and then not above my breath."

FOOT TO FOOT.—"I swear that I will go on a Master Mason's errand the length of my cable-tow, when required, though barefoot."

KNEE TO KNEE.—"I promise and swear that I will never forget to pray for a Master Mason, when on my knees."

BREAST TO BREAST.—"I promise and swear that a Master Mason's secrets shall remain as secure in my breast as in his own."

HAND TO BACK.—"I promise and swear that I will support and promote a Master Mason's interest if in my power." And

MOUTH TO EAR.—"I swear that I will always apprise him of any danger to which I know him to be exposed."

Such are the Five Points of Masonic Fellowship, with their illustration; and whatever a Mason communicates to his brother Mason on the "FIVE POINTS," is considered a Masonic secret, the preservation of which is inviolably secured by the oath and penalty of the degree. Such Masonic tradition in relation to the death of Hiram, designed to supply the deficiency of Holy Writ, must be considered an unwarrantable assumption; a gross perversion of the Word of God; and consequently a Work of Darkness.

[TO BE CONTINUED.]

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" No. 2		83¾
" No. 3		83¼
" Rejected		76
Corn—No. 2		71
New	60½	63¾
Oats—No. 2	52	52¾
Rejected		48
Rye—No. 2	95	96
Flour—Winter	4 25	6 50
Spring	3 00	4 75
Hay—Timothy	13 00	17 50
Prairie, "	9 50	13 00
Lard		13½
Mess pork, per bbl		18 75
Butter	26	37
Cheese	14	16
Eggs		25
Potatoes, per bus	70	90
Broom corn	08	12½
Seeds—Timothy	2 40	2 50
Clover	5 60	5 80
Flax		2 00
Dressed Hogs	7 75	8 20
Chickens, dressed, per lb	08	10
Turkeys, do. per lb	99	18
HIDES	07½	09½
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	35	57
Unwashed	27	34
LIVE STOCK Cattle, extra		6 37½
Good to choice	5 00	6 10
Medium	4 25	5 00
Common	2 60	4 25
Hogs	6 00	7 50
Sheep	3 75	6 25

New York Market.

Flour	$ 4 15	8 00
Wheat	1 07	1 38
Corn	86¼	89
Oats	66½	71
Rye	90	93
Lard		14½
Mess pork		20 50
Butter	18	33
Cheese	12	15
Eggs	30	33

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CHICAGO, THURSDAY, JANUARY 21, 1875.

VOL. VII., NO. 15.—WHOLE NO. 250. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

A week ago King Kalakaua was in charge of our Chicago authorities who showed him through the water-works, tunnel, Stock yards and Chamber of Commerce. He saw and admired, as well as the freezing temperature would allow, the products of energy and skill; but his reception before the representatives of our commerce was simply disgusting to every respectable citizen. First, the Board of Trade, through their younger members, received their guest with yells, stamping and cat calls; then Mayor Colvin led off with a short speech in which he hardly checked an insult in an attempt to tickle the ears of men of low taste. The King had hardly left the room when two fellows attempted a personation of the reception with huge masks. This disgraceful performance was hooted down and, to the honor of the Board, the actors were suspended for a week. Such perversity of human nature can be understood with tipsy roughs, but such were not thought to be members of the Board.

The recent death of ex-Governor Bramlette at Louisville, Ky., must call attention to lottery schemes he has managed and the one he was about closing up, for the assumed benefit of the Public Library of that city. This lottery, which has been widely advertised through our leading secular papers, is thus recognized by one truth-telling Cincinnati paper: "It is one of the most impudent and gigantic frauds ever attempted. Look at the face of it. The proposition is that if the people contribute five millions of dollars to a scheme of chance—in which the name "library" is used as a bait—one-half that sum will be redistributed by lot. The gambler's frenzy has been scattered broadcast through Kentucky by this scheme. It is a passion that spreads like a conflagration, and wastes like a pestilence." At the last drawing, some years ago, a correspondent of the *Courier-Journal* described the idiotic frenzy of an Indiana town where part of these ill-gotten gains were distributed. "It is a striking comment on the madness folly of such wholesale swindles: "The town was on fire, the people crazy and wild with excitement. The stores and business places of the members of the lucky club were thronged with the excited populace. The holders of the ticket were hugged, kissed, and congratulated by their friends. They in turn were as much excited as the people. Several of them are described as being nearly mad with joy. One man swore that he intended to sell his farm and invest all of the proceeds in the next drawing, and he is going to do it. We venture the assertion that $10,000 worth of tickets in the next drawing can be sold in this city alone during this week."

Although the three investigating committees from Congress lately sent to Vicksburg, New Orleans and Montgomery, Alabama, will be unable to form a correct history of affairs in those disturbed sections, they are adding to our experience in the science of government. At New Orleans the venerable Bishop Joseph Wilmer of the Episcopal church said in his testimony: "With reference to the Government, I think that what we want is some means of bringing those who violate the law to punishment. Persons are sent to the penitentiary and when they return there is no stain attached to their good name. I know of no instance in which a person escaping justice has lost anything in the esteem of his friends and companions." With such a state of society it is no wonder that White Leagues may murder by wholesale in the streets of New Orleans and no hand of lawful authority be stretched out for their punishment. The weakness of Italian communities, where brigandage thrives through fear, is pardonable, and lawless savages are virtuous beside the society whose laws are reasonable, but whose citizens are conspired to break them. It is mockery to talk of the "dangerous classes" at the South, to charge the assassinations and villany of the Ku-Klux to "irresponsible boys," when public sentiment palliates and perhaps secretly applauds their crimes. And for this fearful state the whole people are responsible. At the close of the war the rebel leaders were self-convicted of the crime of treason, but were treated as if there were no such crime. The loose policy of reconstruction did not stamp out the dying embers of hatred of law and of human rights, but begot a turbulent spirit which "carpet-bag" officials have encouraged by example and precept. It is impossible to recover lost opportunities, but not the lost ground. A vigorous and wise administration may do it. But the leader of that administration may expect to lose reputation in the present generation, but a future one will crown his success with the honors of a saved and grateful people.

Gerrit Smith.

It needeth not
To tell our grief, that she would wear
The costly badge arranged with care,
Nor feign a silent, solemn air;
In palace and in cot
Alike the tender tear-drops flow;
We weep alone and sad and low,
We all as mourners seem to go.

Bring home the sage,
And lay him calmly down to rest;
No more his manly heaving breast
Shall bear the burdens of the oppressed.
The great lights of the age
Go out. The chieftains come no more;
The breakers, dashing on the shore,
Familiar voices drown amid their roar.

No pageant here;
The great need not the dull parade
Of catafalque and cavalcade:—
So soon such costly honors fade;
A flower, a prayer, a tear,
Dear words of memory spoken low,
Fond tokens, these would we bestow,
And back to love and duty go.

A clarion tone
Is hushed. The battle marchers stand
And wait around a tearful band,
Where death hath chilled a leader's hand:
The hero's work is done;
The victory this,—a nations psalm,
In every ebon hand a palm,
And Freedom's azure clear and calm.

God called him out;
He heard the voice; what if he knew
The lure of wealth, his soul was true:
And 'is from paths of ease withdrew,
And trod where fear and doubt
Dismayed the souls of weaker men;
He saw the goal with prophet's ken,
And led with fervid voice and pen.

What sacrifice
Of gold on Freedom's altar laid;
What answer when the needy prayed,
And shelter for the poor afraid:
What scorn of low device;
What lofty aim of statesmen pure,
Of trust in God the wrong to cure;
So shall his monument endure.

Yes we shall miss
The great, kind heart, the gentle tone
That friend and stranger ever won;
The work of Gerrit Smith is done.
The snows of Winter kiss
His new-made tomb. He liveth yet,
And shines in golden memories set;
Love be his lasting coronet.

Letter of Jeremiah Day, D. D.

NEW HAVEN, Conn. July 17, 1849.

Messrs.———Committee:

GENTLEMEN.—In answer to your inquiry respecting "the influence of secret societies in college," I would briefly state that although secret societies may have had, in some instances, a beneficial influence, this influence, so far as I am informed, has not been owing to their secrecy, but to other provisions of their organization. If they have done good, it has not been by means of the injunction of secrecy, but in spite of it. They might have done more good without it.

Very respectfully, your obedient servant, JEREMIAH DAY.

P. S.—What purpose can be answered by the secrecy of a literary society, but to conceal from view those defects of character and deformities of conduct which will not bear the scrutiny of the public eye?

How Shall Our Girls be Educated?

BY M. J. WHIPPLE.

Woman's rights and woman's wrongs have been written about and lectured upon both publicly and privately until people are nauseated with the wordy and useless controversy; but underneath all this smoke there is a real fire.

Any thoughtful person, who considers the ingenuity, time and money that is worse than wasted upon the absurdities of fashion, the unhappiness that mars the daily lives of many families, and the nameless miseries of multitudes who endure in silence, cannot fail to be convinced that there is something wrong in the social machine. A small class of theorists prescribe famale suffrage, the mass pass by on the other side, and take no thought whatever of the sufferings of wounded human nature.

We believe the difficulty is caused by the defective education of our girls. When the far-seeing faculties of seventy-eight of the three hundred and seventy American colleges have sufficiently penetrated the future destiny of this nation, to perceive that its only safety is in opening their doors to women, Dr. Clark comes forwarded and throws sand into the eyes of every brave girl who would dare to compete with her brother in mental culture. Instead of using his talent to heal a nation which is groaning under the extravagance of woman to-day, he condemns the only remedy which will save it from ruin. He gives many instances of girls who have been educated to death.

He speaks with great gusto of an educational martyr who "sat from 10 A. M. to 8 P. M. ceaselessly thinking and writing when she ought to have been on her bed," and not so much as asks if she walked to that examination through a drenching rain in cloth boots, with the little protection of her body so closely fitted that her breath panted for room in her lungs, or if she spent the hours of the precious night in preparing that toilet in which to contract her person.

O there are many purely gratuitous opinions in regard to the mortality of female students! Statistics show that the death rate of female students does not exceed that of male students. In nine cases out of ten, the cause of the loss of health, in those who do droop by the way, would, on proper investigation, be found far outside of the course of study pursued.

It ought to be possible to use a little common sense (or uncommon, for it is the most uncommon thing in nature)

upon this subject as well as any other. Young men break down by over-study as often as young women. A young man in one of our larger colleges, who was trying to lead his class, fainted during recitation, from too close application to study. Another in the same class died of consumption before his course was completed. Why not conclude from those facts that the "peculiar organization" of man will not permit him to pursue a college course of study? Make him believe it if you can, and you have not done the country the injury you do in intimidating the young women from entering college.

A male student frightened out of college by his "peculiar organization" enters upon some business enterprise and becomes a producer. A female student thus terrified enters a gay round of frivolous existence, and becomes a consumer of the living and lives of those who must support her.

The strain ot dress and dressing, the late hours and exciting scenes through which she passes in fashionable society do not break down her health, but the "mental strain upon her system at all times as required by taking a classical course of study!" How many of our fashionable young ladies regard their "peculiar organization" during a winter at Washington or any of our large cities?

It is hard enough already to convince women she is not a doll, and mankind in general are slow enough to see that her culture is of importance to their own well being mentally, morally, spiritually and financially, without putting such a damper upon one of the grandest movements in human history.

Do we never see a "transparent pallor" steal over the features of one of the followers of Dr. Clark's theory? Educate her in the seminary with only her own sex, and the "transparent pallor" is almost sure to overtake her sometime in life. If her health is not broken down, (and it is quite as likely to be), in that unnatural place, she comes out of it a *child* in knowledge of human nature. Where is the graduate of a female seminary to see the human side of human nature? in society? By no means. Fair faces and flattering speeches hide foul hearts and fiery tempers, and is it for the health of women and humanity that she unite her destiny with man, of whose character she has no possible means of judging?

Let Dr. Clark and the editor of the *Popular Science Monthly* educate their daughters in their seminaries, and let those who believe in co-education as the only true system of education, educate theirs in the colleges to which they are granted admission, and, at the age of forty, let us see over whose features the "transparent pallor" has stolen. Let us see whose lines have fallen to them in pleasant places.

Possibly there are two sides to this question, it may be well for their sons to know a little more of the merits and de-merits of women than they are likely to find out in society. Some send their daughters to female seminaries to prevent their forming acquaintances to whom they object. There are many unhappy living witnesses of the fut lity of this plan.

In the good time coming, when the grand truth shall be ful'y recognized that woman's work is equal in importance to man's, when she shall be equally fitted for that work with him, and when by co-education she shall intelligently accept her mate, how will the amount of true happiness be increased, and the number of household skeletons be diminished! Such minds will not dwindle to dolls and fashion-plates, but become man's fit complement and companion, the suitable moulders of the character of the nation.

The Last Circular from Gerrit Smith.

[During the last month of his life Mr. Smith published the following appeal to the American people on the continued oppression of the negro as illustrated by the school authorities of Indiana in ejecting colored children from the public schools by law.]

INDIANAPOLIS, Dec. 3.

Brazil, Clay county, about fifty miles west of here, is in a fever of excitment over the practical application of the recent decision of the Supreme Court regarding colored children in the schools. Thirty-five colored children have been ejected from the public schools there by order of the local trustees, and against the earnest protestations of the School Superintendent. Many of the children cried bitterly when informed that they must leave, and begged to be allowed to remain, but the trustees insisted that they must leave, and they were so informed by their teachers. The Board of Trustees consists of three members, one of whom is a Democrat and two are Republicans.—*N. Y. Tribune.*

I envy not the man who can read this extract with dry eyes and an unmoved heart. I envy not the man who cares not for the grief which wrung the little breasts of these dear children, as they were driven from the school rooms they loved, and from the white children they loved and by whom they were loved.

Where rests the responsibility for this outrage? Chiefly on the hesitancy of the Republican party to pass the pending Civil Rights Bill—chiefly on the perfidity of this party, which said in its platform of 1872:

"Complete liberty and exact equality in the enjoyment of all civil, political and public rights should be established and maintained throughout the Union by efficient and appropriate State and Federal legislation. Neither the law nor its administration should admit any discrimination in respect of citizens by reason of race, creed, color or previous condition of servitude."

If the Republican party had had the bravery and justice to pass the bill, such cowards and scoundrels as those in Indiana would have been cowed in the presence of these high qualities, and would not have dared to do this deviltry. But the shrinking of the party from passing the bill gave these cowards and scoundrels ample occasion to despise both the bill and the party.

May the God of justice and mercy prompt this party to rise to its feet by passing, very speedily, this bill or one essentially like it! If the passage of it be delayed, hell will break loose again all over the land, as it did in the days of the "Fugitive Slave Act," when, even in the remotest North, slave hounds were, everywhere, upon the track of poor men, women and children.

But why do I blame the Republican party only—and, this too, notwithstanding it gave nearly its entire Congressional vote for this Civil Rights Bill? Why do I not blame the Democratic party also—the party which gave not one vote for it, and which was the great upholder of slavery and the ally of our enemy in the Civil War? My answer is—because nothing better was to be expected from such a party. In the light of its ever disdainful and cruel treatment of the negro, all the world knew that the strong words for him in its platform of 1872 were only hypocrisy. But the different character of the Republican party made it entirely reasonable to regard the like strong words in *its* platform as spoken in sincerity.

I proceed to ask, what is the excuse of this crushing of hearts and blasting of hopes—the hearts and hopes of even innocent and hopeless little children? It is that the laws require it. Whose laws? Not His surely, who is "no respecter of persons" and "hath made of one blood all nations?" His laws forbid all crimes against our common humanity—all abuse and contempt of any portion of it.

It is claimed that the Federal Constitution, if not indeed affording a warrant for striking at the very manhood of our colored brother in the atrocious and murderous wrongs inflicted upon him, does nevertheless forbid the crime. In its obligation to protect the rights of citizenship is included its obligation to protect all the rights of manhood. I might admit that ingenuity can dig down into this instrument and bring up what, with the help of the pro slavery training of the country, shall look a little like an apology for oppression and injustice. But the day for interpreting the Constitution in behalf of oppression and injustice has passed away. We now read it in the light of that liberty and justice, which, as they shine all over its surface, determine its legal character, whatever in its depths may be tortured against that character.

Reluctant as I am to "speak evil of dignities," I must nevertheless be frank enough to say, that this distinction, which is drawn between national citizenship and state citizenship is an absurdity. I need not add another to my arguments on former occasions, that national citizenship cannot be enjoyed without concurrent state citizenship, or rather without the oneness of the latter with the former. I add that this national citizenship, which can be baffled and brought to nought by state citizenship, is a discovery which reflects but little honor upon its eminent judicial discoverers. To be a citizen of the nation is to be a citizen of every State in the nation.

But candor requires me to go farther, and to confess that I would have no account whatever made of laws which are repugnant to the divine laws. The conclusion that such laws are no laws needs above all things to be accepted. If widely accepted now, it would work such a blessed revolution in the minds of men, as would make the nineteenth century the glory of all the centuries. It would do more than all the pulpits and presses towards lifting up mankind out of practical and blasphemous atheism into the sweetly transfiguring recognition of the paramount claims of heaven. . . . .

Alas, the South! Did the law of slavery bring her peace? Far from it! But the tears and bloodshed, poverty and desolation to which it brought her, it abundantly convinced her that "there is no peace to the wicked." And, now again, she cries out for peace—and, now again, her sins will not let her have it. Peace will be hers when she shall consent to "do justly, love mercy, and walk humbly with God," and not till then. It is for her to elect whether she will have it now, or whether she will, for twenty or thirty years longer, be the prey of a troubled conscience and appalling fears. It will not, however, be ten years, ere she will see and lament with tears of anguish, the great and guilty mistake of her present attitude. With the help of the many truly Christian white men and women there are in the South, and with the help of that philanthrophy of the North, which already pours out upon this subject scores of thousands of dollars yearly, the colored masses be rapidly educated; and let me here add that just so rapidly will they assert their manhood before the terror-stricken faces around them, provided the policy of making enemies of these classes shall be persisted in.

I close with beseeching the South to except the wise advice which President Grant offers her in his recent Message. He is her friend, and he says to her: "Treat the negro as a citizen and voter, as he is and must remain." Let her bear in mind, too, that the President has no pride of learning, and does not give to the word "citizen" the narrow definition which the ingenuity of judicial learning gives to it. He is, very eminently, a man of common sense, and therefore does he give to the word a common sense and comprehensive meaning.

Peterboro, Dec. 12th, 1874.

Ten Thousand Men Wanted!

Before the conclusion of this century we shall need ten thousand men, or perhaps five times that number, to set apart to a certain business, not hard to pursue, and for which legions are well qualified who are scarcely fit for anything beside.

It is not to make sacrifices of money and labor, nor of their honor and good name among men; not to endanger life or limb in any wise; no, nor even to do anything that a small boy cannot do. True, some sacrifices must be made and much hard word done, as well much money expended, but we have three hundred Gideonites to do the fighting and all the hard and dangerous work. These men are constituted with each a backbone which reaches all the way from the boots to the bump of firmness on the summit of the head, so that when they go to

the water they "lap with their tongue bringing the hand to the mouth."

These Gideonites will get the victory, but when it comes, as it surely will, we shall need an army of men, who could do nothing but put on the break and tremble in the heat of conflict, to SHOUT VICTORY, when the danger is over, and to add, "Did we not conquer the beast?" Now as a reward to the thousands who do the shouting, a pension will be given with many tokens of appreciation of service done in this conflict with the minions of the "mystery of iniquity" and secretism. All back pay will also be secured to this rear army, for service rendered while the battle was raging—such as croaking, helping to check our forces, cheering the enemy, etc., all which will be greatfully remembered and promptly paid at the end of the conflict. Be silent, gentlemen, only as you croak, to keep your vocals in time till the victory is gained and danger past, then shout "We licked the rebels!" See that? POTOMAC.

The Latest Expostions.

MR. EDITOR:—The recent and present difficulties in Vicksburg and New Orleans reminds one that it was only a few week ago since a large delegation of so called Knight Templars visited the latter city and were feted and fed by the excitable inhabitants; and when the people turned out *en masse* to laugh at and gaze upon the numerous high-cock-alorums who strutted about in gaudy and fantastic regalia while their lesser favored brethren trudged along behind as so many "lesser lights," but all presenting an appearance absurd, grotesque and ridiculous, and only fit to be laughed at by little boys, or what would be far better, hooted and scoffed at by all thinking men and respectable citizens.

But the thought forces itself almost irresistably upon me, why could not this so-called benevolent and charitable Masonic institution do something to reconcile the turbulent spirits that are causing the present agitation in the South, and thus show in a practical manner what it has been so long vainly preaching in lodge rooms: "Behold how good and how pleasant it is for brethren to dwell together in unity." But some one will say, "Oh! but you know Masons as such don't interfere in politics." Then pray tell me in what good thing do they interfere? Have they any asylums for the sick, the aged, the poor, either in this or any civilized country on the face of the globe? How many charities, public or private, have the forty-three Grand Lodges of Masons in America supported since the first lodge was formed in New England about seventy years ago? Not one exclusively Masonic. And still Masonry sets itself up to be a benevolent and charitable institution *par excellence*. The Grand Lodge of Illinois has been in existence for over thirty years; it has collected and squandered millions of dollars in all that time and yet with all its so-called benevolence and all its so-called charity, I defy any member of the nefarious ring running this gigantic grand fraud to point me out a single orphan that the Grand Lodge has educated and apprenticed in all these long thirty years.

I have been a Mason almost since I became a man. Masonry has heaped upon me every honor which it could confer except making me Grand Master. I claim to know Masonry as well as any living man, and yet looking at it in the most favorable light, I am reluctantly forced to the conclusion that it is without doubt the most absurd folly, if not the most pernicious and devilish society on the face of the globe. The first lesson I was taught in the practical working of Freemasonry was downright, deliberate fraud. That has been my experience for over a period of eighteen years, and the last, or all but the last which I learned in the accursed Masonic lodge was that the second highest officer in the concern to which I belonged was declared to be a fraud, a cheat and a liar, and was proved to be so by a vote of twenty-nine to nine on the fourth day of November, 1874. And notwithstanding all that Freemasonry is, and all that old men and Masons know it to be, yet some of our so-called Christian ministers join the accursed institution; and not only so, but after knowing what it is they maintain a sort of a beggarly connection with it. And I here assert and in doing so I defy honest contradiction, that every Christian man, and more especially every Christian clergyman, who becomes a Freemason and subscribes money to support a Masonic lodge, commits a crime against God worse, far worse, than did Achan. For he robs the Almighty of his glory. He robs the Saviour of his office as Mediator. He denies the Lord who bought him. And the inevitable fiat has gone forth, "He that denyeth me before men him shall I deny before the angels of God."

But, my dear clerical brother, let us more closely examine this subject and see just how far you have transgressed and what are your chances of being a blessing, either to yourself or to the congregation over which you by accident and the potent power of greenbacks are called to preside. On the night you were made a Freemason, you left the bosom of your family—your mother, perhaps—your wife and children—and you wended your way through the murky streets to an upper room where the Masonic lodge was held. Here you were ushered into a room called the "preparation room" and here after a few minutes you were received by the secretary of the lodge accompanied by the "Junior Deacon" and two other brethren. The following questions were solemnly proposed to you and were by you as solemnly answered:

"Do you seriously declare upon your honor before these gentlemen, that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?" *Ans.* "I do."

"Do you seriously declare upon your honor before these gentlemen that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge and a sincere wish of being servicable to your fellow creatures?" *Ans.* "I do."

"Do you seriously declare upon your honor before these gentlemen that you will cheerfully conform to all the ancient established usages and customs of the fraternity?" *Ans.* "I do."

And so you swear upon your sacred honor that you freely and voluntarily offered yourself a candidate for the mysteries of Freemasonay. And you even did this without being unbiased by friends or influenced by mercenary motives. But, my dear Christian brother, what are those great and grave mysteries you met with in Freemasonry? Did you discover any mystery there equal to the conception, the incarnation, or the resurrection and assension of our divine Redeemer? Did you discover any mystery whatever in Freemasonry? If you did and that the said mystery or mysteries be of any use to mankind in general you must indeed be a very poor pastor, a very poor shepherd, if you did not at once impart and unfold them to your flock. I am at least as old a Mason as you are and perhaps older; at any rate I was made a Mason very near twenty years ago, and the only mystery I ever discovered in the concern is that men, and sensible business men at that, are found follish enough to join it. Masonry is without doubt one of the most gigantic frauds—one of the grandest humbugs on the face of the globe; and men coming to know this, as they invaribly do, and yet maintaining a steady connection with such knavery and such a pack of knaves is to me a greater mystery still. If these are the only mysteries you so "freely and voluntarily offered" yourself a candidate for, why there are thousands of Masons in the State of Illinois alone who could have thoroughly posted you in the matter without charging you a penny; whereas you have at least been fleeced out of fifty dollars for just the very same information in a Masonic lodge.

But you have gone further—you have declared upon your sacred honor and in presence of witnesses that "you were prompted to solicit the privileges of Freemasonry from a favorable opinion conceived of the institution. Pray, how could you preconceive a favorable opinion of what you knew nothing about? Is not this at least prevarication on your part, if not downright, deliberate lying? And bear in mind you are but yet barely on the threshold of Freemasonry, and if the very beginning of this system be falsehood, what must the middle be? what must the Master's degree and the Royal Arch be? But again. You knew the mysteries of Masonry before you joined it or you did not. If you knew all about them then you must be a fool to pay your money for that which you had; and if you did not know them, how dared you swear upon your honor that you formed a preconceived favorable opinion of them.

Masonic swearing is to come yet. In the third declaration above mentioned, you seriously and solemnly swear by your sacred honor that you will "conform to all the ancient established usages and customs of the fraternity." Now how in the name of common sense could you "seriously" swear to "conform" to "usages" and "customs" of which you were then in the grossest ignorance? How did you then know but that one of the "ancent usages" and "established customs" of the fraternity was to cut somebody's throat from ear to ear; to tear his left breast open and to sever his body in twain; take his bowls from thence and burn them to ashes and scatter the ashes to the four winds of heaven? And yet you solemnly swore beforehand to "conform to all the ancient established usages and customs of the fraternity."

It was dishonorable in Freemasonry to compel you to take such an oath, but it was still more dishonorable in you to take it, and I will only add that if you had acted at any of your church meetings (if such a thing could be possible) as you acted in that Masonic ante-room on that memorable night of your initiation your deacons or other church officers would immediately prefer charges against you and ignominiously expel you from the ministry.

But let us proceed. The secretary, having pocketed the little initiation fee of $15 or $20, returned into the lodge room and you were then left "in the hands of your friends." You were ordered to strip off your clothes, which you did,—boots, stockings and all, even your clerical collar and cravat must disappear—and you finally stood in that outer room a pitiable shivering object, perhaps the laughing stock of three or four hod-carriers, or worse still, three or four unbelieving Jews, who were mentally wishing that your wife or mother, or perhaps your whole congregation could see what a very sorry figure their beloved pastor then cut. They threw you an old and dirty pair of drawers to put on, and tied them around your body with a dirtier string. Your right foot was thrust into an old slipper; the left leg of the old drawers was tucked up above the knee so as to make the knee bare; all your rings, studs and sleeve-buttons were taken off; the left bosom of your shirt (the only article you were permitted to keep on) was turned back so as to make your left breast bare; an old hoodwink was placed over your eyes, and a dirty old blue rope was tied once around your clerical neck; and in that pitiable, miserable, shameful condition you were prepared to be initiated into those wonderful mysteries which Masonry claims to posses and of which you ware so eagerly in search. What a degrading condition for a man to suffer himself to be placed in, and especially one who is commissioned to carry the glad tidings of salvation to the ends of the earth!

But, my dear Christian friend, you are not through yet. And so you are led gropingly forward to a door and your new found friend, the Junior Deacon, (saloon-keeper, pimp, scalawag, rascal, or whatever else he may be) takes you by the right hand, and with your ordained, clerical knuckles he gives "three loud and distinct knocks."

These are answered by a like number from within. The door is thrown open and a bogus dialogue takes place in which you are represented as the Rev. Septimus Jones, D. D., "who has long been in darkness and now seeks to be brought to light." What! you, a Doctor of Divinity, the ambassador of Christ, a graduate of a celebrated university, the minister of a wealthy and aristocratic congregation! You! groping in darkness and ignorance with an old hoodwink over your eyes and humbly presenting yourself at the door of a Masonic lodge to receive knowledge—to be led from darkness to light, and from the power of Satan to God!"

There you stood in that open doorway, gazed upon and laughed at by the gaping crowd inside, a fit object of pity and derision. After a short time you were admitted, the door was closed behind you and now you were indeed fairly within the unholy portals of Freemasonry. There you stood a fresh victim to be offered to the Moloch of the Masonic lodge, having left all you possessed outside—your Christianity, your high and holy calling—all you were and all you hoped to be—and now you are about to take another "advanced step" and plunge yourself deeper and deeper in the slough of iniquity by denying the Lord and Saviour Jesus Christ even before men. You were received upon the point of a sharp instrument pressing your naked left breast when you entered the lodge, and now you are conducted towards the center of the room where "you are caused to kneel for the benefit of prayer. A saloon-keeper, a gambler, a Jew, or whoever else may be master of the lodge, arose in his place and repeated the following, which Masons call a prayer, and all for your especial benefit that you may become a good man and a good Mason. Here is your prayer:"

"Vouchsafe thine aid Almighty Father of the universe to this our present convention, and grant that this candidate for Masonry may so dedicate and devote his life to thy service, that he may become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the aid of the sure principles of our order he may be better able to display the beauties of holiness to the honor and glory of thy holy name. Amen. So mote it be.

And now in contradistinction to this so-called prayer of the Masonic lodge, allow me to quote from memory a few passages only from the holy Bible, which Masons blasphemously claim as one of the "three great lights." "No man cometh unto the Father but by me." "Whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son." "I am the door of the sheep." "He that entereth not in by the door into the sheep-fold but climbeth up some other way the same is a thief and a robber." "Other foundation can no man lay than that is laid which is Jesus Christ."

And now I put it to you squarely and honestly, do you believe the New Testament and the Protestant evangelical doctrines therein taught? If you do, how can you reconcile your Masonic with your Christian profession? You know you cannot serve God and mammon. You know that Masonry emphatically forbids even a bare allusion to Jesus Christ in any part of its abomniable ritual, and hence as a Mason, you are called upon to deny, and do deny the Lord Jesus Christ by affiliating with and supporting the pernicious, infidel (nay, worse than infidel) system of Freemasonry.

I beseach you then as a Mason—nay, I implore of you in the name of Him whose minister you pretend to be, to renounce all connection with Freemasonry and to do all in your power to dissuade the young men in your congregation from being swindled by such a notorious confidence game.

Mr. Editor, having already trespassed on your valuable space, more, far more than I at first intended, I will now conclude by promising to give your readers at the earliest possible opportunity, a full exposition of the correct *work* of Ancient Freemasonry as contained in the three degrees of Entered Apprentice, Fellow-craft and Master Mason, and unless I change my mind, I shall go as far as the

ROYAL ARCH.

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

FORM OF BEQUEST TO THE NATIONAL CHRISTIAN ASSOCIATION.

I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of———dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Acknowledgment of Receipts to the N. C. A.

In addition to the receipts for December ($125.50) published last week, the following should be acknowledged:

Memberships, from Cor. Sec'y	$ 8 50
Illinois Fund, from A. D. Freeman, Downers Grove,	5 00
Collected by the General Agent,	84 97
Collected by Ill. State Agent,	56 20
Collected by Ind. State Agent,	32 75
Total for month,	$307 92

H. L. KELLOGG, Treas.

To Friends in Indiana.

There is still due you State Agent $73.79. Will you not send in immediately and discharge this debt? Please send all you can afford to H. L. Kellogg, Treasurer N. C. A., 13 Wabash avenue, Chicago, and it will be promptly forwarded to Mr. Kiggins.

Wisconsin State Meeting.

An annual meeting of the Wisconsin State Christian Association opposed to secret societies will be held in Delavan, Walworth Co., Wis., commencing on Tuesday, Feb. 16th, 1875, at half past 10 A. M., and continuing through two days and evenings. Persons from a distance, can secure accommodations in advance by addressing Rev. E. L. Harris or Joshua Parish at Delavan, Wis.

J. W. WOOD.
J. B. CRAWFORD. } *Ex. Committee.*
H. H. HINMAN.

Ohio State Convention

Will be held in the city of Mansfield, Feb. 17th and 18th, 1875. The meeting will be addressed by Pres. Fairchild of Oberlin, Pres. George of Geneva, Rev. J. P. Lytle, E. Booth, M. D., and others. Presidents Finney, Fairchild, Davis, George, Thompson, Bishop Weaver and a large number of leading workers in different denominations signed the call.

Notice for Southwestern Illinois.

We, the undersigned ministers of the Gospel, residing in Randolph and Washington counties, Illinois, believing that secret societies, and especially those bound by oath, are contrary to the principles of the Gospel and subversive of Republican equality; and believing that the time has come when there should be an earnest and united effort to resist their influence, both in the church and State, do hereby invite the friends of this reform who reside in Washington, Randolph, St. Clair and Perry counties to meet in convention in Coulterville, Randolph county, on Wednesday, Feb. 24th, at 10 o'clock, A. M., to organize a local association, appoint delegates to the National Convention at Pittsburgh and to transact such other business as may come before the meeting. Signed, JAMES M. HENDERSON, pastor of U. P. church, Elkhorn. D. S. Faris, pastor of the ReformedPresbyterian church, Sparta. D. G. Thompson, Pastor of the Reformed Presbyterian church, Elkhorn. J. H. Peacock, pastor of the U. P. church, Coulterville. J. W. Glenn, Pastor of the U. P. church, Marissa.

Reform News.

From the General Agent.

Bro. Stoddard sends the following brief note of his work in Logan county, Ohio:

Whereas, Every citizen of our country has a vital interest in examining and knowing all that affects the welfare of society, whether in the family, the church, or the state; and

Whereas, All organizations founded on the principle of secrecy, and keeping their proceedings concealed from the public may be fraught from the danger to the church and the state; and

Whereas, Freemasonry is such an organization; therefore,

Resolved, That we as citizens have a right to know the proceedings of this fraternity, and so long as this knowledge is withheld from us we cannot but look upon it as imminently dangerous to our Republic.

The above was passed at Huntsville, O., with a single dissenting vote, at the close of a series of three lectures in the U. P. church, Jan. 11 and 12, 1875. I have preached twice and delivered five lectures in Logan Co., in the last five days, and although the weather has been intensely cold the attendance has been good and the interest is on the increase.

Brethren in Ohio, be not discouraged, but put on the armor and rally at Mansfield, Febuary 17th, for a grand triumph. J. P. STODDARD.

A Flying Trip to Michigan.

ON BOARD THE TRAIN }
AT WATERLOO, Ind. }
Jan. 14th, 1875.

The calls of business are sometimes imperious. In answer to one of these, I find myself comfortably seated in a coach on the Ft. Wayne and Jackson road, with a ticket for Saginaw, Michigan, in my pocket. I left Defiance, Ohio, yesterday, in company with my wife who stops in this vicinity with some friends until my return.

. . . After breakfast this morning I went over to Bro. Jeffords, where I found himself and wife in good health; and Bro. Jacob Wolford and family are living with them. Bro. W. is the Wesleyan Methodist pastor here, and I regret to say is in very poor health. He is an earnest, faithful worker in the anti-secrecy reform, and has done much efficient service, mostly in Jay county. I took an early dinner with them and then "took the train." Just now Bro. Bassett, another W. M. preacher, tried and true, having heard I was on the train, comes in, his face all aglow with genial good nature, and (as the train starts) with a hearty shake of the hand and saying "how do ye do?" and "good bye," almost in the same breath, goes out and we move on. There comes the conductor, a fine, intelligent looking man, and dangling on his watch guard hangs a pretty gold seal shaped like a keystone, observing which I say to a fellow passenger, "Our conductor is a Royal Arch Mason. "How do you know?" is his response. "Do you not see the peculiar shape of his watch seal?" "Yes; what of it?" Wait till he comes nearer and I will read you what is inscribed on it. Notice the letters." Now he draws near and stands waiting for our tickets. As I hand him mine, eyeing his badge, I read aloud: "Hiram Tyrian Widow's Son sent to King Solomon." The conductor stops short, eyes me a moment, and then, with his "jewel" safe, (almost) passes. I find my comrade to be one Mr. Kline, of Angola, a member of the Disciple church, a warm friend of Rev. R. Faurot, and an Anti-mason. By the way, I find a great many of our Disciple brethren in different parts of the country opposed to secretism. Entertaining the views they do on church government, I do not understand how any of them can consistently be otherwise. I frequently tell them that "So far as Masonry is concerned I am a Campbellite." Whirling along over the frosty iron, with the thermometer at eight below zero, is unpleasantly suggestive of "smash-ups," broken bones, and other terrible things which so frequently happen on railways. Only yesterday, the main coach of this very train was thrown from the track, while crossing a "trestle," killing two passengers outright and injuring many more.

But here we are at

ANGOLA.

Mrs. K. gets off and we wait the "twenty minutes for dinner," so popular with hungry travelers. Again we are moving rapidly forward, and often wondering what per cent of the traveling public are "Speculative Masons." I "count noses," and find that of the twenty-five persons in this coach only three have on their persons "the mark of the beast." All three are Knights Templar. The conductor also wears a pin emblematical of the K. T. degree.

So I learn that he has not only walked and crawled over the "Rollers" and under the Living Arch, but has drank wine from a human skull, and invoked a two-fold damnation on his soul. What a pity! Nay, what an outrage that an institution thus degrading to all that is noble in manhood, finds patrons among intelligent men! Now as we stop, rather a verdant specimen of nature enters the coach, puffing away a a cigar as largely as General Grant himself. But all his pleasure is suddenly arrested by the conductor who informs him in a tone at once polite and firm, that "there is a smoking car ahead." For once "a word to the" unwise "is sufficient," and he vanishes toward the "smoking car." This reminds me of Mrs. Wallace's tract on Masonic chasity. (Which I advise every *Cynosure* reader to get, read and distribute.) Well, to all lovers of "pure air" it is a matter of congratulation that if men will "be filthy still," in the use of the noxious weed, they are not allowed to poison the atmosphere which decent people breathe on board a train. We are within ten miles of Jackson, and there is a decided improvement in the appearance of the country. Large farms, good buildings, and fine orchards abound on all sides. Riding on a railway presents a far better opportunity for studying human nature than it does for painting landscapes. Here in this one small room are the representatives of all parts of the compass, of many of the avocations, and the walks of life. The sedateness and calmness of experience and of age; the vigor of manhood and womanhood; the gaiety and beauty of youth, and the innocence of prattling childhood are all mingled here in striking contrast. But we are all now at

JACKSON, MICHIGAN.

These Michigan people are a clever and intelligent folk. Then they are tasty too. The most superbly elegant in its finish and furnishing of any passenger depot I have ever seen, is this one at Jackson. None of the larger Western cities have any depot to compare with this. What in many places would be tedious and irksome—waiting for a train—is actually interesting here, and one almost regrets that he is not obliged to stay longer. But, equal to their good taste, is the connection of trains, and we only have twenty minutes to wait. And now we are steaming away for Lansing. It is getting too dark to write, so I shall bid you good night.

Sincerely yours,
J. T. KIGGINS.

Correspondence.

Odd-fellowship in Iowa.

ALBION, Iowa, Jan. 9, 1874.

DEAR CYNOSURE:—I presume you have seen the account of the great demonstration of Odd-fellows last Tuesday evening at Marshall, Iowa.

It was noticed two or three weeks ago that Mr. Colfax would speak at the above named place on the 5th inst. The subject was not stated. But, when time came and the Odd-fellows began to come in from all directions, it was strongly surmised what the subject would be.

The great Apostle of Odd-fellowship delivered a eulogy on his favorite institution, that kind, charitable and humane institution, that is so good its ceremonies must be practiced in secret in the night; daylight is not allowed to shine upon them. It was called an able address. But I cannot understand how an able address can be made on so weak a subject. When we see such demonstrations, we can imagine where the greatness originates. If a man can give the sign and grip, *i. e.*, if he can pinch the right knuckle, or run his fore-finger up the side of his nose, he is then qualified for office; merit has very little to do with it. The "Daughters of Rebekah" came in to see their father for the first time.

I will state one instance of the fidelity of Odd-fellowship out of several that came within my knowledge. A man in our town, named Andrew Bailey, joined the Odd-fellows. After two or three years, he with his wife moved West. The lodge gave him a certificate of good standing. He joined a lodge west, and was a leading member, and held an office in it. After about three years he died. The lodge gave his wife a certificate of her husband's membership in good standing. She came back with one small child and presented the certificate to a member of the lodge. He asked to retain it till he could present it to the lodge for action. She allowed him to take it, and they refused it to her, and never gave her assistance. The act was published, but they said they were waiting for orders from the Grand Lodge, which never came. I knew several other instances of like charity, but let this suffice. Mr. Bailey was a young man of first standing in society.

A. C. MOFFATT.

From Bro. Freeman.

May I be permitted to say to your readers that I praise and thank my God with all my heart that I have never, though solicited to do so, put myself in a position before any oath-bound organization where I could be "black-balled." No, thank God! I have never been left to go down, down so low! I might but for Divine grace; and my soul exults in the grace that has saved me. Praise the Lord. And may I further be allowed to express my deep and heartfelt sorrow, and also ask my brethren to join in prayer for the person who for some reason foreign to Christianity, is willing to asperse the reputation of any one for the expression of his honest convictions of the right. The Lord pity and have mercy on him! Does any one inquire the motive for such scandal? I answer, I can conceive no other than to cover deeper from detection the wickedness that is an essential element in those orders. Men who lend themselves to such work seem willing to blot the good name of a servant of God, to the destruction of his influence, and so rob the world of his usefulness for life, to shield their order, which merits and can receive from God only reprehension. Does this not savor of the spirit that clamored for the crucifixion of the Lord of life and glory, and that a murderer might be delivered from deserved punishment? and which said at the same time "Let this man's blood be upon us and on our children;" and not long after said, "ye intend to bring this man's blood upon us?"

O when I see the perversity of poor fallen human nature thus illustrated, my soul weeps, and I begin anew to ask where is deliverance to be found? And what of the end? My soul is exceedingly sorrowful; and I cry unto God for help.

I pity the man whose perversenes could lead him to make that unmanly and unchristian attack upon me in the *Standard*, which appeared a while since, in which he calls the institution of Masonry "time-honored." Is it? So is sin. So is the Prince of the power of the air, 'the spirit that now worketh in the children of disobedience;" and so is human depravity.

O Lord save men from such self-deception. Help, Lord, for vain is the help of man! A. D. FREEMAN.

A Conscience-smitten Mason.

A correspondent in Ashtabula county, Ohio, sends an interesting letter, which he says is not for publication but to suggest further inquiries. The following is selected for the purpose. Old citizens of Lucas county may be furnish further information:

I have just been reading Valance, which reminded me of an interview I had with a physician who had been a resident of Maumee City. I think the interview was in July, 1848, and was substantially this, according to my best recollection. A citizen of that place, a tavern-keeper, I think his name was Tyler, was suspected by some of having been an accomplice in the murder of Morgan. When walking in the street he would stop very suddenly and look back, first over one shoulder and then over the other as if expecting to see something very horrible, and then quickly pass on a short distance, and then go through the same operation again. When in his house, perhaps looking in a book, he would start suddenly and look out at a window on one side of the house and then walk quickly across the floor to another window and look out of that in the same manner. And so he lived, all the time running down until he became so reduced that he was not expected to live more than a day or two, when he declared that he could not die until he had made a confession. A Mason present told him that if his confession was anything that would disgrace either himself or his family that he had better keep that confession to himself. Two Masons then shut themselves in a room with the dying man and remained with him until he died; no others were permitted to enter.

Rev. Lucien Farnham.

NEWARK, Ill., Jan. 11, 1875.

DEAR CYNOSURE:—My dear husband, Rev. Lucien Farnham, died the 8th of last July, and was buried at Princeton on the 10th. President Blanchard was there and made an addres at the funeral. I afterwards read the *Cynosure* through and through, thinking to find some notice of my husband's death from President Blanchard. I read his letters from Bureau Co. to the *Cynosure*, thinking he would certainly notice it somewhere. But no notice was taken of it. I wish there had been, as many will not hear of it only through the *Cynosure*. [Editorial notice will be found in the *Cynosure* of July 23d, 1874.—ED]

He was a warm friend of the *Cynosure*, and opposed to all secret societies. One of his last acts was to run all round town and solicit names to send to the convention at Syracuse. He was the warm friend of every Christian and philanthropic enterprise. He passed to the bright world of spirits on his 75th birthday, in the fullness of the blessings of the Christian religion, after an illness of less than one week. As his life had been radiant with good, so his last end was crowned with the peace of a soul stayed in God, and his exit from earth was triumphant.

Forty-four years of his life were passed in this State, and in the work of the Gospel ministry. Commencing at Jacksoville in 1830; then at Princeton in the autumn of 1833; commenced preaching there to the first Congregational church organized in the State, for six years, and lived to see that denomination multiply its churches in the State to the number of 240. Prior to 1850, he was pastor of the Congregational church at Batavia for nine years, and the last twenty-three years of his life were passed in Newark where he died..

He stood manfully at his post and fought for the enslaved and lowly, when the price of such daring was the reproach and the contumely of the titled and the honored among men. He was one of the earliest to espouse the anti-slavery and temperance causes, and he gave to these enterprises his warmest sympathies, his best intellectual efforts, and his untiring strength. He was wise in council and efficient in action. He loved his chosen work, and was never happier than in the arduous labors of the Gospel. Revivals in religion found a warm place in his heart, and many will be the stars in the crown of his rejoicing forever. Of him it might be truly said, "He walked with God." After a life of full fruition, he has crossed over to the other shore, and is now singing a new song, the song of Moses and the Lamb. "Our beloved pastor has entered into rest." That was the motto over the pulpit at the service at the church at Newark. He was beloved by all his friends and neighbors.

Yours, most respectfully,
MRS L. FARNHAM.

Good Advice from a Father in Israel.

BOLIVAR, O.

I wish to keep square with the *Cynosure*, and a little ahead if possible. Those three months presents, that I made some time since to certain friends, of the *Cynosure* and *Free Methodist*, were all thankfully received and highly

esteemed. I shall still keep doing my best to circulate the *Cynosure*. I love it dearly; I am so glad to see that her stakes are being strengthened and her borders widening. This is as it should be, and will be, and it will be to a far greater extent, for I have no hesitancy in saying that I believe the *Cynosure* to be the strongest exponent of corruption and most unselfish advocate of true light, liberty, virtue, morality, temperance and religion now extant, and also that heaven itself is in full sympathy with it. Then take courage, my brethren, in this mighty reform. If God be for us, who can be against us. All that is wanting to double, yea, triple our present subscription, is for each subscriber, or lover of truth, to harness up, put on the whole armor and move forward upon the enemy's ranks, and just hand over each one or two new subscribers, that is all; and we most certainly can do so much.

I wish to say a word in regard to those petitions. I have been working and have some hundred names on the legal voter's petition, and not a few on the other. I expect to have a pretty long roll to send you by the first of February. But my mind has been somewhat perplexed at the amount of indifference and ignorance manifested by many while getting their signatures. I believe, my brethren, that we who are fighting this monster evil are somewhat to blame. Wherein? you ask. Why we have been winking too much at the accursed thing. We have been simply treating it as a moral question, which has been settled years ago with the people and Masonry is still the same. The fact is we have been feeding and pampering the monstrous beast until he has grown fat on our hands in many places. You may ask, my readers, wherein have we done this wicked thing? Why in the first place, have we not, all of us professors, with very few exceptions, been supporting this wicked institution, by receiving the sacrament of the Lord's Supper at the hands of these lodge-men? Has not our money gone to support them and their lodges? Worse still, have we not gone to the polls and cast our votes in favor of more than two-thirds of these lodgemen who now govern both church and state, make our laws, and we have to submit, be they good or bad? O, my dear friends, think of this! Look at this piece of inconsistency, and let us do so no more. If it is true that secret societies swindle men out of their money, their freedom and their religion, and that their rule is now felt in all our cities, towns and villages, is it not high time that we quit this child's play with them, and be and act more consistently than we have been? Strike at once at the root of the evil, as we were compelled to do in our late slave-holder's rebellion. Then victory will perch upon our banners as it did then. God has declared that he cannot make the least allowance for sin, and that he is angry with the wicked every day; and I believe he has as much of a hand in this reform as in the other. Now, in the first place, let us level our guns at those adherent secret oath-bound ministers, no matter who they are; and say to them, Sirs, we cannot conscientiously receive the sacrament of our blessed Lord and Saviour Jesus Christ at your hands, whose blessed name you discard in your lodge devotion. Neither can we support you and your lodge with our money, until you make a public surrender of the same. This is rather a bitter pill, my brethren, on both sides, and will be hard to take, but we must down with it, that a thorough purging may take place and a perfect cure be affected. We must be honest with our patients, for surely God will hold us accountable for the manner of our treatment. In the next place we must at once resort to the elective franchise; select our truest, strongest, and best qualified anti-secret men to fill all our offices, and then all vote for them; and it will not be long till we elect them too. This will be the grandest work that has been done yet for the overthrow of these secret oath-bound institutions. They will all begin to tremble mightily, when once this is made the issue, and the issue it will be, and then we shall have no trouble to get the people to read and have their minds enlightened upon this important subject. Every one will want to get hold of the *Cynosure* to see and hear what it is talking about.

I was much gratified by seeing the resolutions adopted by the Indiana State Association. That looks something like business. God bless that committee, all of them, and help us all to practice what we teach. Now, friends of the *Cynosure*, I wish to say in conclusion, with the *Anti-Masonic Review*, 1831, "As nothing can be riper, so nothing can be fitter for destruction by the power of the ballot-box than Freemasonry and other similar institutions. Sober men may rejoice that they have a way at the polls to enforce their abhorrence of the impious system without disturbing the peace of the church, and all the haters of the vain-glorious and deceitful institutions may give their vote without contention or reproach to put Freemasonry and all other oath-bound institutions where they will stay put under under the ban of public opinion, among the past misfortunes of our blessed country." JOSEPH KEEL, SR.

Thoroughly Converted.

Editor Cynosure:—Your very excellent paper receives a hearty welcome at "Uncle Billy's" house. It is wel read and re-read by many of the inhabitants of Franklin, in DeKalb Co. Through the instruction on Masonry given in your paper and the exposure of the same, many are having their eyes opened upon the accursed thing, and are thereby becoming strong Anti-masons. We believe with you, that Masonry will do more towards making any honest man a perjurer, a rogue and a dishonest man in the full sense of the word than any other abomination in existence. Yea, verily, we believe that it is almost impossible for a man to be upright and honest towards his fellow-man and his God, and be a Mason. It is only of late that we have had our eyes opened on the subject. We were always in favor of Masonry, as we had always mingled with them, read their works, and thereby been deceived and blindfolded by that damning artifice of those who were duped into that association of pollution, sin and wickedness. We may earnestly thank God for your paper and for "Uncle Billy," a man of sterling worth as an Anti-mason. May God give you such continued success in your glorious cause, so that every minister who calls himself a minister of the Gospel of Jesus Christ will say with the blessed Lord and Master, whose motto you have placed as a beacon light at the head of your paper: "In secret have I said nothing." Hereafter count us a bitter enemy of this damnable society of sin and wickedness; and never will we give one cent of our money to a minister of the Gospel who is a Mason. H.

OUR MAIL.

H. Johnson, Delevan, Wis., writes:

"One Masonic minister can do a great deal to encourage secret societies. The other day at a funeral service he said to the audience that the deceased was a Christian and a Mason as every wise man should be. Notwithstanding the deceased had said to Deacon Irish while living that he had not attended a lodge for years, and that there was no good in them."

James Donaldson, London, Ont., writes:

"It is hard to find a man here who will encourage me at all in my efforts to propagate Anti-masonic literature. May the good Lord help. He is in a few instances encouraging me by success in this work."

Daniel Jones, Galesburg, Ill., writes:

"The *Cynosure* ought to be in every family in the land. It makes me tremble when I think of the ruin that Freemasonry and kindred societies are working in the land. The paper is a welcome visitor to our home. It has been the means of making one young man hate Masonry. May God bless it as it goes forth to battle for the right."

Samuel Y. Miller, Contreras, O., writes:

"Bro. Givens gave us a lecture at Sand Run Hall, our township property, on the evenings of Nov. 6th, 7th and 9th, which we have reason to believe have awakened the people to a sense of the evils of secrecy."

H. H. Shields, Rock, Ia., writes:

"I hope to send you two or three subscriptions soon. I am a United Brethren itinerant preacher of the Iowa Conference. I am in full sympathy with this reform. I want to stand with those in the front ranks."

Henry Archer, McCleary, O., writes:

"The cause is prospering here."

N. Bingham, Oweonta. N. Y., writes:

"The people are so much under the power of the lodge that they dare not even sign the petition to Congress for fear it will hurt their business. . . I still trust in God who doeth all things well and in his own good time."

B. Perrine, Perrine Corners, Pa., writes:

"Stand firm for the right, truth, and principle, and may the God of the Bible sustain you."

Levi Hines, Rogersville, Ind., writes:

"I am making considerable effort to procure subscribers for your very valuable paper, and I think I will have more success when I can get some more tracts to disseminate among my neighbors and friends to loosen the scales from their eyes."

James A. Clark, Prospect, Pa., writes:

"I am afraid this winter will be hard on all papers, especially those that advocate reforms."

We hope all who have such a fear (as it is not without reason), will follow this friend's example by sending us money.

Robert M. Huston, Irvington, Ill., writes:

"I get my paper weekly, which is a weekly treat. I love it because it teaches pure evangelical truth. It keeps Jesus Christ always between the sinner and God as the only medium of approach to the Father. Through him all the promises are yea and amen to them that believe."

T. J. Caldwell, Manhattan, Kan., writes:

"We have had some pretty lively discussions in the literary society of the Kansas State Agricultural College. The last discussion was on this petition whether it should be granted; decision in the affirmative. I have a copy of Finney on Masonry which is going the rounds, being read by the students. We have awakened quite an interest despite the efforts of the members of the fraternity, the President and a part of the professors being members. Still the good work must go on."

James A. Wallace, Camp Point, Ill., writes:

"We are eaten up with Masonry here, so to speak. Almost all the prominent men in the country belong to the Masonic or some other order, so that the church is suffering exceedingly from the effects of it. Why, you can hardly meet a man now but has the compass and G and the square on his coat collar, and he seems to think that it is enough to pass him into any society either on earth or in heaven. What folly! I sent last year and got some of J. W. Bain's little books and gave them out. Men say they were logical. He is a fine reasoner. He is in your city as you are aware. I think you have a good accession. I hope to remain a reader of the *Cynosure* for many years."

James Weir, Crystal, Ia., writes:

"They are rather strong on the grange question, but I take notice that it is quite a job to get them together since the novelty of the thing has worn off."

C. F. Wirt, Lewiston, Minn., writes:

"*Dear Cynosure:*—I want you to continue your weekly visits to my fireside, as you are engaged in a noble cause in which I have felt interested for many years. I hope that the works of darkness that are carried on through secret societies may be subdued and eradicated from civilization."

F. Leyde, Winsted, Minn., writes that the Whitney pamphlet itself is worth all the money the *Cynosure* costs.

Mrs. A. J. Miller, Milbury, O., writes:

"I will send in my renewal with a new subscriber, praying that all that renew their subscription may do the same."

W. W. Templeton, Huntsville, O., writes:

"I hope your subscription list may be increased a thousand fold."

He sends four new subscriptions in his letter.

Mary Good, Millersburg, Pa., writes that she obtained the names of only six legal voters on the petition. While we seek for long lists of names we would by no means despise or undervalue a few when they are on the right side. One with God is a majority. God honors himself by using feeble instruments.

J. M. Howard, Nashua, Ia., writes:

"I would not like to do without the paper. . . From the signs of the times I think it is time the people were waking up to their best interest."

Mrs. E. Thompson, Mid Prairie, Ia., writes:

"We as a family have been doing all that we can to circulate your paper. We have been taking it for two years next March, and we have but few numbers in the house. I have sent them in every direction. We have been the means of some sending for your paper. . I earnestly believe that the day is near at hand when Masonry will cease and religion reign in its stead. . . Rev. Henry Wallace, of Morning Sun, gave a good lecture in opposition to Masonry a short time ago."

Mrs. Thompson says that a grange chaplain recently spent the night at their house. Her husband asked him to lead in family worship but he replied that he was not in the habit of doing so. (Yet he would read prayers in the grange.)

A. F. Worden, Nashua, Ia., writes:

"My heart is in the work, and I pray God will sustain you in this glorious cause. I hate the slimy serpent in all of its forms. I am getting along finely with the petition."

By the time our readers receive this paper we will probably have sent petitions to more than three thousand five hundred different persons. Some who receive them cannot get many names, but we hope that very many will obtain from fifty to five hundred apiece. You have the rest of January left to finish collecting them in.

A. Carlton, Kalamazoo, Mich., writes:

"I live in a land of secret societies—Masons, Odd-fellows and grangers. All are poison to Anti-masonry. I have been opposed to secret societies all my life."

During the past year Benj. Ulsh, of

Silver Lake, Ind., has obtained eighty-seven different subscriptions for the *Cynosure*. (Many of them from three to six months.) He has sold one hundred and seventy-five books, and lives in a locality where money is scarce. We believe he will have to have the first place as a successful canvasser for the *Cynosure* this year. He reports sixty-nine names already collected on his petition, and writes:

"There is much work needed, and the laborers are comparatively few. May the Lord send forth more laborers into his vineyard."

R. D. Nichols, Janesville, Mich., writes:

"I have ninety-four names appended to the petition. Forty-five of them are legal voters. Two are the names of grangers, two of Odd-fellows, and one, that of a Freemason, if once in always in. What good will it do? is a question frequently asked. What is the object of it?"

In answer to the first question we reply: It will show the officers of our government and the young aspirants for office that there is a large body of men and women who will not tolerate secret combinations of citizens in a time of peace, believing with Wendel Philips, that, "They are a great evil; entirely out of place in a Republic," and that '*they should not be allowed to exist.*'" We have not room now to say more.

We cannot but feel sure of a large number of petitioners when we receive word like the following from a man almost eighty-four years old.

E Darling, Paint Creek, Mich., writes:

"I have taken one tramp with the petitions having made a circuit of about twenty miles on foot. . . . It looks rather dark. Ignorance and prejudice is to be overcome, and who is sufficient for these things?"

J. V. Farwell said recently, in noon prayer meeting, that he felt like the negro who said, "If the Lord tells me to jump through a stone wall, it is my business to jump at it; and it is the Lord's business to carry me through."

Sophronia Durkee, Russell, Kan., writes:

"I have been much afflicted with sickness for the last six months. . . . But one thing I can do, I can ask the King of kings and Lord of lords to do; and as the work is his, and as he is able to work, and none can hinder, he it is that must do the work."

Elbert Marcy, Spottsylvania Court-House, Va., writes:

"I have taken the *Cynosure* from the beginning. . I like the change in form very much. . . The petition is almost a dead letter. . Those that signed the one against the corner-stone laying refuse. For since the election, when the conservatives or Democrats get liquor into their heads they talk very abusive; and most republicans keep very quiet, and will not say or do anything to irritate them; for nearly every man of business in this vicinity is a secret-society man and a conservative. I pity the colored people if they should get the next president."

Hiram Preston, Lincklaen, N. Y., writes:

"I was seventy-two last February, and my health is poor. I have been circulating the petitions sent to my son, Eli Preston, and I have got about two hundred names. My son was so driven with work that he could not attend to it."

B. Williams, Warren, Ill., writes:

"Anti-secret principles are gaining and growing in some localities. They are like hidden fires which will burst forth and carry all before them. There are many looking around to see how, where and when to move. Many persons tell me they would come out and take a stand against secretism if others would do the same, so that they would be safe in doing so."

J. A. Morehouse, Portland, Ind., writes:

"The cause of Christ and humanity is gaining ground in this county, and the *Cynosure*, instead of being despised as formerly, is now sought for even by secretists themselves. May the time soon come when oath-bound secrecy shall be banished from our land."

John Chapin, Palmyra, Wis., writes:

"My age is now eighty years, but I bid you God speed in your good work. If the clay tenement is frail, my spirit and wish to do good was never stronger. Philo Elsea is lecturing here against secret societies; has a good interest and audience."

The Sabbath School.

Lesson for Jan. 31, 1875.—Jericho Taken.

Joshua vi. 12-20.—Commit 13-16, 20; Primary verse 20.

GOLDEN TEXT.—"By faith the walls of Jericho fell down after they were compassed about seven days.—HEB. ii. 30.

TOPIC.—The Triumph of Faith.

QUESTION HELPS.

1.—What were the instructions given to Joshua? 3-5. Who gave them? Josh. v. 13-15. Who was this captain? How many days were the Israelites to go around the city? How many times each day? Were they to go each day the same number of times? How many times in all were they to circle the place? Who and what were in the procession? 8, 9. In going about the city what were the soldiers to do? 10. What were the priests to do? 8. Who composed the "rearward?" Num. x. 25. What do you think this silent procession was for? Did it end silently?

2.—What did Jericho have around it? Josh. ii. 15; vi. 5. Were the walls thick? Josh. ii. 15. If the walls were so thick that houses were built upon them don't you think that the people inside must have felt pretty secure? When the procession went around them day after day, how do you think they must have felt in looking on it? If you suppose they felt safe, read Josh. ii. 9-11, 24; v. 1.

3.—What was to happen to the city when it was taken? 17. "Accursed" means "devoted" to God, and all perishable and mortal things devoted to him were to be destroyed. What did happen to the city and its inhabitants? 21, 24. Why did God have the people all destroyed? Deut vii. 2-10. They worshiped idols, and did things too abominable to mention. But the worst thing of all is given in the last verse of that reference—they "hated" God. Read, also, verse 16 of the same chapter, and Deut. xx. 16-18. So also shall he do in time to come. Matt. xiii. 47-49.

4.—Who alone was saved? 25. Why? 17; ii. 1-16; Jas. ii. 25. Look in Heb. ii. 21 and you will find another reason? Which was the real reason? What sign had she on her house so that the Israelites might know it? chap. ii. 18. Was that a small thread? What would you call it nowadays? Was she a bad woman? Did she become good? What reason have you for believing that she became good? 25.

5.—What was to happen to him who should rebuild the city? 26? Did any one ever bring this curse upon himself? 1 Ki. xvi. 34. What was to happen to him who should keep for himself any of its treasures? 18. Who tried to hide some of them, and what became of him? vii. 9-26. —*National S. S. Teacher.*

JERICHO.—Situated some six or eight miles east of the river Jordan, in the midst of what was then a marvelously fertile and beautiful plain. A strongly fortified city. The walls were so massive that houses were built upon them. Josephus speaks of a temple in it full of gold and silver, and all kinds of costly treasures. Its gates were closely barred and guarded. The blockade was complete. The inhabitants, stricken with consternation, did not venture outside the walls. It was the most important city in Palestine at that time. Its position made it the key of the country. It was doubtless renowned for its splendor, its arts, and its advanced civilization; but, like the rest of the country, frightfully given over to idolatry and all manner of vices and crimes. "Methinks," says Bishop Hall, "I see how they called their council of war, debated all means of defense, gathered their forces, trained their soldiers, set strong guards to the gates and walls, and now would persuade one another that unless Israel could fly into their city, the siege was vain. So vain worldlings fancy their ramparts and barricades can keep out the vengeance of God, their blindness suffers them to look no further than the means; the supreme hand of the Almighty comes not within the compass of their fears. Every carnal heart is a Jericho shut up. God sits down before it, and displays mercies and judgments in sight of the walls thereof: it hardens itself in a willful security, and saith, 'Aha, I shall never be moved.'"—*Illustrated Bible Studies.*

Forty Years Ago.

The Puissant Sovereigns of France.

HENRY DANA WARD, 1829.

The Grand Commander of the same fraternity in France, will next claim our attention, with his Grand fellow-office bearers.

This man, Phillip Louis Joseph, Duke of Chartres, and afterward better known as Duke of Orleans, and Mons. Egalite, was one of the wickedest contrivers, meanest promoters, and worthiest victims of that moral earthquake, the French Revolution. Many might be pardoned, be praised for enterprising a great political reform in the despotic government of France; but not the Duke of Orleans. His designs were ambitious as his motives were revengeful. Having been scorned in an insult offered to the innocent Queen Antoinette, in which Orleans, played not the part of Joseph; and being angered with the King for neglect, he determined to sacrifice both, with the hope of succeeding himself to the government. (Russel's Mod. Europe, Part 3d, Let. 8)

For this purpose, he associated with the Masons, and with the party who sought to destroy Christianity. He was one of the founders of the lodge in Paris, which afterward became the celebrated Jacobin Club. (Robison's Proofs of a Conspiracy, p. 45.) He was Grand Master of the lodge at Lyons, Chevaliers Bienfaisants, for many years distinguished above all the lodges in France for its anti-Christian efforts, and cosmopolitcial discourses and opinions: a man, who "wasted his finances in the encouragement of fiction, and the subversion of social order. He was prodigal without generosity, splendidly ostentatious without dignity, and sensual without taste. Bold in vice and daring in fiction, he yet was destitute of that personal courage for which the nobles of France were long renowned." —(Russ. Mod. Eu. Part 3, Let. 8.)

He lived to give his vote for the death of his King and his cousin. "When the Duke of Orleans, who sat as a member of the convention under the abused name of Citizen L' Egalite, (Equality,) when this base Prince was asked his vote, there was a deep pause; and when the answer proved death, a momentary horror electrified the audience." (Scott's Napoleon, Chap. 13.) This was in the month of March, and in October, the Queen was borne with shouts to the scaffold, and in November, Mons. Egalite, himself, endured "the scoffs and insults of the multitude without emotion, and evinced in his last moments, a degree of courage which few thought him capable of displaying." (Russ. Mod. Eu. Part 3, Let. 12.)

Such was the Grand Commander of Freemasonry in France, a worthy associate of the Prussian Frederick, and pupil of Voltaire. Cardinal Prince de Rohan, "Master of the Grand Intelligence Lodge, and Sovereign Prince of Masonry, "next claims our attention. He is the same, no doubt, who was "a creature of Madame Du Barri, (the shameless companion of the 15th and dissolute Louis,) whose supposed inattention to the duties of his station, and imputed want of penetration, exposed him to public ridicule and censure." (Russel's Mod. Europe, Part 3d, Let. 1.) He is mentioned by Barruel, as one of the Prelates, favoring the Encyclopedists, the men whose watchword was "crush the wretch."

"Duc de Choiseul, right worshipful master of the Lodge of the Children of Glory, Grand Elect, Perfect, Master Knight, and Prince of Masons, &c." (Circular of Sublime Sovereigns. Dalcho's Orations, p. 70.)

"He was bold, ambitious, and enterprising; eager to aggrandize France, even in defiance of justice and humanity; prodigal in his administration, (he was prime minister,) and not sufficiently regardful of the accommodation, or welfare of the people." Russ. Mod. Eu. Part 3d, Let. 1.)

The Duke of Choiseul, during the whole time of his power, was the faithful adept, and admirer of Voltaire, who says to his fellow-conspirator, D' Alembert, Let. No. 68, 1760: "Do not fear opposition from the Duke of Choiseul; I repeat it, I do not mislead you: he will be proud of serving you." (Bar. vol. 1. p. 46.)

He aided the distribution and circulation of their anti-Christian works, and received therefor in a letter from Voltaire to Marmontel, 1767, this damnatory praise: Long live the Ministers of France; above all, long live the Duke of Choiseul." (Bar. vol. 1, p. 84)

Such are the four principal and leading men, among those named by our Sublime Sovereigns, Grand Dignitaries of Freemasonry. The names of the others, I cannot find in the histories within my command. They are of less note, or are unknown; but arguing, as it is right to do, the character of the body from its head, the infidel King of Prussia; and the character of its works from its unprincipled hands, the Duke of Orleans, and the Duke of Choiseul, what must the body be? La Corne, Daubertain, Topin, &c. &c.? These are the men, who were, (if the Sublime Sovereigns are to be believed,) instrumental of establishing Sublime Masonry among us; which is all one as Christianity: "founded on evangelical truth;" according to the Grand Chapter of New York, and Mr. Town. "What a wonder! Now Judas has become a preacher of faithfulness! This time he kisses his Master with sincerity! Sorry I am for his sincerity, that he should prefer secrecy and the midnight hour, for the display of his affection and fidelity; that he should come, too, from a conspiracy, not less distinguished for their hatred of the Gospel, than the Chief Priests and Sanhedrim were for their envy of the Lord of Glory.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 21, 1875.

PETITIONS.—We want the names of women as well as men on those petitions. Some do not understand this. Let us have large lists. They are beginning to come in already. Fill them up. Give every one an opportunity to sign.

THE TREASURER wishes the attention of friends in Indiana called to the necessity of sending immediately their contributions of the State work. A few dollars only have been sent in and $73.79 is yet to be raised. Any who have pledged amounts yet unpaid and due, will further the cause by sending on without delay.

KALAKAUA, THE ISLAND KING.

Fifty-four years ago the inhabitants of the Sandwich Islands, estimated at 800,000, were savages. The well-known American Missionary, Bingham says some of his associates turned with loathing from the sight of them, while the firmest of nerve exclaimed, "Can these be human beings!" The people were slaves to chiefs, and chiefs and people slaves to their kings, who had immolated as high as eighty human sacrifices at a time.

Kalakaua, who is now being fete d in this country, is King of that people reclaimed and made free by the Gospel of Christ. Last Friday night, the Chicago dailies inform us, this ruler of a people so lately reclaimed from idolatry, was taken into a Chicago lodge and its ceremonies, or "work" gone through with for his edification. The same thing had been done before in New York. And, to their utter disgrace, prominent citizens of Chicago sanctioned by their presence this paganism exhibited, as an American institution, to a reclaimed pagan. Every thing in the Chicago lodge was directly calculated to put the mind of this reclaimed barbarian on the back track to the heathenism of his fathers. The mock-murder of Hiram Abiff; the mock-solemn mystery; the savage and butcherly mutilations of his body, to which the candidate swears consent; the prayers to gods unknown, offered without Christ; the despotism; the abject obedience and subjugation of man to man; each, all, were simply the old heathen ideas reproducing themselves in this Christian land. And the lodge-splendor, costly gewgaws and trappings, so suited to the taste of barbarians already made, and to make men such when not, were paid for by money got under Christian laws and institutions, and largely earned or saved by wives and children in Christian families.

Where heathenism has to foot its own bills, human poverty and degradation makes idolaty bold and repulsive. Island idolatry had worn itself out. The islander set up his log on end, threw down his dead hog before it, whose stench soon repelled the worshipers. But this King, snatched by missionary effort from idolatry, paid a salary of $22,000 a year by a Christian people, saved like himself, is taken into a lodge-room by night in a Christian city of a Christian land, and taught, at the expense in large part of Christian laborers, that Americans who worship God through Christ by day, worship gods without Christ by night, in worship so contrived that it is boasted that all nations, heathen and Christian, may join in them, each worshiping his own deity and saved in the lodge above! Alas for our country, if idolatry, putting the true God on a level with idols in the Old World

"——has dried up realms to deserts."

"Of how much sorer punishment shall we be thought worthy."

THE AMERICAN MISSIONARY ASSOCIATION.

Do the readers of the *Cynosure* understand this organization? It was born in our national earthquake and cradled in its storms. A handful of native Africans on a Spanish slave-ship rose on their captors and killed all but two, Montez and Ruiz. These pirates applied to our government to re-enslave their heroic victims, who had been picked up by a United States vessel; and VanBuren and his Democrats were willing to give up the Africans to the mercy of the Spaniards. They were saved by the exertions of Lewis Tappan and John Quincy Adams; and the Supreme Court set them free.

What was to be done with them? No mission-board would take them up because they were negroes! Hence the organization of the American Missionary Association, which has stood for wronged humanity since like the cloud between Egypt and Israel, black on one side and blaze on the other. It was, in its origin, and still is, both a foreign and home board, taking care, not only of black but yellow people.

At Mount Vernon, Ohio, a few years since, the Association by resolution advised its colored beneficiaries not to join secret societies. At its late annual meeting in Clinton, Iowa, October, 1874, it adopted, by a unanimous or nearly unanimous vote, the following:

"*Resolved*, That we rejoice that the general advice against secret societies, given at Mount Vernon, Ohio, by this Association, and since re-affimed in substance in the A. M. A. magazine, has been well received and generally regarded by our brethren at the South; and we here renew that advice in application to our colleges and higher institutions at the South, hoping they will exclude the secret college fraternities as injurious to the best interests of learning and religion."

Our readers will at once see the vast significance of such a resolution by a society which has disbursed half a million dollars a year, and whose field of operations is so largely the lodge-ridden South.

It is to be hoped that the other gospelizing bodies and boards in this country will follow this illustrious example. All organizations and movements which ask the confidence and contributions of American Christians as gospel-propagating bodies, which yet make no issue against the grim idolatries of the lodge, intentionally or ignorantly, deceive the people, precisely as Paul would have done had he not objected to the worship of Diana, "the image which fell down from Jupiter."

SHERIDAN AS A REFORMER.

Famous as have been General Sheridan's warlike deeds, none will, we believe, ultimately reflect greater honor on his judgment than the following despatch:

HEADQUARTERS MILITARY DIVISION OF THE MISSISSIPPI,
NEW ORLEANS, Jan. 5, 1875.

The Hon. W. W. Belknap, Secretary of War, Washington, D. C.:

I think the terrorism now existing in Louisiana, Mississippi, and Arkansas could be entirely removed and confidence and fair-dealing established by the arrest and trial of the ringleaders of the armed White Leagues. If Congress would pass a bill declaring them banditti, they could be tried by a military commission. The leaders of this banditti, who murdered men here on the 14th of September, and more recently at Vicksburg, Miss., should, in justice to law and order, and the peace and prosperity of this southern part of the country, be punished. It is possible that, if the President would issue a proclamation declaring them banditti, no further action need be taken, except that which would devolve upon me. (Signed) P. H. SHERIDAN,
Liutenant-General U. S. Army.

Neither is it probable that any past or future public act he may perform will call out such wide comment and denunciation. The Democratic Governors all around, from the venerable Allen, of Ohio, to the would-be magistrate McEnery, of Louisiana, unite in lifting up their voices in solemn protest at such audacious demands. Congress has given day after day to the discussion of the issues in New Orleans, and something like the old times of slavery presumption has been experienced in the arrogance of some Democratic members. Even Sheridan's friends telegraphed him, it is reported, that he was making himself ridiculous by his attacks on the White League.

But the facts in the case are coming to the surface, and will continue to do so, we believe, to the full vindication of Sheridan's judgment of the order and advice for its suppression.

From the voluminous despatches and testimony we shall attempt to give clear proof to our readers of the infamous character of the secret orders at the South and their connection with the Freemasons. The extracts from the published constitutions and declarations of various White League lodges was published in these columns on the 14th of September last. These extracts state that the Leagues were arrayed "in the name of white civilization" "for the protection of our own race from the daily increasing encroachments of the negro." They called on all the "men of our race" to unite with us in an earnest effort to re-establish a white man's government," and regarded it as a "sacred and political duty" to "socially proscribe all white men who unite themselves with the Radical party." The whole movement was a political one to re-establish the slave power by Masonic art. To accomplish this they hesitated at nothing. At the instigation of the Leagues eighty or ninety of the principal citizens of New Orleans signed the following:

"The undersigned agree to use all our influence to induce our employes to vote the White Man's ticket, and in case of their refusal to do so, to discharge them from our service, and refuse hereafter to renew any contracts with them; and we further agree to countenance, associate, or trade with the merchants who sell supplies to persons who allow their employes to vote the Radical ticket"

From social and political proscription they passed naturally and quickly to violence and murder. The massacre at Coushatta and of the 14th of September were neither more nor less than murder. "There are localities in this Department where the very air has been impregnated with assassination for some years," telegraphs General Sheridan on Jan. 6th, and in another dispatch, "Human life has been held too cheaply in this state for many years." A dispatch giving the substance of his report to the War Department of political murders in Louisiana says:

"He commences by the statement that since 1868 between three and four thousand men were murdered in the parishes because of political views entertained by them. In proof of this he makes a detailed statement of murders which occurred in different districts, reciting a number of cases in which unarmed and defenseless negroes were shot down in cold blood by desperate white men. These incidents are introduced for the purpose of proving that a state of lawlessness exists in Louisiana, and that the lives of men attached to the Republican party were not safe here. The General charges the White League with being responsible for most of the bloodshed and crime referred to. He denounces that organization in strong terms. The report is a calm, dispassionately-written document. Many of the facts contained in it were evidently derived from the reports of the Congressional investigating committee who have from time to time visited the State. The telegraphic report is only the forerunner of a long and detailed statement of political murders which the General is now preparing, and which will be transmitted to the War Department."

General Sheridan has no partisan interest in the Louisiana quarrel. He is only present in the interest of peaceful and righteous authority, and what interest he can have in misrepresenting the actual state of the case cannot be imagined.

But further facts have been unearthed to explain the White League. Gen. F. N. Ogden testified as follows, before the sub-committee of investigation from Congress:

I am commanding officer of the White League in this city; the object and purposes of the White League are clearly defined in their constitution. It was established in July, 1874, and we called it a White League because we could only rely upon white people in our condition; with political offices we have nothing to do; in the city of New Orleans our roll will call from 2,500 to 2,800 men; I have organized out of these two regiments of infantry and one of artillery; we have officers for these regiments; Gov. Penn authorized men to organize a militia when he was acting Govornor. I was under Gov. Penn's orders on the 14th of September; some of the organizations now are armed; I can't say how much, as I have not received my reports; we have no artillery, only what we made ourselves for the 14th of September. . . .

"Before election I summoned my staff and a few other gentlemen to take steps to police the city; on the 2d of November I divided my command into three divisions, one under the command of Col. Behan, another under Col.

Gwynn, and a third under Major——; they were to place 15 men near each poll to prevent disturbances; I did this because I was told that measures would be taken to create a quarrel; the Leagues in the State are not under my command, though I believe they would obey me if I issued orders."

One or two statements in the above should be noted. First, "with political offices we have nothing to do." The re-iterated statements of the League falsifies this, as does Mr. Ogden's own action in patroling the city of New Orleans on the day of election. Second; it appears that the only color of legal existence the Leagues can claim is the order of a bogus Lieut-governor, Penn, who assumed authority for a few hours on the 14th of September last, when the State forces had been shot down and driven from the streets of New Orleans by this armed secret clan.

Next is an extract from an appeal of the New Orleans board of underwriters published after the ejection of illegal members from the floor of the Louisiana Legislature by command of Gov. Kellogg, whereby the majority in that body had its proper authority:

We give our assurance to our brother underwriters at the North and West that we claim to be loyal citizens in the United States, and as such we are a law-loving and a law-abiding people, and that life and property are as safe with us as with them; for the truth of which we confidently appeal to the noble army of *Knights Templar* from every State in the Union who recently visited our city; that we cannot but express our surprise that any one occupying the position of Gen. Sheridan should presume to such knowledge of alleged important facts upon such brief opportunities as he possibly could have during the short time he has been at the South, and the only excuse we find for such utterances is a suggestion that comes to us this morning from New York, that this dispatch was written in Washington, and sent to Gen. Sheridan before he left his Northern command.

A third item is the statement of James H. Hopkins, member of Congress elect from Pittsburgh, Pa. This is from a special despatch to the Chicago *Times* on the 8th inst:

Pittsburgh, Jan. 7.—This afternoon Mr. James H. Hopkins, grand master of the Knights Templar of the United States, who accompanied the noble army of Knights Templar to New Orleans recently, was interviewed regarding Louisiana afairs. He said that he had only incidentally met Mr. Adams; but there was a man for whom he seemed to entertain the highest respect, and that was R H. Marr, chairman of the committee of safety. He stated that Mr. Marr is a man 70 years of age, white-haired, and very much respected by everybody in New Orleans. He had had several talks with him about the engagement on the 14th of September. Mr. Hopkins expressed surprise that, after obtaining power, Mr. Marr had been so well able to control the people. This matter was explained by Marr, who said there was nothing of the riotous element in the White League; that they are men of intelligence, and only needed a suggestion as to what was proper to do and it was carried out. On a suggestion as to what should be done, said Marr, every man assented, and of course undertook to execute the orders of the White League. On the occasion of the riot in September last, he rode along the lines when they were drawn up, and impressed upon them that there should be no violence; that under no force of circumstances was there to be any resistance to the United States troops. In the course of the conversation Mr. Marr claimed that the people of the State were loyal to the general government; that there was no conflict at all between them and the United States authorities, and should be none; it was simply a question between the people of Louisiana and men who had usurped authority over them and were plundering them. He stated what is already known. When the United States troops were drawn into line, the White League presented arms and saluted them.

Reporter—Did you meet any banditti?

Mr. Hopkins—None that I know of; if I did, they were well disguised as very hospitable, intelligent and agreeable gentlemen. I spent two weeks in New Orleans, and, after observations and having mingled with the people, have failed to see any such disposition as Gen. Sheridan discovered after two days visit. During my stay, while I met men from Louisiana and all the Southern States, I did not hear a single sentiment of disloyalty expressed towards the national government. I met many who had served in the confederate army, and they said that upon any occasion upon which the United States needed recruits, they would furnish three to one to the North in proportion to population, to defend the national flag.

This Mr. Marr is a leading spirit in the Louisiana troubles and in the White League. As chairman of a "committee of seventy" for the ostensible purpose of guarding the public safety he issues proclamations to the people of Louisiana with all the authority of a chief executive. On the 6th of January he waited on Gen. Sheridan, who expressed his determination to break up this secret, armed and insurrectionry order. Marr replied that the White League was "ready to surrender to the civil authorities," the significance of which remark being nothing, as the only civil authority that Leagues recognize is themselves.

Had we no other evidence of the near relation of the secret banditti of the South with the Masonic lodge the above is sufficient proof. The Ku-Klux were sheltered by Freemasonry, as the testimony of Gen. Howard and the investigations of Congress clearly proved; and the White Leagues find references for good character and apologists in the ranks of the lodge. The above items explain the almost universal outcry against Sheridan; he has made a raid upon the secret camp whose posts are established all through the country. In attacking one he threatens all, hence the universal howl. But the utter annihilation of these secret bands by such swift and vigorous policy as he recommends is the only safety of the South. North Carolina only had peace when the United States troops hunted out and broke up every Ku-Klux den. Sheridan's firm position has already given more security in New Orleans than has been known for months. A Republican mass meeting met last week to give their encouagement to his efforts. Such meetings, peacefully held, have been for a long time impossible. His advice is just for it would secure the punishment of the murderers of September 14th, whose social and political standing shields their crime while they are the heroes of the League. They also attempted the subversion of the State government by an insurrectionary seizure of the Lower House on the 5th inst. Had the attempt succeeded, it was their plan to recognize the Conservative Senate of two years ago, and with the House and Senate in their posession they intended to impeach Kellogg and the other Republican officials and obtain complete control.

The opinion of Secretary Bristow on the case is valuable. While Attorney-General of Kentucky he met and defeated the Ku-Klux of that State, so that hundreds of the order voluntarily abandoned it under the protection of the courts. His opinion is thus given in a despatch:

He is not inclined to palliate or soften the offenses of the White League. He says of that organization that it is wicked and inexcusable, and he believes that it is far more extensive and more dangerous in its character than is generally supposed. He thinks that in a Government of law any armed organization not made in pursuance of law is dangerous to the public peace. He would go to the very verge of constitutional power in breaking up the White League organization. He does not see that it is in any respect better in its purpose than the Ku-Klux organization, though it presents an appearance of more respectability.

That Congress will take such action as Sheridan recommends is too much to hope; nor is it likely that President Grant will urge it. Senator Logan, in a powerful speech replying to the impeachments of the Democracy, said significantly that he believed the furious outcry in the Senate, in the New York press, and elsewhere showed there was a kind of understsnding that this revolution was to be made to overthrow the Louisiana Legislature. He "would not say that the understanding was among the Democrats of the Senate, *but it was somewhere.*" Just where it was the people may sometime learn to their surprise.

President Day.—A letter from this well known educator and theological writer appears on our first page. Jeremiah Day was born in New Preston, Conn., in 1773. He entered Yale College in 1789, but an early completion of his course was prevented by ill health. He graduated in 1795, and taught for three years. In 1798 he was elected to a tutorship in William College and in 1801 to the professorship of mathematics and natural philosophy in Yale College. On the death of President Dwight in 1817 he was chosen his successor in the presidency of Yale and thus continued until, from feeble health, he resigned in 1846. "Though that venerable institution," says a biographical sketch, "has been deemed peculiarly fortunate in its presidents it may with truth be said that it has at no time been more prosperous than under the administration of Dr. Day. His learning and talents, united to great kindness of heart, soundness of judgment, and urbanity of manner, secured alike the love and respect of his thousands of pupils, all of whom looked upon him more as a father and friend than as a mere teacher and guide in the ways of knowledge." Dr. Day was distinguished as a mathematician and a clear and vigorous thinker on all subjects to which his attention was turned. He was the author of several popular text-books in mathematics, and also several philosophical works. His contributions to theological literature were a volume of sermons and occasional articles in the periodical press.

NOTES.

—A new contributor on lodge tactics and policy has a place on the third page of this number. As he speaks *excathedra*, having filled various offices in the lodge, from the Master down, in this city, and also numerous duties under appointment of the Grand Lodge of the State, the presentation of the case from his stand-point is interesting and valuable. We hope he will be able to continue these contributions as suggested in the close of the article, and so present the truth as to lead many now trembling under its conviction and personal fears to throw off a galling yoke and assert their manhood.

—Brother G. Bolander writes from Warren, Ind., that J. T. Kiggins gave a "grand lecture in that place, and organized a local association through which the reform is extending in influence and power. Will Bro. B. see that the names of the new Association and of its officers are sent to the Corresponding Secretary of the Nat'l Association?

—The funeral of Gerrit Smith took place in Peterboro, N. Y., on the afternoon of Thursday, the 31st ult. The Rev. S. R. Calthrop, of Syracuse, was the officiating clergyman, and paid an earnest and affecting tribute to the life and character of the deceased. The services were very brief. The remains were viewed by hundreds of people, and the casket was borne to the grave by colored men. The pall bearers were Gen. John J. Knox, Knoxboro; Hon. Charles B. Sedgwick, Syracuse; Hon. Henry A. Foster; Hon. D. C. Littlejohn, Hon. Hamilton Littlefield, Oswego; Gen. T. F. Petrie, Hon. Caleb Calkens, John Campbell, Jeremiah Bump, Peterboro; Dr. M. B. Jarvis, Canastota; Hon. Benjamin F. Chapman, Clockville; Noah Brister, Peterboro; William Kinney and George Bland, of Geneva. The three last mentioned were colored men. The interment was in the Peterboro cemetery.

—Rev. Joseph Travis, president of the Iowa District of the Free Methodist church whose opportunities for observation in that State give great force to his opinion, says: "The granger movement has made the State of Iowa very money poor. Thousands of dollars taken out of the State for Dispensations, deputy's fees and grange furniture; thousands foolishly spent in conventions, and worse still, hundreds of thousands driven out of circulation that would have been expended in the building new, and extending existing railroads, and strange fact, the roads then under contract to be built, and those immediately pending such contracts were, with scarce any exception, from their location and other circumstances, necesarily competative with already existing roads; and now the reflux influence of Western grangerism is being felt by the tens of thousands of the unemployed operatives of the iron and coal regions of the East, the products of whose labor was demanded West, until these foolish, but intensely selfish movements, caused the late financial revolution. God has graciously given good crops throught the State as a rule, and is giving fair prices save for wheat (which I think he intends his poor shall have cheap) or we shall be financially ruined."

The Home Circle.

Life in Christ.

I walk along the crowded streets, and mark
The eager, anxious faces;
Wond'ring what this man seeks, what that man craves,
In earthly places.

Do I want anything that they are wanting?
Is each of them my brother?
Could we hold fellowship, speak heart to heart,
Each to the other?

Nay, but I know not! only this I know,
That sometimes merely crossing
Another's path where life's tumultuous waves
Are ever tossing,

He, as he passes, whispers in mine ear
One magic sentence only,
And in the awful loneliness of crowds
I am not lonely.

Ah! what a life is theirs who live in Christ;
How vast the mystery.
Reaching in height to heaven, and in its depth
The unfathomable sea!

—*Selected.*

Made a Man of Him.

There was a great revival in S. Dr. Hale's wife was converted, and the doctor also indulged a hope. Both asked membership in the Baptist church. There was but one objection: the doctor kept a grocery and drug store, and sold liquor also. His partner had no conscience about it; he had, but lacked resolution and independence to obey his convictions. That was his weakness in all matters, and made him a tool of others, a creature of circumstance. The church would not receive a rumseller; he disliked to be rejected. What could he do? Leave his business? Sacrifice his large stock of liquors? Risk all for Christ? Such heroic action was too high for him. His nature, his business, his pocket, his habits, were against it. He wished to be saved, desired to be a Christian, but never dreamed of sacrifices. The seed was in stony ground, and bade fair to wither and die.

He proposed a compromise. Just like him! Just like thousands of others! They kept back part of the price. He would sell out the stock on hand, and buy no more. The church was satisfied. Satan laughed. He likes double-minded professors. The doctor's plan just suited him. The judgment of the deacon suited him. All was working as he desired. But the pastor, Dr. I——, spurned the compromise, and refused to baptize such a rumseller. That spoiled the nice arrangement. He would give the doctor his cow, his horse; he would share his last loaf with him if the latter became poor for Christ's sake; but he would not baptize him until he was totally purged from the rum traffic.

This was a moral shock to the church and to the doctor, but from the right direction. It caused great thinking, deep feeling, some discussion. The doctor was aroused; his whole nature was stirred; new thoughts and feelings broke into his soul. Christianity, duty, life appeared to him in a new, a higher, brighter light. He accepted the new revelation. He gave the pastor his hand; his soul burst the snare of compromise; with a will he made the sacrifice of rum and his business, and stood erect for Christ.

The people were surprised, the pastor delighted, the doctor was calm and exultant. He was baptized, and emphatically entered upon his new life. He was a new man, and from that time developed new and nobler powers; excelled his former self in all manly qualities; took a high position in society; became a leader in all good works; a counsellor, a friend and helper to the weak and troubled. He found other business, prospered and was happy. By the integrity and courage of his pastor was born again. He was before but half converted; he had not laid all upon the altar; but this test brought him to the Savior's feet.

There are thousands in the church, mere pigmies, weak, worldly, and vacillating, because they at the outset shrink from the demands of duty. Christ's way seems hard and exacting, and they choose a compromise, and are trying to serve God and mammon. Could they be brought to a square, unreserved consecration, a choice of Christ at the loss of all things, it would bless them as it did Doctor Hale.

The test may have been offered and dodged. It is always offered in some form, but many decline it, and are, therefore, weak and wicked. How many seek first the kingdom of heaven, prefer Christ to any and all other things, sacrifice property, pleasure, and honor, for the Gospel? The entirely consecrated in the church are few; compromisers are many. The whole tone of religious life needs to be elevated, a general heart-searching is demanded; more enthusiasm and singleness of purpose are essential to the development of talent, deliverance from sin, and success in converting the world. Who is ready to give up all for Christ? Who will forsake all that he has, and use all his powers and means in the service of the Lord?
—*Bible Lesson.*

Sir Isaac Newton.

Sir Isaac Newton, a most celebrated English philosopher and mathematician, and one of the greatest geniuses that ever appeared in the world, was descended from an ancient family in Lincolnshire, where he was born, in the year 1642. His powers of mind were wonderfully comprehensive and penetrating. Fontenelle says of him, that, "In learning mathematics, he did not study Euclid, who seemed to him too plain and simple, and unworthy of taking up his time. He understood him almost before he read him; a cast of his eye on the contents of the theorems of that great mathematician, seemed to be sufficient to make him master of them." Several of his works mark a profundity of thought and reflection, that has astonished the most learned men. He was highly esteemed by the University of Cambridge, and was twice chosen to represent that place in Parliament. He was also greatly favored by Queen Anne, and by George the First. The princess of Wales, afterwards queen consort of England, who had a turn for philosophical inquiries, used frequently to propose questions to him. The princess had a great regard for him, and often declared that she thought herself happy to live at the same time as he did, and to have the pleasure and advantage of his conversation.

The amiable quality of modesty stands very conspicuous in the character of this great man's mind and manners. He never spoke, either of himself or others, in such a manner as to give the most malicious censurers the least occasion even to suspect him of vanity. He was candid and affable; and he did not assume any airs of superiority over those with whom he associated. He never thought either his merit, or his reputation, sufficient to excuse him from any of the common offices of social life. Though he was firmly attached to the Church of England, he was averse to the persecution of Nonconformists. He judged of men by their conduct; and the true schismatics, in his opinion, were the vicious and the wicked. This liberality of sentiment did not spring from the want of religion; for he was thoroughly persuaded of the truth of revelation, and amidst the great variety of books which he had constantly before him, that which he loved the best, and studied with the greatest application, was the Bible. He was, indeed, a truly pious man, and his discoveries concerning the frame and system of the universe, were applied to him to demonstrate the being of a God, and to illustrate his power and wisdom. He also wrote an excellent discourse, to prove that the remarkable prophecy of Daniel's "weeks," was an express prediction of the coming of the Messiah, and that it was fulfilled in Jesus Christ.

The testimony of the pious and learned Dr. Doddridge to the most interesting part of this great man's charter, cannot be omitted on the present occasion: "According to the best information," says he, "whether public or private, I could ever obtain, his firm faith in the Divine revelation, discovered itself in the most genuine fruits of substantial virtue and piety, and consequently gives us the justest reason to conclude, that he is now rejoicing in the happy effects of it, infinitely more than in all the applause which his philosophical works have procured him, though they have commanded a fame lasting as the world."

He died in the eighty-fifth year of his age. In his principles and conduct through life, he has left a strong and comfortable evidence, that the highest intellectual powers harmonize with religion and virtue; and that there is nothing in Christianity but what will abide the scrutiny of the soundest and most enlarged understanding.

Feminine Personals.

We boast of our system of education; we have female high schools, female colleges, female medical schools, and female heavens. Our girls are refined, learned, and wise; they can sing, dance, play the piano, paint, talk French, Italian, and all the soft languages, write poetry, and love like Venuses. They are ready to be courted at ten years, and can be taken from school and married at fifteen, and divorced at twenty. They make splendid shows on bridal tours, can coquette and flirt at the watering places, and shine like angels at winter parties. But heaven be kind to the poor wretch that marries in the fashionable circles! What are they at washing floors? Oh! we forgot nobody has bare floors now; how vulgar it would be! What are they at making bread and boiling beef? Why, how thoughtless we are, to be sure, they will board or have servants. What are they at mending old clothes? But there we are again, the fashions change so often that nobody has old clothes but the rag-men and paper-makers now. What are they at washing babies' faces and pinning up their trousers? We repeat, we have come to a point where young men hesitate and grow old before they can decide whether they can marry and afterward keep clear of bankruptcy and crime. What is the consequence? There are more persons living a single life. Are there more leading a virtuous life? It is time for mothers to know that the extravagance they encourage is destructive to the virtue of their children; that all the foolish expenditures are, instead of answering that end, tending to destroy the institution of marriage altogether.
—*Boston Investigator.*

Negro Superstitions.

Just after reconstruction the colored people all over the South manifested a great desire to have their children educated, and to this end sent them regularly to school when teachers were provided for them. Within the last year or two the negro schools in Alabama have not been properly maintained by the Government, no effort has been made to encourage parents to have their children taught, and from these and other causes they have become very indifferent as to the instruction of their offspring. Before the war, masters who had any consideration for their slaves did what they could to render them bright and intelligent. Now the poor people have no one to care for them. As stated above, the Government does not provide them with schools. The religious exercises consist in madly jumping and shouting in the so-called "holy dance," and, living as they do in remote and wild places, it is, perhaps, not to be wondered at that they are ignorant and superstitious. Indeed, nearly all their actions are controlled and influenced by some strange and supernatural belief. If a hog is killed on the wane of the moon they believe the flesh will dry up and the fat melt away. Soap must always be made when the moon is increasing or it will not wash clothes well. If a rabbit runs across the path of a negro at dusk he immediately makes a cross in the ground with a stick and spits in the center of it. They will not tell why they do this, simply saying, "The cross removes the rabbit spell." Another peculiar belief is that if a duck dies in a woman's hands some sickness will surely overtake her before the next new moon. Their belief in the efficacy of charms is very strong. The other day while walking in the woods near Montgomery, I met a young negro who had a red bead and a large piece of lead

fastened to a strong cord and tied around his neck. He told me that he was troubled by frequent and long-continned bleedings from the nose, and that the red bead—"blood bead" he called it—and lead had been given him by an old woman doctor. She had assured him that as long as he wore the charm his nose would never bleed again, and said he, "Sure'nough I hasn't had no trouble since."

Many of the poor creatures when sick entertain the belief that they have been "tricked," as they call it, and others are sure that their illnees is caused by some reptile having crawled into their body. There is one old negro on a plantation near Mount Meigs who stated positively that a "conjure doctor" has made a water snake enter his leg. This was done, he says, because he promised his old master that he would vote the Democratic ticket. Would not this be a good field for missionaries?—*N. Y. Times.*

Law-Maxims Worth Knowing.

Administrators are liable to account for interest on funds in their hands, although no profit should have been made upon them, unless the exigencies of the estate rendered it prudent that they should hold the funds uninvested.

When a house is rendered untenantable in consequence of improvements made on the adjoining lot, the owner of such cannot recover damages, because he had knowledge of the approaching danger in time to protect himself from it.

A person who has been led to sell goods by means of false pretenses cannot recover them from one who has purchased them in good faith from the fraudulent vendor.

Permanent erections and fixtures, made by a mortgager after the execution of the mortgage upon land conveyed by it, become a part of the mortgaged premises.

A seller of goods, chattels or other property, commits no fraud in law when he neglects to tell the purchaser of any flaws, defects or unsoundness in the same.

An agreement of the holder of a note to give the principal debtor time for payment, without depriving him of the right to serve, does not discharge the surety.

The opinion of witnesses as to the value of a dog that had been killed, is not admissible in evidence. The value of the dog is to be decided by the jury.

Money paid for the purpose of settling or compounding a prosecution for a supposed felony cannot be recovered back by the party paying it.

A day-book copied from a blotter in which original charges are first made, will not be received in evidence as a book of original entries.

A stamp impressed upon an instrument by way of seal, is as good as a seal if it creates a durable impression in the texture of the paper.

If any person puts a fence on or plows the land of another, he is liable to trespass, whether the owner has sustained injury or not.

A private person may obtain an injunction to prevent a public mischief by which he is affected in common with others.

If a person who is unable from illness to sign his will has his hand guided in making his mark, the signature is valid.

A wife cannot be convicted of receiving stolen goods, when she has received them of her husband.

No man is under obligation to make known his circumstances when he is buying goods.

The fruits and grasses on the farm or garden of an intestate descend to the heir.

Money paid on Sunday contracts may be recovered —*Western Rural.*

Children's Corner.

Two Lads.

Two schoolfellows, of equal age,
Were 'prenticed in one day:
The one was studiously inclined,
The other boy was gay.

The pocket-money each received
Was just the same amount;
And how they both expended it
I briefly shall recount.

Whilst George was smoking his cigars,
And sauntering abont
With yonths as idle as himself,
Shutting all knowledge out,

At the Mechanic's Institute,
And with his books at home,
Tom wisely spent his leisure hours,
Nor cared the streets to roam.

One eve, when their apprenticeship
Had nearly passed away,
George at his friend Tom's lodgings called,
An hour or two to stay.

He entered smoking his cigar,
Ill-mannerly enough,
And staring round the room he blew
A most portentous puff.

"Why, Tom!" he cried, with much surprise,
"Is your old uncle dead?
And left you cash to buy those books
That round the walls are spread?"

"Oh, no," said Tom, "I bought those books
With what my friends allowed;
Had you not smoked away your cash,
You might the same have showed!"

And now, young growing boys, do heed
The counsels of a friend,
Who begs you'll not for dirty smoke
Your health and money spend.

—*Little Gleaner.*

A Beautiful Example—A Polite Little Boy.

He jumps up directly, when an elderly gentleman or lady enters a car, stage, or steamboat, who wants a seat. It is precisely so in the sanctuary or in any public gathering. No matter where this little boy is, he is sure to wear a sweet, heavenly smile of courtesy and genuine, gospel politeness. It is an honor to his parents; it shows his bringing up, his early training. He honors gray hairs also.

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord." Lev. xix. 32.

The politeness everywhere shown to the ladies, makes a poor excuse for the inattention to old age, in steamboats, railroad cars, hotels, and elsewhere, and it is not an unfrequent occurrence to see a man scarcely able to walk, supporting himself in a car by the back of a seat, or by a post on a steamboat, for lack of the seat which a strong, young man occupies near him. We saw a lady give up her seat to an old gentleman once, in such a case, and instantly half a dozen chairs were offered her by the gentlemen who had remained motionless before. Americans know what politeness is, if they do not practice it.

The other day we were riding in a crowded railway carriage. At one of the stations an old man entered and was looking for a seat, when a boy, ten or twelve years of age, rose up and said, "Take my seat, sir." The offer was accepted, and the infirm, old man sat down.

"Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy," was the reply. The passengers were very much pleased. For our part, we wanted to seize hold of the little fellow, and press him to our bosom.

"I almost think the angels,
Who tend life's gardens fair,
Drop down the sweet wild blossoms
That bloom around us here."

Fathers and mothers should be honored; old age reverenced. "Obedience to parents" should be the watchword of every son and daughter, from the least to the greatest.

"Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let such in peace depart."

Finally young friends, be polite or courteous to everybody; true politeness is giving attention to little things, little acts of self-denial, kindness and love, striving to make everybody happy. It is benevolence flowing from a noble, generous, pious heart. It is, in a word, doing to others as we would that others should do to us.

"This is the sum of every part,
To love our God with all our heart;
That we should love our neighbor too,
And what we wish from him should do.

'Tis short, and sweet, and good, and plain,
Easy to learn and to retain;
May grace divine our souls renew,
And 'twill be sweet to practice too.

D. F. Newton.

Parrots.

We think parrots very pretty, amusing creatures, especially if they can talk well, but in their own country, people do not like them so much. You know we seldom see more than one or two at once, and we can easily put up with the noise they make; but I think none of us would like to live in a house where there were more than one or two. They make such a dreadful noise when they are angry that a great number of them would almost drive us wild. Imagine, then, what a screaming a large flock of these birds would make!

It is very funny to see how proud parrots often are when they have learned to say a few words; how conceited they look when they have repeated their lesson more than usually well, and how they twist their little heads around to see if people are as pleased as they ought to be.

A traveler journeying in South America once saw a tame parrot, which had escaped from its cage, and having found out a number of its cousins in the neighborhood, was exhibiting all its newly-acquired knowledge to them, to their intense delight. A large crowd had assembled to see him—mind I do not mean a crowd of men or women, or even of little children, but a great number of his old friends and relatives—who, no doubt, had come to tell him how glad they were that he had contrived to escape from his horrid prison, and perhaps to invite him to stay with them. And so Polly, to reward them for their kindness and good will, was showing them all he could do and how well he could talk. Now, as he had only learned Portuguese, it would not be of much use for me to tell you what the words were, even if I knew, which I do not; but whatever they were, the traveler says that they delighted the other parrots immensely, so that the screaming was frightful—every one trying which could imitate the words best; and altogether making such a deafening uproar as you never heard.

Then Polly showed them how to laugh, rolling his head from side to side, shaking as if convulsed with laughter, and screeching, "Ha, ha, ha!" till the wood rang with his voice, and those of his admiring friends.

But remember, that though parrots are certainly very clever birds, they do not know what many of the words mean, nor think much of what they say. And in this respect little children are sometimes very much like parrots. I do not mean that they cannot understand what they are taught, but that they think it too much trouble to try to do so. But that is very silly, for little children have sense and understanding, and they ought to use both; so mind you never let it be said of you that you learn things like a parrot.—*Missionary Visitor.*

A True Story of a Cat.

"On a sultry day in July, a gentleman sits at a window, looking out upon a lawn which has a fine growth of shrubbery. Underneath the bushes, at a distance of half a dozen yards, he perceives two cats with their kittens, stretched out for rest in the shade. One of the cats rolls about uneasily, and seems drooping, as if sick. Presently she takes her kitten in her mouth, and bringing it to the other cat, lays it beside her, close to her own kittens, and then mews piteously. Now there seems to be general excitement; the other cat mews back, lays her paw on the newly-arrived kitten, and licks it. All the kittens move, and mew faintly. The first cat then goes staggeringly, to a distance of about ten yards, and lays down herself. After a minute or two, she does not move, nor seems to breathe. The gentleman went to her, and found her dead. Then he watches the other cat to see what she will do. He finds her always taking the best care of the adopted kitten, feeding, defending and caressing it as her own, until it arrives at the estate of cat-hood, when kittens are generally turned off to provide for themselves. O, ye who sneer at bruit instinct, as being only another name for sensuous want, having no process of thought in it—consider this history of a cat, and ask

yourselves if it is indeed so far beneath your vaunted intelligence as to merit from you as mean a contempt."

As the narrator of the above was, himself, the eye-witness of the facts, I need say nothing as to their authenticity. It is surely a wonderful and a touching story.—*Our Dumb Animals.*

THE PEACEMAKER.—Boys, you all know what this means. Remember what the Saviour says: "Blessed are the peacemakers, for they shall be called the children of God." And "These things I command you, that ye love one another." Also "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Don't forget these beautiful words, for the Redeemer loved little children, and said, "Of such is the kingdom of heaven."

Religious Intelligence.

—Rev. C. L. Thompson, of the Fifth Presbyterian Church of Chicago, has been associated with Dr. F. L. Patton on the editorial staff of the *Interior*.

—A revival of considerable interest has been in progress in Greenup, Ky., which resulted in the addition of sixty-eight to the different churches.

—The *Advance* of this city has added Prof. S. C. Bartlett to its editorial corps. Prof. Swing, the "independent Presbyterian, whose liberal preaching caused so much wrangling in the Chicago Presbytery, and Washington Gladden, late of the *Independent*, are special contributors.

—About 670 converts signed the covenant, as the result of Mr. Hammond's labors in Galesburg, Ill. But six students in Knox College are left without hope in Christ. The evening meetings during his stay were held in the Opera House, and were attended by over three thousand persons each evening.

—The reports from the Free Methodist churches of the north-west are generally quite encouraging. Revivals are extending and strengthening the borders of many churches, though often through sore trial. Bro. Joseph Travis, who has supervision of the Iowa District this year experiences many of the difficulties of frontier life, akin to the "circuit-riders of the M. E. church in former days.

—The number of additions to the churches of the Disciples of Christ for the year past is estimated by the *Christian Standard* to be 30,254.

—At the communion season of the old North Reformed church, Fulton street, in New York on the first Sabbath in this month eighteen persons were received into the church, fifteen by profession and three by letter. So much for the down-town church that was to be sold.

—The British Bible Society employs two colporteurs in the Tyrol, who have been selling together from 500 to 700 Bibles per month. They met with much opposition from Catholics. It is now probable that one of them named Rauch, has been murdered in the southren part of the country.

—The Young Men's Christian Association of Madrid has established a school of colporteurs. It is intended for the preparation of men to act as Bible agents and assistants in the work of evangelization while pursuing their regular vocations.

—The Waldenses in Italy are doing a great work toward its evangelization. That church embraces three times as many missionary centers as it has churches. It has 40 mission stations extending from the foot of Mount Aetna to the Alps, 23 pastors, 15 evangelists, 50 teachers, 1,952 communicants, 58 day schools with 1,568 scholars, and 38 Sunday schools with 1,086 scholars.

—A Baptist chapel has been recently opened in Paris on the Rue de Lille. It was built for the French Baptist church by the American Baptist Missionary Union at a cost of $20,000.

—Nearly fourscore ministers in Dublin, belonging to the Irish Church, Presbyterians, Wesleyans, Primitives, Independents, Baptists and others have gratefully signed an acknowledgement of the good work done by Messrs. Sankey and Moody among their different churches.

—The Reformed Episcopalians are working for the establishment of a new church in the West Division of this city.

—Of all the outlays in these economical days, contraction should come last to the Lord's fund. And yet it must be otherwise practically for we find the Missionary Society of the Methodist Episcopal church is more than one hundred thousand dollars in debt; the Board of Foreign Missions of the Protestant Episcopal Church report a considerable falling off in their income for 1874; the income of the Presbyterian Board of Foreign Missions for the past six months has been only $19,914, a falling off for the same period last year of over $37,000.

—Rev. D. M. Ure, late pastor of the Second United Presbyterian church, Monmouth, Ill., and elected financial agent for Monmouth College at the last commencement, has succeeded in raising the endowment for which he set out.

—On account of the falling off in the missionary contributions this year, the American Missionary Association has been obliged to give up the plan of sending the Rev. E. M. Cravath to Africa to explore the territory near its mission. Unless more money is received, the Association will have to recall some of its missionaries now in the Southern States.

—At a meeting recently held in Manchester, England, in aid of the Church of England Mission to the East Coast of Africa, an important lettor was read from Sir Bartle Frere. It pointed out the fact that the Mission was opening a market for British manufacturers. Sir Bartle expressed his belief that if the slave trade were checked and Bishop Steere well supported, the growth of Christian communities of the Coast would soon make it of as great commercial importance as the coasts of India and Japan.

News of the Week.

The City.

Maj. Whittle and Prof. Bliss have been holding, during the past week, an interesting series of revival meetings in the First Congregational Church. Each evening the main floor of the large audience-room has been well filled with auditors. The Yokefellows distributed 20,000 printed invitations to meetings.——King Kalakaua spent the greater part of last week in Chicago, departing on Saturday morning for the Pacific coast. His impression of the city must not be supposed to rise higher than the themometer during the same time. Mayor Colvin acted toward him like a clown, and the Freemasons must needs show their profane ceremonies before him. ——Two murders have lately been committed in a locality of ill repute in the North Division.——It is estimated that the recommendations of Gen. Shaler for the increase of the Fire Department will cost $1,200,000, and there is little hope of using them.

Congress.

The President in approving the new finance bill which passed both houses very quietly amid the Southern commotion, makes some suggestions to the end that, it is a pledge of specie resumption in 1879, some further legislation should be made to make it effectual; also the necessity for increased revenue calls for a resumption of the tea and coffee tax.——He has also presented a message on Louisiana affairs, carefully reviewing the whole case, showing that Congress is responsible for the Kellogg government which he was compelled, from its inaction to recognize, though it is probably a gigantic fraud. He believes the action of the U. S. troops prevented a bloody outbreak on the 4th of January, and that Gen. Sheridan's plan would bring a speedy end to the disorder and ruin now prevailing.——Senator Logan has made a strong speech defending the administration in the recent transactions at the South.——The Louisiana Investigating Committee have sent in a report from their sub-committee detailing the recent events in New Orleans, and declaring the action of the present Returning Board to be fraudulent. The reports of intimidation, etc., get little credit from them. The whole committee has gone to New Orleans and will begin a thorough inquiry on Friday next.

The South.

The special committee appointed by the Kellogg Legislature to inquire into and report upon the recent extraordinary proceedings, have presented their report. They first show that a Republican member was kidnapped, and attempts made to kidnap others, while threats of assassination and violence were rife, being confirmed and indorsed by the Democratic press, in consequence of which Gov. Kellogg ordered Gen. Campbell, of the State Militia, to aid the police about the State building. They proceed to give an account of the conduct of Wiltz and fellow Democrats in organizing as they pleased and swearing in doubtful members; all this "violence and lawlessness" being in the face of the protests of the sitting Republicans. The ensuing scene was one of excitement, knives and revolvers being drawn, and bloodshed appearing imminent. Wiltz called for General De Trobriand, who arrived and restored peace, and was thanked by Wiltz for his interference. The Republican members then signed an application to the Governor asking that the legal members be put in possession of the hall. The previous organization, they said, was one of force and violence of law, and when the hall was cleared of all persons but those elected, they would proceed to organize properly. This was signed by fifty-two returned members, or half of the whole number. In compliance with this appeal the Governor applied to the military force of the United States to "assist his officers in expelling intruders and disturbers of the peace and preserving order, which assistance was rendered and order restored," Gen. De Trobriand acting this time on behalf of Kellogg. The Republican members were admitted and the five intruders expelled, this action being opposed by Wiltz and his Sergeant-at-Arms. The latter being unsuccessful in retaining possession of the hall, with all the Democrats retired, and the Republicans being left alone, proceeded to organize. Gen. Sheridan's report to the War department and the report of the Congressional committee agree substantially with the above.

Foreign.

A circular letter was received from Berlin a few days ago, which states that Germany, although assuming to respect the feelings of the Spanish Government, considers that she is obliged to satisfy public opinion and avenge the insult to her flag. She is disposed to adopt the same conciliatory policy toward the new Government which was sustained toward President Serrano; therefore, she claims from the goodwill of Spain the satisfaction due the German flag.——The *Daily News* (London) publishes a dispatch from Hendaye, Spain, stating that the German man-of-war Nautilus landed 100 men at Zarauz, on the Spanish coast, who occupied the place after a short resistance by the Carlists. Another dispatch states that Germany will soon have fifty guns on the northern coast of Spain.——Ultramontane journals are already complaining that it is not just that Alfonso should wear the crown which Don Carlos wrested from the hands of "infidels," and recommending that the question of the claims of Alfonso and Don Carlos to the crown should be left to the decision of the Pope.

Home and Health Hints.

HOME ADORNMENT.—In village and rural district one sees a variety of vessels brought into use for growing plants, such as cheese-boxes, dinner-pots, stove-urns, wash-basins, dish-pans, broken kettles, bread-trays, sap-troughs, buckets, paint-kegs, peach-baskets, in fact nearly everything that will hold soil, from a pint basin to a caldron. Some of these are well filled and made beautiful, and some are abominable. A home-made vase, a wooden bowl covered with rough knots and properly mounted, with luxuriant foliage drooping from the sides and plants bright and graceful growing therein, fully eclipses a pretentious iron vace with unhealthy, languishing exotics. Almost any vessel covered with delicate trailers answers a purpose of ornamentation we may have in view; but many of the efforts referred to are wholly unsuccessful, if not repugnant, for there is no sense of fitness or harmony, no proportion between the vessel and the pedestal, no handsome vines and flowers to fix the attention, but there swings the old, naked wash-basin from spring to autumn, and perhaps all winter, filled with hard earth and a few pinks and Johnny-jump-ups; and there, on the stump of a sapling, sits the old rusty dish-pan containing some defunct specimen of the vegetable order. People who own these have no natural aptitude for making things beautiful, and no concern for their offense against good taste, which every member of the community ought to possess. Cultivation does much for all our faculties, yet it can never make a musician out of one who has neither time nor tune, so I doubt whether one who has no innate sense of fitness, of material refinement, and good effect can ever be so educated as to make anything really meritorious in the way of ornament. We need not undervalue our gifts because the æsthetic has no place in our nature. In some of the industries of the North we may do excellent, all-important work. Doubtless this incipient period of door-yard adornment will lead, in many cases, to an improved taste; if the fathers hang on their walls poor litho-

graphs, the children may get fine chromos, and the grandchildren paintings of unquestioned merit. Hence, while a genuine striving after beauty, however furtile now, may express itself appropriately in the future; those who have no such aspirations, but are simply following, afar off, a custom or fashion might better strive.—*N. Y. Tribune.*

CURE FOR FROSTED FEET.—A writer in the New York *Journal of Commerce*, says the following is a simple but effectual remedy for curing frosted feet, and that it will afford immediate relief:

Heat a brick very hot, and hold the foot as closely as it can be held without burning. Cut an onion in two, and dipping it repeatedly in salt, rub it all over the foot. The juice of the onion will be dried into the foot, and effect a cure in a very short time. If this is done for a few times, it is almost certain to cure your feet entirely.

Farm and Garden.

BLOODY MILK is caused from exudation of blood into the lactiferous tubes, and there it becomes mixed with the milk. It arises from congestion, —over-distention of the blood-vessels (perhaps rupture of some of the capillaries.) Mammittis (inflammation or congestion of the udder)- very frequently occurs in cows at the time of parturition—when it cannot be traced to this cause, among the most common are external injuries, cold, etc., etc. The treatment must be according to the present symptoms—if inflammation exists, which may be known by tenderness, fullness, redness, and heat, use hot fomentations, poultices, etc., and give internally epsom salts, 3 oz.; Jamaica ginger, 4 drs.; hot water, 8 oz. every six hours until the bowels are freely evacuated. After the inflammation has decreased use the following liniment compound: Tincture soap, 12 oz.; belladonna tincture, 4 oz.; mix.—*N. Y. Tribune.*

—"A good horse," says Julian Berners in a tract on hunting printed by Wynkyn de Worde in 1496, "sholde have fifteen good propryties and condycions; that is, to wyte, three of a man, three of a woman, three of a foxe, three of a haare, and three of an asse. Of a man, boled, prowde and hardye; of a woman, fayre breasted, fayre of heere, and easy to move; of a foxe, a fayre tayll, short eeres, with a good trotte; of a haare, a grete eye, a dry heede, and well rennying; of an asse, a biggye chynn, flat legge, and a good hoof."

HOG CHOLERA.—A Sangamon, Illinois, correspondent recommends the following as having been successful in his neighborhood: Take poke root and boil it and mix it with slops or other food and give it to the hogs in pretty liberal quantities. It is well to boil some of it and have it handy to use at any time. Authorities have indorsed the same thing. The poke root may be fed in small quantities cut up with corn or other food.

Temperance.

—Bangor has a temperance revival that amounts to something. Nearly two hundred persons accustomed to use intoxicating liquor, have signed the pledge, some of them rumsellers.

—Mr. Alfred Cope has offered $25,000 to the Philadelphia Zoological Society on condition that all malt, vinous, or spirituous liquors shall be forever excluded from the premises, and that all questionable or illegitimate exhibitions shall be prohibited. The Trustees accepted the generous gift by an almost unanimous vote.

—Father Hanley, Catholic priest at Dwight, Ill., preached a powerful sermon, recently, and drew a striking contrast between the Catholic saloon-keeper and the infidel saloon-keeper, the former believing in a God and a future state of rewards and punishments, while the latter denies the existance of a God, and takes as his maxim, "Eat, drink and be merry, for to-morrow we die." Hence, every time the Catholic saloon-keeper filled the glass of his neighbor, he was appealed to by his conscience, his faith, and his Redeemer, not to be the cause of another man's sins.

Talmage's Last Cigar.

After giving his experience with his first cigar in boyhood, Mr. Talmage speaks thus of his deliverance from the vile habit.

But how about my last cigar? It was three o'clock Sabbath morning in my Western home. I had smoked three or four cigars since tea. At that time I wrote my sermons and took another cigar with each new head of discourse. I thought I was getting the inspiration from above, but was getting much of it from beneath. My hand trembled along the line, and strung up to the last tension of nerves, I finished my work and started from the room. A book standing on the table fell over, and although it was not a large book, its fall sounded to my excited system like a crack of a pistol. As I went down stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow I resolved, God helping, that I had smoked my last cigar, and committed my last sin of night-study. I kept my promise. With the same resolution went overboard tea and coffee. That night I was born into a new physical, mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping, and nervous, and half exhausted through life, down with "sick headaches," and rasped by irritabilities, would try a good dose of abstinence, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it, a place as attractive that nothing short of heaven would be good enough to exchange for it. The first cigar made me desperately sick: the throwing away of my last made me gloriously well. For me the croaking of the midnight owl has ceased, and the time of the singing of the birds has come.

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Another speeimen of the perversion of the Bible, is the Farce in the Royal Arch Degree, of the taking of Jerusalem by the Chaldeans, the carrying away of the Jews into the caytivity of Babylon, and their return to Jerusalem.

In receiving the Royal Areh Degree, three eandidates are hood-winked, and bound together with a strong rope round the body, at the distance of about four feet apart. Thus prepared, a most tremendous "hue and ery" is raised by the fraternity, "The Chaldeans are upon us." Cannon balls, or other round substanees, are rolled over the floor of the Chapter-room, to represent the rumbling sound of the pretended chariot wheels of the enemy. Horror fills the room. The sounding of horns, the rattling of bells, imitations of martial musie, the elashing of arms, the diseharge of pistols, aeeompanied by the most hideous cries, "The Chaldeans are upon us," are designed to fill the eandidates with terror, while they are dragged head-long to Babylon: that is, huddled into a small adjoining room. Here they eontinuc in a state of captivity SEVENTY YEARS: that is, perhaps five or ten minutes at the expiration of whieh, their liberty is proclaimed by the ediet of Cyrus the Persian, and a proposal is made for volunteers to return and build up the waste places of Jerusalem. The eandidates volunteer under the direetion of a Masonic offieer, styled "Prineipal Sojourner," representing an old experienced Jew, and thus, in the farce, a mareh is set out from Babylon to Jerusalem. A rugged road is now to be traveled—ropes are stretehed aeross their path, and stumbling-blocks, benches, billets of wood, and a variety of obstructions are put in the way of the blind eandidates bound together. A row of Masons are stationed on each side of their path, with hands joined to form the arch under which they are to pass, and a team of Masons are forward tugging at the rope, suffieiently strong to drag them headlong, whieh is often done, when all the candidates have stumbled, and are prostrate on the floor.

Arriving at Jerusalem, the several vails of the temple are to be passed, at eaeh of whieh they meet with opposition, and are pretendedly suspected of being spies and enemies, until the Principal Sojourner evinees the eontrary, by an imitation of the signs and tokens whieh Moses wrought before Pharaoh, to prove his Divine mission. In this part of the farce, a crooked staff with the head in the form of a serpent, is thrown upon the floor, and appears like a serpent; is taken again in the hand and proves only to be a erooked staff. The hand thrust into the bosom, and taken out pretendedly leprous, and thrust into the bosom again, and taken out fair; an imitation of water thrown upon the land, and beeoming blood; and other like imitations of the signs and tokens of the aneient Prophet of God, prove at length, satisfaetorily to the Masters of the respective vails, and offieers of the Masonic temple, that the eandidates are true men; and they are admitted as Masonie laborers in repairing the desolations of Jerusalem and the Temple.

All these imitations of Seripture facts, exhibited in a Masonic faree, together with the imitation of the vision of the burning bush, in whieh Jehovah is personified by a Masonie offieer in the Chapter-room; the professed discovery of the ark of the covenant among the rubbish, containing a key of an alphabet to understand a mystieal language, by whieh the long-lost Master's Word is found to be God, profeSsedly expressed in three different languages, forming the Royal Arch Word is JAH-BUH-LUN; together with the fooleries of raising a living arch by three times three, in the name of God, and in a manner highly profane and impious, all which are palmed on Masonic candidates as traditions of the Order, founded on the authority of Divine revelation, can be viewed in no other light, if truth is our guide, than a shameless and wicked perversion of the Holy Scriptures, and adds to the list of testimony to prove that Freemasonry is a Work of Darkness.

In the Mark Master's Degree, the representation of a stone in the form of a key-stone of an arch, adorned with a mystic circular inscription of the initials, "H. T. W. S. S. T. K. S.," is presented by the candidate to Masonic inspectors, as a specimen of workmanship, and on account of its irregular form, is condemned as useless, and cast among the rubbish. Masonic tradition states, that such was the fact in condemning and casting away a refuse stone, at the building of King Solomon's temple. In the Royal Arch degree, the eandidates are represented as finding this long condemned stone among the rubbish, and are Masonically instructed to understand that it was to this very stone the Psalmist and Apostle had reference when the former evidently predicted the humiliation and exaltation of the Messiah to eome; and the latter applied that prediction as having been fulfilled in the suffering, death, and triumphant resurrection of the Lord Jesus. Here is a bold speeimen of the manner in which the name of Jesus is explained away by Masonic theorists. Jesus, the Lamb of God, onee despised, rejected and slain by the pretended Jewish builders of the Church of God—Jesus, who humbled himself unto death, and was exalted to be a Prince and a Saviour, the head of the corner, the Foundation of the Church of God, the name which angels adore, and which is preeious to all the saints on earth and in heaven, finds no plaee in the Masonic temple. The institution of Freemasonry acknowledges no human depravity which needs a Saviour's atonement, and records neither the sufferings nor the triumphant glories of the Saviour of men. Like the inn of Bethlehem, whieh afforded no room nor aeeommodation for his birth, Masonry prefers the key-stone of an arch, professedly wrought in the forest of Lebanon, and inscribed with Masonic initials, signifying, "Hiram, Tyrian, Widow's Son, Sent To King Solomon." Yes, readers, such a Masonie key-stone is the Masonic amount of the import of those impressive passages of Holy Writ, which declare that Jesus Christ, the Great Redeemer, is the stone whieh the Jewish builders rejected, and that Jesus Christ is the foundation and chief corner stone of the Church of God. "The stone," said the pious Psalmist, in a prophetie strain, "whieh the builders refused, is beeome the head-stone of the corner." And, "This is the stone," said the holy Apostle, addressing the unbelieving Jews, and applying the foregoing prediction to the crucified and risen Savior, "This is the stone whieh was set at nought of YOU builders, whieh is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." To apply sueh passages ts the keystone of a Masonic temple, is a perversion of Seripture, which affords great weight of evidenee that the institution of Freemasonry belongs to the Works of Darkness.

II. BECAUSE IT MAKES PROVISION FOR THE COMMISSION AND CONCEALMENT OF CAPITAL AND OTHER CRIMES.

The provision alluded to, is comprised in Masonic obligations. By the obligations of Masonry, we are to understand the oaths and penalties whieh eandidates for Masonic degrees are required to take upon themselves, on receiving each and every Degree of Masonry, by repeating the words after the Master, always concluding with "So help me God, make me steadfast and faithful o perform the same. A violation of the least point of Masonic obligation, subjeets the perpetrator to the penalty of a barbarous death. This is evident from the express words of Masonic obligations, eaeh of which closes with a penalty, of whieh the following is a specimen:

"Binding myself under no less penalty, than to have my throat cut, my tongue torn out by the roots: my left breast torn open, and my heart and vitals taken from thenee: my body sevcred in the midst, divided to the north and south, and my bowels burnt to ashes in the eenter: my skull smote off."

Such are some of the penalties of Masonic obligations, under whieh every Mason swears that he will never reveal any part or parts, point, or points, of the secrets of Freemasonry. The following words are found in Masonic obligations generally:

"Binding myself under no less penalty, etc., if I should ever be guilty of so great a erime as to violate ANY PART of this my solemn oath and obligation."

This proves that a Mason forfeits his life by the least deviation from the Masonie oath. A disclosure of the Masonic secret that the name of the grip of the Entered Apprentiee Degree, is "BOAZ;" or a diselosure of the seeret that the pass-word of the next Degree is "SHIBBOLETH," or the name of the grip "JACHIN;" or that the pass-word from thence to the Master's Degree is "TUBAL-CAIN," and the Master's word is "MAH-HAH-BONE;" yes, readers the disclosure of a single point of the foregoing nonsensical secrets, would be a crime, in Masonic estimation, worthy of death. If a Mason wrong a brother Mason out of two-pence, or forget to pray for every other brother Mason when on his knees, or fail to attend a summoned meeting of the Lodge, when it is in his power to attend, he violates his Masonic obligation, and commits a crime worthy of death by Masonie law. That such is the nature of Masonic obligations is evident from the united testimony of Seceding Masons.

Two points are now carefully to be examined. First, to consider whether there is any proof before the public that the penalty of death has ever, in any case, been inflicted by Masons, on violators of Masonic obligations. And secondly, to consider whether sueh execution of Masonic penalties is justifiable by the laws of civiliza tion, or whether it is to be considered a crime of murder.

The first of these points we affirm, and declare that there is proof before the public, that the penalty of death has been inflicted by Masons on violators of Masonic obligations. William Morgan, a Mason, wrote a book entitled "ILLUSTRATIONS OF MASONRY, whieh is proved to be a true and faithful revelation of the seerets of that institution, in its first three Degrees. For this Masonic offence, he was taken by Masons, and forcibly transported from Batavia to Canandaigua, and from thence to Fort Niagara, in the State of New York. That he is dead, is evident from two existing facts. One is, that it is years since his abduction by Masons, and to this day, no one of the fraternity is found to give any aeeount wherc he is, which they most assuredly would do if he were alive, to save their institution from public impeachment.

Another circumstanee that evinces the death of William Morgan is, that the body of a dead man was found on the beach of Lake Ontario, at Oak Orehard Creek, nearly a year after Morgan's abduetion; and on the examination of a coroner's inquest, in presence of hundreds of spectators, it was found to possess partieular marks, which were previously sworn, by the widow and other creditable witnesses, to have been on the body of William Morgan in his life time. Mueh exeitement existing at the ime, to prevent all suspicions of imposture, a number oft depositions were taken in writing, subscribed and sworn to before the dead body had been seen by the deponents. In these depositions the following marks were identified for substance thus: that on the great toe of the left foot of William Morgan, was a lump of considerable size and hard substance, oeeasioned by a sore some years previous. Another mark particularized in the deposition was, that the teeth of William Morgan were all double, that two of his teeth were missing, designating the jaws from which they had been extraeted: and that the tooth adjoining the vaeuity, on one side, was in part split off. On examination these very marks were found on that dead body, answering in all respects, the deseription previously given of them by the witnesses. Mrs. Morgan, the afflicted widow, in presenee of a numerous assembly, presented the identieal teeth of her husband, which had been extracted from his jaws years before and which she had carefully preserved. The same physician who had extracted them from the jaws of William Morgan in his life time, took the teeth from the hand of Mrs. Morgan, and applying them to the jaw of the dead body, found them to fit, and to fill the vacuity exactly, forming a eomplete set of double teeth round, except the one split off. Other marks specified in the depositions were also satisfactorily found to exist on the dead body; such as long white hairs in the ears, extreme hairiness of the body, with the height and apparent age.

Objections arising from th improbability that a body would continue in sueh a state of perfeet preservation so long time in water, were answered by the physicians then present, who united in testimony that human bodies under water, and not exposed to air, might be preserved during such period in as good, if not better, state than the corpse before them. And although Mrs. Morgan aeknowledged that the clothing on the dead body was not such as her husband had on when he went from home, yet she hesitated not to deelare under oath, that she verily believed that corpse to be the dead body of William Morgan, her husband; and so said all, or nearly all the witnesses then present. The whole assembly examined for themselves, the result of whieh was a general eonviction that the object of examination was the dead body of William Morgan. Sueh, also, was the verdiet of the jury of inquest, which was reeorded and published under the signature of the eoroner, and with all the names of the jurors inserted.

From such testimony we hesitate not to affirm, that William Morgan's dead body was providentially diseovered on the shore of Lake Ontario, and was laid to rest in the grave. But who put him to death? is the question. It is aeknowledged that positive testimony has not been legally adduced sufficient to eonvict any person or persons of taking his life, in a manner which would justify the execution of the penalty of the civil law against them. Years have passed by; vigilant efforts have been made: much money has been expended; but this point has not been gained. The testimony to prove, identically, the circumstances of his last struggies, such as the time when, the place where, the manner how, and the person or persons by whom William Morgan was put to death, together with all who were accessory to his death, depends entirely on Masons. They are bound by oath paramount, in their estimation, to that of the civil law, to keep the whole matter a secret forever. Hence, when called upon to testify on the case, they have declared that they knew nothing about it, or they have obstinately refused to give testimony, and suffered the penalty of two hundred and fifty dollars fine, and from one to three months imprisonment, rather than testify to the truth and expose the enormity of Masonry, as was the well known case of Orasmus Turner, Eli Bruce and John Whitney, in the late trials at the West. But why would not these men testify on a case, the circumstances of which they well knew? Let Orasmus Turner answer for them all.

[TO BE CONTINUED.]

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The petitions which are to be sent in on or before the first of February are beginning to arrive. Robert Berry, Carbondale, Pa., aged almost seventy-six years, sends in 228 names. He spent ten or twelve days in collecting them. Those who have not yet had their petitions filled out are requested to be as expeditious as possible during the few days that remain in January.

THE FOLLOWING ARE THE NAMES RECEIVED FOR THE REGIMENT thus far: A. B. Copeland, O. C. Stoughton, Increase Leadbetter, S. G. Barton, C. M. Livesay, *Alex. Wisely, H. H. Hinman, J. T. W. Logan, Wm. Sherman, Thos. Mayne, Mrs. Mary A. Gamble, B. J. Hunt, Philip Bacon, *James Powars, W. Edgerton, J. A. Brown, L. H. Pierson, J. S. Hickman, *Wm. Worth, *Wm. Hallowell, John T. Parker. These with the additional names of Moses Pettingill, *Ira Green, Geo. W. Clarke, John Gamble, Jr., Lewis Axtel and Chas. Mundhenk, comprise the company of one hundred proposed by Mr. Clarke. Who comes next? Shall not the ranks be full?

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Corn—No. 2		72½
New	61¾	66½
Oats—No. 2		52⅞
Rejected	49	49½
Rye—No. 2	97	97½
Flour—Winter	4 25	6 50
Spring	3 00	4 75
Hay—Timothy	13 00	17 50
Prairie, "	9 50	13 00
Lard		13¼
Mess pork, per bbl		18 00
Butter	26	37
Cheese	14	16
Eggs	25	26
Potatoes, per bus	75	85
Broom corn	08	12½
Seeds—Timothy	2 40	2 50
Clover	5 60	5 80
Flax	1 90	2 50
Dressed Hogs	7 75	8 20
Chickens, dressed, per lb	08	10
Turkeys, do. per lb	09	12
HIDES	07½	09½
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	35	57
Unwashed	27	34
LIVE STOCK Cattle, extra	6 00	7 00
Good to choice	5 30	5 75
Medium		5 00
Common	3 30	4 50
Hogs,	5 25	6 85
Sheep	3 75	6 25

New York Market.

Flour	$ 3 90	8 00
Wheat	1 05	1 32
Corn	86	88
Oats	68	70
Rye	93	96
Lard		14¼
Mess pork		20 00
Butter	28	32
Cheese	12	16
Eggs	30	33

The American Newspaper Directory is an epitome of newspaper history. It is also regarded as an official register of circulations. This feature, requires the closest scrutiny to prevent it from leading to abuses. The plan, adopted by the publishers of the Directory, to secure correct and trustworthy reports, is rigid in its requirements and adhered to with impartiality. Successful publishers, who have something to gain by a comparison, are generally prompt, not only to send reports in conformity but give Messrs. George P. Rowell & Co. such information as enables them to weed out unsubstantiated statements of pretenders in journalism. The popularity of the book, and the general confidence in the accuracy and good faith are attested by the immense body of advertisements it receives.

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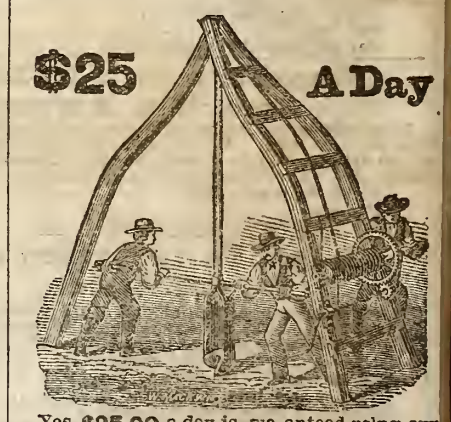
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, JANUARY 28, 1875.

VOL. VII., NO. 16.—WHOLE NO. 251. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

"N. P. D," three unfortunate initials in Masonic cabalism, promise to be as pragmatical with the farmer's order as they have been and are increasingly with the original. For instance: In the wealthy States of Illinois and Iowa, the State Granges lately held report, respectively, four hundred and thirty-three and one thousand one hundred subordinate granges in arrears for dues. This evidence of secret weakness ought to be gratifying to the whole agricultural community. It shows a sensible economy deserving of encouragement.

Governor Beveridge believes in the precept, Politicians help one another. The Congressional Representative from the First Illinois District lately died. His term would have expired in a few weeks with the session of Congress, and a successor was some time ago chosen. But there were a few weeks of the unexpired term remaining, and the Governor remembered that in the stringency of the times there must be some poor politician in need of bread for his family. How better assist him than by giving him a little job? So an election is ordered for the unexpired term of six weeks. That gives time to go to Washington and spend a little time in luxurious idleness for the trifle of $1,200, which sum the "dear people" will gladly spend to add one vote to a majority which does not need it, or to a minority it cannot help. The Governor's act was also benevolent to politicians of obscure record or evil fame, who are resented by conventions of the people. They could nominate themselves, get a few votes, and forever enjoy the blissful memory of the time when they "ran for Congress." To the parties who foot the election bills and the salary of a needless Representative, however it's a song in minor key.

The withdrawal of Mr. Gladstone from the political arena altogether seems probable since his resignation of the leadership of the Liberal party of Great Britain. This position he has held with great ability for years, and the party has yielded to his views so entirely, that he will not wish to embarrass the new leader by retaining a nominal connection with it. His great genius can be turned to pursuits, which, if less active, are scarcely less influential in shaping the opinions of his fellow countrymen on questions of great public importance. His pamphlet on the papal usurpation has agitated the religious and political world as no other publication for years. Over one hundred thousand copies have been issued and the sales continue at the rate of several thousand daily. The replies of the Catholic leaders are full proof of its power. It has brought into clear light before the world the two parties existing among the Romanists of England and the strength of their union with Rome. It has removed all doubt on the position of the Liberal Catholics, who own themselves "Englishmen first, Catholics after," while the great majority follow Archbishop Manning and Capel, a leading spirit in the new Catholic University at Kensington. The propositions of the latter, says the London *Times*, "amount to this—that the Pope's power is superior to that of Queen Victoria and defines the limit within which she may be obeyed; and that if the Legislature passes the province which the Pope defines as 'proper' for it, he has the right to condemn it, and, consequently, to exact from all Roman Catholics obedience to himself and disobedience to the law." This is the Higher Law of Rome.

Will we ever know the truth of the Louisiana troubles? The report of the sub-committee presented last week to Congress throws no light on the question. This report is drawn up by three gentlemen; one a Republican, one a Democrat, and the third a Republican, but probably of the New York *Tribune* class (he is closely connected with that journal). But their political bias has nothing to do with the facts they were sent for. Otherwise they are dishonest men. They found in Louisiana no intimidation of voters or persecution of negroes in connection with politics. They found the Returning Board guilty of attempting gross fraud to retain the Republicans in power. They found the White Leagues of the State simple political clubs, neither armed nor secret. In New Orleans it is only an organization of various clubs, which own arms as private citizens. The terrors of the White League, from their showing, vanish. On the other hand there are evidences that the committee have not fairly represented the case in some particulars. The Congressional Committee at Vicksburg find there a White League; find intimidation; and such a state of affairs that the blacks cannot in their opinion be protected without a large force. It is notorious that thousands of black men and their white friends have been murdered. In every difficulty they, not the Democrats, have been the sufferers. Individual Republicans of Louisiana, whose word is unimpeached, state that their party had no opportunity of testifying either fully or fairly. But the White Leagues of New Orleans had full liberty in the examination and their testimony is embodied in the report, notwithstanding its partisan character. The granges of Louisiana have endorsed the report and recommend it to Congress. The full committee itself consider the report an unfair one and has adjourned to New Orleans for an examiuation whi h will leave no feature of the case unexhausted.

Charles Sumner.

BY H. W. LONGFELLOW.

Garlands upon his grave,
And flowers upon his hearse
And to the tender heart and brave
The tribute of this verse.

His was the tronbled life,
The conflict and the pain,
The grief, the bitterness of strife,
The honor without stain.

Like Winkelried, he took
Into his manly breast
The sheaf of hostile spears, and broke
A path for the oppressed;

Then from the fatal field
Upon a nation's heart
Borne like a warrior on his shield!—
So should the brave depart.

Death takes us by surprise,
And stays our hurrying feet;
The great design unfinished lies,
Our lives are incomplete.

But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Alike are life and death,
When life and death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our kin,
The light he leaves behind him lies
Upon the paths of men.

—*Atlantic.*

The United Presbyterian Philadelphia Presbytery and Odd-Fellowship.

MR. EDITOR:—Yesterday, Jan. 12, 1875, was a field day in the above Presbytery in connection with the admission of Odd-fellows to church membership in the congregation of the United Presbyterian church here. And since the National Association for abolishing secret societies is pledged to endeavor to reform those churches that commit spiritual fornication with such societies, I set me down to furnish you a report of yesterday's case in the professedly anti-secret society church above named. I need not say to you or your readers, that without exposure to public knowledge, and to a healthy public religious sentiment, the churches will never be reformed and purged from their complicity with the iniquities of secret societies. And in regard to those churches, which profess to be anti-secret society churches, but which, in works, do more or less deny and falsify the good profession contained in their church "testimonies" and ecclesiastical acts, I apprehend that publicity is the only proper means of reforming them also. Their security, hitherto, from exposure has rested mainly in the connivance of their local presbyteries and in the silence of their church papers respecting these tender points; but when they find that their mal-administrations are sure to be exposed to their brethren and the world by an independent press, there is good hope that an era of true reformation will ensue.

The first ball in such a desirable reformation was set rolling yesterday in the above presbytery, and when, (through your independent paper and other channels) its reverberations shall sound throughout the United Presbyterian churches in the West, we believe it will give a force and volume to the already rising wave of reformation in the Western churches of the above-named denomination, which will sweep all before it.

The case came up before the presbytery in the form of an appeal by two of the elders of the session of the North United Presbyterian congregation of Philadelphia (Rev. Joseph Kerr, pastor), being the minority of that session against a decision and act of the majority admitting a person of the of the name of Stewart to church membership, who is a member of an Odd-fellow's lodge, and who, after being dealt with by a committee of the session, refused to renounce his connection with the Odd-fellows; declaring that he could see nothing wrong in that connection, but would keep his mind open to conviction, and when convinced that it was wrong, would renounce it. On this basis he was received into the fellowship of that congregation of an anti-secret society church. The session was divided on the vote, two elders against, two for, (one elder absent), and the pastor, Mr. Kerr, decided the matter by his casting vote to admit the person to their church-fellowship, and, of course, to the fellowship of the whole United Presbyterian church. The two elders who voted against his admission, (I wish here to blazon their names, that "honor to whom honor is due," may be awarded to them wherever this tale is read and told), and who appealed the case to the presbytery, were Robert E. Elliot and John Spratt. To

their praise, let me add, that no consideration of personal friendship nor interest, were able to make these true, faithful brethren flinch from their appeal, and on yesterday they conducted their cause with an ability, zeal, and straightforward honesty, which greatly redounds to their credit.

Since the facts of the case were correctly stated by both parties, and both parties were agreed to these, the above-named two brethren as appellants, and Rev. Mr. Kerr, the pastor, and James McCandless, elder, appellees, who represented the majority of the session, the main interest of the trial centered in the speeches made by the judges, or members of the court, both the ministers and elders. It was indeed a day of purgatory to most of the ministers and elders. Though they were the judges, it was evident from their speeches, that the real position which many of them sustained, was that of criminals at the bar of the public opinion of the members of the U. P. church in particular, and of Christians in general. All of them disavowed being Freemasons or Odd-fellows and all expressed their decided opposition to secret societies. So far, well. Yet when it came to the votes, "Sustain, or not sustain," this appeal from an act of the session of one of the churches under their jurisdiction, which had admitted an Odd-fellow to membership, six of these ministers and four of these elders voted to not sustain the appeal, while five ministers and five elders voted to sustain it; ten against ten—a tie vote. The moderator, it would seem, had no casting vote, (he had voted as a minister previously.) So the result was answered that the appeal was not sustained. The appellants protested and appealed to the next meeting of the synod, which will not be till some nine months hence, and so this Odd-fellow remains in the membership of the United Presbyterian church till then at least, and another "O. F." is thus added to the number of Freemasons and Odd-fellows who are now enjoying the privilege of full Christian fellowship in probably six or seven of the United Presbyterian congregations of Philadelphia.

THE VOTE.

When the moderator came to put the question, sustain or not sustain the appeal, on the motion of Dr. W. W. Barr, the vote was ordered to be taken by the yeas and nays, and so the roll was called. First, the names of the ministers and then of the elders. This enables me to record the vote as follows, which will, I believe, be found correct: Voted to sustain the appeal: Ministers, Barr, Fitzgerald, Crowe, White, and Stevenson. Elders, Shilton, Smith, Samuel Cochran, J. C. Kerr, and Patrick. Voted not to sustain the appeal: Ministers, Church, Dales, Wilson, Jackson, Campbell, and Whitten. Elders, Getty, Taylor, Anderson, and Patton.

It should here be stated that several of the ministers who had made brave speeches declaring their opposition to secret societies, and even acknowledging that the law of the U. P. church was express against the admission of Freemasons and Odd-fellows to membership in their congregations, wished, in voting, to be allowed to explain the reasons of their votes not to sustain this appeal, as well they might, for to outsiders 'twas as hard to see the consistency of their speeches with their votes, as to see through a three-inch door. But this was ruled out of order; and besides, they had already in their speeches had ample opportunity to do so; whether to their own entire conviction and satisfaction, they best know.

It would be improper to close this report without noting that Rev. W. W. Barr (minister), took the lead on this interesting occasion, in maintaining the cause of truth and purity in the communion to which he belongs; and he displayed much intrepidity, ability, and zeal. He was followed and most effectually supported by Rev. Messrs. Cowe, Stevenson (a returned missionary to India), and the other ministers on that side. Nor would it be proper to omit pointed reference to the elders on that side, some of whom made speeches quite up to the standard of the ministry; and indeed the elders on both sides made speeches most creditable to their position.

Lapse of time and space forbid me from even an attempt to sketch the speeches of the members of the court. Suffice it to say that the many admissions made by them, proved to the most ignorant, that Freemasons, Odd-fellows, etc., were shielded in many of the congregations of this presbytery, from the discipline of the U. P. church One elder, Mr. Getty, who deprecated the bringing of this case, warned the other side, that "it would be a firebrand both in this presbytery, and throughout the United Presbyterian church," and declared that we were standing on a volcano. Although everything might seem flourishing and prosperous, like the green foliage on Vesuvius, yet if we did not take great care to quench this first spark, an explosion would certainly ensue, and no one could tell how and where it would end!" And many other such solemn warnings did Elder Getty paint and picture forth most terrible to mortal ears. Yet his opponents seemed perfectly imperturbed and unmoved by the appeals; and some of them even had the insolence and skill to draw from them damnable proofs from their opponent's own admissions, that some, at least, of the U. P. Philadelphia churches greatly needed an anti-secret river of purgation to be let in upon them!

This, Mr. Editor, is the first flood of the reforming tide in the Philadelphia U. P. churches. May that tide continue to rise and flow on, till it "over flows all the hiding places for Freemasons and Odd-fellows, etc., within the communion of the United Presbyterian church, and till that branch of the church (and some others which might be named), shall become not only anti-secret churches on paper, but "in deed and in truth!" And may the wave of reform rise still higher and higher, till all the churches shall follow suit, and till all such foul birds of the kingdom of darkness shall be cast out of them, to roost only in the dark and secret haunts where they belong, and find no lodgment on the branches and under the fair and beauteous foliage of the church of God. W. S. R.

Philadelphia, Jany. 13, 1875.

A. F. A. M.

BY D. B. TURNEY, PRESIDENT OF THE WABASH VALLEY DISTRICT ASSOCIATION OF THE METHODIST CHURCH.

The mystic and cabalistic letters, A. F. A. M., denote Ancient Free and Accepted Mason. Well, I'm not one. I have not been hoodwinked, cable-towed, swindled and mystic-tied. But I claim a right to express my opinion. I belong to no clan, and will never advocate a measure that is not amenable to open investigation and discussion.

I have been told that many good men uphold and countenance Freemasonry. I do not doubt the fact. Many good men believed slavery a divine institution. A man may be a good man without possessing a faultless estimation of right and wrong. My father is a Mason, and my grandfather is a Mason. They are both good men: but then, in my judgment, they are hoodwinked and need light.

1. Religiously, I cannot join. Even open infidels, like Dr. Curl, of Paris, when they die are represented as translated from the lodge below to the celestial lodge above. If that be not the meanest form of Universalism, what is it? I never will be found courting the applause and toadying for the patronage of such an organization. "Let me die the death of the righteous, and let my last end be like his." The immoral feature that crops out in the A. F. A. M. ritual of burial, sending every departed brother of the mystic tie, without regard to his moral fitness and character, to enjoy the degrees and favors of the celestial lodge, prompts me as an honest and sincere believer in the truth of Matt. xxv. 46, to permanently refrain from sending in my name. Until I become a zealous Universalist, I cannot consistently take a nocturnal tramp to the east in search of light. If I feel in need of light, I shall seek it according to the method recommended in James i. 5.

2. Economically, I cannot join. Who can fail to see the unjustifiable and profligate expenditures for frivolus trappings and foolishness? I need to aid educational and literary institutions, and it will not do to lavish my money on such an organization. Pray, when did Freemasonry ever build a college, or a hospital, or an institution for any of the unfortunate of earth? How far does Masonic benevolence extend? At this point I could, if I would, unfold a tale. Lodge claims of superior excellence, I am very well convinced are false claims.

3. Politically, I cannot join. Do I not know that it is essential and peculiar to free republican government, to invite criticism and inspection? How much argument does it need to prove that the existence of any organization in this country with secret and concealed measures, objects and principles, is hostile to the spirit and contrary to the very nature of our national government? As I do not desire to witness the overthrow of republican government, I cannot consistently patronize the lodge. How can I? How can anybody?

4. Ministerially, I cannot join. Who can point to the conversion of any soul from sin and Satan to God and holiness by means of such alliance? While the lodge has frequently kept members from attending public religious services, and has often interfered with prayer and class-meeting, I never have known a soul to have been made more spiritual by belonging. I am afraid I have known some to decrease in spirituality from this very cause; and I find that it pains and wounds the cause of Christ. Did Christ teach and encourage ostentation, fondness for titles and self-exalting pride? I have known the lodge try to dictate to the pulpit.

5. Honestly, I cannot join. Can an honest man patronize a falsehood knowing it to be such? Can an honest man patronize an institution of which the ancient landmarks are fraud, rapine, and murder? If I honestly profess to follow Him who in secret said nothing, I would impeach my honesty or my intelligence, perhaps both, by joining. I do not oppose Freemasonry on the ground of its secrecy. Against the secret feature of that order, I make very little objection; for I can see no impropriety in concealing what is injurious to be known, or what would be of no general benefit.

6. Legislatively, I cannot join. When some specimen copies of the *Cynosure* reached my address, I took a copy to Mr. Shutt, editor of the Edgar County *Times*, and requested him to notice it in his paper. He declined on the ground that every Freemason in Paris would stop the *Times* at once, if they should find the slightest illusion to the *Christian Cynosure* therein. What is that but muzzling the press? As well might Anti-masons refuse to take any paper, if they should find it declining to notice the *Cynosure*! "Masons would stop the *Times* if we noticed any Anti-masonic paper in a favorable way." Question: Would Anti-masons stop any paper, merely because it noticed favorably some Masonic journal? I think not; and I also think that any organization that impairs and checks freedom of speech and press, must have a very bad effect on legislation and on the ermine of justice. Ought I to enter such? Is is right?

7. Historically, I cannot join. Have not the exposures of the past sufficiently established that Freemasonry is, or was, at variance with the true civil and social welfare and prosperity of this nation? I would shun profane oaths; and barbarous and demoralizing ceremonies, I would not encourage at all. Many who admit that Freemasonry has interfered with the administration of justice in the past, and who even attribute the inefficiency of our officers during the first year or two of our late war, to the complications of lodge intrigue, have never read a full history of the order, or they would

know that all of its ancient landmarks are dishonesty, lustfulness and assassination. Who that can think at all, can estimate the danger to arise from extra-judicial oaths? Now, as oaths are clerly corrupting whenever used outside of properly constituted courts, the extra-judicial oaths of Mason, running through its whole history, should be sufficient to condemn it with every high-minded and upright man.

8. Matrimonially, I cannot join. To be sure, I'm not married yet; but that isn't saying that, intend to remain wifeless. I do not. Every man who is mentally, morally and physically sound needs a wife. And if I read the Bible correctly, it says, "Let every one of you in particular so love his wife even as himself."—Eph. v. 33. A man man who thus loves his wife will never keep anything concealed from her. It would be impossible for him to do so. It would never be right for me to do anything which it will be wrong for my wife (when I get her) to know. Every principle of manhood and honor teaches me never to connect myself any organization into which the future Mrs. Turney may not enter upon an equal footing with myself. By all means, brother of the undress scenery and the mystic tie, "don't tell your wife!"

9. Logically, I cannot join. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."—1 Cor. xiii. 11. The silly toggery, the foolish flummery, the babyish paraphernalia, the display of garbs and aprons and scarfs, might do very well for little children and half-taught pagans; but for intelligent and mature manhood, the whole thing resembles a burlesque. Bearded men playing the wonderful game of

> "Little Bo-Peep has lost his sheep
> And don't know where to find 'm!"

As Prof. Blanchard would say, "It does indeed remind a man of a parcel of calves in a pen sucking each others' ears." Verily it beats the nursery rhyme of

> "Open your mouth and shut your eyes
> And I'll give you something to make you wise."

Such men need something to make them wise. Masons who talk so much of Washington as a Freemason, seem strangely forgetful that Washington called the lodge ceremonies "for the most part mere child's play." Do you think me too hard on the venerable and august fraternity?

10. Qualifications ally, I cannot join. Shall I consent by a blind oath to keep what I know not of? Such an abrogation of my rights of conscience is something for which I do not feel prepared. God does not require such. Besides, the evil stops not here; for if such an obligation be binding at all, it must not only imply such an abrogation of every right of conscience on my part, but also an abrogation of God's authority over me. Am I prepared for this? I should think not. If I wished to enslave my fellow-beings and make tools of them, a secret society with cumulative degrees and obligations of silence and non-communicativeness, would be my most certain road to success; for such a society manipulated in my own interest and its own purposes shrewdly concealed from its votaries, could enable me to usurp and hold authority over all the rights of conscience in the most shameful and unblushing manner. Instead of that, I prefer to place my sole reliance upon the name and power of God. When nominated for Congress on the Prohibition ticket in the 16th Congressional District of Illinois, at our late election, I accepted the nomination on the ground of the principle involved, knowing that I would be defeated at the polls. So, in this matter of refusing to become a Freemason, I shall be animated and influenced by devotion and attachment to moral principles, which I hope and believe will qualify and incite me to fearless discharge of my whole duty. I have been told that my life is in peril, "and," as Paul once remarked, while treating on another question in 1 Cor. xi. 18—"and I partly believe it."

A vow or oath that contains anything calculated to foster fraud or shield vice of any kind, will instantly cancel all obligation, so far as the civil law and the Deity are concerned. And men who know of dishonorable transactions enacted and concealed under the supposed sanction and authority of Masonic obligation, have committed no perjury, either moral or legal, in exposing the same fully and clearly to the world. Hence, with these views and feelings, I do not soon expect to become an A. F. A. M.

Paris, Ill.

Doctors Disagree.

BY JOHN T. KIGGINS.

I observe quite a difference between the views of Past Grand Master Rice, editor of the *Masonic Advocate*, and those of the Grand Master of Arkansas, relative to admitting Christ into the lodge. Mr. Rice takes the position that it is wrong to do so, while the Arkansas man says it don't matter. Mr. Rice says: "The theology of Masonry was introduced into the world long before the advent of Christianity. It is based upon the fatherhood of God and the brotherhood of all men; this is its 'creed.'" (See Mackey's Jurisprudence Landmark 21 or 22.) He then goes on to state that the use of the name of Christ in Masonic prayers would be a violation of this "creed," and hence wrong. (*Advocate* of Aug., 1873.)

Says the Grand Master of Arkansas: "The immemorial landmarks are silent upon the subject of prayer. . . . No particular form of prayer was used in the lodges till about one hundred and twenty years ago. . . . Masonry in its original formation bore no evident form of sectarianism, [mark the word!]—a belief in God and a just reverence for him as the source of all light and truth, was the only prerequisite exacted of its initiates,—nor is more now demanded. The Jewish brother worships God as a unity; the Christian Mason worships him as a trinity. The latter in praying through his Redeemer, thereby petitions according to his theological views, and violates no landmark, nor does he infringe upon any vital principle of the order."

Evidently this Arkansas brother is "green" in Masonry, or attempting to catch "green" Christians upon this bait of liberality. For, it is both a violation of a "landmark," and an infringement of a vital principle of Masonry to pray in the name of Jesus. Mr. Mackey in his "Jurisprudence" takes the position of Mr. Rice, saying: "It is a 'landmark' that in the lodge all Masons meet 'on the level,' as the children of one great Father; and on that 'level' they are all traveling to one predestined goal." Now this is precisely the principle which Mr. Rice says is the "creed" of Masonry. and Mr. Mackey places it among the "landmarks." Arguing from this,—one of the most vital of all Masonic principles,—its universality. Mr. Rice says, in the same article quoted from above, "Our order embraces among its members every shade and hue of religious belief and opinion. As all who may be members are supposed to be present at every communication, and as the brother who prays is only acting as mouth-piece of the members, it would be improper for him to use any language to which all might not respond, 'So mote it be.'"

"Plato, thou reasonest well," and Christ hath no place in all your infidel "creed;" and a Christless "creed" is a Godless "creed," for "he that honoreth not the Son, honoreth not the Father that sent him." Let me conclude by giving you the hope which Masonry inspires in its votaries, as written and spoken by the Grand Orator of Arkansas,—here it is:

> "I know not what in store may be,
> For you my brethren, or for me;
> But this I know—since God is just—
> If in his strength we put our trust,
> Through journeys long, or good, or ill,
> His strong right arm will lead us still.
> And when we part—as part we must—
> We'll meet again—somewhere,—I trust."

Masonic Literature.

BY H. H. HINMAN.

Ecce Orienti; or rites and ceremonies of the Essenes. National Series. Arranged in accordance with the standard formula, *Ipsissimis verbis*. New York, Hedding & Co., 1874.

This is a little work of written Freemasonry gotten up by the craft, and for their especial benefit. The author gives as his reason for this work that the ceremonies of Masonry are so long, that they can only be retained by constant attendance on the lodge, and that this is not always practicable. Hence the necessity of some means of aiding the memory outside of the lodge. He gives the first three degrees but in abbreviations and cabalistic characters so as to be entirely unintelligible to one who has had no previous knowledge of Masonry. Without some key to it, no one would discover even the design of the work. To any one who has given the subject any attention, however, the whole book is easily deciphered. It does not differ in any essential respect from the revelations of Masonry by Morgan, Stearns, Allyn, Duncan, and Richardson. It is the same medley of frivolities and blasphemies, of moral lectures, and unholy obligations. It reveals the same disregard of truth in its perversion of the word of God, and the same contempt of Christianity in its ignoring of the Lord Jesus Christ in its ritual and forms of prayer. That Freemasons after publishing and using such a book should still pretend that Freemasonry has not been FULLY REVEALED, shows a capacity for lying, that indicates that at least one of the faculties of human nature has been largely developed by this institution. We hope to see this little work have a wide circulation and believe it to be one of the signs that this most wicked institution is tottering to its fall.

Farm Ridge, Ill.

Indians and Chinese.

In the central portions of the land the Indian roams or lounges, asking now lazily now angrily, "What are you going to do with me?" Our Anglo-Saxon civilization presses in upon him both Westward and Eastward. His reservations are changed as often as Laban changed Jacob's wages, and it will not be possible for him to live as a wild man in the narrow limits between the white settlements. He must either become civilized and work like the rest of us, or be supported in his laziness by the Government, or be starved and exterminated. Some hopeful philanthropists point to the Choctaws and contend that all the Indians can learn like them to cultivate the soil. But there is little resemblance between the Indians of the desert and the Choctaws, and the more one sees of the Diggers and the Sioux the less sanguine he will be about their learning to labor. To change a race of men from warriors and hunters to farmers, this has never yet been done in a single generation, or even in a single century. The only feasible plan that I have heard of for disposing of the Indians is to make them herdsmen. Game is getting scarce, and at best is a precarious dependence. Let the Government stock the hunting grounds with cattle, furnish the Indians with horses, and put them in charge of the herds. Let the army protect these herdsmen, and see that they are faithful. Let them have a liberal supply of food. Let every inducement that a knowledge of their tastes and habits can suggest be offered to encourage them. In this way they might be trained, in time, to earn their own living, and to be useful in raising food for others. The transition from the life and habits of the hunter to that of the herdsman is not very great. The herdsman does not need nearly as much territory to support him as the hunter. He can pursue his calling nearer to the settlements of the cultivators of the soil, and freer from antagonism with them. The more I have studied this Indian problem the stronger is my conviction that its solution must be found in this direction.

On this coast we have the Chinese question. It is Europe that troubles the East; Africa that troubles the South; Aboriginal America that troubles the Center, and Asia that troubles the West. The whole world comes to

us to test our faith, our courage, and the strength of our free institutions. The Asiatic element is the most recent, and as yet the smallest. But it bids fair to be the largest ere long. We have four millions or so of Africans and their descendants in the South. But China, brought close to us by steam, has four hundred millions of people; twice as many as the land can sustain. They must go somewhere. They can do better here easily and cheaply. Why then don't they come and keep coming until they overrun the whole country? An emigration of one-tenth of the Chinese would scarcely be felt at home, but it would make the United States a semi-heathen country. It is contended that we need the Chinese to develop the material resources of this coast, just as we needed the bone and muscle of Ireland to dig our canals and grade our railroads. But while the Irish dug our canals, they undermined our Sabbath, our school-system, and made Romanism and whiskey controlling elements in our politics. It is questioned whether this emigration has not cost more than it has been worth —whether we would not be better off with less material development, and a more homogeneous and moral population.—*Herald and Presbyter.*

An Argument in Syllogism.

Masonry is either a good institution or a bad one.

It is either a friend and aid to Christianity, or it is a foe and an anti-Christ.

If a good institution, it is a very good one; if bad, it is superlatively bad.

If it is a bad institution, it has no right to the fellowship or sanction of the church.

If it is a wicked institution, it is the duty of the ministry and the church to disfellowship and denounce it. Let us have a syllogism or two.

Any institution which perverts justice, and protects criminals, is a bad one. Masonry does this; therefore,

Masonry is a bad institution.

A religious system rejecting Christ from its prayers and ritual, must be an anti-Christ.

Masonry does so reject Christ; therefore,

Masonry is an anti-Christ.

Any person adhering to and obeying the laws of an anti-Christian system, has no right to belong to a Christian church.

Every Mason belongs to such a system; therefore,

No Mason should be permitted to belong to a Christian church.

An institution whose history is a lie, and whose claims to benevolence and to be a saving power are false, must be a bad institution.

Masonry is such an institution; therefore,

Masonry is a bad institution.

An institution perverting justice, endorsing murder, and blotting the Christ of the Bible from its religious system, ought to be exposed and overthrown.

Masonry as an institution has done all this, and has shown no signs of repentence; therefore,

Masonry ought to be overthrown.

Any system claiming to be a government and announcing itself as a "perfect despotism" has no right to exist in a free country.

Masonry is such a system; therefore,

Masonry has no right to exist in this country.

From what I have just said—and the work of sustaining the affirmative of every proposition laid down is an easy one—it follows that the work of awakening the slumbering people to a sense of the dangers surrounding them from oath-bound secrecy—the rescuing of Government offices from the hands of the lodge—the redemption of the press—the divorce of the church from the lodges, and the final overthrow of Masonry and kindred organizations—is a labor which ought to be entered upon by every enlightened Christian and citizen in the land; and that ignorance of the facts I have alluded to, and the duty they enforce, will to many soon become a crime against the community, against country, and against God.—*From Elder Barlow's Address at Lockport.*

Notices.

Wisconsin State Meeting.

An annual meeting of the Wisconsin State Christian Association opposed to secret societies will be held in Delavan, Walworth Co., Wis., commencing on Tuesday, Feb. 16th, 1875, at half past 10 A. M., and continuing through two days and evenings. Persons from a distance, can secure accommodations in advance by addressing Rev. E. L. Harris or Joshua Parish at Delavan, Wis.

J. W. Wood.
J. B. Crawford. } *Ex. Committee.*
H. H. Hinman.

Ohio State Convention

Will be held in the city of Mansfield, Feb. 17th and 18th, 1875. The meeting will be addressed by Pres. Fairchild of Oberlin, Pres. George of Geneva, Rev. J. P. Lytle, E. Booth, M D., and others. Presidents Finney, Fairchild, Davis, George, Thompson, Bishop Weaver and a large number of leading workers in different denominations signed the call.

Petitions.

Will all who have petitions please get as many names of persons who desire the overthrow of Masonic power in the District of Columbia, in our courts, and in Congress, as they can obtain, and forward them as near the first day of February as possible? We desire to send them to Washington an early in February. C. A. Blanchard,
Cor. Sec'y. N. C. A.

Reform News.

—The General Agent, Rev. J. P. Stoddard, expects to be in Chicago next week.

—Rev. R. Faurot, of DuPlain, Clinton Co., Mich., and Rev. A. H. Springstein, of Ypsilanti, will lecture as they have opportunity and time to do so during the season. Bro. Springstein is a seceding Mason. At the last conference of the Free Methodist Church at Albion, Mich., he left the M. E. church and united with the body which has no fellowship with the lodge.

—Brother Philo Elzea has been lately speaking in Jefferson and Walworth counties, Wis.

Jottings from the New York Field.

"Once more into the breach dear friends!"

Dear K:—My last from the front closed up with the report of a raid into Niagara county, not far from the middle of November. Taking a severe cold after my closing lecture at Pendleton, I returned to Syracuse, to be laid up for some weeks, having all the time afforded me that I needed for a sick pell, as also to make preparation as I convalesced for our State meeting, of which you have already published the proceedings.

During all this time from Nov. 12 to Dec. 21, the doors of the lecture field seemed to be effectually barred against me. At length, however, I received a call from Bro. Krahl, a Wesleyan pastor at Eagle Harbor, in Orleans Co., to come and assist him in a quarterly meeting, on Saturday and Sabbath before our State meeting at Lockport. I preached for this brother and his people twice on each day, with much comfort to myself if to nobody else. I certainly had the closest attention of my audience, which might have been caused by a pardonable curiosity to see how a so-called "Close-communion Baptist" would manage in such peculiar circumstances. It was rather new to me, but I lived through it; and I have only to say, if my Wesleyan friends suffered no worse than I did by our meeting together on that occasion, no serious damage was inflictedr while I may be allowed to hope some good was done. My warmest thanks are hereby tendered to Bro. and sister Krahl for their unceasing kindness to me, and for the religious enjoyment they afforded me, while under their care. They with their people are true friends of our cause.

On Monday eve I spoke to a large audience, on my special work. After my lecture, a gentleman who was present told me that when plowing in a field, not far from the famed "Ridge Road," in the fall of 1826, he was called up from his work, ordered to feed his team, which was afterward hitched to a "mysterious carriage," and driven away with it. This carriage contained Wm. Morgan, and the man who owned the team, and for whom my informant was working, was James Mather, whose brother, Elihu Mather, figures so largely among the abductors of the unhappy Morgan. The same gentleman informed me that his employer died a fool, as, if I mistake not, did his brother Elihu. Human justice failing to reach the measure of their guilt, they seem to have been smitten of God in this world.

I need say nothing to your readers about our State meeting only that it was, in spite of all adverse circumstances, a success. The presence and wise councils of Bro. Stoddard were a source of comfort and strength to us in the midst of the great sorrow overshadowing us from the recent death of our good and true Bro. Adam Crooks.

Meeting at Lockport our true yokefellow in this reform, Rev. N. Wardner, I accepted an invitation from him to the extreme northeastern portion of our State, at West Chazy and vicinity. Accordingly, after a talk with Bro. Stoddard and our Executive Committee, which seemed to leave me no alternative but to stay in the lecture field, I left Syracuse at 4 A. M. on Wednesday, Dec. 30, for Clinton Co. When I made my way to the cars the moon was shining brightly, and everything bade fair for a lovely day. But not more than half an hour had elapsed before we were pushing our way through a blinding snow storm to the north, and the day passed with alternate sun-shine, and fierce snow squalls, the cold increasing from hour to hour. Between 6 and 7 P. M. I met Bro. Wardner on the platform at West Chazy, and was escorted by him to his hospitable home, where I was welcomed by himself, his wife, and all his household, and treated more like a brother beloved than like a stranger. May the good Lord reward them as I cannot.

The pastor of the Wesleyan church, Bro. Benton, having a donation that evening, of course we had no lecture, but on Thursday evening, the last of the old year, I opened fire on the "Old handmaid" and kept it up, that and the two following nights, with good effect. Bro. Wardner had prepared this community for the recep- of the word by his own public as well as private efforts. On this first evening the Worshipful Master of Northern Light Lodge was present, but I saw him no more during the lectures, though other members of the craft kept eye and ear open all through. At the close of my lecture on the oaths, ceremonies, etc., a gentleman present, once a member of the lodge here, being called on, rose and said that in "substance all I had said was true." He went on to say that for saying what he had three death penalties were hanging over his head; and farther, that he had children growing up and he would sooner see them in their graves than to have them join a Masonic lodge. This was said with such feeling as to touch all hearts present which had not been calloused under the blasting influence of Masonic osths.

On Sabbath I was called upon to take part in the memorial service held by the church for Bro. Crooks. How this man was loved by the Wesleyans! And he was worthy of it all. In the evening I preached, and next day took up the march for Mooer's Junction, some ten miles away, where I was taken in charge and cared for by the pastor, Rev. Mr. Curtis, and his wife, where I spoke Monday and Tuesday evenings to large audiences, among whom were many Masons, who behaved on the whole like gentlemen, though once in a while a "jewel" would break loose for a moment to be caught and caged again. At the close of my last discourse, two young bucks of not very prepossessing appearance declared in loud voice that before the year was out they would join the lodge. I should have considered it an equivocal compliment, had I congratulated the craft on this threatened accession to their ranks. So from fear of being arrested for "cruelty to animals," I refrained. One young man of quite another style, said "I had thought of joining the Masons, but I have done with that now!"

Bro. Wardner, and his good lady were present on Tuesday evening and after the lecture took me in charge for a sleigh ride of some seven miles back

to West Chazy, where we arrived not far from eleven o'clock P. M.; took some oysters "done to a turn," and retired to rest. Next day Bro. Wardner went with me some eight miles away in another direction, to West Plattsburg. Here I spoke two evenings, expecting to spend Friday and Saturday evenings at Cadyville; but alas! the pastor, for prudential reasons, had declined giving out our appointments. We commend this brother to the nursing care of our Wesleyan friends. He certainly needs a little propping up. He seems to be troubled with a disease very prevalent in some circles, but I am especially sorry to find it where I had so little expected to meet with it. It is a bad disease, and makes him who is affected with it appear despicable to every one but himself.

"O wad the powers some giftie gie us
To see oursels as others see us."

The common name of this distemper suggests a physical basis, but is believed to be something deeper and more baneful—even affecting the moral man. It is commonly known as "Oueak Neas." I had not expected to find this among our Wesleyan friends, though so common among the larger and more popular denominations. But as I go about among the ruins of our fallen humanity, I am painfully impressed with the truth of that sublime sentiment uttered many years ago by Dea. Bedott to his wife Priscilla whom he called Sylla for short: "Says he to me, says he, Sylla! says I to him says I what? Says he to me, says he, Sylla! We're all poor critters!" Alas, how true! I saw in that region some other symptoms of the spread of this fretting, moral leprosy. If it is not checked soon, I may be impelled to say something more about it hereafter.

This failure to give out appointments at the place named above, broke up my plans for a week. Bro Wardner, like a good genius, came to my rescue, and took me home again to wait further developemnts. I rested from labor Friday and Saturday nights, Jan. 8th, and 9th; but on Sabbath was pressed into the pulpit, morning and evening; when some interest manifesting itself meetings were continued during the four following days, I preaching every evening, with much reason to thank God for some good results. On Thursday evening, Jan. 14th, my labors closed at West Chazy, and your readers will next hear from me at Ellenburg, some 20 miles away. Adieu.

J. L. Barlow.

From a Virginia Pastor.

Lebanon Church, Va.

Dear friends of truth and workers in the cause I dearly love and cherish:—I write to inform you that the *Cynosure* is at hand, for which I thank you. I am pleased with it. It breathes the spirit of pure and glorious truth. You may consider me a life-long subscriber. I am a total anti-secret man, being a minister of the openly-proclaimed Gospel of Jesus Christ. I cannot endorse the vile working of darkness. I will for the benefit of those concerned and for the purpose of aiding in the work of reform, state a little of my experience concerning Freemasonry.

I have been told by members of the professed human-family-benefitingfraternity that there are no true Freemasons in the world. For Freemasonry consists in the religion of Jesus Christ. Is that not denying that Christ has any followers? . . . O blasting, blighting Masonry! It is written hidden things shall be revealed and secret things be made known. How can you escape the scrutinizing power of inspiration? Your destiny is foretold. Your doom is sealed.

I was told also by one of the dupes of Jesuitism that the Apostle Paul was a Freemason. To which I replied, if he was he said nothing about it in his Epistle, and he kept back nothing that was profitable; therefore allowing that he was, Masonry is unprofitable. Paul was no Mason unless Masonry consists in the religion of Christ. To which he replied, "It does." I told him that I was a Mason, for I am lifting a warning voice against the evils of the age, while the oath-bound fraternity who meet in lodge are practicing these very evils.

The religion of the Bible is not Masonry. Masonry and all other secret societies are as far from God as the Publican was from the Pharisee when they went into the temple to pray; as far as God is from mammon. "Afar off," is the inspired phrase, and only by the blood of Jesus can they be brought nigh. I am no Mason only for argument's sake as in the case above. All Freemasons do either lie in word or action. Those in the pulpit are the worst, they preach one thing and practice quite another.

J. R. S. Mourey.

The First of the Sabbaths.

London, Ont., Jan. 15, 1875.

Christian Cynosure:—You profess to be undenominational. It surprised me to see Bro. R. M. Lampard's views in your issue of the 7th inst. on the Seventh Day Sabbath. Will you please give me space to reply? But hope you have something better.

Glad to find Bro. L. has been so long a subscriber; that he does not observe Christmas as a divinely appointed holiday, nor call the "First of Sabbaths," Sunday.

But we regard the death of Jesus as the fundamental "glory of the Christian system." The resurrection is the prelude to the crowning glory "of the N. T. dispensation. Then was the stone, rejected of the builders, made the head of the corner. Mat. xxi. 42; Ps. cxviii. 22; Mar. xii. 10; Luk. xx. 17; Act. iv. 11; 1 Pet. ii. 7. Jesus was declared to be the Son of God with power, (Rom. i. 4) by the resurrection from the dead." This was the grand theme of the apostle's preaching.

The cross shows us Jesus *passive* love; the empty tomb, his *triumphant* love; the pentecostal effusion, his *royal* love. A memorial of each is presented to us in the New Testament, the Lord's supper, baptism, and the "First of Sabbaths." It is the first day Sabbath.

By consulting your Greek Testament you will find that it is called the "First of Sabbaths" in eight places. (Mat. xxviii. 1; Mar. xvi. 2. 9; Luke xxiv. 1; John xx. 1. 29; Act. xx. 7; 1 Cor. xvi. 2.) Hence it is called in prophecy "the day which the Lord hath made." Ps. cxviii. 24; and the "Lord's day" Rev. i. 10. It may well be called the "First of Sabbaths," first in importance, though not first in time.

The psalmist David speaks of this "Sabbatism" in Psa. xcv. 8, and Paul says (Heb. iv. 9,) it remained for the people of God, and was now entered into (iv. 4.) by them that believe. There are then the Edenic Sabbath; the Sabbath of rest in Canaan; and the resurrection Sabbath given by Jesus, the second Joshua. Was not redemption work, when finished by Jesus at the tombs, more glorious than the first creation work? 2. Therefore is Jesus, the Son of man, the Lord of the Sabbath?

Why should Bro. L. and his co-religionists not follow the example of Jesus and his apostles? Their example establishes the law of "use and wont." This is often regarded as the strongest form of law. God's example was the grand form of the law for the first Sabbath; why should not the example of Jesus be the grand law for resting in the Christian dispensation?

Jesus repeatedly blessed his desciples as they met on this the first day of the week. On this day he poured out his Holy Spirit in miraculous fulness. On this day his disciples met to break bread and preach the word. On this day they laid by them as God had prospered them for the poor at Jerusalem. On this day John was in the spirit and received the revelations at Patmos. Why then should we be called children of the Papacy, because we follow the example of Jesus and his apostles? They have left us an example. Their example is our law. Let all follow their steps.

The Seventh-Day Sabbath countenances the Jews in their denial of our Lord's resurrection. Freemasons have joined the Jews in expelling Jesus, the Son of God, from their lodge. The Jews have joined the Freemasons in bowing down to images, and worshiping the "sun, moon and the star of their God Rempham." They swear by their name also, on bended knee! It is matter of deepest regret, that any professed Christian should join with both, in trampling the Sabbath of Sabbaths under their feet, and in calling it an unholy day!

He who blessed his disciples with peace, who sent down the Holy Spirit in fire, who revealed himself so often to the assembled disciples in the breaking of bread, who taught them to be bountiful as well as to expect bounty, and who cheered his beloved John with such blessed revelations on this his own day, intends that we should not forsake the assembling of ourselves together on this day, till the end of the world. Herein he shows that he is "God over all, and blessed for ever." He, who made all things at first for his own glory, and then rested, and was refreshed, was the same who finished the far more wonderful and blessed work of redemption, and rested from his work and was refreshed on this "First of Sabbaths." He claims it as his own, calls it by his name. Shows us that he is "Lord over all to the glory of God the Father;" that he is our Lord and that we should worship him.

May the faithful observance of this day be the constant source of national vigor, as it is, and we trust ever shall be, one of the strongest pillars of your National Christian Association.

James Donaldson.

Dea. Stephen Parker's "Experience Out of Masonry."

Dear Cynosure:—At the quarterly meeting of our N. E. Pa., Association some little time since, in Waverly, Luzerne Co., Pa. Dea. Stephen Parker, a member and officer in the Abington Baptist Church, of the very best standing, stated publicly the substance of the following letter. Thinking that it was altogether too good to be lost, I requested him to write it out, and send it to me, that I might make more public use of it. Believing that it would interest your readers, I send it to you for publication. It with my annual subscription I trust will be accepted.

Yours, &c. Albert L. Post.

Montrose, Pa.

Abington, Pa., May 28, 1874.

To Rev. A. L. Post:

Dear Brother in Christ:—I pen a few lines to you in regard to my experience in Masonry, or, I might say, out of it. When a boy, 14 and 15 years of age, attended the Masonic gatherings called St. John's, in Sherburne, Chenango County, N. Y. The Masons marched through the streets with white aprons and other regalia to please the eye, with good music, the square, compass, and a Bible in hand. I thought it grand and made up my mind that I would be a Mason as soon as my age would admit. I had three uncles, two who lived in Sherburne, and one that lived near Norwich, the county seat, who were Masons, and in the procession. I thought they looked nobly. They were pretty good looking and good moral men, and men that I loved very much. They always said that Masonry was a charitable, benevolent institution. They never said anything to me about joining the lodge, for I was too young; but I desired to know the secret of the thing and have as neat regalia as they had, and meet and have as good times as they had. I think the last Masonic St. Johns that I attended was in the Sherburne village, in the year 1826. I had a pleasant time, not knowing the wickedness of the order.

A few months after this the report came that one William Morgan, of Batavia, had been murdered by Masons for revealing the secrets of Masonry. I saw my uncles who lived near by; asked them what it meant, and they said there was no truth in it. Morgan has only got up a book to make money. He has gone off, and got agents selling his lies to make money. He will be home soon. I asked them "why the Masons did not meet as they had formerly, in the lodges?" They said that "Masonry was so pure and good, that if there was any disturbance, they

could not go on with it." I was not old enough to be a Mason yet, and began to be an Anti-mason. My brother, older, took an Anti-masonic paper, which I had the privilege of reading. It was printed in Norwich, Chenango county, I think, by Mr. Prindle. My brother found in the paper the proceedings of the court, and saw an article stating that Uncle G., who lived near the county-seat, was empaneled to sit on a case as juryman. One of the party objected to his sitting, and asked him the following questions: "Are you a Mason?" He says, "Yes." "Have you read Morgan's Book on Masonry?" "Yes." "Have you read Bernard's Light on Masonry?" He says, "Yes." "Are Bernards' and Morgan's books true?" "Yes, so far as I know." My brother read this article to my uncles who lived near by us, and they said, "Uncle G. never said so." It was nothing but "Anti-mason lies." In a few weeks this juryman came to see my uncles who lived near by, and they three came to my brother's. My brother got his paper and said, "Uncle G. I have got a few words to read to you." He replied, "I will hear it." My brother then read the proceedings of the court as before stated, and asked, "Is this so?" uncle says, "it is just so," and turned to the other two saying, "You know it is the truth." They said then, "If these books are true, you should have your throat cut from ear to ear." "For what?" says Uncle G. "For revealing the secrets of Masonry." Uncle G. says, "I have revealed no secret; Morgan revealed the secret. I only acknowledge it to be true." I never had any desire to join any secret organization since. I have become a member of the Baptist church and profess to take the Bible as my guide. I hope the time will come when all of our preachers will not be afraid to speak against all manner of sin for fear it will hurt some of the brotherhood. STEPHEN PARKER.

OUR MAIL.

B. N. Cross, Cedar Falls, Ia., writes:

"You can mark me as a true friend to the good cause. I like the *Cynosure* as well as any paper I ever read. I shall try and send you some subscribers 'ere long. I should like to hear a course of lectures against the vile institution."

A. Wardner, Windsor, Vt., writes:

"I am near the close of the ninth decade of my existence. . My early associates in our cause are in their graves. Be not discouraged. There will be an awakening before long. Persevere."

Rev. I. A. Hart, who is now in Wisconsin, sends "A happy New Year."

John Fetterhoff, Chambersburg, Pa., writes:

"I know no man that is connected with secrecy and advocates it, that has much of the power and love of God in his soul, or enjoys heavenly mindedness and stands decided for God and his cause. Such are mostly undecided. They seek to stand between the church and the world; between God and the devil; and try hard to be in sympathy with both."

Wm. Small, Xenia, Ind., writes:

"The official reports of the Masonic lodges in Indiana for the last year represent the Xenia Lodge as follows: No. of lodge 267; initiated 4; passed 3; raised 2; affiliated 2; demitted 4; suspended for nonpayment of dues 8; expelled 4; number of members 67."

Let us have more statistics. These are encouraging.

Rev. Elmore Harrow, Woodland, Cal., writes:

"It seems to me there is no State in the Union where a lecturer is needed worse than in California. The people of California generally are resolute when they are enlisted. Now is the time for ardent work. The inhabitants are just coming to be settled, and many Masons and Odd-fellows have not been in the lodge for some time, consequently they would not be so hard to educate. Again the facilities for attending lodge are not good; but they are preparing to build heathen temples. The abominable grange has about come to a stand. In some places it has stood a little too long. Some are coming out now, and wish they had not joined. When will the people of this glorious republic cease to be made the dupes of devil-worshipers and pick-pockets? I have been driven from my fields of labor mostly in consequence of these institutions which draw in young men and teach them to forsake the religion of the Bible."

Orrin Sholes, Morrison, Ill., writes:

"I pray God to let the mantle of Messrs. Crooks and Smith fall upon some young man that will fill their places. I think if we had a good lecturer with us we might organize a good strong society at this time."

Perley Mitchel, Terre Haute, Ind., writes:

"I have been a subscriber to your paper for three years, and the longer I read it the better I like it. I am now in my eightieth year and have been an Anti-secretist ever since the Morgan abduction and murder. I moved here last September, from Bloomingdale, Ind. The great difficulty in getting subscribers for your paper is because Masonry has got such a strong hold on the clergy, judges, lawyers and editors, they say it is useless to resist. What we want is a competent lecturer."

John W. Gilbert, Lexington, Ill., writes:

"I am pastor of the United Brethren church at Lexington, Ill. Have been in a glorious revival for the last four weeks. Up to date fifty have joined the church, and more will join."

We rejoice to hear such glad tidings.

Chas. T. Collins, Windsor, Conn., writes:

"Brother John Levington is with us; has given three lectures and has done much good."

Rev. C. R. Baker, Windham Center, Ont., writes:

"A glorious work is being accomplished in this county of Norfolk, through the *Cynosure*, in pulling down the strongholds of secret societies. Men are getting ashamed of the orders, and the halls are almost forsaken in places. A good old man said to me to-day that he told the people that the *Christian Cynosure* was the only Christian paper that was published, that is, with the least mixture of error; and that if every one who speaks denies what it contains, they deny the teaching of the Bible. . . I shall do all I can to aid you in your glorious work. . . I am working in the ministry as a Free-will Baptist. My prayer to God is that the light may continue to spread until the power of darkness be overthrown."

P. B. Chamberlain, Walla Walla, Wash. Ter., writes:

"Wm. M. Willis requested me to say that he wishes to be considered a 'life subscriber, and in no case are you to discontinue his paper until after you have published his obituary notice in it.'"

We are glad to hear of so many friends who rank themselves life subscribers. We are obliged to put the care of our mail list largely into the hands of clerks. So we want these subscribers to send us a card saying they will renew soon, or else send their renewals promptly. We do not want to slight or forget our friends, but they must help us remember to keep their names on the mail list.

S. Chrimes, Streator, Ill., writes:

"Though there should be no loaf in the cupboard, or calf in the stall, I will be opposed to the unfruitful works of darkness. My opposition to Masonry has made me many enemies; but the Savior said to his apostles, 'If the world hate you ye know that it hated me before it hated you.' I have been a Methodist half a century in England and America, yet I cannot go to the Methodist church now. The minister is a Mason, and one of the leading members is the Most Worshipful Master; and most of the officers in the church are Masons, and I do not like to go where the devil has such a stronghold. Lord Jesus cleanse thy church."

We suggest to all our friends that whenever they find a professing Christian a Mason, they seek opportunities to go to such prayerfully, and try to show them the sinfulness of the institution, and give them something to read on this subject. Pray that their eyes may be opened. Perhaps through God's grace you may gain a brother. Let us also labor and pray that the church may be cleansed.

Rev. C. E. Harroun, Jr., Dewitt, Ia., writes:

"I have been a reader of its (the *Cynosure's*) pages more or less since its appearance on the field of battle. I am much pleased with its tone, spirit and method of attack against that great mystery of iniquity, secretism."

Geo. H. Starring, Clarkston, Mich., writes:

"The present finds me situated in a town which is a fair representation of Sodom of old. I can assign no other reason for it than this: It is a town corrupted by Masonry. I shall stay here probably two months, and I would like to prepare a lecture and work against Masonry."

We are glad this friend sensibly undertakes to make things better. We hope all our friends who are attempting to uproot Masonry will strive to plant Christ. He will be with you, if (first trusting and obeying him yourself) you point men to the Lamb of God who taketh away the sin of the world.

J. B. Stowell, Middleton, Idaho Ter., writes:

"I am doing what I can for the cause that is near my heart, the overthrow of Masonry. I have suffered a great deal at their hands, but still live. We . . . have hada very uncommon storm in the mountains."

Samuel H. Gilbert, Constantine, Mich., writes:

"I am in the midst of evil. Freemasons, Odd-fellows and grangers on every side. I belong to the Baptist church and fear not to say that it (the lodge) is no place for a Christian, fearing not the contradiction of any one. While I have been writing, my mother, almost seventy years old, has been reviving our memories with the history of Morgan's murder."

J. D. Baker, Plymouth, Ill., writes:

"I take periodicals but none that is in any danger of supplanting the *Cynosure*. I prize it more than its cost. It fills a gap in the land unenvied by others at present; but when its mission shall be accomplished in casting down the walls of secretism, there will be many, doubtless, who will not refuse to share its glory, by crying Babylon! that great city is fallen."

S. Knapp, Joliet, Ill., writes:

"I cannot write intelligibly as I have lost the use of my right hand; but please allow me to bid you God speed in your self-sacrificing work; second, I think to no other."

G. W. Keller, Newton, Kan., writes:

"I am getting a good many names on the petition, and will do all I can. I could give you some preacher's names who would take the *Cynosure*, but the grasshoppers ate them out."

If any friends wish to aid these Western sufferers by sending them the *Cynosure* for a year we have abundant opportunity, invest for them. One, discontnuing the paer, writes:

"It is hard to say farewell."

Rev. O. M. Owen, Fulton, N. Y., writes:

"It (the *Cynosure*) deserves the support of all true Americans."

Mr. C. Quick, Weston, Mich., writes:

"I am glad to see the work going on organizing State associations. When are we going to have one in Michigan? I have been waiting to hear some response to the proposition to secure Bro. D. P. Rathbun for State Lecturer. Brethren, let us hear from you through the *Cynosure* in regard to this matter. He did a grand work in his recent tour through the State, and the harvest is ripe for the right man to enter in and reap."

Mrs. Susannah G. Reed, N. Hannibal, N. Y., writes:

"I have been trying for three years to get means to take the *Cynosure*, but have failed until the present time. I am very much opposed to secret societies, and have been ever since the exposure by Wm. Morgan. I have ever kept one of Giddin's almanacs to show the people the evils of Masonry. I am past seventy years, and have but little time longer to oppose the evils that surround the country; and as I am a widow of limited means, I can only keep my mite in circulation. God is able to bless you and the cause you are enlisted in."

E. W. Horr, Angola, Ind., writes:

"This makes seven new subscribers from me. I am encouraged. The leaven is still working."

We are encouraged also.

P. G. Norwood, Harford, N. Y., writes:

"Your paper makes the heathen rage."

James Robinson, Washburn, Ill., writes:

"I am of the same opinion of Mr. Sherman, that the only way to put down Masonry is by the ballot-box. Masonry is the main horse to ride into office; and we, the people, want to ride too. Our candidate for Congress in our district was beaten this fall on account of the Masons holding the balance of power."

Rev. S. S. Barton, Hopewell Center, N. Y., writes:

"*God bless the cause* is my prayer every day. Anti-masonry is part of my religion."

Mrs. S. Mills, Richland, Mich., writes:

"Glad we have a paper not afraid to speak plainly on the subjects of reform, especially the great evils of secretism and intemperance; and that you place the use of tobacco along by the side of rum. I have been trying to do something in this cause for years. I am now almost eighty."

Lawrence Miller, Warren, Ill., writes:

"The poor people of our town dare not say anything about the secret societies for they are immediately told if they do not hold their peace they cannot get any more work from them (the secret clans.) We got up Anti-secret prayer-meetings, and some of that poor class came to our meetings. . . I asked one of them why he did not come to our prayer-meetings any more, and he told me he dare not do it; if he did, they would starve him out. This is Masonry in Warren."

Rev. J. W. Raynor, Union Dale, Pa., writes:

"I wish you a happy New Year in your hearts, homes, and in your noble work. . . Would not the name American Reform Party be better than the shorter one which will suggest to many minds national prejudice, and awaken thoughts as to its former use by Know-Nothings? Let us push our work and have a basis for consistent, Christian, political action."

The Sabbath School.

Lesson for Feb. 7th.—Achan's Sin.

Joshua vii. 19–25.

GOLDEN TEXT.—And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. —Lu. xii. 15.

NOTES.

As in the early history of the Christian church the disciples, before proceeding to the conquest of the world for Christ, received in the death of Ananias and Sapphira a solemn warning of the danger of allowing the allegiance of their hearts to be divided between the world and the Lord, so in the beginning of the war with the Canaanites the children of Israel were admonished, though the case of Achan, of the necessity of rendering implicit obedience to the command of God.

I. THE ORIGIN OF ACHAN'S SIN.

God had commanded that every portion of the spoil of Jerico should be devoted to himself (chap. vi. 18. 19). This was known and understood by Achan. Yet he disobeyed the injunction, and in the words of his confession he gives us the natural history of his iniquity: "I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight; and I coveted them, and took them." Here are the three stages. He saw, he coveted, he took. They remind us of the history of the first sin: "When the woman saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." (Gen. iii. 6), and of the words of James: "Then when lust hath conceived, it bringeth forth sin: and

sin, when it is finished, bringeth forth death." The garment and the silver and the gold were attractive, but they belonged to God, and a loyal spirit would not even have looked at them. The lust of the eye preceeds the lust of the flesh. Let us therefore be on our guard against this beginning of sin.

II. The Guilt of Achan's Sin.

This is very fully set forth in verse 11: (1) it was a transgression of the covenant, an act of disobedience to Him whom they had all pledged themselves to obey; but it was (2) an act of dishonesty. The spoil of Jericho belonged to God. He had especially reserved that for himself. Nay, more, he had himself taken Jericho. The Israelites had not overcome it by their own valor. The Lord had overturned its walls by his might, and therefore he had a clear right to dispose of its spoil. Further, it was (3) an act of deceit; for Achan had hidden it in his tent. He tried to dissemble, forgetting that God could see in secret. No truth is so frequently forgotten by the sinner as this. Because we see not God, we are apt to imagine that he does not see us. But he beholds our hidden iniquities. "He hath set our secret sins in the light of his countenance" (see here Ps. cxxxix.)

III. The Consequence of Achan's Sin.

This was the defeat of the men of Israel who went up to take Ai, a city of Canaan, which lies somewhat to the east of Bethel, and which has been identified with the modern Tell-el-Hajar. The people of Israel were a unit, and when one individual sinned the whole commonwealth suffered. "As clearly as the whole Scripture makes the individual an object of divine mercy and justice, so clearly does it teach us also to regard the totality of a people as an organic unity, in which the individuals are members of the body, and not capable of being separated as so many atoms from the whole."—Keil. The same thing holds of the Christian church; for, as Paul has made clear (1 Cor. xii. 12–27); "We are the body of Christ, and members in particular." Hence the sin of one member affects the whole body, and it may be that the failures of the church in its conflicts with the world, or in its efforts for the conversion of men, are owing to the fact that many of its members have committed a trespass in some accursed thing." The diseased sheep may infect a flock, and one covetous or depraved member may paralyze the efforts of a whole congregation. Even in the last discourses of Jesus it would almost seem as if the presence of Judas repressed the out-gushing of the Redeemer's breast; for so soon as the traitor left, the Lord Jesus soared into the region of his glory, and began to speak in a far more ecstatic strain than that which he had been using, (see John xiii. 27–32). Here is a strong argument for purity of communion in the church, and for holiness of life in all who are connected with the church.

IV. The Discovery of Achan's Sin.

The man who has been hypocritically hiding his sin, while yet he has been occupying a prominent place in the church, will sooner or later be exposed; and even if the exposure do not come in this life, it will surely come in the future. "Be sure your sin will find you out." These words are not more true than they are terrible. They teach, not simply that the sin will be found out, but something far more dreadful, that it will find out the sinner, and that means that it will fasten on him and work out its retribution in him.

V. The Punishment of Achan's Sin.

This was very severe. He and his sons and his daughters were stoned with stones, and burned with fire, and his entire property was destroyed. We can understand why Achan should be put to death, but the execution of his sons and daughters perplexes us. Perhaps they were cognizant of their father's sin, and aiders and abettors in his wickedness. But even if they were not, we see in Providence now the same mystery which meets us here. The child is diseased and dies because of the parent's sin. The drunkard's punishment falls not on himself alone, but on all who are connected with him. The criminal's family are forever after at a disadvantage from his crime.

Lessons—1. We cannot perish alone. Of Achan it is said (Josh. xxii. 20) "that man perished not alone in his iniquity," and the same is true of every son of perdition. We are so linked together that some one must be eternally affected by our conduct. No one goes to destruction alone. 2. The punishments which God inflicts should be remembered for our warning. Joshua called the place of Achan's stoning the valley of trouble, and raised there a cairn, which might witness the future generations of the danger and the consequences of sin. The Bible is full of such beacons—let us give good heed to the warnings they convey. 3. When we put away sin, then we may begin to hope in God. Hosea says in one of his prophecies (chap. ii. 15), "I will give her the valley of Achor for a door of hope." There is no hope for Israel so long as Achan and his sin are tolerated; but when we follow God's directions fully, even trouble becomes the portal of hope. 4. Confession gives glory to God. To hide sin may secure us a little longer honor among men; but if we want to glorify God, we will make confession.—*Working Church.*

"Masonic Inconsistency."

[From the St Louis Freemason.]

Under this head, in the October number of the *Voice of Masonry*, of Chicago, brother Jacob Norton, of Boston, has an article, written in his pointed manner, and incisive, and which is replied to by the editor of the *Voice*. Brother Norton desires to show that the Freemasonry of America is not so free as it is even in Great Britain, from which it was originally imported, while it should be quite as much so, inasmuch as in America there are as many representatives of every people and nation in Europe; that in America Christianity rules Masonry, and, in subservience to Christian ideas, the initial promises made by American Freemasonry in the lodge are not kept; and in this manner Masonry is inconsistent at least, if not untruthful and deceptive.

I am personally well acquainted with brother Norton, and believe him to be a man of too liberal mind to write "Christianity a sham" unqualifiedly, or in the manner printed in the article "Masonic Inconsistency." In common with a few others, he has for some years been endeavoring to induce the Grand Lodge of Massachusetts to expunge from the ritual of the lodges governed by that body all statements concerning and reference to the Saints John, as such reference and statements are offensive to all who are not Christians; and some of those statements are as well offensive to truth, as they are unsupported by historic knowledge in the possession of any man regarding them. Possibly there are many other exceptionable statements in the ritual of Freemasonry in America, and which being equally antagonistic with truth, so far as known regarding the subjects of these statements, should also be expunged. But brother Norton's success in Massachusetts has, so far, been no greater than brother Solomon's, in the same direction and with the same object, in New York. The statements anent the Saints John are retained, for the reason, among others probably, that those who hitherto have initiated the movement against them are not confessedly Christians, but Israelites, commonly called Jews, by profession of faith; and the large majority of Freemasons in those States being Christians by profession of faith, do not propose to change the ritual, as I have heard it expressed, "to gratify a handful of Jews," whatever they might do were the movement adopted and advocated by so large a number of their Christian brethren as to make it important, and attention to it necessary.

Under this view of the case, possibly, brother Norton has directed his pen at the inconsistency of Freemasons who, while stating to the initiate that he would find nothing in the lodge offensive to his religious or political opinions, yet almost immediately thereafter make within the hearing of the initiate, and drill him into the repetition of statements which are offensive to his religious opinions, and to his knowledge of historic facts and persons—statements which, in the very nature of the matters recounted therein, could not be true, and hence were offensive, as well, to truth and morality.

Now in this regard, pure minded men, who value Freemasonry as a pure and valuable system of ethics, conceive that there is unfair dealing exercised; and it is this style of dealing brother Norton, brother Solomons and other Israelites, and many Christian brethren as well, desire to have no longer obtain.

It is not unsafe to say that there are several thousand Israelites in the United States at the present time Freemasons. But, on the other hand, there are several hundred thousand Christians who also are Freemasons, and the large majority of the latter are quite content to have the objectionable statements in the Masonic Lodge Ritual remain there. Individually or collectively they are not offended by those statements; nor do the learned among them, although on first hearing them, if questioned concerning them, they may pronounce them in our opinion to be false, refuse to repeat them as freely as if they were true. With equal propriety could these very learned, and others not so learned, pronounce a score or less statements made in the rituals of orthodox Christian churches, in their opinion, false and objectionable; nevertheless they do not, nor attach any personal offensiveness to them. They did not make, originate, nor put them there, and they do not propose their removal, but, on the contrary, are satisfied to repeat them once a week or oftener, and even assume to believe them true, and in part maintain their Christian standing in society by such assumption, and this without conceiving they are committing any sin, or inconsistency even, or being offensive to any man.

For the same reason, and with the same motives, doubtless, thousands, and tens and hundreds of thousands, of Christian Freemasons take the Masonic lodge ritual, as it is communicated and known to them, not as history to be by them corrected where shown to be wrong or in error, but as the language of certain ceremonies arranged many years ago, and preserved essentially in the same form, and containing as nearly as possible the same words and statements then introduced by the early Masons in America for the purpose of maintaining a language in manner intended to be, so to say, universal; and they know that, as the original argument, much importance for this reason attaches to this language of words, signs and symbols, as a universal language. While in this language there may be errors of fact, of time, of numbers, of place, and of general statement, these are not regarded as important as the maintaining, as far as possible intact, the language as a whole for the great purpose it is designed to subserve. This on the one hand, while, on the other, there can be no doubt that were this language to be constructed in a far more satisfactory manner, and be in every way better done, by as much as the better knowledge of the circumstances and events and persons worked up in the same, and the greater freedom of thought possessed by, and greater liberality of mind influencing those to whom its arrangement should be now entrusted, would warrant.

In conclusion I may be permitted to express the opinion that, in their earnest efforts to expunge from the Masonic lodge ritual its Christian affinities, I do not believe that either brother Norton, brother Solomons, or any other brother Mason in America, will succeed until the number of Christian Masons in this country shall become the minority; for notwithstanding the more liberal language introduced and changes made by Dr. Anderson, of 1720 and subsequent time, Dr. Desaguliers, and others since, for the purpose of rendering the ceremonies and ritual of Freemasonry inoffensive in every country wherein it is known it will be noticed that this order partakes largely of the general characteristics, and is greatly subservient to the dormant form of religious belief of the people of such country, be that form what it may, and herein, in my opinion, lie the genius, the greatest strength and importance of Freemasonry, as a humanizing agency.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 28, 1875.

SOUND SENSE.

The following just and sensible letter from Prof. Wright, of the *Telescope*, is its own explanation. Some United Brethren, in their love and zeal for their church, expressed concern lest the *Cynosure* should be taken by some of their members to the neglect of the *Telescope*. Prof. Wright, on the contrary, sees that if the *Telescope* should be left to encounter the lodges alone and single-handed, without the aid and shelter of a National Association and its organ, those very brethren who love their church organization first and its truth and testimonies afterward, would flinch and flee in the conflict, and the *Telescope* must give up the law against the secret idolatries or go down. His argument drawn from the slavery struggle is unanswerable. If there had been no national movement against slavery, no one church could have held out against it without losing the conservative wing of its members, who would have regarded their anti-slavery leaders as fanatics. Let us stand shoulder to shoulder in this war.

We hope, too, Prof. Wright's suggestions about the Pittsburgh Anniversary will be heeded and acted on promptly. Read and ponder the letter:

DAYTON, O., Jan. 19, 1875.

Pres. J. Blanchard, Wheaton, Ill.:

DEAR BROTHER:—In the great Anti-secrecy conflict the *Christian Cynosure* is an indispensable instrumentality. It is a gun that many a friend, or apologist of secret societies, would fain dismount from its place in the fortress of reform, or at least spike it. May God put it into the hearts of anti-secrecy men and women to sustain it abundantly. Without it the United Brethren church would be, on the secrecy question, just about where they would have been on the slavery question without any paper making the slavery question a specialty. We then had such a paper in the Cincinnati *Herald and Philanthrophist*, afterward the *National Era*, as we now have in the *Christian Cynosure*. May the *Cynosure* grow in stature and in favor with God and man as the great anti-slavery organ did.

I hope every effort will be made to make the gathering at Pittsburgh an exponent of the growth of the anti-secrecy element in this country. I was at Pittsburgh at the first National Convention there, and desire, if practicable, to be at this. Yours in Christ,

MILTON WRIGHT.

SATAN'S CHEF D'OEUVRE.

"The Beecher business" as the press calls it, seems a very master-piece of evil.

By "shunning to declare" the whole counsel of God against popular errors and sins; by satirizing serious ministers as vinegar-vizaged; by deriding doctrines unacceptable to the carnal heart; aided by brilliancy of genius, and, perhaps exalted by inspiration from the "god of this world," he has attained a success which has turned the heads of multitudes of ambitious young ministers as a high lottery prize turns the head of men greedy of gain. Churches, called "Plymouth," after his, have sprung up, and dotted the surface of the United States. When the *Cynosure* first began to warn the churches against his methods, we offended a multitude of his admirers. Now similar multitudes are devouring, rather than reading, the details of his adultery-trial, sure to be polluted by it, whatever they believe or disbelieve about his guilt. And many make themselves merry over what seem to others the proofs of his crime. It resembles that deluge which the Dragon, it is said in the Apocalypse, cast out of his mouth to drown the Christian religion! Let us pray God that the earth may open her mouth and swallow up this dragon-flood. Let us read as little of the stuff as is consistent with forming an intelligent opinion, and let us "Serve God continually day and night."

STATE MEETINGS.

A note was received from Bro. Rayner Pennsylvania State Agent, after our last issue was printed, stating that the quarterly meeting of the State Convention was deferred from last week to Tuesday and Wednesday of the present. No report from that meeting can therefore be expected until next number. The brethren in charge are tried and faithful and know how to make a successful meeting, so that although the General Agent, who had hoped to be with them, is not present, we all expect a good report from the Keystone State.

In Wisconsin, though the workers are few and scattered, yet they have great hearts and great hopes for the meeting at Delevan, announced for the 16th of February. Beside other workmen they hope for some help from Bro. Stoddard who writes of coming hitherward during the early part of February.

The honest hard work laid out in Ohio will surely produce its effect in the pending State Convention at Mansfield, February 17th and 18th; and the strong corps of speakers engaged promises an unusually profitable meeting. Let the friends of Ohio and Wisconsin rally to these conventions with a will.

Friends in Michigan suggest several points for a State meeting. Prof. Rideout writes in the midst of arduous labors connected with the re-building of Hillsdale College, that Detroit, Grand Rapids or Jackson are convenient railroad centers and each have a daily press, which is of great advantage to a convention. Bro. R. Faurot, of Du Plain, is in favor of a State Convention and Lansing as the place, the time to be arranged. Rev. L. E. Jesseph, pastor of the Cooperville Wesleyan church, thinks Grand Rapids a good point. Rev. A. H. Springstein, of Ypsilanti, writes:

"I write to say that I am heartily in favor of the proposed convention. We are not doing our whole duty in Michigan. The people are fearfully in the dark on some of these questions. Very many, however, are loudly calling for light. I have received many urgent calls to lecture in various parts of the State, but so exacting has been my home work that I could not respond to any of those calls. I must try and find time to lecture some. But if there should be a call for a convention in Michigan, I will do all I possibly can to render it successful. By all means let us have the convention."

Of all the places suggested Jackson and Lansing are most central, though all have good railroad facilities. There must be this said of them all, however, there is no known local element which can be relied on to arrange for and sustain a successful meeting. If there can be any arrangement by which this can be attained a great part of the work is done. As has been mentioned once before, the engagements of the General Agent are probably such that a great part of the preliminary work must be undertaken by self-denying, zealous brethern on the ground. The same is true in Iowa, from whence few responses have been received during the past week.

Friends must not be discouraged at the steepness of the Hill Difficulty nor the lions in the way. The greater the obstacles the greater the victory when they are overcome, and the lions will always be found chained by the courageous soul. And remember "This is the victory that overcometh the world, even your faith." Keep writing, brethren, to each other and to the central office, and the Lord will open "a great door and effectual for his truth."

THE REFORMER AND FREE PRESS.—This united paper came to us a week or two ago and should have received an earlier notice, but the number was mislaid. It is a union of the *Methodist Free Press*, of Rockford, and the *Reformer*, of Sycamore, Ill., from which office the united print is hereafter to issue weekly at one dollar ten cents in advance. Letters addressed as above to the Arnold Brothers will recive attention. These young men have made a stand against the lodge which is worthy of all praise, and have established for themselves the leading printing office in De Kalb county, Ill., in the face of opposition at once vindicative, rancorous, savage and unscrupulous. They deserve richly the success they have gained.

SHERIDAN'S BANDITTI.—As a bandit is a proclaimed outlaw, the White Leagues of the South need only Grant's proclamation of the fact, to become such. They are secret armed bands like the brigands of the Mediterranean, seeking by terrorism and blood, not the public weal, but the advantage of their clans.

A New and Valuable Book.

"ODD-FELLOWSHIP, Its Doctrine and Practice Examined in the Light of God's Word and Judged by its own Utterances." By Rev. J. H. Brockmann, Ev. Lutheran pastor of Watertown, (late of Fort Atkinson). Wis. This work was originally written in German, and the careful preparation and thorough argument on the case are warrant enough for the labor of the translation to English by which its usefulness may be doubled. He quotes from Neidner, as saying in his Church History that "the influence of the Freemason lodges upon state and religion, has been greater than the majority of the members have known and their opponents have supposed." He also gives Dr. Hengstenberg's words in his book on "Freemasonry and the Evangelical Pastoral Office," wherein he says, "No small part of the blame rests upon the church and her theology, which hitherto have cared too little about penetrating into the nature of the order, or portraying the same in a clear and convincing manner, and proving its incompatiability with the Word of God." In the form of a dialogue the author takes up the various features and claims of Odd-fellowship analyzing them in a thorough manner and proving clearly the falseness and anti-Christian nature of the order. This is done in a kind, firm and earnest manner. The appendix forms one-third of the volume and contains sketches of the antiquity, government, secrets, ceremonies, and work of the order. We shall refer to this valuable work again. Any wishing the book may order through our Publishers who will probably have it on sale soon.

NOTES.

—The poetical tribute to Gerrit Smith in our last number should have been credited to the *American Wesleyan* where it appeared over the signature of Dwight Williams.

—Bishop Weaver, of Dayton, and Dr. R. B. Taylor, of Summerfield, have consented to speak at the Ohio State meeting at Mansfield, Feb. 17th and 18th. This promises to be a great meeting. Let every local organization and testifying church be represented.

—S. D. Greene, author of the Broken Seal, has been recently quite sick from a threatened attack of pneumonia. He is, however recovered, and again ready to give battle to the secret foe whenever he may appear.

—The *National Freemason*, conducted by Albert G. Mackey at Washington city, has lately suspended, and the great savant of the lodge has taken a second place in the *Voice of Masonry* of this city, so long conducted by J. C. W. Bailey who is retired to a general agency. The Chicago Masons certainly need some imported stock to save their thin-blooded lodges.

—While in most of the cities visited by King Kalakaua he was introduced to such resorts as the theatre and the lodge, there is some satisfaction in his interview in Washington with Senator Washburn, of Mass., who, with Senator Buckingham of Conn., was appointed a committee by the American Board to present the address of its prudential committee. The King replied as follows:

"I am extremely gratified, Mr. Senator, to receive a communication from the American Board of Commissioners for Foreign Missions, a body which, under divine Providence, has been allowed to exert so vast and beneficient an influence upon my people. I hope to be able to visit the city of Boston, and while there I shall be happy to receive the members of the Board and those who are interested with them in the great work in which they are engaged, and to express to them personally my high appreciation of them and of their labors."

—The following printed invitation

was issued by the Oriental Lodge of Chicago on the occasion of King Kalakaua's visit:

His majesty, King Kalakaua, having expressed a desire to witness the conferring of the third degree by the Oriental Lodge, a communication of the Lodge will be held for that purpose on Friday evening next, at their hall, No. 122 La Salle street. You are cordially invited to be present.

E. Powell, Master.

January 12, 1875.

The King was accompanied to the lodge by Ex-congressman Wentworth (Long John), Ex-mayor Morris (the celebrated Buck. Morris of the Camp Douglas conspiracy), and other parties. The hall was crowded and many were turned away. Past Grand Master Cregier figured largely as usual in the performance. The King attended a like ceremony in New York, and the New York Masons sent on word to the order here of their success suggesting the same performance. That is the way in which the King "expressed a desire" to see a lodge initiation. The Chicago *Times* says a special Masonic ceremony was performed in this wise:

On Thursday afternoon Dr. Jonathan J. French, past grand patriarch of the Order of the Red Cross of Roman Constantine and Prince of Jerusalem, went to the Grand Pacific, and had a quiet chat with the king's secretary, Lieut. Totten, in which he intimated to that gentleman that he had the power to confer the degrees of the higher walks of Masonry. After this interview, Dr. French made an appointment to meet the king in his private rooms that day, which appointment he kept, and there conferred the degrees of the Red Cross upon his majesty, with a view to his introducing them in the Sandwich islands. Thus the king will take back at least one more instrument for the advancement of his island subjects in civilization.

Executive Committee Notice.—A meeting of the Ex. Committee, N. C. A., will be held at 9½ A. M. Saturday, Feb. 6th, at the rooms of the Y. M. C. A., 148 Madison St. Chicago. Let there be a prompt and full attendance to attend to important business. By order of

The Chairman.

Dedication.

The dedicatory services of the First Wesleyan Methodist Church in the village of Brighton, Livingston Co., Mich., will commence (D. V.) at 11 o'clock on Saturday, Jan. 30, and continue over the Sabbath. The friends of our cause everywhere are cordially invited to attend. J. H. Canfield,

Pastor.

The American Independent Monthly.—Dr. Walsh still continues to pour light on the dark lodges through the pages of his magazine. Among the articles for this month is the first of a series on the History of Freemasonry. $1.00 a year; Jno. T. Walsh, publisher, New Berne, N. C.

The Sanitarian.—The February number of this valuable health journal contains articles on building sites and their relation to health; on the influence of physical exercise on the various organs of the body; and on the causes and nature of diptheria and some facts in its history. Dr. Dana has an interesting paper on the Enigmas of Life. A. N. Bell, publisher, 234 Broadway, New York.

Hillsdale College.—This, the oldest Free-will Baptist college is recovering rapidly its visitation of fire in March last. A greater part of the buildings were destroyed at that time, causing a loss of some $50,000. The work of rebuilding has begun in a thorough manner and the friends of the institution have confidence in its future prosperity and glory, though the work now before them demands the aid of every friend of the institution. The catalogue shows a prosperous academica year, unchecked by the inconveniences of the fire.

Twilight.

If Rev. Mr. Talmage had spoken out plainly and said Freemasonry and Odd-fellowship, instead of "curious and secret arts," below, he could only have said what every body sees he meant. The reason why he did not was given by the editor of this paper in his speech at Aurora, Ill., when, speaking of the lodge, he said: "Brave men stand silent and timid men quail before it." The lodge dictates to the pulpit. But we are thankful for twilight. It heralds the day. Let us hope that our *Cynosure* may prove as

——Hesperus that led
The starry host, rode brightest and led in the dawn,"

The following is from Talmage's pen:

What folly is it to attempt to reconcile curious and secret arts with Christianity. Yet men say that the Church of Christ must have "charity" for these things. Christianity says to every dark system, "Come to the light. Let 'all men' see your wicked deeds." It has nothing but fire for the books of these systems of error and superstition. A converted man cannot remain in the practice of the curious arts. He will show his deeds and confess all about his secret arts.

The Gospel must be preached so that fear will fall upon men engaged in these things and cause them to come out to the light of day. This kind of preaching is a want of to-day. There are masses of books that ought to be burned before the public. The price of these books may be great, but they are worth nothing to the world, and are a curse to it. The smoke of their burning should curl skyward, and be the last vanishing blackness of their wickedness. Preaching that does not destroy any evil is not the kind the world ought to have. It may suit the "Church," but it will not save the world. Christianity has not come into the world to make friends with it, but to carry the sword, and, we add, the fire, against every wicked system and its advocates and literature.

Bonfires are a want of the age. If they could be kindled in every library of corrupt literature, what a cleansing the world would receive. If every minister of the world would so preach that fear would fall upon the practicers of the evil arts, we should see a mighty putting away of hellish tricks and a speedy burning of the old bewitching books that have been in the schools of Satan for years.

The Western Secretary of the Am. Missionary Association, Rev. James Powell, has just returned from a tour among the churches and schools at the South, and publishes to the churches a summary of his observations. He says:

The following are a few of the convictions forced on me by what I saw and heard:

1st, The Southern people as a whole are not favorable to public schools.

2d. Where they are, unjust discriminations are made against the freedmen.

3d. White teacher's of public schools are regarded as "white niggers," and are excluded from society.

4th. White churches are not willing to do missionary work among the blacks and have no fellowship for such as are willing.

5th. The colored people have almost entirely an ignorant ministry, and their worship is boisterous and disorderly.

7th. Vice in many forms is fearfully prevalent, and religion, as expounded by the colored preachers, has no condemnation to utter.

8th. The colored youth are not so eager to avail themselves of the benefits of education, nor are they so apt to make advancement as the sudden outburst of interest occasioned by emancipation had led us to expect.

In brief, ignorance, poverty, and moral degradation are painfully prominent characteristics of the condition of the colored and by far the larger part of the white population. . . .

It is vain to hope for a remedy either from Southern politics or Southern philanthrophy. Public sentiment is not sufficiently enlightened to support public schools adequately, and moral sentiment is not sufficiently strong to devise and prosecute missionary work. If from the North there do not go those religous and educational influences that have been the source of its greatnes, and are to-day the bulwarks of its defense, as well as the pledge of its future, well-nigh hopeless is the outlook for the Southern States.

The Association has 250 teachers and missionaries at the South instructing the people in the principles and practices of true Gospel religion. But the work is suffering greatly for lack of means. But about one-fourth of the Congregational churches in Mr. Powell's district contributed last year to this great and urgent cause. He appeals earnestly for aid, and must not ask in vain.

Constitutions for Auxiliary Associations.

The following form for the organization of an auxiliary association has been drawn up and may be of use as a guide to friends who are organizing. It can be altered, of course, at the pleasure of those forming the new society.

CONSTITUTION AND BY-LAWS

For County auxiliary organizations to the State Christian Association in ———.

NAME.

Art. I.—This organization shall be known as the ——— County Christian Association.

OBJECT.

Art. II.—The especial object of this association shall be the dissemination of truth with regard to secret societies by sermons, lectures, books, papers, tracts, discussion and personal effort in every lawful Christian manner, for the removal of Freemasonry, and all other secret organizations which may be used for anti-Christian and treasonable objects.

MEMBERSHIP.

Art. III.—Any person may become a member of the association by signing the constitution, contributing of his or her means for its support, and who will endeavor to promote the objects of this association as set forth in article second.

OFFICERS.

Art. IV.—The officers of this society shall be a President, one Vice-president from each town in the county (if possible), a Secretary and Treasurer, who together shall constitute the Executive Committee.

DUTIES OF OFFICERS.

Art. V.—Sec. 1. It shall be the duty of the President to preside in all meetings of the organization and to supervise its general interests.

Sec. 2. It shall be the duty of the Vice-presidents (if possible), to establish a local auxiliary society in his town, which shall send delegates to the county meetings and in other ways promote the work of the Association. He shall also attend the meetings of the Executive Committre, when convenient.

Sec. 3. It shall be the duty of the Secretary to keep a record of the proceedings of all meetings of the Association and prepare reports of such meetings for publication in the *Christian Cynosure* or other newspapers, and to attend to the correspondence of the Association.

Sec. 4. It shall be the duty of the Treasurer to collect monies pledged, the membership fee, and pay bills at the order of the Finance Commitee.

TIME AND PLACE OF MEETING.

Art. VI.—The annual meeting shall be held on the second Wednesday of ———, ———, at such place as is designated by vote of the previous annual meeting, subject to change for sufficient cause by the Executive Committee.

Art. VII.—The constitution may be altered or amended by a majority vote of members present at any annual meeting.

BY-LAWS.

Sec. 1. The President and any three members may call special meetings, due notification being given to the members.

Sec. 2. There shall be the following standing committees: A Financial Committee. A committee for laboring with professing Christians who adhere to the lodge, which shall endeavor to enlighten them and lead them to separate themselves from the unfruitful works of darkness. A Political Committee, who shall endeavor to put honest freemen into office, who will seek the welfare of all instead of secret clansmen who are banded together under secret obligations to promote their own private interests. A committee on lectures and public meetings. Committee on temperance and the anti-tobacco work. A committee composed of the Vice-presidents, on a monthly concert of prayer for all reforms which tend to promote pure Christianity, and a free, Christian government, and for the coming of the kingdom of God.

Sec. 3. ——— shall constitute a quorum for the transaction of business.

Sec. 4. These by-laws may be altered or amended at any regular meeting by a majority vote of the members present.

—The Methodist preachers of Boston unanimously passed resolutions thanking President Grant and Gen. Sherman for their course in the New Orleans troubles, and also Wendell Philips for the manly stand he took in a recent Fanueil Hall meeting called for the purpose of rebuking the action of the Government.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

The Home Circle.

Winter.

Hail, monarch of the leafless crown!
Rare seen save with a gloomy frown,
With ice for sceptre, robes of snow.
Thy throne—the streams arrested flow—
Stern tyrant! whom the hast'ning sun
Doth loathe to serve, by vapors dun
Begirt, a melancholy train,
O'er nature holding saddest reign.
Lo! of thy rigor birds make plaint,
And all things 'neath thy burden faint,
Nor cheered are they by message cold,
In answer by the north wind told,
The envy of thy grevious sway,
When thou would-st drive all hope away
From nature, yearning to restore
To earth the bliss it knew before,
When summer ruled with empire mild,
And autumn, still a ruddy child,
Lay cradled 'mong the greenery
Of whisp'ring grove and laden tree.
The brook that prattled to the air
Of golden harvests, scenes as fair
As poet wrapt in fancy's maze
Could scarce enshrine in mortal lays,
Now rude and angry hurls along
The hearers of his summer song—
The branch and leaf that once repaid
His music with their tender shade,
And catching zephyr's honeyed tone,
To his sweet tuning joined their own.
Or bound, perchance, in durance slow,
Full faint he wends, and moaning low,
Fit dirge he makes o'er freedom lost
In joy of which he wanton tossed
The falling blossoms on his wave,
For water-nymphs to catch and save.
Now stript of his green bravery,
In piteous plight the weary tree
Is blown upon by mocking winds,
Whom changed now he sighing finds
From those gay playmates welcomed erst
In glee by his young leaves when first
They wove their merry breeze-taught dance,
And broke their feathered lodgers' trance,
What time the eastern wave did gleam
'Neath fore-feet of the golden team.
Not busy now with tender care
For coming brood the birds prepare
Their airy cradle, rocked unseen
By Dryad hands behind the screen
Of leafy curtains, where no eye
Of mischief curious may pry.
The thrush that erst with swelling voice
Made all the tangled brake rejoice
In echoes of his mellowed strain,
To mope in silence now is fain;
Nor ever pipes from straining throat
The varied wonders of his note.
So bleak the scene, so sad the day,
Too harsh, O Winter, is thy sway!

Chambers' Journal.

Leaving Home.

BY D. F. NEWTON.

"When forced to part from those we love,
Though sure to meet to-morrow:
We yet a kind of anguish prove,
And fell a touch of sorrow."

Parents, is a son or a daughter of yours about to give the parting hand, say, "farewell," and perhaps a long, long farewell! Farewell is a solemn word.

"Let what will line our onward way,
Farewells a bitter word to say."

How is it father and mother? have you discharged your duties faithfully, God-fearingly, to these dear ones on the eve of departure from the paternal roof? Paul could say "I am pure from the blood of all men." (Acts. xx, 26) Can you say to this son and daughter now bidding adieu to your fond embrace, "Children, we are pure from the blood of your souls?" Sure 'tis when a child has gone forth from under the parental care, if the work is not done you cannot follow it or change it; there can be no remedy. There is no way of compensating for neglect to sow the seed at the proper time. The seed-sowing time is when your children are at home, in your family; and if you are going to do anything for them, you must do it then. Then take heed, time is flying. What you do for your children, do quickly, or it will be too late. You may be taken from them. If they are taken from you, thank God. Happy is that family that has cherubs in heaven. Blessed are they whose care and responsibility are ended because Christ hath taken their darlings. Better teachers than you are, are angels. A better parent than you are, is God. And blessed are those of your children that have gone to be with him. But what is done for those that yet remain with you, must be done speedily. Your days are ages in their effect, and yet they are fugitive as the arrow that flits through the air.

It has been said of John Williams' mother: "Little did she imagine, when her children were clustered around her knees, and listening to the words that fell from her lips, that she was training up one of the most influential missionaries of the cross, and that distant tribes and future generations would rise up and call her blessed.' A very similar testimony may be borne to thousands of other godly parents.

"Such a home makes man the better,—
Pure and lasting its control:
Home with pure and bright surroundings
Leaves its impress on the soul."

The Christian's Tongue.

The apostle James teaches that a man's religion is vain who does not bridle his tongue. In fact, he maintains very much at large through his epistle, that speech is the sign of character; that a man who is offenseless in this respect, is so in all respects, and is in fine, a perfect character. But it will be asked, Why does the apostle single out one virtue, and make all religious service vain which does not manifest itself in well-governed speech? The answer is, that speech is a man's most spiritual act. An uncontrolled and a conscienceless tongue is a sign of a soul conscienceless and uncontrolled. On the contrary, an offenseless tongue is evidence of perfectness in life. Think what self-control it argues to give a soft answer in place of a rough one, when unjust words, barbed and poisoned with insult, provoke on the instant. Think what it costs sometimes, when the answer is hot in the heart, to be still and say not a word. Think of Jesus standing before the maddening priests, and answering not a word; standing before a "whited wall," and not calling him so—a test which the impulsive and eloquent Peter could not stand, although he quickly recovered his self-consciousness, and was prompt to apologize with Christian humility. Self-control in speech is mastery of spirit, a better victory than his who taketh a city. How many conquerers there have been who never conquered this little member.—*American Messenger.*

Profanity.

Against common swearing, St. Chrysostom spends twenty discourses: and by the number and weight of arguments hath left this testimony, that it is a foolish vice, but hard to be cured; infinitely unreasonable, but strangely prevailing; almost as much without remedy as it is without pleasure; for it enters first by folly, and grows by custom, and dwells with carelessness, and is nursed by irreligion and want of the fear of God. It profanes the most holy things, mingles dirt with the beams of the sun,—follies and trifling talk interwoven and knit together with the sacred name of God. It placeth the most excellent of things in the meanest and basest circumstances; it brings the secrets of heaven into the streets, dead men's bones into the temple. Nothing is a greater sacrilege than to prostitute the great name of God to the petulancy of an idle tongue, and blend it as an expletive to fill up the emptiness of a weak discourse. The name of God is so sacred, so mighty, that it rends mountains, it opens the bowels of the deepest rocks, it casts out devils, and makes hell to tremble, and fills all the regions of heaven with joy. The name of God is our strength and confidence, the object of our worshipings, and the security of all our hopes; and when God had given himself a name, and immured it with dread and reverence, like the garden of Eden with the swords of cherubims, none durst speak of it but he whose lips were hallowed, and that at holy and solemn times, in a most holy and solemn place.—*Jeremy Taylor.*

The Sharpness of the Work.

Now, see what the laborer brings with him. It is a sickle. His communications with the corn are sharp and cutting. He cut right through, cuts the corn down, and casts it on the ground. The man whom God means to be a laborer in his harvest must not come with soft and delicate words, and flattering doctrines concerning the dignity of human nature and the excellence of self-help, and of earnest endeavors to rectify our lapsed condition, and the like. Such mealy-mouthedness may God curse, for it is the curse of this age! The honest preacher calls a sin a sin, and says to men, "You are ruining yourselves; while you reject Christ you are living on the borders of hell, and ere long you will be lost to all eternity. There shall be no mincing the matter, you must escape from the wrath to come by faith in Jesus, or be driven forever from God's presence, and from all hope of joy." The preacher must make his sermon cut. He is not to file off the edge of his scythe for fear it should hurt somebody. No, my hearers, we mean to hurt you; our sickle is made on purpose to cut. The Gospel is intended to wound the conscience, and to go right through the heart, with the design of separating the soul from sin and self, as the corn is divided from the soil. Our object is to cut the sinner right down, for all the comeliness of the flesh must be slain, all his glory, all his excellence must be withered, and the man must be as one dead ere he can be saved. Ministers who do not aim to cut deep are not worth their salt. God never sent the man who never troubles men's consciences. Such a man may be an ass treading down the corn, but a reaper he certainly is not.—*Spurgeon.*

Roman Catacombs.

The impression of the Catacombs, with their inscriptions and the vast numbers of human remains, multitudes of them lying just as they were laid by pious hands, is deep and irresistible. Here you literally walk among thousands, hundreds of thousands and, as Dr. Rossi advisedly says, "millions" of ancient believers, dating certainly from the year 71 A. D. to 410. These catacombs lie in a zone some two miles wide outside the city, and their latest and most careful investigator has hazarded the suggestion that the entire extent of their passages is as great as the length of all Italy. I visited four of them, besides the Jewish cemetery. In one of them I wandered around two miles by taper-light, though only one-eighth of its entire extent. It was a part of the Catacombs of St. Agnes, newly excavated. We passed through two series of galleries, one beneath the other, and looked down into the third. On each side were toombs into the rock above each other in from five to nine successive tiers (according to the hight of the passage) and each tier joined by the next throughout the whole distance, with scarcely a vacant foot between. Many of the tablets still remained undisturbed in front, with the trustful inscription of Christian "peace" rudely cut or sometimes merely scratched in mortar with the point of a trowel. But most of them were opened; and the remains, often entire skeletons, frequently two or even more in a single tomb, were lying precisely as they lay ages ago. In that three-quarters of an hour I passed the remains probably of ten thousand persons, and was reminded freshly of the statements of Tacitus and the boast of Tertulllian.

It is impossible to convey the impression of the nearness, vividness, and the absolute certainty of the great events of early Christianity made upon one who walks among these miles and miles of Christian dead, and these thousands of ancient original and separate records. Many inscriptions have been removed to the more convenient galleries of the Vatican and Lateran palaces. They are in general, rudely, often hastily and clumsily cut or scratched, frequently in unclassical Latin or Greek of those times; but they all record that they are "in peace," or that they "rest," while the cross, the olive branch, the dove, the victor's palm symbolize their faith and hopes. A man who walks round among this vast cloud of early witnesses who have here individually proclaimed their faith, often from the martyr's tomb, is constrained to feel that the evidence of anything else in all the mighty life of ancient Rome is almost insignificant in comparison.

And they not only tell the fact, but the nature of their faith. Nothing shines out so as the brightness of that hope in contrast with the darkness of the pagan death, or even the Jewish burial. I visited the Hebrew Catacombs marked with Jewish symbols, and two of the old Roman columbaria, containing the ashes of some thousand per-

sons, and I have spent many hours in examining the inscriptions gathered in the Vatican and Lateran palaces from the pagan and the Christian burial places. And the difference is simply marvelous. The pagan inscriptions are often pompous records of rank and title, and in many instances they are full of yearning expressions of endearment for "a beloved son," a "sweetest daughter," a "dearest husband," or even "an incomparable wife;" but I have searched in vain through hundreds of inscriptions for one expression of any hope beyond. One young wife "lies in darkness." A desparing mother sees in the death of her two children "her own funeral." A young daughter comforts her parents because her early death was "fated." But commonly all comment is sadly wanting. In the Jewish tombs I saw in two places only the utterances "In peace" and "sleeping." But this was the universal Christian song: They were in peace, resting, sleeping, in Christ, in God. The comfort of the survivor also expresses itself not seldom in touching forms. The memorial is made to the "dearest and most blessed wife," or "to the most loving and noble wife by her most happy husband."

But the details of these interesting records open a field too wide to enter upon now. One or two points call for a moment's notice. The first is the absolute Christian equality here indicated. There are no records of human honor or estimation though sometimes a simple indication of a church officer. But even here the men whom the Romish church calls "popes" are simply termed "episcopus," or pastor. And, while the pagan inscriptions are full of illusions to "slaves" and freedmen," it is a singular fact that 11,000 Christian inscriptions do not contain more than six or seven such illusions.

Another noteworthy historic fact is the view which these Christians held concerning their infant children. I have copied numerous inscriptions upon children, from three years old down to two and one, in which the same phrases and symbols are employed as in the case of adult Christians. Thus: "Alexander in peace, who lived one year and twelve days." Another, a little girl who lived one year and fifteen days is "in peace," and beneath is the dove with the olive branch in its mouth. Just so in numerous other cases. Some light is cast upon other views they held as when Christ is termed God; but these things are too meagre, and frequently the exact date too uncertain to give them special importance. And it would be an interesting task to unfold more fully the wealth of faith and hope that is embodied in these rude and simple "annals of the poor." But my chief purpose now has been to indicate, however imperfectly, the tremendous force of testimony contained in the ancient city of Rome to the power and veritable character of the Christianity which sprung up there almost immediately after the death of our Lord.—*Prof. Bartlett.*

"Work while the day lasts."

Traveling in Bradford County, Pa.

Our space requires brevity. But we we must say that the mountains have been hurled together in the wildest confusion. The short train for ten or fifteen miles was almost constantly on a curve, and sometimes on two at once like the letter S. At several points the head of the train curved around out of sight, and the grade was so heavy that the steel hoofs of our iron horse frequently slipped in his path. Dense forests covered the sides of the mountain, except in places far above the tall trees, well on toward a thousand feet, and perhaps more, the grey granit of the perpendicular rocks lifted their hoary heads.

At length the "Foot of the Plane" was reached, and we left our train to be drawn up to the coal mines by cables and a stationary engine, while we took a "skeleton" wagon, driven by young brother Oliver Faucett, and climbed six miles up the mountains to his father's house. Three miles was through a wild forest, without a human habitation, where not one rod of the road was even. The only regular and uniform objects we saw on the route were the trees of the dense woods, straight as a sperm candle and a hundred feet high. Up, up we clambered, turning right and left around boulders and "cradle-knolls," and preparing us for the good dinner awaiting us. . . .

On the return, brother Clark brought us ten miles over the snow-covered mountains, down to the Du-Shore train at New Albany. The engine and the coal train came soon and passed. Presently the detached passenger coaches came in sight around a distant curve. They were stopped by the brakemen, at our station. "All aboard" and the brakes were loosed, when the cars moved on, pursuing a train of which they were a portion, but which was at times whistling for another station before we left the last. For sixteen miles we swept around the numberless curves of this old "coal road," propelled only by the power of gravity. We are of the opinion that it not only appeared perilous to run at such a fearful rate around sharp curves and over yawning chasms, upon splintered rails and a rough road-bed, but we believe it *was* perilous.

We stood by the brakeman on the front platform when we were sweeping like an eagle around and down the mountain's brow, and suggested, "We are going rather fast, are we not?" He looked askance—saw our hair sticking out straight, and loosened up the brakes a little. Fearing that he had misunderstood, we spoke again—"Is not this a break-neck rate of speed?" He saw he was doing it, and he loosened up the brakes a little more, and our hat shoved itself up to blow off, when we saw he was operated by contraries, so we said, "Loose the breaks, and let her drive." Zip, went the brakes as he swung on the break-wheel and we slackened down to a fair rate of speed. We thought of the lady in California on a six-horse-coach, who on descending a narrow mountain road, asked, "Driver, where shall we go if that brake gives out?" He coolly replied, "That depends on how you have lived in this world."

The scenery did not impress us so deeply as upon the road we ascended. And yet it was exceedingly romantic and wild. The nameless, and expressionless sensations one feels in the presence of these silent witnesses of the past and whose tongues are dumb to our thousand queries, in no way relieves the wonder of the soul. Art has drawn its lines along these mountain fastnesses, and made but the slightest impressions, for still,

"The old, old rocks, with furrowed faces,
Spring up like ghosts in their lonely places."

These mighty heroes of the geologic ages have been seemingly stationed to guard the approaches leading to the treasures which are hidden away up these tortuous pathways, behind the fortresses and battlements which nothing but a strong force and a seige can take. God knows how to do his work the best.—*Am. Wesleyan.*

Children's Corner.

Child and Mother.

Love thy mother, little one!
Kiss and clasp her neck again!
Hereafter she may have a son
Will kiss and clasp her neck in vain—
Love thy mother, little one!

Gaze upon her living eyes,
And mirror back her love for thee!
Hereafter thou may'st shudder sighs
To meet them when they cannot see—
Gaze upon her living eyes!

Press her lips the while they glow
With love that they have often told!
Hereafter thou may'st press in woe,
And kiss them till thine own are cold—
Press her lips the while they glow!

Oh, revere her raven hair,
Although it be not silvery-gray!
Too early, death, led on by care,
May snatch save one dear lock away—
Oh, revere her raven hair!

Pray for her at eve and morn,
That heaven may long the stroke defer;
For thou may'st live the hour forlorn,
When thou wilt ask to die with her—
Pray for her at eve and morn!

—*Thomas Hood.*

A Persian Story.

Jesus, says a Persian story, arrived at a certain city, and sent his disciples forward to prepare a supper, while he himself, intent on doing good, walked through the streets, into the market place. And he saw, at the corner of the market, some people gathered together, looking at an object on the ground, and he drew near to see what it might be. It was a dead dog, with a halter around his neck, by which he appeared to have been dragged through the dirt, and a more vile, a more abject, a more unclean thing never met the eye of man. And those who stood by and looked on with abhorrence. "Faugh!" said one, stopping his nose, "it pollutes the air." "How long shall the foul beast offend our sight?" said another. "Look at his torn hide," said a third; "one could not even cut a shoe out of it." "And his ears," said a fourth, "all dragged and bleeding." "No doubt," says a fifth, "he has been hanged for stealing." And Jesus heard them, and looking down on the dead creature, he said, "Pearls are not equal to the whiteness of his teeth." And then the people turned upon him with amazement, and said among themselves, "Who is this?" "This must be Jesus of Nazareth, for only he could find something to pity and approve, even in a dead dog;" and, being ashamed, they bowed their heads before him, and each went his way.

A Little Talk to the Girls and Boys.

It is very hard for boys and girls between 10 and 20 to believe what older people tell them concerning the selection of reading matter. If a book is interesting, exciting, thrilling, the young folks want to read it. They like to feel their hair stand on end at the hairbreadth escapes of the hero, and their nerves tingle to the ends of their fingers at his exploits, and their faces burn with passionate sympathy in his tribulations—and what harm is there in it? Let us see what harm there may be. You know very well that a child fed on candy and cake and sweetmeats soon loses all healthy appetite for nutritious food, his teeth grow black and crumble away, his stomach becomes deranged, his breath offensive, and the whole physical and mental organization is dwarfed and injured. When he grows older he will crave spices and tobacco and alcohol to stimulate his abnormal appetite and give pungency to tasteless though healthful food. No man who grows up from such childhood is going to have the first positions of honor and trust and usefulness in the community where he lives. The men who hold those positions were fed with milk and bread and meat when they were young and not with trash.

Now, the mind like the body grows by what it feeds upon. The girl who fills her brain with silly, sentimental, love-sick stories grows up into a silly, sentimental, lackadaisical woman, useless for all the noble and substantial work of life. The boy who feeds on sensational newspapers and exciting novels has no intellectual muscle, no commanding will to make his way in the world. Then, aside from the debilitating effect of such reading, the mind is poisoned by impure associations. These thrilling stories have always murder or theft, or lying or knavery, as an integral part of their tissue, and boys while reading them live in the companionship of men and women, of boys and girls with whom they would be ashamed to be seen conversing, whom they would never think of inviting to their houses and introducing to their friends, and whose very names they would not mention in polite society as associates and equals. Every book that one reads, no less than every dinner that one eats, becomes part and parcel of the individual, and we can no more read without injury an unwholesome book or periodical than we can eat tainted meat and not suffer thereby. Just as there are everywhere stores full of candy and cake, and liquor and tobacco and spices, so there are everywhere books, newspers, and magazines full of the veriest trash, and abounding in everything boys and girls should not read. And

just as the healthful stomach, passing all these pernicious baits, will choose sound aliment, so the healthful mind will reject the unwholesome literature current everywhere, and select only such as is intrinsically good.

The other day we picked up a popular juvenile weekly, and presently found ourself knee-deep in slang, over our head in vulgar allusion and in the midst of a low-lived metropolitan crowd, where cock-fights, dog-fights, and man-fights were the condiments offered to whet the appetite for reading, and yet we know families where that paper is regularly taken. Do the parents read it? Do they know what company their children are keeping?

But, says the young inquirer, What shall we read and how shall we know if books are suitable? Read such books as give you valuable information, histories, travels, and those works of fiction that are approved by people of correct judgement. Our leading magazines contain a vast amount of reading, interesting alike to young and old. Do not read what renders distasteful the ordinary duties of life, or renders vice attractive, or makes you long for an impossible and romantic career.—*N. Y. Tribune.*

Religious Intelligence.

—The United Presbyterian Mission Board expects to send two new missionaries to Egypt during the month of February.

—As the first fruits of the late revival in Nashua, N. H., 337 members were received into the different churches on Sunday, Jan. 10th.

—The ten Presbyterian churches of Indianapolis have received an average increase of membership during the past year, of sixty, or a total of six hundred.

—The English revisers of the Old Testament completed their twenty-seventh session, December 18th. The revision of the books of Samuel was completed, and the company took up Isaiah, reaching verse 20 of chapter 1.

—The new University building in Ottawa, Kansas, was entirely destroyed on Wednesday evening, the 13th, involving a loss of $60,000, upon which there was no insurance. It was built by the Baptists, and was to have been inaugurated next spring.

—A religious paper states that there are eighty-seven Protestant missionaries now working in Japan, nearly all from America.

—Revivals are reported in many of the churches throughout the Northwest, the largest number being reported in Methodist churches, the Baptists, Presbyterians, and Congregationalists following.

—The *Sunday Magazine* for December contains a sketch of Charlotte Elliott, author of the popular religious hymn, beginning "Just as I am," etc. She was the daughter of Charles Elliott, of Clapham, and grandfather of the Rev. Henry Venn. She was an invalid from 1829 to the time of her death, about two or three years ago. A volume of extracts from her letters, journals, and poems has just been issued by the Religious Tract Society of London.

—Prof. Schaff, at a private reception given to the Bible-Revision Committee in New York, recently, stated that the object of the revisers was not to make a new translation or version of the English Bible, but, retaining the present language, to remove obsolete words, correct inaccuracies, render proper names uniform, and make such improvements as are demanded by the scholarship of the age. The work of the English revisers is sent to the United States, where it is again revised and sent back with suggestions; these, if agreed upon, are adopted; if not, a committee of conference is appointed. Four years have been spent in England in the revision and two in this country; and, at the present rate of work, Dr. Schaff estimates that it will take six or seven years more to completed it.

—A continuous prayer-meeting was held from 10 to 4 o'clock last week Wednesday in the Union Park Cong. Church, conducted by the Chicago ministerial Union. Pastors Bain, Bushnell, Duffield, Cheney and others took part, and Major Whittle, the evangelist, spoke deeply and fervently on the subject of consecration. His theme was, that people were sent into this world to serve the Lord Jesus Christ by crucifying their own tastes and desires, and only thus could they become acceptable to God. The brother made a wholesome application to the temptation and spiritual death lurking in the theater, the ball-room and popular party. By the blessing of God such words will be of great profit to souls unused to such plain preaching.

—An abusive personal attack was made on Messrs. Moody and Sankey by one of the leading actors in a Manchester theater a month since which ended in his being hissed ingloriously from the stage.

—The *Chicago Tribune* says of the revival in Great Britain: "Messrs. Moody and Sankey are attracting wide attention by their revival meetings in Great Britain. The interest in these meetings, though continued for many months, and in various cities of Scotland, Ireland, and England, seems rather to increase than otherwise. In Dublin, as many as 20,000 persons are reported to have been present. These men are now in Manchester, England, where, the reporter says, the revival work, in its full force, has followed them. They remain in that city until Feb. 1st, when they open the campaign in Liverpool. In the latter city a temporary building is in process of erection for the evangelists, capable of holding 7,000 persons. Their programme is to remain in Liverpool one month, and to begin work in London about March 1st. Arrangements are making to hold forty meetings simultaneously, in London, and it is said that $50,000 have already been subscribed to carry on the work in the metropolis. Mr. Moody has sent to the United States for several persons to help him in his work in London. Among these were Messrs. Whittle and Bliss, of this city, who received a note last week asking them to come over in March to the great London revival meeting. It is not known whether they will go. At the conclusion of the London meeting Mr. Moody expects to return to Chicago."

News of the Week.

The City.

The failure of Cook County Bank has caused a sensation among business circles during the past week. Although its annual report showed a fair statement, the concern has been speculating wildly, and has for some time been watched by the other banks of the city. Iowa banks will be heaviest losers.——The election ordered by Gov. Beveredge to fill the unexpired term of J. B. Rice, deceased, passed without any noticable feature except the efforts of a certain horse-jockey to get votes of his set. Caulfield, Congressman elect from the district, is probably chosen to fill the vacancy.

Senatorial Elections.

After occupying a seat in the Senate 18 years, Chandler of Michigan has at length been outvoted. Judge Christiancy takes his place.—Representative Dawes was elected last week by the Massachusetts Legislature to the seat in the Senate long held by Sumner. ——Cottrell, Democrat, succeeds Schurz from Missouri.——Ex-President Andrew Johnson is candidate for election in Tennesee, with a probability of success, though the voting has been long and close.——Another contest of several days duration is going on in the Wisconsin Legislature. Carpenter is renominated for the Senate but is not likely to gain the election. His personal habits will hardly bear endorsement.

The Country.

The managers of the Northwestern and the Milwaukee and St. Paul Railroads are petitioning the Wis. Legislature with a view to securing a modification of the Potter law, which is operating ruinously. The earnings of the Northwestern have decreased 25 per cent in Wisconsin. The St. Paul have suffered even more, and the most of the minor roads have defaulted in their December interest and will be in the hands of the receivers. It is said that Governor Taylor and the Railroad Commissioners are in favor of amending the law.——On Friday evening last, just after dark, as three negros with their wagons loaded with shingles had gone into camp about six miles from Clinton, La., they were visited by white men, who were mounted, and who proposed buying their shingles, when, after a few words, one of the white men pulled out a pistol and shot two or three of the negros, killing them instantly.——The report of the Reservoir Commission of Massachusetts, shows that no less than twenty-seven unsafe reservoirs and dams exist in the State and that the loss by breaking away of these structures last year foots up $1,250,000 in Hampshire county, and $48,000 in Hamden. The Boston and Albany Railroad lost $100,000, and the New Haven and Northampton, $25,000.——Col. Remick, special agent of the Nebraska Aid society, reports 3,000 horses and 1,000 oxen in the grasshopper district suffering for food and liable to perish unless grain is supplied them. The officers of the Society have applied to Henry Bergh, President of the Society for the Prevention of Cruelty to Animals, for aid to save them and enable farmers to work their land next spring.——Some 300 miners are reported at work in the Black Hills and a detachment of troops have been sent to drive them away, but the severe cold weather compelled them to go into camp.——A snow-slide in the mountains near Genoa, Nev., buried forty Chinamen wood-cutters, and twenty-eight were killed.——Many lives have also been lost in the Utah mining camps from snow slides during the past week.

Foreign.

The Carlist General Palacios has petitioned for amnesty. Forty-seven Carlist officers are said to have notified the Spanish Consul in Bayonne that they have given in their adhesion to King Alfonso. It is reported that the Carlists are now enrolling youths of seventeen years in their service.—— The Prussion authorities have closed the Roman Catholic Seminary at Fulda, expelled the head priest from German territory, and sequestrated all the property of the Bishop of that diocese. The Bishop of Paderborn, whose term of imprisonment expires to-day, will probably be immediately confined in the fortress of Wesel.——Hon. W. E. Foster has been generally spoken of as successor of Mr. Gladstone, as leader of the Liberal party in England. Late letters say however that a meeting of the party called for Feb. 4th, there will be a cordial recognition of Lord Granville as the head of the party. The *London News* says there is little doubt that the meeting will elect the Marquis of Hartington to the leadership in the House of Commons.

Farm and Garden.

Application of Manure in Winter.

Last spring for the first time I heard a good deal about the spreading of fresh manure in the winter. I had always been bred in the notion that we ought to be very careful how we handled our fresh manure, that we ought to keep it as close as possible, plow it in, cover it in some way, and not expose it to the air. I had not much of it; I was a little choice of it. It was quite necessary for me to save what I had. But I think the tendency of men's minds is to think that they ought to plow in manure quite green and fresh, and I have seen very much of it done. I commenced in the early part of the winter and carted out what I had—perhaps one hundred bushels that was not more than three or four weeks old. It was quite fresh, (we had kept it in the barn cellar trodden by pigs). Five or six weeks later we carted out more, and we kept on in that routine. It was on a meadow. We had occasionally spells when the ground was entirely bare that winter, and there were drying winds. In looking at that meadow this spring I had supposed I should find certain strips where I had applied the manure, upon which I should never see much effect produced by it. I had marks, so that I could tell distinctly where each lot of manure was applied, and I also had a record of the dates on which each lot was spread and the circumstances. There was a good deal of sand in this manure. I marked particularly one strip where the land had lain a fortnight without any covering whatever. It lay right alongside of a strip that was covered with snow the next day after the manure was applied to it. I could see no sign there of a difference in the growth of the grass; I could see no difference between that which had been exposed to those drying winds and that which had been immediately covered with heavy snow that afterward melted, and washed and soaked the manure into the ground. We have had a very wet season this year. I have been so much encouraged with the result of this experiment that I shall try it again.—*Hartford Courant.*

CHICKEN CHOLERA.—This is not an intestinal, but a blood disease, caused by cold, damp, uncleanness, a lack of ventilation, improper food or drink, a want of water, or anything else that interferes with digestion or nutrition. It spreads rapidly through a flock, probably for the reason that fowls are rather unclean feeders, and the evacuations of sick members of the flock, which are the means of infection, drop into the feed or water, and some portion finds its way into the stomachs of the well ones. None of our domestic animals are hardier than poultry when sanitary rules are maintained, and none

so soon succumb to disease when they are neglected. To cure cholera try giving at night a few pills of bread soaked in castor oil, followed the next morning by others mixed with a small pinch of copperas, an equal quantity of black pepper, and sufficient Castile soap to hold them together. Repeat these last once a day for a week. A model, healthful poultry household should be kept as clean as a model farm kitchen. There will be no cholera then.—*N. Y. Tribune.*

For Choked Cattle.—A remedy, which has never failed when tried, is a teacupful of soft soap dissolved in a pint or a little more of warm water, and poured down the throat of the choked animal. As soon as administered, the apple or potato is instantly thrown up upon passing the hand along the throat.

Home and Health Hints.

New Mode of Treating Dyspepsia.—Dr. Dio Lewis informs us that some years ago a physician in New York city published a small book in which he gave written certificates of marvelous cures of dyspepsia. His cures were mysterious and very effective. He charged $500 for a cure, and his patients were most solemnly pledged, with much ceremony, to profound secrecy as to the mode of treatment. After the death of the doctor, some of the patients felt themselves absolved from the obligation of secrecy, and one of them disclosed the facts in the case to Dr. Lewis. After correcting some of the more grossly wrong dietetic habits, the doctor required each patient to spend ten or fifteen minutes in the morning, at rising, in kneading and slapping his own abdomen with precision. This was to extend over the stomach, bowels and the liver. This was repeated just before dinner; again, at 7 P. M., with precision on going to bed. The patient was requested to be temperate and regular in all his habits, exercise much in the open air, and attend assiduously to the slapping, kneading and percussion of the whole abdomen; and as the result, we are informed that malignant cases of indigestion, that had resisted all other remedies yielded to this.

It is marvelous how a stomach, sore and sensitive at first, and hardly able to bear a touch, will strengthen under these operations, and bear, in a short time, with pleasure, pretty rough handling. I have experienced the benefit of these manipulations, and can testify to their great utility. Under this treatment a torpid liver will be aroused to activity, constipated bowels will become regular and do their normal work, and a sluggish stomach will put on its wonted energy.—*Watchman and Reflector.*

To Roast a Goose.—Let the bird be about eight months old, and killed at least twenty-four hours before it is cooked. The fatter it is the better. Remove every pin feather, singe carefully, draw and take away everything not eatable from the neck and body. All the loose fat should be removed and tried out by itself. Take the neck, middle joint of the wings, liver, heart, and gizzard, and stew them together gently for several hours. They will make a nice pie. For the stuffing take two large onions chopped fine, a teaspoonful of pulverized sage, a teaspoonful of black pepper, and two teaspoonfuls of salt, adding a little crumbled bread. Goose is strong food, and requires strong dressing. When the body of the bird is stuffed, close the opening to keep the steam in and the fat out. Put butter or a slice of fat pork on the breast when the goose is put in the oven, but do not put any water in the dripping-pan. Bake two hours, basting every 20 or 30 minutes with the fat in the pan. When the goose is done remove from the pan, pour off the fat and set it away, add to the brown gravy in the pan the gravy from the giblets, bring the whole to a boil and serve. Apple sauce and onion sauce are proper accompaniments to roast goose.

Temperance.

Blind Eyes Pulled Open.

The Excise Commissioners of Brooklyn used to be unable to see any violation of the law against Sunday liquor-selling. To be sure, the doors of the shops were entered on Sundays by men accustomed to drink there on other days. To be sure, these men went in sober and came out drunk. To be sure, many witnesses testified that these men drank something, presumably intoxicating liquor. But because the witnesses could not swear that they had themselves tasted and tested the beverage producing drunkenness, the Commissioners were inclined to think the illicit traffic not proven. But the agitations of the past year have opened their eyes. They have been obliged by public sentiment to admit reasonable evidence.

In some of our large towns there are very many Christian people who do not see that intoxication is alarmingly prevalent. They are living in the same block with drunkards and rum-sellers. They are obliged to ride in cars and omnibuses where the air is thick with whiskey fumes, and where peaceful passengers are insulted. They are obliged to support prisons, police, and poor-houses at enormous expense, to be filled with victims of strong drink. But because they do not see the tippler standing at the bar, swallowing liquor; because they do not personally witness the lower forms of this degradation which is destroying the lives and homes of their neighbors, they cannot be convinced that intemperance is doing widespread harm. Now, whatever may be said in criticism of the various ways that are taken to combat the liquor-traffic, this much is clear: that any way and all ways that tend to rouse attention and open blind eyes to the enormi- and spread of drunkenness are so far tybeneficial. We cannot be thoroughly or permanently successful until good people are united in fighting the liquor traffic, and that union will never come until all can be made to see its effects. This opening of eyes must be accomplished by persistent exposure of the evils produced, and by the pressure of of public sentiment. I think the reason that many are not moved by ordinary appeals is that they do not really believe that the evil is so great, and they are too selfishly indolent to make thorough inquiry. The truth has to be driven into men's minds sometimes, and eyes have to be opened by sheer pulling, as in the case of the Excise Commissioners.—*Working Church.*

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"It will have a tendency to render me infamous or disgraced. It will furnish evidence against me in an indictment for murder."

From their own admission, then, the proof is incontestible, that Masons did put William Morgan to death. By considering the Masonic obligations paramount to the civil oath, and by suffering the penalty of the latter for contumacy of its authority; rather than incur the penalty of the Masonic law, which would cut their throat and smite off their skull, they have proved the very facts which we now positively and fearlessly affirm, that Masons did put William Morgan to death, in the execution of the penalty of Masonic obligation, for requirements of Freemasonry. They are positive witnesses against themselves, both by their admissions, and obstinate refusal to testify on the case, that they, and all others who have equivocated or refused to testify, (and the Lord knows how many more), were either perpetrators of the horrid deed of taking the life of William Morgan, or were accessories to the crime.

Another instance of the execution of Masonic penalty, is the death of William Miller, of Belfast, in Ireland. Samuel G. Anderton, a well known, and respectable inhabitant of Boston, whose occupation for many years has been that of a seafaring man, and whose reputation has been publicly certified to be above the impeachment of slander, has declared upon his oath before John W. Quincy, a justice of the peace in the city of Boston, which deposition was made in the month of March, 1830, and for substance is as follows:

"That in the year 1809, he was made a Mason in a Lodge-room near Lymekiln dock, in the city of Belfast, in Ireland, and became acquainted with a Mason by the name of William Miller, a miller by occupation, and resident of the place. That in the year 1813, he was taken prisoner of war on the high seas, and was transported to England, from wheuce, through Masonic influence, he was liberated, found means of conveyance to Ireland, and on the morning of the 4th of June, which was the King's birthday, he was in Belfast, saw, and had conversation with his friend William Miller. That Miller then told him that 'the Masons had offered to make him a Knight Templar free of charge, and that he had been strougly urged to atteud that evening, which he had agreed to do.'" Mr. Anderton had agreed also, to attend the same meeting. In the evening, Mr. Anderton received several degrees of Masonry, among which was the Knight Templar. Some time in the evening he was informed that there was to be a Masonic cxecution that night; that a Mason had violated his Masonic obligation, by saying "THAT A BOOK ENTITLED 'JACHIN AND BOAZ' WAS A TRUE BOOK," in connection with some other remarks, for which he deserved to die. Struck with horror, Mr. Anderton wished to leave the room, but was peremptorily denied permission to retire, being told "THAT IS NEVER ALLOWED ON SUCH OCCASIONS." Lot was cast who should be the executioners. The lot fell on a Dane, on a Swede, and on Mr. Anderton. Learning that William Miller was the persou to be executed, by the most heart-rending entreaties, Mr. Anderton was excused from the Masonic duty of being an executioner of his friend. The others plead no excuse. A cap of coarse cloth, to be drawn over the head, struug with a rope in the hem, to be drawn by the executioners round the neck, was the instrument which contained the machinery of death for the unsuspecting victim. The hour of midnight darkness arrived, the executioners took their stand near, and at the left hand of the presiding Masonic officer. All things being in readiness, Mr. Miller, mistrusting no danger, but with expectation of receiving a degree of Masonry, according to the promise made to him, was led iuto the room, hoodwinked, with his coat off and in a slow march was conducted near the executioners. The question was asked and repeated, agreeably to Masonic custom—"Who comes there? Who comes there?" The answer was bawled out, as the executioners seized him, "A damned traitor who has broken his Masonic obligation." As the cap of death came over his head, he had just time to cry, "O my God! are you going to murder me? O my wife! my children!" when his cries were stopped short by the suffocating cord drawn round his neck, with the full strength of the undaunted executioners, and the victim fell to the floor in the agonies of death. The executioners bracing their feet against his body, continued their tug at the rope with increasing violence, "while others of the fraternity fell upon the body, cut the throat, and then his left side and breast open, so as to show his heart; during which horrid scene, some of the thirty-five or forty persons in the room, exhibited signs of sympathy; but the greater part," to use Mr. Anderton's own words, "using the most profane, revengeful language, with their fists clenched, grinned with horrid approbation!!"

After the execution, they carefully conveyed the body from the Lodge-room in the third story of a building, and threw it into Lymekiln dock, after which Mr. Anderton left the city as soon as possible, and embarked for America in a Russian ship. Mr. Anderton further states, that he had experienced instances of shipwreck, and had met the enemies of his country at the awful cannon's mouth, but never before had those feelings which he experienced on being a witness to the Masonic execution of William Miller. Many particulars of Mr. Anderton's affidavit have been passed over for the sake of brevity, and the substance only of the whole has been given.

In corroboration of the foregoing statement, a Mrs. Agnes Bell, now resident of the city of Boston, has made oath before the same John W. Quincy, justice, testifying for substance as follows:

"That she was born in Belfast, in Ireland, and brought up within sight of Mr. Greenwood's house, where a tavern was kept in the lower story of the building at Lymekiln dock, over which, in the third story, was the Masonic Lodge-room described by Mr. Anderton. That she distinctly recollects seeing the dead body of William Miller, wet and muddy, before the hall of Mr. Greenwood, on the day after the King's birthday, in a certain year of her life, which she particularly designates, and which exactly corresponds with the year 1813, and the 5th day of June in that year, which was the very day following the evening of the horrid execution, as testified by Mr. Anderton. And she further states that Mrs. Miller was heard to say that her husband went to the Lodge the evening before in health, and that she hoped she would live to know who murdered him. And further, that the Masouic fraternity assembled on the occasion, formed one of the most numerous processions of the kind ever known in Belfast, and interred the body with Masonic honors!" O horrid works of darkness! Masons assembled in large procession, clad in the habiliments of mourning, professedly to lament over, and perform the Masonic ceremony of "INTO THY HANDS, ALMIGHTY FATHER, WE COMMEND THE SOUL OF OUR LOVING BROTHER,"—and thus inter the body of a professed worthy brother, whom they had Masonically executed the night before, as a perjured wretch, and a violator of Masonic obligations.

In further confirmation of the Masonic execution of William Miller, as testified by Mr. Anderton, there are also several gentlemen now residing in America, who were citizens of Belfast at that time, and have recently favored the public with certificates of their knowledge of the excitement produced in Belfast and that region, by the murder of William Miller, under circumstances corresponding with Mr. Anderton's affidavit.

Other instances of Masonic execution are before the public, and might be brought into the amount of testimony on the point before us, if it were necessary. But let it suffice to say, in general terms, there is little, if any room, to doubt that many of the numerous murders which have polluted this and other lands with blood, which horrid deeds have been palmed on some innocent or unknown persons, have been really the bloody fruits of Masonic executions, while, as at Belfast, the perpetrators themselves were mingled with the crowd, perhaps distinguished with Masonic badges of mourning, and heard to say, "ALAS! BROTHER," while the blood of vengeance was crying against them from the horrid place of execution. And it is awfully to be feared, that when the light of eternity shall shine on the darkness, and every secret thing shall be brought to judgment, it will then be found, that many of the sudden deaths in the world have been the result of Masonic VENGEANCE, in the execution of Masonic penalty in a Lodge-room, or personal dispatch by poison, or assassiuation; as the ghosts of the murdered Artemus Kenedy, near Boston, the poisoned Simmons, of Albauy, and a host of others, would doubtless testify now, were they permitted to speak.

Let it next be considered whether the laws of civilization justify the execution of Masonic peualty, or whether such execution, in the eye of the civil law, constitutes the act of murder.

The former position must be denied, and the latter affirmed, for this obvious reason, that the civil law makes no provision for the private trial, private conviction, private condemnation, and secret execution of any human being, in any case, for any offense whatever. The civil law requires that all accusations, trials, convictions, and executions, shall be public, and subject to public investigation. But the whole process which leads to, and terminates in Masonic executions, is done in secret. If Masouic law is violated, the accusation and trial of the offender are performed in the secret conclave of Freemasonry, and not a witness is admitted, even on the defense, unless he belongs to the fraternity. If Masonic testimony convicts the culprit, no sacrifice can atone. Death is the penalty; and vengeance never can be appeased short of execution. Either the laws of Masonry must be totally disregarded, or the offenders against the majesty of Masonic laws must be put to death in the execution of Masonic penalty. And the whole process, from beginning to end, must be done under cover of midnight darkness, or with the most profound secrecy. Hence, Masonic executions, being conducted in direct violation of the requirements of the civil law, must be pronounced unlawful.

In Masonic executions, the design is to take life. The act is premeditated. And in the performance, it may be safely concluded, that there is no want of the spirit of malice afore-thought, and vengeance, in operation. The conclusion, on the whole, then, must be obvious, that the civil law does not, CAN NOT justify the execution of Masonic penalties, but coudemns it IN TOTO as an act of murder. This must be evident from the very nature of the crime. What is it that constitutes murder in the judgment of the civil law? It is the taking of human life unlawfully, with design, and with malice aforethought. All these concomitants are comprised in every Masonic execution. The life of man is taken UNLAWFULLY, because done in seecret; with DESIGN, because premeditated; and with MALICE AFORETHOUGHT, because done in the spirit of vengeance. Consequently, every Masonic execution constitutes an act of murder. The doctrine is virtually admitted even by Masons themselves. Why did not the witnesses testify what they knew, when legally required so to do, in the case of the noted abduction in the State of New York? They tell us why; they were consciously dumb, and obstinately refused to declare the truth, for fear of implicating themselves in the murder of Morgan! How often is the question asked, "Must the whole Masonic fraternity be impeached, because a few miscreants, or outlaw Masons have MURDERED MORGAN?" The import of this Masonic question is an implicit acknowledgment, that those who did put Morgan to death, MURDERED him. If so, it is equally true, that all who advised, and aided knowingly, whether directly or indirectly, were accessories to his death, and consequently were murderers in the judgment of civil law, and in the sight of God. This settles the point that the Masonic institution stands chargeable with the blood of all the victims who have fallen sacrifices to its vengeance, in the execution of Masonic penalties. Although the horrid deeds of death may have been perpetrated by a few conscience-hardened, heaven-daring Masons of high sounding titles, and unknown to thousands of lower degrees, who would shudder at the thought of being accessory to an act of murder; yet such is the nature of the Masonic institution, that it makes provision for the commission of the highest crimes, and all who know this fact, and have been voluntary accessories to any instance of Masonic execution, are guilty of the blood which is charged upon the institution, whose blood-stained law they have sworn to support, and still determine to maintain.

The institution of Freemasonry not only makes provision for the COMMISSION of crime, but also for the CONCEALMENT of all crimes perpetrated under cover of Masonic secrecy.

One clause of Masonic obligation is thus expressed:

"I promise and swear that a Master Mason's secret, committed to me as such, and I knowing him to be such, shall remain as inviolable in my breast as in his own, Murder and Treason excepted, and they left to my own election."

In the Masonic oath, provision is made to conceal Perjury, Theft, Arson, and all other crimes with the above conditional exceptions. Should any crime, except murder and treason, be perpetrated, and the circumstances be committed as a secret to a brother Mason, that brother is bound by his Masonic oath, even in the Master Mason's Degree, to keep the secret forever, on penalty of death. But in the oath of the Royal Arch Degree, Masons are bound to keep the secrets of a companion without exception. The words are:

"I promise and swear, that a companion Royal Arch Mason's secrets, committed to me as such, and I know him to be such, shall remain as inviolable iu my breast as in his own, MURDER AND TREASON NOT EXCEPTED.

A modification of this oath, "to keep ALL the secrets of a companion WITHOUT EXCEPTION," amounts to the same import. For, as murder and treason are conditionally excepted in a LOWER Degree of Masonry, the oath of a HIGHER Degree to keep ALL the secrets of a companion WITHOUT EXCEPTION, amounts to the very same as MURDER AND TREASON NOT EXCEPTED."

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Clover	6 25	6 30
Flax	1 90	2 50
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Turkeys, do. per lb	07	10
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Wheat	1 06	1 32
Corn	84	86
Oats	68	70
Rye	93	96
Lard		13
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, FEBRUARY 5, 1875.

VOL. VII., NO. 17.—WHOLE NO. 253. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

The ladies of Chicago have undertaken a war in the liquor traffic that would seem hopeless only to faith. But it is reason for gratitude that faith has already its encouragements. Permanent and comfortable headquarters are provided in the Young Men's Christian Association Rooms, where a daily temperance prayer-meeting is held, which as many as fifty or sixty gentlemen some times attend. Monthly business meetings are also held, and measures for more thorough and efficient organization and work are under advisement. Many drunkards have signed the pledge, and a friendly hand and sympathy is given to help them keep it. A note to the ladies of the city, asking that wine be banished on New Year's day was wisely heeded in many parlors. These items show some progress in cleansing the Augean stables of the liquor traffic in Chicago.

The election of Andrew Johnson, ex-President, to represent the State of Tennesee in the Senate, indicates more or less the popular feeling in the nearer South. Johnson left the executive chair with none to lament him, and many to execrate. The reconstruction policy inaugurated during his term, so different from the wise plan foreshadowed by Lincoln, and so disastrous in its effects, does not of course fall altogether to him, although his vain-glorious championship of the freedmen and mandlin obstinacy certainly precipitated the settlement of Southern affairs. Along with him, it is reported that in the next House of Representatives there will be twenty-two Union men and eight-six ex-Rebels who met each other in deadly strife during the late war. The revival of old and bitter feelings grows stronger with each day's discussion of Southern troubles. What issue may be reached it is not pleasant to contemplate; yet we are sure the Lord reigns, and amid all the strife and turmoil of inferior things, his grand purposes move on undisturbed.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter
And he will make it plain."

President Lincoln's views of reconstruction are briefly stated elswhere in this number. In the present condition of the readmitted States, they seem eminently wise and just. But it is useless to conjecture what "might have been." The colored men and their friends at the South need protection from the rapacious villains who are shooting them, driving them from their homes and means of livelihood. The obstinacy of the minority in Congress threatens to delay the Civil Rights Bill and other measures which, by enforcing justice, may bring in peace. But the policy of the Democracy for two months has been, as Mr. Conkling forcibly argued last week in the Senate, "to make reconstruction a miscarriage; to thwart it, baffle it, disturb, foment, revolutionize, and the time will come when the country, worn with commotion, will accept anything for a change."

Not long since Hon. Carl Schurz lectured in Chicago on Education. He advocated the rationalistic theory, popular in Germany and growing in favor here through foreign influence, that the remedy for social evils lies in the cultivation of the domestic virtues, that is, a knowledge and love of household duties, literature and art and the means of healthful recreation. Dr. Kittredge, of the Third Presbyterian Church, replied soon after, showing the fallacy of this extreme secular view, which throws aside the Bible, dethrones its Author, takes down the Cross, and attempts to regenerate society with its spiritual element left out. If such educators would undertake in a country of soulless men they would be appreciated. With us they deserve no credit for fine theories based on mistaken notions. Since men are spiritual beings, acting and acte uppon as such, whose souls tremble towards God their Maker as the needle trembles toward the pole, the Gospel of Jesus Christ can alone meet their deepest wants; and there is no true, or complete, or really benefic al education which does not include this as its groundwork. And of course such an education must include an intelligent knowledge of the Bible, the only book ever written with a thorough knowledge of the wants of its readers, and written successfully. We are pleased to notice an able article in the *Christian Union* from the pen of Rev. Lyman Abbott, published with a proviso, advocating the use of the Bible in our public schools in the propositions: "No system of public education can be maintained which does not afford moral and religious instruction," and "Morality cannot be taught without teaching religion."

"Hear, O Heavens; and Give Ear, O Earth!"

BY WOODRUFF POST.

It is a fact that there are effective ministers of unblemished reputation, known to be men of integrity everywhere, proscribed and shamefully maltreated by brother ministers and by lay-members of the church because they have, in the fear and love of God, striven to show the evils of Freemasonry and kindred oath-bound secret societies which have crept into the church.

It is well understood that the paternity of secret societies, Freemasonry, is an oath-bound craft arrogating the right to punish, even to the most barbarous death, any church member or citizen in this republic, or in the world, especially those who reveal. Many men, disgusted with its profanity, declare that they know by experience that Freemasonry is designed to subvert the Christian religion. And do we not find it true, the world over, that Masons eulogize it as superior to the Gospel of Christ and sufficient to fit them for heaven. (Even church members say, "I would leave the church before I would the lodge!") And, indeed, that is not an infatuation of a few, for, does not Masonry plainly teach, "We now find" (by the first three degrees) "man complete in morality and intelligence, with the stay of RELIGION added, to insure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires." (Freemason's Guide, Sickels, p. 189.) We might add many quotations. This is enough. Precisely in harmony with this is the doctrine of Rev. Dr. Latimer. "*Be true Masons and you will be the true servants of God,*" taught in our First Methodist Church in Rochester on "St. John's Day."

For defending the church against such blasphemy and insult to the Most High, good men are denounced as fanatics, insane, liars, traitors, etc., etc., and special effort is made to ruin them "soul and body." Nor are there found friends enough of Jesus who are willing to combine to expel this anti-Christ from our midst; their reputations and interests are too dear. They unite with our enemies who cry, "Away with him! Away with him!" In vain is it that they are reminded that thousands of Masons in "Morgan times" cast off the yoke and declared Masonry a supplanter of Christ and an enemy to the Government. Yes, they *stop their ears* and cry, Away, away with him! A disturber of Zion, cast him out! But, thank God, this is not universal. There are others who, though careful, are ever on hand to help unfold the banner of truth.

Masonic lecturers and the most zealous and popular Freemasons, find unbounded favor and open doors. Our churches and our homes are welcome to them. At any time with all their frippery and fantastic trumpery and infidelity, they can enter in and do as they list, though the blood of Morgan stain their skirts and rank blasphemy scald their lips. *Be thou astonished, O heavens!*

Are we forever as Methodists, to wink at, or aid and abet such uniform desecration of religious principles perpetually transpiring to our great degradation, and the distress of all true lovers of Zion? Witness the following incident among many, touching the pastor of our representative church in this city quoted from the Rochester *Daily Express;*

"THE ABELARD CLUB."

This Club is composed entirely of Knights Templar, and as the list of membership, which we produce below, will show, includes many of our representative citizens. . . . The club was named in honor of that venerable and eminent patron of Masonry, Abelard Reynolds. Their rooms, which are on the fourth floor of Power's block, have recently been enlarged and others added, until now they consist of a cloak room, TWO CARD ROOMS, one of which is elegantly fitted up as a parlor, and a room devoted EXCLUSIVELY TO BILLIARDS. The walls are decorated with photographs of different members, pictures and Masonic emblems. Special cards of invitation had been issued to the members and a few friends to be present yesterday at 12 M. to witness the presentation of an elegant tablet to Abelard Reynolds. At the hour named the parlor and adjoining rooms being filled, the *Rev. D. H. Muller*, Chaplain of the Club, stepped to the centre of the reception room and formally presented the tablet in the name of the club.

The following is (part of) his address:

"Honorable and beloved Father: Your loving spirit we are satisfied will be the best appraiser of its value. Richer than the gift, however, is the opportunity bidding us declare how cheering and inspiring your life and old age are to us. Before its wonderful state of ripeness, out of which any moment the flower of immortality may burst into bloom we linger with loving reverence. But love is active, and in beautiful discontent with verbal expressions, offers in generous freedom this engraved present, trusting that this savor of its spirit will be like the fragrant myrrh and frankincense the wise men brought to the infant Jesus. We pray you the enjoyment of many Christmas festivals here, for the hereafter your past life filled with wisdom, love and humility, furnish a foundation upon which to build a heavenly city, and through the sweet blue sky of hope this morning the structure rises. A glorious past light-

ens the future with a serene joy, and amid this beauty of earth and heaven that falls upon us with air full of melodies, and hearts of sincerest good will, we wait your patriarchal benediction. . . .

The tablet is designed in the Corinthian style of architecture, being one of the emblematic orders of the order of Masonry, and first in beauty. On each side of this beautiful table there are two corinthian columns standing on pedestals having plinths and connected at the top with grand Royal Arch with its key stone and splendid panels all surmounted with the proper entablature. The key stone in the arch has the proper circle containing the letters of the Royal Arch. The splendid panel on the left, the emblem of the Master's degree, and on the right, the council. Each pedestal is ornamented with the emblem of the Maltese cross, each highly gilded with gold. The centre of the tablet is engrossed with the Red cross of the order, brightly illuminated with gold rays, crown, &c., and it contains the names of the officers and members of the club, beginning with Abelard Reynolds."

To be Grand Chaplain of Masonic lodges and commingle in oath-bound intimacy with card and billiard players and idolaters seems to be no barrier to popularity and general acceptability in our church, while they who dare to lisp a rebuke to such compromise, and the machinations of a terrible, Christless, blasphemous, oath-bound, death-penaltied clique in our midst are suffered to be cast out as heathen dross, proscribed by a band of semi-desperadoes in our midst. This is strong but is it not true? A desperado is one who is "urged by furious passions." What is that which seeks the ruin of another? Crush him! What does that mean? The minority of good Methodists, men and women, groan under the weight of disgrace and shame heaped upon the Methodist church by Freemasonry and kindred secret societies.

Let men who have no Christ to serve be Masons, if they will; but, O Christian, stain not thy character by such alliances. But are we to be compelled to silence and see our honor trampled in the dust? Our discipline "so remarkable for perfectness," as Bishop Peck recently intimated in public, be counted as trash, to which we vowed allegiance and promised sacredly to keep? Are we to hush and see our churches desecrated? And let Christ be wounded in the house of his friends? Must he forsake with tears our own dear home to find one elsewhere, or else be forever crushed and our ruin sought as the monster exists? God forbid it. Save us, O save us! "Hear, O heavens; and give ear, O earth."

But why tell it abroad? Why not charitably cover up the sin? As well ask, Why did not Luther hide the blasphemies and indulgences of the Romish church? Or why did not Christ cover up the iniquities of the scribes and Pharisees?

We believe some of our bishops are waking up to responsibility in this matter. Bishop Peck, recently addressing the pastors and officials here gathered together, said with many other good things, "*Brethren have nothing to do with rings,*" not finger rings, but clique rings, soul rings; rings by which Satan carries out his own corrupt and corrupting plans. Avoid THEM. Yes, shout it world-wide, avoid them!!

This is what the Methodist church needs most this very hour. *Avoid rings!* Clear it of rings and soon away goes its worldly conformity with its paraphernalia and concomitants forever. Yes, then will open the flood-gates and out will go the trash and rubbish which now obstructs the salvation of God. Let Methodists forsake their unholy alliances of oath-bound secrecy with whore-mongers, adulterers, blasphemers, "card players," profane idolators, spiritualists, necromancers, drunkard-makers and drunkards, pirates and murderers, "rings!" and be holy men. Then we shall no longer be under reproach, and the windows of heaven will open and let down upon us a blessing so great that there shall not be room enough to receive it.

But if we refuse and continue to rebel, we shall be a hissing and a by-word and shall be taken captive by the devil at his will. Let but "the authorities" wink at the tyranny of corrupting Masonry in our midst, trampling in the dust our ordinances and desecrating our churches and violating our discipline, and despising and persecuting our brethren, who, in righteous integrity, cry out against the iniquity, and our "destruction shall come as the whirlwind." We shall be carried into captivity, to be slaves to our Masonic Master's forever.

Rochester, N. Y.

Degeneracy of Church Members.

BY D. J. HARRIS.

The deep solicitude of the hearts of no inconsiderable number of church members, to become popular and to seek the applause of men more than the approbation of God, is alarmingly strange but no less a fact. When church members become degenerate, the fact is soon disclosed by the tenor of their lives.

The Apostle Paul warned Timothy of like characters when he said, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves, teachers, having itching ears. And they shall turn away their ears from the truth and shall be turned into fables." To meet with God's faithful defenders of the truth in prayer or class-meeting, would be quite out of their element; they no longer love the way of the cross. They think it a hard way; they are anxious to adopt a religion that does not require its devotees to walk in so narrow a way. O, no, they have conceived a more liberal view of religion. Some of them behold Freemasonry with its high-sounding titles and professions. They are elated, and are soon hood-winked and cable-towed into this mysterious and Christless order, "a false religious system of practiced concealment" claiming great antiquity. How vastly foreign is this to Bible truth. Of all subjects, religion is one of universal concernment; if it is of any vital importance, it is equally as important to one man as another; it conceals none of its principles from any class or part of mankind. God is not the author of any system of secretism. They are the inventions of the arch enemy, that he may more successfully accomplish his ruinous work among men.

The long train of teachers and prophets under the Old Testament dispensation addressed themselves to the entire Jewish nation. When Christ gave the apostles their commission, he required them to go into all the world and preach the Gospel to every creature. When the high priest asked Jesus of his disciples and of his doctrine, Jesus answered, "I spake openly to the world, I ever taught in the synagogue and in the temple whither the Jews always resort and in secret have I said nothing." Christianity has not one concealed principle, neither has it a secret worship, or secret government. The institutions of the church of Christ are established openly. It has no concern, lest its claims or principles should be too extensively or thoroughly understood. All its members are light-bearers; the whole of which may truly be compared to a "City set on a hill." The language of Jesus, is "If any man have ears to hear let him hear."

York Center, Ohio.

The Morning Dawneth.

BY S. A. GILLEY.

Under the above caption, the September number of the *Companion and American Odd-fellow*—has an article from J. W. Cornelius, P. G., P. C. P., a brief review of which we give below. The writer refers to a certain "poetic effusion" of Rev. Joseph Travis, which appeared some years ago in the *Free Methodist*, entitled "No JESUS THERE." It seems, that when first published, it was presented to the local press, with comments by the above Cornelius. He says it was brought to mind again by "late articles which have appeared in the papers from those who feel injured by the fact that the Government officials requested the Masonic fraternity and kindred societies to assist at the corner-stone celebration in Chicago on the 24th of June" last.

Believing that a candid reading of the lines to which he refers cannot fail to do some measure of good, we rejoice at his effort to force them upon the attention of those who otherwise would fail to see them; though the moral character of such effort is identical with the "wrath of man" while divinely over-ruled, is made to praise God. "Whether in pretense or in truth, Christ is preached; and I therein do rejoice."

According to the article in review, "To (by) those who see the ghost of a Morgan in the emblems and regalia of a lodge-room, the secret societies of the day are regarded as a hydra-headed monster, whose power is eventually destined to overthrow the State, desecrate the altars of God and wreck general desolation." While we disclaim all belief in "ghosts," we confess that as the gallows on which a criminal was hung, or the stake at which a martyr burned, would bring to mind the execution of the one, or the death-triumph of the other, so the "emblems and regalia of the lodge-room" ever bring to recollection Morgan foully murdered by the secret horde. We acknowledge that we look upon the "secret societies of the day as a hydra-headed monster," and believe that thereby the altar of God is frequently desecrated, as in the case of funerals conducted by these societies and that they are well adapted to overthrow a State, and work general desolation," and would eventually do so if their power was not broken.

Again we quote: "But let those fanatics howl, for the tidal wave is rolling over the earth to purify it of old bigotries and superstitions, and will break asunder the chains that have bound the nations in mental darkness and make mankind the willing subjects of designing and crafty leaders, who will not lay down the scepter without a struggle."

To this last let every good anti-secretist respond, "So mote it be." "Man in darkness and chains; how mournful the spectacle," and how cheering to know that "a tidal wave is rolling over the earth" that will break these chains and emancipate man from darkness into light. Again, what "old bigotries and superstitions" have so effectually "made mankind the willing subjects of designing and crafty leaders," as those connected with secretism? Though like Balaam, "Past Grand" Cornelius came out to curse, his curse is turned to a blessing; (see Num. xxiii. 8–10:) and we hail his changed prophecy of purification with delight.

We next have presented to us the "bone of contention," in the shape of "NO JESUS THERE," by Rev. Travis; following which is the best of "two excellent pieces written in rep'y" and published in the *Northwestern Odd-fellow*. Of this best piece, "respectfully addressed to Rev. Joseph Travis, by Geo. F. Marshall, P. G. M.," we would say that an attempt is made to offset the declaration "They have no Jesus there," by the shallow one, "There's friendship there."

Consider for a moment no attempt is made, directly or indirectly, to deny the allegation, thus assenting to it as a truth. Now what have they to give us in the place of Jesus? Why friendship! Having left out Christ, that friendship cannot be Christian, but must be the "friendship of this world" declared to be "enmity to God."

Platteville, Wis.

Eternal Punishments.

[We seldom see so much sound sense and sound religion combined in the same space as in the following from the New York *Witness*.—ED. CYN.]

There is no subject more debated than future retribution, and no place that more efforts are made to get rid of than hell. There is, indeed, one certain way of escaping it, and that is through Him who is the Way, the Truth and the Life; but that is the last way most men wish to take. They

are much more desirous of putting away hell than sin, and no teachers delight them more than those who ignore future punishments. Every sentimental soul would dearly like to believe that all men might in some unrevealed way be finally saved, and even some would go the length of Burns in hoping that "auld Nick" himself might yet have a chance; but sentiment or benevolence have nothing whatever to do with this momentous question.

We have no possible knowledge of God or the devil, heaven or hell, except from revelation, and if we accept what that says on one side, we must equally accept what it says on the other.

Endless punishments are as clearly revealed as endless bliss, and life is the season God has given to flee from hell and rise to heaven. What terrible responsibility, then, do teachers assume who lull souls into a delusive security, till it is too late to awaken and repent.

Inconsiderate minds think eternal punishments incompatible with God's love, whereas they should regard the offer to all not only of exemption from them, but of a free and full salvation through the sufferings of the Son of God himself as the highest possible proof of Divine love. Let no one who rejects this salvation complain of hell.

Good Templar Prohibition.

To the Editors:

Lately I had the pleasure of hearing a Good Templar give an able address on "Prohibition." In the course of the lecture, he said the chief object of their order was to advance the Temperance cause. Feeling a deep interest in the prosperity of my country—endorsing the sentiment of the poet,

"My country if she's right—
If not, then make her so—
But still my country."

I would like to ask, could not the temperance cause be advanced as well without secrecy as with it? Has not the W. C. T. U., which is open, not secret, done more in six months to advance the temperance cause than all the secret orders have since their first inception?

If so, why introduce an element so objectionable? A good cause like temperance, does not need secrecy, and in a bad cause it should not be permitted.

But, it is asked, what is it that is so objectionable in secrecy? Is not this a free country? Have not all a right to do as they may see proper in such matters? Where is the wrong?

Answer—In a Democratic or Republican Government all are upon a par—having equal rights—forming one whole. Secret associations tend to destroy this unity by making distinctions, where there should be none—causing discord and dissensions. Once admit the principle and permit the practice to be fully carried out, and it will culminate in bloodshed and civil war, as now witnessed in several of our Southern States, under the guise and name of "Ku-Klux" and "White Leagues."

Nor is our country alone in her troubles, arising from secrecy. Prussia has her's also from the oldest secret order now existing—the Jesuits. They are now giving King William and Bismarck a world of trouble, and may yet succeed in overturning the Government Bismarck has lately said the Jesuits were the cause of the late Franco-Prussian war; that Napoleon would not have declared war only for the Jesuits urging and deceiving him.

Secrecy begets a spirit of selfishness. It goes on the principle of the old man's prayer—"O Lord, bless me and my wife, Joe and his wife, us four and no more." But it is said the family is a secret society, and has its secrets. True, every family has private matters, that none but the family has the right to know or do with. But suppose the family to be composed of eight or ten persons and a part would form a secret order among themselves, how long would peace, good order and harmony continue in said family circle? Not long. True, also, every church or congregation has private matters of its own that do not concern outsiders, and of which they have no right to know or meddle with. But if one-half of the congregation would form a secret association among themselves, with signs and countersigns, passwords, grips, winks, becks and nods, when the congregation would come together on Sabbath morning in church—what would the uninitiated think of their mystic brethren? And what would they think of themselves? "Let brotherly love continue," says the Apostle. But how long would it continue under such circumstances? PROHIBITIONIST.

—*Pittsburgh Gazette.*

The Purrow.

There are three, and it may be more, heathen societies among the African people on the west coast, which are so similar in many respects to the secret societies of this and other countries that they may be called secret orders.

The Purrow is a large and growing organization in Sherbro and the surrounding country. Persons of rank and influence in the country belong to and carry on the work of this strange order; and all the people are expected to honor it and regard its law inviolable in its relation to political and domestic affairs. Purrow law stands higher than other laws of the land, and no one dares offend the Purrow without incurring guilt and a penalty.

The enactments and counsels of the Purrow do not come before the public without a direct order from the Purrow, through Purrow messengers, who go to the people, from village to village, in a very peculiar dress.

This society is characterized by "devil-worshipers," who bury their dead with high Purrow honors, make feasts for the "devil," and also for their departed ones, if it is supposed by any one that the spirits are angry.

The spirit or agent of the society is called the "Purrow-devil," and some of the people, especially the women, suppose he is a spirit, and cannot be seen.

An African missionary says of this agent that "he speaks through a trumpet made of a bottle, with a hole in the neck, like a flute. He also has an interpreter, who is privy to all the wishes of the Purrow, and he speaks what they wish, and not what is spoken by the trumpet. What the man with the trumpet says must be done, however, even to the taking of life. No woman is allowed to see either the trumpet or the man using it; and if he should, he must die."

The place of meeting is called the "devil-bush," and the meetings are held in secret. Men and boys are forced into this bush, and are commonly detained in it for days, and even weeks, to receive the teachings of the Purrow. Women do not belong to this society, and must sing "Yip-e-ow-way," and clap their hands when they walk about the towns or the farms during the meetings of the society, so that the guard may inform them when they are too near the Purrow.

It is also well said of this society that "it stands in sworn opposition to every system of religion and government not its own, and that it greatly promotes idolatry and amuletism."

This society has given considerable trouble to some of our missionaries, while trying to open new stations, and securing the help and sympathy of the people. The word goes out that "the missionaries are going to take the land and possess it, and change the laws and customs of our forefathers."

About one year ago the Purrow sent messages to Chief Caulker, desiring him to allow a Purrow-bush near Shengay. The chief utterly refused, telling them that God's house was in the town, and that they did not want the Purrow there. Many members of the Purrow were displeased with it and have renounced the order and become the followers of Christ. May it yet be driven to utter oblivion by the light of the saving Gospel.—*M. B. Hadley in the Missionary Visitor.*

President Lincoln's Reconstruction Policy.

A correspondent of the *Cincinnati Commercial* had recently published the following opinion of Pres. Lincoln on the restoration of the Southern States to national principles. It was given in the dark days of 1862-3 at a meeting of the President, Secretary Stanton, Gov. Tod of Ohio, Samuel Galloway and the writer, who is the sole survivor of the conference. Mr. Lincoln is reported to have said: "What concerns me, however, is the after consequences of this wholesale emancipation of four millions of people, who, for a period of nearly two centuries, have been in the most absolute bondage, and who, necessarily, are totally devoid of the requisite intelligence to enable them to take care of themselves. If my life is spared, and on me should devolve, in connection with the National Legislature, the solving of this important problem, I am free to say right here, that, in my opinion, the blacks should be regarded in the same light as an infant just born, and necessarily dependent on its parent for the most careful and nurturing aid; that the benign spirit of education must form the chief cornerstone of their nurture; that in this most important matter they must learn to crawl before they are permitted to stand upright and walk. What I mean by this simile is, that they cannot, on the instant, be qualified to take care of themselves; that it would be futile and dangerous to intrust them with a share of the governing power. They cannot be expected to grasp, on the instant, the true principles of Republican government. In short, gentlemen, the now ignorant blacks must be educated up to the situation.

As with some, I do not entertain any fears of their former masters—that they will seek to wreak vengeance on former slaves, looking on them as the prime cause of their discomfiture. I believe, on the contrary, the whites will treat the blacks with kindness. On them (the former slaves) they (the whites) will be compelled to lean for years for their very subsistence. To guard against anything of the vengeance order, however, and to gain time for the education of the blacks, I would place the subdued States under a kind of semi-military territorial government, granting a partial voice to the blacks, after a while, in the government of the territory, but withholding an indiscriminate ballot until its purport was better and thoroughly understood by them. In this way I would place the Southern States and people under a governmental pupilage, compelling them to look to the General Government as their parent and protector. This state of things should, in my opinion, continue for at least ten years. In that time great progress could be made in the education and general enlightenment of the blacks; the former masters would be enabled to get used to the changed situation; the population would be beneficially leavened by emigration from the North and the European States to such a degree as to make it safe and proper to again admit the recusant South, in a body, to full communion with their Northern brethren. Any other course would, in my opinion, be dangerous, unwise, and full of disastrous consequences.

Spurgeon says, "George Fox has left us a third great legacy, namely, his testimony against the abomination of war. When I first read George Fox's life I could think of nothing but Christ's Sermon on the Mount. It seemed to me that George Fox had been reading that so often that he himself was the incarnation of it; for his teaching is just a repetition of the Master's teaching there—just an expansion and explanation of the primary principles of Christianity. I am always glad to hear of a soldier being a Christian; I am always sorry to hear of a Christian being a soldier. Whenever I hear of a man who is in the profession of arms being converted, I rejoice; but whenever I hear of a converted man taking up the profession of arms, I mourn. If there be anything clear in Scripture, it does seem so me that it is for a Christian to have nothing to do with carnal weapons; and how it is that the great mass of Christendom do not see this I can not understand.

Surely, it must be through the blinding influences of the society in which the Christian church is cast. But Fox's singularly clear mental vision could see that to buckle on the carnal sword was virtually to be disobedient to Christ. The Christian who enlists in the army of any earthly king forgets that they that take the sword shall perish with the sword, and that Jesus has said, 'Resist not evil: but if any man smite thee on thee one cheek, turn to him the other also;' 'My kingdom is not of this world, else would my servants fight.' May the day come when war shall be regarded as the most atrocious of all crime, and when, for a Christian man, either directly or indirectly, to take part in it, shall be considered as an abjurgation of his principles. The day may be far distant, but it shall come, when men shall learn war no more. A right view of the true character of war may hasten that happy era."

The *Pall Mall Gazette* (England) says: "If complete readiness for war is the best means of insuring the continuance of peace, the tranquility of Europe must have been effectually secured this year, in which large additions have been made to the forces of every European power. The proposed legislation in reference to the German landstrum will increase the military strength of Germany to an extent hardly yet realized, though the Spener *Gazette* estimates the increased force arising from a first call of the landstrum at 800,000 men. The French army will, beginning from this year, be increased within twelve years to 1,800,000, a force supplemented by a landstrum organization not less extensive than that of Germany. Russia will, in the same period, muster a standing army of 750,000 men, and a reserve of 1,740,000 men. Austria has made so much progress in the development of her military resources that she could take the field with from 500,000 to 600,000 men. Italy could follow with 40,000 men, and Turkey with 200,000; while we have 500,000 men to defend our own soil, and could contribute from 70,000 to 80,000 men toward the prosecution of a European war."

—The London *Times*, of a recent date, takes a sober view of the situation in Europe. "In the gloom surrounding us," says the *Times*, "one thing is perceptible—all are arming. Germany is arming *en masse*; the surrounding nations, including the best of the world, cannot do otherwise." And why does Germany arm every available man of her mighty forty millions? There is no single power on the continent that is able to cope with her on her ordinary peace footing. There are no political objects upon which any of the surrounding powers could concentrate and allay themselves against her. There is no question of boundaries in dispute—and, in brief, there is nothing in the commercial, maritime, political, or civil situation upon which a *casus belli* can naturally rest. There is one danger, and one only, for and against which Europe is arming; and that is the mischievous, intermeddling, unscrupulous power of the papacy, which is so busy fomenting discord and war, and compacting belligerent alliances in every European state except Russia. The last-named empire is calm and peaceful, reposing in the plentitude of her power—because, and only because Jesuitism, Ultramontanism and Papacy in its hydra-headed forms has no footing on her soil, and no means of acquiring the necessary hold upon the superstitions of the people.—*Interior.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

FORM OF BEQUEST TO THE NATIONAL CHRISTIAN ASSOCIATION.

I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of———dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.
State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.
State Lecturer for Ohio, D. S. Caldwell, Nevada, Wyandot, Co., Ohio.
State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.
State Lecturer for Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Bentonville, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Lisbon Center, N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake,
P. Hurless, Polo, Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co., Ia
A. H. Springstein, Yipsilanti, Mich.
R. Faurot, DuPlain, Mich.

Ohio State Convention

Will be held in the city of Mansfield, Feb. 17th and 18th, 1875. The meeting will be addressed by Pres. Fairchild of Oberlin, Pres. George of Geneva, Rev. J. P. Lytle, E. Booth, M. D., and others. Presidents Finney, Fairchild, Davis, George, Thompson, Bishop Weaver and a large number of leading workers in different denominations signed the call.

Wisconsin State Meeting.

An annual meeting of the Wisconsin State Christian Association opposed to secret societies will be held in Delavan, Walworth Co., Wis., commencing on Tuesday, Feb 23d, 1875, at half past 10 A. M., and continuing through two days and evenings. Persons from a distance, can secure accommodations in advance by addressing Rev. E. L. Harris or Joshua Parish at Delavan, Wis.

J. W. WOOD.
J. B. CRAWFORD. } *Ex. Committee.*
H. H. HINMAN.

Delegates to the anti-secret convention to meet in the city of Mansfield on the 17th of Feb. will be accommodated at the Townley House near the public square at the rate of $1.50 per diem.

The members of the Executive Committee of the anti-secret association of the State of Ohio, are respectfully requested to meet at the U. P. church in the city of Mansfield on the 17th of Feb. at the hour of ten o'clock, A. M. WM. WISHART.

Tipton, Iowa.—Arrangements have been made with Rev. N. D. Fanning, of Marengo, Ill., for a course of lectures at Tipon, Cedar Co. Iowa, Feb. 16th. All friends in the State who can do so are invited to attend this meeting and consult in regard to a State meeting in Iowa.

Southwestern Illinois.—All friends of the reform in Washington, Randolph, St. Clair and Perry counties, Ill., are invited to meet in convention in Coulterville, Randolph Co., on Wednesday, Feb. 24th, at 10 A. M. for organization. Call signed by J. S. Faris, pastor Ref. Pres. church, Coulterville; J. M. Henderson, U. P. church, Elkhorn, D. S. Faris, Ref. Pres. church Sparta; D. F. Thompson, U. P. church, Elkhorn; J. H. Peacock, U. P church, Coulterville; J. P. Glenn, U. P. church, Marissa.

Reform News.

From the General Agent—Prospects in Ohio.

XENIA, O., Jan. 21, 1875.

A wanderer such as I am can well appreciate the cordial greetings and welcome of a friend and brother in Jesus. Such it was my privilege to enjoy from several of that noble band of Christian workers at Dayton on my arrival last evening. Stepping from the cars when the shadows were lengthening, one of the most conspicuous objects in the crowd was the stately form of Bishop Weaver, whose intellect is worthy its elevated throne above the men of ordinary stature. Shaking the strong hand and exchanging a word of friendly greeting and parting, the Bishop left for Cincinnati, and I made my way to the Book-Room of the United Brethren to find brethren Shuey, Wright, Tobey and others, each at his post. Accepting the proffered hospitality of Bro. Wright, I was soon seated at his fireside, surrounded by this genial family, where the hours passed rapidly in social and Christian converse. I was disappointed in not seeing Bro. Dillon, who is engaged in a protracted meeting in a neighboring town. May God bless this noble young brother and give him many souls. I had little time to compare views with any of the brethren, except Bro. Wright, about the approaching Ohio Convention; but was exceedingly gratified to find him so thoroughly enlisted and ready to work for its success. The United Brethren will be represented at Man field, by one of their ablest men, and we confidently hope every church in the State will be fully represented by delegates. The Covenanters, the Congregationalists, the United Presbyterians, the Free Methodists, the Wesleyans, the Episcopal Methodists, the Presbyterians, the Baptists and others are by their representative men rallying around the standard, and it is no time to falter, even though some of those who "sit in Moses' seat," (under the law of the church) would persuade "the common people" to keep silent while this dark schemes so fitly characterized by Dr. Thomas, of Lane Seminary, in a speech before the Presbytery at Piqua, O., as "THE GODLESS APE OF THE BRIDE OF CHRIST," is leading our young men, and through them the church and state, into captivity.

I cannot now report the work in Logan Co. in detail, farther than to say that the Lord has there a consecrated band, and that our reform has in Logan, "soul, body and spirit." I lectured eleven times, preached four sermons in thirteen days, and received in free-will-offerings to our cause, $81.41; and the way is opened I trust for very great enlargement and extended good.

On arriving here I found Bro. Carson occupied for an hour at the Seminary, and have embraced the opportunity while waiting to serve you this pencil sketch along with names of subscribers which please find enclosed.

Your Bro. J. P. STODDARD.

From the Illinois Agent.—Notes by the Way.

DEAR BRO. KELLOGG:—I spoke once in the Baptist church in Chatsworth, a fine village in Livingston county. This subject had never before been presented and the lodge people were astonished at my presumption, but gave us a respectful hearing.

My next point was at the U. B. church west of Wellington where our friend Hickman has done, and is doing a noble work in this reform. From thence I went to Elliot, Ford county, where I spoke twice in the U. B. church to attentive audiences. A recent revival had prepared the minds of the people for the reception of the truth.

From thence to Champaign, where I spoke in the Congregational church to a fair audience. The ministers of the several churches, except the Congregational, refused to read notices of my lectures. From thence I returned to the U. B. church near Wellington, where I found a full house. Here a prominent Mason very positively denied the truth of my statements and called me a liar, but afterwards apologized for it, and challenged a debate at Hoopeston on Friday evening next which I accepted.

My next point was Hoopeston, where I spoke twice to good audiences and feel that a good impression was made.

Last night I spoke in the large school room in Wellington, and to-day I go south. The Lord has been very gracious and given me strength to en-

dure many trials. By-and-bye he will give us a great victory.

Yours for Christ,
H. H. Hinman.

From Vermillion County, Ill.

Vermillion, Ill., Jan. 20, 1875.

Editor of the Cynosure:

I have been looking for some time for an account of a lecture in this place, but have not yet seen any report.

Bro. W. M. Givens lectured for us in the United Brethren church, Dec. 7th, 8th and 9th. On the first evening his subject was Odd-fellowship; on the second, the Religion of Freemasonry. He also spoke briefly on the grange, which aroused that fraternity into calling out that the statements were false, that the lecturer had better go home and mind his own business, and not be talking of things he know nothing about. The next night Mr. Givens procured one of the books used in the grange in this place from a member, and quoted from it the same passage he had read the night before. Then they kept silent. He then opened the lodge in due form and caused quite a sensation among the considerable number of Masons present, some of whom were old neighbors and those with whom he used to meet in lodge when he was an adhering Mason. When through, he called on a Baptist brother who is a Mason: "There is Bro. Tenas, he knows whether I have given the signs and grips all right or not. He is at liberty to speak." The person referred to got up all in a tremble and began muttering, but could not distinctly say anything; so Bro. Givens asked him to say yes or no. He sat down saying he did not propose to answer. He afterward began a personal abuse, but it amounted to nothing with the public. Bro. Givens handled the case well. Few know better how to expose the order. Those wanting lectures will do well to call on him.

The lectures caused a great stir in the fraternity. They had a great supper lately in which all parties joined, Masons, Odd-fellows, grangers, Universalists, Baptists and Methodists. They commenced in the Universalist church, ate their supper in the Baptist church, and then repaired to the Methodist church in the evening to hear the speaking in which the orders were highly praised, as I am informed. Last Sabbath they buried one of the members of the Freemason lodge. The funeral services were performed in the Methodist church, with preaching by a Universalist glorifying the order above the church of Christ. After the sermon the order was called around the coffin by three raps of the gavel. After a short ceremonny, at a second rap all fell on their knees, and one, a very wicked man, read a mock prayer. Now, Mr. Editor, when such heathen performances can take place in a Christian church, how can we as Christians expect to prosper? The Methodist pastor I am informed is not a Mason, but nearly all his male members are. I think he felt bad on the occasion.

Your brother as ever,
A. Showalter.

From the Indiana Agent.

Larwill, Whitley Co., Ind., Jan. 25, 1875.

Dear Brother K:—Passing through Lansing, Michigan, I arrived at Saginaw at 11:30 P. M. of the 14th, and after copying my letter to the *Cynosure*, which was written aboard the train, I retired. After a late breakfast and an early dinner combined, I went to the court-house, and transacted the business which had brought me there; and then, (as my train homeward would not start until evening) I turned my attention to "doing"

THE CITY OF SALT AND LUMBER.

How lumber is made was no mystery to me; but how so *much* of it is made as one sees in Saginaw is rather a matter of wonder. But the salt works were a novelty, and sometime, I may write a description of how they make so much salt in this exceedingly salty city. Saginaw claims a population of thirty thousand, and has an immense traffic in its specialties—pine lumber and salt. Leaving Saginaw at four in the evening, I arrived at Chessening at about five, where I stayed till the next evening. I found the grange in full blast here, being only a new thing. Their grange in C. is about six months old, and though I learned that several had left it already, I found a number who were quite enthusiastic. On Saturday at five I took the train again and arrived at Waterloo City at 12:30 in the night. I went to Bro. Jefforde, and on Sunday morning went to meeting at the U. B. church at eleven, and found they were in the midst of a gracious revival. Bro. Geo. W. Crawford has been the U. B. pastor for nearly two years, and has demonstrated the fact that the principles of the U. B. church may be maintained in cities without detracting from its success. He is a staunch opposer of secretism, and yet very successful in his labors. During the progress of this meeting the M. E. preacher came out and offered his services. Bro. C. asked him if he was a Mason. Upon his answering in the affirmative he was told by Bro. C. that he could not consistently ask his aid. This incensed the gentleman and he immediately began to circulate false statements of what Bro. C. had said. All the guns of secretism have been and still are brought to bear against the U. B. church, here, and yet it steadily holds the largest congregations, and is having the greatest success in its revival efforts of any church here. A suitable reward for its adherence to the truth.

On Sunday and Monday evenings I preached for brother Crawford, to large congregations, and notwithstanding I had lectured in the same church, the interest of the meeting was not diminished by my preaching. On Sunday evening seven came to the altar to seek Christ, three of whom found peace. On Monday evening ten were forward for prayer, a number of whom arose and testified for Christ. Thus God is working for the people who love him, and serve him in sincerity and in truth.

I trust God will open the eyes of United Brethren ministers everywhere to the fact that they can lose nothing by a firm and consistent maintainance of their principles. And that he will sustain their cause if "they trust in him and do the right;" for—

"The pure testimony put forth in the Spirit,
Cuts like a sharp two-edged sword.
And hypocrites now are most sorely tormented
Because they're condemned by the word.
The pure testimony discovers the dross,
While wicked professors make light of the cross,
And Babylon trembles, for fear of her loss."

Sincerely yours,
John T. Kiggins.

Lectures in Whitley Co., Ind.

Larwill, Ind., Jan. 26, 1874.

Dear Bro:—I feel it my duty to inform you of lectures here, two in Larwill M. D. church, two in Troy Center, and two in Bethel church (Winebrenarian), delivered by brother Kiggins, an excellent speaker. He was just such a man as we needed here in our neighborhood, very plain and as bold as a lion; and I think he has raised a goodly number by his lion's paw from the rubbish of the Masonic system. But two or three of the Masonic order have lost their jewel, the silent tongue, and at the same time were too cowardly to enter into a fair discussion. They cannot stand it if the truth is told them. But we've had a glorious time. A goodly number have been made glad, especially myself and family. I have never enjoyed myself so much at any other occasion. These four days were a glorious time for me. I have ever been opposed to all secret institutions, but never had an opportunity to work against them. But now the time has come. The work of the Lord is to be done, not by angels in heaven only, but by the instrumentality of men that are fitted by God for the very purpose. I know that I have made myself some enemies among secrecy men, because they do not know that I am working in the good cause of Christ's kingdom; that I would like to see them snatched out of Satan's power. I pray for those who would be losed from the chains of darkness and brought into the marvelous light of God's dear Son, Jesus Christ the righteous. Truly yours,

John Shuh.

Correspondence.

Masonic Ministers.

Editor Cynosure:—I read with strong sentiments of approval the article in the *Cynosure* of the 21st inst., headed, "The Latest Exposition," and signed "Royal Arch." Especially do I sympathize with the strictures of that article as they bear upon ministers of the Gospel who connect themselves with Masonic lodges. The article is severe, but it is the severity of simple truth, and ought to attract the reading of every Masonic minister in the United States, and cause him to hide his head for shame, that he has been wicked enough, or fool enough, to identify himself with an institution so opposed to the spirit of Christianity. The most lamentable thing connected with the revival of Masonry is that ministers of the Gospel lend it their approval and serve at its altars. To us, who are not ignorant of the infamous character of the institution, this seems strangely inconsistent. I confess that when I see ministers of the Gospel lending their influence to the support of this system of heathenism, if it does not destroy my faith in Christianity itself, it destroys my faith in *their* Christianity. It has come to this with me also; I will not pay for the support of a Masonic minister. I will not hear him preach if I can conveniently avoid it. Masonry and Christianity are at antipodes, and it is hard to have faith in the Christian integrity of the minister who, at this day, seeks a connection with a Masonic lodge, whatever the motive he may profess.

As a Baptist, I am ashamed and dismayed at the thought of the number of ministers, young ministers, in my own denomination, who have become entangled by a base alliance with this system of darkness. One brother told me he received his degree in Batavia in the very lodge of which Morgan was a member and in which his brethren coldly discussed and sanctioned the proposition to murder him, in order to prevent the publication of his book. In two obituary notices, of two clergymen who have recently deceased, published in the *Watchman and Reflector*, I notice that the writers are careful to mention the fact that the ministers were members of the Masonic fraternity. In making mention of the fact did they intend to compliment Masonry or the ministers? Doubtless the "old handmaid" is pleased when men of reputable standing help to keep her in countenance; but it is a poor recommendation to me when Masons point to ministers and say, "these are our jewels." It argues a fatal defect in one's Christian character, that, when he knows, or might know, what Masonry is, without submitting to the unmanly and degrading process of initiation, he yet consents to go through with it. —I have studied Masonry for fifty years, and though I never had the cable-tow about my neck, I have no doubt but that I know more of the institution than nineteen-twentieths of those now connected with lodges. It is possible for any one for a trifling outlay, to know what Masonry is. The presumption, therefore, is that the object of men and ministers now in becoming Masons, is something beside a a desire to gain knowledge or gratify curiosity. The motive, presumably, is worldly, selfish, devilish. It is not faith in the divine promise, but trust in a selfish and worldly combination, which may help in possible straits, help to rise if one falls into immorality and under the condemnation of the church; or perhaps some from merited condemnation when charged with guilt. How many a wretch, lay and ministerial, has Masonry extricated from the worst of scrapes! Paul.

The Headship of Christ.

"He hath on his vesture and on his thigh a name written: King of kings and Lord of lords."—Rev. xix. 16.

In the book of Revelation we have a

record of those events that shall close the history of the church on earth. Amid all the scenes that are so gloriously described in this vision, Christ occupies the highest and foremost place. In civil government, Christ is viewed as head over all. Christ is not merely the king and head of Zion, but king of nations, by virtue of that power by which he is invested by the Father. "The Father hath put all things under his feet, and gave him to be head over all things to the church." Standing in an important relation to the church, it is on her behalf that he takes to himself this universal power and reign. We see a nation (by some called Christian) that refuses to act according to the truth that is here revealed. The very claims of morality and justice, the best interests of society, the welfare of rulers and of all classes of their subjects and the claims of God, the moral Governor, demand that the laws of nations should be regulated by the Word. The law, as contained in the Decalogue in particular, and in the Scriptures in general, recognizes all the relations in civil life, and inculcates the various duties connected with these relations: parents and children, masters and servants, husbands and wives, rulers and subjects. Thus the Christian religion must tend to improve the morals, peace and prosperity of a nation. The state is made by God's law to be subservient to the interests of the church. Both have a distinct form of administration, and in this the one has not to interfere with the other. Let it be admitted that a national profession of religion is lawful and scriptural, then that religion is to be protected and supported by the State by those ways and means that are consistent with the spirit of Christianity in furthering her interests; not a bare profession of religion united in by a people of a multitude of opposite religions.

JAMES BARNETT.

From a Demitted Mason.

Hall Prince Lodge, No. 231,
F. & A. Masons, Princeton, Ind.,
January 17, 1866.

This is to certify that at a stated meeting of the above named lodge, held at their hall December 25th, 1865, brother Ephraim Thomas, a Master Mason, having paid his dues in full, up to this meeting, was upon his own petition permitted to withdraw his membership therefrom. Witness my hand and the real of this lodge this the 17th day of January, 1866.

WM. H. EVANS, *Sec.*

EDITOR CYNOSURE:—The above is a true copy of my demit from the Masonic fraternity. I have been requested to have it published in your paper. Secret societies are not flourishing in this country just now as they could wish, but then I think that they are getting along as well as the good Lord wants them to. A Mason said a few weeks since that I was a bogus Mason; that Morgan was not murdered by Masons. I had a Mason give me a grip yesterday, in Paola, but I did not answer. I will not stoop so low as that. I preached against secrecy last Sabbath, and made one Mason flutter. He has been howling and groaning ever since. He is a Methodist class-leader, but I have no confidence in any man's Christianity who adheres to secrecy.

EPHRAIM THOMAS.

Extract from a Letter.

[Written to a brother who is just emerging from the darkness of Masonry, by MRS. H. E. HAYDEN.] While I was spending a few days at Bro. C——'s in Dixon, two young men came there to spend the night. They were mere boys, the eldest probably not more than nineteen. In conversing with them the subject of secret societies was mentioned. I said, the greatest objection I had to Masonry was, their dreadful murderous oaths. Said I thought it was not right for any society of men to enjoin upon each other such awful oaths. They both replied: "If a man would take those oaths and break them he ought to die." They said they were only grangers. Had never joined any other secret society. I said to myself, Is this young America? Are these the excellent principles instilled into our young men's minds by secret societies? Masonry is the mother of all secret societies. The grange is her youngest daughter. (How much she looks like her mother, don't she?) Already has she taught her votaries that the oath of a secret society is paramount to the laws of our land, and paramount to the laws of God. God's law says, "Thou shalt not kill." Now, who will contend with the Almighty? And who will measure arms with him? These government-destroying, soul-damning institutions, out to be swept from our Republic with the besom of God's wrath. These two young men told me they were both members of the Lutheran church. But men entertaining such principles will go to hell, I don't care if they belonged to a thousand churches. Americans have two gods that they worship. The one is Masonry and the other is Fashion. The great majority of the people are worshiping these gods. Only a few stand erect and say (like Shadrach, Meshach and Abednego on the plains of Dura,) we will not bow down to these gods nor serve them. If we speak ought against these gods, the worshipers make about as much ado as the Ephesians did when they cried out, "Great is Dianna of the Ephesians." By far too many of our church members are like the old "Samaritans, who feared the Lord and served their own gods." Our National Christian Association, opposed to Secret Societies, held Nov. 8th, as a day of fasting and prayer, that God will hasten the overthrow of Masonry, etc., and we do expect to see this American Dagon fall to the ground.

While I was visiting in Dixon, this text often passed through my mind: "For all that is in this world, the lusts of the flesh, the lusts of the eyes, and the pride of life, is not of the Father, but of this world." We have only to look around us to see how much is purchased, made up and put on, merely to gratify the lusts of the eyes, without any reference to comfort, convenience, or even good taste. And this text in Psalms often occurred to me: "Turn away mine eyes from beholding vanity." Ever since the sanctifying fire passed through my heart, I have had a perfect hatred for the "vain pomp and glory of the world." It does disturb me so, to see women professing to be followers of the Saviour, "who had not where to lay his head," (and whose only ornament was a seamless coat and a crown of thorns,) adorning themselves just as sinners do.

Harmon, Ill

OUR MAIL.

Hope Davis, Carpenterville, Ill., writes:

"After the Israelites had passed the Jordan and compassed Jericho and taken it, they went up to take Ai and were defeated. And why were they driven back? It was because there was an Achan in the camp. His sin was for taking things forbidden. If one man's sin cursed all Israel by hiding in a secret place those things taken and covering them up (which amounts to the unfruitful works of darkness) for which they stoned him and all his family to death, need we wonder why we are cursed as a nation, as a community, and as a church, when there are so many Achans among the preachers of the Gospel and in the church, which help to make up the image of the beast spoken of in the 13th chapter of Revelation? I think the Lord will not bless the labors of any one who has joined himself to the image of the beast—the unfruitful works of darkness. We are told to reprove them."

Rev. A. Hard, Painted Post, N. Y., writes:

"I would like to know what the prospect is as to securing the Carpenter house for a book-room?"

We have been waiting the return of Rev. J. P. Stoddard before completing arrangements for raising the required amount. But we hope soon to have something more definite to say.

Rev. C. E. Allen, Birmingham, Ia., sends a club of nine new subscriptions. Cannot many other pastors do as well?

Dr. S. H. Spencer, Bazetta, O., writes:

"There is a strong anti-secret feeling among the people, and several prominent men will not vote for any one that belongs to any secret order. . . . If you advocate woman's suffrage I fear it will be an injury to the cause we wish to advance."

Rev. P. G. Schmogrow, Covington, O., writes:

"I have long been convinced that secret-societyism, in principle and practice, tends to undermine our free, political institutions and the essential foundations of Christianity. That it is, therefore, dangerous to the civil and religious liberty granted to us by the fundamental principles of our government, and should be suppressed by law, or at least be required to be open to inspection in all respects to all, which, however, would amount to its suppression. . . You have my heartfelt sympathy and interest in your anti-secret society cause; and you shall have my co-operation to the extent of my ability."

Isaac Elliot, Marion, Ind., writes:

"I become weary and sick when I think how weak and timid people are in standing up for the right and advocating a righteous cause. But I rejoice when I remember that God never leaves the world entirely without a few brave hearts that are not afraid to declare his whole council. My prayer is that the cause (anti-secrecy) may prosper and grow, as I am sure it is doing in these parts."

Aaron C. Salisbury, Cherokee, Ia., writes:

"I like the paper very much, and the principles it advocates are none too radical for me. . . I hate the lodge because I believe it is evil."

This is Scriptural, "Abhor that which is evil; cleave to that which is good."

Amos Whitson, Valley Mills, Ind., writes:

"I have got about eighty names to those petitions and think I shall get more."

J. W. G. McCormick, Emporia, Kan., writes:

"I spent the holidays on the old Kansas Indian reserve and found many good Christian people there, and several friends of the anti-secrecy movement. Among them one seceding Master Mason. He says that since he became a Christian, he has entirely abandoned Masonry, and thinks it an anti-Christian institution."

M. Liscomb, Goodrich, Mich., writes:

"You are in the right cause. As long as I can work and talk I will go against these damnable secretisms; for they are injurious to both church and community. This I know by experience both at home and abroad."

I. L. Wicks, Seneca Falls, N. Y., writes:

"We are constant readers of the *Cynosure* and would be lost without it. It helps us in our battles with the lodge-men and their name is legion, for they are many. But do not be discouraged in your good work as your paper is a power in the land, and God will bless and ere long give the victory."

R. B. Hall, St Charles, Minn., writes:

"I have sent the paper to all who would read it, and think it has done a great deal of good for they begin to speak out against the lodge."

Wm. A. Dains, Elkhorn Grove, Ill, writes:

"I am with you in your efforts to get rid of secretism. Although I have never seen the inside workings of Masonry or Odd-fellowship, yet I have seen enough of their outside results to convince me that the entire system is nothing but fraud, deception and folly. My father was a Mason of the third degree, and a citizen of Cortland county, N. Y., at the time of Morgan's murder, at which time he renounced Masonry, and has never been inside of a lodge since. He is now past 74 years of age, and although he considers himself bound by his oath not to divulge their secrets, yet his advice to his sons and friends is, and always has been, 'To have nothing to do with Masonry.'"

A. Showalter, Vermillion, Ill., writes:

"I wish to continue till the war is over, or I fall in my armor with my face to the enemy. I will soon be 68 years old, but not too old to do good, God being my helper."

James Crook, West Mecca, O., writes:

"I am satisfied that the principles of your paper are the ones that will kill the serpent that is coiling around the church and state. . . The *Christian Cynosure* is the best reading except my Bible."

Rev. A. H. Springstien, Ypsilanti, Mich., writes:

"I like the *Cynosure* more and more. It is now the best of the many papers that I take."

Van R. Carey, Freeport, Ill., writes:

I am 70 years old. My first vote was Anti-masonic, and it shall be till I die."

Rev. N. A. Quammen, Christiana, Minn., writes:

"As it (the *Cynosure*) is a strong advocate against the secret societies, it evidently ought to be supported by all who earnestly advocate Christian principles and oppose evil in all its forms. I may not be far from the truth when I mantain that the Catholic church and secret societies go hand in hand to overthrow the civil laws and the Christian religion. But alas, few seem to see the danger."

J. S. Yaukey, Chambersburg, Pa., writes:

"I will send you my petition next week with about two hundred signers. This morning I am resting in Christ. O what a sweet rest! Yet one thing grieves me very much, to think that persons who profess Christ will have connection with that which is anti-Christ (the lodge.) O that God may deliver them from so vile a thing."

Wm. Barnes, McCleary, O., writes:

"I have taken your paper ever since the first year of its issue. I bid you God speed in the noble work."

J. D. Beard, Avalon, Mo., writes:

"The church has fallen so far below her duty in her works of charity and love that thousands to-day have to seek these evil and worldly societies for that communion, sympathy and fellowship which they have vainly sought for in the church. . . . It appears to me a greater duty to labor for a reformation in the church, or in other words to pull the beam out of our own eyes that we may see clearly to cast the mote out of our brother's eye; and when the name Christian carries the influence that it should, wherever the name of Christ is known there will the foundation fall from under these time-serving institutions, and they will fall to pieces."

"Although we do not see things exactly as this brother does, we know many Christians should be more charitable than they now are. If the beam is in your eye, dear reader, cast it out.

Henry W. Steele, Canton, Dacotah Ter., writes:

"If there are any among the friends that are sending money for the relief of the suffering in body (of which those that it is intended for get but little, for this is done under our eyes where we can see it, and what we say we know) if they would send a few copies of the *Cynosure* to the poor who are not able to pay for it this year, but are anxious to read the truths it advocates, and are hungry for it, I would send the names to any who would be glad to do so. The devil has his agent at work in town putting up a Masonic hall."

Robert Armstrong, Jersey City, N. J., writes of the *Cynosure:*

"It ought to be in every family. I will try to extend its circulation. Praying for the divine blessing to crown with success your endeavors in opposition to every anti-Christian society or system, and in favor of every scriptural reform in church and state, I remain yours sincerely."

A missionary at Waitsburg, Wash. Ter., writes:

"Times are exceedingly hard, and I am scarcely able to keep my family above actual want. . . I am reluctantly compelled to stop my paper as I see no immediate prospect of meeting the amount already due. . . I pledge you the honor of a Christian brother, and one to whom the anti-secrecy cause is very dear, that I will meet my liabilities with your office as soon as possible, and also renew my subscription." (Six dollars and thirty-two cents would pay arrears and put this friend's subscription forward one year.)

J. W. Cole, Antwerp, N. Y., writes:

"We Anti-masons have been sleeping while the enemy have been sowing tares. I rejoice to see a waking up on this subject. Let the light shine through your excellent paper. We very much need a few lecturers to stir the people to set the ball in motion. I would be very glad to have the State Lecturer, brother Barlow, come this way."

Moses Pettingill, Peoria, Ill., writes:

"I called to see a merchant on busines since my return from our State meeting. When he remarked: 'You have got home from the Chicago convention.' I replied in the affirmative, when he said: 'I am glad we have one man that is not afraid to speak out,' meaning on Masonry."

It really does not help ones reputation to be a coward or a traitor to intelligent convictions.

The Sabbath School.

Lesson for February 14, 1875.—Ebal and Gerizim.

Joshua viii. 30-35.

COMMIT TO MEMORY, v. 34, 35.

PARALLEL PASSAGES.—Deut. xxvii. 3-8; also, v. 12.

SCRIPTURE READINGS.—On "mount Ebal," v. 30, read Deut. xi. 29; on the "altar," v. 31, see Ex. xx. 25; on the "offerings," v. 31, see Ex. xxiv. 5; on the "copy," v. 32, see Deut. xvii. 18; on the "blessings and curses," see Deut. xi. 26-30; on the reading, see Deut. xxxi. 11-13; and on the hearers of the reading, see Ezra's plan, Neh. viii.

GOLDEN TEXT.—I have set before you life and death, blessing and cursing.

According to the directions of Moses, in Deut. xxvii. 1-11, the following steps were to be solemnly taken:

1. "Great stones," covered with such substance as would retain letters, were to be set up, inscribed with the law, or portions of it, so soon as the people had had possession of the land. This would mark the land and people as belonging to the Lord, as well as familiarize the people with the divine will. Deut. xxviii. 2, 3. Mount Ebal is named as a place for this arrangement (v. 4).

2. An altar for burnt offerings is to be set up, of unhewn stones. Peace offerings were also to be offered on it, and the people were to rejoice before the Lord. They owed the land to the divine mercy; and they were to be, as a covenant people, "glad in the Lord" (v. 5-7)

3. They were to be divided into two portions, one on mount Ebal, the other on Gerizim; the blessings of obedience and the curses on disobedience, were to be rehearsed, and all the people were, by loud acclaim, to accept these solemn sanctions of the law. It was a public, popular covenanting with God (v. 12-14).

Now, "according to all that God commanded by Moses so did Joshua. Let us see his course and its meaning.

Assuming that this solemn act was done after the fall of Ai, when Israel was once more full of courage, and the Canaanites proportionately depressed, when, though the Canaanites had not all been conquered, yet the Jordan had been crossed and the subjugation begun (Deut. xxvii. 2-4), the people are in the right temper for once more, pledging themselves to the Lord, and placing themselves and the land in covenant with him.

Ebal and Gerizim, divided by a valley seven or eight hundred yards wide, rise about eight hundred feet each. The tribes crowd the hills, in equal divisions, and the ark and the priests are between, in the valley. What a congregation! and how admirably placed for seeing, hearing, feeling, and being impressed!

Among many lessons for us, note these:

(*a*) Our covenant with God, once made, can be often renewed, in ways of course, of God's appointment. So the Lord's Supper gives opportunity. Coming of age, quitting school, entering college, going into a new position, home, or condition, are fit occasions for solemnly giving ourselves again to the Lord (Ps. cxvi. 7-9).

(*b*) He is the gracious but Almighty Lord who leads us to this and prescribes the terms. We make no terms with him. We submit and accept (Rom. x. 3.)

(*c*) We must go in the order of Joshua's course: (1) the altar and the sacrifice, for the sake of which we are received (Heb. ix. 12); and, (2) the giving of ourselves to him to keep his law, which we own to be just and (3) getting instruction evermore from his law (Ps. cxix. 9, 33).

(*d*) All that God gives us we should consecrate, with ourselves, to him, openly, publicly, and in concert. (See Ps. cxvi. 18, 19)

(*e*) We may, and ought to learn from this passage, that true religion is always the same in its nature and practical effect on men, however its forms may vary. God comes in grace. He takes men into union with him. He acts in mercy. He forgives their sin; but this is no warrant to them to continue in sin, or to think lightly of it. Any religion that makes sin a light thing, or encourages men to live in it is unscriptural.

And if we wish to strive with success against sin, let us be in covenant with God. Pardon first through God's mercy, then purity through the same mercy. We do not labor by ourselves to become pure, to "grow good," and then go for pardon. All such labor is lost.

And if we wish to prove ourselves of the true Israel, let us walk in God's law. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus ii. 11, 12)

CENTRAL TRUTH.—Righteousness exalts and sin degrades a people.

SUGGESTIVE TOPICS.—The instructions of Moses—where contained—when to be obeyed—the place—the peculiarity of the altar—its purpose—the writing of the law—the use of the plastered stones—the two mounts—their height—the valley between—the tribes on one—on the other—what plan of selection—probable design—how Joshua obeyed—what first—principle of—next—the curses responded to—meaning of the act—how much it expressed—the lessons to us—how we can renew our covenant to be the Lord's—when it should be done—in what spirit we should do it—to what we bind ourselves—and all we have consecrated, with ourselves, to him.—*Sunday-School World.*

Forty Years Ago.

Chinese Masonry.

[From the Anti-masonic Review, 1839.]

MR EDITOR: I do not suppose that our Masonic friends are murderers, nor that they respect Masonry the more because its penalties are tortures and blood. My idea is, that so vast a power as that which is given to this association by its secrecy and imposing show, makes it a dangerous thing; and that such a power, so easily turned to mischief in the hands of bad men, or in times of excited passion, ought not to exist, when there is no necessity for it. And I challenge Masons to show any necessity for the existence of their institution, or any good to be accomplished by it, which Christianity or even common humanity, would not attain just as well.

Its dangerous character arises from that which, in the judgment of all Masons gives it being and worth, its secrecy. This, and not the mode of working in the lodge-room, identifies Masonry with the ancient mysteries of Eleusis, the Bona Dea, &c. And this renderes it pertinent to the trial of Freemasonry, to bring evidence of the course of other secret associations.

With this view I send you an extract from the Report of the English Mission College at Malacca, showing the spirit of an association, which so far as I can learn by inquiry, may be properly called Chinese Freemasonry. Probably some learned Masons can tell whether the *San Ho Hwuy* is in fellowship with Hindu, Mohammedan, and Christian Freemasonry or not.

THE EXTRACT.

"The other two young men who have left the college, since last year, are both native of China, and were honorably spoken of in our last report. They had not completed their second year in the institution, when, according to their own solemn and often repeated declarations, they were driven to a settlement by a fraternity of Chinese called the San Ho Hwuy, the objects of which are not clearly ascertained, but which are regarded as mischievous by the Chinese in these parts, who do not belong to the society. These two young men, it appears, had given mortal offense to the brotherhood, by assisting a friend whose life was sought by them, in making his escape from Malacca. One of them, however, being famed for his skill in wielding the sword, and the other having acquired considerable knowledge of English, objects of some importance to the fraternity, they were offered a pardon, provided they would take the oaths, and become members of the society. They however, according to their own testimony, would not on any consideration enter the society, and were consequently threatened with death.

Some time after this, their sleeping room was broken into at night, most of their little property carried off, and one of themselves wounded by fellows in disguise, We then gave them a room in the college house, but they declared that they could not put out their heads at night, without endangering their lives; nor could we by any arguments induce them to remain in Malacca. This fact affords an additional proof of the pernicious objects of the San Ho Society."

It does not at all surprise us that thorough-going secret society journals should speak as does the Freemason "Bauhuette." We quote its words from the Iowa *Kirchenblatt*, as follows: "If we would be true Freemasons and promote the object to which we have pledged ourselves, we must without reserve and hesitation proclaim the words of Strauss and express them aloud as our own: 'We are no longer Christians; we are simply Freemasons, nothing more and nothing less.'" That is honest, at any rate. It is well that the world should know where such societies stand. And yet there are some Christians who still dream that they can without inconsistency belong to such infidel associations.—*Lutheran Standard.*

THE ENVY OF BIGOTRY.—In the reign of Abdallah the Third, there was a great drought at Bagdad. The Mohammedan doctors issued a decree that the prayers of the faithful should be offered up for rain; the drought continued. The Jews were then permitted to add their prayers to those of the *true* believers. The supplications of both were ineffectual; as famine stared them in the face, those dogs, the Christians, were at length enjoined also to pray. It so happened that t rrents of rain immediately followed. The whole *Conclave*, with the Mufti at their head, were now as indignant at the cessation of the drought as they were before alarmed at its continuance. Some explanation was necessary to the people, and holy convocation was held; the members of it came to this unanimous determination: that the God of their Prophet was highly gratified by the prayers of the faithful; that they were as incense and as sweet-smelling savors unto him; and that he refused their requests that he might prolong the pleasure of listening to their supplications; but that the prayers of those Christian infidels were an abomination to the Deity, and that he granted their petitions the sooner to get rid of their loathsome importunities.—*C. Colton.*

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 5, 1875.

Our National Executive Committee meeting next Saturday (Feb. 6th), 148 Madison Street, rooms of the Young Men's Christian Association, is very important. The subject of a National Printing House and Mr. Carpenter's proposition will come up for action; and the next anniversary at Pittsburgh will be considered. All the friends of the cause, women as well as men, who may find time and inclination to attend, and consult with us, will be welcomed as advisory members. Some of our meetings are eminently practical and profoundly interesting. Come and see.

While popular sentiment almost always ultimately comes right, nothing is more shallow than the facility with which it imposes on itself, or is imposed on for a time. Some wiseacre fancied and said that Tilton's prosecution of Beecher was probably a ruse or a sham, and the press echoed "sham-m-m." By the same many-mouthed monster, Gladstone's first indictment of the Pope for treason against England was pronounced a bid to the Protestants for a new lease of power. But Beecher's trial is filling the land with its bruit; and Gladstone has formally retired from politics. Thus the cry of the press is often as light and migatory as

"The watch-dog's voice that bays the passing wind,"

while, at other times, armed and impelled by some great, over-bearing truth, it is loud as Niagara and resistless as its flood.

ARREARS OF BLOOD.

It would seem that there is something more than popular superstition to cause the after desolation of houses where unpunished murders are known to have been committed. When the first man born into the world murdered the second, God said to him: "The voice of thy brother's blood crieth unto me from the ground." And it was a doctrine in the Hebrew Commonwealth that blood, unavenged, "defiled the land," and that the execution of justice alone could cleanse it. The same was held true of idolatry, for when men cut loose from the true God, and practice self-projected worships for religion there is no justice; nothing but cunning and might, priests and tyrants. Of course such lands are defiled. These causes have brought back the owls to hoot and jackals to scream over the once fertile fields of Eastern civilization.

In 1734 or 5 I attended a convention of abolition lecturers got up by the Tappans in the city of New York. It held two weeks, during which we were invited to dine with an old colored woman who had paid several thousand dollars to purchase herself, her family, and many of her fellow slaves from bondage. There were some fifty or sixty of us invited, Weld, Stanton, Beriah Green, Yates of Albany, and Dr. Beeman of Troy, among the number. It was a new thing for white men to dine out with black people, and though no negroes sat at table with us, the honor which the stalwart and wonderful woman felt we were doing her house filled her with an ecstasy bordering on inspiration; and while she and her small army of colored servants and attendants waited on us as we sat at her luxuriously spread table, she poured forth vollies of rude eloquence the like of which I had never and have never since heard.

"I see," she exclaimed with a vehemence which shook almost the dishes on the table, "I see what these white folks is doin. De South is like one great ole graveyard, where murdered ones is buried all ober it in de long forgotten graves, and dey is guine to dig open all graves of slavery and bring all the dark crimes to light."

It is this blood guiltiness which now vexes the South, and justice only can heal it. The following view lately given by the poet Whittier, seems just and confirmatory of the above doctrine:

"Who does not now see what the wise statesmanship of Charles Sumner clearly discerned at the time, the error of investing so hastily the revolted South with state sovereignty, which neither black nor white were in a condition to exercise with safety to themselves or the Union! Under territorial government neither Ku-Klux nor White Leagues, nor the abuse of the black man's confidence by unprincipled adventurers, would have been possible, and we should have been spared the precedent of the United States troops settling questions of membership in the legislature of a sovereign State. The past is beyond recall; but the right of Congress to secure to Louisiana what she has not had since the Rebellion, a republican form of government, remains.

THE LOCUSTS OF THE LODGE.

Readers of the Old Testament scriptures need not be told that religion underlies every public interest; and that what is there called "forsaking the Lord," which was no more nor less than practicing man invented worships, is the one all-pervading cause of the ruin of the old nations. It is obvious and easy to see how and why nations that practice that dance of idiots, a man-contrived religion, lose all public virtue and swamp the public good. For, once cut loose from God by substituting false worships for the true, laws are without sanction; their courts without the oath; their rulers without conscience, and their people without rights. But such philosophizing dwindles into nothing beside the express declaration of the Bible that, "The nation and kingdom which will not serve God shall perish."

In the light of these Scriptures, how dreadful must be the fate which impends over our land, which has a lodge of spurious worships in every little hamlet, and hosts of them in the larger towns and cities of the United States? As naturalists account for the burning of Sodom and Gomorrah by the lightning igniting the bitumen of the soil, so there are natural causes producing the political hell which prevails in many portions of the South, where, it is well known, a Christless Freemasonry has long held the Christian religion by the throat, and the civil administration has lost its influence over mind, because its only power is the sneaking secret, power of the ring. Monarchs may tax men, but monarchy is local and limited. Its sword is visible and can be measured. But who can know the length of the daggers of midnight assassins? or who sound the bottomless gulf of their greed? Princes and nobles may become numerous and burden the exchequer; but the titularies of the lodge are legion. The price of their Christless temples, their mock-regalia and Belshazzar carousals, draws more from the hard earnings of labor in this country than God's armies of devouring insects which he lets loose to punish our impiety and teach us our dependence. And they resemble those pests, also, in the darkness of their origin, the rapidity of their increase, and the terror they inspire. No man knows or can know when or where they will strike him. In a moral as the Hebrew prophet says of the locust armies in a literal sense, "The land is as the garden of Eden before them; behind them a desolate wilderness." The secret armies eat out the flowers, fruitage and verdure of our free, open, civil, social and rel gious institutions; and, as in Spain, France, Mexico, and other rite-ridden countries, leave nothing for their fragrance but the stench of their own decay. May God give us grace to heed our dangers and escape them while we may.

SABBATH MAIL SERVICE IN NEW YORK.

A recent attempt to secularize the Sabbath and its failure is described by Rev. J. C. K. Milligan, editor of *Our Banner* in the *Statesman:*

The delivery of letters on Sabbath, January 3, took very many by surprise; having had but slight notice by a part of the daily press. But at once it awakened wide dissatisfaction and open indignation. The carriers were forbidden by large numbers to leave letters on the Sabbath day. Even a Roman Catholic priest refused to receive his letters, and told the carrier that of all the recent attempts which the devil had made to overturn Christianity, this one would be received with the least favor, and would react with tremendous force against the infidelity and irreligion which he was seeking to establish in its stead. And he was right.

The carriers generally were indignant, feeling that the order enslaved them, taking away their day of rest and enjoyment with their families; and some of them, who prized the religious privileges of the day, gave notice of resignation. The post-office officials, very many of them whom were subjected to additional labor in consequence of the order, protested against it. But Christian men with wonderful unanimity denounced it as an outrage upon Christianity, a needless desecration of the Lord's day, and an unfair discrimination in favor of a small coterie of infidels, and against the overwhelming majority who regard the day as more or less sacred, and by divine command secluded from secular labors.

Providentially, the profanation occurred on the first day of the Week of Prayer. In many of the meetings for prayer, in the various churches, it was discussed and almost unanimously condemned in strong terms. Earnest prayers were offered that God would rebuke the wickedness, and make the wrath of man to praise him in awakening greater regard for the Sabbath and bringing all to observe it in nearer conformity to the divine law. Letters were poured in upon the post-master protesting against the outrage, and influential Christian citizens made their personal appeals to him to retrace his steps. With one consent Christian men seemed roused to denounce the act, as they met in the street cars and their places of business, and took occasion to express their mind to the post-office officials in the general office, and at the sub-stations; and measures were being taken for a public indignation meeting. So clearly was the public sentiment expressed in these private ways, that before the week closed, the post-master discovered his blunder and, without waiting for any public demonstration, made haste to annul his order.

NOTES.

—The Wisconsin State meeting is postponed one week. It will be held February 23. Let there be a rally at Delevan on that day. See notice on 4th page.

—Sheridan's "banditti" dispatch has aroused the hearty hatred of the New Orleans people, who are of the same nature still as when Butler undertook their management during the war. They boast that they never forgive an insult, which they consider the dispatch, and on every occasion vent their bitterness. Sheridan is caricatured in the show windows, at the theaters, in the hotels, everywhere. Parts of his dispatches are hissed as he passes, or prominently displayed in various ways; yet he is not ruffled in the least by the abuse, probably thinking *oderint dum metuant*—Let them hate if only they will fear.

—Rev. D. S. Kinney, of Perrine, Pa., has been appointed by the Wesleyan Book Committee as the successor of the late Rev. A. Crooks as Publishing Agent of the Wesleyan Book Concern and Treasurer of the Missionary Association. He has accepted and is already at work in his new duties with energy and zeal that promises to maintain the well-earned credit of the Publishing House. By the new arrangement Bro. L. N. Stratton is sole editor of the *American Wesleyan.*

—A week or two since it was stated in our news columns that A. A. Phelps was elected chairman of the Illinois Senate. It should have been A. A. Glenn, a prominent Mason and member of the Grand R. A. Chapter of this State. In a communication to that body he speaks of a person, lately dead, as having entered "the sanctuary or Holy of Holies, to find the rest prepared from the foundation of the world," and of "his making a pilgrimage to the Holy Land in 1868, and there, before the shrine of our departed Saviour, renewing his vows." Such "stuff" is not a complimentary exhibition of intelligence or candor to say the least.

—The *Religious Telescope* says of the speakers at the approaching convention at Mansfield, Ohio:

"At the anti-secrecy convention in Mansfield, Ohio, the 17th and 18th of February, we have the assurance of the attendance of several distinguished speakers with well-prepared addresses. Bishop J. Weaver, of Dayton, and President H. H. George, of West Geneva College, are to address the meeting on the evening of Feb. 17th, Presi-

dent Fairchild, of Oberlin College, will be one of the speakers the evening of the 18th. There is little reason to doubt that this will be one of the most interesting meetings in opposition to secret societies ever held in this State.

—Bro. W. F. Manley's earnest monthly, *The Christian Pilgrim*, has removed its publication office to Sycamore, Ill., under the care of Baker and Arnold, publishers of the *Free Methodist*. A "Royal Arch Mason" is writing for its columns an experience of twelve years in the lodge.

—Friends in Iowa will notice the meeting at Tipton, on the 16th inst. Make an effort to be present.

—Capt. Bundy, a well-known Christian worker of Chicago, dropped a bombshell into the noon prayer-meeting at the Y. M. C. A. rooms the other day. There would have been no explosion, however, if Major J. H. Cole had not tried to knock it out doors with a sledge-hammer. Bro. Bundy is a member of Rev. D. P. Baker's church (Free-Methodist) and loves the service of Christ heartily, and as thoroughly hates all things that come from the pit. Several times he has alluded to the lodge in the noon meeting, and on the occasion mentioned, the subject gave an opportunity of urging Christians to separate themselves from all entanglements of the world. Christian business men, said he, you should give up your Masonry, your secret lodges, with the other ensnaring works of the flesh. Major Cole, who is general director of the noon meetings, here promptly called the speaker to order as introducing controversy against the rules. Bro. Bundy replied that the Bible said that we must come out from such associations and be separate. Mr. Cole still persisted in the order and some confusion followed, when a gentleman, name unknown to us, arose and re-affirmed the sentiment and briefly and eloquently proved from the Scriptures the necessity of Christian separation from the lodge. Capt. Bundy afterward replied to the objectors that it was not controversy he brought in; for no Mason had, or would dare publicly to stand for the lodge. Thus the light spreads and the truth maintains its course.

JOHN TODD, D. D.—The letters of this eminent clergyman and author to the Amherst students on the subject of secret societies was published some weeks since. A brief sketch of his life though late will yet be interesting. He was born in Rutland, Vt., Oct. 9th, 1800. He graduated at Yale College in 1822, and at Andover Theological Seminary four years later. In 1827 he was ordained pastor of the Congregational church of Groton, Mass. He was called to the Edwards Church in Northampton in 1833, and to Philadelphia in 1836, from whence he remained until death. Dr. Todd was one of the founders of Mt. Holyoke Seminary and was interested in other educational institutions. He was best known through his various books on religious and social topics, all of which are marked for their practical good sense. Few works by American authors have had so wide circulation as some of his. His "Lectures to Children" have been translated into French, German, Greek, Dutch and Tamil, and several times reprinted in Great Britain; two editions of the 'Student's Manual" have been made in France, and 150,000 copies were sold in England before 1855. He died in Pittsfield about a year ago.

Obituary.

It is a sad duty to record this week the death of three clergymen who have long been known as earnest endorsers and workers in our reform.

The first is GEORGE TRASK, the well-known opponent of tobacco, who died of heart disease last week at his home in Fitchburg, Mass. Mr. Trask was an original reformer, verily raised up of God to attack almost single-handed the great vice of tobacco-using. He commenced life a shoemaker, and when he became of age opened a hardware store which provided him money to pass through a college course at Brunswick, Me. He afterward entered the ministry and served several churches in Massachusetts. While thus employed he became personally acquainted with the wide-spread evils of tobacco-using, and also with the traffic, which at one time was considerable in the Connecticut Valley, and called forth a strong protest from the Evangelist Potter who preached up and down the valley against the tobacco barns. The latter years of Mr. Trask's life were almost wholly devoted to this reform. He published pungent tracts and the *Anti-Tobacco Journal* and lectured as he had an opportunity. In the great Boston fire of 1872 all of the plates of his tracts were destroyed, and he had already in part replaced them. The manner in which he began this reform he thus himself describes:

I was a victim of tobacco twenty years and more. Twenty years ago (written in 1870) I had become emaciated, tremulous, and cowardly, and physicians said I was at the gates of death. I abandoned this poison. The act was an epoch in my life. It was a battle, but I called upon God and resolved, live or die, I would conquer this 'unclean devil,' and it was done. Its renunciation lifted a loathsome incubus from my soul. . . . . All aglow as a young convert I began to talk to my tobacco-using neighbors. I soon began to lecture near and afar and circulated the pledge, and my labors in Sabbath-schools, in all schools, were attended with flattering success.

The success of his labors only the last day will fully make known. But we know that in spite of the statements of his aspersers, great progress has been made in public sentiment and especially in religious bodies, many ministerial associations and churches regarding the use of tobacco as an evil only second, if not equal to that of spirituous liquors. And this belief is so thoroughly impressed that it is impossible the good work begun with such faith and self-sacrifice on the part of an individual shall ever be given up. God will raise up a successor.

JAMES M. Y. SMITH, pastor of the 37th Street Methodist Church in New York, while conducting services in his church was taken suddenly ill and carried to his home where he died January 21st. His last words were, "Father, thine, thine!" Bro. Smith came to this country from England where he had been active in Christian labor as a Wesleyan evangelist. He resided after coming to America for a time in New York, and afterward in Chicago, where he was employed in erecting stone fronts for business blocks and residences, part of the time as contractor. He was afterwards, when in the ministry, at times obliged to resort to his old trade for support, and it is said Potter Parmer offered him high wages to superintend in the construction of his mammoth hotel. After he became connected with the Free Methodist church, he was stationed at Marengo. While here he attended the Boone County Anti-masonic Convention, held in Belvidere, September, 1870, and made an earnest address. His next charge was in this city, where he co-operated with the friends of our cause, and preached a series of sermons against Freemasonry in his church. Aurora, was his next appointment. He here assisted Rev. L. Bailey in conducting the *Free Methodist*. At the last conference of his church, he was transferred to a new charge in New York, but continued and severe sickness prevented his proceeding to his field for some weeks, where after a short time he has been called home. He will be remembered long as a fearless, eloquent, self-sacrificing laborer for Christ.

I. H. TACKETT.—From a notice in the *Reformer and Free Press* we learn that this aged seceding Methodist Episcopal minister and seceding Mason died recently at his home in Forestville, N. Y. The notice says:

He, like multitudes of others, became entangled in the meshes of secretism, by the alluring cries of an increase of usefulness, but some years ago grace set him free from the dark delusion, and lying trap of Freemasonry, and nobly did he bear his testimony against the dark orders. At our last county convention he declared with emphasis and solemnity, that the revelations of Mr. Morgan were exactly as he received them.

Being a superannuate of the Erie Conference, he joined with others in passing the resolutions warning the young men to keep clear of the lodge. He oft declared to the writer that since the commencement of the present agitation, many things have been made plain that were dark to him since he left the lodge. He embraced the first favorable opportunity to make a public renunciation, and there was no backsliding in his testimony.

Religious Intelligence.

—Sunday evening meetings are now held in Farwell Hall, conducted by B. F. Jacobs, one of the most prominent and active lay workers of Chicago. A meeting for inquirers is held after the preaching.

—The Missionary Committee of the United Presbyterian church has issued an appeal for a Jamaica Jubilee Fund. This church has a mission at Jamiaca with 26 principal stations, 96 out-stations, 21 ordained missionaries, 12 colporteurs, 54 teachers and 5,572 communicants, and have spent $926,000 on the work. The oldest station is now fifty years old and it is proposed to signalize the jubilee year by raising a fund for the training of native ministers.

—The evangelization of nations is not a hopeless undertaking, as the present condition and prospects of missions abundantly proves. It really began only about three-fourths of a century ago. It began in the face of much opposition. But, now, more than 1,800 missionaries have been sent out from different Christian nations, at a yearly expense of over $5,000,000. There are 1,500 Bible societies in different parts of the world, organized since 1804. These have issued more than 135,000,000 copies of the sacred Word, and in various languages. Never, even in Apostolic times, has more energy been shown in the work, and never have there been such results in the history of the world.

—One of the deacons in the Second Baptist Church of Chicago started a mission Sabbath school in the south-western part of the city in 1866 which soon grew into a flourishing church. During the four and a half years he labored with this mission, the deacon was never absent, though he walked 7 miles each Sabbath, 1528 miles in all, to reach the school. He also contributed during that time to the mission $1,320.

—The Presbyterian Synod of China contains fifty-one native ministers, thirteen of whom are ordained, seven licentiates, and seventeen candidates. During the past year 223 adult members were added to the churches, which have now an aggregate membership of 1,093, half of whom are women. They have forty schools under the synod, in which are gathered 390 boys and 303 girls. The synod has twenty-one organized churches, twenty-seven missionaries, and fifty-seven chapels.

—Rev. Dr. Wisner who has been pastor of the First Presbyterian Church of Lockport, N. Y., has been retired on a life salary of $1,500.

—In the First Congregational Church of this city there were 109 additions during last year, 45 being by profession. The Sunday-school had an average attendance of 597 during the year. The present membership of the church is 934, ranking second or third among the churches of that denomination in the country.

—The home missionaries of Kansas, Nebraska and Dakota report considerable destitution in the devastated counties. The loss from grasshoppers falls heavily on new church enterprises, which must wait or be carried on with help from other sections.

—A new United Presbyterian church was dedicated recently in St. Louis. Pres. Wallace, of Monmouth College, preached the dedicatory sermon and was assisted in the other services by Dr. Guthrie, of Sparta, Ill.

—The United Presbyterian Memorial church of this city is prospering under the labors of Pastor Bain. Two of his discourses, "Is Christianity adapted to the need of Mankind?" and "Does Prof. Swing give the true cause of infidelity of the present day?" have been published by request. In December eighteen were added to the church.

—Rev. D. B. Douglass, Wesleyan conference evangelist in western New York, a well known and faithful laborer in the anti lodge reform and a leader in the Niagara Co. Association, has been stricken with paralysis.

—The Pittsburgh *Advocate* reports extensive revivals in West Virginia conference. Nearly 300 conversions are reported.

—The committees of conference on the part of the Northern and Southern Presbyterian churches, have held a session in Baltimore, and adjourned without agreeing upon a basis for the establishment of fraternal relations.

—The West Texas M. E. Conference have ordained three Mexican converts and established a Mexican border mission for them to work in.

—There are three Methodist centers in Salt Lake city. The Central Church, Rev. C. C. Stratton, pastor, has a membership of one hundred and twelve and a Sabbath-school numbering two hundred and fifty.

—The *Telescope* argues forcibly for the introduction of the United Brethren church into the South. The principles of this church and the fearlessness with which its preachers generally maintain them are such a gospel leaven as the South needs. A home missionary society to further this object will enter upon a blessed work.

—Bishop Dickson reports the following statistics in the *Telescope* of the East Mississippi District of the United Brethren church: number of organized churches, 1,025; members, 35,782; missionary collections, $6,905.15; church expenses, $59,688 90; church buildings, 450; Sabbath-schools, 710; scholars, 28,564; centennary collections, $51,203; total collections for all purposes, $184,895. The Bishop reports a harmonious and spiritual feeling in the conferences of the district, but thinks the minister's salaries inadequate.

The Home Circle.

The Prayer of The Destitute.

"He will regard the prayer of the destitute, and will not despise their prayer." Ps. 1. 17.

My land lies fallow; Master, till me!
My heart lies empty; Master fill me!
It plays the traitor; Master win me!
It faints, it dies! Put new life in me!
It goes astray; good Shepherd lead me!
It sighs for hunger; come and feed me!
It is so poor! Oh, give me riches!
It is corrupt; O Lord renew me!
So ignorant! Oh wilt thou teach me!
Has wandered far. But thou can'st reach me!
Is sore diseased; Physician, heal me!
Exposed to danger; Oh, conceal me!
It trembles! In thine arms, oh, fold me!
Begins to sink! O Savior, hold me!
Is sinking fast! Lord look upon me!
So cold and dark! Oh, shine upon me!
A poor lost sinner! Come and find me!
A rebel! May thy love now bind me!
A prodigal! wilt thou receive me?
A beggar! Oh, wilt thou relieve me?
A backslider! Wilt thou restore me!
Unholy! May thy presence awe me!
Unfit for life! O God, prepare me!
So weak! On eagles' wings, oh bear me!
So comfortless! Lord Jesus, cheer me!
So lonely! God of love draw near me!
By sin accursed! Good Lord acquit me!
Unfit for heaven's pure service! Fit me!
Unfit for work on earth! But use me!
A suppliant! Do not thou refuse me!
Oh, come and fill the hungry with good things;
For thou hast all I need, thou King of kings!

—*Sunday at Home.*

Religious Cant.

In these days of enlarged thoughts and increased activities, very many things are still done in the name of religion, that shock both the moral and the common sense. The Bible standard of excellence is very high, "Be ye therefore perfect." Matt. v. 48. "Provide things honest in the sight of all men." Rom. xii. 17.

A few years ago, under the preaching of the justice of God, sinners trembled, and men hastened to make confession and restitution, fearing the anger of an offended God.

Now-a-days, infinite mercy is proclaimed, and unrepented sinners walk into the chief seats at church, and the cry comes up from hungry souls that the church and the pulpit have lost their power.

Zealous, well-meaning young persons, shoot up here and there and rush frantically about as if expecting the instantaneous conversion of the world. They usually soon want to borrow $5.00, and in their exit do immeasurably more harm to thinking minds, than all the good they ever did.

We have also the spectacle of successful Christian workers squandering money given them for the Lord's work, but utterly failing to pay the debts they have contracted, or to provide for those dependent upon them; of clergymen borrowing and never repaying; of business men squandering trust funds and the credit of a good name in reckless financial ventures and then rushing to prayer-meeting to have the Lord and their friends save them from their own criminal stupidity, calling it the mysterious dispensation of Providence; of men who having run to the end of their financial rope, talk now of putting their trust in the Lord—wife—children—business and all; of Satan's best servants, who under the mantle of religion, rush to the noon prayer-meeting or any successful Christian effort, make prompt prayers and smart speeches, while they are corrupt in thoughts and impure in practice; who by their very presence drive away sincere, intelligent workers who know their true character.

How all this looks to the moral business man. He works hard for what he has and lives economically; his word is as good as his note and his word or note were never dishonored. He says:

"My parents trusted God and I want to serve him with all my powers, but if I must go with this man, and try to put on a religion that is nothing, if not sensational; that is, a saint at church a sinner in business, I will have none of it. When I can find the spirit of the martyrs, who read the Holy Bible as God's Word, although to have it known were certain death: when the pulpit puts aside glittering generalities, and gushing sentamentalities, and honors God's holy law by meeting out justice to the rebellious, and mercy only to the penitent; when I can get a religion that will go all through the life and soul purifying in everything; then I will join the army of the Lord and work with all my heart to save the lost in this sad, suffering, sinning world. Until then nothing but the faith I have in my mother's Saviour, keeps me from saying, the moralist is better than the church professor and the theater than the church."

As Christian workers, the task is to save a lost world by the Cross of Christ.

It is not our work but the Master's. Let us take our eyes from the imperfect man and set them on Jesus, the perfect one, and when discouragements arise let us remember that all through this broad land are hidden thousands of faithful, patient, praying workers, who with frugality and industry earn their daily bread and with personal efforts and prayer win multitudes for heaven.—*Selected.*

John Locke.

John Locke, a very celebrated philosopher, and one of the greatest men England ever produced, was born in the year 1632. He was well educated; and applying himself with vigor to his studies, his mind became enlarged, and stored with much useful knowledge. He went abroad as secretary to the English embassador at several of the German courts; and afterwards had the offer of being made envoy at the court of the emperor, or of any other that he chose; but he declined the proposal on account of the infirm state of his health.

He was a commissioner of trade and plantations, in which station he very honorably distinguished himself. Notwithstanding his public employments, he found leisure to write much for the benefit of mankind. His "Essay on the Human Understanding," his "Discourses on Government," and his "Letters on Toleration," are justly held in high estimation.

This enlightened man and profound reasoner, was most firmly attached to the Christian religion. His zeal to promote it appeared, first, in his middle age, by publishing a discourse to demonstrate the reasonableness of believing Jesus to be the promised Messiah; and, afterwards, in the latter part of his life, by a very judicious Commentary on several of the Epistles of the Apostle Paul.

The sacred Scriptures are everywhere mentioned by him with the greatest reverence; and he exhorts Christians "to betake themselves in earnest to the study of the way to salvation, in those holy writings, wherein God has revealed it from heaven, and proposed it to the world; seeking our religion where we are sure it is in truth to be found, comparing spiritual things with spiritual."

In a letter written the year before his death, to a person who asked this question, "What is the shortest and surest way for a young man to attain a true knowledge of the Christian religion?" he says: "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter."

This advice was comformable to his own practice. "For fourteen years he applied himself in an especial manner, to the study of the Scriptures, and employed the last years of his life hardly in anything else. He was never weary of admiring the great views of that sacred book, and the just relation of all its parts; he every day made discoveries in it, that gave him fresh cause of admiration."

The consolation which he derived from divine revelation, is forcibly expressed in these words: "I gratefully receive and rejoice in the light of revelation, which has set me at rest in many things, the manner whereof my poor reason can by no means make out to me."

After he had diligently employed a great part of his life in a variety of occupations, he chose a pleasing retirement for the remainder of his days. This leisure appears to have been productive of solid improvement by enabling him to look calmly over the scenes of past life; to form a proper estimate of its enjoyments; and to dedicate himself more fully to the cause of piety and virtue.

The summer before his death, he began to be very sensible of his approaching dissolution. He often spoke of it, and always with great composure. A short time before his decease he declared to a friend that "he was in the sentiments of perfect charity towards all men; and of a sincere union with the church of Christ, under whatever name distinguished."

The day before his death, Lady Masham being alone with him, and sitting by his bedside, he exhorted her to regard this world only as a state of preparation for a better; adding that "he had lived long enough, and thanked God for having passed his days so comfortably; but that this life appeared to him mere vanity." His meaning, in this last expression, doubtless was that the duration and enjoyment of this life are as nothing, compared with the endless ages, and the supreme felicity of the life which is to come.

The same day he particularly advised all about him to read the Scriptures; and desired to be remembered by them at evening prayers. Being told that if he chose it, the whole family should be with him in his chamber, he said, he should be very glad to have it so, if it would not give too much trouble; and an occasion offering to speak of the goodness of God, he especially exalted the care which God showed to man in justifying him by faith in Jesus Christ; and in particular, returned God thanks, for having blessed him with the knowledge of the Divine Saviour.

About two months before his death, he wrote a letter to his friend, Anthony Collins, and left his directions upon it. "To be delivered to him after my decease." He concludes with the following remarkable words:

"May you live long and happy, in the enjoyment of health, freedom, content, and all those blessings which Providence has bestowed on you, and to which your virtue entitles you. You loved me living, and will preserve my memory when I am dead. All the use to be made of it is, that this life is a scene of vanity which soon passes away and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience; and what you will find to be true, when you come to make up the account. Adieu."

The following extract from a letter written by Lady Masham, deserves a place among the testimonies respecting this distinguished and excellent man:

"You will not, perhaps, dislike to know, that the last scene of Mr. Locke's life, was not less admirable than anything else concerning him. All the faculties of his mind were perfect to the last. His weakness, of which only he died, made such gradual and visible advances, that few people, I think, do so sensibly see death approach them as he did. During all this time no one could observe the least alteration in his humor; always cheerful, conversable, civil; to the last day thoughtful of all the concerns of his friends, and omitting no fit occasion of giving Christian advice to all about him. In short, his death was, like his life, truly pious; yet natural, easy, and unaffected. Time, I think, can never produce a more eminent example of reason and religion than he was, both living and dying."

Selected.

Obliteration of Memory.

But the subject of the obliteration of the records of memory under certain conditions is as curious as that of their unexpected revival. The two kinds of changes are, indeed, in some cases simultaneous; while one set of impressions is recalled, another is coincidently

erased or lost. A well-known living physician not long ago recorded the case of a lady who, up to her 16th year, had lived in France, and spoke only French. After this she came to England, learned the language, married an American at 20, and for the next twenty years lived partly in America and partly in England, speaking English habitually, French scarcely ever. She then became ill, forgot her English and all about her married life, and if asked who she was, gave her maiden name, and mentioned, in French, the street in Paris in which she had lived as a girl. So completely had she forgotten her English, that it was necessary to change an English for a French maid. In some of the cases of partial loss of memory from injury or disease of the brain, it would be very puzzling to account satisfactorily for the nature and the very limited exient of the loss. Thus a fever obliterated from the memory of a learned man the letter "F," without apparently committing any other injury. A soldier who had undergone the operation of trepan, and lost a slice of brain matter, lost with it the power to recall the numbers "5" and "7," and was only able to fix them in his mind by laboriously learning them like a child. Sir Benjamin Brodie mentions the case of a groom in the service of George IV., who was kicked by a vicious horse while he was in the act of cleaning it. The groom did not fall, nor was he at all stunned or insensible; but he entirely forgot what he had been doing at the time the blow was inflicted. There was an interval of time blotted out, as it were, from his recollection. He inferred, in fact, that during that time he had been asleep. A young lady who had been present at a catastrophe in Scotland, at which many persons were killed by the fall of the gallery of a church, escaped without injury, but with the complete loss of the recollection of any of the circumstances; and this extended not only to the accident, but to everything that had occurred to her a certain time before going to the church. A gentlemen mentioned by Dr. Beattie lost his knowledge of Greek from a blow on the head, whilst the other mental stores were left intact. Sometimes, however, disease appears to make a clean sweep of all acquired knowledge of every kind. The following extraordinary case was published in an American medical work many years ago. The patient was a clergyman, who, at the termination of a severe illness, lost the recollection of everything, even the names of the most common objects. When his health was restored, he began to acquire knowledge just as a child does. After learning the names of objects, he was taught to read, and after this he began to learn the Latin language. He had made considerable progress, when, one day, in reading his lesson with his brother, who was his teacher, he suddenly stopped and put his hand to his head. Being asked why he did so, he replied: "I feel a peculiar sensation in my head; and now it appears to me that I knew all this before." From that time he rapidly recovered his faculties. It is recorded by Ballantyne of Sir Walter Scott that when the "Bride of Lammermoor" in its printed form was submitted to him, after an illness, he did not recognize as his own one single incident, character, or conversation it contained; yet the original tradition was perfect in his mind. When Mrs. Arkwright sang some verses of Sir Walter's one evening at Lord Francis Egerton's, the author of them whispered to Lockhart: "Capital words. Whose are they? Byron's, I suppose, but I don't remember them." For a voluminous author to forget some of his own writings does not appear so remarkable; but one can hardly conceive of a person failing to recollect his own name; but cases are on record of this ne plus ultra of forgetfulness. A man of not very strong intellect, who held an office the sole duty of which consisted in signing his own name to a number of papers, had one day so much business of this kind to do that at last he was incapable of recollecting the word he ought to sign. A writer of the last century relates that Mr. Von B——, Envoy at St. Petersburg, went one morning to pay a number of visits. Among other houses at which he called there was one where the servants did not know him, and consequently he was under the necessity of giving in his name; but this he found he had entirely forgotten. Turning round to a gentleman who accompanied him, he said with much earnestness: "For God's sake, tell me who I am!" This odd request excited laughter, but he insisted on being answered, adding, that he had entirely forgotten his name.—*Chambers' Journal.*

Children's Corner.

What Can Little Hands do?

Oh, what can little hands do
To Please the King of heaven?
The little hands some work may try
To help the poor in misery:
Such grace to mine be given.

Oh, what can little hands do
To please the King of heaven?
The little lips can praise and pray,
And gentle words of kindness say:
Such grace to mine be given.

Oh, what can little eyes do
To please the King of heaven?
The little eyes can upward look,
Can learn to read God's holy book:
Such grace to mine be given.

Oh, what can little hearts do
To please the King of heaven?
The hearts, if God his spirit send,
Can love and trust the children's Friend:
Such grace to mine be given.

Though small is all that we can do
To please the King of heaven,
When hearts and hands and lips unite
To serve the Saviour with delight,
They are most precious in his sight:
Such grace to mine be given.

Be Thankful.

I don't want any supper," said Kate. "Nothing but bread and milk, and cake—just the same every night."

"Would you like to take a walk?" asked mamma, not noticing Kate's remarks.

"Yes, mamma."

Kate was pleased so long as their walk led through pleasant streets; but when they came to narrow dirty ones, where the houses were old and poor, she wanted to go home. "Please, mamma, don't go any farther."

"We will go into the corner house," said mamma.

Some rough looking men were sitting on the doorsteps. Kate felt afraid, and held tight hold of mamma's hand; but on they went, up the tottering steps to the garret. So hot and close it was that they could scarcely breathe. On a straw bed, near the only window, lay a young girl asleep, so pale and thin and still, she looked as if she were dead.

Hearing footsteps, she opened her eyes. Mamma uncovered her basket, and gave the girl a drink of milk, and placed the bread and cake beside her.

Kate's eyes filled with tears as she saw the girl eagerly eat her supper. Not a mouthful had she tasted since early morning.

The poor mother had been away all day working, and now came home wishing she had something nice to bring her sick child. When she found her so well cared for, she could not thank mamma and Kate enough.

The supper seemed a feast to them.

"If we can keep a roof over our heads," she said, "and get a crust to eat, we are thankful."

Kate never forgot these words. Let us learn the same lesson, and cease complaining and fault-finding. If we have a home and food to eat, let us thank God, for many wander the streets homeless and hungry.—*Children's Friend.*

Coal.

Well, boys, what are you looking at so eagerly? Only a piece of coal, do you say, Charlie? I shouldn't suppose you could find anything worth looking at in a smutty piece of coal. Ah, well! I am glad my boys have found that only a piece of coal as Charlie calls it, is worth looking at.

I think I can tell you something about it that will make you open your eyes wider still. You know how astonished and puzzled you were the other night at the tricks of the "magic-man," who turned beans into sugar-plums, and did all sorts of things before your very eyes. Now the piece of coal is the most wonderful piece of magnet in the world. Suppose I tell you that this hard black lump once had life. Yes, boys, I am in earnest. That black lump is really one of the most wonderful things in the world. It was once a delicate little plant, turning ever to the sun, and bending and nodding with every breeze. It is almost beyond belief, and I don't wonder that you shake your heads. Many people older than you would do the same if told that the coal, to which they owe so much, and which they use quite as a matter of course, once made up great forests which covered vast areas. They know it comes somehow out of the earth, and as long as it continues to come, and doesn't cost more than so much a ton, they don't bother themselves with questions as to what it is. I have no doubt many regard it as a peculiar kind of rock. I want my boys to know better, and so let us see if we can't explain the mystery about it.

Well, then, in the first place, plants are composed principally of two gases and a substance called carbon. The gases are oxygen and hydrogen. You can easily remember the word carbon. Now, when a plant begins to decay, these two gases escape into the air, while the carbon stays and forms coal. So remember that coal is chiefly carbon, and it gets the carbon from plants.

Since it has been proved that coal does come from plants, and that our vegetation nowadays makes little or no coal, we know that when the great beds of coal were formed everything must have been specially arranged for it. The world wasn't then as it is now. It was just sky and water, with here and there patches of land. There were great marshes everywhere. Sometimes these would dry up and become dry land. Then again the sea would come rushing in over the land, and form new marshes. There were no birds in the air; no people on the land. Only reptiles and marsh-loving beasts roamed around in the soft clay. All was quiet and desolate, yet it was not a dreary time. In the marshes and on the land grew beautiful trees. Plants ran wild everywhere. It was a world of living green. Now, it was simply on account of the marshy land that this vegetation made coal, while our own does not.

I told you that a time was specially planned for coal-making. As the plants and leaves decay, they fell into the water. The gases could still escape, but the carbon, being covered from the action of the air, was left. This is the simple explanation. Silently, and with no human eye to see, the work went on year after year, century after century.

A few of the plants in those days of gigantic forests were like what we have—beautiful feorns as large as many trees. Such now grow only in the tropics. "Horse tails," as you call them, which are now seldom over two feet high, grew then as high as twenty feet. Conifers, like our firs and pines and cedars, were very abundant. But the two most important trees in coalmaking have entirely disappeared from our forests. One of these had no branches, but was covered with leaves and crowned with a cluster at the top. Sometimes they were sixty feet high.

But you don't see how we know that trees did make coal? There are several reasons. If you should put a piece of coal under a microscope, and examine it carefully, you would see the vegetable fibres in it. It is the best proof we could have. Then, besides, in many places stems and leaves are found in the coal, and sometimes trunks of trees are standing in the beds. Again, wood contains silica or sand, and this is found also in coal. You don't understand it as well as I hope you will when you are older; but you can believe it now, and some day prove it for yourselves.

I want you to look at this bright, beautiful diamond. Put that black, smutty piece of coal by the side of it. Wouldn't you think they had about as little in common as any two things in the world? Yet they are made of the

same substance—carbon. And although diamonds are the most valuable of gems, and eagerly sought after, the world could get along without them much better than without their black and often despised relation.—*Selected.*

Home and Health Hints.

A Singular Remedy.—Whenever Burke found himself indisposed, he ordered a kettle of water to be kept boiling, of which he drank large quantities, sometimes as much as four or five quarts in a morning, without any mixture or infusion, and as hot as he could bear. His manner was to pour about a pint at a time into a basin, and to drink it with a spoon as if it had been soup. Warm water, he said, would relax and nauseate, but hot water was the finest stimulant and most powerful restorative in the world. He certainly thought it a sovereign cure for every complaint, and not only took it himself but prescribed it with confidence to every patient that came in his way.—*Dublin University.*

Squeaking Boots and Shoes.—To prevent the soles of boots and shoes from squeaking, says the boot and shoe *Chronicle*, rasp the outsole and insole, and every other piece of leather that comes in contact in friction by the action of the foot. Then apply freely good wheat or rye paste. If this is well attended to from heel to toe, the boot or shoe will not squeak.

If you have a crack in the wall in the corner of the room, or anywhere else, do not send for a plasterer, but get five or ten cents' worth of dry plaster of Paris; wet with cold water; then take your finger and rub it into the crevice till it is smooth. Bad nail holes in the wall can be done in the same way. Should the top of your lamp be loose, take it off and wash it with soap; wash the glass also, then put the plaster around the glass; put the brass top on again, let it stand until hardened, and it is ready for use again. A lamp should never be quite full, as the kerosine softens the plaster.

Receipt for Glue for Ready Use.—To the desired quantity of glue use common whiskey instead of water. Put both together in a bottle, cork tight, and set it away for three or four days It will then be fit for use without the application of heat. It will be found a useful and handy article in every household.

To mend chinaware, take a very thick solution of gum-arabic, and stir into it plaster of Paris until the mixture is of a proper consistency. Apply it with a brush to the fractured edges of the chinaware and stick them together. In a few days it will be impossible to break the article in the same place. The whiteness of the cement renders it doubly valuable.

Rancid butter can be made as sweet as when first churned by the following process: To one quart of water add fifty-five drops of the chloride of lime, then wash thoroughly in this mixture; five pounds of rancid butter It must remain in the mixture two hours. Then wash twice in pure water and once in sweet milk; add salt. This preparation of lime contains nothing injurious.

Farm and Garden.

Cheapest Food for Wintering Cows.

In estimating the value of concentrated food for domestic animals regard should be had to the more bulky or coarse fodder that is to be used with it. This necessity arises from the fact that animals utilize the different elements in their food very nearly in certain relations, when they are fed under the same circumstances. If the circumstances of the animals vary, the elements of its food should also vary to accord with them. One class of elements is employed to build up and supply the waste of flesh, and another is used to supply warmth. The former consist of albumen, fibrin, gluten, &c., and are designated by the general name of albuminoids, the latter consist of starch, gum, sugar, &c., and fat, and are classed under one head as supporters of respiration. It is evident that if animals are exposed to the cold it will require a greater proportion of heat-producing food to keep them warm than if they are in a warm atmosphere; and if they are young and growing, it will require a greater proportion of flesh-producing food to supply both waste and growth than it will in adult animals which have only waste to be supplied. In adult animals in comfortable surroundings, it requires for each pound of albuminoids used, five to six pounds of the supporters of respiration, of which fat must always form a part. The following figures show an approximate average of the pounds of albuminoids or flesh-forming and respiratory or heat and fat-forming, food in a ton of each kind of feed in common use. The first column showing the number of pounds of flesh-forming food in a ton, the second of heat and fat-forming food:

Oil Cake	560	1,300
Shorts and refuse of flouring-mill	280	1,200
Corn and oats, equally divided	220	1,600
Corn meal	200	1,700
Red clover hay, cut in blossom	168	760
Red clover hay, ripe	188	540
Common hay	165	820
Fodder corn, cut in blossom	132	1,362
Corn-stalk, ripe	60	827
Straw of cereals, ripe	50	640

It will be seen by a glance at the table that oil-cakes and shorts are much the cheapest, as they give the largest amount of food for a given sum of money; but whether it will be best to purchase these exclusively will depend on what he has to feed with them, and whether his cows are comfortably housed or unhoused. If unhoused, they will be the better for making corn a part of their food more especially so if clover is used for coarse fodder.

Experiments have proved that cows having a live weight of 800 pounds must have daily at least two pounds of albuminoids. A half pound more would be better, but two pounds for 800 of live weight, and a proportionate amount for larger or smaller animals, must be had or the animals will depreciate. No matter how much fat, starch, or sugar is supplied, none of them can take the place of albuminoids in supplying the waste of flesh. Albuminoids are not only necessary to build up flesh and tissue, but even fat cannot be laid in if they are deficient, for the cells for holding the fat will not be formed. With the supporters of respiration it is different. If there is a lack of them their place can be supplied by the flesh-forming elements. The large amount of flesh-forming elements in oilcake is easily digested and readily used to keep up heat and lay on fat. This ability of the albuminoids to serve the double purpose of building up flesh and of supplying heat and fat gives them a value that does not belong to the other class of elements, and hence they generally bear the highest price in market. It is a pretty safe rule to measure the value of food by the amount of flesh-forming material it contains.

It will be interesting to notice how cattle foods diminish in price as they decrease in the percentage of flesh-forming material, and this should be so, for it costs more to produce this kind of material than it does to produce starch, sugar, etc., and hence it is economy for the farmer to work into the food of his stock all of the cheaper class he can. Having provided the two pounds of nitrogenous material necessary to supply the daily waste of flesh in every 800 of live weight, the rest may be made out of starch and sugar in the coarse fodder at a trifling expense. It will be seen by looking over the table how this can be done, remembering to vary the heat producing food according to the cold to be endured. If stock is kept in comfortable quarters, six pounds of starch, etc., for each pound of albuminoids, will suffice; but if most of the time in the open air it will require nine or ten to one. As no single food is equal to a variety, it will pay to mix oil-cake, shorts, and corn, varying the quantities of each to suit the coarse food and exposure.—*N. Y. Tribune.*

Temperance.

—The report of the Maine authorities, just published, shows that prohibition isn't a failure in that State, if a steady reduction in crime is success.—*Boston News.*

—A "Connecticut Temperance Publishing Company" has been organized at New Haven by friends of temperance, with a capital of $50,000, on a stock basis.

—The Praying Women's Temperance Union, of Worcester, furnishes the firemen with hot coffee at every fire, the aim being to forestall the demand for intoxicating beverages.

—A professional man not far from State street, Boston, returning to his office one day, after a substantial lunch, said complacently to his assistant, "Mr. Peetkin, the world looks different to a man when he has three inches of rum in him." "Yes," replied the junior, without a moment's hesitation, "and he looks different to the world!"

—The *Advance*, of this city, lately printed a contribution on the temperance question by Gerritt Smith, evidently one of the last works of his hands. It enforces temperately the policy of legislation which Mr. Smith so long advocated, viz., that the State shall suppress dramshops—places where intoxicating liquors are sold by the drink—as public nuisances.

—Mrs. J. C. Vampel, of McGregor, Ia., has sued several rumsellers, asking damages of $40,000 for selling her husband liquor, which led to his ruin. Mr. Vampel was treasurer of Clayton county for years, and was a man of excellent business ability, but he was incapacitated for work by his habits, and a year ago he mysteriously disappeared and has not since been heard of. Mrs. R. C. Place has begun a suit for $32,000 under almost the same circumstances.

What We Can't Stop We Must Regulate.

"People will drink. We can't stop it. We can't make people pious by law. We can't stop rum-selling. What we can't stop we must regulate."

This is the stereotyped license argument. Let us apply the same argument to gaming and prostitution. We can't stop them. Why then, should we not regulate? Why not license the gaming house and brothel?

A respectable daily answers:

"Because prostitution is a sin, and liquor-selling is not."

Well, suppose liquor-selling is not a "sin." Sin is no sufficient reason for a State law. The State legislates against injuries. It legislates against crows, or wolves, or bugs, or whatever else it finds hurtful. It seizes the cholera or smallpox patient, no matter how innocent. It does not stop to ask whether the slaughter house or powder magazine is sinful or not. If dangerous or harmful that is enough, sin or no sin.

Every license argument applies as strongly to the gaming house and brothel as it does to the dram-shop. The sanitary and police advantages are even stronger. The customers of a licensed gaming house are safer from robbery, and more likely to find a "square game." But that license increases gaming and prostitution is the universal verdict of experience and of common sense. It is a curious fact that legislators who have licensed either of these abominations have always professed to do it in the interest of temperance, purity and public, morals.

In general, these three pests go together. Neither the gaming house nor the brothel can be maintained without the dram-shop. The dram-shop begets and sustains them. The legislator who votes to license the dram-shop votes to sustain its offspring, whether licensed or unlicensed —*Boston News.*

As long as you make drinking respectable, drinking customs will prevail, and the plowshare of death, drawn by terrible disasters, will go on turning up this whole continent, from end to end, with the long, deep, awful furrow of drunkard's graves.—*Talmage.*

News of the Week.

The City.

The Chicago *Tribune*, recently learning that swindlers from two or three places in Kansas were taking advantage of the destitution, came out in an editorial declaiming against sending further aid to the sufferers. This has brought to the editor scores of letters from West bearing undoubted evidence of suffering and privation which must continue yet for months until a new crop is grown. The *Tribune* publishes the letters but does not take back its words. Mr. Ludlow, a carrier in the Post-office, has given up his business and devoted his time to collecting and forwarding over $2,000 worth of supplies.

—Beside the failure of the Cook County National Bank noticed last week several other firms have lately suspended, among them Page Bro's & Co., heavy leather dealers; Ames, Sherman & Co., wholesale hatters, liabilities $133,410, assets $39.252. Two of the partners were part owners of the Sherman House which had lost money for them. C. A. TenBroeck, carriage manufacturer, has failed for $276,000.

—The recent cold weather has shown its severity in the cases for hospital treatment. One is known to have perished and two or three hundred have been treated for frozen limbs and extremities.

—The monstrosity known as the People's Party in this city is likely to come to an inglorious and speedy end from internal dissension. It was a combination of foreign Know-nothings, a union of Germans and Irish over a beer keg, against native born citizens and laws of long standing and approved merit. The immediate cause of the rupture is the action of their sheriff, an Irishman, in discharging the keeper of the county jail, a German.

—A Scandinavan Society held a festival in honor of Tom. Paine, author of The Age of Reason, last Saturday. Gen. Stiles, former city attorney, was an enthusiastic speaker.

Congressional.

The Democrats greatly rejoice over Andrew Johnson's election to the Senate and there are great expectations indulged in as to the aid and assistance which he will render the party in the next Congress as a bitter antagonist of the Administration. This is the first instance of an ex-President being elected to the United States Senate, and it is also noteworthy that Mr. Johnson is the only ex-President now surviving. His past career however does not warrant very great expectations.

Hamlin (Rep.) from Maine, and Burnside from Rhode Island are to be in the next Senate. The fate of Mat. Carpenter in Wisconsin is still in doubt but it is hardly possible that he will be returned to the Senate.——Conkling of New York has made the greatest speech of the session in the Senate in reply to the opposition arguments on the Louisiana case.——Matters came to a dead lock in the House last week over the Civil Rights bill through the opposition of the Democrats who determined that they would fight off any business for the whole term rather than let it pass. Through this obstinacy a session of fifty continuous hours was held, finally broken by a motion to adjourn from the Republican side at 10 o'clock Friday morning. It is believed that this will so affect business as to thoroughly defeat the Democrats and secure the Bill.

General.

The East River between New York and Brooklyn was frozen over during the recent cold weather and was crossed daily by thousands of people. About noon each day the tugs and steamers would break a passage for the ferries risking the lives of pedestrians, but none are known to have been lost. One ferry boat was frozen up in midsterm and was not released for several hours.

—A bill been introduced into the St. Louis City Council which provides, in section 2, that anyone (of either sex) found guilty of frequenting a house of ill-fame shall be deemed guilty of a misdemeanor and liable to a fine of not less than $50 nor more than $500.

—The Tilton-Beecher trials drags along and will it is prophesied continued till April. Sporting circles are beginning to bet on the result. Moulton is the principal witness examined up to the first of this week. He occupied the witness chair for eleven days, six of which were for a most trying cross-examination by the best lawyers in New York who had prepared before hand some 4,000 questions. His testimony, covering years of correspondence, meetings, settlements, etc., had hardly a flaw. It is no wonder that a person of such acuteness and nerve should be trusted by both the parties. Tilton was called up as witness on Thursday last, but objection was made and a day or more spent in arguing the point by the counsel.

—Philipp Deidesheimer, the mining expert, holds the opinion that the great silver lode recently discovered in Nevada is worth $1,500,000 000. A second visit to the mines has shown him that its resources are greater than he supposed. Consolidated Virginia shares have risen from $38 to $5,000. Deidesheimer has made millions, both for himself and friends.

—The House of Representatives of the Illinois Legislature was last week the scene of a disgraceful parliamentary row, resulting from the incompetency and domagoguery of the Democratic speaker.

—The Congressional Committee in Louisiana find evidence enough of intimidation. The testimony of army officers is very conflicting about affairs in northern Louisiana, but enough that is reliable is given to make the White Leagues fearful of the result.

Foreign.

—The Russian government has recognized Alphonso.

—The London *Post* announces that the Grand Cross of the Order of the Bath has been offered to Mr. Carlyle, and that Mr. Alfred Tennyson is to be made a baronet.

—The snow drifts in some parts of Scotland about the beginning of the year were twenty feet in depth. The thaw has caused the rivers to overflow their banks in all directions, and vast tracts of land are under water.

—In excavations made for the Lyons Railroad near Fourvieres, France, they have come upon important Roman ruins. An entire Gallo-Roman city was swallowed up in that neighborhood by an earthquake in the year 800. It is thought these ruins may be some part of that city.

—Madrid despatches state that the Government army in Navarre is advancing on the Carlists, and has already captured several of their positions. King Alfonso is present. The news from Carlist sources, dated Hendaye, is that Don Carlos will personally command the troops in the battle which is impending to frustrate the efforts of the Alfonsists to relieve Pamplona.

—Gen. Garibaldi has arrived at Rome, as member of the Chamber of Deputies and has met with an enthusiastic reception. The working men drew his carriage through the streets, which were thronged by crowds who cheered him repeatedly.

—The Belgian Government has submitted a bill in the Lower Chamber prohibited the importation of potatoes from the United States and other countries, as a measure of precaution against the introduction of the Colorado beetle and spread of the potato disease.

—The Emperor of China is dead.

—A difficulty between Turkey and the little mountain government of Montenegrin which had almost thrust them into war has been peacefully settled.

MASONRY A WORK OF DARKNESS.

A SERMON BY

REV. LEBBEUS ARMSTRONG.

protect the perpetrators from the hand of justice, by an accumulated amount of perjury. And as long as Masons adhere strictly to the obligations of their institution, murder and treason, and every other crime which may be perpetrated by Masons, and known only to such as consider the obligations of Masonry sacredly binding, will continue to be concealed, let the amount of perjury, or fines, or imprisonment, be what they may. If forty Masonic offenders should be executed privately; forty widows be left in charge of two hundred and forty fatherless children; and forty thousand Masons were executioners, or accessories to the scenes of death, not a word of testimony could be drawn from one of them, to convict an individual of crime, so long as all concerned adhered strictly to the obligations of Masonry. Subpæna the forty thousand men, put them under oath to declare the whole truth, strict adherence to the Masonic obligations would induce them to remain obstinately silent on the stand, in contumacy and defiance of the power of the civil law, or to testify confederately, that they knew nothing of the affair, and thus perjure themselves, to conceal the crime of murder, though each were fined two hundred and fifty dollars, amounting to ten millions, which would be drawn from the funds of Lodges, Chapters, and Encampments, to defray the expense of Masonic fidelity.

The spirit of Freemasonry exerts every nerve of power to suppress the circulation of its enormities, even after their public disclosure. How carefully was the Morgan abduction, and all the abominations connected with that heaven-daring outrage, kept out of every newspaper in our country which was under Masonic influence! Doubtless, the account would have been suppressed, and the public would have remained ignorant of the facts to this day, had not the independent spirit of FREE PRESSES broken the Masonic enchantment, and set the awful truth before the world. And even after the dead body of Morgan was found, indisputably identified, and laid down to rest in the grave, what but the spirit of darkness, could have invented a stratagem equal to the Masonic imposture which was played off upon the public, by the claims of a Canadian pretender to that body, for the purpose of disproving the death of Morgan, and to conceal the crime which had brought him to the tomb. On any other principle than artifice to conceal Masonic crime, who can account for the facts, that a Mrs. Monroe, from Canada, should journey into the State of New York, in quest of the dead body of her husband, with witnesses to prove the claim, and after finding the body which had been so clearly proved to be the dead body of William Morgan, by incontestable marks, should lay claim to the same body, and prove the claim, by the color and texture of the clothing only; yet, to the full satisfaction of Masons far and near. And on any other principle than device to conceal Masonic crime, which Masons are sworn to do, who cannot account for the bountiful Masonic reward of fifty dollars, which has been publicly declared, without confutation, was given to Mrs. Monroe, by a Mason at the West, with whom had been deposited a large donation from Jerusalem Chapter, in the city of New York, together with sums of money from other Masonic bodies, for the relief of the western sufferers, in consequence of the Morgan abduction? All the apparent mystery which veils any part of this subject, from the most obvious light of truth, is explained in a single sentence: THE WORKS OF DARKNESS ARE ALWAYS EMPLOYED TO CONCEAL THE WORKS OF DARKNESS.

With this self-evident position before us, we may examine all the newspapers in the country, which are edited by the Square, Compasses, and Cable-tow rule, and see how many will be found to contain an insertion of the affidavits of Samuel G. Anderton and Agnes Bell, in relation to the murder of William Miller. Not one, it is presumed; while in many of their columns may be found Masonic burlesque on a well authenticated account of the preparation of a horrid murder, evidently designing to calumniate the character of the deponents, and disprove the truth of their disclosure. After such an example, how often are Masons, or their abettors, heard to speak with a sneer on the subject of the Belfast murder, as though it were a mere ridiculous fabrication! But why is a subject of so much interest, treated with so much contempt? Is the account of atrocious murders, in cases where Masonry is not concerned, thus withheld from the public, or turned to ridicule? If Morgan and Miller had been executed privately, by Elders of Presbyterian Churches, for cheating their Ministers out of the salary which they had promised, and the facts had afterwards been disclosed and sworn to by some of these revolting Elders who witnessed the scene, and confessed that they were under oath to keep the transaction a secret forever, but conscience goaded them to a public disclosure, the circumstances of which were corroborated beyond a reasonable doubt; how long a time would it have required to spread every item of the horrid transaction before the American public and the world, till not a man, woman, nor child, that could read or understand, would be found ignorant of the facts? None would have been uninterested. The story would have been published in every paper; told in every house; and condemned as a deed of darkness by the whole community. But thousands of the American people are, doubtless, to this very day, ignorant of the most horrid Masonic murders, because they are under Masonic influence, by which the publicity of such works of darkness is suppressed. Thousands are so consumately ignorant, to this very day, as to believe that William Morgan is yet alive, speculating on his book of Masonic illustrations; and that Mr. Anderton's account of the murder of William Miller is a mere Anti-Masonic story, to create public prejudice against Masonry. Such ignorance is the result of Masonic device, to conceal the atrocity of the institution. One important fact, however, is incontestably proved by the Masonic power of concealment, which is, that all unsuccessful attempts to elicit testimony to prove the wicked acts which the oaths of Masonry bind its votaries to keep secret, adds substantially to the list of testimony to prove that the whole Masonic fabric, from the foundation to the top-stone, belongs to the Works of Darkness. When God shall bring all these hidden things to light, then will be known to the world of intelligent beings, the secret murders, the perjury, and all the horrid deeds of darkness which the oaths of Masonry have kept concealed.

Facts and Figures.

—Switzerland turns out about 1,600,000 watches per annum. The industry is chiefly confined to the cantons of Neufchatel, Berne, Vaud and Geneva, and gives employment to 15,241 men and 12, 727 women.

It is stated on British authority, that there were 4.335 steamships afloat in 1872, of which 2,538 were from Great Britain and averaged 850 tons each. The year following, 460 steamers were built in Great Britain, avereging 1,167 tons each. It is estimated that there are 5,250 steamers afloat this year. The figures do not include river craft.

—The English Postoffice Department last year received $26,740,000, and expended $18,965,000. 42,000 persons, including both sexes, are employed. There are 12,500 postoffices in the United Kingdom. About 907,000,000 letters, 72,000,000 postal cards, 129,000,000 packets of books, and 125,000,000 newspapers passed through the department. The revenue derived from the telegraph department was $235,000. The postoffice saving banks are regarded as very successful. At the end of 1873 there were $105,000,000 deposited in them.

—The main feature of a new plan, on trial in the British navy, for raising sunken ships, is closing hermetically the hatches and all openings in the upper parts, and pumping down air. The air thus introduced rises toward the under side of the deck, and, not being able to escape, presses the water down and out through holes made in the ship's bottom. The vessel will by this means be rendered buoyant and rise to the surface.

—A curious Frenchman has lately been making a calculation, which is that a man talks on an average three hours a day at the rate of about twenty-nine octavo pages an hour. This would make eighty-seven pages a day, about six hundred a week, which would amount to fifty-two good-sized volumes every year! And then, multiply this by the number of years in a man's life, what a library he should have if it should all be printed! And, too, how very little of the whole would be worth preserving, and of how much he would be so glad if it had been left unsaid.

—A medical writer of eminence has been collecting evidence as to the chances of life which children have, upon being born, in different countries. Out of 10,000 children born, it has been found from official statistics that in Norway as many as 7,415, or roughly speaking, three out of every four, live to be twenty-four years of age. In England, 6,527 so live, or 778 fewer than in Norway. In the United States boys have nearly as good a chance for life as in England, while girls have not. But in France only 5,022, or scarcely more than one out of two, reach twenty. While in Ireland no more than 4,855, or actually less than one out of two, attain that age. More surprising still are the statistics regarding old age. Out of the 10,000, for example, we learn that in Norway 3,487, more than one out of three, reach seventy; in England, almost one out of four; in the United States, still men only, one out of four—a trifle higher than England; In France, 1,776, or about one of 8 1-2, and in Ireland, only 861, or one out of 11 1-2. If this table is to be depended upon, we thus learn of all countries in the world Norway offers the new-born child the best chance of a long life, while Ireland offers the worst.

—If the coal beds of the earth should ever become exhausted it is possible that these sources of supply may be replaced by new beds rising from the bottom of the seas. Indeed something of the kind is now actually occurring. The island of Newfoundland, which contains 27,000 square miles, and has a population of 100,000, is joined by banks or shoals much larger than the island itself. It is on these banks that the cod fisheries are so extensively pursued. The Grand Bank is 600 miles long by 200 miles broad. Now it has been conclusively shown that the whole island is rising from the sea, and in the course of time may be expected to join its banks, which are also rising. Great seams of coal, which are pronounced inexhaustable, have been discovered in Newfoundland, and there is no reason to doubt that these seams also extend under the banks. So it appears that in one case at least coal beds are now coming to the surface from the depths of the ocean, and it is not improbable that similar forces may be producing similar results in other parts of the world.

—A correspondent of the *Evangelist* writes of the commercial growth of California: "Of the commercial future of this Golden Gate no man doubts. Steamers pass its walls for Yokohama and China, for the Sandwhich Islands and Australia, for Mexico and the Isthmus and South America, and for Oregon, Washington and Alaska. Twenty-seven ships laden with wheat were ready to sail when we left, and this was only a beginning in the export of this great cereal. It is said that seven hundred ships of a thousand tons each would be needed to carry away the wheat surplus of the present year, the whole crop being not less than from thirty to forty millions of bushels. One-third of the wheat export of the United States, and one-eighth of the exports in wool last year, were from the Pacific coast. Great as is the commerce of the sea, the overland trade constantly increases. During the first six months of the present year the value of exports over the Pacific Railroad was $65,572,223, which exceeded by $6,915,725 the values for the same period during the two preceding years taken together. As an indication of the increased population, it may be said that the Central Pacific Railroad Company has sold in the year past about four and a half millions of acres of land, receiving an aggregate value of over twenty-six millions of dollars. Thirty-four thousand were added to the citizenship of the State last year, and at the present rate of increase this year will be sixty thousand."

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Publisher's Department.

Will the Cynosure Subscription List be Doubled This Year?

Before we attempt to answer this question, we sincerely ask those few friends who are tired of this subject not to read this column. We confess we have had considerable to say upon it and we believe the majority of readers who desire to see the cause of Christ prevail, have been interested in what has been said.

On the first of January our mail list numbered 4,000 subscriptions (a few more) nearly all of these expire at some time during the year, and in order to have the list doubled by January 1st, 1876, it will necessary to receive about 8,000 renewals and new subscriptions during the present year. This will be an easy thing if every one does his duty. The conflict is waxing warmer. Masonry demands recognition and slanders those who will not bow to her. She would put them into a fiery furnance. Be sure that Christ will walk with his children. Spread the light. Be instant in season, out of season and we can answer the question with which we commenced.

Does your subscription expire in February? If so, please send renewal (with new subscription if convenient) promptly. Write at least and tell us what you want to have done about your paper.

Will all who have not returned the petitions please do so as soon as possible.

The Health Reformer is an entertaining and instructive family magazine, devoted to practical hygiene, and all subjects relating to health. It gives instruction to the well which will enable them to retain health, and points out to the invalid the true way to regain lost health. The number of January contains interesting articles on the following subjects: Bible Hygiene, The Medical Use of Alcohol, Dangers of Pork-Eating Exposed, London, The Confession of a Reformed Smoker, The Hygienic Platform, Universal Suffocation, Who Are Extremists? American Health Association, and many other important subjects relating to diet and general hygiene. Published at Battle Creek, Mich. Terms, ONE DOLLAR A YEAR.

The following letter explains itself:

PHILADELPHIA, Oct. 29, 1874.

We have just published a finely executed lithograph of Centennial Art Gallery (the permanent portion of the Centennial building), which is now being erected in Fairmount Park, of light granite, at a cost of $1,500.000, and which will be one of the finest specimens of architecture on the continent. It is printed in black and two tints, on heavy plate paper, 24x27 in., and is by far the most finished print of this magnificent building yet produced. It has the sanction of the Centennial Board of Finance who have ordered a large number for distribution among the representatives of foreign nations. Price 50 cts, sent by mail, postage paid. Agents wanted in every town. Any worthy young man or woman can secure a handsome income by canvassing for this popular picture." Address,

THOS. HUNTER,
Successor to Daval & Hunter,
716 Filbert St.

A Masonic Swindle.

Some of our readers will remember that before we republished the old Morgan book, we kept for sale a book entitled, "Morgan's Freemasonry Exposed" and explaned: showing the origin, history and nature of Freemasonry, its effects on the government and the Christian religion, and containing a key to all the degrees of Freemasonry . . with the verdict of the jury in relation to the murder of the author; the whole intended as a guide to the craft and a light to the unenlightened, by Captain William Morgan."

In advertising the book, we declared it to be an evident Masonic swindle, yet a nearly correct revelation of a few degrees of Freemasonry. The book is published by Dick & Fitzgerald, of New York, and evidently in the interests of the craft, who make use of it to fool Anti-masons. Two or three years ago Rev. I. A. Hart, gave a review of this book in the *Cynosure* and showed nearly a score of lies on the title page alone.

1st. It gives no history of the origin of Freemasonry. 2d. It gives no history of the institution. 3d. William Morgan is not the author of the book, and only a portion of it is copied from his book with intentional errors. 4th. It does not even attempt to show the influence of Freemasonry on the Christian religion, or our government. 5th. It does not give a key to all the degrees, but only to the first seven. 6th. There is barely a note in reference to the trial of the abductors of Morgan. 7th. Under the title: Explanation, p. 120, the author is made to virtually call himself a "Perjured Wretch," and before he gets through he says: "I need no longer conceal the fact that I MYSELF was the person, *not a Mason*." We call attention to this swindle again, because Freemasons are circulating this book, declaring it to be the "old Morgan book."

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MARKET REPORTS

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Grain Wheat—Spring, No. 1	$	90½
" No. 2	83	88½
" No. 3		88½
" Rejected		77
Corn—No. 2	61	61½
Rejected	61	61½
Oats—No. 2		52
Rejected	49	50
Rye—No. 2		97½
Flour—Winter	5 00	6 50
Spring	3 00	4 75
Hay—Timothy	13 00	17 50
Prairie, "	9 50	13 00
Lard		13
Mess pork, per bbl		18 00½
Butter	26	37
Cheese	14	18
Eggs	24	25
Potatoes, per bus	75	90
Broom corn	08	13
Seeds—Timothy	2 40	2 65
Clover	6 25	6 30
Flax	1 90	2 50
Dressed Hogs	7 20	7 85
Chickens, dressed, per lb	06	10
Turkeys, do. per lb	07	10
HIDES	07½	09
Lumber—Clear	38 00	52 00
Common	10 50	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	60
Unwashed	27	37
LIVE STOCK Cattle, extra	6 25	6 75
Good to choice	4 75	6 00
Medium	4 00	4 50
Common	2 75	4 00
Hogs,	6 25	7 25
Sheep	3 75	6 25

New York Market.

Flour	$ 3 90	8 00
Wheat	1 07	1 32
Corn	83½	84½
Oats	67	70
Rye	93	96
Lard		13¾
Mess pork		19 75
Butter	17	30¾
Cheese	12	16
Eggs	29	30

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, FEBRUARY 11, 1875.

VOL. VII., NO. 18.—WHOLE NO. 253. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

While the Romish bishops are declaiming against the public schools in Ohio, Romish laymen, well trained and obedient, are working for the same end, through the temporary supremacy of a Bourbon Democracy in the legislatures of Illinois and Missouri. In the former, a Mr. Honan wants the Constitution amended to "provide for an equitable distribution of all money appropriated for school purposes among the free schools of the State, provided each *religious sect may establish free schools and be entitled to an equitable share.*" In Missouri the Jesuits have brought in an act to apportion the money raised for public schools among all the children in the State, and to permit parents and guardians who send their children or wards to private schools to receive from the State the portion due them under such an appointment. If Americans are ready to sell their birthright for the pottage of greed and indulgence they are ready for a despot.

While the financial panic of 1873 has had a salutary effect on the extravagance of the country at large, many people imagine that the national government rises above the stormy strata of money matters, with inexhaustable treasures in its bosom. And so we find an army of railroad builders, canal diggers, river and harbor improvers, besieging the doors of Congress for an aggregate indemnity of *eight or nine hundred millions* of dollars. "Tom Scott" of Pensylvania leads the van with the flag of the Texas Pacific Road, and has succeeded in making an impression, if nothing more. A very strong barricade, however, exists, in a resolution passed during the early part of the present session, saying that in the present state of the treasury no subsidies of any kind should be given to any public or private enterprise managed by an association. This will, no doubt, be a sufficient fortification to the virtue of the average Congressman.

American voters will do well to mark the behavior of legislative bodies this winter and take down several items for future reference. Upon the result of the last election were based many hopes of good behavior from both parties. See their manners. The Illinois Legislature is Democratic and both branches are presided over by members of that party. Lately the Speaker of the lower House ruled that body into a condition little better than a brawling mob. The other day part of the Pennsylvania House of Representatives set themselves forcibly against the Speaker and Sergea t-at-arms and the body broke up with pistols brandishing. Last week in reply to Butler's severe language on Southern character, John Young Brown, of Kentucky, an unreconstructed rebel, lied to the Speaker to get in a scathing personal allusion to the Massachusetts member. Immediately the House was in an uproar at the bold insult; but the body recovered its dignity and brought the bully to the bar for a severe reprimand. The party now foremost must show better manners to win the confidence of the people.

The ninth of February is a day devoted to a pitiable display in New Orleans. For years before the war this day was celebrated as a carnival devoted to the Monarch of Misrule; the idea resembling the famed Saturnalia of ancient Rome. The dull season of Lent, which begins on the day following, Ash-Wednesday, forms a dark background upon which the carnival was painted by anticipation in bright and fantastic colors. Rich and poor, white man and negro, all looked forward to Mardi-gras as the great day of the year. Birthdays and weddings, Christmas, New Years and the Fourth of July all paled before its splendor. Masquerades, processions of grotesque characters, feasting and dancing filled the time. For four years during the war all pleasure was absorbed in the bitterness of strife, but that gone the day has revived with greater extravagance than ever. One of the features of a late carnival was taken from the Darwinian theory of development and the king of the rout was represented with subjects from every order of created life with grotesque and hideous shapes. Not only is all New Orleans abandoned to this strife after the ridiculous, but distant cities join the folly and the railroads make special rates to increase the crowd of idle gazers. This year we see the marvel of a great city for a time given over to excess while a thousand murderers walk its streets with no public dishonor. Its people are distracted by factions; its business men stared in the face by ruin; the public credit gone; the laws ignored; and ten thousand citizens of the State in constant jeopardy of their lives. Amid such scenes these children of superstition and formalism turn lightly from grave duties to the gayety and folly of a Saturnalia. A community so slightly holding the laws should not complain of rigorous rulers.

Rev. D. T. Stoddard's Letter to the Amherst Students.

NORTHAMPTON, Aug. 14, 1849.

DEAR SIR:—Unfortunately for the object you have in view, I was a member of the Alpha Delta Phi while in Yale College, and cannot therefore answer your question with great definiteness. I will, however, say that I should never join a secret institution of this kind, were I to go through college again. I will say farther, that I have known some secret societies to be productive of great mischief among students, the secrecy being made use of for evil purposes, and tending to make the members of them dissipated and corrupt in their morals. For the reason stated above, I will not give my opinion whether secret societies in college may not be so managed as to do no harm, but as a general thing this is far from being the fact.

Having been connected with four different colleges, either as an officer or a student, I have had some opportunity to observe the operation of this principle of secrecy, and therefore speak of what I know.

Respectfully yours,
D. T. STODDARD.

The Evil Tendency of Political Secret Societies.

BY SYD. SHAFFER, ESQ.

Go with me back in history several thousand years, and we find a secret political society among the Athenians, called the mystery of Ceres or Initia. There were several degrees in this society. As a matter of course the ceremony was performed at night, so as to inspire greater terror. Visions glared before the astonished candidate, and extraordinary and dreadful voices and sounds were heard. A sudden glaring, overwhelming and dazzling glow of light and splendor dispelled the darkness, and then in a flash disappearing, enveloped the trembling candidate in total darkness, and added new horrors to the frightful proceedings. Rollin, the celebrated historian, says: "Apparitions, claps of thunder, earthquakes, heightened the terror and amazement, while the person admitted, stupified, and sweating through fear, heard trembling the mysterious volumes read to him, if in such a condition he was capable of hearing at all. These nocturnal rites were attended with *many disorders* which the severe law of silence imposed on the person initiated, prevented from coming to light." What was the result or evils that flowed from this secret political society? The peace of the nation was disturbed, and oppression and death followed in its wake. Socrates would not be initiated into these mysteries, and his religion was suspected, and the midnight conclave conspired against him, and imprisoned and put to death the noblest philosopher of the age. None but members were admitted into the temple or lodge-room of Ceres. We are informed by Livy, a distinguished historian, that two Arcarnanians having gone into the lodge-room by mistake, and with no ill design, following the crowd of members, were both put to death without mercy. For any one to divulge these secrets and mysteries was to be a wretch accursed, excommunicated and punished with death. Diagoras, the Melian, was prescribed by this society, and a reward set upon his head; and Alcibiades disgraced, and afterwards his residence burnt to ashes, and when he had rushed through the flames, he was shot to death with arrows. And many were the wrongs, public and private, perpetrated by this secret political society.

The next political society to which I shall call your attention was the notorious Inquisition. What was the result? Christians were hunted down like wild beasts; burnt at the stake; sawed asunder; hewed to pieces; torn and mutilated upon the wrack, and put to death in the most horrid, brutal, cruel and disgraceful manner. As St. Paul says of ancient Scripture worthies, they also had "trial of cruel mockings and scourgings, of bonds and imprisonment; were stoned; were sawn asunder; were slain with the sword; were destitute, afflicted, tormented." And others to escape the malignity of this secret political society, "wandered in deserts, and in mountains, and in dens, and in caves of the earth."

Secret political societies reigned throughout France, and what was the result? Streams of blood ran down the streets of Paris, and the river Seine was crimsoned with human gore, and on its bosom vast numbers of dead bodies floated toward the ocean, and the Republic of France went down in blood!

Through the influence of secret political societies France became a nation of infidels, suicides, murderers and robbers. Levington tells of a secret political society that planned the French Revolution, and that "fifty thousand Knights armed and trained burst forth upon France like a river of burning lava!"

We will now come to our own country. The first secret political society which we shall notice was that organized under Aaron Burr, who objected

was the dismemberment of this great Republic. This conspiracy was carried on by the aid of secret cypher writing. This society failed, bringing disgrace and ruin on its leader, and a most melancholly fate to some of those he beguiled into his snares. Thus ended the wicked ambition of Aaron Burr.

The next we shall notice was the secret political society of "Know Nothings." They even created such a fearful state of affairs that imaginary coffins filled with knives, guns and pistols were buried for deposit and bloody work in grave yards; hostile bands were preparing for murder and plunder; days were set for one universal massacre of Protestants; men were on parol; towns guarded; the most bitter, hostile feelings were bred and encouraged, and civil war was threatened. Mobs, riot, bloodshed and death followed. All gotten up that a few ambitious men might ride into office.

The next political society to which we will call your attention was the famous Ku-Klux society. This society commenced by opposing those loyal to this government, then followed murder, and increasing in vast numbers they dissolved the union, and more than a million of lives were lost.

And now we hear of another secret political society, "the White League!" Masked ruffians shoot quiet, inoffensive men down by the road side; hang them to trees; tear out their tongues; riddle them with buck shot before the eyes of their distracted familes; fire into and break up peacible political, religious or other meetings. Assassins from ambush cut to pieces their victims. At other times peaceful citizens are murdered in droves. Why are these murders committed? It is because their victims did not adopt the same political principles that were held and advocated by the infamous White League.

It makes no difference in what interest or what name a secret political society may be run. It becomes a dangerous institution. Whether in the name of religion, as the old Inquisition, or in the name of temperance, or by hanging out the popular flag of freedom—the devil is the Arch Ku-Klux!

Look at the meanness of secret political temperance societies! Draw aside the curtain, and take a look into the secret conclave. In these dens are discussed the political character of individuals; a vote is taken whether they will support certain candidates or not. The secret serpent of malice, revenge and slander here in ambush plants his venomous sting. The victim has no means of defense; no opportunity to silence the lie; no chance to crush the slander beneath his feet! Often in these hidden holes in the wall, at the hour of midnight, they are making most "hellish meals of good men's names." Often, too, a candidate for election is selected in these secret lodges and then the members enter organized and en mass into convention, and thereby carry and control, and make their outside dupes nothing more than puppets or wooden men, they having laid and pulled all the wires! The outsider is then led like the thoughtless lamb to slaughter! The outsider is used as a cat's paw for the monkey to pull chestnuts out of the fire.

As we have seen, secret political societies when endowed with power are inclined to injury, oppression, robbery and even murder! When they have not the power, then their influence is exerted to destroy a man financially and politically and ruin his reputation. And the higher a man stands in morality, intelligence and worth in a community, the greater will be the exertion to destroy his influence and blacken his character.

Let us suppose a case. The mechanics organize into a political secret society. No one, however worthy and competent, shall be elected to office unless he belongs to this society. This society aspires to control all the offices, all the power of the government, for their advantage and benefit. A bitter feeling is engendered against the professional man and the farmer. The professional man is soon looked upon as a pirate, and the farmer as a swindler, and everything is done to break down their influence, character, respectibility, prosperity and financial resources. Here is a sworn clan in our midst that conspires against the rights of the people and endeavors in their midnight conclaves to centralize all the power in their hands, and run the machinery of the government according to its own dictates. Here is a dark lantern, selfish clan that has instituted a rebellion, and conspires against the liberties of our nation. What sets the farmer, the merchant, the lawyer, the preacher, the grocer, the hotel-keeper, and the cattle-buyer to this high-handed outrage upon their political, financial and reputational interest?

Now let us suppose another case. A few ambitious politicians desiring office and spoils form a secret political society of farmers. At once they begin to instill into the minds of the members that they are fearfully wronged by all other classes; that they alone should hold all the offices; that the government should be run alone for their interest; that they are not bound to respect the rights, liberties and welfare of other classes; that the whole power of the government should be centralized with them. The members begin to look upon all other classes with suspicion—all others are robbers and usurpers, and unworthy of confidence. Soon the most bitter hatred is bred against mechanics, professional men, and other classes. They grasp for more power and the social intercourse that once existed is becoming embittered, and a rebellion is instituted, a new nation is formed, girded by secrecy and oaths, and the general welfare of society is endangered. Why should this hostile feeling exist against other classes of good citizens—republican brothers! Why against villages, cities, mechanics, grocers, merchants, dealers, manufactures and professional men? Are we not dependent on one another. Do not the mechanics and manufacturers furnish the farmer with plows, harrows, knives and forks, chairs, dishes, clocks, threshing machines, houses, barnes, harness, wagons, carriages—every implement, machine, utensil, tool and mechanical convenience in the house and out that is used by the farmer? Why then should the farmer make war on all other classes? Are they not all brothers in the vineyard of the Lord depending on the labor and toil of the other, mental or physical?

You might as well say the good of a single organ of the body is to be preferred to the whole body, when the life and prosperity of a part depends upon the health and good of the whole body. Are the parts superior to the whole? Is not the whole made up of parts? Do not the parts subsist from the whole? Destroy all the parts except one, and will not the whole tumble to ruin?

Well hath Holy Writ said: "For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were smelling? But now God set the members every one of them in the body, as it hath pleased him. And if they were all one member where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of thee. Nay, much more those members of the body, which seem to be more feeble, are necessary: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored all the members rejoice with it."

So it is with this government, we are a great brotherhood of classes depending upon each other, and when one class suffers the whole will be afflicted. Let there be no schism in the nation; but that all classes should have the same care one for another. Let us beware of the slow, creeping, hidden poison of secret societies. An open enemy with the mask torn off is easier to contend with than the hidden viper or the evils in ambush.

Let a secret political society get the reigns of the government in their hands, I care not whether in the name or interest of religion, temperance or liberty, or any other name, they will plunder the public treasury, invade the rights of the masses, commit pejury, oppress and persecute good citizens, and ruin the nation.

Look again to the age of gunpowder plots, conspiracies and assassinations instigated by secret political societies. Even the church smiled upon, encouraged, implored the intercession of the saints, and glorified the Knights of the Dagger! When Regent Murray, Prince William of Orange, Henry III. and Henry IV. of France fell at the hands of assassins Gerard, Clemant, Chatel and Ravaillac, the sworn wretches sent out on errands of murder, that the Inquisition might be restored, and that the religious freedom of Scotland, the Dutch Republic and France might be trodden in the dust, it was then the Angel Gabriel was addressed—intercession was made with the Virgin Mary, and the remains of some of the assassins were gathered and exposed as relics of holy veneration!

More Respecting the Philadelphia Presbytery of the United Presbyterian Church, and Freemasons and Odd-fellows.

Mr. Editor:—Referring to the report given in the *Cynosure* of January 28th, of the church-case tried in the above named Presbytery on January 12th, I have now to state, in farther proof of the complicity of that Presbytery with Freemasons and Odd-fellows in their congregations, that the official report of the Presbytery's proceedings on that occasion, has since been published in the *Christian Instructor* (of January 23d), duly authenticated by the moderator and clerk of the Presbytery; and, incredible to tell! there is not *one word* in the official report of the proceedings, about the Odd-fellow's case! The report, in fact, is a transcript of "the play of Hamlet, with the character of Hamlet left out"! This, as I have learned on good authority, was done by a compact of the Presbytery, after the case was disposed of. As it is probable that some simple unsophisticated United Presbyterians, who may read the report furnished of the Odd-fellowship case to your paper, and who may also see the Presbyterial official report, may conclude that the report which you have published could not be true, since not a word about any such case is to be found in the official report of the Presbytery's doings, let me re-assure such doubters that every word is true of the report which was furnished to you, and which you have published. A more glaring instance of *suppressio veri*—of suppression of the truth—I think it will be difficult to find. What confidence can the people place in the official report of their church proceedings, if such practices, in order to conceal the truth, are to go unrebuked? Besides, how foolish, not to say simple, is such an expedient! The Presbytery forgets, it would seem, that there is such an association as the National Association for reforming the nation and the churches in regard to secretism,—and that there is such a thing still left to reformers, as an *independent press*, viz, the *Cynosure*; and that "a bird of the air shall carry the voice; and that which hath wings will tell the matter." (Eccles. x. 20). Is it not strange that it did not occur to those *managing* presbyters, that this very attempt to suppress facts which every member of their church was entitled to know, would most likely be exposed, and that wheir exposed, it would recoil on their own heads and be a convincing proof to every one, even the most skeptical, of them consciousness of being justly obnoxious to the censures of their brethren throughout the U. P. church? And, besides, does not the fact of such a suppression of truth convincingly show how powerful is the influence wielded by Freemason-

ry, Odd-fellowship, etc., over the U. P. Presbytery of Philadelphia?

W. S. R.

Philadelphia, Jan. 30, 1875.

The Question before the Seventh-day Baptist General Conference.

Among the several resolutions presented for the consideration of the Conference, was one concerning secret societies, (see minutes in *Recorder* of Oct. 15th). For a number of years there have been resolutions presented on this subject, of about the same import, but thus far they seem to meet with opposition. Why is this so? Simply because there are many, who, notwithstanding the repeated protests of the majority of our leaders, will still insist upon remaining in, and uniting themselves with said societies. Some, no doubt, have good motives in uniting with the "Good Templars," thinking thereby to induce others to become interested, and perchance turn them away from the intoxicating cup; others, we have good reason to believe, become members merely to gratify curiosity, and find, after being initiated, that it makes a very pleasant resort, particularly if young people. Perhaps it would be well to say right here, that we were once connected with this fraternity, and can truly say (although in a partially backslidden state) that it failed to satisfy, in about the same degree, that nursery tales fail in satisfying the mind of mature years; the forms and ceremonies seem very much like children's play, and being unable to see any great good resulting therefrom, we honorably withdrew. If temperance societies are what we need, why not have them open to all? Can there not be just as much good accomplished and no more danger of yielding to the tempter, than if there were certain given signs, passwords, and handshaking, which must not be revealed; if a person cannot keep the pledge in an open society, they surely would be no more likely, in a secret one. As for "Masonry," it is indeed a wonder that any Christian man dare to bind himself by such terribly shocking oaths as we have read in their own books; and when they plead that "Freemasonry" is founded on the Bible, it is as false as any other invention of Satan, and an insult to the Holy One. Who, that is possessed with common sense, and can read the Word of God, can see any truth in such a statement, when there is not the least passage of Scripture to countenance secret "cliques." It is no wonder that our brethren in Christ, those whose hairs are white with the frosts of time, so earnestly plead with you as Christians, to break away from such associations. Now, in view of all these things, would it not be well, on a careful reflection, to consider their feelings. We believe this would be well pleasing in the sight of our heavenly Father. It is grievous to them, because they can see more evil than good, as the result of such connections outside the church. We certainly cannot be too faithful as workers in the church; and if we possess the fruit of the Spirit, we shall not leave temperance out in the cold; nor can we work elsewhere more effectually. If Christ be ours, we need no other "Most Worshipful," nor will we care for a better "Grand Worthy."

Our Bible teaches us that God is not pleased with anything short of the whole heart; and if we would serve him acceptably, our actions must speak as loud as our words. If we would do good, we must be as a "city set on a hill." "Let your light so shine before men that they may see your good works, and thus be made to glorify your Father which is in heaven." We are not to go into some dark corner, and hide our "candle under a bushel," nor "choose darkness rather than light," unless our deeds are evil. Let us be careful not to offend a brother, but see that we do follow "after the things which make for peace." Unless we can be united as a people, there will be little hope of becoming strong in the Lord. May we become as little children, teachable, governed by the great principle, love; and if we love God, we shall love the brethren, not with a selfish love, which seeks our own ways, regardless of offense, but with that love which is born of the Spirit, which "yieldeth the peaceable fruits of righteousness." In conclusion, we will say, the words of Paul are as applicable in this case as in the eating of meat, &c., and if all are desirous of becoming humble, it does seem to us the counsels of our fathers in Israel will not go unheeded.—*Sabbath Recorder.*

"Am I my Brother's Keeper?"

BY ENOCH HONEYWELL.

Yes. Read Ezekel xxxiii. and you will *know* you are, and that you will be held to that responsibility. Were I to see an innocent boy playing in a canoe at the head of Niagara rapids, unadvised of the converging power of four great lakes pushing him into the fearful cataract below him, while I stand on shore sucking in stupidity from my pipe and saying, "Am I my brother's keeper?" and give no warning till he plunges down the fatal falls, —Would God hold me guiltless? Every sound conscience answers no.

Well, we now see millions of our sons floating down the ripples of time, ignorant of the five thousand hidden pits in their paths, from which those who fall in can only escape at the hazard of being, like Elder Rathburn, beaten, *shot*, and *poisoned* after they are out.

Now *can* any man, who believes his soul is worth caring for, see those young men passing along among such pits and refuse to warn them of their danger, or even to give them a little rush-light *tract* showing how to avoid the pits, and be guiltless? Again, *manhood*, *honor*, *pity*, *conscience*, all say *No.*

When Cain was called to account for his brother's blood, and said "Am I my brother's keeper?" the answer was, "The voice of thy brother's blood crieth unto me from the ground, and now art thou cursed from the earth."

Alaty, N. Y.

Public Morals.

There are institutions and customs among us, countenanced, patronized, vindicated by Christian men and women, which are, in this respect, essentially heathenish and utterly revolting. Such an institution is the theater. Who would endure to see his own wife, daughter or sister, pacing the public stage to represent, in word or act, the varying phases of a sinful, or even of a lawful love? Yet the interests of nearly every play turns on the working, or the perversion, of this divine passion whose holy secrets every true woman instinctively veils from common view. But there are still viler features which seem inseparably engrafted on the theater. We need only to glance at the play bills which are posted on our streets, or observe the columns of the daily press, to see that the shameless exposure of the female form is one of the chief attractions of the modern stage. There is not a theater in the land that does not fall under this reproach. The ballet dancer of to-day is simply the modern Herodias; her vocation is no higher than that of the dancing girls in an oriental seraglio, and the taste which demands such amusements avows the heathenish principle that the chief end of woman is to minister to the gratification of man. Even where there is no immediate design of lewdness, where the only motive is the perfection of the dance and the fuller revelation of the charm of rythmical and graceful motion, where the spectator looks on the moving spectacle before him as he would on figures in wax or marble, still the charge holds good that woman, a rational being with an immortal soul, created to share with man the high responsibilities of life, endowed with beauty as a means of blessed influence over human hearts, is set upon the stage to expose her charms for the gratification of the crowd. Fathers whose heads would bow with shame to see their own daughters in that giddy throng, mothers who would withdraw their girls from the very touch of a stage-dancer, as social pollution, yet carry them to witness, in more or less refined or repulsive aspects, these barbarian spectacles. Do they forget that these girls are somebody's daughters? Do they imagine that any class of women can be degraded, without lowering the respect which is felt for all women? The theater of to-day is the enemy of woman. It looks back to heathenism, and, if allowed, would speedily carry us there. The woman who patronizes it, or apologizes for it, assists in the degradation, and retards the elevation of her sex. And, for reasons palpable to all well-informed persons, the same argument is justly urged, with steadily increasing force as years go by, against the dancing customs in vogue in modern society. It is strange that the Christian church, whose work is so largely the elevation of woman, and which is dependent so largely on Christian womanhood for her success, lifts up, in all her branches, a uniform and stringent testimony against both the stage-play and the dance? The American Congress, soon after the declaration of Independence, passed the following resolution:—

"*Whereas*, true religion and good morals are the only solid foundation of public liberty and happiness:

"*Resolved*, that it be, and hereby is, earnestly recommended to the several States, to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical entertainments, horse-racing, gaming and such other diversions as are productive of idleness, dissipation and a general depravity of principles and manners."

Is it strange that Christian citizens, observing with alarm the growing laxity of morals, are striving to bring back the government to see the principles of that earlier and better time?—*Christian Statesman.*

Military Usurpation.

So far is the military from being a dangerous power in a well-governed State that it is the power which guarantees law, order, peace and freedom. It is true, all civil means should be used to keep the peace, but it is the knowledge that the soldier's bayonet is, in case of need, behind the policeman's baton, that gives the latter most of its power.

Martial law has no terrors for peaceable people who have lived under it. On the contrary, they will generally testify that it was a great safeguard against the excited feelings of troublous times. Of course a well-regulated community needs no martial law, no soldiers and no bayonets; but where one-half of the community is determined to keep the other half out of their rites as men and citizens, and to this end to proscribe and murder them at will, that community can scarcely be said to be well regulated.

In any country with free institutions, such as the United States, Britain, or Canada, it is only evil-doers and disturbers of the peace who have any reason to fear the military, and the talk about President Grant's becoming another Julius Cæsar or Napoleon Bonaparte, is all the sheerest bosh that ever was uttered even by excited opponents.

Were a military leader like McClellan or Grant, at the head of a million of men, to attempt to overthrow the Government, he would find himself without a corporal's guard the next day; and were a President to attempt to prolong his reign, contrary to law, he would not find one man, civil or military, to stand by him. If, on the other hand, he would attempt to carry his election by violence or intimidation, as the White Leaguers do, he would just break down his own party, as they are breaking down theirs.

The men who are constantly shrieking about the Republic in danger pay a very poor compliment to its stability. Its greatest danger is not Sheridan, but caste; and the lobby at Washington is incomparably more formidable to free institutions than the army or the President.—*N. Y. Witness.*

—Generosity is catching; and if so many men escape it, it is in a great degree from the same reason that countrymen escape the small-pox, because they meet with no one to give it to them.

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

The Niagara Co. Association, opposed to secret societies, will hold its annual meeting at Lockport, Feb. 19th and 20th, in the Free Methodist church, beginning at 1 o'clock P. M. of Friday. Bro. Barlow is to be with us and lecture.

T. CORLISS, Sec'y

Southwestern Illinois.—All friends of the reform in Washington, Randolph, St. Clair and Perry counties, Ill., are invited to meet in convention in Coulterville, Randolph Co., on Wednesday, Feb. 24th, at 10 A. M. for organization. Call signed by J. S. Faris, pastor Ref. Pres. church, Coulterville; J. M. Henderson, U. P. church, Elkhorn; D. S. Faris, Ref. Pres. church Sparta; D. F. Thompson, U. P. church, Elkhorn; J. H. Peacock, U. P church, Coulterville; J. P. Glenn, U. P. church' Marissa.

—Friends in Ohio and Iowa will be sure to read communications to them on the 9th page of this number.

—Correspondents of Eld. A. D. Low will please notice his change of address from Timber Creek, Marshall Co., Iowa, to Evansville, Rock Co., Wis.

Ohio State Convention

Will be held in the city of Mansfield, Feb. 17th and 18th, 1875. The meeting will be Pddressed by Pres. Fairchild of Oberlin, Eres. George of Geneva, Rev. J. P. Lytle, a. Booth, M D., and others. Presidents Finney, Fairchild, Davis, George, Thompson, Bishop Weaver and a large number of leading workers in different denominations signed the call.

Wisconsin State Meeting.

An annual meeting of the Wisconsin State Christian Association opposed to secret societies will be held in Delavan, Walworth Co., Wis., commencing on Tuesday, Feb 23d, 1875, at half past 10 A. M., and continuing through two days and evenings. Persons from a distance, can secure accommodations in advance by addressing Rev. E. L. Harris or Joshua Parish at Delavan, Wis.

J. W. WOOD.
J. B. CRAWFORD. } *Ex. Committee.*
H. H. HINMAN.

Delegates to the anti-secret convention to meet in the city of Mansfield on the 17th of Feb. will be accommodated at the Townley House near the public square at the rate of $1.50 per diem.

The members of the Executive Committee of the anti-secret association of the State of Ohio, are respectfully requested to meet at the U. P. church in the city of Mansfield on the 17th of Feb. at the hour of ten o'clock, A. M.

WM. WISHART.

Tipton, Iowa.—Arrangements have been made with Rev. N. D. Fanning, of Marengo, Ill., for a course of lectures at Tipon, Cedar Co. Iowa, Feb. 16th. All friends in the State who can do so are invited to attend this meeting and consult in regard to a State meeting in Iowa.

Reform News.

From the Ohio Agent.

NEVADA, O., Feb. 1, 1875.

BRO. K:—It has been some time since I gave any account of my whereabouts, and of my labors in the cause of our reform. Well, I have only to say as the Saviour said of the woman who anointed his feet, I have done what I could. For the last two weeks I have been most interestingly engaged in the vicinity of home, and that too with but little expense for travel, as I furnish my own conveyance. I will speak of two places more particurly, one in Homes Township, Wyandot Co., the other Bucyrus.

At the first I gave two lectures on Masonry, first evening on the religion of Masonry; the second on its politics. At the close of the second a unanimous vote was cast for a lecture on the grange which I gave on last Monday night, the two on Masonry were given on Friday and Saturday nights previous. At the close of the grange lecture another vote was taken and they voted unanimously again for another lecture showing the design and object of Freemasonry, which comes off Thursday evening of this week, my engagements being such that I could not give that lecture any earlier. On the first evening I learned before commencing that a ten degree Mason was there, and said that he would correct me if I made any mistakes. Of course this gave me to understand what I might expect, and I fortified myself accordingly by planting my battery mainly upon good Masonic authority. In the course of my remarks I quoted several obligations taken in the Master's and Royal Arch degrees, which I expected would be contradicted, but the oaths in reference to keeping the secrets, in the one case murder and treason excepted, and the other not excepted, was permitted to pass without any objection being offered. When I quoted the obligation in the Royal Arch degree in regard to aiding and assisting a companion R. A. M. when engaged in any difficulty, and espouse his cause so far as to extricate him from that difficulty, whether he be right or wrong,—this was too much, and he belched out, "That is false;" "That is'nt true," etc. I then paused in my remarks, and said: "I will put the question to you in this form: Sir, I assert that every obligation that I have quoted to-night is true substantially. Will you be qualified that they are not true substantially?" To which he replied, "The last one quoted I am willing to swear is not true." Again I said, "Supposing there should be a little discrepancy between my wording of the oath, and the way it was administered to you, still I inquire if you are willing to swear that the obligation is not in purport just as I stated?" To which he replied, "Masons don't take the oath you last quoted." I then called the attention of the audience to the fact, that the truthfulness of all the other obligations was tacitly testified to by an adhering Mason. He of course denies that he owned anything, but upon demanding a denial he became mute, I then quoted for the purpose of giving him the chance to deny the oath with respect to violating the chastity of the female kindred of Master Masons, when at once he justified that oath on the ground of morality and religion. When again I said, "Then you acknowledge that third degree Masons take that obligation?" He again replied, "I acknowledge no such thing;" after which he practiced true Masonic taciturnity during the remainder of the lecture. I then gave Emma Wallace's smoking-car illustration which fully satisfied the audience of the diabolical nature of the institution.

On the second night we had an increase in the members of the craft, but they preserved their jewel, *answering never a word*, although I bore down with double vigor upon their system, urging them to volunteer to assist me in the initiatory ceremony of giving the Master's word. The house also called loudly for my friend of the first night to assist in the ceremony, yet there was no response. On Monday night the Patrons of Husbandry turned out in mass, there being a strong representation from three granges, viz., Oceola, Holmes, and Bucyrus. I proceeded to view the grange mainly from a Bible standpoint, which soon caused a fluttering in the ranks, as there are many church members connected with this order. This was the first time that I gave a full lecture exclusively on the question of the grange, and the friends of our cause think it was both appropriate and timely. Since I have been called to participate in the discussion of the grange question in acceptance of a challenge given by one Mr. Bell, of Fulton Co., Indiana. This was pronounced by all to be a most decided triumph for our cause. Mr. Bell being on the affirmative, and having thereby the advantage of the closing plea, was so completely routed and crestfallen that he yielded the question without making the closing plea. It is proper to say in this connection that Mr. G. W. Park, a farmer in Holmes Township, Crawford Co., rendered valuable assistance in both instances on the grange question. Making a half-hour's speech each time, dealing in the statistics of the grange mainly, showing it to be a curse instead of a blessing to the farming community. I regard Mr. Park as a valuable accession to our phalanx of lecturers and bespeak for him the patronage of all who are in want of lectures upon the subject of anti-secrecy.

At the close of the debate on the grange question I was invited, and a vote was taken to give two more lectures in the same house (Bucyrus township) on the general interest of anti-secrecy, which comes off to-morrow night and next night. I have just been informed by letter from Mr. Park that two other points are waiting anxiously for more of the same sort on the grange question. And so it goes, the battle the meanwhile waxing hotter and hotter.

I am expecting a good time at our convention on the 17th and 18th inst. May the Lord come up with all those who may attend on the occasion. We have a most formidable foe in the minions of the dark orders, and "by our God" only can we run through this troop and leap over this wall. More anon.

D. S. CALDWELL.

Lectures in Medina Co., O.

We had the pleasure of listening to an address, delivered at Poe, on Friday evening, the 15th of Jan. last, by Mr. Samuel Hale, of York, Medina Co., O., on the secrets of Masonry. Quite a large audience was present and good attention was given to the speaker. Mr. Hale commenced at the beginning of the history of the order of Masons, showing by arguments introvertable, the utter fallacy of their pretensions to the ancient embodiment of the order; that they have, and are continually trying to clothe their proceedings with the garments of Christianity, thereby covering up multitudes of their iniquities. The speaker then took up the degrees of the lodge, from Alpha to Omega; explained forcibly and to the point, the peculiarities of each degree; tore to pieces their oaths (we might almost say, *incantations*), and showed the brutality and inhumanity in the initiation of its members. Opened up the subject of their boasted benevolence, and illustrated from personal observations, some very peculiar ways of showing benevolence to their brother Masons, especially when the last cow was gobbled up to pay back dues, and the owner thereof allowed to become as a beggar, and ending his days in the "*poorhouse.*" He then spoke on the effect Masonry has on the political interests of our country. He charged the order with many grave and astounding treasonable acts. Said at their door lay the prolongation of the late rebellion and backed it up with arguments that could not be successfully refuted. Charged the order with controlling the issue of all parties in order to accomplish their end. In short, he illustrated to every thinking and unbiased mind, the great power that Masonry is holding in our land; that its influence, if not checked and crushed, will eventually prove the destruction of our government, and the ruin of the American people.

E. R. C.

Jottings from the New York Field.

LISBON, St. Lawrence Co., Jan. 29.

DEAR K:—My last left me on the wing for Ellenburg, but I must pause to give some matters I picked up while at West Chazy. While giving my lectures there I was informed that the lodge was to have a lecturer on hand next week, who would probably heal up the wounds I was making. He came the next Monday and remained that week, and most, if not all the week following; the lodge being open every night, and some of the time during the day; but no "cowans" so far as I could learn, were invited to listen to the instructions given.

Bro. Wardner sent over a written challenge to the lecturer to come into the light and debate with us, but received no answer. Meeting the master of the lodge, a Dr. Honsinger, a few days later Bro. W. told him of the challenge sent, and inquired, "Why don't your

man accept the challenge and send a reply?". All the answer he received was: "Do you think he's *green* enough for that?"

In this place lived, a short time since, Gen. Ira P. Chamberlain, who had been Worshipful Master of the lodge. At length he was brought to his death-bed. Now was the time for the craft to show their benevolence, which was done promptly, *not* by taking turns and watching by the bedside of their dying Past Master, or by calling upon, or even permitting his neighbors to do it, but by employing a hired nurse—one of the craft,—who, it is asserted by the relatives, often made such mistakes in the use of the stimulants provided for the sick room as to pour them into the wrong mouth; in consequence of which, nurse sometimes got asleep during the night watches, and, in order that he might not be disturbed by the dying patient, he used to tie him to his bed, by lashings passed over him and under the bed, so that in his tossings he might not get off his couch!

While I was there, Bro. Warden, being a guardian for the daughter of the deceased craftsman, had occasion to go before the surrogate, to attend to settling up the affairs of the estate. The brother of the General had the matter in charge, and is also a Mason. Bro. Wardner was surprised to learn that the lodge had charges against the small estate of these four orphan children, of over $130.00, of which $65.00 was to go this brotherly (!) nurse, the brother of the deceased General, and the uncle of these children, bringing in and pressing these claims in favor of the lodge. Bro. Wardner, as guardian for one of these children, of course protested against these claims, asserting that the lodge had employed this nurse, and thus practically said to the neighbors, "Keep your hands off; we run this machine. See how benevolent we are!" This was the understanding, through the neighborhood, and so the neighbors and friends left the dying man to the tender mercies of those, who, by virtue of their mystic ties, considered themselves the nearest kin to the sufferer. But this charge upon the estate, for such benevolent services, caused the friends to open their eyes wide. The charge, however, was allowed, the brother saying that the lodge did pay the nurse $2.00 a night, while the $65.00 charged against the estate, was for day service, at the rate of $2.50 per day. Thus charging fifty cents more for day service than for nightly. This looked rather queer; more generally being required for night, than for day service. But when we remember that the nurse could lash his patient to the bed, and thus sleep during the night, we can see the reasonableness of the charge. Thus does lodge benevolence display itself in our day.

At the close of my lectures, a town association for the town of Chazy, opposed to secret societies, was formed, with Bro. Wardner at its head, in whose hands was left a call for a county convention to be published as soon as a sufficient number of names can be attached to make it a success.

On the morning of the 15th inst., I was on the cars, and away in the morning twilight for Moore's Junction. After waiting a few moments here, the Vermont Central train came along, heading west. As I went on board, and took my seat, I noticed many eyes turned toward the rear of the car. Looking in the same direction, I saw a young woman, I should judge of about 30 years, of rather attractive appearance, occupying a seat with a young man, who seemed rather enamored with his fair companion. Indeed, from a cursory examination, I judged that a mutual admiration society had been formed between the two. While wondering why these should attract so much attention, a gentleman in front of me said, "That is Ann Eliza, Brigham Young's nineteenth wife!" I cast another glance at the lady, now so famous, and was at no loss in understanding why Brigham should place the nineteenth part of his affections on Ann Eliza, or why Ann Eliza should turn up her pretty nose at the nineteenth part of a man, and he some 70 years of age! Everybody in the car soon had their eyes on the couple, who took occasion, at a stopping place, to change cars.

Without further incident, worthy of note, I at length found myself at Ellenburg depot, where I expected to find a friend in waiting; but he was not there. I allowed the stage to depart without me, and waited two or three hours for my friends. At length the stage driver again entered the depot, and said in reply to the agent's inquiry as to why he returned, "I went off and left the male;" and while the agent was looking about, I saw by a twinkle of the driver's eye, that the "male" he had left was under my coat and "fixings," so I wrapped up and started in an open cutter for Ellenburg Center, facing a wind which set my teeth clattering like castanets. O that cold ride, may I never see its like again! On reaching the Center I was informed that I was yet to face this wind two or three miles farther, and all the way up hill. This part of the ride was worse than the first, but I bore it as heroically as possible, hoping to have a good time among my Wesleyan friends, who would of course appreciate my labors and compensate me therefor. But I had another lesson to learn. That same fearful disease I alluded to in a former letter, I found raging at West Ellenburg. I found, however, a hospitable shelter, with a Mr. and Mrs. Hall, who did all in their power to make me comfortable. Mrs. Hall is a member of the Wesleyan church, whose house of worship stands a few rods from her home.

In the evening I went to the meeting-house and found but few present. The pastor of the church was there, and reluctantly opened the meeting with prayer. He had his donation the previous evening, and expressed his fears that the giving out of the lectures at that time would hurt his receipts." Only one of his male members was present at the lectures and that was the sexton, and he seemed to be a true man, and a true Wesleyan. On the Saturday morning our pastor took his wife and started for his Sunday appointment in another neighborhood. He called in where I was making my home, and asked me to preach for him in the church on the following morning. Sister Hall said to him, "I am ashamed of our Wesleyans, that they did not come to the lecture last night." He hesitated a moment, and then said by way of explanation—as though it had just occurred to him—"Well, you know some folks are *weak-kneed*," and walked off, leaving the company smiling at his apparent ignorance of the adaptation of his remark to himself. Poor man! the Wesleyan church is no place for such as he. They want men of sterner stuff than he is made of. The more the denomination has of his stamp, the poorer it will be.

The evening following, I spoke again to a much larger audience, most of them coming from a distance, while members of the church living close by staid at home, or went to another meeting some two or three miles away. Rev. S. Phelps and another preaching brothing brother (Wesleyan) were present, and gave me all the assistance in their power. "May their shadows never grow less." At the close of the service a collection was taken to meet my expenses and resulted in 84 cents! Considering the condition of the thermometer, this was very favorable. Before closing, a gentleman rose and asked if he understood me to say that "a man could not be a Mason and be a Christian?" I told him if he did, he misunderstood me, as I asserted no such thing. What I did say was that no man "could *believe the teachings* of Masonry and be a Christian." He said that he owned a hall at the Centre, and that he would warm and light it and discuss that question with me, giving me a challenge to that effect, and saying in the meantime that he was not a Mason. That being the case, I declined the challenge, as I could see nothing to be gained by such a debate, for the craft would laugh at us both, saying that neither of us knew what we were talking about; but that if he would bring a Mason whom the lodge would endorse, as their mouth-piece, I would meet him. The gentleman—for gentleman he showed himself to be—then offered me his hall to lecture in. I regretted exceedingly that my engagements prevented me accepting his offer at once. I, however, promised to test his kindness at my earliest convenience.

The next morning found me in the pulpit, where I tried to preach the "glorious Gospel of the Son of God." Bro. Phelps was present, and after service took me home with him to South Ellenburg, where I preached in the evening to a full house, on the religion of Masonry. Here something over three dollars was given me, and the heart atmosphere was much warmer.

Monday morning early, found me on the road for a cold nine miles ride to the depot, with Bro. P., whose kindness I shall not soon forget; nor shall I, any more, that of Bro. Wright, or the Halls, whose efforts for my comfort while with them were unceasing. Once more on the cars, I soon bad adieu to Ellenburg. Out of the town and out of the county, I am borne westward to Melone, the capitol of Franklin county. It was here that Elder Colver renounced and denounced Masonry. I found some in this, as in Clinton Co. who had known him. I hope to pick up some reminiscence of him, in this section, ere long.

After waiting awhile in Malone, I was found and taken in charge by a Bro. Learned, a Wesleyan, who is not ashamed of his principles, or afraid to proclaim them. He took me away another nine miles in an open sleigh to his home, gave me a good dinner, and the not very gratifying information tha I had a ride of three miles yet before me, ere I reached my place of labor. Here I must close my narrative for the present, assuring our friends that the coming letter will be more interesting than anything I have yet written.

J. L. Barlow.

From Iroquois County, Ill.

Wellington, Ill., Jan. 30, '75.

Editor Cynosure:—Rev. H. H. Hinman, our State Agent, has been lecturing with us for the last few days and has been giving quite general satisfaction. Of course the Masons, their aiders and abettors were not altogether pleased, and on one or two evenings made considerable noise, and yet even the noise these fellows make is not a bad omen for us, for the reason that those who are noisy only, are not to be dreaded so much as those who are sullen and keep their jewel, a silent tongue.

Mr. Hinman gave two lectures at Fountain Creek U. B. Church, one lecture at Wellington, and two lectures at Hoopeston. With moral, religious and well-meaning people his lecture on the "Religion of Masonry" has a wonderful effect. We have been cursed (for such we think it is) with Masonic preachers in this part of the country, but we are happy to believe their star is fast setting in the western horizon.

The Masons and Odd-fellows, during an evening or two when these lectures were being delivered, tried to get up disturbance, but this would perhaps all have been avoided but for the "sod corn" they had been imbibing too freely in a liquid state. On one evening a challenge for a debate was given and accepted, the debate to be conducted in a hall or church in Hoopeston last Friday evening, but when the time came the "orders" failed to furnish their man, although beforehand there was no end to the boasting and noise they made; but they undoubtedly concluded, and wisely too, that discretion was the better part of valor.

I think the field and demand for anti-lodge lectures is widing generally in all this country. When the time shall have arrived that many shall run to and fro, then we may expect that knowledge shall be increased, and this "knowledge" or *light* will work the utter ruin of the lodges, for they represent the darkness, and light and darkness having no affinity, the darkness must and will of necessity give place to the light.

Respectfully yours,
J. S. Hickman.

Grand Lodge Patch-work.

YATES CITY, Ill., Jan. 22, 1875.

MR. EDITOR;—In my last letter published in your paper, I think I said that probably no one except members of the Grand Lodge knew how the charges made by J. H. Nicholson against Benj. Kersey were disposed of. I am now able to inform you how the matter was postponed, for at least one year, and at the end of that time Kersey will not be under the jurisdiction of the Grand Lodge of Illinois. I have seen the Grand Secretary's report of the proceedings of the Grand Lodge with reference to that case. The committee on Appeals and Grievances say: . . . "It appears upon examination that the lodge was perfectly satisfied that the charges were false and could not be sustained. We therefore recommend that Bro. Nicholson have leave to withdraw his charges." The recommendation of the committee was concurred in by the G. L. It appears thus to me and others upon examination: when J. W. Hensley, W. M. of Yates City Lodge, refused to go before the committee, Past Master W. H. Eastman was the only witness left for them to examine. He of course pretended that the lodge was perfectly satisfied. But he admitted that he could not tell the whole truth in the matter without criminating himself. This admission on the part of Eastman satisfied the committee that he instead of Benj. Kersey removed the black-balls from the box preparatory to voting on the petition of Thos. Kersey to be made a Mason. And they expressed their private opinion unofficially to other Masons and it has been communicated through a perfectly reliable Masonic channel to me. I am therefore prepared to furnish first rate references in case of emergency.

W. H. ROBINSON.

My Experience.

WOODHULL, N. Y.

DEAR CYNOSURE:—I moved into this town 26 years ago and found two Baptist churches in our small village, neither having a meeting house. They once had one church, but as soon as the Odd-fellows and Freemasons established lodges here there was a great commotion, as some of the members joined the craft. It caused a separation. The Anti-masonic element setting up for themselves, and went on for a few years harmoniously and increased and prospered, till the Sons of Temperance and Good Templars started up, and their influence was brought to bear to slacken their zeal. The time now arrived for the old church to make a proposition to the new one to unite and become one church. So a meeting was called and a union formed on the arrangement that Masons could be kept out without any resolutions.

Now for the result. The union was formed in the year 1858, and since that time they have had three different Masonic preachers and have taken in Masons as members of the church without any renunciation, and one of the present Masons of the church has held the office of Master of the lodge. I am trying to get subscribers for the *Cynosure*. I send the petition with 34 names of legal voters. I have no fellowship with any church that admits Masonry. PHILO MILLARD.

A Note of Thanks.

DUNCAN, Ill., Feb. 1, 1875.

Editors Christian Cynosure:

I embrace this moment of time and this method that I may extend to the brethren of our church (United Brethren) and especially to Bro. H. C. Stoughton, one of our local preachers, my almost inexpressible thanks for the generous and interesting New Year's gift, the *Christian Cynosure*. I am proud of this gift; and I am proud of the fact that I have such brethren to live amongst. May God bless them in theirs, and you in your good work. Amen. REV. G. H. VARCO.

OUR MAIL.

C. D. Coppock, Quarry, Ia., writes:

"S. Smith, of Iona, Iowa, called to see old friends last fall and gave us one lecture on Masonry. It was plain and sharp. It made the Masons wrathy, and I think did much good. I would like to have some one that is able to give us a call and lecture for us at Le Grand. It is a strong settlement of friend Quakers, and they are almost unanimously opposed to secretism; but they are a people that move slow and cautiously. They need something to arouse them to action.

Cinda Chapin, Jefferson, Ia., writes:

"This is a flourishing place for Masons and grangers, and it is hard to get anyone to read the paper. Some who are not Masons cannot say anything against Masonry because they are grangers. My father was a young man in the time when Morgan was killed, and I have often heard him talk about it. He was a strong Anti-mason and tried to bring his children up the same way, and also to be Christians."

Merchant Kelly, Bentonville, Ind., writes:

"Ten years ago I knew but one active Anti mason in Indiana. Now there are thousands To-morrow (Oct. 13, 1874) is to be our State election, and in this county, I expect only one Mason will be elected. Two candidates for Congress from this district had a joint discussion here a few days ago. I told each of them that I was a voter, and they were candidates one of which was to be elected, and I and others had a right to know whether they belonged to a secret society. One of them said "No," and that he was willing to state the fact under a legally administered oath that he did not and *never* did belong to a secret society. The other gentleman who many years ago helped make the present Indiana constitution, and who has been to Congress for fourteen years past, said (when I asked him if he belonged to Masonry) "I can't say." I told him he *could* say yes or no, and I and many others had a right to know and wanted to know the truth about it. After a few moments of apparent perplexity he again said, "I can't say." Well, then, said I, I and many others will not vote for you because we do not consider you *free to tell the truth* and act rightly at all times, consequently not fit for any office under our government. I believe he will not get any votes about here. . . . Thus all candidate should, in public, be questioned."

Rev. S. C. Kimball, Gifford Village, N. H, writes:

"There is hope even for New Hampshire. The truth is gaining ground."

Mary C. Gerrard, Mt. Vernon, Ia., sends some earnest words deploring the infidelity and false religions of our times, and quotes the following lines:

"Watchman tell me does the morning
Of fair Zion's glory dawn?
Have the signs which marked its coming,
Yet upon thy pathway shone?

Pilgrim! yes, arise, look around thee,
Light is breaking in the skies,
Spurn the unbelief that bounds thee,
Morning dawns, arise, arise."

Thomas A. Sprouil, New Alexandria, Pa., writes:

"I have seen enough to know that all secret orders are unchristian, intensely selfish, and wholly antagonistic to republican institutions. May the time soon come when they shall be entirely destroyed. May God succeed your efforts to secure this result."

Ira D. Van Scoyoc, York Springs, Pa., writes:

"Mr. H. J. Harmon and I have procured fifty-eight names on the legal voter's petition, and twenty-six on the other. Nearly all the women are anti-secret, but a great many would not sign a petition under any circumstances. I thought at first I would not secure more than twenty-five names, but the more they are waked up the better they bite. The Masons try to avoid all talk on the subject. The Odd-fellows, that is, quite a number of them, think we are meddling too much in other people's business. They tried to scare me (as they called it) by threatening to prosecute me for slandering them, (which I did not do) so they thought their best plan would be to keep quiet, which they are doing now. There are a great many men that I saw that are Anti-masons that would not sign the petition. The most of them said if an anti-secret ticket came out they would vote it. We need a few good lecturers in this part of the country before we can get very many subscribers for your paper or signers for petitions. Of those names that we procured four belonged to secret orders. Mr. H. J. Harmon had taken four degrees in Odd-fellowship. He says that (Odd-fellowship Illustrated) is a correct exposition as far as he had gone. He is one of our best workers."

M. A. Clarke, Jr., Pella, Ia., writes:

"I am a member of the Second Baptist Church of this place which is organized in opposition to secret societies. It is made up of good substantial Christians who stand up for the truth and fear not the opinion of men. The location is good in the heart of Iowa, forty-six miles west of Ottumwa, the railroad center of the State, forty-five miles east of the capitol. I don't see much difference in the particulars from any other part of the State. It has all the advantages of a good fertile country. Secret societies are tolerably well represented here, and the grange as usual has swept over the country like the grasshoppers in Kansas, and they are losing faith in the beloved institution, and it has impoverished the State. In my opinion they have lost more than they have gained in their headlong rush for gain. May the day soon come when all will know the character of these institutions of darkness and crime, and as some one has well said, 'workshops of Satan's votaries' May God help the cause along and bless every means used to enlighten the people that sit in darkness. I am in favor of Ottumwa for our next convention, and one delegate if not more will be there from here. We are ripe for a lecture here, and will have somebody as soon as we can make arragements. I hope that the State generally will come to the support of those who lead in the struggle for somebody has to lead in all the movements."

Joseph Keel, Sr., Boliviar, O., sends the names of one hundred legal voters and one hundred and twenty-five others (two hundred and twenty-five) and writes:

"I send you the result in regard to the petitions sent me. I might have done more, but considering my age, bordering now on my three score and ten, I am truely thankful to my heavenly Father that he helped me to accomplish so much. O Lord, how long? Our editors, our doctors, our preachers and bishops, our mighty men upon the great questions of Freemasonry and kindred evils, are dumb, and dare not and will not speak. The Lord pity them, open the eyes of their understanding, convict and convert them, that they may see and act right. How long, O Lord, how Long? But I must mention a circumstance that took place the last day of my work on the petition, which I think is worthy of note; at any rate it paid me richly for all my labor. It was storming, blowing, raining and snowing. I entered a school-house, accompanied by John Miller, of Pike Town, one of the directors, who gave both me and my petition an introduction to the teacher, a young man of perhaps some twenty-two or three years, neither of us knowing what his sentiments were. I handed him my petition; he read it; wanted some explanation; I gave it; then to my astonishment took the center of the floor, bell in hand, called the school to order. In a moment they were all seated as quite as mice. Holding up the petition, he said: Do I understand Mr. Keel that the purport of this petition is to wipe out the accursed thing? Said I, if I understand the words of that good and great statesman, Daniel Webster, that is the object. He then read it aloud to his school, then said he: My dear scholars I am your teacher and hold in my hand a petition to Congress to wipe out one of the greatest evils now prevailing in this, once glorious land of liberty and freedom, and if not put down we shall lose it all. I will lead the way, and as many of you young men and women as wish can sign. It will be one good step to keep you from ever being entangled in their meshes. He gave us quite a good little lecture for a boy. He said he was sorry to say that he had one brother belonging to the lodge; that he was the blackest sheep in the flock. But I must stop. I was very much gratified and feel like praising God from whom all blessings flow, and of course invoked the blessing of heaven upon this young man, and bid him adue. His name, E. B. Bauch. O that we had more such exemplery teachers."

The Sabbath School.

Lesson for February 21.—Caleb's Inheritance.

Joshua xiv. 6-15.

COMMIT TO MEMORY, verses 9 and 10.

PARALLEL PASSAGES.—Numb. xiii. 30, xiv. 24.

With v. 6, read Num. xiii. 6; with v. 7, Prov. xiv. 5; with v. 8, Pro. xiv. 25; with v. 9, Deut. i. 36; with vs. 10 and 11, Ps. xcii. 12-15; with v. 12, Ps. lvi. 11; with v. 13, Josh. xv. 13; with vs. 14 and 15, Gen. xxiii. 2.

GOLDEN TEXT.—If any man serve me him will my Father honor. John xii. 26.

CENTRAL TRUTH.—He is faithful who hath promised.

SUGGESTIVE TOPICS.—The purpose of the spies—number—report—minority—the tribes Caleb and Joshua represented—the promise concerning Caleb—how certified (v. 9)—by what authority Moses sware (v. 6)—the supporters of Caleb's claim (v. 6)—on what ground—Caleb's age when sent as spy—when making this claim—how long in Canaan—the place claimed—ground of it (v. 12 compared with Numb. xiv. 24—(the history of Hebron before this—after it—other name—its antiquity—Caleb's gratitude—his confidence (v. 12)—his reception by Joshua—the grant—the former occupants of the place—the lessons we may learn—value of truth—the virtues Caleb displayed—nature of following the Lord—certainty of the reward, and ground of this certainty.

We must go far back to have this record in a clear and orderly way in our minds. As early as the time of Abraham, Kirjath-arba (seven hours south of Jerusalem), was a place of consequence. Mamre was probably near it, the name, perhaps, of its sacred grove, and sometimes used for it. Its name is either from *Arba*, a leading man of the Anakims, or from its being a leading place (father-city, like "mother-church"). The Anakims in three divisions (Numb. xiii. 22) had taken possession of it. Ahiman, Sheshai, and Talmai are, likely, family names, not individuals (sea Josh. xv. 14). The place was extremely ancient (see Numb. xiii. 22), "built seven years before Zoan in Egypt," possibly by the same people and apparently with great strength. The place was called Kiricarba in the 14th century, and had then also a separate Jewish name. It is still a considerable country-town. This place had been visited by the spies sent by Moses (Numb. xiii. 8); and its strength and the seeming force of the Anakims dismayed the majority of them (vs. 19, 20). Hence they reported most unfavorably on their return (vs. 32, 33), and a mutiny arose, with the most disastrous results, detailed in Numb. xiv. Two men only saw with the eyes of saints and courageous followers of the Lord, Caleb and Joshua. Caleb seems to have taken a firm, positive stand (Numb. xiii. 30). This the Lord noticed (xiv. 24), and communicated by Moses, his firm purpose ("sware," v. 9), to give him an inheritance in the land. Our lesson

is the continuation of this history, and would be unintelligible without it.—*S. S. World.*

Joshua was now "well stricken in years," and there remained yet very much land to be possessed. (xii. 1.) God had given to Moses directions concerning the division of Canaan among the tribes. Num. xxvi. 53–56. Moses had also designated who should attend to this distribution and allotment. Num. xxxiv. 16–29. There were to be Eleazer the priest and Joshua, assisted by "one prince" from every tribe. Caleb, of the tribe of Judah, was one of the persons named. Although there was yet much land to be conquered, it was already time that the whole country should be districted, and each tribe receive its portion. But first, it was proper that Caleb, to whom had been promised a special inheritance, should have it formally bestowed upon him. Accordingly, Caleb, accompanied by representatives of his tribe—Judah—came to Joshua in Gilgal. The meeting of these two veterans, whose names had now for twenty-five years or more been so honorably associated, must have been full of interest. Caleb was probably a man of less ability and culture than his ancient friend, but of no whit less integrity, moral courage and true character. That had been thoroughly tested when they were sent by Moses from Kadesh to spy out the land. The study of Caleb's character, as it comes out in this lesson, may be expected to produce a marked impression. He was a sort of man which our own times urgently call for. On one point, at least, we shall find him a splendid model for all.—*Ill. Bible Studies.*

Followed the Lord.—That is, in faith, believing that by God's help, these nations would soon be destroyed. He does not mention certain other creditable things in this affair, as his efforts to quiet the tumult of the people, rending his clothes as a protest against their sin, and his narrow escape from stoning at their hands. The absence, too, of any compliments respecting Joshua's part in this matter, marks vividly the simple, honest character of Caleb. He looks upon Joshua and himself as having merely done their duty. Comp. Luke xvii. 10.

We are called upon sometimes to declare our integrity, 2 Cor. i. 12; Acts xx. 18–35; Ps. cxix. 161–168.

The faithful servant of Christ often finds his greatest trial to consist in the reproach and opposition of his brethren. Jer. xliii. 1–7; Lam. iii. 14; 2 Cor. xii. 15.

He who flinches from reproach, on account of any Bible truth, is not a good soldier. Yet remember the caution, 2 Tim. ii. 24, 25.—*Evangelical Repository.*

Now let us see the points to be remembered in this lesson.

I. Learn the value of truth-telling.—Caleb was sincere and truthful. He was in a minority of two to ten, but he held to the truth. And he did this in the face of danger, for stoning was proposed (Numb. xiv. 10).

Men lie in politics, trade, in religion, even in courtesy. They go with the crowd; are insincere, running down, or exalting men, as it is the humor of the time to do. The ninth commandment forbids lying, either for or against our neighbor. A lie is an insult to God, a denial of his knowing all. Society is built on truth between man and man, and it falls to pieces as fruit falls. "Lie not one to another" (Col. iii. 9).

II. The ground on which to stand up for truth:—"Following the Lord fully." It is the same principle as in Joseph's case (Gen. xxxix. 9). See Psalm xvi. 8. He directs in the world. He is to be followed, even through discomfort, danger and death. To think of the honor that cometh from men, hinders not only the doing, but the believing of the truth. (See John v. 44.) Following the Lord was the sign of discipleship in the New Testament. (See Hosea vi. 3.) The way to learn is to follow (Eph. v. 1), "followers of God, as children," and Rev. xvi 4.

III. God notices and appropriately rewards true followers.—So Caleb was spared, and received this inheritance. It was a reward in the way of his duty, as punishment came on the murmurers in the way of their sin. (See Numb. xiv. 22, 23.) "The eyes of the Lord are on the righteous." Obey God in common things, and natural rewards come; in spiritual, and spiritual rewards are given.

IV. The reward may be long deferred.—So faith is exercised (Heb. xi. 27). So patience is displayed (Heb. vi. 15). So God would have us "wait patiently for him" (Ps. xxxvii. 7). See also James i. 3. Faith rests on the word of God. Caleb pleads the promise of God. So do true suppliants to him (Ps. cxix. 49). This faith does not prevent our using fitting means. Caleb claimed his right at Joshua's hands.

V. The reward is sure.—God cannot lie. So Caleb found it. So do all the faithful (1 Pet. i. 3–5). "God is not unrighteous" (Heb. vi. 10). Yet is it a reward not of debt, but of grace, for the Lord helps his people to serve, promises the reward, and gives it abundantly. See David, 1 Chron. xxix. 12–14, and John x. 10.

VI. "But," you think, "I can have no chance to be faithful like Caleb, there is no land to be reported upon now." There you mistake. Every Christian says in effect: "I have seen the Lord, I have become his, I am of his family;" and all men watch us to see what "report" we bring of it. If we are mean, selfish, intensely anxious to get a portion in this life, caring little about God, his worship, house, service, if we be morose, gloomy, fretful, peevish, discontented grumblers, they will be apt to think meanly of our position and treatment, and prospects, and so unworthily of our Lord. Let us not bring "an evil report." Let us have a hopeful, happy, bright, genial Christian life. Let us think little of what we give up for Christ, and a great deal of what he gives us; we shall not lose our reward.—*S. S. World.*

—Humility is a preparation for every fruit of the Spirit.

The Secret Character of the B'nai B'rith.

At the annual meeting of the District Grand Lodge, No. 6, of the Israelitish order of B'nai B'rith held lately in Chicago, Rev. Dr. B. Felthensal, a Jewish rabbi, presented a minority report from some committee in which he prophesies a change from the secret and fantastic features of the order. These are his reasons: 1. In the first period of its history, the order had a considerable number of officers who gloried in the possession of high-sounding, nevertheless very ridiculous titles. There were a Grand Sar, and a Grand Maskir, and an Amarkel, and a Gisber, and a number of Skenim, etc. The Amerkel and the Gisber and the Skenim went overboard in 1863; and the Sar and Maskir had to follow in 1868. Yet the Grand Nesi Abh (with his nonsensical and ungrammatical title), the Gr. Alluf (with his title borrowed from the Edomitic heathens), the Gr. Yoez, the Gr. Shomer, the Gr. Baal Hagginze, and the Gr. Sopher were then allowed to remain. But alas! they, too, had now to go the way of all the living. The convention held a year ago has done a creditable act in freeing the order from another of the ludicrous romantic remnants of the past, and in the future our Sarim and Yoezim and Allunm will only be remembered in connection with another titled personage of a romantic world, with the noble Knight of dela Mancha, and they will only reappear in all their peacock-splendor in Jewish masquarade-balls and in Purim-comedias.

Sic transit gloria mundi. All this poetic halo which surrounded the heads of all the officers in former years has now vanished into the air, has disappeared totally, has gone, gone, gone, and never, never will it return.

2. Another illustration of decays and changes within the order offers itself to us in the regalia question. There are such amongst us who are so long connected with the order that they will remember the time when everyone in the lodge-room had to wear an apron and something in the shape of a horse-collar, and when, besides this, the officers had caps, peculiarly shaped, upon their heads, something similar to a Turkish fez. Where are these regalias now? Where are they? Since about twelve years they have no legal existence any more, and all the efforts made in some districts to regain them and to force them again upon the brotherhood at large have proved unavailing. What still remains of these antiquities is, indeed, very meager and insignificant. "The officers will clothe themselves with insignia of their respective offices,"—so the president reminds these gentlemen at the opening of the meetings, and the officers comply. But how? The uniformity has ceased long ago. In some lodges they have some velvet horse-collars, in others they have plain badges fastened on the lappels of their coats, in others the officers satisfy their conscience by the legal fiction of sticking a common pin in their coat. It is natural that such rotten and decayed things should be treated with ignominy and contempt, and should be explained away in any manner possible.

3. There is another notable instance which we cannot forgo of quoting, proving the astonishing progress the order has made within the last few years. The order, imitating other orders previously existing, was originally created as a strictly secret order. But the barriers of secrecy have been gradually removed. In 1863, for the first time, the general convention held its sessions with open doors. Soon thereafter the D. G. L. No. 6 was called into existence, and from its beginning this Grand Lodge had open sessions. In 1874 the general convention took another step towards the total abolition of the secret character of the order. Under the existing state of things, only the ritualistic work of the lodges is to be gone through secretly and with closed doors. Whether the non-ritualistic part of the transactions should be done in secret is left optional with the lodges. There is not the least doubt whatsoever that the same reasons which caused the court of appeals six years ago to declare the open meetings of our own D. G. L. admissable and lawful, hold good in every similar case.

Thus remains, then, only one restriction, viz.: the opening and closing prayers and the admonitions and instructions given at the occasion of conferring degrees and installing officers have to be spoken, (resp.) imparted, while the doors are hermetrically closed. But just for this restriction, no rational reason can be brought forward. While certain business transactions, in consequence of their delicate nature, require privacy (*privacy* is the word, not *secrecy*), the beautiful instructions and admonitions are the very part of the lodge doings which ought to be given, solemnly and impressively, before all the world. But then the order would be rid of something decidedly un-Jewish, aye, even anti-Jewish, and would be in harmony with the spirit and history of Judaism. Our talmudical sages have already called attention to the fact that the laws of Torah were promulgated "*demos parresia*;" that is to say, openly and before the people (*Mechitta Tr. Ba'hodesh, chap.* 1). And, still earlier, the voice of God said by the mouth of his inspired prophet: *Lo bassether dibbarti*, &c. Not in mysteries and secrecies did I speak, nor in hidden places. (Isaiah xlv. 19; comp. ib. xlviii. 16). If despite of this a number of so-religionists cling with such a great tenacity to the secret character of the order, and maintain thereby a feature of the same, which necessarily must be characterized as belonging to the category of "Kukkoth Haggoyim," the fact must be explained as a consequence either of ignorance of the spirit of Judaism, or of willful rebellion against it. We hail, therefore, with gratification the fact that such an influential paper as *The American Israelite* has denounced repeatedly and manfully in strong terms the secret character of the order. These and similar endeavors to create more enlightened views will, we hope, gradually convince and convert even such who appear to-day as advocates of closed doors.

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 11, 1875.

THE U. P. CHURCH: AMAZING!—Our readers know that the United Presbyterian church, one of the most sound and evangelical bodies of Christian people in this or any country, is committed by its "Book" against the secret orders; and that the Senate of its College at Monmouth, since our meeting there, has passed a clear and explicit order against those bantlings of the lodge, college secret societies, or "Greek Fraternities. Now Mr. Rentoul, of Philadelphia, assures us that the U. P. Presbytery of Philadelphia, Jan. 12th, ult., by a tie vote, refused to sustain an appeal from the North church in Philadelphia, against admitting an adhering Odd-fellow to fellowship, who refused, after laboring with him, to forsake his lodge. The case is appealed to Synod, and must, we think, ultimately go against the double connection of their members with lodge and church.

But the worst of all is, Mr. Rentoul charges that the official minutes of the Presbytery now published, contained no record of or allusion to the case of this Odd-fellow, and the action of Presbytery thereon! We hope for the honor of our common Christianity, and of the United Presbyterian church, that Mr. Rentoul is mistaken, and that such is not the fact. If it is, how can that Presbytery hold up its head for very shame, when the case comes up in Synod? or do they mean to squelch it, and deny Elders Robert E. Elliot and John Spratt their right of appeal? If they do, we predict that this strange action will be reprobated and reversed, or the court fall into contempt. Will Dr. Barr or some member of the Presbytery give us light?

"IN THE TWILIGHT."—The *Religious Telescope* is informed that Mr. Dougall's *New York Witness* imputed to Mr. Talmage the editorial on "Curious and Secret Arts," which should have been credited to the *Telescope;* and the *Cynosure* copied the error from the New York paper. In the columns of the *Telescope* the article in question would be quite out of the "twilight," as the church of which it is the organ has long excluded Freemasonry from fellowship; and every reader would know that by "secret arts" substituted for God's open method's it would mean the arts of the lodge; while the same words in the lips of a popular preacher might only be an allusion to what he dare not name. By the way, our old-time friend, Dr. Thomas E. Thomas, of Lane Seminary, is said to have alluded in Synod to the lodge as "THE GODLESS APE OF THE BRIDE OF CHRIST!" And the scathing sentence is so like the original and resplendent genius of Dr. Thomas, that we are willing to believe him the author of it. Perhaps the *Telescope* can tell us whether he is. If so, he deserves our benizons. We know that Dr. Thomas does, or did, loathe the lodge and its "books of curious arts," as Paul loathed those at Ephesus.

NATIONAL PRESBYTERIAN CONFERENCE.

In the last days of January two committees met in Baltimore, one representing the General Assembly of the Presbyterian church North, the other that of the church South, to procure interchange of delegates, and final reunion of the two General Assemblies. The split thus sought to be healed occurred as described in the following action of the body North:

WHEREAS, During the existence of the great rebellion, which has disturbed the peace and threatened the life of the nation, a large number of presbyteries and synods in the Southern States, whose names are on the roll of the General Assembly as constituent parts of this body, have organized an assembly entitled "The General Assembly of the Confederate States of America," in order to render their aid in the attempt to establish, by means of rebellion, a separate national existence, and "to conserve and perpetuate the system of slavery;" therefore,

Resolved, That this Assembly regards the civil rebellion for the perpetuation of negro slavery as a great crime, both against our national government and against God, and the secession of those presbyteries and synods from the Presbyterian church, under such circumstances and for such reasons, as unwarranted, schismatical, and unconstitutional.—[Minutes of 1863, p. 560.

The Southern Committee haughtily required a repeal or disapproval of the above action as a condition of interchange of delegates. The Northern Committee declined, and the conference broke up leaving the two Assemblies, as before, in their attitude of non-intercourse.

Slavery split the General Assembly into Old and New School in 1837–8. This disruption was immediately caused by "The excinding act of 1837 by which four synods, five hundred ministers, and a Presbyterian population of some sixty thousand were cut off. A youth in Philadelphia, I witnessed the passing of "The excinding act," and heard W. S. Plummer, D. D., then of Virginia, urge as a reason in favor of cutting off the New York and Western Reserve Synods, that their ministers "used to ride to Presbytery with their saddle-bags stuffed with Anti-masonic Almanacs." Political Anti-masonry had ceased to exist as a party some five or six years before; but, even then, the lodge was lifting its snake-head in the General Assembly and hissing on the violent disruption of that body. And it is notorious that the South was then, and ever since has been ruled by the lodge; that its Masonic halls were the hot-beds of the rebellion, and the lodges the caucuses of the Confederacy.

Presbyterianism was originally a religion of principle, sprung from the great protest against popery and its idolatry and despotism, which are the parents and patterns of the idolatries and despotisms of the lodge. And but few years prior to the disruption of the Assembly the Synod of Cincinnati and of Chilicothe, with other Presbyterian bodies, declared (see their minutes) that "membership in a Masonic lodge is incompatible with a credible profession of the Christian religion." When will Presbyterians learn that a union of General Assemblies with Freemasonry in it is but another Trojan horse with the seeds of certain destruction in itself?

THE SABBATH RECORDER.

This earnest print, the organ of the Seventh-day Baptists, published at Alfred Center, N. Y., compliments the *Cynosure* for inserting a letter or two, containing the arguments of that denomination for regarding Saturday instead of Sunday as the Christian Sabbath. It yet properly hints to us that we could not go at large into that discussion without injustice to our subscribers, and bad faith to the public. It must therefore excuse us from complying with its invitation to discuss that topic with it.

Suffice it to say that when the Fourth Commandment was uttered from Sinai, "Remember the Sabbath day," it must have taken just eight and forty hours, or two days, Saturday and Sunday, to have obeyed that command around our globe, allowing one hour for each 15 degrees of longtitude. So, for aught we see, Sunday is just as much holy time as Saturday. But it is not the particular time, but the institution which is holy. But we love a sincere child of God who keeps Saturday and believes in our civil law, which, while it forbids Sabbath desecration and requires oaths, makes provision for the consciences of Seventh-day Baptists and Quakers. So, for ought we can see, we can labor together against the idolatries and blasphemies of the lodge as harmoniously as we did against the despotisms and brutalities of slavery. For we know that "the foundation of God standeth sure, having their seal, 'the Lord knoweth them that are his,' and let him that nameth the name of the Lord depart from all iniquity."

But between us and the devotees of the lodge there is a single antagonism and an impassable gulf. For omitting Christ from their creed, as do Masons, Odd-fellows and their dark brood, is the omission of Christianity from all beyond in those orders. They are therefore "another gospel which is not another," and we are commanded to hold all bringers of such to be accursed; while the real children of God, of all denominations, are on the same sure "foundation of the Lord," for which let us bless and serve him together.

OLIVER CROMWELL.

H. G. Spafford, Esq., lectured on Oliver Cromwell in the Wheaton College Chapel to an intensely interested audience on Monday evening, Feb. 2d, inst. We have heard many lecturers since the inauguration of the Lecture system in this country, Gough, Wendell Phillips, Theodore Parker, and Starr King among them, and we do not hesitate to say that Mr. Spafford's lecture on Cromwell equals any lecture we have heard for the ends and purposes for which such efforts are sought. There was indeed but one defect, a slight weakness of voice which failed to carry every word to all parts of the Chapel. The lecture itself is thoroughly American, eloquent, and instructive, and unites the two qualities, strength and popularity, in a degree which ought to carry it through the United States.

In 1843 the friends of popular government erected a monument to John Hampden on Chalgrave Field, where he fell, fighting for the English people against their king. But to this day, the tories are strong, and we may add, mean enough, to refuse to allow a statute of Cromwell within their Senate House. Yet Hampden was the determined foe of monarchy and Cromwell only executed what Hampden wished, fought and died for.

A French monarch and aristocracy allowed the French people to bring the corpse of Napoleon from St. Helena to entomb it in Paris, though he overthrew half the thrones of Europe. An English monarch and aristocracy could dig up the bones of Cromwell and set his skull on a pillory, and their successors endorse the jackal littleness of revenge, by keeping up the ostracism of his memory. But Cromwell's time is coming, and that of the people with it. Mr. Spafford's lecture is of the starlight which precedes the dawn of his fame.

Since hearing Mr. Spafford's lecture, taking up a volume of Hume, the apologist of the Stuarts, and skeptic sycrophant of power and prerogative, we find this to be his first notice of him:

"Oliver Cromwell, at that time a young man of no account in the nation, is mentioned in these debates as complaining of one, who, he was told, preached flat popery. It is amusing to observe the first words of this fanatical hypocrite correspond so exactly to his character."—[Hume, vol. 2, p. 234.

This keynote of a considerable part of his volume which Hume devotes to Cromwell, brief as it is, proves several things: as,

1st. That Cromwell's whole "character" was rigidly consistent with his first public act.

2d. That the war he began was simply that which Bismarck and Gladstone are now carrying out, viz., The people against Jesuitism.

3d. And that Cromwell only wore the same epithets which have been branded on American abolitionists and all friends of human rights ever since the tools and sycophants of power could make them stay.

NOTES.

—An able article on political secrecy is presented this week from an attorney in Ohio. The argument has a particular but indirect application to the grange folly which making large accessions in some parts of that State. The author speaks of the Ku-Klux as fomenting the late war. He probably refers to a late society with another name—the Knights of the Golden Circle.

—The Bellfountaine (O.) *Republican* in speaking of Bro. Stoddard's lectures in that town and Bellecenter, highly compliments the audience and the speaker.

—Pres. Finney, on signing the call for the Mansfield meeting, said he would be willing to sigh it ten times if it were the last act of his life.

—The readers of the *Cynosure* will deeply sympathize with Rev. I. A.

Hart in the recent loss of his eldest daughter, Mrs. Eliza F. Phillips, at Llano, Texas. Mrs. Phillips graduated at Wheaton in 1869, and spent several years in teaching the freedmen in Mississippi and in the public schools of Texas. She was known and loved by a wide circle of friends, who sincerely mourn the early close of a life promising much fruit for the Father's glory. Of an unusually blameless and cheerful disposition, her hope in Christ shone clear and strong through the short and painful illness that closed her life, and was marked by all her attendants. The affliction is more severely felt by Bro. Hart and wife from her death and burial in a remote State.

—S. D. Greene, author of the Broken Seal, has been investigating the case of Chief Justice Waite of the Supreme Court as to any Masonic proclivities, and all will thank him for his successful effort which he thus reports: "Judge Waite is not a Mason, and his father was an Anti-mason, and as Judge he sometimes had witnessed cases that were tried and directed entirely contrary to evidence and his unexpectation. This I have from Judge Morley, judge of probate, who lived directly opposite Judge Waite the elder for years."

—The *Advance* correspondence from Brazil says the leading spirit of the Masonic war is Saldanha Marinha, a prominent politician, leader of the Republican party, and master of an influential Masonic lodge. He is attacking the Romish church through the press with great persistency and bitterness. The Brazilian papers do not print articles unless the writers pay for their insertion. The Masons foot the bills and keep their man at work. Thus the war against Romanism in Brazil develops into a sort of dog fight to see which party will get the bone.

—The Dayton *Journal* throws dirt at the meeting at Mansfield, O., to be held on the 17th inst., in this fashion: "One would imagine that there are enough open and avowed evils in the world to exercise the most active human philanthropy without groping about in the dark for possibilities. Most of the leaders of this movement have secret church officers meetings. Why not proceed against them?" Which proves that editors are not always well informed theoretically as well as experimentally on church matters, nor even on subjects of common fame.

—The *Temperance Blessing*, a Philadelphia journal purporting to oppose intemperance does it by giving a page to a lodge directory, headed with an illustration of the great Masonic pagoda lately erected in the Quaker City. The roster includes seventy Masonic bodies, some 150 Odd-fellow lodges, with Red Men, Knights of Pythias, Good-fellows, Good Samaritans and Daughters of Samaria, United American Mechanics, TrueTemplars, Good Templars, Temple of Honor and Temperance, Sons of Temperance, Daughters of Temperance, and Cadets of Temperance, the whole nearly filling six fair-sized columns. This way of banishing intemperance by an intemperate zeal for secret orders will never prove a great success.

—Grand Master Battin, of Ohio, has allowed the following desperate bit of pettifoggery to be published from one of his speeches:

"There is an erronious impression widely prevailing, that the order of Free and Accepted Masons is a *secret society*. You will perhaps be surprised when I tell you that it is not. Its times and places of meeting are well known to the public. The Constitution of its Grand and subordinate lodges are published and spread broadcast. Its principles, aims and purposes may be known and read by all men. The boys upon your streets can tell who are our members and who are not, and who hold office in the lodge and who do not. We install our officers, consecrate and dedicate our lodges in public. Were it a secret society all these things would be concealed. All societies of every kind and character wherever situated, whether civil, political or religious, transact their private business in secret."

—The Brooklyn *Daily Times* of the 22d ult. informs the public of a deplorable case of the lodge domineering over St. Paul's Evangelical Lutheran church in that city. The rule of the denomination is squarely against admitting to its communion members of any secret society. The pastor had admonished a Mr. Wreden, a member, for his connection with the Freemasons, and was assured that his instructions would be willingly heard in regard to the doctrines of the church. But in a few days Wreden complained to the church officers of the pastor's counsel, who resolved that no questions should be asked about lodge connection. To this the pastor protested as against Scripture, conscience, his ministerial vow and the rule of the church, before the congregation, but was outvoted by the crowd, many of whom were not entitled to the privilege of the ballot. It appears that many of the members are Masons and Odd-fellows and were highly indignant at their pastor, one Kohlmyer even threatening him with a beating if he did not keep quiet. This difficulty should serve as a danger signal to the testifying churches which, as may be seen elewhere, are already entering on a course beset with troubles enough to engulf any church.

Free Tracts.

KIND SIR:—We are trying to get tracts (hundreds of thousands), read by nearly every young man of our nation; for such men must be shown the traitorous workings of the five thousand secret dens, and learn to detest them, or we are doomed; and even now are drifting to either anarchy or to a monarchy.

Now that you are a worker in the Lord's vineyard, I invite you and your friends, to help us by handing papers out, singly, at the doors of your meetings, or in any suitable way, to intelligent men of 18 to 30 years. Write me and I will mail parcels to you for distribution; and also to such other working friends, in any of the States, as you may name to me; provided they dare strike a blow for Christ and his laws, even while rum and pipe, Ku-Klux and Masonry, all stand brandishing their swords in defense of their idols, and popular opinion still saying, "So mote it be."

We owe this service to Christ, to our youth, and to our country. Think of the loyal millions now shuddering under dire vengeance of murdering lynch-law, (an excrescence of Masonry) and then act as conscience dictates.

I send all these tracts perfectly free, believing that I am thus doing God's service. We want them read by the 5,000,000 young men of our nation; not one of whom, if honest, will ever after join a lodge. I think the "craft" will then—and for the same reason—become as harmless as did Jeff. Davis' army when he could get no more recruits. Address,

ENOCH HONEYWELL,
Altay, Schuyler Co., N. Y.

Mr. Honeywell adds: "Are not our heroic lecturers much of the time without free tracts to lay before our grown boys? . . . I wish to mail tracts to them without money or price."

TAKE NOTICE—FROM THE GENERAL AGENT.

Ohio Convention.

I have sent from this office nearly fifteen hundred copies of the call for convention at Mansfield on the 17th and 18th inst. Friends receiving them will please secure an insertion in local papers where practicable. Also ask your minister to give notice of the meeting on the Sabbath, and where you fail in this give notice yourself in the prayer or class-meeting. Let there be general united effort and a grand rally of the friends throughout the State. "They that be with us," in favor of a republican state and King Jesus, "over all God blessed forever, are more than they that be with them" who swear allegiance to despotism and do homage to the Worshipful Master of the lodge. The "Captain of our salvation" is mightier than the "Most Puissant Sovereign Grand Commander" of the "Supreme Council," and is calling to his soldiers to show their faith by their works. Who will answer to the roll call at 2 o'clock on the 17th in Mansfield?

Iowa Convention.

So far as I have knowledge, no formal call for a State anti-secrecy convention in Iowa has been circulated, but numerous letters have been received from different parts of the State, indicating that the friends are ready for organization and action. After carefully considering the several proposals for place and time of holding the convention, and other pertinent questions, and consulting with friends here, it seems best that such a convention be held at Eldora, Hardin Co., on the 3d and 4th of March, commencing at two o'clock P. M., of the 23d. The time for preliminary work will be short, but if all interested take hold with a will, it may be accomplished thoroughly.

To secure that thoroughness of preparation which will contribute largely to the success of the meeting, I would suggest:

1st. That ministers of churches testifying against secret orders, preach on the subject on Sabbath, Feb. 21st, and appoint meetings for prayer and conference on Friday evening, the 26th, and that near the close of the prayer-meeting delegates be appointed to the State meeting, and that a special prayer be offered for God's blessing upon them in the work of the convention. Also that they be informed of the wishes of the meeting in reference to the employment of a State Agent for Iowa, and the amount which they are to pledge for the State work during the coming year.

2d. That the several local associations already formed meet and appoint delegates, giving them such instructions as to pledges for the State work, agent, etc., as they may deem wise.

3d. That you secure the insertion of a notice in as many local or other papers as practicable, and ask your minister to announce it from his pulpit on the Sabbath, and where this cannot be done, announce the meeting yourself in the prayer or class-meeting.

4th. Circulate a paper in your neighborhood and secure all the names of friends you can who wish to be enrolled in the anti-secrecy cause and bring or send them to the convention.

And 5th. Let every man and woman who is in favor of free speech, a republican state, and who believes that the church of Christ should not shelter and sustain the anti-Christ of the lodge, and who can consistently do so, report at the convention for earnest work, and let those who come, come praying. Conversing recently with a faithful and beloved pastor, who left a sick wife to fill an appointment five miles in the country, he remarked that he went feeling greatly depressed, but praying all the way; and God was pleased to open his mouth with great freedom and while he was himself greatly blessed he had reason to believe that deep and lasting impressions were made upon the minds of the young men in his audience.

Brethren and sisters, will you not, like this pastor, come to the convention *praying* that God will deeply impress the young men of Iowa with the wickedness of the lodge, and save them from this artful snare of the enemy of righteousness. J. P. STODDARD.

P. S.—Persons wishing subscription cards to obtain pledges for the work during the year, can obtain them by writing to the corresponding secretary of the National Association.

An exchange says that the Pope has sent a marble statue of the Virgin Mary to the Romish seminary at Macon, Ga. It is to be set up in the chapel of the institution, and the Pope in an official letter addresses the faithful with the following pledge: "To all the faithful who visit this image of the Divine Mother in said oratory, and who recite there the 'Hail, Mary!' three times, we grant one hundred days' indulgence. Moreover, to all those who with the same dispoeitions shall recite therein the Litany of the Blessed Virgin (Loretto), we grant an indulgence of three hundred days. The aforesaid indulgences may be applied by way of suffrage to the suffering souls in purgatory."

The Home Circle.

We Reap What We Sow.

For pleasure or pain, for weal or for woe,
'Tis the law of our being—we reap as we sow;
We may try to evade them, may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure;
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

We start in the race for fortune or fame,
And then when we fail, the world bears the blame;
And nine times out of ten, 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved,
We must make ourselves lovable, would we be loved.

Though life may appear a desolate track,
Yet the bread we cast on the water comes back.
This law was enacted by Heaven above—
That like begets like, and love begets love.

We are proud of our mansions of mortar and stone;
In our garden are flowers from every zone;
But the beautiful graces which blossom within
Grow shriveled and die in the Upas of sin.

We make ourselves heroes and martyrs for gold,
'Till health becomes broken and youth becomes old.
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall,"
For the world has its "debit" and "credit" for all.

—*Selected.*

Good Advice to Christians.

1. See that your religion makes you a better son or daughter, a better clerk, a better friend, a better workman. "By their fruits ye know them."

2. Do not set yourself up as a standard. Shun all censoriousness, especially toward old Christians, who may not look at things just as you do. Remember that each one "to his own Master standeth or falleth," and not to you.

3. Let nothing keep you from the Saviour. Never be tempted to stray away from him by unbelieving doubts, by past neglects, by present fear, by anything. Remember the faithful saying, "Christ came into the world to save sinners." Be more intimate with him than any earthly friend.

4. Never rejoice in your own strength. Resolutions are of no avail simply as such. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength. This is all the resolution you need to make—for "Without me ye can do nothing."

5. Let this be the settled conviction of your soul, for without this all else is unavailing, all efforts to grow in grace will be as useless as to build a house upon the shifting sands.

Finally. Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour? "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth," and so forth. "If ye then being evil, know how to give gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The Public School.

The duty of the parent to visit the school where his children spend five or six hours every day has often been urged in this column. The responsibility which rests upon the parent with respect to the education of his child cannot be wholly delegated to another. The teacher is but the parent's assistant in the great work of educating—calling forth the powers of the child—and to insure the highest results, co-operation between the two agents concerned is absolutely indispensable. If the father cannot spare time from his business, the mother should see from her own observation what air her children breathe in school, what companions surround them, what influences, secret and open, are acting upon them. Any woman who can organize and carry on her household industries in a normal and systematic manner can form a very good idea as to the abilities and power of the teacher under whose tuition her child is placed. She can tell whether order, cleanliness, quiet and system pervade the school-room, though she may have forgotten every rule of grammar, all the complexities of fractions and be unable to bound correctly any State in the Union. The mere knowing enough to take scholars through the ordinary English branches is a very small part of the qualifications of any teacher. As to his power to organize, to marshal and to exercise leadership over his pupils, any woman who is mistress of her household in reality as well as in name is a pretty good judge. So long as the schools in our rural districts are given over to trustees, school committees and teachers, they will fail of a large part of the good they might accomplish if parents would but take a constant and active interest in promoting their usefulness. When a teacher feels that he has the hearty co-operation of intelligent parents, he enjoys at the same time both stimulus and reward. The scholars, too, take pride in showing to visitors the progress they are making and the excellence with which they can deport themselves and recite their lessons. This showing is best when made two or three times every week instead of in one grand exhibition at the close of the term.

Cheap school teachers like cheap clothes, cheap flour, cheap medicine are very expensive. Better far a good teacher for three months at $50 a month than a poor one for six months at $25 a month. You may put the most expensive broadcloths into the hands of an inexperienced tailor and he will make a far less attractive garment of it than cloth of half the price made up with the art of a master tailor. We want no bunglers to work at the minds of our children. The country is full of normal schools, and he or she who aspires to the high office of teacher should first learn how to teach.

Not long ago, passing a day in a quiet, rural neighborhood we visited for an hour or two the public school. There were about 30 scholars in the room, 25 of whom could read only in words of from two to five letters. The grammar class was called up, and the questions were asked and answered in the most uninteresting and mechanical way. Meantime the rest of the pupils were studying out loud or gazing round listlessly, whispering, moving about, and tossing up their books. When that class was through the teacher called up, one at a time, the little "primaries," and heard each read and spell separately in a tone we could not catch, the hubbub of the children continuing unabated. About every three minutes some one pupil asked permission to leave the room, and it was granted. Thus passed an hour and a half, when school was dismissed, and we had a little talk with the teacher. Of the three trustees, he told us, only one ever visits the school, no parent deigns to come in; all the scholars hadn't come in, so he had not been able to organize it. When cold weather comes there will be about thirty more, and an assistant. Meantime the school routine will move on as it did while we were there. No comments are necessary. We commend to every parent the picture we have drawn, and suggest that he or she, ought to know by personal inspection that it does not portray the school in his neighborhood. *N. Y. Tribune.*

The Druids of Ireland.

Among the mysteries which darkly loom out of the antiquity of ancient Ireland, the origin and office of the Druids are most mysterious. Yet the mention of pre-Christian Ireland at once suggests the mystic figure of the Druids veiled in the shadows of a thousand dim traditions, and surrounded by the lurid light of legends born of the awe and superstitious fancies of the past. Not only in Ireland, but in Celtic Britain and Gaul, was the Druid a prominent feature of society. Sixty years after the birth of our Saviour the Roman Pliny speaks of the Druids of Britain as famous among their brethren for their skill in the arts of magic and the darker sorts of scientific wisdom. He could not speak of the Druids of Ireland for the simple reason that neither Roman conquest nor, to any considerable degree, Roman knowledge extended to this country. The British Druids, we are told, had their principal seat in the island of Anglesea, and spent their time chiefly in the cultivation and exercise of their magical arts. Whence came the beginning of their knowledge no one knows. Some say it was founded on half-forgotten fragments of the doctrines of the Greek Pythagoras; others that it had an origin more ancient, and arose with the wise men of the distant and fabulous East. Whatever may have been the origin of their doctrines and rites, when they first appeared to us we find them famous for their learning and magic, and exercising an extremely powerful influence on people among whom they dwelt. With a reverence for nature which has become one of their traditional characteristics, they considered it unlawful, in the celebration of their rites, to shut out from the view of the worshiper the works of the Deity whom he worshiped by the use of temples "made with hands." The oak was especially sacred in their eyes, and under its shadow they performed their mysteries and paid their gloomy tribute of adoration to the "unknown God." This tree they regarded in its beauty, its strength, and its magnificent manifestation of the prolific power of nature, as a symbol of Deity. For the mistletoe they had also a particular regard. One of their most solemn ceremonies was that of cutting it down from the oak around which it clung.

The oak was regarded as the favorite tree of the divinity Tutanes, who appears to have been the same as the Phœnician god Baal, or the sun, worshiped under so many different names by the various pagan nations of antiquity. When the period of winter solstice arrived, the ancients, accompanied by their priests, the Druids, sallied forth with great pomp and rejoicings to gather the mistletoe which grew upon its trunk and wide-spead branches, which, in addition to the religious reverence with which it was regarded, was believed to possess great curative powers. When the oak was reached on which the mistletoe grew, two white bulls were bound to the tree, and the chief Druid, clothed in white (the emblem of purity), ascended, and, with a golden knife, cut the sacred plant, which was caught by another priest in the folds of his robe. The bulls were then sacrificed, and various festivities followed. The mistletoe thus gathered was divided into small portions and distributed among the people, who hung up the sprays over the entrances to their dwellings, as a propitiation and shelter to the sylvan deities during the season of frost and cold. These rites in connection with the mistletoe were retained throughout the Roman dominion in Britain and Ireland, and also for a long period under the sovereignty of the Jutes, Saxons, and Angles.

Among the Irish Druids the "sepulchral yew" was the most sacred of trees. They had a particular regard for the oak, but they reverenced the yew. Its somber and self-contained aspect seemed fittingly to mark it as the emblem of a deity who to them was a being of insolation and gloom. The mountain ash or roan-tree was also esteemed sacred, and was used in many of their ceremonies. Among these was a trial by ordeal. In order to test the innocence of an accused women (this particular kind of ordeal appears to have been confined to woman), she was obliged to lick an adz of bronze which had been heated in a fire made of roan tree or blackthorn. It is unnecessary to say that the superstition in favor of blackthorn still survives, though it may not be so generally known that the roan-tree is still the object of a regard more reverential. In some parts of Ireland it is the custom for cautious housewives to encircle their churns with branches of the plant, as a protection against the

malignancy of witch and fairy, and for the purpose of helping the quantity and quality of their butter.

"Of the religious belief of the Druids," says a recent writer, "we have no distinct knowledge. We know from the places selected by them for the celebration of their rites, and from their adoption as sacred emblems of certain trees and plants, that their regard for the manifestations of nature must have taken in some sort the form of worship, whether of nature itself or of something beyond it; and we know that this something they endeavored to propitiate by sacrifices, some say by the sacrifice of human beings. Of this, however, as far at least as regards the Irish Druids, there is no particle of evidence. That they did sacrifice, however, is certain. The, Crommlechs or Druid's altars, so frequent throughout the country, are evidence of this."

There was poetry as well as mystery in the doctrines of the Druids. They appreciate the bright as well as the dark side of things; and the very gloominess of their rites would seem to indicate their reverence for a deity who to them was veiled in darkness.

Fire was an element which would seem to have been held especially sacred by the Druids. Of the reason of this we are not absolutely certain. It may have been because it was originally drawn from the sun, the husband, so to speak, of productive nature, and the most glorious representative of the Diety, who was the author of all things. It is stated, but it seems incorrectly, that the ancient Irish, like the Persians, were sun-worshipers.

Among their other qualifications, the Druids professed to have the gift of prophecy. A story is told of King Dathi, the last pagan monarch of Ireland, bearing a singular resemblance to one related by Shakespeare of Macbeth. Entering the royal chamber one morning, a Druid saluted Dathi as king of Alba (Scotland) "I am not the king of Alba," said the king; "why call me so?" "But you shall be," said the Druid; you will invade the country and take possession of it, and not only will you be king of Alba, but of Britain and Gaul." Conquest being thus so confidently suggested. the king arose and consulted his counsellors, telling them what the Druid had said. An expedition was at once set on foot for the invasion of the countries named, which, we are informed, he overran and conquered; but, in the height of his triumph, he was killed by lightning at the foot of the Alps. How like the story of Macbeth and the witches, who at first had hailed him as "king that shall be," but against whom afterwards he had such good reason to exclaim:

"Those juggling friends—
That palter us in a double sense
That keep the world of promise to our ear,
And break it to our hope."

The Druids did not immediately disappear with the introduction of Christianity. Mention of them is made as existing in isolated parts of the country long after St. Columbkill, who flourished in the latter part of the sixth century. To this day they have left, in a thousand popular practices and superstitions, traces of their power. Closely identified with the pre-Christian part of Ireland, they are yet so intangible to the eye of the historian that they appear little more than the outlines of grave and solemn figures—half veiled in mystery and gloom—and almost as awful to the vague conceptions of our imagination as the shadowy apparitions seen by the affrighted peasant on the German mountains.—*Forney's Press.*

Care for Your Investments.

Somebody, who has had his eyes open, makes these timely hints:

If you invest money in tools, and then leave them exposed to the weather, it is the same as loaning money to a spendthrift without security,—a dead loss in both cases.

If you invest money in books, and never read them, it is the same as putting your money into a bank but never drawing either principal or interest.

If you invest money in fine stock, and do not feed and protect them and properly care for them, it is the same as dressing your wife in silk to do kitchen work.

If you invest your money in choice fruits, and do not guard and give them a chance to grow and prove their value, it is the same as putting a good hand into the field with poor tools to work with.

If you invest your money in a good farm, and do not cultivate it well, it is the same as marrying a good wife and so abusing and enslaving her as to crush her energies and break her heart.

If you invest your money in a fine house, and do not cultivate your mind and taste so as to adorn it with intelligence and refinement, it is as if you was to wear broadcloth and a silk hat to the mill.

If you invest your money in fine clothes, and do not wear them with dignity and ease, it is as if a plowman were to sit at a jeweler's table to make and adjust hair springs.

If you invest money in strong drink, it is the same as turning hungry hogs into a corn-field,—ruin will follow in both cases.

If you invest your money in every new wonder that flaming circulars proclaim, it is the same as buying tickets at a lottery office, where there are ten blanks to one prize.

If you invest your money in the last novel, it is the same as employing a tailor's dandy to dig potatoes.

—Let those be thy choicest companions who have made Christ their chief companion.

Avoid Little Things.—The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indulgences of self and of the flesh, little acts of indolence, of indecision, of slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings and wishes of others, little outbreaks of temper and crossness, or selfishness, or vanity—the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.

Children's Corner.

The Queen at The Paper Mill.

The Queen was riding out in her grand carriage, the horses tossing their plumes as if they felt themselves a little better than common horses, and the footman all decked out in red, feeling that they had something royal about them. The Queen had always had everything she wanted, and so was quite miserable because she could not think of a want to supply, or a new place to visit.

At last she bethought her that they had just been building a new paper mill, a few miles out of the city, Now she had never seen a paper mill, and so she determined to stop a little way off, there leave her carriage, and walk in—not as a Queen, but as an unknown, common lady. She went in alone, and told the owner she would like to see his mill. He was in a great hurry, and did not know that she was the Queen. But he said to himself: "I can gratify the curiosity of this lady, and add to her knowledge; and, though I am terribly hurried, yet I will do this kindness." He then showed her all the machinery, how they bleach the rags and made them white; how they grind them into pulp; how they make sheets and smooth them, and dry them, and make them beautiful. The Queen was astonished and delighted. She would now have something new to think about and talk about.

Just as she was about leaving the mill, she came to a room filled with old worn-out, dirty rags. At the door of this room was a great multitude of poor, dirty men and women and children, bringing old bags on their backs, filled with bits of rags, and paper, parts of old newspapers, and the like, all exceedingly filthy. These were rag-pickers, who had picked these old rags out of the streets and gutters of the great city.

"What do you do with all these vile things?" said the Queen.

"Why, madam, I make paper out of them. To be sure they are not very profitable stock, but I can use them, and it keeps those poor creatures in bread."

"But these rags! Why sir, they are of all colors, and how do you make them white?"

'O! I have the power of taking out all the dirt and all colors. You see the 'scarlet' and 'crimson,' yet I can make even scarlet and crimson, the hardest colors to remove, become white as snow."

"Wonderful! wonderful!" said the Queen. She took her leave, but the polite owner of the mill insisted on walking and seeing her safe in her carriage. When she got in and bowed to him with a smile, and he saw all the grand establishment, he knew it was the Queen.

"Well, well!" said he, "she has learned something at any rate. I wish it might be a lesson in true religion."

A few weeks after, the Queen found lying upon her writing desk a pile of the most beautiful polished paper she had ever seen. On each sheet were the letters of her own name, and her own likeness. How she did admire it! She found also, a note within, which she read. It ran thus:

"Will my Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag-pickers? All the filth and colors are washed out, and I trust the result is such as even a Queen may admire. Will the Queen also allow me to say, that I have had many a good sermon preached to me in my mill? I can understand how our Lord Jesus Christ can take the poor heathen, the low, sinful creatures everywhere, viler than the rags, and wash them and make them clean; and how, 'though their sins be as scarlet, he can make them whiter than snow; and though they be red, like crimson, he can make them as wool.' And I can see that he can write his own name upon their foreheads, as the Queen will find her name upon each sheet of paper; and I can see how, as these filthy rags may go into the palace and ever be admired, some poor, vile sinners may be washed in the blood of the Lamb, and be received into the palace of the Great King in heaven."—*Rev. John Todd.*

Battle of the Bull-frogs.

Many of the citizens of Vermont will remember to have seen on one-dollar bills of the Windham County State Bank a vignette representing bull-frog fighting. This was engraved to commemorate the Battle of Bull-frogs. The facts were as follows: "Many years ago, when the town of Windham was newly settled, there came a very dry season. There are two large ponds in Windham, separated by an intervening strip of land considerable in extent. Each of these ponds was inhabited by a large community of the reptiles above named. The smaller pond dried up, and its inhabitants, started in a body for the lower and larger. They were met in the intervening space by the community from the larger pond, and a fierce and long contested battle ensued between the rival communities. Such was the hideous bellowing of the frogs during their fierce encounter that it alarmed the inhabitants who at first supposed it to be the whoop of the hostile savages. But curiosity getting the better of their fears, they cautiously proceeded to the spot whence the hideous sound issued, and there beheld the strange spectacle of two immense armies of bull frogs, covering many acres of ground, engaged in a fierce and deadly battle. This battle continued more than twenty-four hours, and when it was over the ground was literally covered with the slain, and it became necessary, to avoid the noxious effluvia, to gather and bury them."—*Boston Transcript.*

Religious Intelligence.

—In Philadelphia the Episcopalians have 79 churches and 18,125 church members; the Methodists, 75 churches and 19,770 members; the Presbyterians, 72 churches, 22,035 members; the Baptists, 51 churches and 16,507 members.

—The Almanac of the Protestant Episcopal church for 1875 gives the average percentage of the church's increase in members during the past year. In the diocese this has been 5.93 per cent, in the missionary jurisdictions 13.14 per cent.

—The Young Men's Christian Association of New York recently held its twenty-second anniversary. Vice-president Wilson presided and Rev. J. F. Elder conducted the devotional exercises. At the Bowery branch association 166,000 meals, nearly half of them free, have been dispensed during the year. In the central building religious meetings, to the number of 1,003, have been held; of these, 555 have been for young men only. The Young Men's Bible Class, conducted by Dr. Thompson in Association Hall, has had 31 sessions during the year, with an average attendance of 952. The smallest attendance was 350, and the largest, 1,300.

—At least 1,500 native women, principally of the middle class, in and around Calcutta, India, are being educated at their own homes, each paying on an average a rupee a month for Bengalee, and two rupees for English instruction. The expense is met by a Government grant. It is estimated that for the past ten years 2,500 women have been constantly under instructions at their own homes in that part of India.

—The United Presbyterian congregation at Sparta, Ill., under the pastoral care of W. J. Gillespie adopted the free seat system some time since. About $2,200 were raised during the past year in a church of some 300 members.

—The First United Presbyterian Church of Monmouth, Ill., has been enjoying a gracious revival. Fifty-four members have been received since the General Assembly last summer.

—James Lenox, the philanthropist of New York, who, it is said, gives away yearly $100,000, is a Presbyterian, and an elder in the Fifth Avenue Church of that city. He is a plain, "old-fashioned" man, and because he does not approve of the use of the organ, the church is deficient in this instrument.

—The *Religious Telescope* has reports from some forty United Brethren churches throughout the country where revivals are progressing. In some places the work of grace is of great power and scores are seeking Christ.

—Bro. I. Brown, a graduate of Wheaton in 1872, and afterwards agent of Westfield College, now in the Senior class in thelogy at Oberlin, has been preaching at West Mill Grove near Toledo, O., with great acceptance during his winter vacation.

—Dea. West, of Allegan, Mich., has put up and enclosed as a gift to the Congregational church a parsonage at a cost of $1,000.

—Pastor J. S. Hoyt of Port Huron Congregational church, Mich., gave his note last July for $14,000 to save Olivet College. He has faith that he will raise the full amount from the Christian people of the State; and undertakes the work at his own charges. There are other good causes which need just such men.

—Rev. W. F. Manley, chairman of the Jacksonville (Ill.) district of the Free Methodist church, reports to the *Free Methodist* two churches in course of erection in his field, and is ruinously abridging his personal resources to accomplish the work. He rendered Bro. Hinman, Ill. State Agent, great assistance during the meetings in his vicinity.

—Miss Chase writes to the Missionary Link, from Calcutta, that there are not not less than twenty missionaries and native helpers preaching every morning and evening in the different bazars of that heathen city.

—The Yoke-fellows is the name taken by some 500 young men in this city, who, while employed in business, still give some time each week to definite Christian work. The first band was formed some four years since, in the Y. M. C. A. by Mr. Moody and numbers nearly 100 members. Other bands are scattered among the churches and Sabbath-schools. Their plan of work is to meet each Sabbath evening, after which they read the Scriptures, sing, speak, and pray, then go out upon the street corners, armed with printed invitations to church, to bring in young men, especially strangers in the city, lingering about the doorways, of the Hall, and at the second meeting they find many to converse with.

News of the Week.

Congressional.

Mr. Morton, of Indiana, presented last week the memorial signed by the officers of the Women's National Temperance Union and 100,000 other persons against the manufacture, importation of alcoholic liquors as a beverage in the District of Columbia, which was referred to the Committee on Finance. Similar petitions were presented by Messrs. Morrill, of Maine; Hamilton, of Maryland, and Boutwell, of Massachusetts, and were referred to the same committee.

—The Civil Rights bill passed the House under the new rule excluding the desperate parliamentary tricks used by the minority to put off legislation. The vote stood 162 to 100. The bill is modified as it came from the Senate by striking out the clauses relating to cemeteries and public schools, which were stricken out and the adoption of the equal rights plank of the Democratic platform of 1872 as a preamble. Nearly two weeks have been spent on this bill through the filibustering of the Democrats.

—Ex-Governor and Senator Wm. A. Buckingham, died at his home in Norwich, Conn., Feb. 5th.——Carpenter has been defeated in Wisconsin and Angus Cameron elected to fill his place in the U. S. Senate.

General.

—The storm of last week was one of the most severe for years in northern Iowa and Illinois, and parts of Wisconsin, Nebraska, and Kansas. The wind was a fierce gale, the cold intense, and in many sections a heavy snow just fallen whirled into deep drifts. All the railroads of Wis., Minn., and northern Iowa were blockaded. The suffering on the western prairies must have been fearful. It is stated that twenty persons were frozen to death in Kansas in January; many more it is feared perished last week.——Taylor Hall, the largest building of Racine College was burned last week.——Tilton was admitted as witness in the Brooklyn trial, and last week was occupied in hearing his revolting story.

—Prominent colored men in council in Washington lately have published over the signatures of Frederick Douglass, John M. Langston, A. M. Gibbs, Phillip Joseph, and George W. Price. a document setting forth the lawlessness in the Southern States, heartily endorsing the several messages of the President touching the murderous proceedings now in progress in several States in the South, and thanking the Republicans in Congress for the efforts made to support revolution and secure life and property in disturbed districts. If Congress declines to extend civil rights to colored citizens, they will be driven into neutrality between parties, into joining the Democrats for self-protection, or into adopting a fearful policy of retaliation and revenge.——Allen Green testified before the Louisiana Investigating Committee lately, that an election-day fight in which he was concerned was the result of a family feud only. Mr. de Lahousie testified of the terrorism exercised by the White League in St. Martin Parish, and Lieut. Cook gave the result of his observations in Martinsville, the people of which regarded United States troops as so many tools of the Kellogg Government. J. J. Johnson, a State legislator, gave evidence in regard to a large number of murders which had taken place in the State.——A daring express robbery is reported from Memphis. The scheme was deeply laid, and the thieves succeeded in obtaining a pouch containing a large number of money packages. Brady, an express man, was delivering a parcel addressed to W. R. Parker & Co., a newly established firm, when the persons in charge of the place—two white men and three negroes—threw a rope around his neck and a bag over his head, and beat him to a state of almost insensbility. The thieves decamped after locking their victim up on the premises.

Foreign.

—The French National Assembly has voted down a proposition providing that the future Government of that country should consist of a Senate, a Chamber of Deputies and a President of the Republic. This is deemed a blow to the Republic.——The Emperor of China aged nineteen years, died on the 12th of January. His son aged five years, is said to be his natural successor. The Chinese are not generally regarded as being a very enterprising nation, but its late ruler may certainly be said to have matured and died young. The population of China is from 300,000,000 to 500,000,000 people. And yet the disease of this important monarch is announced a fortnight after its occurrence in a brief telegraphic dispatch.——The German Federal Council has empowered Prince Bismarck to conclude an extradition treaty with the United States.——On the 3d inst., an avalanche of snow fell from Cape Diamond near Quebec burying a house and its six inmates who perished.——It is reported that the Pope has written to Don Carlos, expressing his sympathy, but advising him to reconsider his determination to continne the war, as the dignity of the Catholic church has been vindicated and the rights of the clergy recognized by King Alphonso. Carlos does not, however, seem inclined to yield his advantage, and severe fighting is reported as imminent.

Farm and Garden.

How to Break a Colt.—In breaking a colt it is necessary to teach him to stop at the word whoa. Not only should one and the same word be used, but one and the same tone. The colt that has been broken to stop at the firm low tone of command, is not likely to stop at the word uttered in a high key. When a man halloos, "whoo-oo-o" in a wild tone of affright that would make the hair raise on the head of a marble statue, and that sends the women of the neighborhood to their doors shrieking "what's the matter," a colt is very apt to feel nervous. When a man snarls, "whoa sir-r-r-r-sir," through his teeth, as if he would say, "stand still, you brute, or I'll tear your heart out," the cry counteracts, not only the effect of early training, but of those powerful opiates, old age and starvation, and even the poorest old crowbait is ready to repeat the runaway scrapes of his early youth. The imploring tone "who-oh, who-oh," ending with a note of despair. "Do stand still, I know you won't. Oh! I shall be killed!" might as well be addressed to a railroad corporation as a horse. The loving tone "Who-ee, who-ee sweet 'ittle bonny horsee; doee stand still, that's a darling," is wasted unless one has oats, salt or sugar, which are never on hand in a pinch when wanted. The shrill feminine cry, "Whaw! whaw!" like the squawk of a hen caught by the leg, invariably screamed by the inexperienced female when a driving-rein or hold-back breaks, is alarming in the extreme to a high tempered animal. A tone of fear or rage imparts fear to the horse. To govern one well a man must have mastery over himself. No matter what the emergency, nor how much there is to excite fear and anger, the tone employed must be that of one fully master of the situation, not only free from passion himself, but at liberty to soothe the fears of his trembling dependent. The tone, in short, must be that of a king—firm, as of one that does not contemplate disobedience; gentle, but conveying a sense of absolute power.—*Iowa Homestead*.

Care of Implements.—Every farmer should keep a good wrench which can be adjusted to fit a nut of any size, that may be employed on wagons or farm implements. The wood work of implements and carriages frequently shrinks so that clips, bolts and braces have an opportunity to work; if the nuts are not tightened, the parts commence wearing or the nuts soon work off the bolts. The same is true of rivets, when they pass through wood work. They often need to be drawn up tight with a riveting hammer.

Home and Health Hints.

Parlor Furniture.—The usual furniture of a parlor in the city is a sofa, half-a-dozen stuffed chairs, an easy-chair or two, a center-table, a card-table, a handsome carpet, curtains, bracket and hanging lamps, with pictures, brackets, vaces according to the taste and means of the owner. Carpets are of every style and price, so of curtains, so of cabinet furniture. Subscriber must find out how much he can spend on his parlor, and then he can decide what to buy and at what price. We would advise carpet and curtains of good quality, with a half-dozen chairs and a rocking-chair, the other articles to be added by and by, rather than to buy everything at once and ofpoor quality. If subscriber is going to housekeeping for the first time, we suggest that he purchase only indispensable articles at first, and add from time to time such as he may require and can afford. In this way the novelty of the situation lasts a long time. There is a deal of pleasure in climing up if one only know how.

Cooking Oatmeal.—Oatmeal is not usually liked because its preparation is not properly understood. A correspondent of the *American Grocer* gives the following mode:

Mix your oatmeal smooth in cold water, then pour into boiling water, adding a little salt to season. Keep this water at a boiling point for two hours, and just before it is thoroughly cooked add a little milk to thicken and improve the flavor. Stir thoroughly at intervals.

If you want to make oat cake, knead a cup of oatmeal, roll it out thin, and cut it in squares, then bake in an oven. To be served cold and buttered.

CLEANING BLANKETS.—The Boston *Journal of Chemistry* gives the following method of cleaning blankets: Put two large teaspoonfuls of borax and a pint bowl of soft soap into a tub of cold water. When dissolved, put in a pair of blankets and let them remain over night. Next day rub out and rinse thoroughly in two waters and hang them to dry. Do not ring them. But this is not the only domestic use to which borax may be put. Borax is the best cockroach-exterminator yet discovered. This insect has a peculiar aversion to it. As the salt is perfectly harmless to human beings, it must be preferred for this purpose to the poisonous substances generally used. Borax is valuable for the laundry; use one pound to about ten gallons of boiling water, and you need only about one-half the ordinary allowance of soap. For laces, cambrics, etc., use an extra quantity of this powder. It will not injure the texture of the cloth in the least. For cleansing the hair nothing is better than a solution of borax-water. Wash afterward with pure water, if it leaves the hair too stiff. Borax dissolved in water is an excellent dentifrice, or tooth-wash.

TO KEEP ONIONS.—The best way of keeping onions for family use is the old-fashioned one of stringing them. Gather them without breaking off the tops. Take up three or four and string through the tops, and tie a string around them to secure them firmly. Add more onions, and tie until you have a string a foot or more in length. Hang them in a dry place, and they will keep any length of time.

TO REMOVE STAINS FROM MATTRESSES.—Make a thick paste by wetting starch with cold water. Spread this on the stain, first putting the mattress in the sun. Rub this off after an hour or so, and if the ticking is not clean, try the process again.

Temperance.

At a large temperance meeting recently held in Chicago, President Moss said of all the monopolies which curse our beloved land, the liquor monopoly was the largest. The GROSS earnings of the five largest rail-roads in the United States for a year would not pay the workingmen's liquor bill for three months. Of all deplorable sights the most deplorable was to see half a dozen poor laborers sitting down in a saloon and discussing the hardness of the times and the tyranny of monopolies. He said churches ought to have pleasant, well-conducted libraries and reading-rooms open every day and evening of the week. That Christians should build commodious, tasteful churches, but not make them too good to use. That they should make it their business to see that active well-kept places were maintained for the refreshment of business men and travelers.

Dr. Nelson said that a common cause of apoplexy and Bright's disease of the kidneys was the use of alcoholic liquors; also that parents who used alcoholic beverages usually entailed weakness, mental, moral and physical on their children, imbecility and frequently early death.

Emory Storrs, Esq., said *some* Germans complained of the temperance people for interfering with their national customs. He said one of their national customs was to put every man into the army and keep him there seven years. But they did not care to have that custom observed here; that intelligent men should not urge the fact of a national custom as a reason for drinking beer, but argue the case candidly and settle the question on its intrinsic merits. Another gentleman said reformers were often complained of for meddling with other people's business, whereas they were only acting in self-defense against the fiery flying serpent which was seeking to intrude everywhere. The serpent in the garden of Eden was an intruder, and sin, usually disguised, had been meddling and interfering with the plans and happiness of men ever since.

Pres. Walker, of Wheaton, said that philanthropists attempting to reform inebriates while saloons were licensed to continue their murderous traffic, were like persons attempting to save half drowned men from a deep, swift current, while ruffians away up near the fountain head were continually throwing men into the stream?

DO WORKMEN NEED LIQUOR?—The change of the Great Western railway of Canada from "broad gauge" to the width of track commonly in use in this country, over two hundred miles of track, is one answer. The method is discribed by a correspondent:

"For this purpose they have had nearly 2,000 men at work almost night and day, and for the time being nearly all the traffic has been suspended. It was quite an interesting sight to see these men like busy bees, hard at work on some portions of the line. During the alterations the men are prohibited from having any beer, although some of them worked night and day, and others seventeen or eighteen hours per day, yet they declared they were better without the beer. Though the company put this restriction upon the men, yet they were not indifferent to their wants in this particular; they provided an abundance of oatmeal, sugar, and pure water, and for every gang of twenty men or so, one man was set apart to prepare this oat meal beverage, etc., which the men enjoyed, many of them testified that they preferred it to beer, and the company were satisfied that the work was done much better and sooner than it would have been if the usual allowance of beer had been given."

—Chas. J. Baker, of Troy, N. Y., recently brought a suit under the civil damage act against a saloon keeper of that city, in favor of a respectable lady whose husband had become inebriated by liquor drank at his saloon. The case was tried before a county justice, and a verdict of fifty dollars damages besides costs was awarded to the plaintiff. This is the first suit of the kind in that city.

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III. BECAUSE IT SUBVERTS JUSTICE; IS BASED ON IMPOSTURE; AND HAS BEEN RENDERED POPULAR ONLY BY SELF-EXALTATION.

IT SUBVERTS JUSTICE. The mystic power by which this is done, is in conformity to the following points of Masonic obligation:

"I promise and swear that I will obey all signs given, handed, sent, or thrown to me by the hand of a brother Mason." And,

"I promise and swear that I will aid and assist a companion Royal Arch Mason whenever I see him engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if it be in my power, WHETHER HE BE RIGHT OR WRONG."

Strict adherence to these Masonic oaths is capable of producing immense mischief in the subversion of justice A masonic judge on the bench, receiving a sign from the hand of a culprit before him at the bar, is bound, by his Masonic oath, to espouse that culprit's cause, "RIGHT OR WRONG," and acquit him, if possible. A Masonic witness, seeing the same sign, is bound, by his Masonic oath, to favor the culprit's cause, "RIGHT OR WRONG," and testify that he knows nothing about the affair, or obstinately refuse to give testimony, though it cost him a fine of two hundred and fifty dollars, and three months imprisonment. A Masonic juryman, seeing the same sign is Masonically bound to bring in a verdict of NOT GUILTY, "RIGHT OR WRONG." A Masonic civil officer, seeing the same sign, and having charge of a brother, prisoner, is bound, by his Masonic oath, to give the culprit an opportunity to escape from justice, "RIGHT OR WRONG." A failure in any of these instances, would be a violation of Masonic obligations, and subject the offender to the execution of the penalty of death. Doubtless in the course of human affairs, many innocent persons have been condemned; the guilty acquitted; and the rights of the just, given to the unjust oppressor, through the influence of the mystic power of Masonry to subvert justice.

THE INSTITUTION OF FREEMASONRY IS BASED ON IMPOSTURE. Many of its most boasted claims are found to be a mere imposition on the world. It claims a divine origin, while the proof is plain before us, that it is a Work of Darkness. It claims antiquity in its present form, when it is evident that its antique form, if any such form existed, was merely a compound of Jewish ceremonies and heathen mysteries, while the history of Freemasonry clearly proves that the degrees of its present form are the result of modern invention. It claims a superior degree of the light of Science; but when its science is analyzed, it is found to be merely the SCIENCE of hoodwinking candidates, and teaching of BOAZ and JACHIN, SHIBBOLETH AND MAH HAH-BONE, and a variety of ceremonies too silly to occupy the time of children, and too wicked ever to be practiced by Christians.

Masonry claims to possess, in a high degree, the virtue of morality, such as charity, honesty, truth, and good-will to mankind. But, on investigation of its moral principles by the test of Truth, it proves to be a system of gross immorality. Its BENEVOLENCE is mere selfishness, confining fraternal charity to the fraternity only. Its HONESTY consists merely in being under oath not to defraud a brother Mason out of two-pence. Its TRUTH, when put to the test, is found to be an oath on penalty of death, to CONCEAL THE TRUTH, even unto perjury, for the preservation of Masonic secrets, and for the concealment of Masonic crimes, let the amount of fines and imprisonment be what it may. And its GOOD WILL TO MANKIND, is found to exist in an oath to execute secret vengeance on members of the human family, for offenses of the most trifling nature.

And, as the finishing stroke and topmost point of all its superlative arrogations, Masonry claims an indissoluble affinity to Christianity. It professedly combines the hope of the Christian and that of the Mason, to one common center. Its aim is to inspire the belief, that heaven itself is the superlative Grand Lodge of Perfection; that God is the Great Grand Master Mason of the Universe; that Christianity and Masonry united, will prepare mankind for the eternal celebrations of the upper Grand Lodge; and that all who are thus prepared, will be honored with the chief seats, and be entitled to wear the most precious Jewels of the heavenly Temple, where the never-ending employment will be to Labor with imperishable Masonic Implements, and participate in the sublime Refreshments of an eternal meeting in the "SANCTUM SANCTORUM." Such anticipations, doubtless, have made thousands of MASONIC CHRISTIANS; inspired them with hope, high as the throne of God; and filled them with expectations of future happiness, as expansive as the universe, while not a mallet was lifted, nor a stroke employed, nor a step taken, nor a prayer offered, nor a desire raised to the Throne of Mercy, for that purity of heart, that holiness of life, and that good hope through the grace of the Savior, which alone can secure the blessings of a glorious immortality.

But the light of Truth has disclosed the secret, that the Masonic claim of oneness with Christianity is altogether fallacious. No system can be correct which inculcates directly contrary principles. Masonry does this by a studied union with all kinds of religion. It perfectly accords with the religion of the Pagan, who worships the Apis and Crocodile in Egypt. It conforms to the religion of the Hindoo, who kneels before the household earthen images which are to be annually offered for sacrifice, in consecrated waters, to the gods of Neptune; or him who joins in the sacrifice of human victims on the funeral pile, or expiates for sin under the wheels of the temple of Juggernaut. Masonry perfectly accords with the religion of Mahomet, and holds the Alcoran in as high veneration as the Christian's Bible. And it equally harmonizes with the religion of the Infidel, who rejects the Bible as a fabrication of human invention; who denies the necessity of a Redeemer; who pours contempt on the doctrine of Christ crucified; who ridicules the Christian's fears and hopes, as the chimera of fanaticism, or the vision of a deluded imagination; and prides himself in the belief that reason, unassisted by Divine revelation, is the all-sufficient guide to happiness, both here and hereafter. As a proof that Freemasonry is equally partial to Infidelity, as to Christianity, you are presented at one view, with the emblems of each order, at every Masonic procession in the land of Christendom. The open Bible is carried as an emblem of the Christian's rule of life; while the Square and Compass, ON THE OPEN BIBLE, are displayed with equal pomp, as emblematical of the governing principles of reason, the only rule of life acknowledged by the Infidel. By this boasted union with various systems of religion, of directly contrary principles, Freemasonry proves itself to be Anti-Christian, a system of imposture, totally destitute of the doctrine of salvation, devoid of a platform of correct moral principles, and fit only to be classed with the Works of Darkness.

THE INSTITUTION OF FREEMASONRY HAS BEEN RENDERED POPULAR ONLY BY SELF-EXALTATION. No institution has been so highly extolled as Freemasonry. Its favorite orators have exerted their highest stretch of power to proclaim its praises to the wondering world. Ignorant of its real character, which was masked in disguise, the world could not dispute its claims, and consequently, its pathway to honor was unobstructed. Under such circumstances, it has been the policy of the Prince of Darkness te raise the popularity of the institution of Freemasonry, by enlisting the great, the learned, the nobles of the earth, to become members of the fraternity. While of the religion of the Lord Jesus, it has been said, "Not many wise men after the flesh, not many mighty, not many noble are called;" of Masonry, it has been the boast of its panegyrists, that great men, mighty men, nobles, kings of the earth, chief captains of hosts, great lords and counsellors, honorable rulers, chief judges and magistrates, great merchants, rich men, great heroes, great philosophers, learned prelates, dignitaries, bishops, elders, and many members of Christian Churches, have honored the institution of Freemasonry with their membership. This has been the triumph of the institution, the theme of its orators, and the boast of all its powers of self-exaltation.

But the period has at last arrived, when the mask of Masonic disguise no longer obstructs the power of perception; and the wondering world is now able to understand the MANNER in which all these great, and mighty, and noble, and honorable, and learned men were made Masons. Every one of these great wonders of men, who in his kingly or pontifical attire, appears in a Masonic procession like an inhabitant of some other planet than the earth, whose tinseled and tinkling robe, with golden bells and pomegranates, and whose apparently celestial mitre, with "HOLINESS TO THE LORD," written in large capitals on the forehead, attracting the gaze even of THE CHILDREN AND SERVANTS OF THE STREETS; yes, reader, every such GREAT MAN, in order to become a great Mason, has submitted to be stripped of every article of wearing apparel, to the last article of decency, and that divested of pins and sleeve-buttons; and to be invested with the additional clothing of a pair of Masonic drawers, tied on with strings, reaching a little below the knees; an old slipper on one foot, and the other bare; a tight bandage round the head to cover the eyes, and constitute a poor blind candidate in search of Masonic light; and a rope called a cable-tow, about ten feet long, with one end noosed round his neck. Such is the mere preparation to enter a Lodge-room. How dignified must a great man, or a Minister of the Gospel appear, in this pitiful plight! And yet every great man, to become a Mason, has been thus prepared, in a little adjoining apartment, to enter a temple of Masonic science, totally ignorant of the matter, and form, and oath, and ceremony, which were there to be required of him. He saw nothing, he knew nothing, for he appeared to himself like a fool. But his friendly guide announced his readiness to go forward; and after a round of ceremonies, the door of the Lodge-room was opened, and he was permitted to enter. As he passed the threshold of the "SANCTUM SANCTORUM," to his sudden and great surprise, his left breast came in contact with the sharp point of the Compasses held and guided by a Masonic officer. At the same instant, he was, probably, almost shocked out of his wit, by the apparent thunder of a fraternal stamp on the floor with the foot, which every Mason in the room performed with his might. After traveling awhile round the room in darkness, he was directed to kneel on the floor, for the benefit of a prayer, which is usually a written form, without the name of Jesus in it. After further ceremonies, he was directed to kneel on his left knee, to place his left hand UNDER the Bible, and his right hand ON the open Book, Square, and Compasses, in which position he was required to take the oath of an Entered Apprentice, swearing to keep all the secrets of Masonry, on penalty of death. Amidst the roar of another fraternal stamp, the bandage from the eyes being suddenly removed, he was next brought to behold the AMAZING light of three burning candles, the almost dazzling brightness of which, he was instructed to understand, represented the Sun, Moon, and WORSHIPFUL Master of a Lodge. What most wonderful light! What sublime representations! Next, he was instructed to understand, that pressing his thumb nail hard upon the upper joint of the fore finger of a person with whom he shakes hands, is the grip, the sign, and the first token of a Mason and that its name is Bo-az, which name he was sworn never to reveal, on penalty of having his throat cut, and his tongue torn out by the roots. After a round of ceremonies of similar importance, to teach him the royal Masonic art of keeping a secret, and bestowing CHARITY ON WORTHY BROTHER MASONS, he was divested of his drawers and slipper, invested again with his own apparel, presented with a Masonic apron, taught how to tie it on and wear it, and he was Masonically pronounced an ENTERED APPRENTICE FREEMASON.

Such is the manner in which men enter the door leading to all honor and GREATNESS to which a multitude of Masonic Degrees, equal in folly, and far superior in wickedness, can raise a human being. And now the world must be excused for deciding that Freemasonry has been transported into popularity by self-exaltation without merit. For the light of Truth has discovered that all its accumulated greatness derived existence only from the profusion of its own praise. All its boast of wonder has proved to be the empty sound of the trumpet of self-exaltation. This alone has rendered Masonry popular in the world; and the public knowledge of this fact has tumbled the whole self-exalted fabric into the depths of degradation. It has become a proverb and a by-word, a reproach among mankind. For, among other abominations, the subversion of justice, its deception, pretensions, and its self-exalted nothingness, have engraved it on the list of the Works of Darkness, never to be obliterated.

If such is the nature of Speculative Freemasonry, then all lovers of God, lovers of mankind, and well-wishers to the best interests of community, are under special obligation to renounce it; to withdraw fellowship from all who adhere to it; to reprove it by precept and example; and, by every laudable effort, endeavor to exterminate its influence from the society of mankind. Such is the admonition of an inspired apostle: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Particularly on a review of the foregoing subjects, it may be remarked,

1. THAT ALL MINISTERS OF THE GOSPEL, OF EVERY DENOMINATION, WHO ARE MASONS, AND ALL MASONIC MEMBERS OF CHRISTIAN CHURCHES, ARE COLLECTIVELY AND INDIVIDUALLY BOUND BY THE AUTHORITY OF GOD'S HOLY WORD, TO RENOUNCE FELLOWSHIP WITH FREEMASONRY.

They are under no less obligation to renounce fellowship with THIS WORK of darkness, and to reprove it, than they are to renounce, abstain from, and reprove Adultery, Intemperance, Profanity, Sabbath-breaking, Theft, Perjury, Murder, or any other work of darkness that can be named. Adherence to the principles of an institution, combined in its efforts to maintain opposition to God, can not consist with the maintenance of Christian character. As well may there be communion between the light and darkness; as well may there be concord between Christ and Belial; as well may he that believeth have part with an infidel, as for a professed minister of the Gospel, or any private Christian, to continue connection and fellowship with Freemasonry, and still maintain an unblemished Christian character, and an holy walk with God.

[TO BE CONTINUED.]

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Publisher's Department.

The following reasons for publishing the *Cynosure* were given in the first issue of the paper. How strong they seem in the light of the present!

1. Each of all existing papers has a specialty of its own, and cannot attend properly to this [viz., opposition to secret societies.]

2. As the secret orders cannot endure free discussion they will not allow it where they can prevent it; and hence most existing papers are in danger of being damaged by them if they open their columns to a full and thorough discussion of these orders, such as is given to other subjects, and such as is demanded by their prevalence and importance.

3. Large and intelligent bodies of Christians, such as the United Presbyterians, United Brethren, Free and Wesleyan Methodists, etc., have always made membership in such orders a cause of discipline, and several State conventions and associations of Congregationalists have adopted stringent resolutions against them, while other national church organizations fraternize with and protect the secret orders by their silent countenance or open cooperation. The result and working of this state of things will be to damage the denominations and individuals opposed to secrecy, by universal opposition, and to praise and build up those that are willing to fellowship the secret orders. A common organ is therefore an absolute necessity to the denominations and individuals opposed to those orders, through which they may hear from and be strengthened by each other; to encourage and assist existing denominational papers, by helping them to facts and arguments; to aid and represent local and national conventions; and, generally, to further the views, diffuse the principles, and help carry out the measures of the "National Association."

Resolved, That we take measures at once to start a paper to be called *The Christian Banner*, Opposed to Secret Societies," to be issued for the present once in two weeks, at one dollar per year, as a four page six column paper. . . . .

J. Blanchard, D. Berger, I. A. Hart, Philo Carpenter, Jos. Haven, J. Travis, H. Kingsley, L. N. Stratton, Ezra A. Cook, Benj. Hackney, N. Brown, A. M. Milligan, J. T. Cooper.

Chicago, June, 1868.

The *Cynosure* debt was diminished during the month of January from $1,047.22 to $846.26. We thank all who are working for the success of the *Cynosure* and trust that you will feel encouraged to continue your efforts in this direction. The present season of the year is favorable for increasing the circulation of the paper, and the publishers wish to keep the command "Owe no man anything," and also wish to have the number of those who are strengthened to contend against evil by the weekly visits of the *Cynosure* increase daily.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Feb. 6, 1875, from—A N Allen, A Acker, A Blair, T Butler, J W Baldridge Sr., H F Buffam, P Bacon, G Brolaw, A R Brooks, S J Crowe, S R Campbell, C H Cathin, G Culter, C Denham, O Dudley, S B Daniel, J M Fay, J C Graham, S Higginson, S K Hibbs, H H Hinman, F Hull, S P Hoy, A N Hudson, P Hurless, W Hallowell, C A Hunt, D L Jones, J T Kiggins, A D Low, A Larabee, H C Miller, D S McConihay, G McCullough, Mary C Mahan, D E Middlekauff, T B McCormick, J M Oxley, J Peterman, G Pitman, W Parkis, J Powars, E B Parvin, A Stephens, B Smith, J Slade, D Stover, B F Smith, T W Stewart, H C Stoughton, Wm. Slossen, I Tiffany, J C Telford, E Van Fossen, J Wilkinson, S Wood, J M Wallace, P Waller, S Ward, P Woodring, T Wenner, R G Young.

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BUNDLED AWAY.—Figurative language is curiously made literal sometimes. At the convention of old Anti-slavery veterans in Newport, Indiana, some weeks ago, Mr. Henry Shugart told how he once "bundled off" a fugitive under the very noses of his captors. He said he managed to get a slave away whom the slave-hunters had traced to his barn. The party knew their victim was in the barn, and they were vigilantly watching every means of escape that might be possible. Shugart (who by the way is a good Quaker), cool and deliberate, went into his barn to get fodder for his stock. The negro was soon bound up in the centre of a bunch of fodder for his cattle. He then deliberately took this upon his shoulder and threw it over the fence to them. The slave-holders were then admitted and the doors were cautiously fastened lest the slave should get away from them.

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CHICAGO, Feb. 8, 1875.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$	90¼
" No. 2	85⅝	86
" No. 3	80	81
" Rejected		76
Corn—No. 2		63¾
Rejected	61	61½
Oats—No. 2	52½	54½
Rejected		50½
Rye—No. 2	96	97
Flour—Winter	4 25	6 50
Spring	3 00	4 75
Hay—Timothy	13 50	17 50
Prairie, "	9 50	13 00
Lard		13½
Mess pork, per bbl		19 50
Butter	23	36
Cheese	10	18
Eggs	15	26
Potatoes, per bus	75	95
Broom corn	08	13
Seeds—Timothy	2 40	2 75
Clover	6 75	6 90
Flax	1 90	2 50
Dressed Hogs	7 57	8 10
Chickens, dressed, per lb	09	12
Turkeys, do. per lb	09	12
HIDES	07½	09
Lumber—Clear	41 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	60
Unwashed	27	37
LIVE STOCK Cattle, extra	6 40	7 00
Good to choice	5 00	6 25
Medium	4 25	4 75
Common	2 75	4 10
Hogs,	6 00	7 50
Sheep	3 75	6 25

New York Market.

Flour	$ 3 80	8 00
Wheat	1 03	1 30
Corn	82	83
Oats	67	70
Rye	93	95
Lard		14½
Mess pork		19 62
Butter	17	26
Cheese	12	16
Eggs	80	81

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, FEBRUARY 18, 1875.

VOL. VII., NO. 19.—WHOLE NO. 254. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

The National Grange met Feb. 3d at Charleston, S. C., and continued during the week. Its sessions were secret and very little news has reached us of its deliberations, one part of which was the disposition of some $125,000 surplus funds. The receipts of last year are more than $200,000, and the order is estimated to number 22,000 granges and 1,400,000 members, which is approaching the breaking point. In the States where it has been longest established there have been large secessions and many refuse to pay dues, and ritualism has proved more important than business. Considerable progress is now being made in Ohio and eastward, while, significantly, the South and Southwest are rapidly becoming the seats of grange power and population.

The carnival published to be held in New Orleans on the 9th inst., was a day or two before summarily snuffed out. Political difficulties had on the Saturday before reached a climax, a basis of settlement having been agreed upon by the Republicans and enough Conservatives to carry it into effect; but so drawn that the White Leagues, calling to mind their desperate murders of September 14th, beheld judgment impending, for the Kellogg government was to be recognized. Therefore, among the political expedients vigorously applied to break the alliance and create sympathy among lacrymose Northerners, Mardi Gras (*fat Tuesday*) was made a day of leanness. Extravagance and folly traveling northward, however, found congenial places at Memphis, Little Rock, and Louisville.

After a long and unquiet interval the Episcopal Diocese of Illinois has again a bishop-elect, Dr. DeKoven of Racine College. A close vote gave the preference to this gentleman, who was before a prominent candidate for the vacant bishopric of Illinois and also of Wisconsin. His extreme ritualistic views were in the way of his success; it is even reported that he is connected with the secret, Jesuitical order of his church, the "confraternity of the Blessed Sacrament." For the same high church views Dr. Seymour was refused confirmation by the General Church Convrntion last summer. DeKoven will not have to face that august body, but his confirmation may yet be prevented by the very strong opposition among the Chicago churches which developed last week into a vigorous protest to be sent to the different dioceses of the country. The bishop-elect, in a speech to a party of friends, ungraciously judged his election a vindication of Seymour and ritualism; and some of the friends more unwisely blundered in attempting to bribe the reporters to omit the indiscreet remarks. With all this shaking of the Episcopali an bush Bishop Cheney is likely to catch the birds. The confirmation of Dr. DeKoven promises to work more damage in the denomination than that of Dr. Jagger in southern Ohio, a low churchman and reputed sympathizer with Cheney in his former struggles.

Congress last week presented the anomaly of allowing pressure of business to give a law-breaker a seat in the House. Mormon apostle George Q. Cannon was sent last spring as delegate from Utah, and at the time of election was openly living with four women as wives under the system of polygamy which he notoriously upholds. The question of his admission was turned over to the committee on elections and soon after a resolution passed the House making a polygamist ineligible to a seat in Congress. This law still sleeps in some Senate committee room. In defiance of Congress Cannon went home and was elected to the Forty-fourth Congress. The House committee finally prepared a resolution for his expulsion which has been ready nearly two months, but pressure of other matters prevented its introduction except as a question of privilege; and when that was attempted Speaker Blaine put off his decision so long that the bill is given up. Undoubtedly some quiet political or Masonic wirepulling is responsible for this shamefnl direliction. When Brown of Kentucky insulted the dignity of the House the other day Dawes almost counted on a two-thirds vote of expulsion on the spot. But these resentful Congressmen can quietly allow this pollution buttoned in broadcloth to sit among them without sal-volatile or an open window.

"On Earth Peace, Good Will Towards Men."

BY JOHN G. WHITTIER.

"Put up the sword!" The voice of Christ once more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a growing diapason runs
From tortured brothers, husbands, lovers, sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O, men and brothers! let that voice be heard.
War fails, try peace; put up the useless sword!
Fear not the end.

There is a story told
In Eastern tents, when Autumn nights grow cold.
And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O, son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."

The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,
With pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Brooding above him sweetly sang the bird;
"Hate hath no harm for love," so ran the song;
"And peace unweaponed conquers every wrong!"

Is your Minister a Freemason?

IF SO, READ HOW HE WAS MADE.

MR. EDITOR:—The readers of the *Cynosure* will doubtless remember that in my previous communication, while explaining the manner in which the "Rev. Septimus Jones, D. D.," was made a Freemason, I was unintentionally compelled to leave him in a position that was anything but agreeable, and to which the mind of a man like Dr. Jones must be shameful and humiliating in the extreme. The idea of a gentleman of his standing and position both in the church and in society, to be compelled to kneel on the floor of that lodge-room in a half-naked condition, with his old drawers and hoodwink and rope and slipper, the laughing stock of the blaspheming Jew, the irreverent saloon-keeper, or the reckless gambler, is almost enough to strike one dumb with astonishment; or else to force upon one the conviction that any man placing himself "of his own free will and accord" in such a disgusting situation, must have lost the better portion of his reason and consequently is not responsible for his mad actions.

But, my friend, Mr. Jones, was perfectly sane. He was fishing after mysteries, the awfully profound mysteries of Freemasonry; and he wisely concluded that in order to discover the largest possible number in the shortest possible space of time, he must suffer an old dirty hoodwink to be placed over his theological eyes, and a dirty old pair of drawers to be put upon his clerical person. But to all this absurdly miserable farce there is a serious—nay, a very serious aspect. The man, and more especially the clergyman, who joins the Freemason lodge thereby sets an evil example which an after life of repentance can scarcely obliterate. If the Bible be true Freemasonry must of necessity be false, because the teachings of the Bible and of Freemasonry are diametrically opposite. Hence the clergyman, who believes in the Bible, and has been commissioned to carry its divine messages of salvation to those who sit in darkness and in the shadow of death, must be a hypocrite of the very worst type if he seeks initiation into a Masonic lodge and suffers himself to become a partaker in the heathen mummeries of that infidel and *cut-throat* society.

But, my dearly beloved Doctor, lest you should accuse me of begging the question, or drawing too much upon my imagination, let us at once proceed with the balance of your initiation, and see if some great and important secrets may not yet be hidden in the mysterious recesses of this institution which you are risking so much to join, and in search of whose mysteries you are acting even a baser part than did Peter; for of him it is recorded "he went out and wept bitterly," while you are still wedded to your idol. Your repentance is yet to come.

On the night then of your initiation, while kneeling on the floor of the lodge-room with all your peculiar surroundings, and after the presiding genius of the "brethren" had mumbled over that very edifying and soul-inspiring prayer, before alluded to, for your especial benefit, that worthy *luminary* approached you from the "East" with measured step and slow, wearing the everlasting stove-pipe, and in a voice intended to be very solemn, after placing his right hand upon your head, demanded, "In whom do you put your trust?" What your answer was I know not. Your trust could not surely be in the God and Father of our Lord Jesus Christ, else you would not be found at that hour of the night kneeling on the floor of that Masonic lodge-room. Up to the present point in your Masonic researches, you must have discovered that the name of Jesus Christ has been scrupulously omitted from all the ceremonies of Freemasonry, and such you'll find the case to be, no matter how deep in the slough of iniquity

you may sink, no matter how many degrees you take. Well, the "Master" took you by the right hand, ordered you to arise, follow your conductor and fear no danger. You were then conducted gropingly around the lodge-room, the assembled brethren in the meantime taking critical notes of the various parts of your peculiar clerical outfit and noting with profound interest the *contour* of your exposed left calf, and the whiteness of your naked left arm and left breast. You were very decorously haltered before the Junior Warden, the Senior Warden, and the Worshipful Master, "where the same questions were asked and like answers returned as at the door." You were then "ordered" to be conducted to the Senior Warden in the "West" who would teach you to approach the "East," and that profound thinker, that highly gifted individual, gave you your first lesson in the wonderful secrets of Freemasonry. He told you to "step off one step with your left foot (the naked one) and to bring the heel of the right foot to the hollow of the left. Here is something well worthy of your highest ambition! Surely here is something that will be of incalculable benefit to your congregation and to yourself in after life. Doubtless after this wonderful mystery is more fully developed and explained to you, your faith must be stronger, your aim and object in life must be higher and nobler, and you will in every way be better qualified to discharge the respective duties you owe to God, to your neighbor and to yourself. Just think of it—"step off one step with your left foot and bring the heel of your right to the hollow of your left." What a wonderful mystery! What a profound secret! But there is something to follow more mysterious still. The man with the stove-pipe then delivered you a *charge* (one which he had probably learned from Morgan or Richardson) in which he reminded you that you then stood before the *altar* of Freemasonry for the first time; that you should take upon yourself a solemn oath or obligation before proceeding any further in the solemn ceremonies in which you were then engaged, assuring you at the same time upon his honor as a man and a Mason," that there was nothing in that obligation that could conflict with any of those exalted duties you owed to God, your country, your neighbor, your family or yourself." You were jogged along towards the *altar* by your obliging guide, and before it you were ordered to kneel on your "naked left knee, your right forming a square; your left hand supporting the Holy Bible, square and compass; your right resting thereon," in which "due form" you took upon yourself "the solemn oath or obligation of an Entered Apprentice Mason."

Reader, will you please mark the position in which your minister was placed while gulping down the Mason's first oath: kneeling on his naked left knee; one hand supporting the Holy Bible, the other resting upon it; half naked, blind-folded, a mean looking, miserable object. I have *made* many a Mason in my time, but I can honestly and conscientiously affirm that whenever I saw a free man in the humiliating condition of a candidate at the Masonic altar, a sense of loathing and disgust crept over me which at times it was impossible for me to conceal, and which on many occasions manifested itself in my actions and utterances. But if the position, the "due form," be debasing, what can be said of the obligation? I give it here in full literally and correctly as it is administered in every Masonic lodge throughout the Union, and the "*Rev. Septimus Jones*'" congregation on reading it can form their opinion of a man who could take the Holy Bible between his clerical hands and with eager avidity swallow down such an oath:

I, 'Septimus Jones,' of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to Him and dedicated to the holy St's John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts, or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time, or shall be at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted lodge of Masons. And neither unto him nor them until by strict trial, due examination, or legal information, I shall have found him, or them, as lawfully entitled to the same as I am myself. I furthermore solemnly promise and swear that I will not write, print, paint stamp, stain, cut, carve, mark, or engrave them, or cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness. To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever, *binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours,* should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same."

And now, my dear clerical brother, that I have spread your first Masonic obligation out before you in all its various "promises" and "furthermores," what do you think of it? Is it not a nice thing for a man to carry with him nto the pulpit or to have about his conscience when he is addressing the throne of grace? How do you like the mild and harmless "penalty" of having your throat cut across, your tongue torn out by the roots and buried in the rough sands of the sea at low water mark? How would you like to be called upon at the next "regular" of your lodge to hunt me up and cut my throat, or to cut the throat of a brother clergyman? And yet you are liable to be called upon at any moment to do this very thing if you are in "good standing." Shame upon the society that imposes such blood-thirsty obligations upon its members, and shame ten thousand times over on the minister of the Gospel who will affiliate with, and vindicate the principles of such a nefarious organization. Truly in the words of the apostle, "God shall send them strong delusion that they should believe a lie."

It is not my purpose at present, my Rev. brother, to accompany you any further in your initiation. I leave you still on your knees and will give you ample time to digest your innocent little obligation, penalty and all. I shall return to you again, however, and carry you right through to the end until you are once more in the "preparation room," "clothed and in your right mind," carefully noting at every step each secret as it is presented and examining every mystery as it is unfolded. It would be well, however, to sum up the case thus far, if it were only to show you what progress you have made, the amount of useful knowledge you have acquired, the secret mysteries imparted to you and the probable advantages resulting therefrom in your future intercourse with your fellow-men.

First, then, comes your "*preparation*" with the accompanying drawers, hoodwink, etc.; second, your *demand for admittance* and that little bogus dialogue; third, your "*entrance*" and being received upon the point of a sharp instrument pressing your naked left breast, called by Masons the "Shock of Entrance;" fourth, your kneeling for prayer and your public profession of semi-infidelity or theism; fifth, your *perambulation* around the lodge; sixth, your astonishing first step with your naked left foot; and lastly, your peculiar due-form and cut-throat obligation.

Is there any thing in this tomfoolery worthy even the bare thought of a sensible man? Is there any thing in it for which any respectable citizen would spend one hour away from his family, or for which he would spend one cent; and yet ministers of the Gospel are found who indulge in this miserable farce and who assist to perpetuate this gigantic fraud upon their fellow-men. It is to be hoped that the time is coming when the curse of Freemasonry and kindred secret societies shall be swept from this free land; when justice shall be untramelled; and when the divine attributes of benevolence and charity shall no longer be a cloak for the nefarious practices of the lodge-room. One means, I believe, of accomplishing this grand result, is to spread broadcast throughout the country the pretended secrets of these societies and especially Freemasonry, and then every man, woman and child throughout the land being in possession of their wonderful mysteries, so-called, none will be found foolish enough to pay money for them, and so their goat must die. To aid in bringing about this result shall be the future aim of the

ROYAL ARCH.

CHALMERS says, "The mere existence of the prophecy, 'they shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its very forehead; so soon as Christianity shall gain a full ascendency in the world, from that moment war disappears."

Southern Correspondence.

EN ROUTE FOR FLORIDA.

The modern railroad is truly a great achievement, so far as taking one comfortably and rapidly to the desired haven is concerned. But alas, human imperfection attaches itself to all of man's works, and nothing is perfect and complete like the Creator's. The majestic engine does any amount of puffing, blowing and screeching before it starts on its journey, and friction and noise attend its whole course; while our daily journey through space, on the world's car, at an inconceivably rapid rate is accomplished without noise or apparent motion, and so perfect is the illusion that only the strongest scientific proof could convince man that the earth moves at all, and is not the center of the universe. Our Creater "speaks and it is done. He commands and it stands fast." But we poor mortals may well rejoice that while we cannot attain to him, we are made in his image, and can go on improving and inventing things to promote the comfort and meet the exigences of ourselves and fellow-men.

About thirty years ago our first advent into Indiana was made in a stage-coach, from Madison to near Indianapolis, on part of the same route we are now on. Two days were occupied in the journey; and so flooded was the country by recent rains that ever and anon all the male hands in the coach were in requisiton to aid in raising the sinking vehicle out of the mud by means of rails. A dreary ride would it have been had not the vivacity and good humor of the party been equal to the emergency. How poorly would such accommodations meet present demands! Our locomotive with its well filled train may well smile at the poor stage-coach in the mud. As we advance south the scenery becomes more pleasant and must be very beautiful when summer adds its charms. Patches of snow and ice are seen as far as Nashville. At Chattanoga we leave the direct route to Nashville, Florida, to visit friends in Gadsden, Alabama. This is a town of 1,500 inhabitants on the Coosa river.

Our friend's residence is situated on a slope at the southern termination of the Lookout Mountain Range. It is a long, one-story house (like many in this region) with spacious rooms, and long verandah in front. Here we sit down on a rustic seat and take a survey of the pleasent garden below. On one side is a large crape myrtle tree, which is grown as a hot-house shrub at the North. Clumps of roses and honeysuckles and other shrubs are seen in all directions; some green and others just ready to burst into light. A large Pyrus Japonica full of flower buds will soon be in a blaze of glory. Bulbous plants are up and early hyacinths are budded for bloom. Peacocks with their gay plumage stroll slyly upon the scene, trailing their long brilliant feathers on the ground, as the modern belle her skirts. Across the road is a cluster of buildings including the stable and several log houses, occupied by colored people; at the left of these is a cotton gin, and back of them runs the Coosa

river, navigable for steamboats to Rome, Ga. Although everything external is so spring like, it is unusually cold here, and warm fires in the large, open fire places are necessary for comfort. The cool air—bracing too—which is allowed free course through the open door and lightly built houses, has a chilling effect upon us used to close rooms and furnace heat. The "old sexton's" plea for pure air would not be needed here, in the churches or elsewhere.

We improve the first warm sunshiny day to make a trip of three miles up the mountains to "Nocholula," or Black Creek Falls. Our party of six, including colored driver, start about ten in the morning, in a spring wagon drawn by mules. The air is delightful and inspiring. Our road lies mostly through pine woods, with here and there what seems at first a village, but is only a farm house with its usual cluster of out houses and tenant dwellings. In one place we pass by a woman washing under the pine trees, beating her clothes with a flat stick on a table—a common mode in this region. We see for the first time the long-leaved pine tree, a beautiful variety peculiar to the South. After ascending several steep hills we reach a level space on which is a cluster of dilapidated houses, reminding some of our party of the good times before the war, when this was a place of great resort and a flourishing boarding house was kept.

Here we tie our mules and commence our descent into the rocky ravine, through which Black Creek flows, after tumbling over rocks eighty feet in height. On the stairs that aid our descent we have a fine view of the falls several hundred feet distant, and on reaching the foot a scene of the most wild and romantic beauty presents itself. The creek is not wide, but rocks are piled on rocks and scattered in the utmost confusion along its bank. Mosses of every shade and variety attain most luxuriant growth on these, and clumps of lovely ferns extend their long, graceful fronds from the nooks and crevices. We follow a narrow path under the perpendicular rocks that line the ravine, which becomes shelving and of horse shoe form, as we approach the falls, leaving a span under the rocks of about seventy feet directly behind the falls. And now if we have never dared or desired to pass under the "Horse Shoe Falls" at Niagara, we may perform a similar feat on a smaller scale and with less peril, for here we have ample space to pass under the falls to the other side without getting wet; and as for the roar, it is quite loud enough to inspire awe, if not terror, and to give one a touch of the sublime. In this mockery of nature a literal board was spread for us, by youthful hands, and we lunched, feeling the spray of the falls on our cheeks and viewing the beautiful rainbows at its base, which they say are always seen here when the sun shines.

We return well pleased with Nature's works, and yet we cannot wholly despise the poor attempts to imitate her that we see in some of our gardens at home, for they show at least an appreciation of her beauties, and may lead to a mingling of art with nature with the happiest effect.

Jan. 15th, 1875.

Paramount Rights.

Mr. Editor:—In the *Cynosure* of December 31st, last, in an article entitled "Reasons for the Religious Amendment," I find an old political heresy reiterated, long since put to shame and silence by Gerrit Smith and his associates; to-wit: In organizing government it becomes necessary for each individual to give up some of his natural rights; and that the primary object sought in government should be the greatest good to the greatest number.

Does it not illustrate the fact that eternal vigilance is the price of human liberty, that such a doctrine should be reproduced and published to the world on the very day that its most illustrious opponent was put under the sod?

All who believe in divine revelation also believe that our natural *rights*, the same as our *life*, came to us from the hands of our Creator. If so, have we any more right to surrender the one than the other? All such also believe that civil government is ordained of God. If so, can civil government require the surrender of God-given rights?

We do not deny that our natural or God-given rights may be refined, qualified, or perhaps limited to surrounding circumstances. For instance, if I am the only person in the world, I may have a right to monopolize the entire blessings of earth. But when earth is peopled with its millions of equals my natural right embraces only an equal share. So with the only child, his right to inheritance is governed by the fact of his being the only heir. When an equal brother is born, his rights are not surrendered, but simply defined and qualified by the circumstances. What we do claim is this, that any legislative enactment that seeks to deprive beings made by God of God-given rights, are acts of usurpation, of no binding force upon moral agents so long as the Supreme Ruler of the universe claims the right to rule the subjects of his own creation.

We also claim that the primary object of any rightly constituted government is to seek the greatest good of the whole. That the majority, however mighty they may be, cannot lawfully deprive the smallest minority of the most insignificant right. To yield this point is to commit moral and political suicide; is to go back on our *record*; is to lose all we have gained by oceans of blood, a million of lives and billions of money. In a word, it is to yield the whole to the devil to say that *might* makes *right*, and that *minorities* have no *rights* that *majorities* are bound to *respect*.

Let the reader bear in mind that *moral law* is not the subject of creation; it never was and never can be *created*, but is the great unchangable principle of right by which God governs himself and the universe; that God never has delegated authority to man to do wrong. Man cannot delegate authority he does not possess himself. Hence it follows that whenever legislative enactments do not conform to this principle of right, they are only acts of usurpation; should not be respected; and where they enjoin moral wrong should not be obeyed.

Yours for the truth,

Samuel Hale.

Not this Man, but Barabbas.

Pilate was conscious that Jesus was an innocent person. He therefore desired his release. But after trying various expedients to relieve himself from the unwelcome task of murdering an innocent man, the thought occurred to him that he could turn the old custom of releasing a prisoner at the feast to good account on the present occasion. And as Barabbas was very notorious as a criminal under sentence of death, under the charge of sedition, insurrection and murder, it was surely very reasonable in Pilate to suppose that between these two widely different characters, these high priests and elders would, with one voice, cry out, "Let Barabbas, the notorious robber and murderer, first expiate his crimes." But, to the astonishment of this heathen judge, all with one voice cried out, "Not this man, but Barabbas." Pilate was shocked by this exhibition of moral turpitude, and he still withtsood their murderous clamor, until they touched his weak point, viz., his ambition for place and power. They said, "If thou let this man go, thou art not Cæsar's friend." If you let this man go, we will report you to Cæsar as being treacherous in guarding and protecting the Roman government. You, sir, know that this Jesus claims to be a king; and you know that whosover maketh himself a king speaketh against Caesar, and stands opposed to Caesar's government. This fallacious appeal to Pilate's selfishness and ambition was sufficient to neutralize all his moral convictions and make him become a mere tool in the hands of this murderous mob.

This same tragedy is almost litterly re-enacted in Freemasory, and the other kindred secret combinations of the present day. I well know the Freemason will rage, and blaspheme under this withering charge, but let him writhe as he may, the fact that the very name of Jesus is ignored in the lodge prayers of Masons, stands out in bold letters in the pages of many, if not in all the Masonic standard authors. These writers assume, that as unity in the lodge-room must be secured, it therefore becomes imperative that the same Masonic level and square be applied to Jesus, the Christian's Saviour, as to all the false Christs which pagan nations worship. By the highest dicta of Masonic law, Jesus, the Christian's Saviour, is ignored and crucified, and Barabbas of Masonry is released and enthroned. Not this man Jesus in our Masonic prayers and in our lodge-room, but Barabbas, the robber. All Freemasons by their presence in the lodge-room, whether consciously or unconsciously, do enact the same murderous tragedy of the Jewish high priests before the bar of Pilate. Not this man, but Barabbas. Let Jesus be crucified, that Masonry may live and prevail.

Pilate was a heathen. The Jewish high priests were the representatives of the Jewish church. Between these parties the heathen judge was the least criminal. And so it is with Masons. The open enemies of God, the wilful rejecters of the Lord Jesus Christ, the drunkard, the debauchee, the Jew, the infidel, the Turk, or the worshiper of Confucius or Brigham Young, may, as Masons, for ought I know, plead some extenuation for their awful guilt. But what plea can professed friends of Jesus make who have publicly declared before the world that this Jesus was their Saviour, and only hope, and those professed ministers of the cross who are looked up to as lights to the world, standing in the sacred desk, and with all apparent earnestness inviting and entreating poor lost sinners to come to Jesus that they may be saved? And—be astonished, O Heavens,—perhaps in the dark hours of that same night, these same professed ministers of the Gospel of Jesus are found in the lodge-room, in sworn league and brotherly embrace, with many of the open and avowed enemies of Jesus. And more awful still, that by the highest law which governs this midnight conclave, the very name of this Saviour Jesus is ignored, if not in words, the fact is louder than words,—"Not this man, but Barabbas;" "Crucify him, crucify him." If any transaction on earth would induce the inhabitants of hell to hold a grand jubilee in honor and gratitude to Masonic ministers, I cannot conceive an occasion equal to this in its terrible enormity and wickedness.

Anti-mason.

January, 1874.

Sayings of Spurgeon.

Spurgeon senteniously expresses a number of thoughts "worth remembering," in the following appropriate sentences, which he publishes as advice gratis:

Nothing is more like an honest man than a thorough rogue.

When you see a man with a great deal of religion displayed in his shop window, you may depend upon it, he keeps but a small stock within.

Do not choose your friend by his looks; handsome shoes often pinch the feet.

Do not be fond of compliments; remember "thank you pussy, and thank you pussy," killed the cat.

Don't believe those who talk the most, for mewing cats are seldom good mousers.

By no means put yourself in another persons' power; if you put your thumbs between two grinders, thy are very apt to bite.

Drink nothing without seeing it; sign nothing without reading it; and make sure that it means no more than it says.

Don't go to law unless you have nothing to lose; lawyers' houses are built on fool's heads.

Put no dependence on the label of a bag, and count money after your own kind.

In any business never wade into water where you can't see the bottom.

See the bag opened before you buy what is in it, for he who trades in the dark asks to be cheated.

MR. CLARK'S COMPANY AND MR. HICKMAN'S REGIMENT.—Our friends above mentioned propose to aid in extending the circulation of the *Cynosure*. Mr. Hickman asked for one thousand persons who would pledge themselves to secure for the *Cynosure* six subscribers (for a year) to be obtained during 1875. Mr. Clark pledged himself to be one of a hundred to send in five subscriptions with $10.00. He writes: "Please let me know how the list of the one hundred comes on."

Thirty-one persons have reported themselves for Mr. Hickman's regiment. Five for Mr. Clark's company. All in the regiment belong in Mr. Clark's company, of course, making thirty-six volunteers. We want sixty-four more to fill up the company. They are wanted immediately. Mr. Clark's offer will not hold through the year. Shall we not have sixty-four more volunteers? If you cannot forward the money to-day please send your name, and let the money follow as soon as possible.

We hope this subject will be pressed by lecturers and other friends at all appropriate meetings. Let us have the sixty-four immediately to fill out the little company. Will the Ohio, Wisconsin and Iowa conventions take particular notice and comply with the request? Do not forget that the regiment is to be filled after the company is completed.

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

The Niagara Co. Association, opposed to secret societies, will hold its annual meeting at Lockport, Feb. 19th and 20th, in the Free Methodist church, beginning at 1 o'clock P. M. of Friday. Bro. Barlow is to be with us and lecture.

T. CORLISS, Sec'y

Southwestern Illinois.—All friends of the reform in Washington, Randolph, St. Clair and Perry counties, Ill., are invited to meet in convention in Coulterville, Randolph Co., on Wednesday, Feb. 24th, at 10 A. M. for organization. Call signed by J. S. Faris, pastor Ref. Pres. church, Coulterville; J. M. Henderson, U. P. church, Elkhorn; D. S. Faris, Ref. Pres. church Sparta; D. F. Thompson, U. P. church, Elkhorn; J. H. Peacock, U. P church, Coulterville; J. P. Glenn, U. P. church Marissa.

A Proposition to Friends in Dodge County, Minnesota.

W. F. Hillman, of Mantorville, Minn., desires to secure the services of an Anti-masonic lecturer along the line of the Winona and St. Peter railroad and will help form a county Association for Dodge county. Friends in that locality who are interested in either of these plans will please correspond with Bro. Hillman that arrangements may be made at an early day.

Wisconsin State Meeting.

An annual meeting of the Wisconsin State Christian Association opposed to secret societies will be held in Delavan, Walworth Co., Wis., commencing on Tuesday, Feb 23d, 1875, at half past 10 A. M., and continuing through two days and evenings. Persons from a distance, can secure accommodations in advance by addressing Rev. E. L. Harris or Joshua Parish at Delavan, Wis.

J. W. WOOD.
J. B. CRAWFORD. } *Ex. Committee.*
H. H. HINMAN.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturer for Indiana, J. T. Kiggins, Waterloo City, DeKalb county, Ind.
State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.
State Lecturer for Ohio, D. S. Caldwell, Nevada, Wyandot, Co., Ohio.
State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.
State Lecturer for Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Bentonville, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Lisbon Center, N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake,
P. Hurless, Polo, Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co, Ia.
A. H. Springstein, Yipsilanti, Mich.
R. Faurot, DuPlain, Mich.

Reform News.

—Rev. P. Hurless lectures in Lanark, Ill, on Tuesday, Wednesday and Thursday of this week.

—The General Agent is in Ohio, where he will remain until after the Mansfield meeting. He expects to attend the Wisconsin State meeting.

—Interesting reports have come in from the New York and Ohio agents, but too late for the present number.

—A letter from Bro. Conant, of Willimantic, informs us that a State Association has been formed in Connecticut and that the secretary will send a full report telling our readers when and where it was formed and what are its prospects. Another meeting is to be held April 28th, next

Quarterly Meeting of the State Association at Factoryville, Pa.

UNIONDALE, Pa., Feb. 4, '75.

The Penn. State Association held its first quarterly meeting at Factoryville, January 27th and 28th. A few brethren came together in the forenoon of Tuesday, the 26th, and had a brief season of prayer. At 2 P. M. the first session opened with an hour of prayer and conference, in which God's blessing was sought upon our meetings and work, and upon the cause in general. At the close of this devotional meeting which was participated in by several brethren, Rev. A. L. Post, our President, proposed that we spend the afternoon in free conference. The session was one of great interest, and remarks were made by brethren Post, Callender, Raynor, Bertels, Brink, C. Parker, Moore, Green, Cobb and Hall. It was moved that all friends be invited to participate, and speak freely their views.

Many excellent points were brought out, to-wit: that Christ is with us and our cause will be protected if it is his; that there is an encouraging progress, yet a great need of labor to enlighten the poople; that our work is one of truth and right against organized secret wrongs; that we need to exercise forbearance, and proceed in the spirit of Christian love; that secretism is an antagonist to Christian progress and experience; and that God will eventually overthrow all secret institutions. It was moved the Rev. A. L. Post lecture in the evening and that a half-hour previous be given to prayer.

In the evening, Bro. Post gave his masterly lecture on the opposition of secret orders to Christianity. The lecture was well attended, and listened to with marked attention.

Wednesday, both morning and afternoon, was devoted to general discussion, and the sessions were of a social and instructive character. The attendance was very good and those who where present had a deeper interest awakened, and were strengthened in their purpose to labor with firmer faith and zeal against the giant power of secretism.

A lecture was given in the evening by Rev. J. W. Raynor, mostly devoted to the false principles of Odd-fellowship. The town of Factoryville, where our meeting was held, is burdened with the usual secret orders, and the Keystone Academy, a Baptist institution located here, has the Masonic emblems and date on its corner-stone.

We hope, however, that good was done, and look forward to the time when churches and ministers and society in its better element will be delivered from the despotism and ungodliness of the lodge. Those of our State Association who were present, saw abundant reason to thank God and take courage.

Adjourned Wednesday evening, to meet again on the call of the Ex. Committee. JAMES W. RAYNOR.

Correspondence.

Michigan Correspondence—What we need—Two more Heroes Gone.

DEAR CYNOSURE:—There is no feature, it seems to me, of more importance, in the work of the National Christian Association than that of organization. Much has already been done in this direction, but very much remains to be done. There are in Michigan for instance, quite a number of anti-secrecy organizations, but there is no bond of union between them except the essential one of principle. But this is not enough; there needs to be, and there must be, organic union, or all efforts to disseminate our views will be isolated, spasmodic, and comparatively barren of results. The various secret orders understand this, hence their organizations are as perfect as the ingenuity of man can invent. We may well learn a lesson of our enemies in this respect. "The children of this world are wiser in their generation than the children of light." Organized secrecy is a power in our land and can only be successfully encountered by an organized opposition.

The call for a convention composed of the opponents of secret societies in this State comes none too soon, and every sincere friend of our cause should plan at once to attend, or if that is not possible, then assist some one else to go in his place. I shall look with intense interest for the progress of the arrangements for the meeting.

Two of our strong men and ardent friends of the anti-secrecy cause have passed away recently.

REV. JOHN THOMAS

died in October last at the residence of his son in Fairfield, Mich. He was an early and warm friend of our cause here and also at Blackbury, Ill., where he had charge of a Free-will Baptist church at the time of his death, being here on a visit when he died. He was a man of warm heart and generous impulses, and was one of the few ministers of the present day who had the courage to say "Masonry" in the pulpit.

REV. ROBERT POWELL

passed away the 15th of January last, in the 85th year of his age. He entered the ministry of the Baptist church in 1817. Feeling his need of additional advantages, he was induced shortly after, to join the Masons, being told by members of the fraternity that a knowledge of the mysteries of the order would aid him greatly in understanding the Bible. He took the first and second degrees with the usual feeling of disappointment, but was told that the third degree would make everything clear. He went forward, when disappointment culminated in disgust; as it will with every thoroughly honest man. He shortly after renounced and denounced the order amid threats of vengeance on the part of the "old hand-maid," and was ever after an earnest opposer of the whole system of secret societies. He has written and published considerably on the subject and lectured whenever opportunity offered. He delivered three lectures here in Fairfield three or four years since, and the writer well remembers his description of being "brought to light."

Said he, "When the bandage fell from my eyes and I saw, instead of great light, only three tallow candles and myself in a half-naked condition, surrounded by a crowd of men some of whom I knew to be immoral and drinking men, I felt like a fool."

Is not his experience that of every other God-fearing man who has been deluded as he was into joining the lodge? O that every such one possessed his moral courage to follow his conscience and Christian duty!

In an obituary notice published in the *Herald and Torchlight*, the Baptist paper of Michigan, the writer alluded

to the efforts of Father Powell, in harmonizing churches distracted on the subject of Masonry, at the time of the Morgan tragedy, but failed to state on which side he stood. But this is the style of popular journalism of the present day, to publish what people wish to hear, or what will not offend them rather than what they need to know. May God raise up other men to take the place of these fallen heroes.

Fraternally, C. QUICK.

Weston, Mich., Feb. 4, 1875.

From Central Illinois—A Book to Conceal Masonry—Hints to Smugglers—Debates.

JACKSONVILLE, Ill., Feb. 8, 1875.

Editor Christian Cynosure:

Knowing you are ever pleased to receive cheering words from your friends, I snatch a few spare moments to write you a few lines. Your valuable and highly esteemed *Cynosure* is ever anxiously looked for and contents greedily devoured, and when read, it is sent to some one else to peruse; perhaps to some one who is not aware of the hydra-headed monster which lurks about in secrecy and darkness; or is sent to some honest man of the "Frtty" (as their strictly private work terms the clan, a copy of which I have). Honest man, I say?—yes, there are some of that class who belong to the *ancient* Free and Accepted Masonic lodges here. Honest?—yes, when you don't say anything about their pet institution within their hearing or the length of their slip noose, or cable-tow. Some of them have had the audacity to deny the Morgan murder point blank, and they members of good standing in the M. E. church. Another good member told his wife he had never been cable-towed, and he had taken three degrees. Strange! Of such is the kingdom of Masonry. I was very strongly impressed this morning with the S. S. lesson upon Achan's sin, and thought upon reading Joshua vii. 13, that we had a parallel here in our midst, and as antagonistic to the Christian church and its prosperty as Achan's sin was to the success of the Lord's host in Joshua's time. Verily there is an "accursed thing" in our midst, and may God speed the day when it shall be uprooted and destroyed!

I had the pleasure of talking with a Rev. brother, who is one of the craft, and he assured me upon parting that some of my views were highly erroneous. I am ever ready to stand corrected when I am in the wrong, but am not willing to stand corrected merely upon the "say-so" of one who still adheres to his creed, and does not bring forth any proof to show that I am wrong.

"Ecce Orienti" is red hot (vulgarly speaking). Upon receiving it and glancing through it, I first thought that I had drawn an elephant sure enough. Any one could have bought my $3.00 worth for half price,—"*intelligible to the initiated only.*" But remembering the old adage, "Where there's a will there's a way," I went to work on the thing, and subdued it, and can read it as well as I can a primer. So much for the first three degrees of Essenes; intelligible only to the initiated; sold to members of the order only; price, three dollars. I thought it was costly at the time, but now would not take twice the amount for it. I find it is about the same as Morgan's Revelation, and yet I have been told that Morgan's Masonry and the Masonry of 1875 are entirely different.

I must close by stating a little incident which occurred not long since in a U. S. Custom-House. A lady of this city with whom I am personally acquainted, came from across the Atlantic not long since with her brother, and previous to their sailing, he purchased two Masonic regalias, and placed one in the top of each trunk. Upon their arrival in the U. S. the Custom House officer took their keys, unlocked the trunks and gave the keys to the owners without further examination. This is another of the sublime beauties of being one of the "Frtty."

Bro. Samuel French called upon me the other day. He is as wide awake as ever; had his armour on and his pocket full of tracts. The secret society men have been trying to get Mr. French hushed up by arguing the question with him. They have met twice and will continue it next Wednesday evening at the Chapin Schoolhouse, which is near Mr. French's home. The arguments have been with Odd-fellows mainly. The Masonic argument, you are aware, is to maintain a silent tongue.

Let the outside world your Masonic character demean,
You shut your mouth, and keep your lamb-skin apron clean.

More anon, BEN. F. COLE.

Morgan's Jailor.

The names of the men who were prominent in early Anti-masonic times,—whether as Masons, Anti-masons, or jacks,—were indelibly impressed on my mind when young, and I have always followed them with peculiar interest. It has been a satisfaction to know that the part taken by Wm. H. Seward, Thurlow Weed, Millard Fillmore, Francis Granger, John Quincy Adams, Thadeus Stevens, and others, in exposing the foul deeds of Masonry did not operate to hinder, but rather promoted their subsequent influence and political advancement. In my own judgment their early stand against secret societies was the most meritorious act of their lives. For this they and their associates, in the conflict of 1827–30, will always be remembered with gratitude by those who sympathize with efforts to expose the secret works of darkness. Not long since I read in the *Cynosure* of the death of Col. Davis C. Miller, at Chambersburg, Pa., at the advanced age of 80. I do not think that he died regretting his co-operation with Morgan in publishing Masonry to the world, although he suffered considerably from the vengeance of the craft at the time.

The men who were conspicuous, as Masons, in the outrages against life and liberty in western New York, and in efforts to stifle investigation, I well remember also, and have followed them with interest. Many of them came West, after the excitement made it uncomfortable for them to remain East, and a large number of them to Michigan. Cheesebrough and Sawyer died in or near Kalamazoo; Ketchum at Marshall, and Ganson at Jackson, one of the hardest of his race. I may say also that the first two above mentioned found at Kalamazoo Anthony Cooley and John Hascall, the latter of whom did valiant service in rescuing Miller from his abductors and both of whom were efficient in exposing the deeds of the Masonic conspirators. Quite recently I learned that the death of Israel R. Hall, who was Morgan's jailor at Canandaigua, occurred about two years since in Branch county, Michigan, which leads me to speak of one who, in the dialect of "Forty years ago," was termed a Mason's "jack."

The jack was neither Mason nor Anti-mason. He was one under Masonic influence, a man who would defend Masonry, carry a Masonic burden and do his dirty work. Masonry found it convenient to use just such tools at times; and as the jailor at Canandaigua was not a Mason, they thought themselves fortunate in finding in him one who would serve their purpose almost as well. To accomplish their designs on Morgan, it was necessary to get him out of jail at a particular moment, or when the carriage in which he was to be conveyed away could be got in readiness. The conspirators arranged the matter by first changing the complaint against Morgan from a criminal to civil one, making it possible for him to be discharged by the payment of a small claim, and then inducing Hall, the keeper, to be absent from the jail at the time Morgan was to be called for. Accordingly, when Lawson and his fellows came for Morgan, they found Mrs. Hall in charge, who, after a brief parley, and the assurance from leading men that it would be all right to let the prisoner go, on the payment of the claim, consented to do so.

Whether there was collusion between Hall and his wife in regard to the surrender of Morgan, I cannot say. It would not be inferred from her diposition, on the trial of Cheesbrough, Lawson and Sawyer, that there was. But there is no doubt but that there was a perfect understanding between Hall and the Masonic kidnappers, and that he hid himself on the occasion in *pursuance of an arrangement with them*, and to avoid a responsibility. This is perfectly well understood among Hall's neighbors in Branch county, among whom he has been wont to converse with considerable freedom of the part he had in the Morgan abduction. He affirmed that he was never a Mason, but boasted that he had personal knowledge of the fact of Morgan's incarceration, and that he knew how and why he was released from jail at Canandaigua. The report current among Hall's neighbors in Michigan is that he did not play tool and jack without a pecuniary consideration; a view which was strengthened in their minds by the fact that, though he was a poor man in Canandaigua, he became the possessor of a large and beautiful farm in the State to which he emigrated. As jack and Judas, he doubtless had his reward; whether that was in the form of a "bag" which he brought with him to the West, or in a reputation which followed him, and which was ever a bar to his furth er civil promotion,—a thing of which he complained to his townsmen, as a punishment greater than he deserved,—I will not undertake to say. At all evnts, I do not envy the jack, either his character or his money. MARK.

Is It a "New Departure?"

ORANGEVILLE, Ill., Feb. 1, 1875.

The Masons of the lodge at Orangeville, Stephenson county, Ill., recently enstalled their newly-elected officers. Several items in their ceremonies seemed novel to me. In the charge delivered to the Worshipful Master that functionary was directed to "show no countenance to seceded Masons," thus acknowledging the existence of such as profess to reveal the secrets of the order.

Again, it was asserted that Masonry could be all learned from their books, except grips, signs, and pass-words which are used for their protection. This was sternly denied when Rev. P. Hurless delivered his series of lectures in this place.

But what to me was most remarkable of all was the ceremony of installing, as Chaplain, a private member of one of the churches of this place and dubbing him "*Reverend.*"

The above ceremonies of a heathenish institution were held in one of our Christian churches, to the humiliation and disgust of the better part of the membership; the minister in charge attempting to pray the thing into respectability, an undertaking that he is not likely to repeat very soon. How long will the disciples of Christ submit to such degredation in their houses which were once given to God for sacred purposes? J. DODSON.

"He That Doeth Truth Cometh to the Light."

POMEROY, O.

Editor Christian Cynosure:

A few words from the southern borders of Ohio may not be uninteresting to Anti-masons. I regard Freemasonry as an antagonist to all just rules of right and wrong, either of church or state. It has all to do with the present outrages of the South, and the "*hissing*" of Northern sympathizers. It has demoralized our nation and tramples under foot the laws of a just God. I am glad that we have good men in the field who are not afraid to breast the storm in its fury, and to fight for the right in this great and much needed reform. God speed them on; and may our national organ, the *Cynosure*, still continue to float all along the lines until "old Jericho's" walls shall tumble and fall. "The war is inevitable and must go on." Though Masons may "egg" us and "mob" us, but, as O. Scott, during the anti-slavery reform, said, "When you put out the burning mountains, and roll back the falls of Niagara, you may think to stop the slave discussion by mobs! Our cause shall triumph though at the expense of

our blood. We are ready to give up our lives, but not our principles. In God we trust."

So say we. I am with others, moving on in the strife; have delivered no lectures, but am scattering *Cynosures* and *Heralds*, and using what the Apostle James calls "the unruly member." We need some of your best tracts. When we present the subject, they are apt to say, "we don't know," and "need light." If we are to get it by being blindfolded and cable-towed and traveling toward the East after it, I think we will remain in darkness until the judgment. It ought to be exposed "in all the length and breadth of its damnable iniquity." "How long, oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!"—Rev. 6. 10.

R.

OUR MAIL.

Andrew Blair, Tiffin, O., writes:

"I am trying to circulate your valuable paper all I can. . . . When I go to visit my friends, I put one in my pocket and leave it with them. I am fifty-five years old, but expect to live to see secret societies come to an end."

W. H. Linam, Pine Apple, Ala., writes:

"I send you a few names on the petition. I could send more, but I am old, and do not go about much. . . . We have a number of Anti-masons here, but they will not take any part as yet. I have been fighting Masonry in the church for twenty years. . . We cannot have a candidate for office here unless he belongs to some secret society. I do not vote on that account. I pray for a reform."

J. R. Rodgers, Rosepoint, Pa., writes:

"Being a visitant at the house of Mr. John Love, of Rosepoint, and having access to his weekly news, my attention was turned to your paper (the *Cynosure*), and believing it to be something we need in this age of secret societies, I procured a number of the paper before mentioned, and have canvassed a little, the result I will inclose."

Mr. Rodgers sends eleven subscriptions. We hope others will follow his example.

Benjamin Smith, Vincent, Mich., writes:

"I am with you in your efforts to crush the monster evil of secrecy, by the dissemination of Gospel light, through the excellent paper published at your office."

George McCullough, College Springs, Ia., writes:

"The more I read the *Cynosure* the more I want to read and circulate it; and I would be glad to see its sentiments, not only read, but deeply impressed on the minds of the people."

William Parkis, Goodrichville, Mich., writes:

"We have had Rev. John Levington, Mr. Stoddard and Elder Baird to lecture here, so that we are very well posted on heathenism. But what shall we say of Flint and Saginaw? The mantle of secretism is spread over them so that they are in darkness. Who will open the window and let some light into those dark dens?

D. S. McConihay, Lewiston, W. Va., writes:

"If I had sent on at first and got some more petitions, I think I could have collected a thousand names with ease, by sending in different directions. Although I was a rebel, and was during the war, and my father was a slaveholder, yet neither of us believe in oath-bound societies. He is eighty-one years old. John McConihay is his name. He knows all about the Morgan time. There are thousands that are opposed to oath-bound societies that have not detected the wrong there was in slavery, and as a reformed drunkard can bear the strongest evidence against intemperance, so I can of rebellion testify that the love of God can change the lion into a lamb. I could not think of doing without the *Cynosure*. Consider me a life member of the National Christian Association."

"A young friend in Princeton, Ind., writes:

"I subscribed for the *Cynosure* for three months, and I intended to discontinue it at the end of that time for two reasons: First, for financial reasons; and second, for injury I sustain from Masonry. I am a carpenter by trade, and have to depend upon the public in general for employment; and as I have expressed my opinion in regard to Masonry somewhat freely, I have been made to feel the effects of its power and malevolent influence pretty severely; and should it become known that I take the *Cynosure*, they in their secret workings would ruin my business occupation altogether. If I were a farmer, and independent of the public for my living, I would not care to fight the whole clan. But I believe I will trust in God and defy the powers of darkness."

If you are true to Christ and diligent in your business, you can go forward boldly. The righteous are not forsaken.

D. L. Jones, Hawkeye, Neb., writes:

"I have got my eyes open in regard to secret societies as I never had them before. The people almost all belong to some secret society around here, and I am in hopes to make a stir among the dry bones."

H. C. Stoughton, Duncan, Ill., writes:

"When I cannot succeed in getting a full subscriber, I get two or three neighbors to club together and pay for it between them. . . I have taken the *Cynosure* for five years and think more of it every year."

William Slossen, Chenango Bridge, N. Y., writes:

"New York State is the hotbed of the Freemasons in this country, and this is the field for good lecturers. If once the stronghold is broken up the rest will be an easy matter. I shall labor with my might to forward the cause."

Gerard Cutler, Galva, Ill., writes:

"I intend to continue the war upon that infernal institution as long as I live."

Sanford Ward, Adams, N. Y., writes:

"I think Masonry is the greatest piece of infidelity in the world. I stand alone in opposing it in Adams. I am glad to learn that good is being done in other places, and that the eyes of some are being opened to see the wickedness of Masonry."

T. Wenner, Dayton, Ind., has been working for the *Cynosure*, and writes:

"I shall try again."

Our German, Lutheran friends have many of them done nobly in circulating the petition to Congress.

Joseph S. Perry, Thompson, Conn., writes:

"Mr. John Levington gave three lectures at Putnam. I rode seven miles to hear him. The Masons say he has been blackballed three times, and does not know anything about Masonry, and yet one Mason admitted to me that he told me that he told the truth. . . . I do not believe any man can be a Mason and a Christian at the same time. . . May God hasten the day when men will be men and turn away from all the secret works of darkness."

R. M. Webb, Watkins, Ia., writes:

"My heart is with you in this great reform. My prayer is that all that is done may be done in the fear of the Lord. Not fearing him that can kill the body, . . but rather fearing him who is able to destroy both soul and body in hell."

A. S. Wetsel, Dunkirk, Ind., writes:

"The cause is gaining. There are a great number of true friends in this part of the country, and as soon as we get our church done (which will be next summer), I want to have a course of lectures in it. Many of my poor neighbors are being swindled by those secret institutions out of their money and get nothing in return. O for the time when the churches will become pure and will not be governed by the enemy of souls!"

H. J. Mulholland, Mound City, Ill., writes:

"I love to remain on this elevated spot where I can see the conflict raging. It does my very soul good to hear the report of your guns as they open upon the enemy's works. . . Secrecy is a mighty foe, and it will require a desperate effort, but if we continue to sound the war cry, the victory is sure."

G. Helber, Logan, O., writes, (sending thirty-six voters' names):

"You sent me two petitions not legal voters; therefore I delayed circulating them. I might have done better had I commenced in time. They are principally United Brethren."

E. Bascom, Greensburgh, O., writes:

"I could have got many more if I could have given my time to it."

Jesse Hunter, Freeport, Ill., sends the names of one hundred and sixty-four legal voters, and writes:

"If I could have canvassed the entire country I could have obtained from five hundred to eight hundred names."

J. W. McPherson, Peace, Kan., writes:

"The grange and (so-called) temperance societies have gathered in nearly all the larger ones have left. Some of the old and tried Quakers joined the grange."

C. R. Williams, Terryville, Ct., writes:

"The influence of the dark orders is very strong here, and the names of those doing anything in opposition are cast out as vile, . . but a bold opposition is a more effectual shield than a fearful one."

Rev. C. F. Rosseau, Altamont, Ill., writes:

"I forward herewith the names of one hundred and one. All members of the German Lutheran church, Bethlehem, Ill."

Our readers will notice that nearly all who write say they could have obtained many more if they had time and strength for canvassing.

S. Wood, Bloomville, N. Y., writes:

"I send you your petition with one hundred and fifty legal voters' names. They are (all but fifteen) of this election district, which only polled one hundred and eighty votes at the last election. So you see that there is a large per cent. Anti-masonic. This county (Deleware) gives about eight hundred republican majority; but last fall they put a Mason on for the District Attorney, and the Democrats nominated an anti-secret man, and he was elected by about four hundred majority. The republican candidate for assembly was Anti-masonic, and he got four hundred majority in this assembly district."

A. Baker, Tiskilwa, Ill., writes:

"I think secretism here is on the wane. Our Baptist and Methodist ministers are both anti-secret men; one of them told me that if he was in my place he would do all he could for the cause."

Hiram Preston, Lincklaen, N. Y., writes:

"I have obtained two hundred and twenty-five names. One hundred are legal voters."

M. Harbaugh, West Salem, O., sends one hundred and thirty-five names.

James Reide, Simsbury, Ct., writes:

"I am well satisfied Masonry is an awful wicked system, but God is shedding his own light on the darkness through the *Cynosure* and his faithful servants."

Robert Shaw, Saegerstown, Pa., writes:

"I think I can see a great deal of difference in the people. There are some that signed this that would not last May, when I was around. . . I will see you all at Pittsburgh at the convention if my health will admit."

Rev. A. S. Haliday, North Otselic, N. Y., writes:

"There are many who are in favor of abolishing Freemasonry and other associations of a similar character, such as Oddfellows, Orangemen, etc., who would sign this paper if it did not exclude the temperance secrecy. Nevertheless, if it comes to a crisis, I think you can depend upon their co-operation in the abolishing of these accursed institutions."

Ella Reidy, Wallaceton, Pa., writes:

"I think you cannot have the least idea how dark this small corner of the earth is. Those who are not in fellowship with the orders, fear the multitude and love popularity. Numbers of persons would get very angry when I would ask them to sign the petition. Others who did sign were so alarmed that they came and begged to take their names off the paper."

Benjamin Ulsh, Silver Lake, Ind., sends two hundred and fourteen names.

Almon Smith, Plank Road, N. Y., writes:

"I am totally blind or I could have gotten more names." He sends fifty-two.

J. B. Hart, McLean, N. Y., writes:

"Were we able to canvass thoroughly we should find full seven-eights of the adult part of our people ready to sign the paper. The inhabitants are waking up to the subject of opposing secret societies. We have reason to believe that God is in the work. Let us give him all the praise."

Rev. W. M. Love, Baker, Mo., sends in the names of about twenty-five legal voters and writes:

"Do not take these names as anything like the Anti-masonic strength of this section. They are not a tithe of it."

A. S. Maxwell, Robinson, Ill., sends one hundred and sixty-two names.

The Sabbath School.

Lesson for Feb. 28—The Land Divided.

JOSHUA XVIII. 1–10.

LEADING TEXT.—The lines are fallen to me in pleasant places; yea, I have a goodly heritage.—Ps. xvi. 6.

HOME READINGS.—*M.* Deut. xii. 1-12; *Tu.* Josh. xi. 1-20; *W.* Ps. xxxiii; *Th.* Deut. xxxiii; *F.* Ps. cxxxvi; *S.* Rev. xxi; *S.* 1 Pet. i. 1-13.

At the time to which this lesson refers the circumstances were these: The tribes of Reuben and Gad, and the half-tribe of Manasseh, had obtained their inheritance on the eastern side of the Jordan. The tribes of Judah and Joseph (that is, Ephriam and the remaining half of Manasseh) had obtained theirs, according to the description given in chapters xv.-xvii., on the western side of the Jordan. But the others, owing either to their preference for the wandering life of shepherds to which they had been so long accustomed, or to their reluctance to enter upon the work which would be needful for the conquest of their possessions, seemed in no haste to claim their portions. Hence Joshua took means to bring them to a sense of duty, and organized a system by which a correct survey of the land might be obtained and each should receive his own territory. As usual with Joshua when he wished to produce a deep impression on the people, he began with a religious service, and brought them face to face with Jehovah. Let us take note of the following things:

THE PLACE.—This was Shiloh, which has been identified by Dr. Robinson with Seilun. It is described (Judges xvi. 19) "as on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah," and modern travelers speak of its scanty remains as existing two or three miles east of the main north and south road, and about twelve miles south of Nablous. Its name, which signifies "peace," was probably given to it at this time as a recognition of the fact that God had given the people rest. We do not know on what principle it was selected as the seat of the tabernacle, but may conjecture that it was chosen for one or other or all of the following reasons: It was near the centre of the land. In a former lesson we saw that the valley of Shechem, where the covenant was renewed, was almost exactly in the middle of Palestine, and Shiloh, being only twelve miles south of that locality, was thus easily accessible from all sides, and not too far distant from the extremities of the country. It was, besides, a place of comparative insignificance, and so its selection would not give rise to any such rivalry as would have been caused by the choice as the ecclesiastical centre of the nation of any town of importance. Some suppose that the gathering of the tribes religiously to the centre is the reference of Jacob's prediction (Genesis xlix. 10), but in our view the ordinary Messianic interpretation of that prophecy is preferable.

THE SERVICE.—This was the setting up of the tabernacle of the congrega-

tion. When last we heard of it, the sacred tent was pitched at Gilgal; but whether it was moved with the tribes as they went forward with their conquest of the land, or whether it remained at Gilgal, we have no means of knowing. In any case, the fixing of it at Gilgal denoted the end of their wanderings. It was the terminus of their journeyings. Their unsettled life was over. They had reached their heritage. True, indeed, they had not fully subdued all their enemies. They never accomplished that until the days of Solomon, and then the tent was exchanged for the temple; but they had reached the end of their journeyings, and so Shiloh was for long an interesting place in the history of the nation. Here the tabernacle remained all through the days of the Judges and down to the time of Samuel. Here Samuel as a little boy ministered before the Lord in a linen ephod; and here the house of God was until it was removed to Nobunlen for a brief space, when it would appear that it was at Gibeon.

THE EXPOSTULATION.—Joshua took advantage of this interest to administer a faithful and earnest rebuke to the seven tribes who had not yet claimed their inheritance. He said to them (verse 3): "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" This slackness may have been sheer sloth, or it may have been cowardice, or it may have been a reluctance to give up the wandering habit which had become a second nature to them. But it was sinful, because it undervalued the blessing which God had bestowed upon them. It did despite to his grace. It evinced ingratitude, and in fact amounted to actual disobedience. Notice here that God's giving does not absolve us from active exertion to take possession of his gift. It is a peculiarity of God's gifts that they stimulate activity. The "slack" do not obtain them. They are bestowed on the diligent and persevering. He gives us an inheritance of holiness only when we stir ourselves up to overcome the evil that is within us. Salvation is of grace, and yet the command is, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do his good pleasure." "The gift of God is eternal life," and yet the command is, "Fight the good fight of faith; lay hold on eternal life." Are there not too many among those to whom this gift is proclaimed who are "slack to go to possess the land which the Lord God hath given them?" "Many wish for larger possessions who do not cultivate and make the best of what they have. Most people's poverty is the effect of their idleness." This is true of spiritual poverty as really as of temporal.

THE SURVEY.—This must have been a work of time, for it was done thoroughly, as is evident from the descriptions which are afterwards given, and that the tribes had men among them who could make such a survey shows that they had attained to greater scientific knowledge than they commonly get credit for. Yet we need not be surprised at their efficiency in this department, for the Egyptians were adepts in the art of land-measuring—(an art, indeed, which the annual inundations of their river rendered absolutely essential to them, if, at least, they wished to save themselves from constant litigation); and so it is perfectly probable that an acquaintance with civil engineering was one of the spoils which the Israelites carried with them when they left their house of bondage.

THE LOT.—This must not be held as sanctioning an indiscriminate and irreverent use of the lot. It was a special case, and it was settled in a special manner. The land was God's, and in this way he determined where each one was to go. In a very real sense for us, too, he has fixed the bounds of our habitations and ordained our lot; and if we but open our eyes, we may discover that "the lines have fallen unto us in pleasant places, and we have received a goodly inheritage."

LESSONS—1. *God brings men to Shiloh, that he may set them to work.* When the sinner comes to Christ, he enters into "peace" and "rest," and yet he is not suffered to remain idle. We are saved by grace without works, but we are also saved by grace *to work*, and the great work set before us is the sanctification of our souls and the service of our generation. Through the doing of this work alone we shall enter upon our inheritance. 2. Nothing is so displeasing to God as slackness on our part to go up and possess his gifts. 3. "The heavenly Canaan is described to us in a book—the book of the Scriptures—and there are in it mansions and portions sufficient for all God's spiritual Israel. Christ is our Joshua that divides it to us; on him we must attend, to him we must apply ourselves, for our inheritance of the saints in light." (*Matthew Henry.*) See John xiv. 2–6. —*Working Church.*

Rubbish.

And such rubbish! Masonry traced back to the Crusades, to Athelstan, to Noah, to Enoch, finally to Adam; John the Baptist a craftsman, and John the Evangelist a Grand Master! Learned disquisitions on the probable connection of Mason Knights, "Brother Hirams," and Knights Templar, who were fabled to have fought together in the Holy Land, against the infidel Turk! Circumstantial accounts of the origin, in the far past, of multitudinous degrees with such grandiloquent titles as nearly to have exhausted the vocabulary of its superlatives—and much more of like value.

Yet this is the stuff of which the standard works of Masonry have been made, down to a very recent period. With such blind guides is it any wonder that blind followers everywhere exist, and that as a rule the great body of Masons know next to nothing of the true history of the fraternity?

We have all been groping in the dark, accepting traditions for truths, fables for facts, until we are wont to think of Masonry, in its present form, as existing away back into and beyond the Middle Ages.

Even those who had emancipated themselves from the traditions of the Grand Mastership of Adam, Enoch and Noah as too silly to be longer tolerated; who regarded the story of the connection of the Saints John with Masonry as wholly apochryphal; who rejected the long string of so-called Scottish Rite degrees as a very modern invention, believed that the three degrees of symbolic Masonry, and probably, also, the Royal Arch, were of great antiquity. When Masonic students, inspired of common sense, brought to the study of Masonry the methods which alone are tolerated in other departments of historical investigation, next to the pretended history of the Scottish Rite degrees, the claimed antiquity of the Royal Arch was the first bit of rubbish to be cleared away, it soon becoming apparent that the degree was manufactured by the so-called *Ancients*, some time subsequent to their session from the Grand Lodge of England in 1738.

The third degree next fell under suspicion, and proofs have finally accumulated until it can no longer be doubted that "degrees" in Masonry, in the sense in which we use the term, are of modern origin. The third degree was almost certainly concocted by Anderson and Desagulier, and did not come into existence until about the year 1721. This has been shown by Findel and Hughan, and lastly by Lyon in his recently published history of Masonry in Scotland, for a knowledge of the contents of which American readers are great indebted to the reviews of Bro. Jacob Norton, of Boston, published in the New York *Dispatch*. Oliver also fixes the appearance of the degree at about the same time. He is thus quoted by Bro. Lyon:

"The name of the individual who attached the aphanism of H. A. B. to Freemasonry has never been clearly ascertained, although it may be fairly presumed that Bros. Desagulier and Anderson were prominent parties to it, as the legend was evidently borrowed from certain idle tales taken out of the Jewish Targums, which were published in London in 1715, from a MS. in the University Library at Cambridge, and these two brothers were publicly accused by their seceding contemporaries of manufacturing the degree, which they never denied. . . . The legend of the third degree was intended by its fabrications to be nothing more than an allegory, although when given as a naked and unexplained fact, and recited with all the solemnity of truth, ninety-nine out of every hundred candidates believe it implicitly."

It is now apparent that not long, if at all, prior to the year 1717, Masonry was very simple in its forms with a single ceremonial, that of initiation. Degrees, and most of the traditions which have served as a basis of such of its so-called histories as were not fresh inventions, were added afterwards. None of these traditions have played a more important part in modern Masonry than that of the Saints John. Entering into the ritual in the parallel lines and elsewhere, having lodge dedicated to them, these Saints have, in some jurisdictions, given their name to symbolic Masonry, as in Scotland, where it is termed "St. John's Masonry."

This tradition began to sprout about 1720, and not until just at the beginning of the present century did it attain its full growth, and blossom out into the following, as it appears in *Moore's Trestle-Board:*

"From the building at the first temple at Jerusalem, to the Babylonish captivity, Freemasons' lodges were dedicated to King Solomon; from thence to the coming of the Messiah they were dedicated to Zerubbabel, the builder of the second temple; and from that time to the final destruction of the temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event Freemasonry sunk very much into decay; many lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality, and at a general meeting of the craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, (being upwards of ninety,) yet having been in the early part of his life initiated into Masonry he would take upon himself that office. He thereby completed by his learning what the other St. John had completed by his zeal, and thus drew what Freemasons term a line parallel, ever since which Freemasons' lodges in all Christian countries have been dedicated both to St. John the Baptist, and St. John the Evangelist."

Bro. Norton, who has studied, with his usual care, everything to be found bearing on the connection of the names of these saints with the ritural of Masonry, thus epitomizes the matter:

"The truth is, Anderson first began the practise of dedicating lodges to St. John the Baptist, and the Baptist only. Ramsay, in 1735, jumped therefore to the conclusion that the Masons must have been formerly connected with the Templars, from whom they borrowed the Baptist as a patron saint, and this led Ramsay to manufacture Templar degrees, etc. Hutchinson, in 1775, discarded the theory of Masons having derived their patron saint from the Templars, and candidly admitted that lodges are dedicated to the Sts. John on account of their having propagated Christianity. Dunckerly afterward manufactured the symbol of the 'parallel lines,' when he for the first time Masonized the Saints, which Webb afterward copied into his Monitor."

Thus from its being copied into the Monitor of Webb, the greatest ritualist, as well as one of the most successful degree manufacturers American Masonry has ever known, the Saints' days, the dedicating of lodges to the Saints, and made the parallel lines refer to Moses and King Solomon.—*Joseph Robins in Voice of Masonry.*

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 18, 1875.

We have made the acquaintance of the new Western Secretary of the American Missionary Association, Rev. James Powell, and are much pleased with him. Educated at Dartmouth and Andover, he is still quite young for a public man, and he takes the helm of the cause of the freedmen here at the West with an ease and vigor which promises well for it.

THE CARPENTER DONATION.

The sub-committee have, this day, (Feb. 13th), had full consultation with the donor respecting the property on Madison Street, Chicago. It is agreed:

1. That Mr. Carpenter will give complete possession of the premises to the National Association when *ten thousand*, and the fee simple when a further sum of *twenty thousand* dollars is raised by friends of the cause.

2. We agree to undertake to raise the first sum ($10,000) by the close of our next anniversary at Pittsburgh, June 8th, and the remaining sum, ($20,000) in three years from that time. That is to say, thirty thousand dollars in all. Mr. Carpenter will convey at once by deed of trust, with the above conditions.

3. We agree that the money raised and property donated, shall be controlled, invested, or disbursed by the National Executive Committee, subject to the approval of the National Association.

We have written to Mr. Stoddard for the advice of the Mansfield Convention, and the plan can be modified in minor particulars if approved.

Now, therefore, ye who have been pleading for these years for a Home of the Reform in Chicago, behold a pleasant one within your reach. One hundred subscribers at three hundred dollars each, or three hundred giving cash or interest notes at one hundred each, will make up the whole sum. Give us a "local habitation" with rooms for prayer and counsel; support a good Secretary to give his whole time to putting State Lecturers in the field and seeing them promptly paid. Hail, brethren, what say you? Are the three hundred Spartans ready! Address next week.

REV. THOMAS E. THOMAS.

While we were writing our last week's editorial allusion to this good man, he had already ceased from the living, and the *Religious Telescope* brings the sad news of his sepulture at Dayton, the scene of his last pastorate. One year younger than myself, his death fills me with mingled emotions. I could write from memory whole paragraphs from his speeches when we were attending abolition meetings together in Ohio; paragraphs, which, whether written or spoken, were seldom equalled or excelled in eloquence or power.

The son of a poor Welsh minister, he told me that, when a little boy, he learned that no person born out of the United States could be President, he wept bitterly. His soul aborred slavery and loathed the lodge; and he never went back on his principles. Yet, after beaming for a time in our van, like the flame-cloud that led Israel in the night, he ceased for some years to breast the storm of battle; and while scouting and scathing Freemasonry as "The godless Ape of the Bride of Christ," he allowed that godless ape to rear her progeny under his communion table, and sit down like Satan among the children of God.

How often during the nation's long agony have I proposed to myself the example of such precious brethren, beloved, and justly, by the friends of reform; and asked, "O Lord, is there not for me, too, a respite and a refuge, when the blast of the terrible ones is a storm against the wall;" but my only answer has been, "He that endureth to the end!"

One of the saintliest pastors of Illinois, who died lately at Elgin, lifted his eyelids already heavy with death, and said: "Tell the brethren I leave my dying testimony against secret societies." "Ah!" said one who long knew and loved him, "How much better were his living testimony!" "But all men have not faith" said the veteran reformer Paul; and

"God moves in a mysterious way
His wonders to perform"

"That no flesh may glory in his presence." Our dear brother Thomas, when last we met in Dayton, seized me by the shoulders, after thirty years' absence, and both of us battered by time. He wept and laughed alternately. He repeated that poem entire, whose refrain was

"When you was Bill and I was Jo:"

and then poured out a volley of reminiscences of the times when we stood together between American principles and American slavery. He led, almost drew me to his house. Well, "I shall go to him, but he shall not return to me." And from "that better country, that is an heavenly," I know that he looks down on our struggles for the land he loved so well; hails our success, and, haply, like Moses and Elijah or Tabor, mingles still in the conflicts of our Saviour with the evils of the world.

THE SMOKE OF THE PIT.

One of the prophetic scenes photographed by the Angel in the Apocalypse sent to John, is a star falling from heaven, opening the bottomless pit, "and the sun and the air were darkened by reason of the smoke of the pit." If this scene is intended to represent the confounding of church and world, truth and falsehood, Christ's worship and Satan's, we incline to think a portion of this fog from the lower world is let up by G. E. Thrall, editor of the *Church Union*. His article comes to us over his own name in a malignant little Masonic monthly called *The Square*, which is sent us by a friend from Susquehanna county, Pa.

This editor of a paper seeking to unite Christian churches, begins by assuring the public that he is not a Mason "and never expects to be." He tells us that he has received a book on Masonry by Albert Pike, the notorious guerrilla and ex-rebel, who, born and educated in New England, yet commanded a regiment of Indians at the battle of Pea Ridge to scalp our troops. Mr. Thrall tells his readers that he has longed to know what Masonry *meant*, and at last he has learned its meaning from this book of Pike. He assures us that he is not puffing the book to increase its sale. He even doubts if the readers of his *Church Union* could get a copy, as it is published "for Masons exclusively," though the same Masonic paper which contains his article offers it "free of postage" to any one who will send the price. After thus seeking to provoke a desire to purchase the book, by falsely hinting that it is not intended for the general market, but "published for the use of Masons exclusively," Mr. Thrall goes on to give a syllabus of its contents, and, in his own words, to compare and confound the church and the lodge, giving preference to the latter; and to show that, long prior to Christ, Freemasonry had the essential doctrines of the Christian religion. That our readers may judge this false Christian for themselves, we give at large below clippings from the article printed in *The Square* and signed by "G. E. Thrall, editor of the *Church Union*." He starts off thus:

"We are not Masons, and never expect to be. The church is our Catherine de Bora and we intend no other alliance. But we have long felt anxious to know what the fraternity meant. We have heard it abused without measure. Some of our exchanges now lying on our table speak of it as the Synagogue of Satan, and we remember the bitterness excited against it in the public mind when Wm. H. Seward first sprung into notice. But that we knew to be all froth."

Well, now, in guerrilla Pike's book he has found the true meaning of Masonry in the old heathen mysteries, and says:

"We have no doubt that by his Spirit the Almighty himself instructed his benighted children by means of the earth, the air and the sky. One thing is certain—there were men in Ancient Egypt and Greece, who knew more of true religion than the proud doctors of Papal Rome," etc.

This was in Egypt and Greece, where "the world by wisdom knew not God, but became vain in their imaginations and so took the devil's counterfeits for God's truth. Hear him further:

"When we bear in mind that there was also symbolized a Liberator and Saviour who should meditate and intercede for the spirit going through its cavern of trial, we may realize how much of consolation was enjoyed by those who never heard of the Son of man."

This we suppose has *elevated* Egypt to where she now is. In Moses' day she led the nations in intelligence. She has long been "the basest of the kingdoms." And behold how popular liberty, taught by Freemasonry, flourished under the Pharaohs; and see how the holy lodge spurned that wretch, the first Christian Emperor. Mr. Thrall tells us that,

"Ages before a republic was dreamed of, Masonry was writing upon its walls, "Liberty, Equality and Fraternity." While the world was prostrate before the Emperor, Eleusis closed its gates against Nero, and Masonic priests told Constantine that they had no expiation that could clear him from the murder of his wife."

Then see how superior Freemasonry is to Christianity in the toleration and freedom of thought and discussion:

"It has existed in pagan, Jewish, Moslem, and papal countries; some of its members worship the sun and others the Shekinah; some fall before the Crescent and others before the Cross; but it has taught them all to respect and tolerate each other. Holding itself aloof from the separate creeds, it has held fast to the principle broader than any of them," etc.

What a pity the murdered victims of the lodge could not surround this falsifier with their throats cut and tongueless mouths along with the living men who have been mobbed by the minions of Masonry for a respectful utterance of their convictions, and prove to his eyes and ears that he is one of those mercenary Christian liars for the lodge, who sell Christ as Judas did for that "friendship of the world which is enmity with God."

Once more. In what follows he doubtless means Beecher, but is too mean and cowardly to name him in New York where he has friends. And see how he sends the church of Christ to school to the lodge which is to be our refuge when Christianity fails us!

"As we glance back over the history of this institution, so old and yet so strong, so widely spread and yet so mysterious, we cannot but feel that God has been in it for the good of our race, and that even yet he may design to teach us through it some important lessons. If forgetting the history of Sodom and Gomorrah, and the pure teachings of Jesus, the church shall ever get so low as to support its ministers in vice, there will be still an order which will inculcate morality from the very principles of nature."

Where, we ask, is Talmage? Where is Storrs, of Brooklyn, whose venerable sire at Braintree, Mass., assured me that in his youth New England ministers generally regarded Freemasons as "hand-in-hand with the devil!" Will they tolerate such a paper as the *Church Union* among their people? We shall see.

And now if this writing haply should meet the eye of this Mr. Thrall, with whom we have no personal acquaintance, we respectfully beseech him to look over the paragraphs above from his pen, and ponder for a moment the following questions:

1. Were not those ancient "mysteries" the unfruitful works of darkness" (Eph. v. 11) which Paul commands to disfellowship? and the "idolatry" which he bids Christians to "flee?" (1 Cor. x. 14.) See Macknight on Ephesians.

2. Are not the mysteries of Eleusis which you properly represent as identical with those of the lodge, the ones into which Julian, the apostate, was initiated at the age of twenty; and which he used as a means of destroying the religion of Christ? (*Gibbon's Decline and Fall*, c. 23.)

3. In the lodges of the United States, which report more than half a million of Freemasons, have you ever heard of one soul convicted of sin or brought to Christ whom you say the lodge symbolizes?

4. While you say the lodge, or "Masonic priests," excluded Constan-

tine for the murder of his wife, are you ignorant that the lodge itself is a sworn system of murder?

5. While you hint that the church may possibly support Mr. Beecher in vice, and then we can turn to the lodge for morality, are you ignorant that the lodge has no law or rule to punish Beecher for adultery with Mrs. Tilton because she is not a Mason's wife?

6. In short, are you not a "blind leader of the blind?" And in sending your readers to the lodge for morality and religion are you not now lying under that terrific sentence: "Cursed be he that putteth the stumbling-block before the blind; and all the people shall say, Amen!" May God enlighten and save both you and them.

A Good Speech for Our Work.

The *Religious Telescope* of last week has the following stirring letter from Bro. Miller, of Wauseon, Ohio. It presents the claims of our work and the *Cynosure* for the support of all testifying churches so forcibly that although long we present it entire:

THE CHRISTIAN CYNOSURE.

MESSRS. EDITORS:—I see, in a recent number of the *Telescope*, some objections to our encouraging the circulation of the *Christian Cynosure*. It seems to me those objections are very objectionable, 1st, because it is one of the best weeklies in this country; 2d, it is strictly in accordance with our book of discipline; 3d, it is a great assistant in the great and terrible war with secret, oath-bound societies. It goes before, clearing the way, and does much hard work for us that we may the more easily and successfully extend our lines and build up Christian societies at home and abroad. There are many of our ministers and members who read the *Cynosure*, and who say they could not get along without it. In many places, under various circumstances, it works side by side with the *Telescope* in all the reforms of the day in church and state. Furthermore, what the *Cynosure* is doing for us as a church it is doing for sister churches which exclude members of secret societies, and, under God, assists in renovating churches corrupted by the dark orders.

Again: we cannot fail to give the *Christian Cynosure* a high recommendation if we contemplate the class of persons who patronize it and work in the cause it represents. They are found among the humble, devoted, self-sacrificing, earnest Christian workers of all evangelical denominations, many of whom are learned, refined and intellectual, possessing warm hearts and clear minds, occupying, as they do in many instances, high positions in church and state. With modest pride we might refer to the class of men known the lecture-field. Suffice it to say that the national agent and lecturer, in the person of Rev. J. P. Stoddard, is a worthy and able minister in the Congregational church. When called to this wide field the society which he served as minister and pastor eleven consecutive years refused to allow him to relinquish the pastorate. Seeing that he must go, they employed another minister to serve them as such for the time being.

Mr. Stoddard as national agent and lecturer, has discharged the functions of his high office to the acceptance of the Executive Committee and with good success. He is very careful in his selections of men to be employed as State agents and lecturers. In this critical and important duty he has acted wisely and without a blunder. His corps of chosen men now in the lecture-field were men of position, and, so far as I know, in the enjoyment of pleasant home circles. They have allowed themselves to be called to the front to be sent out as sheep among wolves, to brook the terrible element of Masonic vengeance. These men have proved themselves trustworthy, have rendered good service, and have been successful. The good cause in their hands, under God, has prospered beyond our most sanguine expectations.

This band of noble men are staunch friends of the *Cynosure*. We can refer, also, to our bishops. At least three of them are good *Cynosure* men and successful laborers in its cause. Bishop Edwards, a day or two after he reached Baltimore with his family to set up housekeeping in his new home, informed me that as soon as he got his household affairs set to rights he had to start to meet his appointments. He had six conferences to attend in as many weeks, and one lecture on secrecy to deliver after each conference appointment. Since that time he has been across the continent, and of course he has not forgotten the *Cynosure* and its good cause. Bishop Weaver has engaged to lecture in California, on secretism, when he gets there. We may rest assured that he will weave a web for the Californians that will never wear out. I am glad to see Bishop Dickson, in the *Cynosure*, recommending and urging the immediate prosecution of a great enterprise which the Executive Committee have in contemplation in Chicago. I have referred to these great and good men as specimens of scores and hundreds of others who are in sympathy with the *Cynosure* and the good cause it represents.

I beg leave to give one more reference. President Blanchard, of Wheaton College, bought the United Brethren Church History, read it through, gave it a high recommendation, and advised others to do the same. He holds our church, its discipline, and the *Telescope* in high esteem. He is the editor of the *Christian Cynosure*, and is one of our best friends. I know we need the sympathy of such men in this our day of trial.

Now, I ask shall we turn the cold shoulder to such friends? In our present course we have a host of such friends. If we discountenance the *Cynosure* we will wound them all and do ourselves the greatest possible injury and our enemies a great pleasure but a great injury also.

Now suppose we should never speak a good word for the *Christian Cynosure* or any other paper, or take any other paper published outside of our own publishing house. We would follow the example of the Masons and all other selfish sinners. I remember of reading: "He that watereth shall be watered also himself;" "Let not every man look on his own things, but also on the things of others." It is patent to every Christian that to bless others is to bless ourselves. We must do good to our enemies; and why not to our best friends, such as the *Christian Cynosure* and others of the same kind? There is a goodly number of our brethren who take the *Cynosure*, but there are thousands who do not. It is mainly for their sakes that the above is written. I have tried to represent it correctly to them. For that purpose I have referred to the class and character of men who patronize and work for it and the cause it represents. It is conducted by men of extensive experience and information, learned, intelligent, pious, devoted, self-sacrificing Christians. The *Christian Cynosure* has passed through flood and flames,—once drowned, twice burned. Still it lives, and may it live on to proclaim those truths and principles that shall live when sin is all destroyed.

Now, among the one hundred and forty thousand members of the United Brethren church, can there not be at least one thousand new subscribers raised for the *Christian Cynosure?* But be sure to take your church paper, the *Religious Telescope*, first; then, if you have $2.20 left, send to Ezra A. Cook & Co., publishers, No. 13 Wabash avenue, Chicago, Ill., for the *Christian Cynosure*. JOHN MILLER.

Wauseon, Ohio.

Minutes of the Executive Committee Meeting.

CHICAGO, Feb. 6, 1875.

The Executive Committee of the N. C. A. met persuant to call of Chairman in Y. M. C. A. building; J. Blanchard, P. Carpenter, I. A. Hart, C. R. Hagerty, Isaac Preston, O. F. Lumry, Wm. Pinkney, E. A. Cook, J. P. Stoddard, H. A. Fischer, H. L. Kellogg, C. A. Blanchard present.

The meeting was called to order by the Chairman. Prayer was offered by Rev. Wm. Pinkney. The minutes of last meeting were read and approved. The Tract Committee reported the names of Rev. J. W. Bain, W. C. Gray, and Mrs. Holden and Mrs. ———. It was moved that Messrs Bain and Gray be members of that committee and that the nominating committee be continued.

The General Agent made a verbal report of his labors. The committee on programme made a report. It was voted that the Association meet June 8th, 1875, at 7. 30 P. M. and continuing through the 9th and 10th. It was voted to recommit the programme to the same committee. It was voted that the General Agent spend as much time as possible in Pittsburg prior to the Annual meeting. General Agent reported an agreement with Mr. Caldwell, of Ohio. Voted that it be ratified.

Mr. Carpenter made the following proposition to the Committee: If the Committee raise $20,000 in money he will give the Association the use of building No. 221 W. Madison St., and if they raise the further sum of $60,000 he will give them the fee simple of the property. Mrs. Holden was elected as a member of the Tract Committee. A paper was read relating to Mr. Carpenter's offer of the building. The paper was received by the Committee. It was voted to amend by substituting the word "church for communion table." It was voted that a committee be appointed to make business arrangements regarding the transfer of this property, the amount of money to be raised and the use to which it is to be applied. It was voted to adopt the paper and have it printed with the report of this committee. Mr. C. R. Hagerty, Pres. Blanchard and H. L. Kellogg were appointed such committee. It was voted that the General Agent and Mr. Cook dispose of the petitions to Congress. A report on members' certificates and agents' blank reports was presented and adopted. It was moved that the Tract Committee prepare a life of Gerritt Smith for publication. It was moved that a history of the movement against the lodge be prepared and printed with a picture of the building which Mr. Carpenter proposes to give the Association. Voted that I. A. Hart, J. P. Stoddard and C. A. Blanchard prepare the paper. Moved that Dr. Walker, Prof. Lumry, Rev. Hart and C. A. Blanchard have power to affix the Committee's endorsement to the tract written by Enoch Honeywell, of New York. Committee adjourned.

C. A. BLANCHAD, *Sec'y.*

NOTES.

—The expression "aphanism of H. A. B." in the article on Masonic "Rubbish," page 7, will probably be meaningless, only as quessed out, to many of our readers; and Websters' Unabridged gives no explanation of the terms. "H. A. B." is Masonic for Hiram Abiff. "Aphanism" means a myth, a fabulous story, which in a historical sense is all the legend of the third degree amounts to.

—The friend of "Rev, Septimus Jones" in quoting the obligation of the first degree omits the words "my body" in the penalty, leaving the impression that the tongue is buried in the sea sands. This is evidently an unintentional omission as the author has before given it correctly to us. We insert this correction to prevent misapprehension.

—Our publishers intend, so soon as the publication of Rev. Lebbeus Armstrong's exhibit of Freemasonry is concluded, to begin the publication of the grange ritual in full and from reliable sources. This will be hailed with joy by hundreds of our workers, many of whom have been calling for the facts on the grange, but could get nothing better than the partial expose published nearly two years ago in these columns.

—The *Christian Expositor*, of Council Bluffs, Iowa, (United Brethren) maintains a stout and honest fight against the members of that denomination, and their organ in Pennsylvania, the *Tribune*, who would stain the fair record of the U. B. church against the world's evils. The *Expositor* reports a number of revivals in the churches of Iowa.

—In the article from Rev. W. Post on the first page of the *Cynosure* of two weeks ago an unfortunate mistake occurred. The second paragraph should read, "It is well understood that the fraternity of secret societies, Freemasonry, is an oath-bound craft arrogating the right to punish even to the most barbarous death any church member or citizen in this Republic who violates its obligations, especially those who reveal."

The Home Circle.

Just as God Leads.

From the German.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray,
So as He leads my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads, I am content;
To rest me calmly in His hands:
That which He has decreed and sent—
That which His will for me commands—
I would that He should all fulfill,
That I should do His gracious will
In living or in dying.

Just as God leads, I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill,
That which His love ordained as right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go,
Out amid thorns and briars seen;
God does not yet His guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, He leads me still.

Likeness to God.

"If men take a pleasure in the resemblance of their children to them, and the satisfaction of a father is increased by observing a similitude between the roots and its branches, and by seeing his own features copied out in his offspring, why should we not conceive in God somewhat near akin to such a remarkable pleasure upon children being born to him after a spiritual manner, in whom his image shall shine and by whom his glorious perfections shall be transcribed and imitated? What a handle of triumph and of holy exaltation will it be to you if God shall not pronounce of you, and such as you, what once he did of his people the Jews: 'I have begotten and brought up children, and they have despised me' [Isa. 1, 2]; but if, instead of any such complaint against you, Christ shall commend and applaud your conduct and invite you to receive the reward of it in those transporting words, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world' [Matt. xxv : 34]. With these and such like considerations, my beloved brethren, we should endeavor to arm and strengthen our virtue against the several assaults of our ghostly enemy. The book of God should be before our eyes, our hands should work the thing which is good, and we should set the Lord always before our thoughts. We should pray without ceasing, and never be weary of well-doing. We should be occupied evermore in some spiritual employment, that in what part soever the tempter shall form his attack against us he may find every pass well guarded, and all the powers of our souls in readines to resist him."—*Cyprian.*

An easy life is necessarily a useful life.

A Home.

In my visiting, I have found a home. It is not a mere house with a family in it, but a genuine, true, charming ideal home. It is not in the country among the hills, nor is it in one of the favored streets of luxury in the city. It is within a stone's throw of considerable destitution, and it has an outlook that I wish could be bettered. The first thing you will see in the front room is a bunch of dried fern-leaves, elegantly grouped with a few mosses, and fastened on the wall; then a bunch of lichens and a group of leaves. These are exquisite, displaying the art of nature in arrangement. They take the place of chromos or more costly paintings. Oh! you say, how sweet and fresh and tasty; you know what to expect in the mother of this household. And you will not be disappointed. She is not an artist or a scholar—does not understand botany or drawing; she has no advantages which are unusual. She has simply used well what she had. I found that she not only knew how to arrange her house, but how to keep home. Her children were growths of this home. They grew up out of their ideas—thrift, taste, love, order. She had an idea that home was not worth building apart from the family. Its object was to be applied every way to the rearing of young souls. So in all her departments she had studied an adjustment between things and spirits. This was where her babies were to get their first impressions and conceptions, where they were to be moulded and cultured, and made wise and strong for society.

But why do I talk of the mother; the father was the head of the family, and he kept his place. He was firm and unswerving, and the idea of responsibility ran through all he said or did. We knelt in prayer together, and I noted that not only each boy read the Scriptures, but each one prayed. One knelt with his mother, the other with his father. As they knelt they tenderly put their arms around each other; and after the children had prayed, each kissed his parents, looking into each other's eyes with an unaccountable expression of devotion. Throwing open the door of a little nook filled with books and maps and globes, the father said: "This is our wardrobe, walk in." "But I do not see a garment here," I said. "No, but still here are several coats, and dresses, and bonnets; and here," pointing to a cyclopedia, "is a pile of furs. You see we thought like others, that we could not afford books. But we found that we ate up a volume at each meal—that a coat would buy from twenty to forty volumes, and that by a little saving we could indulge here. So, we don't have quite so large a wardrobe for our bodies, but a much larger one for our minds. That room where we knelt in prayer is our worship-room. We use it for nothing else. If one of us wishes to pray, he goes there. If to meditate, and get power to overcome some temptation, that is the retreat. If one of the children has done wrong, he is never allowed to express his repentance first to us, but first in the prayer-room to go to his Father. Do you think it a waste of room? I told him it was the best used room in the house. "So you see," he continued, "in there, the books, pictures, and all associations are to cultivate the spiritual faculties. There we sing together, and pray alone. Here we study or read, and cultivate our intellects."

One evening each week this family gives regularly to such of the neighboring children as care to call. The father and mother with gentle refinement, and with prayerful love, make the evening bright and joyous, but yet thoroughly religious. It is a training-school in which the scholars do not see that they are under discipline. Occasionally some fruit or refreshment is served; always there is talk about manhood and honor and good faith; and talk about God is brought in as naturally and easily as about books. The children get accustomed to coming with their cares, temptations, dangers, and sins to these parents, and so they are led and moulded into a higher life.

I cannot tell you half of what I saw in this house. The charm are, it was all so easily done. There was no marvels, no wonders; nothing that depended on vast wealth or education, or peculiar gifts. Any one could do the same. It was the result of a determination to live usefully, wisely, and godly—to make a home that was essentially beautiful and adapted to the best results. Perhaps I will tell you more another time. I shall certainly call often at No. 10——street.—*Sunday-School Times.*

A Word to Mothers.

Each mother is a historian. She writes not the histories of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother will meet again, and read with eternal joy or unutterable woe in the far ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspect and prayerful, and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are very susceptible and easily impressed. A word, a look, a frown may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashore when the tide is out, and you form characters, or write words or names in the smooth white sand which lies spread out so clear and beautiful at your feet, according as your fancy may dictate, but the running tide shall, in a few hours, wash out and efface forever all that you have written. Not so the lines and characters of truth or error which your conduct imprints on the mind of your child. There you write impressions for the eternal good or ill of your child, which neither the floods or storms o earth can wash out, nor death's cold finger can erase, nor the slow moving ages of eternity can obliterate. How careful, then, should each mother be of herself in the treatment of her child. How prayerful, how serious, and how earnest to write the truths of God on his mind—these truths which shall be his guide and teacher when her voice shall be silent in death, and her lips no longer move in prayer in his behalf in commending her dear child to her covenant with God.—*Ex.*

The Clerical Conscience.

One of our secular weeklies raises the question, "How far may a church society tolerate different action on the part of the pastor from the expressed creeds and doctrines of the church?" or "whether a minister has any right to a change or modification of views upon points of doctrine and discipline, and whether, having experienced such change or modification, it is his duty to honestly state the fact and take the risk of carrying his congregation with him?"

In the Reformed church in America, every one of her ministers is bound by his subscription to the articles of faith, not to teach any contrary doctrine, and if he should experience the change of views he must not publicly proclaim them, but must take them known to the constituted authorities of the church. If after this he remains of the same opinion he is equally bound not to make them public while he continues to be a minister in this church. He may leave it when he pleases for conscience' sake and go where he can exercise his Christian liberty. But he may not preach heresy and distract and divide the church which has called him to proclaim his own system of doctrine. If he does this, he is liable to trial and penalty upon conviction for proclaiming false doctrine, and for disturbing the peace of the church, and for violation of his covenant with it.

The "clerical conscience" has no right to complain of restrictions upon its liberty in such a case. No man has a right deliberately to break his own registered vow of fidelity to the church in which he ministers. He may be honest and conscientious in his change of creed, but is he not also bound a honestly and conscientiously to re spect the rights and privileges those who in good faith placed him i their pulpit? Let him find an area where he can feel at home and expre his views without hindrance. But as a public teacher he is morally and religiously under the highest obligat ns to be true first to his plighted wrd, and then having in proper ways procured his release from his ecclesiaical relation, he may use his liberty ithout hurt to his own conscience to the church in which he can no nger stay. It seems plain to us that n all similar cases "a conscience void f offense toward God and man" n be very easily kept. But the irit o f modern latitudinarianism encurages the distraction of churches by ae open violation of personal subscriptn to articles of faith. And what is his but the depravation of consci en in the very act of asserting its freedm? The

moral philosophy of such men is quite as much at fault as their theology. It is not so much a question of liberty of conscience, as it is whether a public teacher of the Christian religion is bound to keep his word.—*Intelligencer.*

Stray Gatherings.

Reason never shows itself so reasonable as when it ceases to reason about things which are above reason. When Paul was a Pharisee, he thought he was blameless; when he was a Christian, the chief of sinners. Where sin enters, pride will enter too, and supply the place of real honor, and as iniquity aboundeth, pride aboundeth also; else how could sinners boast of dignity, and take up mighty state, on account of verbal titles, or of transient manors, when they themselves must presently be eaten up with worms? Pass by the learned, the mighty, and the wise, for they are dust; but let us reverence the little children; for they are God's messengers to us. Ministers only draw the bow successfully when God's Holy Spirit sharpens the Gospel arrow, and wings it to the hearts of them that hear. It does not require much religion to cry hosannah, hallelujah, or glory to God, or praise the Lord at the top of your voice. Almost any one can do that, and use all the vain repetitions you can, and not have religion. It is the pure in heart who shall see God. A few minutes' devotion at night will not clear the conscience of a foul trick done during the day, nor will going to church on Sunday atone for the wilful sins of a week. Men plant prayers and endeavors, and go next day looking if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening. The only way to find comfort in earthly things is to surrender them, in a faithful carelessness, into the hands of God. He who cares for our eternal salvation, will not forget our temporal wants.

Alphabets and their Variations.

It is both entertaining and instructive to trace the growth of the alphabets of different nations, and the relations which they bear to one another, although the marks of consanguinity are often difficult to detect. We have no positive information of the origin of the first alphabet. The tradition of Cadmus is too mythical to be soberly regarded as the true beginning of written language. That all alphabets have had a common origin seems almost certain; but the connection between the Hebrew and the Roman, or the Hebrew and the irregular, tortuous, and bewildering Chinese characters seems almost as difficult of discovery as the missing links in the decent of man according to the Darwinian theory.

The penmanship of every individual is peculiar, the handwriting of the best penman in different countries differing widely. English, French, Spanish, and Italian penmanship have decided peculiarities, and yet their alphabets are identical. It is often asserted that a man's handwriting gives a true index to his character. The theory certainly has more support if applied to races; for even the less accute can discern some resemblance between the national characteristics of a Chinese—his ingenious, dissembling nature—and those expressionless symbols which baffle the most accomplished linguists. On the other hand, the stern and solemn earnestness of the ancient Israelites is clearly depicted in the stiff, square, and formal Hebrew alphabet. Contrast it with the flowing lines of the Arabic, and then think of Moses and Haroun al Raschid. Prose and poetry are not more different. Why may not ethnological causes have resulted in the strange and multiform signs and marks which go to make up the volume of written tongues?

The style of character called Roman must be of more interest to us than any other, and, therefore, we will briefly refer to a few historical facts concerning some of the variations through which it has passed down to the present time. We are told that if Cicero could "revisit the glimpses of the moon" he would be as well able to read Sanskrit as our modern reproductions of his orations. And why? The form of letter used in his epoch was the capital, which has, indeed, undergone but trifling alteration. What we term lower-case letters were unknown in his time; and not until the business of the Roman merchants increased so rapidly that the slow and tedious method of transcribing cumbersome capitals was inadequate to conduct the correspondence incident to such a volume of trade, did a more cursive or facile handwriting come into vogue. But even this style was varied by every nation that adopted it. Every scribe wrote his own peculiar "fist," and, undoubtedly, there were as wretched penmen in those days as now; therefore after the lapse of years, the original was utterly obscured.

This cursive style was introduced about the fourth century, but such was the predjudice against it among literary men, whose time was not restricted, and that it was almost exclusively confined to the shopkeepers, the "great unwashed," of that age. It was received into general use about the tenth century, and has ever since remained the text letter of the greater part of the civilized world.—*Selected.*

There is far too little daily and earnest Bible reading. The Scripture reading of many church members is brief, hasty and well-nigh fruitless, and many others have no daily habit of reading the Bible at all. In many Christian (!) families the daily paper crowds God's precious Word entirely out of the morning hour; and in some "tell it not in Gath"—out of the whole Sabbath.

There is nothing that makes a man so able to preach Christ to the people as getting Christ within him.

Children's Corner.

A Boy Habit and What Came of It.

"Lend me a postage stamp, Hal," said Nicholas, as he was folding a letter to send home. "I am out of stamps and change. I will pay you back when my next allowance comes."

Hal handed over the stamp and then went on with his writing. Nicholas mailed his letter and thought no more of the stamp. Hal did not care, so you think there was no harm done. But there is where you make the mistake. He had defrauded his schoolmate out of three cents, and he had added another link to the chain which was fast binding him. Evil habits are so easy to form, but so hard to break up. The next time he borrowed ten cents, "just till to-morrow, when he would get a bill changed." Then he made himself noted in school for borrowing pencils, pens, knives, and such like schoolboy possessions; and several of the most obliging boys had lost considerable by him. At last it grew the custom to decline, when he wished to borrow. But there were generally new boys, coming from time to time, who had to find out his propensities for themselves.

If you had called Nicholas a thief, I suppose he would have repelled the idea with scorn. But he was, for all that. The habit was growing upon him daily. He grew very reckless of the rights of others. He was always borrowing as a boy and as a young man. His acquaintances grew shy of him, and crossed over on the other side, rather than run the risk of being importuned for "a short loan." He obtained a situation in a bank, and in an evil hour was tempted to enter into a speculation, "that would surely make fifty thousand dollars." He "borrowed" twenty thousand from the bank, secretly, intending to return it in the same way, as soon as his fortune was realized. But his scheme failed, and the wretched young man fled to avoid exposure. He was arrested, however, and confined to a felon's cell, leaving a stricken household to the grief and shame with which such an act must overwhelm them. It was the natural end of the habit of borrowing and not returning small sums. Boys, let the strictest honor characterize your dealings, down to the smallest particulars.—*Schoolday Magazine.*

Two Neighbors and the Hens.

A man in New Jersey told me the following circumstances respecting himself and one of his neighbors:

"I once owned a large flock of hens. I generally kept them shut up. But, one spring, I concluded to let them run in my yard, after I had clipped their wings, so they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there full of wrath, to let me know my hens had been in his garden, and that he had killed several of them, and thrown them over in my yard. I was greatly enraged because he had killed my beautiful hens, that I valued so much. I determined, at once, to be revenged, to sue him, or in some way get redress. I sat down and ate my dinner as calmly as I could. By the time I had finished my meal, I became more cool, and thought that perhaps it was not best to fight with my neighbor about hens, and thereby make him my bitter, lasting enemy. I concluded to try another way, being sure that it would be better.

"After dinner I, went to my neighbor's. He was in his garden. I went out, and found him in pursuit of one of my hens with a club, trying to kill it. I accosted him. He turned upon me, his face inflamed with wrath, and broke out in a great fury:—

"'You have abused me. I will kill all your hens, if I can get at them. I never was so abused. My garden is ruined.'

"'I am very sorry for it," said I. 'I did not wish to injure you and now see I made a great mistake in letting out my hens; I ask your forgiveness, and will pay you six times the damage.'

"The man seemed confounded. He did not know what to make of it. He looked up at the sky—then down at the earth—then at his neighbor—then at his club—and then at the poor hen he had been pursuing, and said nothing.

"'Tell me, now,' said I, 'what is the damage, and I will pay you six-fold; and my hens shall trouble you no more. I leave it entirely to you to say what I shall do. I cannot afford to lose the love and good will of my neighbors, and quarrel with them, for hens, or anything else.'

"'*I am a great fool*,' said he. 'The damage is not worth talking about; and I have more need to compensate you than you me, and to ask your forgiveness than you mine.'"—*A Kiss for a Blow.*

Prairie Dogs.

They look very much like red squirrels, with their ears cropped close as a hen's, and their tails cut off to three inches long. They live in houses or holes in the ground, and usually in "towns," where large numbers are found. Each family has a house for itself; and such houses! They dig holes in the ground, sometimes quite deep and very crooked; and at the top they make mounds about the size and shape of an inverted bushel basket, leaving a funnel-shaped hole in the middle for the doorway. It is hard to get hold of them, for they always run to the mounds on the first intimation of a person approaching, and if shot they fall into the house out of reach; but if not, they dive down in a very amusing manner. At times they are very playful, and will chase each other around for awhile, then sit up on their hind legs and make a chuckling noise, like laughing, or stand on their hind feet and give a squeaking challenge for another race, and off they go. I have stopped my oxen and sat on the plow to watch them in their antics, and always with increasing pleasure. It took me some time to learn about them for they are hard to get acquainted with. But after awhile they seemed to lose their fear and would play all sorts of pranks when I was within a few feet of them.—*Prairie Farmer.*

Religious Intelligence.

—The evangelist Hammond went to San Jose, Cal., after the meetings at Galesburg. His wife is assisting in the work and they now are in San Francisco holding successful meetings.

—Rev. D. B. Douglass, of Niagara county, N. Y., whose paralytic shock was reported lately, has been removed to Lockport from Groton, N. Y. There is some hope of his recovery.

—Rev. L. N. Stratton, of the *Wesleyan*, dedicated a fine new Wesleyan house of worship at Brighton, Mich., on Lord's Day, Jan. 31. Over $800 were raised to complete the payment on the building. Rev. J. H. Canfield is pastor of the new society, which with another Wesleyan brotherhood four miles distant, was formed largely of members who came off from the Methodist Episcopal church of Brighton as a result of the faithful labors and testimony of Rev. John Levington, and soon after he left that place.

—Revivals of more or less interest are reported in the Wesleyan church from pastors Harris, of the Lockport Conference, Rist of Champlain, Waterman, of Michigan, Anderson, of Tomah, Wis., Pinkney, of Wheaton, Ill., A. J. Hiatt and J. T. Horne, of Indiana.

—The *United Presbyterian* has a notice of the death, on the 1st of this month, of Rev. J. H. Peacock, pastor of the U. P. Church, of Coulterville, whose name is signed to the call for an anti-secret county meeting and organization at Coulterville next Wednesday, Feb. 24th. It is a somewhat remarkable dispensation that has removed five ministers from the Presbytery of southern Illinois in the past two years, and three within six months.

—The Delaware Indians, who number about 1,000 persons, have a Baptist church of 203 members, with a fine house of worship, and a large Sunday-school.

—The Baptists have 41 associations in Illinois, 882 churches, 481 pastors, and 61,816 members. In 1874 they report 4,350 baptisms. There are 33,989 Sunday-school teachers and scholars.

—The plan of union between the regular Presbyterian churches of the Northern States and their brethren of the South, having failed, it will still be interesting to know that the Southern church, through its Representative Committee, is likely to form an organic union with the (Dutch) Reformed church. Committees of the two bodies met in New York about the middle of January, and agreed on the basis of union, which only remains to be ratified by the two Synods. The union embraces the work of publishing, home and foreign mission departments, and education.

—Messrs Moody and Sankey are spending the month of February in Liverpool, Eng. The effect of their visit to Dublin is increasingly important. The revival meetings have been continued and hundreds are seeking salvation.

—A letter from the American Consul at Sheffield, England, to a gentleman in Wheaton, Ill., describes the powerful meetings in that place, and shows the strong ritualistic tendencies of the church of England. The following is an extract: "We have had a time of great religious interest here for a fortnight under the labors of Moody and Sankey. The whole town has been moved. The largest hall, holding more than 3,000, was not one-third large enough. All denominations, church of England included, united in the work. The church of England clergymen, some of them, being among the most earnest workers. An unfortunate incident occurred near the close of the meetings. An overflow meeting was held in the churchyard of the parish church—ten thousand present. There were so many inquirers that the church was opened for them to enter to be dealt with individually. As every one could not be conversed with personally, the Rev. Mr. Stainton, our most earnest Congregational minister, gathered a little group of inquirers and addressed them in the church. The news was immediately telegraphed to a London paper, the *Daily News*, that a dissenting minister had delivered a discourse in the parish church! This at once aroused the church of England clergy, and a denial was telegraphed to the same paper. There was also an election for Proctor, at York, the next day, and our Sheffield vicar, Canon Hill, was a candidate, and was beaten, much to the indignation of the Sheffield clergy, who withdrew in a body from the assembly, protesting against the ruling of the arch-deacon presiding, who would not allow any questions to be asked of the other candidate, to ascertain his views upon ritualism I suppose. Our vicar, Mr. Hill, is strongly opposed to ritualism. He has been also from the first a co-worker with Moody and Sankey here. But he felt called upon at York in a speech to deny that a dissenting minister had made an address in the parish church.

News of the Week.

The City.

The Chicago Relief and Aid Society during the past two months have given relief to 3,794 people at an outlay of $23,980.98.——The First Baptist Church, whose great edifice was destroyed in the great fire of July last, has contracted for a new building to cost complete $80,000 and to be located about three miles south of the old site.——The new water tunnel has been completed and Lake Michigan turned in. It commences at the well known "crib" out in the Lake, and extends two miles under the Lake bottom and six under the city to large pumping works in the southwestern district. Twenty large reservoirs are built at different points of the tunnel.

General.

—The Nebraska Legislature has voted $50,000 for the purchase of seed' etc., for the grasshopper sufferers in Nebraska. A Board of Distribution has aeen appointed.——The Circuit Court st Chicago, recently decided that the tecrecy of the ballot was violated by the operation of the State Registry law, which was oppressive, and therefore unconstitutional, in enforcing the numbering of the ballots, which necessitates their exposure.——During the absence of the parents a house in Lyme, Conn., in which were seven children took fire from the explosion of a lamp. The children, the oldest being 17 years, were obliged to flee half-dressed. One of them, a boy eight years old, reached a neighbor's, and was found on the door-steps next morning nearly dead. The others took refuge in a clump of cedars near by, and on Friday morning when help arrived one of them, a girl 13 years old, was frozen dead, and another was so badly frozen that life is despaired of.——A fire at the Shaker settlement at New Lebanon, N. Y., on Saturday, destroyed a mammoth dwelling house, three barns, and a workshop belonging to the church family, all situated together at the fork of the roads. The house was the largest in the settlement, and was built only about five years ago at a cost of $40,000; one of the barns was valued at $10,000, and the total loss cannot be less than $70,000. The house burned was the home of Elder Frederick W. Evans, the apostle of Shakerism, and a family of from 150 to 200 persons.——News has been received in Washington that an attack was recently made by a party of whites—Americans and Mexicans—on the Indians at the Apache Agency; sixty horses were stolen, and several of the Indians were killed. The Indians deserted the agency and hid in the mountains. Squaws sent as messengers to the whites were murdered by them.——In response to a request of colored clergymen, the Bishops of the African Methodist Episcopal church have fixed upon Monday, March 1st, as a day of fasting and prayer, and issued an address to the American people pleading for the enjoyment of every civil and political right, and that they should be permitted to lead quiet and peaceful lives in all godliness and honesty, with ample protection for their brethren in the South from the few bad men that persecute them.——The cold spell of the past two weeks has been very severe all through the northern States. All the railroads north and west of Chicago were more or less obstructed. The rivers at New York were so frozen as to stop the ferries nearly all of one day, and causing a temporary adjournment of the Tilton–Beecher court. Around Belfast, Me., all the harbors are closed with ice. Penobscot Bay is frozen over with ice from three to six inches in thickness, which has happened only once before in over a quarter of a century. Persons crossing the Bay on the ice from Castine, twelve miles distant. Teams cross from the islands to the main land.

Foreign.

—The Bishop of Strasburg having issued a charge to his clergy in which he alleges that the church is persecuted, the German authorities have seized the copies and forbidden the promulgation of the document.——News from Spain says that the military operations of the Alfonsists in the North have been momentarily suspended. The troops are fortifying themselves in the positions which they occupied in their advance. Madrid dispatches state that General Moriones has been appointed Commander-in-Chief of the Army of the North in place of General Laserna, resigned. The Carlist chief Mendiri, was arrested for treason and shot by order of Don Carlos. It is said that the Alfonsists have lost 1,200 killed in the recent engagements.

—Another attempted outrage on the Protestants in Mexico is reported. A body of Catholics attacked a church at Acapulco, but were met by a courageous opposition. The Protestant pastor was, however, compelled to take refuge in an American war vessel, and it is reported that six persons belonging to the Protestant congregation were killed and nine seriously wounded. Five of the attacking party of Catholic Indians were killed and eleven wounded. The Catholic priest, who is alleged to have incited the riot, and fifty of the rioters have been arrested.

Washington.

Congress has been busy in session over the tax bill and out of session on a bill for the settlement of the Southern question. Both are exciting serious comment. The necessities of the extra tax can be easily met by cutting appropriations and salaries.——The opening of an extensive gambling saloon in the late residence of the British Minister, in the very fashionable center of Washington, has been of considerable annoyance to people resident in the locality and not very creditable to the city generally. The Judiciary Committee of the Senate has been instructed to inquire what legislation, if any, is necessary to suppress this vice.

Home and Health Hints.

Putting Things to Rights.—"The place of a comet," says a writer on domestic topics, "may be accurately calculated after certain perturbing influences have acted upon it, but the locality of a bootjack, when that humble article is wanted, is seldom exactly computed by the masculine brain." The same remark could too often be applied with equal truth to coats, hats, dressing-gowns, slippers, gloves, and articles innumerable in daily use. It would be quite as difficult for the orderly housewife to compute an eclipse as to reckon up the time she spends from one year's end to another in hunting up articles that are out of place, and putting in place things "lying round." Now, through time spent in making home neat, orderly, and inviting cannot be considered as wasted, yet, if the principle of division of labor in putting things to rights were religiously practiced, there is no telling how much valuable time might be saved. It is comparatively an easy thing to have a place for everything, but to keep everything in its place, "ay, there's the rub." Before we know it, hats and caps cover the sewing machine, instead of the hat rack, overcoats lie on the backs of chairs, books are laid on the organ, overshoes ornament the hearth rug; and the mantel piece—what small articles may we not hope to find there? pens, inkstand, small change, vials of medicine, collars and cravats, cuff buttons, letters, bills, and what not rest there in rich profusion and admired disorder. One of the benefits that the mother of sons can confer on her own sex and all the world beside is to form in them the habit of putting things in place. This can be done only by following them round and requiring them when they are through with a library book to put it on the shelf where it belongs; when they take off their overcoats to hang them on the rack; when skates are unstrapped or boots taken off that they be put somewhere else besides on the hearth rug or under foot; when slippers are removed that they at once rest in their appropriate case. The law of habit thus imposed will gradually extend its domain till it includes everything the boy handles or calls his own, and exercises an influence on all he is and does. In a house inhabited by such men and boys, putting things to rights will occupy a very brief daily interval. —*N. Y. Tribune.*

Keep the Feet Warm.—Many of the colds which people are said to catch, commence at the feet. To keep these extremities warm, therefore, is to effect an insurance against the almost interminable list of disorders which spring out of a "slight cold." First, never be tightly shod. Boots or shoes, when they fit closely, press against the foot, and prevent the free circulation of the bloed. When, on the contrary, they do not embrace the foot too tightly, the blood gets fair play, and the spaces left between the leather and stockings are filled with a comfortable supply of warm air. The second rule is—never sit in damp shoes. It

is often imagined, that unless they are positively wet, it is not necessary to change them while the feet are at rest. This is a fallacy; for when the least dampness is absorbed into the sole, it is attracted further to the foot itself by its own heat, and thus perspiration is dangerously checked. Any person may prove this by trying the experiment of neglecting the rule, and his feet will become cold and damp after a few moments, although, taking off the shoe and warming it, it will appear quite dry.

Farm and Garden.

SMALL FARMS.—An observing traveler, passing through Ohio, cannot fail to note two facts that confront him at every mile of his progress through the populous and fast-increasing Commonwealth—the small size of her farms and the thorough manner in which they are cultivated. With all her vast mineral resources and prosperous industrial enterprises, she is yet an agricultural State, with rich and happy farmers. From her Queen City, northward, the traveler passes through a beautiful farming country dotted thick with large, well-built farm houses, splendid barns and overflowing granaries. The average sized farms is now less than one hundred acres. Upon these few acres her farmers put more labor and fertilizers than our Tennessee farmers do upon three times that acreage. The result is, that the same territory there contains over twice the population and wealth. This should not be. Tennessee possesses superior natural advantages. Her people are capable of accomplishing as much, if they but determine to do it. We have too much unproductive land; too many uncultivated farms and too many idle hands in Tennessee. We talk about immigration and wait for some patent process to bring us wealth and capital. While thus waiting with folded hands for outside help, we fail to do for ourselves what we can and ought to do. We have land monopolists who are enlarging their farms, from two to four and ten and even twenty hundred acres. Instead of dividing our farms, multiplying farmers and quadrupling our productions, we are crippling our State by the opposite policy. Small farms and better cultivated lands will bring us population. Population brings us capital; capital infuses life into the State by industrial enterprises and giving labor to mechanics. Well paid and happy laboring men sustain large cities and swell the business of tradesmen. These desirable results follow in the order we have named them. We might as well build a piramid upon its apex as to try to make prosperous cities and populous towns and thriving business men and wealthy manufacturers and independent working men in the midst of sedge fields, and half-cultivated fields and unproductive farms of hundreds of acres.—*Knoxville paper.*

A lady living in a certain town in Iowa can, it is said, get supper, split kindlings, wash the dishes, milk two cows and feed the hogs while her five boys and two girls are playing a game of croquet.

Temperance.

LONDON LIQUOR TRAFFIC.—London is a world in itself, and it would require a lifetime to know it. There are more than three million human man beings, crowded within an area of about 122 square miles. There are about 6,000 houses where alcoholic liquors are sold, and these places dispense 43,800,000 gallons of ale; 7,800,000 gallons of wine; and 2,000,000 gallons of other strong drinks every year. As a result they have 129,000 paupers and it requires 5,000 lawyers, 2,000 ministers, 3,000 doctors, and 500 undertakers to take care of the criminals, sinners and sick people.

A FORCIBLE COMPARISON.—In Yonkers, N. Y., with a population of 15,000, there are 145 licensed liquor saloons and 70 unlicensed; $37,000 is appropriated to the police; $4,800 for the salary of Judge and Clerk of Police Court; $12,000 are expended by the Commissioners of charities on rum-made paupers, and the total expenses for the last year accruing from the use of liquor were $60,000. In Vineland, N. J., in a population 10,000, where there are no liquor saloons, licensed or unlicensed, and consequently no police court, the appropriation for one constable was $75, and $400 were expended by the overseers of the poor. Cannot the tax-payers see the point?

—The Chicago *Tribune* has been arguing day after day, to prove that prohibition is a failure, and never accomplishes any good results. But the following fact which it prints relative to the town of Crystal Lake, about forty miles from Chicago, upsets all its theory and shows the weakness of its arguments:

The banner of Crystal Lake is "No License." For the last three years there has been a growing interest in the temperance question, meetings have been held, and the evils of the liquor traffic faithfully portrayed, to large assemblies, and finally decided by a vote not to license saloons. As a result, enterprise in every branch of industry has sprung up, new capital has been invested, fine buildings erected, trade has become more legitimate and profitable, and educational interests held in higher esteem.—*Standard.*

SOUTHERN TROUBLES.—The N. Y. *Witness* in an enumeration of the various causes of Southern difficulty has this: Another reason is found in the fact that a great deal of money is spent for whiskey and tobacco. Whiskey eats up more than bread and meat; and tobacco scarcely less. The drunkards of the South are very numerous. There is little public sentiment to oppose the sale or the use of intoxicating liquors. The papers advertise freely, and the drunkards make even more conspicuous the places where liquors are sold. All the idleness that follows in the train of this widespread curse, tends to poverty.

Facts and Figures.

—The total number of locomotive steam-engines in the world is said to be 45,667, of which 14,223, or nearly one-third, are in the United States.

—From a table of the exports of teas from China and Japan to the United States during the past two seasons it appears that the shipments of blacks have increased only from 5,000,000 to 7,000,000 pounds, while those of Japan have increased from 8,000,000 to 17,000,000 pounds, and those of greens from 5,000,000 to 10,000,000.

—Advices from Liberia give evidence of some progress and increased activity; 98,000 coffee trees have been reported to the Government as planted during the last year. During the year the exports amounted to 10,000 gallons palm oil, 100,000 pounds of ginger, 500 pounds of ivory, 54,000 pounds of coffee, 163 casks of sugar or 100,000 pounds.

HOW TO GAIN A DAY.—"If a man were to start from New York Monday noon and travel with the sun around the world, reaching New York again at the end of twenty-four hours, it would then be Tuesday noon. Where did it change from Monday to Tuesday?" We commend to this querist Jules Verne's "Tour of Eighty Days Round the World," and in direct reply to the question remark that as the sun travels over 15 deg. in one hour, in 12 hours he would be 180 deg. from New York, at which point his Tuesday might begin. This would bring the traveler somewhere in Chinese Tartary. Practically this is effected by vessels crossing the Pacific Ocean, making a change in their reckoning according to the way they are going, by either dropping or duplicating a day. The change is made while crossing a parallel of longtitude no part of which goes over land. Twenty-five years ago the question arose in our astronomy class, "Where does New Year's Day begin?" and the answer given, "Somewhere in Central Asia."

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MASONRY A WORK OF DARKNESS.

A SERMON BY

REV. LEBBEUS ARMSTRONG.

One distinguished part of the device of the Prince of Darkness, in promoting the institution of Freemasonry, has been to influence Ministers of the Gospel, and members of Christian Churches, to become members of the Fraternity. Various measures have been adopted to accomplish this purpose. Ministers have been told that the knowledge of Masonry would enable them to understand their Bible better, and qualify them for more extensive usefulness to mankind. As a further inducement, the Grand Lodge has decreed, and that decree has been published and practiced in the subordinate Lodges, that Ministers of the Gospel should be entitled to the degrees of Masonry GRATIS. The devices of the Adversary have so well succeeded, that no small proportion of the Ministers of the Gospel have become Masons, and, as a matter of course, many of the members of their respective Churches have followed the example of their pastors. It would be rational to suppose that Ministers, and all professors of Christianity, after taking the first degree of Masonry, in the degrading manner which we have before described, would be convinced that all the light they had received belonged to the Works of Darkness, and that they would have instantly withdrawn themselves from all fellowship with it, and humbled themselves by deep repentance before God, and unreserved confession before men. Some, it is believed, have done this, but others have not. Should the question be asked me, why I permitted myself to take twenty-one degrees of Masonry before I renounced it, I could only answer that such is the indescribable power of Masonic infatuation, that one step into darkness prepares for another, and onward many press, as I foolishly did, in search for light and science, and knowledge and wonders, till Satan, the old infernal Spider, has wound the web of Masonic oaths and penalties, five, ten, fifteen, yes, twenty times and upwards, round them, binding them by the penalty of death, to continue all their life-time, in the fellowship and practice of the Works of Darkness. How deplorable would have been the condition of Masonic Ministers, and all the Masonic members of Christian Churches, thus entangled, had there been no method devised, by which they might lawfully escape the snare of the Adversary, and obey the commandments of God!

Many imbibe the idea, that this is in fact the case; that their Masonic obligations are perpetually and sacredly binding; and that to renounce Freemasonry, would be a crime of perjury. But, if Masonry is a Work of Darkness, how can men be bound by its obligations, when God commands them to renounce it? The obligations themselves belong to the Works of Darkness, and to repent of the sin of taking Masonic oaths, and to break them instantly, is the import of the divine command, when God says, "Have no fellowship with the unfruitful works of darkness." A determination to adhere to Masonic obligations, is in effect, to proclaim open war with God and heaven, to set at nought the counsels of Jehovah, and pursue the road to destruction.

How perfectly absurd is the idea, that Ministers of the Gospel, and professors of Christianity, who are entangled in the works of darkness, should be bound by oath under penalty of death, to continue in their sinful abominations during life! The amount is, we have sworn to serve Satan forever, and the oath must be performed. What can be more preposterous? It is clearly proved that the oaths of Masonry are unlawful and wicked, and that to adhere to them will lead men to destruction. It is the doctrine of common sense, that unlawful oaths are not binding. If a man takes an unlawful oath, he is bound by the authority of Heaven to repent of that act, to break that oath, to humble himself before God, and seek for pardon. This is Bible doctrine. This is common sense. Were the forty men of old, bound to murder St. Paul, because they had rashly sworn to do it, on penalty of death, in case of failure? And would they have perjured themselves, had they repented and publicly renounced their wicked oath? Was Herod bound to take the life of John the Baptist, because he had sworn to grant the request of a giddy young girl? Suppose a man should rashly swear in the morning that he would kill his neighbore sunset, would he be bound to keep and perform that oath? Or would it be his duty to break the oath, and repent of the wickedness of malicious swearing to perpetrate the most horrid crime? Or suppose a man should be decoyed to take an oath of partnership with a company thus bound by an oath of confederacy, and it should turn out that they were a band of highway robbers; would this man be bound by his oath, to rob mails, pick pockets, break open houses, and plunder for gain, at the risk of life and expense of blood, because he had sworn thus to do? Or would it be his duty to break the oath which bound him to perform such nocturnal depredations, in violation of all laws, human or divine, and to repent, forsake, and expose the wickedness of the combination? Who can hesitate a moment in deciding each of the above cases against the binding force of the oaths to commit unlawful acts? Every such oath is wicked, and ought to be broken; and such are the obligations of Masonry. Every Mason is, hence, sacredly bound by the authority of Heaven, to renounce all his oaths of allegiance to the institution of Freemasonry, because they bind to the performance of things unlawful in their nature, absurd and ridiculous in their observance and destructive in their consequences.

With such contamination, the Churches of our Lord Jesus Christ are polluted. Many Ministers are Masons, and refuse to hear the admonitions and reproof of Heaven. Many of their members follow their example. Doubtless Satan triumphs in such fidelity to the cause. A Minister of the Gospel, who renounces Masonry, can scarcely find the door of a Church open to his labors, among some denominations, for the reason that there are so many adherents to Masonry in the Church. Many Ministers, who are not Masons, dare not unite in the fellowship of a seceding brother, for fear of offending some of their Masonic hearers and supporters. General A, Colonel B, Doctor C, Esquire D, Lawyers E and F, Merchants G and H, and other great men down to X, Y, and Z, are Masons. Every eye is upon the Minister. The least word or deed that might be construed against Masonry, will ensure the pastor, what is termed by some, a "WALKING PAPER," that is, some complaint must be preferred against him, and he must be dismissed, (in disgrace if possible), from his congregation. Such is the influence of Masonry in the Church. Satan has planted his infernal standard in the center. Many a Church door is tyled with a drawn sword of Masonic power. The ordinances of God are contaminated with the spirit of Masonic vengeance. Many will profess to lament that it is so, and express a wish that it were otherwise. But under the Banner of the Works of Darkness, who will dare to face the enemy, and boldly testify the Truth of God? Not he who is a Mason, and holds to the binding force of its obligations; nor he who is awed to silence by Masonic influence. Such watchmen will have fellowship with the Works of Darkness, when God commands them to renounce, to separate, reprove, and touch not the unclean thing. O when shall the sons of Levi be purified from the defiling powers of darkness! When shall the Church be purged from the abominations of Masonry! On review of the foregoing subject, we remark,

2. THAT IT IS THE DUTY OF THE MINISTERS OF RELIGION TO PREACH AGAINST THE ATROCIOUS NATURE OF THE INSTITUTION OF FREEMASONRY, WITH THE SAME PLAINNESS AND ENERGY THAT THEY ARE REQUIRED TO USE IN PREACHING AGAINST SABBATH-BREAKING, PROFANITY, INTEMPERANCE, OR ANY OTHER GROSS IMMORALITY.

One essential characteristic of God's faithful Ministers in all ages of the world, has been to sound an alarm when danger appeared; to point out in detail, the prevailing sins of the times; and plainly warn and admonish the people to repentance and reformation. Those who failed to do this, forfeited the title of their commission, incurred the displeasure of God, and were held accountable for the guilt and blood of lost souls. Freemasonry, the once pretended "HANDMAID OF RELIGION," has proved to be, in reality, a Work of Darkness. And it may, with propriety, be termed Satan's Grand Master-Piece, the very Cap of the Climax, of all his stratagems to accomplish the work of destruction. Perversion of God's Holy Word; a blasphemous use of his great Name; a profanation of sacred and holy things; the subversion of justice; abominable imposture, perjury, and blood and murder are found in its skirts. Can the Ministers of the holy religion of Jesus be justified then, in the practice of passing over, in total silence, the enormities of prevailing Freemasonry, which threaten destruction of all that is dear in life, hopeful in death, and blissful in eternity? Can they be justified, it is asked, on the ground of being Masons themselves? Not, indeed, as long as the words, "Have no fellowship with the unfruitful works of darkness," stand written in the Book of God. Can they be justified in such neglect, for fear of offending some of their Masonic hearers and supporters, or THEIR friends? As well might they connive at Sabbath-breaking, profanity, drunkenness, theft, falsehood, infidelity, and all other abominable wickedness, for fear of offending some of their immoral hearers and supporters, or THEIR connections. O how can the watchmen on the walls of Zion, clear their skirts from the blood of souls, while, for the love of praise, or to preserve a false peace, or for fear of losing some of their friends, and a portion of their salary, they shut their eyes and ears, and put a seal on their lips, by the plea, "We know nothing about Masonry, and prudence leads us to say nothing about it;" or "We are members of the institution ourselves, and will never violate its most sacred obligations." Surely such ministerial fidelity to the bloodstained institution of Freemasonry, must be the result of "DARKNESS VISIBLE," as Milton describes it; yes, darkness incomprehensible, issuing from the smoke of the bottomless pit.

In view of such considerations, I feel it to be my indispensible duty, arising from a sense of my own shameful experience of the knowledge of Masonry, to entreat my brethren in the holy ministry, and add to my entreaty a solemn warning, especially to those who are Masons, to renounce, come out, and be separate from Masonic abominations. All others I would entreat and beseech to lift up their voice, and be not afraid, but testify publicly and privately, against the Works of Darkness. If Masonic members of Churches will cleave to Masonry, and falsely deny the enormities of its nature, exclude them from the communion of the Church, that the Sanctuary may be purified from the foul contamination. Yes, I would entreat and beseech the judicatories of the Church, of all denominations of Christians, to unite their wisdom, their talents, and pious efforts, to withstand, suppress, and root out this formidable enemy of righteousness, with all its combined and complicated powers of deception, until it is exterminated from our land, and banished from the world. If Ministers have been instrumental in promoting its popularity, let Ministers humble themselves to be more instrumental in promoting its overthrow. Though it may cost them their good name, the hatred and opposition of Satan, the contempt and persecution of wicked men, and the VENGEANCE of Masons, yet God will not fail to reward them with his promised blessing. And as a seal of the testimony which I have borne, and now bear, against the institution of Freemasonry, I do now most solemnly protest against, and totally disavow, the prevailing usage of those Churches of all denominations of professing Christians, who consider it no breach of Gospel rule, to hold in their connection and fellowship the avowed adherents of an institution which belongs to the Works of Darkness, firmly believing it to be my duty to renounce the fellowship of all professing Christians who denominate themselves Freemasons, who knowingly and sentimentally avow the usages, and professedly hold in sacred veneration the binding force and virtue of the obligations of Speculative Freemasonry.

3. IF THE INSTITUTION OF FREEMASONRY BELONGS TO THE WORKS OF DARKNESS, THEN OUR CIVIL INSTITUTIONS ARE IN JEOPARDY.

The light of Truth has disclosed the long concealed fact, that one of the principal objects of the institution of Freemasonry, is to secure the posts of office, the seats of honor, the ensigns of power, with all their emoluments, and thus sway the energies of Civil Government. To secure this march to the summit of elevation, is the clause in the oath of the Royal Arch degree, and which, it is well known, has been introduced in some Lodges, as a part of the MASTER MASON'S OBLIGATION:

"I promise and swear that I will vote for a brother or companion Mason, and promote his election to office, in preference to any other candidate of equal qualification."

It is on this principle, and this only, that it can now be accounted for, that about two thirds, if not three fourths, of all the officers of our civil, military, and municipal departments of government have been filled with Masons. Even from the responsible trust of the Presidential Chair, to the most inferior town office throughout our wide-spread Republic, a MAJORITY of Masons, it is believed, still bear rule; and Masonry, (with other things designated by Agur of old), will never say, "IT IS ENOUGH," as long as there is an office within the bounds of the nation, which is not filled with a Mason.

Secret Societies are always dangerous to Civil Government; and none is in greater danger than a Republican form of government. Its offices being filled by the elective franchise, public and individual rights can be secured only by the suffrage of a free people. But the whole body politic can not be free and independent so long as a part of the community are combined under oath of secrecy and under circumstances to arrogate to themselves the power of confederate influence, to promote each other's elevation to office, honor, wealth, and power, in prefrence to members of the other part of community, who are acknowledged to possess equal qualifications. This is precisely the advantage, which Freemasons, under the mask of charity and good-will to man, have exercised over the rest of community. By this advantage, it has evidently been their aim to secure the exclusive right of office, emolument and government. And ere the Commonwealth was apprised of the imposture, or discovered omens of danger, the chains of Masonic despotism were forging, and preparations fast making to bind the nation in its power.

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On Thursday, the 7th of May, 1868, in Pittsburgh, Pennsylvania, at the First National Christian Convention opposed to secret societies, the following resolution was presented and referred to the Executive Committee:

"*Resolved*, That it is the sense of this Convention that we need a paper, promptly started, ably edited and widely circulated, which shall make opposition to secret societies a speciality."

In June, the following report of the Executive Committee was prepared, and on the 25th of July the first copy of the *Christian Banner* appeared with the following address:

The Executive Committee of the National Association of Christians, opposed to Secret Societies,

To the members of the late Aurora and Pittsburgh Conventions and to all Christians in sympathy with the object of said Conventions:

BRETHREN:—We have considered the proposition adopted at Pittsburgh for a paper to be devoted especially to relieving the church and country of the secret orders which are perverting and undermining both. Following are some reasons in favor of such a paper:

1. Each of all existing papers has a speciality of its own, and cannot attend properly to this [viz, opposition to secret societies.]

2. As the secret orders cannot endure free discussion they will not allow it where they can prevent it; and hence most existing papers are in danger of being damaged by them if they open their columns to a full and thorough discussion of these orders, such as is given to other subjects, and such as is demanded by their prevalence and importance.

3. Large and intelligent bodies of Christians, such as the United Presbyterians, United Brethren, Free and Wesleyan Methodists, etc., have always made membership in such orders a cause of discipline, and several State conventions and associations of Congregationalists have adopted stringent resolutions against them, while other national church organizations fraternize with and protect these secret orders by their silent countenance or open co-operation. The result and working of this state of things will be to damage the denominations and individuals opposed to secrecy, by universal opposition, and to praise and build up those that are willing to fellowship secret orders. A common organ is therefore an absolute necessity to the denominations and individuals opposed to those orders, through which they may hear from and be strengthened by each other; to encourage and assist existing denominational papers, by helping them to facts and arguments; to aid and represent local and national conventions; and, generally, to further the views, diffuse the principles, and help to carry out the measures of the "National Association."

Resolved, that we take measures at once to start a paper to be called *The Christian Banner*, Opposed to Secret Societies, to be issued for the present once in two weeks, at one dollar per year, as a four-page six column paper.

(Signed,) J. Blanchard, D. Berger, I. A. Hart, Philo Carpenter, Jos. Haven, J. Travis, H. Kingsley, L. N. Stratton, Ezra A. Cook, Benj. Hackney, N. Brown, A. M. Milligan, J. T. Cooper.

Chicago, June, 1868.

The benedictions of Pres. Finney, Leonard Bacon, D. D., Prof. Joseph Haven, Pres. J. B. Walker, Bishop Edwards and Roberts and multitudes of other Christian people rested upon it. The next issue of the paper which appeared with the name *The Christian Cynosure* contained the following explanation:

"Our name, *The Christian Banner*, was proposed to our Committee at the heel of a business meeting and adopted at once, without stopping to recollect that the American Tract Society had given the same name to their monthly. To avoid confusion and seeming unfairness, we change it to THE CHRISTIAN CYNOSURE.

"The paper was now fairly started without any capital but faith in God, the best surest of all kinds, and with help from friends of the cause and subscriptions was issued once in two weeks by the Executive Committee for three years; steadily increasing in value and in patronage. The receipts from the subscriptions did not pay the expenses of the paper notwithstanding the fact that President Blanchard received no salary for his services. There was a desire expressed by many friends that the paper should contain more general and family reading, and the committee at length decided to issue the *Cynosure* weekly. It was designed to publish in the weekly edition "only about as much on secret societies as the fortnightly *Cynosure* contained and devote one-half its space and strength to whatever else a Christian ought to know."

The first copy of the weekly *Cynosure* was issued September 7th, 1871 and in the next month, October 9th, the CYNOSURE mail list, press, new type, etc., were all lost in the great fire which destroyed a large part of Chicago. $675.78 were contributed by earnest friends to aid in starting the paper again and the first issue after the great fire was dated October 17th, 1871. The CYNOSURE mail list slowly recovered its lost names and the paper has been printed with almost no intermission since, although one year later, "fire, flood (from fire men's hose) and frost" retarded its progress.

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MARKET REPORTS

CHICAGO, Feb. 15, 1875.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$	89
" No. 2	84½	86
" No. 3	80	81
" Rejected		77
Corn—No. 2	62¾	63¾
Rejected		60¾
Oats—No. 2	52½	54½
Rejected		50¼
Rye—No. 2	97	98
Flour—Winter	4 25	6 50
Spring	3 00	4 50
Hay—Timothy	13 50	18 00
Prairie, "	9 50	18 00
Lard		13½
Mess pork, per bbl		18 40
Butter	23	35
Cheese	10	18
Eggs	28	30
Potatoes, per bus	70	95
Broom corn	08	13
Seeds—Timothy	2 40	2 65
Clover	6 50	6 60
Flax	1 90	2 50
Dressed Hogs	7 70	8 12
Chickens, dressed, per lb	11	13
Turkeys, do. per lb	09	12
HIDES green to dry salted	07½	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	60
Unwashed	27	37
LIVE STOCK Cattle, extra	6 25	6 75
Good to choice	5 00	6 00
Medium	4 25	4 75
Common	2 75	4 10
Hogs,	6 50	7 50
Sheep	4 00	6 50

New York Market.

Flour	$ 3 80	8 00
Wheat	1 02	1 30
Corn	81	82½
Oats	67	71
Rye	93	96
Lard		14
Mess pork		19 25
Butter	15	24
Cheese	12	16
Eggs	40	43

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, FEBRUARY 25, 1875.

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Topics of the Time.

Columns might be filled with stories of the severity of the winter season, now, let us hope, wholly passed. The effect on the high seas is nearly as severe as on land, hence the action of the English government in postponing their Polar Expedition until next year on account of the unusual amount of ice in the North Atlantic. Careful observers estimate that a great part, or the whole of the first season would be used in getting through to locations reached directly in ordinary years. The numerous speculations on the glacial period, the changing inclination of the poles, or a transposition in the earth's orbit may all be very well. Practical people will do best in using generous means to keep the frost from their own, and the homes of their poor neighbors. Lessons of charity are of more use, as the world now is, than the speculations in astronomy or meteorology.

The National Grange lately held in Charleston, S. C., deserves to be mentioned for at least two resolutions. The first recommends Government aid in completing the Texas Pacific railroad, the other opposes the tax on tobacco. As for the first scheme the good sense of the Senate committee has effectually quashed Col. Tom Scott's hopes for the present. What he may be able to do with representatives of another party time will show. For the present the project of trailing one hundred and twenty-five millions of the people's money through the sand plains of Texas and New Mexico is not considered feasible, except by the members of the National Grange, Mr. Scott and the managers of the Pennsylvania railroad who would like to handle the money, and a number of Southern politicians, who wish to see it expended for the benefit of their districts. As an advocate of cheap tobacco the grange might be a success. As an efficient ally of the farmer it has not been. Let the "weed" be adopted as the symbol of the order, as the shamrock is of Ireland. Let that convenient receptacle, the fawn-skin pouch, be provided with the best "cavendish," and let the order break down that railroad monopoly, the smoking-car, by introducing a universal use of tobacco.

Will the panic of 1873 elect a President in 1876? Political tyros may figure on such data as these: The financial blow falling first on the commercial center of the nation sent quick vibrations all through the land, and of course fell heaviest at length on the producing classes and men of moderate means, who naturally associated their losses more or less with the management of the leading political party. The Democratic successes of last November were the result. Another factor is the economy enforced among the wealthier classes, which has resulted in an unwonted reduction in the imports of foreign goods and dainties. So great as to seriously impair the revenue, and for the last months of 1874 reduce the national income below a rate sufficient to pay interest on its debt. The Republican majority, recognizing this evil case and acting on the recommendation of the President's message, after laboring with little purpose to reduce the enormous appropriations asked by the Departments, finally drew up the Tax bill over which Congress is now worrying. The features of the bill are partly good, partly odious, but its general effect will be to put the per-cent raised from consumers into the pockets of the manufacturers and not into the Treasury of the United States. The Democrats in Congress are a unit against the bill, for they are "poor man's friend" for political reasons. The longer the bill is discussed the plainer do the Republicans see in it reaction against them, and their tactics seem now to be put off action on this and other important measures so that a special session will be needed. They have but a week more of time to kill. The benefits they hope to reap from an extra session are suggested by the rampage of Brown of Kentucky, the damage of whose capers the Democratic party have had to pay. In the next House of Representatives that party will be a majority, and with more Southern members than Northern, among whom there may be several John Young Browns. The political effect such a House will be apt to make will be tremenduous. Hence legislation lags; the nation groans with debt and mismanagement; and Congressmen look wise and try to save the country with chicanery.

Letter of Dr. Humphrey to the Amherst Students.

PITTSFIELD, July 26, 1849.

GENTLEMEN:—I embrace the earliest leisure hour to acknowledge your favor of the 18th inst., and briefly to give you my views on the subject which you propose. You wished to know "what I think of the influence of secret societies in colleges." I must frankly say, that my experience and observation has constrained me to regard them as injurious rather than beneficial to those institutions and to the members of such societies. But as they have long existed in our older colleges, and still have earnest and able advocates, they are entitled to a candid hearing, and I cannot think of any shorter or fairer way of coming to a right decision, than by considering the advantages and disadvantages of those college secret societies.

I have no question that societies among students, when properly organized and judiciously managed, are highly beneficial and ought by all means to be encouraged. The only question with me is, should any of them be secret societies; that is, societies organized under constitutions and by-laws, which are to be known only to the members under oaths or solemn promises not to divulge any of their doings or regulations to the uninitiated?

What are the advantages to be gained in a public institution by the existence and influence of such societies? This, if I rightly judge, is the first question. If their influence is good and only good, or if they do more good than harm, then they ought to be continued; but if their influence is found upon the whole, to be decidedly injurious to the harmony and good fellowship of the students as a community, then they ought to be disbanded.

What good then do secret societies do in college? I confess, that though I belonged to one or more of them when I was an undergraduate, I have yet to learn.

In the first place, I hold it to be impossible to keep the secrets of any society in college, according to the letter and intent of the initiative promise. They will leak out in one way or another. Even the terrible oaths of Freemasonry could not keep them. The mysterious symbols and signs of the fraternity were almost as well known before the disclosures of seceding Masons as after.

In the second place, if the secrets of college societies could be kept, as profoundly as those of the grave, what advantage would be gained by it which cannot be enjoyed without them? I take it for granted that the avowed and legitimate object of these organizations is mutual improvement, and if there is nothing wrong in their rules and proceedings, if they violate no moral principle, if they be such, as if known, the best of men would approve, what need of any secrecy? Why cannot the members speak as well, and write as well, and debate as well, without the padlock as with it? One would think they might even better. How much does it add to a man's genious, or literary taste, or acumen, to go into a lodge-room, and deliver himself under the solemn injunction of profound secrecy? I confess that is all a mystery to me, if there is anything in it.

What then is the advantage? Is there any? I know there is a feeling among some talented young men, that by associating together, shutting themselves up under lock and key, and pledging their sacred honor not to disclose anything, they add something to their dignity and consequence. They raise themselves above their unitiated fellow students. They think by keeping dark, they somehow maintain a higher standing than they would in the common sunlight of college. But they deceive themselves; it is all imagination, and they are convinced of it, with very few exceptions, in less than half a dozen years after they graduate. They wonder how they could have attached so much importance their secret societies.

But if there are no valid arguments in favor of secret societies, are there any that can be fairly urged against them? I think there are. I think they are exceedingly detrimental to the best interests of our public seminaries. And if I could not show how, or why, I should be compelled by my own observation during a series of years, to regard them as highly injurious.

In this I agree with all college officers with whom I have conversed, and with very many students of the highest standing and character. Nay, I appeal confidently, young gentlemen, to yourselves, whether you have not witnessed the sad effects in the envyings, jealousies and alienations which spring up from this bitter root, even among Christian brethren? I venture to say, that in some of our colleges, however it may be in others, there is no one thing which gives the faculty

so much trouble, and produces such bitter heart-burnings among students, as these secret societies. There the facts are. Whatever might become of arguments, they cannot be gain-said or explained away.

But there is no difficulty, I take it, in showing how these secret societies are so hostile to peace and good fellowship in the institutions where they exist. Secret societies can, if they are disposed, adopt rules, and introduce exercises subversive of the great principles of morality and religion, and injurious to themselves. Whether they will or not depends upon the character of the majority of the members, and as all their doings are in secret conclave, there is a strong temptation to overstep the bounds of propriety, which they would repel at once, if they did not act under the pledge of secrecy. It is dangerous for young men, it is dangerous for men of *any age* to associate themselves together and hide themselves from public responsibility, under the cover of secret articles and promises. The whole history of such associations proves that the tendency is to evil and not to good.

I do not doubt that there may be many excellent and some truly religious young men in secret societies, but I am afraid, to use the language of Paul in a different case, "They are all suffering harm and loss." I could not conscientiously advise any pious young man to become a member of one of these societies. I go further, and give it as my deliberate judgment, that it would prevent much evil and be a great gain, if all these secret societies in our colleges were dissolved.

With best regards to those whom you represent, I am, gentlemen, very truly yours, H. Humphrey.

Gerrit Smith.

Abstract of a lecture before the Chicago Athenaeum by Hon. Z. Eastman on the life and labors of the great Reformer.

No apology is needed for calling an audience together on the occcasion of the death of such a man as Gerrit Smith, for an hour's earnest thought upon the lessons of such a life as he lived. But some reasons for so doing are appropriate and in order. Among these reasons are: that a prominent and good man has died; and not so much for his sake as for our own, it is a duty to take a review of his life while the sense of his loss is fresh in our minds. It is profitable to keep in remembrance the lives of good men. We can add much to the influence of their lives by keeping their deeds fresh in memory, and so prolong their good effect. And this is a public duty. I consider Gerrit Smith to be just such a character whose life it would be specially profitable just now to review. He stands prominently out as a philanthropist and statesman. Such men are greatly needed. We want samples of them for the imitation of our young men. Indeed, Gerrit Smith is almost the only great philanthropist our country has ever produced. This is more nearly true, on careful inspection, than it first seems without much thought.

Gerrit Smith was born in Utica, in the State of New York, on the 6th of March, 1797. He came to the end of that long life in New York on Monday, the 28th day of December last. It was a fitting close for the life of such a man.

In the center of New York was the home and sphere of his childhood. He grew up with the State. He was the son of Peter Smith. Indians were a part of the inhabitants. The forests and swamps furnished animals that grew fur, which men sought for. His father was an Indian trader and fur dealer; for a time a partner of John Jacob Astor. Land titles in the early days were much confused. The State sold vast tracts of land for taxes, and Peter Smith became a large buyer of land from tax sales. This was the foundation of the large estate which the son finally worked up into an available fortune.

Gerrit Smith was familiar with the primitive life of the log cabin and the cultivated life of the parlor. His familiarity with frontier life, and growing up with the growth of that populous section of the country, gave him great advantages for becoming the great, far-seeing and practical man he proved to be. He graduated at Hamilton College at the age of 21. He studied for the law, but abandoned the profession to take charge of the large inheritance he received from his father.

He appears first as a Christian, as he early made a Christian profession. I have said he was a Calvinist, and so he was a Calvinist of the "strictest sect," as John Brown was, and William Lloyd Garrison was at that day, and Wendell Phillips, and many others who afterward became Abolitionists. That rigid faith has made too many men of character in the world, even from John Knox and Cromwell to John Brown, to be profitably sneered at. His first public zeal was an effort, in which Garrison was also an earnest laborer, before either of them thought much of the slave, to save the Sabbath, as he thought, from degradation by the transportation of the mail on Sunday. Whether right or wrong, the country has accepted of the result, and neither Smith nor Garrison has controverted the decision. He was a young man when the

ANTI-MASONIC EXCITEMENT

broke out in his own State. The murder of an American citizen by an institution that had placed itself outside of the laws of the country, for disclosing the character of that institution, filled him with indignation and alarm for the sacred right of citizenship; and with such men as Seward, Weed, Myron Holly John Quincy Adams, William Wirt, Thaddeus Stevens, and Horace Greeley, he combined to act politically for the vindication of William Morgan and the sacred right of the citizen to the protection of the laws of the country. His efforts in that direction earned him the popular sneer, as was usual at the time and too long indulged in, and which has been no credit to the public spirit of the country.

In his early life there was a conviction of the wrongfulness of slavery; and at that time anti-slavery men were colonizationists. So at the time was Garrison, Tappan, and almost all men who had a conscience upon the subject. Its shallow pretense of being the remedy for slavery was not detected; neither was it known that the slaveholder would capture it, and hold it as a safty-valve to let off all earnest efforts against slavery. Gerrit Smith was a liberal supporter of the colonization scheme—had pledged money for its support. The abolition agitation broke out in 1830 by the imprisonment of Garrison by a slave-trader in Baltimore. It soon became an issue against the Colonization Society. The discussion was carried to Central New York. Mobs had been everywhere sent by the politicians and demagogues to howl upon the track of the abolitionists; to persecute them with the formidable missiles of bad eggs and the like. Their great crime was that they were going to make a man of a negro. There has been no such outcry of making a man of a monkey. If it can be done, we say let it be done; the more men the better, and the world can well spare the monkeys. The abolitionists, the colonizationists, and the mob came together at Utica. There was also there a politician of the popular school, a Democrat, of course, and he was a colonizationist; and as the party got worsted in the debate, Sam Beardsley headed the mob to clinch the argument of the colonizationists against the abolitionists. This was in 1835. The time is known as the Utica mobs. Gerrit Smith said, from the standpoint of a spectator, there was no doubt on which side the devil was in that contest, and Gerrit Smith said he always meant to take sides against the devil. From that day he was an abolitionist so long as there was a wrong he could get at to abolish.

The recital of Gerrit Smith's connection with the anti-slavery movement is almost a narrative of that most thrilling episode in our nation's history. As first advocated by Lundy, Garrison, Goodell, Leavitt, and all others, it was a moral movement, and appealed to the conscience of the slaveholder and the best sense of the American people, in time to put the evil away. It was no less offensive in that mild form of persuasion, then in any other phrase it assumed after. But the large number of the agitators soon saw that it was a political question whether they would have it so or not. Some one has well explained the reason of it, in that the American is a voting animal. You cannot get him to do much in a public way, to correct abuses, unless he can do it by voting. The first drift of nine-tenths of the abolitionists was to vote with one or the other of the great parties, which would best serve the anti-slavery cause. Garrison, the early advocate of the moral movement, foresaw that such a policy would not work, and that these parties would swallow and digest the conscientious voters, as an anaconda would mice. But the essential obstacle toward success with political action with the Whig or Democratic parties was that slaveholders had a hundred to one more voters to be put into the opposite scale; and above all liberty was an essential doctrine in our politics and that is why a Liberty party was necessary.

The first discord with the abolitionists was in the National Convention or anniversary of the society in New York which should decide the political policy in which Garrison and his friends came on from Boston, it was said, with a steamboat load of constituents in men and women, captured the shell of the organization, the owners of the organ, the *Emancipator*, of which Tappan was prominent, taking that newspaper away with them, to carry the question of anti slavery into politics. Some think here is where a calamity began in the management of the anti-slavery cause that ended in war. But people should understand that all the calamity that ever came of this subject in political action, came from the demagogues of the North, who, for the purpose of uniting the slaveholder's votes on one side, made a monster-man of-straw of this abolition question, and always falsified it before the South and the country; whereas, it was the only statesmanlike way of curing the evil.

On the not-voting side were Garrison and Philips, and many of the best men of the nation, mostly in the New England States. On the political action side were the Tappans, Leavitt, Goodell, Codding, and nine-tenths of all the abolitionists of the country. Gerrit Smith was a man of power with these political actionists. The first man ever to advocate the formation of a Liberty party in politics, as near as I can learn, was Jacob LyBrand, of Racine, Wisconsin, which was about 1837; but it was only a recommendation. The voting abolitionists were politicians without a party for some time after this division took place. Myron Holley, who was in 1832, the editor of the Anti-masonic *Free Elector*, at Hartford, that supported Wirt for the Presidency, was the actual founder of the Liberty party, so far as it had a personal founder. Gerrit Smith so recognized him, and had a grand monument erected to his memory at Rochester, for which he invited contributors of one cent each from the colored men and abolitionists of the United States.

The first nomination for the Presidency was made in 1840 against Harrison and Van Buren, and four thousand votes were given. There was unity with the political abolitionists, voting for James G. Birney in 1844, till the Free Soil movement suggested by the Wilmot Proviso, and especially aimed to defeat Gen. Cass for the Presidency, took a definite form.

Garrison intensified his opposition to voting, resolving into non-resistance, and theanimus of hostility, is found in his position on the Constitution of the United States which he characterized in the language of one of the Prophets, for its assumed guarantee of slavery, as a "covenant with death, and an agreement with hell." Gerrit Smith took a view the very reverse. He believed the Constitution of the United States to be the charter and guarantee of Liberty, and under it no slave could exist in the United States. These grand divisions of the anti-slavery ranks mostly

existed at the East—Garrisonism in New England, the Gerrit Smith party in New York; with scattering sympathizers to both of these theories in all of the Northern States. Everywhere, generally, were Smith and Garrison highly respected and loved by those who walked not with them. The main part of the political abolitionists who voted for Birney, afterward nominated John P. Hale, voting as a digression in 1848 for Martin Van Buren, then in '52 for Hale, and there formed what is considered the historical Liberty party. They were almost a unaminity of the abolitionists west of the State of New York. They generally believed with Smith that the national constitution was a good enough charter of liberty, but they were voting abolitionists under the Declaration of Independence, to make their power felt as voters against slavery. Logically the Gerrit Smith party had no ground for the ballot, as its statement made it a law question, and if the Supreme Court had so decided, slavery would have found an end without the ballot, without the ultimate war power that ended it with the bullet. The Liberty party of the Declaration of Independence, was a growing and popularizing party, voting for Hale, Fremont, finally Lincoln and success. Into that triumph came Garrison with a conscience full of reproach at last; there came also with the saviour of the nation, Gerrit Smith. Lincoln to us all was the man of the hour. There was unity at last in the divided abolition ranks, when the end of slavery came in a way that most of them feared, but few hoped for. It should be understood by all the world as justice to that small class of men in this country, who were ever despised, for whom now the public have some respect and a sort of heroic admiration that they were the only men who labored for the peaceful end of slavery, when it was possible to have it end in peace; they were the men who would have applied moral and statesman-like means for the end; they were, under God, the best friends the slave masters ever had in this country. I wish this fact to be emphasized, that our young generation may know it; and that our nation may be reconciled to those whom they have learned to hate, with their prejudice and hatred of the downtrodden race.

Gerrit Smith did not follow the direction of the current to vote for Martin Van Buren, John P. Hale, John C. Fremont, and perhaps not for Lincoln at his first election. So much had integrity of political action governed him, so much did he believe in uncompromisingly standing by the principles in their highest application, that he could not conscientiously do it. On the doctrine of no-slavery-in-the-constitution he was nominated for the Presidency by a section of the abolitionists who also called themselves the Liberty party. Wm. Goodell was the able editor and literary advocate of this party and their views. Fred. Douglass supported Smith. About 5000 votes were cast for their candidate mostly in the State of New York, where Gerrit Smith was best known. They were votes for testimony. These votes were doubly armed. They told where ballots seldom reach, and where bayonets seldom go, into the conscience of the nation. Though the Western abolitionists did not give him their votes; for they never had participated in those logical pitched battles of their Eastern friends; they never repented and loved him the less. It is not necessary to believe they were any nearer right.

[CONCLUDED NEXT WEEK.]

Bankrupt Debtors.

BY D. B. TURNEY.

Debt is a severe misfortune. It is a great grief. It is not a thing to be desired. But, I venture to assert, intelligent reader, that you are a bankrupt debtor. By this remark I simply mean to imply that you do not promptly pay what you owe, and that the fault is your own. Of course, you fire up at this statement. It is no more than I expected you would do. I am not surprised to find you so ready to deny the charge. I supposed you might be persuaded to call in question, if not to squarely deny the truth and correctness of my broad and sweeping assertion.

You say, and doubtless believe, that you are scrupulously punctual in discharging your monetary obligations and do not willingly owe the value of a copper cent to any man in the world. That may all be, and yet my question needs an answer. Do you honestly, frankly and promptly pay your debts? You reply that you do. Your friends say that you do. Your very enemies admit that you do. But still my query arises. It is not to be silenced in any such style. It is not to be quieted in any such a way. You may be as careful and as prompt to save in the interest and for the benefit of your creditor as if a constable with a writ was at the door. Do I deny that? Have I impeached your business tact and honor? Did I say or assume that your income and outgo were unequal? I answer on my own behalf, No!

However, here is the very point at which I condemn you. Do you not see the sad inconsistency of the way you act? Why are you so scrupulously prompt in paying debts of money, while yet you leave unpaid your debts of affection, gratitude, sincerity, charity, personal honor, high intellectual responsibility, and religious obligation? You ought, of course, to pay your money debts whenever they fall due; but you should exhibit the same scrupulousness in paying debts of a thousand-fold more importance and moment. Debts of duty should be as binding and as promptly paid as debts of money.

Every debt should be paid the moment it becomes due. Yours are due. How much do you owe? How much have you paid? How much are you unwilling to pay? Ah, these *are* questions!

Are you a Freemason? Have you taken a vow to ever conceal and never reveal something? Then, there is the wife of your bosom. Have you paid her the debt of manly confidence that is due? At the bar of your own conscience, in the sight of the Almighty Searcher of hearts, your answer falters on your tongue.

There is a poor fatherless orphan at your door. She needs food and shelter. She needs clothing and education. But her father in his lifetime was not a Freemason. Has the daughter, therefore, no claim upon you? Have you paid your debt of fatherly protection to that poor child? Ah, what answer—what answer can you give?

There is your bankrupt neighbor. Have you paid him the debt of sympathy that you are owing him. I'm afraid not. O, you bankrupt debtors, why do you not promptly pay what you owe, and make every wilderness of life become a fruitful garden of rejoicing? Will you pay?

Good Templarism.

FAITH, HOPE AND CHARITY.

Certificate of Membership. Lodge No. ——.

KNOW ALL GOOD TEMPLARS to whom this may come, that on the 22d day of November, 1872, A. D. this lodge admitted to membership by the Solemn Rites of Initiation Mr. ——— Fidelity; who, as our worthy and well beloved brother, is entitled to all the rights and privileges of the INITIATORY DEGREE of our order. *In witness whereof*, we, the acting officers of said lodge have hereunto set our sign manual in the ——of——and State of New York this 22d day of Nov., 1872.

——— W. C. T.
——— W. S.
——— G. W. C. T.
———G. W. S.

Now, Mr. Editor, as will seen by the above, I have passed the examination in the ante-room, taken the arm of the marshal and been slowly marched around the room; while the lodge of Good Templars present, each one wearing a thing looking like a horse-collar about their necks, stood up and sung to the air of Harwell,

"Welcome, stranger to this temple,
To our altar now advance," etc.

Well, I was a stranger, and they *did take me in*. I supposed I was joining an order exclusively for temperance objects, but was badly sold. I have drank the water in company with the W. C. T. and W. M.; passed the guards, etc., and consequently am prepared to tell what I know about Good Templarism. Which I propose to do as soon as possible.

My reasons for doing so are: 1. That this order is a positive injury to the cause of temperance; 2. Because it brings people into Masonry, etc., who would never do so otherwise, popularizing secretism in all its forms; 3. It is a contemptible swindle; 4. It is manifestly a hypocritical institution; 5. Because it is under the control of Masons and Odd-fellows in all respects.

In my next I will open the door on a lodge at work. FIDELITY.

[From our Philadelphia Correspondent.]

The U. P. Presbytery of Philadelphia Again.

MR. EDITOR:—Referring to my article published in the *Cynosure* of February 11th, stating, for the information especially of your United Presbyterian readers, that in the official Presbyterial report of the recent "O. F." case which was tried in the Philadelphia Presbytery of the U. P. church, held here on the 12th of January, all mention of any such case was omitted in that report, as published in the *Christian Instructor*, and authenticated by the "Moderator" and "Clerk" of the Presbytery, and that that was done by compact or consent of the Presbytery—and referring also to your editorial in the same number of your paper (February 11th,) in which you hope for the honor of our common Christianity, and of the "United Presbyterian church," that I was mistaken in that statement, I now send you a copy of the *Instructor* of January 23d, which contains the presbyterial report, in order that you may see it with your own eyes. The fact is undeniable, and has exacted not a little surprise here among faithful U. P.'s, who were expecting to find a report of the case in their own church paper here, but whose expectation proved a vain hope! As you may be sure, a broad grin was on their faces when they made this discovery; and several of them have been making no secret of their sentiments of indignation.

It may seem strange that the members of the Presbytery who acted right, should have been weak enough to consent to the suppression of the report of the case in publishing the proceedings. Yet so it was. The request for *silence* was made by the senior minister in the Presbytery, who voted on the wrong side (i. e., *not* to sustain the appeal), and who had previously begged leave, but in vain, to be permitted to explain his vote in the report. The reforming portion of the Presbytery, seem to have been taken by surprise by this request to suppress the report of the case; and thus they yielded the fruits of the moral victory they had so manfully won by the day's proceedings. Well, thanks to the *Cynosure*, this temporary success of the secret-wire-pullers, by its exposure, will only promote and expedite the cause of reformation in the U. P. church. If I am not much mistaken, those ministers and their sessions in the U. P. churches here and elsewhere, who have been for years past guilty of shielding Freemasons and Odd-fellows, etc., in their churches, contrary to the express law of that church, will soon learn, by the publicity which you have given to this case, that their secret arts are about *"played out;"* and that in future honesty will be their best policy after all!

I have no pleasure, Mr. Editor, in exposing such matters. I have done so, only out of motives of duty, and in order to promote the reformation of the church of which I am a member. Reformation is impossible without a victim. Some one must be willing to become that victim. I have deliberately volunteered to be the "forlorn hope." Will not U. P.'s throughout the church all rally to the rescue of their church from a shameful subjection to *Freemasons, Odd-fellows* and *Knights* of all sorts, and make the *testimony* of their church everywhere, no longer (as it now is in many cities and places,) "a dead letter," as is boasted, but a vital, active and affective part of their church life? Then, indeed, the Lord will bless and honor them, and make them and their church "a praise in the land." W. S. R.

February 16, 1875.

For Notices See 12th page.

Reform News.

—The General Agent returned to this office immediately after the Ohio meeting. He will visit Wisconsin and Iowa and attend the State meetings this week and next.

—Bro. Hinman has sent a brief report of interesting work in Warren county which will appear next week. He had a "first rate" meeting at Weston on Wednesday evening last.

—"The Land of Steady Habits" has some thorough and zealous workers in the cause. Read the report.

—Bro. P. Elzea has been lecturing in Jefferson county, Wis.

—We learn that Bro. Fanning, of Marengo, Ill., has been engaged by Rev. Freeman, President of the DuPage county Association, to lecture at Warrenville in that county, soon. We have not yet learned of the result of the address and consultation at Tipton, Iowa, announced for last week Tuesday.

—The Convention at Mansfield, O., last week, is pronounced by the General Agent as one of the best attended, most harmonious and orderly managed he has known.

—This meeting was held in Opera Hall. Dr. Wishart, President of the Ohio State Association called to order, Rev. D. H. French, one of the city pastors, delivered the welcoming address. Rev. J. H. Buchanan, of Huntsville, was chosen permanent President and R. Cowden, Secretary. Among the speakers were the following well known names: J. P. Lytle, R. H. Pollock, Prof. A. J. Ramsey, Pres. H. H. George, J. G. Carson, Pres. J. H. Fairchild and J. P. Stoddard. Prof. G. W. Clark, of Rochester, N. Y., was present and added greatly to the power of the convention by his reform songs. The absence of Bishop Weaver was deeply regretted, and his affliction will excite sincere sympathy. A full report next week.

The Connecticut State Meeting.

THE ORGANIZATION.

WINDSOR, Ct., Feb., 1875.

Editors Christian Cynosure:

Considering that yourself and readers of the *Cynosure* would be interested in hearing of anything which was being done in the East to which the light is coming; by the way, our eyes being turned towards the West for our light, where it seems to burst forth with increasing brilliancy, illuminating some of the *dark* places of earth which manifestly are full of the habitations (lodge-rooms) of cruelty, I send you herewith an account of a gathering of Anti-masons at Hartford, Feb. 3d, and the organization of a State Christian Association.

This meeting and action had been preceded by powerful lectures given in different parts of the State by Elder John Levington, of Detroit, Mich. It may be truly said, that this kingdom of darkness has been made to tremble in our State, at the first onslaught. People are waking up to find this a great evil, and are earnestly desiring to hear and read more about it. We call upon our friends in the State for prompt and liberal aid.

In response to a circular sent to persons in different parts of the State for united council and action, to consider the best method of opposing secret societies, especially Freemasonry, the following named persons were present:

Samuel D. Green, Chelsea, Mass.; Elder John Levington, Detroit, Mich.; from Connecticut, Elder Albert L. Dearing, Colchester; John A. Conant; Willimantic; John Kitchen and David Carter, Hartford; Ariel Mitchelson and Amasa Loomis, Tarrifville; Cornelius R. Williams, Terryville; James Reed and Philip Bacon, Simsbury; Elihu Holcomb, Poquonnock; Charles T. Collins, George A. Fenton, Wm. E. Howard and David J. Ellsworth, Windsor; Elder S. Hines, Higganum.

Upon motion of J. A. Conant, that we proceed to organize by choosing a chairman and clerk, the following were chosen by nomination: Chairman, J. A. Conant; Clerk, D. J. Ellsworth. Elder J. Levington and Ariel Mitchelson were appointed commiitee on resolutions. Resolutions being called for, Elder J. Levington responded and read before the Convention a set of resolutions, which were taken up singly, and adopted by a unanimous vote.

OFFICERS OF THE ASSOCIATION.

For President, John A. Conant, Willimantic.

Vice-presidents: Hartford Co., Philip Bacon; Litchfield, Co., C. R. Williams; Windham Co., E. F. Reed; New Haven Co., U. B. Swift; New London Co., E. G. Loomis; Middlesex Co., D. W. Watrous; Tolland Co., L. S. Goodale.

Secretary, D. J. Ellsworth, Windsor.

Treasurer, C. T. Collins, Windsor.

Annual meeting on the fourth Wednesday of April next.

D. J. ELLSWORTH, *Sec'y.*

AN EARNEST APPEAL TO THE PEOPLE OF THE STATE. READ! READ!!

DEAR CYNOSURE:—It gives me pleasure to say that a few of the friends opposed to secret societies met in Hartford on the 3d inst., appointed officers of a State society, and adopted a series of resolutions which I doubt not have been forwarded to you by our secretary for publication.

I cannot omit to say that our meeting was favored with the presence of that old and faithful veteran in the work, Saml. D. Greene, of Morgan times, author of the "Broken Seal" and other writings, and my earnest desire is (if consistent with the will of our Heavenly Father) that his life may be spared and strength be given him that he may be able to attend many such meetings and aid by his encouraging words and strong faith, made stronger by the good providences of God towards him and others who have been faithful in laboring to pull down this great barrier which stands in opposition to the advancement of his kingdom and the salvation of mankind.

In looking over the doings of our Anti-masonic convention held in Hartford, Feb. 4th, 1830, I find the following appeal directed to the citizens of our State which I deem very appropriate at the present time. I quote:

"Shall Connecticut be behind her neighbors in the good work of resistance to Masonry? She has not been accustomed to let others go before her when freedom was in danger. The sacred fire of liberty burns no where brighter than in the bosom of her sons; and no people under heaven have more to protect, of all that renders life desirable.

Arouse then, fellow-citizens, be firm and vigilant; follow not the example of the weak and indolent who cry, 'A little more sleep, a little more slumber?' the danger is afar off. Nor yet of those sordid men, who are looking to Masons for loaves and fishes. Be ye up and doing. Be not deterred by threats, frowns, or slanders, from discharging your whole duty. Disseminate information respecting Masonry, by every means in your power. Encourage the spreading of newspapers and other publications, in which the subject is discussed. Warn the young and thoughtless within your circle of acquaintance against entering Masonic lodges. Assist all whom Masonry holds in bondage to break their chains. Put faithful watchmen upon the walls, and trust none there, whom you believe will be seduced by her abominations. Persevere through evil report and through good report; then will your rights and liberties be secure. Our prayer to heaven is that they may be perpetual.

Brethren in Connecticut, shall we not emulate the spirit of our fathers, and profit by their experiences. Although our State is dotted over with temples "dedicated to "unknown gods," and the craft numbers 'its minions by thousands, who hold commanding positions, in church and state, yet they are comparatively few to the great numbers who have not ''bowed the knee to Baal," or been hoodwinked or cable-towed. And if we shall arouse and defy the powers of darkness and resolve that "in the name of our God we will set up our banners" and demand our rights for ourselves and posterity, these will come to our assistance. Instead of giving our patronage to editors and publishers of papers who are minions of the lodge, who are always eager to do as dirty work by disseminating falsehood and idolatry among the people; or to those who see the danger and refuse to give the warning; I say that such things aught not to be. Let us listen to none who give the trumpet an uncertain sound. Instead of the few copies of the *Cynosure* and papers of like character now in circulation among us, we should have at least one thousand copies taken in our State, and other publications put within the reach of every family. We should have a lecturer employed to spend his whole time in advancing the work among us.

All this can easily be done if there can be unity of action and a spirit of sacrifice. Shall we not deprive ourselves of some luxuries that we may have the means to help on this good work. "Cast thy bread upon the waters" is the Divine command, remembering that "it is our Father's good pleasure to give us the kingdom." Shall we be faint-hearted when we know "that they that be for us are more than they that be against us?" Let us put on the whole armor and fight manfully the battle of our Lord, remembering that to the faithful only are the promises made. Let every friend of the cause be active and earnest. Let us all strive to have a full attendance at our State meeting in April next, preparatory to the National meeting at Pittsburgh, Pa.

FRIENDS IN CONNECTICUT! Let us consider ourselves each and everyone, old and young, male and female, a special committee to arouse the people of our State to action. Make yourselves acquainted with those who are awake to the evils of oath-bound secrecy and catch the inspiration of earnest workers in the cause. Write to that indefatigable worker in every good cause, John A. Conant, of Willimantic, President of our State society. If you are not acquainted with him, make yourself so; it will do you good if you will follow his example. Call on or write to the Vice-president in your county and co-operate with him in every way possible to advance the work. *Subscribe for the Cynosure!* Get your neighbors to subscribe. Send to Messrs. E. A. Cook & Co., Chicago, Ill., and get books and tracts and circulate them among your acquaintances. A few good books, kept in circulation cannot fail to accomplish good results. Never forgetting to do all this and more in the spirit of Him who said "Not my will but Thine be done."

PHILIP BACON.

Weatogue, Conn., Feb. 10, '75.

Jottings from the New York Field.

WESTVILLE, Jan. 30, 1875.

"I find the [Masons] strangely fantasied;
Possessed with rumors full of idle dreams;
Not knowing what they fear, but full of fear."

The above words but slighily altered from Shakespeare, seem fitly to represent a fact, as they read. There is, among the lodges, a sense of coming ill—"men's hearts failing them for fear, and for looking after those things which are coming," so that in the Grand Lodge as rumor hath it, the question for decision, is: "whether we shall go down before the anti-secret fervor, or try to check it, by a deed which shall strike terror into the hearts of our enemies, as well as of the would-be-traitors among ourselves?"

One thing is certain, *our* work is not in vain. Our papers, books and lectures, are fast waking up the old Anti-masonic spirit, so long dormant, and the true demoniac spirit of Masonry, as well. The muttered curse, not always "loud but deep," which the lecturer so often hears, occasionally shape themselves into threats, and acts of violence, which smack of bloody hate. Poor fellows!—having sold themselves into a most galling slavery, in which they have most generously bought and paid for their own chains, and in which they are permitted to make *no* defense, I pity them, as a kind but skilful surgeon pities the sufferer whose life he would save at the expense of severe present pain; and so I go on with scalpel and saw, despite the victim's shrieks, groans and envenomed blow. But to my work.

FRANKLIN COUNTY.

Westville—not Fort Covington, as in my last letter,—a northern town in the above named county, was the scene of my next contest with the powers of darkness; I planted my batteries on Monday eve, January 18th, and opened fire in the presence of most, if not all the newly elected officers of Franklin Lodge, No. 215, F. & A. M. These, like brave fellows, came to the front, on my left, and commenced, simultaneously with myself, a running fire, the principal ingredient of which seemed to be, that myself and my authors were all "liars,"—they being not well enough read in their own religion to know their own authors. My theme was "The Religion of Masonry." The marshal, before I had developed my subject, triumphantly said, "yes! Masonry *is founded* on religion!" I

thanked him for his admission, and placed him among my authorities and held him there, very much to his annoyance, as he began to see the use I was making of him. Before I closed my lecture he intimated, very plainly, that I might get some "tar and feathers," before I got away. I stopped my discourse long enough to call the attention of the audience to this manifestation of Masonic benevolence, and to thank him for it, and then went on. The treasurer made himself quite conspicuous, in some remarks, the meaning of which I did not catch. The senior deacon was much disturbed, and uneasy. The senior warden, smiling and wrathful, came to the front, and with something like a pocket-book in his hand, wanted to bet me a hundred dollars on some matter. His neighbors boldly said, he had not so much money with him. I certainly had not; and as I was utterly unskilled in that line of argument, I mildly declined to enter upon it. They all seemed anxious to find out whether I was a Mason or not. I allowed them to ask me the question several times; think I answered them once or twice. At length, the marshal rose to his feet, and demanded an answer. I finally said to him very quietly: "My dear fellow, don't you see that in asking me that question, you are playing into my hands? If I was not giving 'simon-pure' Masonry you would know I was not a Mason. Now you are puzzled." He winked a little, as though things were not quite clear to him, and gave it up.

When I announced my subject for the following evenings, and that I would draw all my proofs from Masonic sources, this seemed to astonish them much. Especially did it puzzle them to know how I was going to show up the oath from Masonic testimony. "Sam," the marshal, demanded how I could know that. I requested him to wait until the proper time came, when I would satisfy him that I did know. He wanted much to know then, but I was inexorable.

Closing the meeting I retired with the friends with whom I was making my home. The next day, the air was full of rumors. Some of the more sensible of the craft, attacked their indiscreet brethren, and fearfully violated that portion of the Master Mason's oath which binds them never to speak ill of a brother, "behind his back, or before his face." Threats were rife, as to what they would do to the lecturer, at last coming to this: "We'll scare him any way."

The house was filled that night to overflowing, either to hear the lecture or to see the "scare;" perhaps both. They heard the lecture I know; as to the other thing, I don't think it made its appearance. I finally turned to the craft and quietly told them I had been informed of their promised diversion, and assured them it would not pay as I did "not scare worth a cent." The evening passed off without molestation; though it was plain to be seen that the fires were only smouldering—not put out.

The next day I sent by some friends to Malone, who went into a Masonic lawyer's office, and procured for me a law book containing the Royal Arch and the Master Mason's oath, which had been brought out in a court of justice, and acknowledged under oath, by adhering Masons to be substantially correct. This with the testimony as to the truthfulness of ten of the obligations as procured from adhering Masons by the Rhode Island Legislature, and like testimony from the Legislature of Pennsylvania, with the New Berlin trials, seemed to satisfy the brotherhood on the last night that I *did* know what I was talking about, as I unveiled their shamefully barbaric oaths and held them up to view. At the close of my lecture the irrepressible "Sam" arose, and getting himself hurriedly out of his overcoat, asked me with much *impressement*, if I had not shown myself to be inconsistent, and therefore false, in saying that the Master's oath bound them not to initiate a woman, and then telling the story of the initiation of a lady in Ireland, and also in Vermont? He seemed to think he had me in a tight place, and waited patiently for my discomfiture. I answered him to the effect, that the inconsistency and lying was all on the part of the craft; as my evidence for the oath and for the violation of it was from Masonic authority, and he must not hold *me* responsible for *their* violation of their own laws. The audience laughed, and he sat down looking as though something had missed fire. At length he sprang up, and told us about a certain Baptist minister who had made a shipwreck of character. This he flung at me as a Baptist. I quietly replied that I had heard of that before, and asked him what relation that had to the facts and arguments of the evening. Not being prepared with an answer to so simple a question, he sat down again under the laugh of the audience. A Presbyterian clergyman present, who belonged to the craft, here arose and deprecated these attacks on the lecturer, whereupon the marshal again arose, and called his venerable brother a liar, for a mistake he had made, and at once atoned for, long ago. The senior warden here mounted a seat and put *his* fingers into the "pie," but soon drew them out again and descended from his perch to cool them. Nothing further occurred, worthy of note until I started for the door, when the senior deacon, a powerful man, followed, trying to get between a friend and myself. As I passed from the audience room to the porch, my left ear was saluted with an egg, which fell to the floor without breaking. I paid no attention to this, but passed on to the sleigh, in waiting a few steps from the door. When fairly seated, another egg struck with some force on my right ear, and fell back without breaking, into the hand of Rev. S. O. Hathaway, who brought it off as a brilliant, if *not* nasty specimen of Masonic logic, sending word to the thrower next morning to send us a Masonic hen to hatch "that egg."

Thus ended my labors in Westville. The lectures called out the people in larger audiences than I have elsewhere had. The people were thoroughly aroused, and the better part of the Masons were ashamed of their officers, who—as some of them said—wrought Masonry more injury than any lecturers. Between the two, Franklin Lodge, No. 216, has received a blow from the effects of which it will not soon recover. Brother Lewis Learned and his wife and family did all in their power for my comfort. I shall not soon forget them. Your readers will again hear from me at Cook's corners, some nine miles away. J. L. Barlow.

Lectures in Crawford Co., O.

Bucyrus, O., Feb. 8, 1875.

Editor Christian Cynosure:

I wish to say a few words about the meetings that Rev. D. S. Caldwell has been holding in Holmes township. He spoke three times on Masonry and once on the grange.

About one year ago I heard Amos Kensworthy, a minister among the Friends, preach. He said that when a preacher would cut all the corners off his sermon, it would not hurt; but leave them on so that they would cut and you would soon see the effect. As soon as he saw the people begin to stir, he knew the preaching was making an impression.

If this theory is correct, Rev. D. S. Caldwell's sermon got a deep hold on some. Before he commenced speaking, while the chairman was calling for order, one man belonging to a secret society, said that they were to "sit still and be skinned alive." He reminded me of the man who dwelt among the tombs. "I adjure thee by God that thou torment me not." The Rev. Caldwell commenced his sermon, but he had not got far till the corners of his sermon began to cut. Mouths opened; eyes looked wild. Some persons could not sit still. Almost every person in the house could tell who was hit. The anti-secret men and women were jubilant.. The next day the secret society men joined in saying that men like Morgan had perjured themselves in revealing the oath and could not be believed. It was not long before they had to lay aside the word perjury. For even the women told them that they were saying that Morgan had told the truth. Then they changed and said the Bible says no liar can enter heaven. They were soon driven from that post. The Bible is a poor hiding place for a man who has done wrong.

In this township there is one church whose officers all belong to the grange. They have not had a prayer-meeting since they commenced the grange last spring, yet they could keep up their grange meeting. The result is the church has gone down.

Well, the grangers were out. It was the first anti-grange meeting ever held in the county. Some grangers came eight miles. A master of the grange thought he was somebody, and squared himself, and said the grange was not a religious institution. The speaker soon set him down by saying that they had the Bible, chaplains and had prayers. He also read the oath as published in your paper. One granger said it was all false. But the secretary of his grange said it was word for word. Since the meeting they have shown their catalogues of goods, and now say the anti-grangers can buy as cheaply as they can, and that without "the mark of the beast." One granger said the order in Iowa and Illinois had accomplished their work and had no more to do; and he hoped that it would not be long before they would finish their work here. I think if they have a few more lectures from Rev. D. S. Caldwell, they will soon finish their work as a secret order. We know men who are trying to get members of the United Brethren church to join the grange, so that they will have to leave the church. Men who profess to be followers of Christ, and under that color are doing this dirty work of the devil.

G. W. Park.

From Coles County, Ill.

Hutton, Ill., Feb. 16, '75.

Editor Christian Cynosure:

Having noticed reports from different parts of the State, but none from Coles county, I thought perhaps you would like to hear from us on the anti-secret cause. There has not been much light given on the lodge here yet for it is very strong, there being so many Mason's, grangers, and Good Templars, but little is said against them.

The United Brethren is the only church opposed to secrecy and its members are divided a little, though but few are in favor of the lodge. Some are trying to be on both sides for popularity, and two belong to the Masonic lodge, yet remaining with the church.

Rev. S. Mills of Westfield (U. B.) gave us a lecture last summer on the lodge during a quarterly meeting, which made some of them blush and say, "It is all a lie. I have tried it and know that Masonry cannot be revealed." While some of them own to a part of the lecture, it seems they did not agree, and perhaps were not all well posted.

Some Masons say that a man, to be a good Mason, must be a good Christian, while others claim it to be only a charitable institution. Their Christians in this county are scarce; and for their benevolence, it is like the two boys keeping store—they being thei own customers.

The church of Christ is the only way, for Christ said, "I am the way." He also called laborers to work in his vineyard, not in a secret society; hence the church requires the earnest labor of all its members and both their time and money; and if they seek to throw their influence upon some evil order that is selfish, they are equal to an Ananias or Sapphira robbing the church of her power and influence which she should command.

But we are commanded to love the Lord with all our soul and our brother as our self. "He will surely reprove you if ye do secretly accept persons." (Job. xxiii. 10). "But if ye have respect to persons ye commit sin" (James ii. 9). Peleg.

[continued on 9th page.]

A Pastor of Both the Sheep and the Goats.

YORK, Pa., Feb. 13, 1875.

Editor Cynosure:

The pastor of the 1st United Brethren church of this place, Rev. W. B. Raber, died a few days ago.

Mr. Raber has been here much of the time since I came out in favor of anti-secrecy. I gave him all the light I could, but could not win him to our side. On the contrary, he was very uncomplimentary to myself, and even charged the *Cynosure* with *lying*.

Ho was, I am told, a friend of the *U. B. Tribune;* and I frequently saw him in the company with Masons and other secretists. His funeral was attended by Freemasons and Odd-fellows, as individuals, and also by his own secret society in a body, with white gloves and green sprigs. Should not this cause all U. B. people who are opposed to rings to reflect deeply?

The Order United American Mechanics, to which it will be seen Mr. Raber belonged, is only a Masonic catpaw society, wearing aprons containing the square and compasses, and doing work "on the sly." I now understand much that I could not see through before. And here is a notice taken from the York *Telegram*, which explains itself:

"UNITED AMERICAN MECHANICS.—York Council No. 243, and Rose Council No. 316, O. U. A. M., are earnestly requested to meet at their hall in Centre Square, to-morrow, (Saturday) at 12:45 P. M., sharp, to attend the funeral of brother W. B. Raber, late of Perry Council No. 57, Duncannon, Pa." Very truly yours,

E. J. CHALFANT.

Interesting Political Letter From Mr. Needles.

ALBANY, Mo., Feb. 2, 1875.

Pres. J. Blanchard,

RESPECTED SIR:—I write to ask you if you do not think it best to begin to agitate the question of a political Convention to be held immediately after the adjournment of our Christian Association next spring at Pittsburgh. It will give us greater notoriety and bring together more people as well as give us a more distinct organization. Publicity is what we must have, and when we begin to talk politics other papers will help give us the desired popular attention. Our ablest men, I think, should at once be solicited to write articles for our papers, giving their views on the line of policy to be pursued through the campaign, and that should be so formed as to meet the wants of the West as it is to be the ruling power of this government. The views of Vice-president Wilson on the secrecy question ought to be known. Could not some of our ablest men interview him this winter, also General Sheridan? If we could so manage as to get them before the people, whether they made a formal acceptance or not, it might influence the Republicans to nominate them. Sheridan talks right and if he does not belong to a secret society we want no stronger assurance from him than we already have. When the said that secret societies are a fruitful source of evil in our government, he hit the nail on the head whether purposely or not. We will have to be wise as serpents, harmless as doves, if we save this government; and if we can so arrange it that our nomination will be acceptable to the people we will make a strong movement in the right direction.

I wish you would get Stoddard to come here. It is strange that we cannot get a State lecturer. I think there would be no trouble about his support. My father took one-third of my press and it is admitted on all hands that the paper will be published. We are increasing our list in spite of all the devil's forces combined. Yours,

G. W. NEEDLES.

From the Pastor of the Cadyville, (N. Y.) Wesleyan Church.

Mr. Editor,

WEST PLATTSBURGH, N. Y., Feb. 9, 1875.

DEAR SIR:—Please allow me through your paper (the *Cynosure*) to correct a statement made by Rev. J. L. Barlow, with reference to the pastor of the W. M. church at Cadyville. In the *Cynosure* issued Jan 28th, 1875, he (Mr. Barlow) reports his lecturing tour at West Chazy, Mooers, West Plattsburgh, etc. In this report he refers to the pastor of the Cadyville church, saying, that for prudential reasons had declined giving out our appointments. This statement is incorrect. I gave out the appointments as requested; but at the close of the meeting the brethren thought best not to have the lectures. Not that they were opposed to the lectures or not opposed to the works of darkness, they are all true in this respect. They feared the result would be unfavorable to the church interest. Under these circumstances I withdrew the appointments. I not only gave out the appointments for brother Barlow's lecture at Cadyville, but also at West Plattsburgh church on Sabbath at the morning and evening service, and urged the people to come out to hear. Furthermore I done all I could to secure the use of the Baptist church at Morrisonville for Mr. Barlow. But for some reason unknown to me he represents me as a diseased, sickly, weak, despicable being, and commends me to the nursing care of the Wesleyan friends. He thinks I certainly need a little propping up. Now I can truthfully say, (if I know my own heart). I am thankful for any influence which tends to qualify me for the great and noble work of calling sinners to repentance. As regards my own views of oath-bound and all secret societies I can say that from my boyhood I have thought but little of such organizations and their unscriptural workings. All who know me know well that I am not sickly, nor need propping in this respect. I have never felt it my duty to deliver Anti-masonic lectures. If I did I should go about the work at once. Doubtless some are called to this work, others are not. So we should let each work in his own respective sphere.

Concerning the tone of Bro. Barlow's language, referring to me, I must say, if I know anything of the love of Christ, or brotherly love which links Christian hearts together, I know well, that in this reference he has widely diverged from the principles of that love by his uncharitable intimations and ridicule. From the spirit manifested by him, I must say that I am unfavorably impressed. I am of the opinion that all who profess to love Christ and his cause should be careful to exhibit at all times the spirit of the Master. If not they ought to know that they subject themselves to censure and disrepute. Yours for the truth and a pure Gospel,

PASTOR OF THE CADYVILLE CHURCH.

Rev. S. Ranks—Information Wanted.

WAVERLY, Ia, Feb. 10, 1875.

DEAR BRO. KELLOGG:—Well you please publish the following inquiry which explains itself?

Some time in August last Bro. S. Ranks came to our place and gave us four lectures. He seemed to be a good man and was treated by his ministerial brethren (Methodist) as all are apt to be, by Masons, who testify against the craft. He told me his almost destitute circumstances, and that he had suffered much at the hands of his enemies on account of the stand he had taken. After he left this place we never heard from him until an article came out in the Waverly *Republican* (edited by the "Worshipful Master" of the lodge in this place), which quoted from another Iowa paper to the effect that Bro. Ranks "had been expelled from Boonsboro district conference for immoral conduct." Then followed abusive remarks by the W. M., reflecting on all our traveling lecturers. I wrote to Bro. Ezra Hall, who I had heard lived at Jefferson where Bro. Ranks did, and the letter was returned unopened. Now we are fearful that he is in the hands and power of his enemy, the lodge. Can any of the readers of the *Cynosure* tell us anything about him? We would also wish to know the particulars of his crime and expulsion from his conference. We want the truth. Address the writer at Waverly, Iowa, or through *Cynosure.*

P. WOODRING.

OUR MAIL.

James Pollock, Washington, Ia., writes:

"I would like, if I was able, to send the *Cynosure* to some of our ministers. They need its instructions very much, but they do not want the light. Many of them seem to be "dumb dogs that cannot bark, lying down, loving to slumber." (Is. 56 chap., 10 verse.)

Joshua Evilsizer, Sarahsville, O., writes:

"The good work moves on. In Summerfield, the seat of war in this (Noble) county, the Lord is most powerfully reviving his work among the Free Methodists. Up to the present time there have been fifty conversions and sixty added to the church, and the work is still progressing. May the truth spread until it shall cover the whole earth, and until Masonry with all kindred associations shall hide their deformed faces."

Enoch Honeywell, Atlay, N. Y., writes:

"I herein return to you one hundred and five names on petitions. Marcus Barrett, my neighbor, has helped me get them. He is ready to help our cause. But few villagers or citizens dare face the Mason lash. They want to sell their "*silver shrines*" and float in the biggest ship, whether steered by Lord or Lucifer. Try to induce every lecturer to take tracts and deal out at every meeting. Millions of our youth need information and counsel to avoid hidden snares—snares baited with decoys to catch and make them waiters and underlings to their "Worshipful Masters." Our sons deserve a better fate, and we must try to guide them, which you have long been doing. My head, heart, hands and pockets, are all in open rebellion against Satan's kingdom."

R. Loggan, Clifton, Kan., writes:

"I have had the pleasure lately of knowing of several persons leaving the grange. At a revival in Saline county, all the members of a grange but three renounced it. One who was a Mason, Odd-fellow and granger came out from all. We are gaining ground, but have not time, men or means to press the battle as we would desire."

J. D. Gillett, Henderson, N. Y., writes:

"I do not take the *Cynosure* to learn what Masonry is. I had a theory of it sixty-five years ago having for my authority Jachin and Boaz. Fifty odd years ago I had a collision with it, and much to my expense learned its practical workings. At the time of the Morgan affair I was prepared to work for its overthrow and did what I could until it was supposed that the thing was beyond the reach of a resurrection. But in this we were mistaken. The head which to us appeared as it were wounded to death (deadly as it appeared) was healed; and quite a portion of the world are wondering after the beast."

Joel Seger, Earlville, Ia., writes:

"I admire the tone of the *Cynosure;* it gives no uncertain sound. But it speaks forth the word of reform in truth and soberness. It is gaining friends here."

W. I. Nation, Huron, Ind., writes:

"Your paper is always welcome to me."

John P. Dops, Rockton, Neb., writes:

"I am a poor man and had all my crops destroyed by the grasshoppers. I had sixty-five acres in corn, fifteen in oats, and twelve in hungarian, all of which was a total loss. I am in very straightened circumstances at present, but I cannot do without the *Cynosure.* I would rather do with one less meal a day than to go without the paper. You may count me a subscriber while I live."

A. D. Carter, Deersville, O., writes:

"May success attend your noble efforts in the cause of truth."

Joseph Wren, Sturgis, Mich., writes:

"The grangers are increasing about Sturgis and Burr Oak."

Joseph Backus, Rush, Ill., writes:

"The first vote I ever cast was Anti-masonic. I have realized ever since that Masonry was a great evil and looked on with sorrow to see it rise in power in families and court rooms, and, worse than all, making its way into the churches and pulpits. . . The State lecturer was here at the school-house last night with good effect we trust."

Rev. E. C. Cooper, Bethany, Mo., writes:

"I am dealing out Scripture thunder against the dark orders and they feel it. I have of late turned away a Master Mason from the further affiliation with the fraternity, and have his renunciation in my pocket for publication. Attended the burial services yesterday, of a Mason. Died a Christian but was buried an atheist. Such is the binding and deceptive influences of this unholy order; that when asked which he wanted to bury him the Methodist or Masons, he said the Masons. He was very happy during his last days and two of his daughters were converted under my ministry a few days ago."

W. W. Ames, Menomonee, Wis., writes:

"There are many who would go for the Masons and Odd-fellows, but shake their head at the idea of ostracising the Good Templars. Yet, after all, the Upas tree must come up by the roots, tendrils as well as tap root."

C. C. Miles, Dalton, Pa., writes:

"One man a member of a Baptist church, and a Good Templar, on being asked to sign this "Petition" said he would do it, but on reading it said he could not sign it because it included all secret societies, and he considered himself bound by his "Good Templar's" oath. He seemed to think it was just as binding as the Masonic oath, except the penalties. He had "promised upon his sacred honor." I then referred him to Lev. 5th chap., 4th and 5th verses: 'Or if a soul swear pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it then he shall be guilty in one of these. 2. And it shall be," &c. He said this showed him plainly that he had done wrong in taking an oath even to do good, for it was to do good that he went to the

Templar's lodge. I think he sees how the "chickens of Masonry" are protecting their parent. I gave him some anti-secret literature which he promised to read."

Amos Colgrove, Farina, Ill., writes:

"I sent you what names I have been able to obtain on the above petition. I was very sorry to find so many who are disposed to favor secret organizations. It foreshadows evil to our already distracted country. Our much esteemed Methodist minister is a Freemason, and some of my covenant brethren (Seventh-day Baptists) are also Freemasons. We read in the Holy Bible that judgment must begin at the house of God. . . Where shall the ungodly and sinner appear? They that turn aside to their crooked ways, the Lord will lead them forth with the workers of iniquity."

Daniel B. Stump, Rising Sun, O., writes:

"I send you these two petitions with two hundred and forty-nine names. There are several names from secret-society men. I guess they feel like leaving them. I once belonged to the Odd-fellows, but I withdrew from them entirely. I have got my card or demit from them. I began to see the elephant. . . Secret societies are wicked institutions."

D. Reynolds, Belvidere, Ill., writes:

"I hope something may be done here to expose secrecy next summer."

Jacob Haffner, Donnellson, Ia., and his German Presbyterian minister send in the names of one hundred and eighty-nine petitioners. He writes:

"I would have got more if the German papers had recommended the petitions."

Rev. A. W. Paul, Dundee, N. Y., writes:

"All these names I send are genuine, honest, not one smuggled. Sixty-four voters and sixty-three others."

We think all the names received on the petitions are genuine and together from a noble host.

M. Liscomb, Goodrich, Mich., sends one hundred and fifty names, and writes:

"Some Masons would say to me 'You will not get rich circulating such petitions as that.' One said, 'If it was not for my grey hairs he would knock the head off my shoulders.' But that did not scare me. Send on your petitions and I will circulate them as long as I have got a head."

Robert Berry, Carbondale, Pa., sends the names of two hundred and twenty-eight petitioners. He spent ten or twelve days in collecting them. He is seventy-six years of age. This cause is deeply indebted for its present success to God's blessing on the wisdom and work of noble old men.

M. S. Drury, Castalia, Ia., writes:

"I send two petitions, seventy-three legal voters, seventeen are clergymen, and three are college professors at Western, Ia.; forty-seven on the other petition. . . I could have got many more but those I have obtained are the leading members of society, representing a large district of country."

S. D. Wood, Howell, Mich., writes:

"It is my intention to devote my life to the cause which I have espoused, which embraces every form of reformation to advance the glory of God."

Rev. J. P. Richards, Bowensburg, Ill., writes:

"It is with devout thankfulness to God that I am permitted to send you what I call such a formidable list of voters and others (115 names) against the secret orders in this corner of Hancock county, Ill. I fear that I have been almost guilty of the sin of limiting the power of God; for I commenced my work of circulating the petitions with lack of faith, but I prayed. I felt as did Elijah the prophet, and like him, too, I have found seven thousand who have not bowed the knee to Baal. . One lady, in the fulness of her heart, said to me, 'Well, I am glad that somebody has to take this thing in hand.' A man whom I met on the highway, said, 'God bless you my dear brother, you are just the very man I wanted to see, and gave me a hearty shake of the hand and requested me to go on to his house and wait there until he should return shortly from a neighbor's house. Another Baptist brother said he 'could sign the petition all over. The venerable Wm. Todd, brother of the late Dr. John Todd, who is spending the winter in their neighborhood, said he 'could sign such a petition every week.' Indeed, some men in this county are observers of the management of the courts in this county, and they can tell just as certainly where next year's lightning will strike as to determine before hand what the verdict of a jury, mixed with Masonry will be, where Masons are concerned. I am well satisfied that light is all that the American people want to seal the death and burial of Hiram Abiff. We have only to pray, labor and wait, and the victory will be certain in the end."

The Sabbath School.

Lesson for March 7.—The Cities of Refuge.

JOSHUA XX. 1-9.

LEADING TEXT.—God is our refuge and and strength, a very present help in trouble.—Ps. xlvi. 1.

HOME READINGS.—Num. xxxv. 9-34; Deut. xix. 1-13; iv. 41-43; and xxxiii. 27-29; 1 Cor. x. 11-15; Heb. ii. 14-18; Ps. xci.; Jno. xvi. 1-6 and xvii. 20-24.

The practice of Goelism, i. e., of the nearest relation of an individual who was killed being bound to demand satisfaction from the author of his death, existed from a very remote antiquity (Gen. iv. 14; xxvii. 45). It seems to have been an established usage in the time of Moses; and, although in a rude and imperfect state of society, it is a natural and intelligible principle of criminal jurisprudence it is liable to many great abuses. Moreover, it had a tendency, not only to foster a vindicative spirit, but, in case of the Goel being unsuccessful in finding his victim, to transmit animosities and feuds against his descendants from one generation to another. This is exemplified among the Arabs in their present day. Should an Arab of one tribe happen to kill one of another tribe, there is "blood" between the tribe, and the stain can only be wiped off by the death of some individual of the tribe with which the offense originated.

The practice of Goelism obtained among the Hebrews to such an extent that it was not, perhaps, thought expedient to abolish it; and Moses, while sanctioning its continuance, was directed by Divine authority to make some special regulations, which tended both to prevent the unhappy consequences of sudden and personal vengeance, and at the same time to afford the accused person time and means of proving his innocence. This enactment seeured the double advantage of promoting the ends both of humanity and of justice. There were to be six of these legalized asyla, three on the west, and three on the east side of Jordan. Three additional sanctuaries were to be established in the event of their territory extending over the country from Hermon and Gilead to the Euphrates.

The roads leading to these cities were to be kept in good condition, and the brooks or rivers to be spanned by good bridges; the width of the road was to be 32 cubits; and at all cross-roads sign-posts were to be erected with the words, *Mekeleth Mekeleth*, "refuge, refuge," painted on them.

The establishment of these privileged sanctuaries amongst the cities of the Levites is probably traceable to the idea, that they would be the most suitable and impartial judges; that their presence and counsel might calm or restrain the stormy passions of the blood-avenger; and that, from their being invested with the sacred character, they might be types of Christ in whom sinners find a refuge from the destroyer (Heb. vi. 18).

The period of release from this confinement was not until the death of the High Priest. "That was a season of public affliction, when private sorrows were sunk or overlooked under a sense of the national calamity; and when the death of so eminent a servant of God naturally led all to a serious consideration about their own mortality." His death secured the complete deliverance of the man-slayer from his sin, only because he had been anointed with the holy oil (Num. xxxv. 25), the symbol of the Holy Ghost; and thus the death of the earthly High Priest became a type of the Heavenly one (Heb. ix. 14, 15). *Jamieson.*

Mr. Trumbull thinks that there is a decided advantage in having hymns stenciled on muslin sheets and hung before the Sunday-school, that all may see them together. By this means the scholars and teachers see eye to eye; all are looking at the same time toward the desk; the heads of all are uplifted; the singing is likely to be more distinct and harmonious. Of course, hymns that are copyrighted should not be used in this way without the publisher's consent; but that can usually be obtained. By this method the best hymns from all sources can be made available in the school, and they can be often changed without undue expense.—*Bible Studies.*

A Western Sunday-school idea is this: Biblical exercises are held every week, in which some Scriptural subject, as "The Rivers of the Bible," is dealt with. Each participant is previously given one river upon which he writes a sketch, giving the events connected with it. The research necessary in the preparation of the essays leads to careful Bible reading, and the entertainments are interesting.

NORMAL HINTS.—In preparing the lesson, study first the text of the lesson; study, secondly, the connecting history. Do not depend upon the lesson helps that are furnished. Make constant use of the Bible. Read carefully, read thoroughly everything which comes between the last lesson and the present one. Study, thirdly, the parallel passages. For this purpose a good reference Bible is a necessity. These three points faithfully observed are worth more than all the "helps" ever published. In studying the text of a lesson, look for the following points: (1.) Time. (2.) Places. (3.) Persons. (4.) Events. (5.) Sayings. (6.) Difficulties. (7.) Doctrines. (8.) Duties. Do not look for all these at the same time. Read the lesson through with reference to the first element. Then again with reference to the second, and so on.

MONUMENTS.—Fellow-teachers, we are building monuments. The memorial erected by Israel in the plains of Jericho has perished; those which we build will last forever. They built of stone, we, of truth. They built upon the earth, we, upon the hearts of our pupils. The memorial in Gilgal told of God's power to give temporal victory and salvation to his people. Let ours tell of the power of Jesus' blood to save from sin. "Take heed how ye build." (See Matt. 7. 24–29.)—*Sabbath Recorder.*

The great German Field-Marshal thus expresses himself in a late letter: "It is sad enough when armies are compelled to lacerate each other; but it is absolute return to barbarism when whole nations are let loose. Warfare by regular armies is like a thunderstorm, devastating doomed tracts of land with fearful effect. But a struggle like the one now going on in Spain may be aptly compared to a fetid atmosphere destroying the harvest of a whole kingdom."

THE RIGHT MOTIVE.—It is related when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said:

"Well, Andrew, I'll give five pounds, seeing it's *you.*"

"No," said Mr. Fuller, "I can take nothing for this cause, seeing it's *me,*' and handed the money back.

The man felt reproved; but in a moment said.

"Andrew, you are right. Here are ten pounds, seeing it's for the *Lord Jesus Christ.*"

The Travesty of Religion.

The forcible and awfully true expression of the late Thomas E. Thomas, of Dayton, that Freemasonry is the "godless ape of the Bride of Christ" is brought out with great distinctness in Masonic writings. Read the following quotations; compare them with the ceremonies of the Master's degree, and you will exclaim with John Wesley that Freemasonry is an "amazing banter on mankind!"

(From p. 309, "Theocratic Philosophy of Freemasonry," by Rev. G. Oliver, D. D., London, 1840.)

This degree has a reference to the Christian dispensation when the day of salvation is more fully revealed; atonement is made for sin; and the *resurrection from the dead* plainly communicated and confirmed by the resurrection of Christ from the grave. The Jewish law had degenerated into a mass of *rottenness* and corruption: piety, which planned the temple at Jerusalem, was expunged; the reverence and adoration due to the Divinity was *buried in the filth and rubbish* of the world; and religion and morality were scattered to the four winds of heaven. *Three ruffian* nations from the south, the west, and the east—the Syrians, the Chaldeans and the Romans—gave in succession this temporary dispensation its *deathblow;* those who sought religion through the wisdom of the ancients were *not able to raise* her; she eluded their grasp, and the polluted hands were also stretched forth in vain for her restoration. Her tomb was *in the rubbish* and filth cast forth from the Temple, and *acacia waved* its branches over her monument. In this state of darkness and despair she lay until the Saviour came, instituted the *five points* of Christian fellowship, and raised her from the dust in which she had been indecently interred, to a more glorious inheritance.

(From vol. ii. p. 176 of "The Historical Landmarks," by Rev. G. Oliver, D. D., London, 1845.)

This interpretation is borne out in the higher degrees of sublime Masonry. Thus in the thirty-second, or degree of Prince of the Royal Secret, according to the continental nomenclature, the following analogies are explained: "The symbolical mystery of the death of *(Hiram Abiff)* represents that of the Messiah; for the three *(blows)* which were given to him at the three gates of *(the Temple)* allude to the three points of condemnation against Christ at three separate places, viz: before Caiaphas, Herod and Pilate. It was from the last that he was lead to that most violating and excruciating death. The three *(blows)* were given with the three (*tools*, i. e., gauge, square and gavel). These are symbols of the blow on the cheek of Christ, the flagellation and the blow with the spear. Some substitute for the latter, but with less propriety, the crown of thorns. The brethren assembled around the grave of *(Hiram Abiff)* are a representation of the disciples lamenting the death of Christ. The Word, which was said to be lost, was pronounced upon the cross, which the Jews could not comprehend. The false brethren are represented by Judas, who proved false to his Master; and the sprig of cassia represented the cross, of which wood it is said to have been composed."

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 25, 1875.

THE NATIONAL PUBLISHING HOUSE.

THE PROPOSITION.

The Sub-committee appointed by the Executive Committee on a National Publishing House, after conference with Mr. Carpenter, are prepared to recommend the following:

1st. That Mr. Carpenter's provisory donation of lot 23, block 53, Carpenter's addition to the city of Chicago, with the improvements thereon, valued at $30,000, be accepted.

2d. That $10,900 be raised at or before the annual meeting of the National Christian Association at Pittsburgh, June 8th to 10th next, to secure the use of said property.

3d. That within three years after July 1st, 1875, the further sum of $20,000 be raised to secure the said property in fee simple.

4th. That in connection with the above, the additional sum of $40,000 be raised so that the sum total of the National Christian Association shall be $100,000, to be used under the direction of the Executive Committee in promoting the publishing and other legitimate interests of the said association.

C. R. HAGERTY,
J. BLANCHARD,
H. L. KELLOGG.

Address of the Executive Committee.

The Executive Committee of the National Association respectfully submit to the members of said Association throughout the country, and to the Christian public generally, the following facts and considerations:

Our National Association has had a limited and precarious support since its organization in Pittsburgh in 1868, now near seven years ago. And although little has been achieved in comparison with the vast and mighty objects to be accomplished, yet something has been done.

1. We have called the attention of the nation to the secret false worships which are displacing the worship of Christ and preying like night vampires on the vitals of the Republic.

2. We have unveiled the nature of the secret orders, and shown them to belong to the same family with Jesuitism, the commune, spirit-circle, free-love, and disorganizing clans of the South, all which place the Christian religion on a level with, or below even the false religions of the earth.

3. We have encouraged and strengthened the hands of those Christian denominations which have seen the anti-Christian nature of the secret orders and their rites, and excluded those who adhere to them from their communion.

4. We have encouraged a goodly number who were ensnared by the lodges to come out from, renounce and expose them, while a much greater number have silently withdrawn, and less substantial men have been joining them.

5. We have called out, commissioned, and imperfectly supported a few lecturers who have been struggling to shed light on the gross darkness in which the silence of press and pulpit have enveloped the nation. Such lecturers are now wanted in every State.

6. We have started and sustained, as we have been able, a national paper, the *Cynosure*, which now gives weekly to nearly two thousand, or by count, nineteen hundred and twenty-four post-offices scattered through thirty-two States and five Territories from the Pacific coast to the Atlantic; and from Washington Territory, the Canadas and Nova Scotia to the States along the Gulf of Mexico. This is the fulcrum of our movement.

From this root, other papers have sprung and are springing up; and several able denominational journals are, together with these, pouring light on the one great fact that the secret orders are in their nature pagan, and destructive of Christian civilization. And, chiefest perhaps of all, we have brought, and, by God's help, are bringing many to see clearly that Jesuitism, Freemasonry and all false forms of society have one heart and one head, and must stand or fall together; that their mock-solemn forms, mysteries, and rites, are religious shams, substituted for the atonement of Christ, and so are cutting loose this globe from its God, giving back its religion to priests and its government to kings.

But, though not discouraged, but amazed rather at progress so disproportioned to its means, we are quite aware that we have only reached the twilight which precedes the day; and that to stop where we are is to falter and fall back. We must revolutionize the mind of forty millions of American people, a majority of whom will be with us when they know the truth. We must bring this country to see that every strange oath is a blasphemy, and every strange worship, idolatry. We must cast out Freemasonry from the church, the jury-box and the ballot-box; because, that while its secret empire is nascent treason, it is the most respectable and least suspected of our national evils. And it is simply obvious that no existing organizations will or can achieve this mighty work if we give up our national movement and fall back on the other forces now at work. Political parties and Christian churches, or even popular evangelical movements which have Freemasons in them, will no more uproot the lodge, than the Southern churches which had slaveholders in them, could or did destroy slavery.

It is these views, and views like these, which have led Mr. Philo Carpenter to propose to give the National Christian Association a "house and home" in Chicago, provided the friends of the cause throughout the United States will give, in good subscriptions a sum sufficient to keep up the property which he proposes to give, and carry on the business of a national printing-house and book and tract concern in this city.

The first grand want of the cause is a secretary who shall give his whole time to the oversight and general management of the cause. Such a man is needed by this cause, as secretaries are needed by the American Missionary Association to look after and sustain teachers in the mission fields of that body.

Then we need an appropriate room fitted and kept up, in such a building, for daily prayer and conference, where it will not be considered any offense against the rules to pray God to sustain our lecturers and to overthrow "The unfruitful works of darkness" and strongholds of Satan in this country. If such a prayer-meeting can be established and kept up here, it will be frequented by the most earnest and godly young men in the various Theological Seminaries of the city and its envions, and in time will leaven the whole lump of American Christianity.

Then there are multitudes of humble, faithful and godly ministers who would read and circulate the papers, books and tracts of this reform, but who cannot, and their people, until enlightened, will not buy them.

Then we need rooms for the regular meetings of a National Committee, like those occupied by the Anti-Corn-law league of England, which drove the famine wolf from their doors and gave cheap bread to the English people. If we had such rooms our meetings would be more regular and attended by increasing numbers. The bare announcement that we had such a "house and home" of reform in this city would make the night-lodges turn pale.

And not the religion only, but the politics of this country imperatively need such a national light-house of reform. Parties which have offices and patronage to distribute will be more or less corrupt until we have a "new heaven and new earth wherein dwelleth righteousness." And if we may believe Bismarck, Disraeli and Gladstone, the chief danger to popular welfare and popular rights, is now coming over the nations in the shape of the sworn secrecy, priest-craft, and secret subjugation of man to man, which this National Association has been created and brought into being to oppose.

We therefore recommend that immediate measures be taken by all friends of the cause, in the several States where the reform has spread, to raise the sum required to secure the munificent donation proposed by Mr. Carpenter to our cause; and that the subscription be reported through the *Cynosure* as it proceeds.

And we recommend that the most strenuous efforts be put forth in connection with our next Anniversary at Pittsburgh, June 8th next, to complete the subscription and secure the building.

And we respectfully and earnestly request the Christian women of Chicago in particular, and the country at large, to aid this object by their counsels, their prayers and contributions.

THE CHURCH UNION.

This paper, whose editor we last week noticed as yielding "SMOKE FROM THE PIT," is a large, first-class print in New York, which has been published not quite two years. It seems to be one of that class of newspapers which seek to unite Christians by throwing out everything which distinguishes Christ from Belial, or his church from the world. And yet this strange organ has gathered and publishes as standing matter the names, by count, of more than two hundred prominent ministers and Christians whose names are appended to the following:

"We subscribe to the above principles and are deeply interested in the welfare and maintenance of the *Church Union*."

But among the "principles" to which the names are attached, Freemasonry is not one. There are many among them who will abhor the editor's advocacy of the lodge as we do. We shall look to see those names speedily withdrawn from a print whose editor says of the Masonic lodge and the old blinding heathen "mysteries" from which sprung, that "God has been in it for the good of our race!" and who endorses the lying fantasy that the "wise men" who worshiped the infant Saviour were Masons. If Masons worshiped the Saviour in the manger, they have surely turned him out of the lodge since, and hail his murderers as equal "brethren of the mystic tie."

Among the endorsers kept standing in the *Church Union* we notice the names of Mark Hopkins, Theodore D. Woolsey, T. DeWitt Talmage, and men of that class at the East, and Pres. Sturtevant and Rev. F. Bascom, D. D., here in Illinois. Dr. Bascom attended and spoke at our late State meeting in Chicago, and loathes, as we do, the sentiments quoted in our last week's article entitled "Smoke from the Pit." The paragraphs quoted, however, are but island specks in an article which is a whole sea of false history and false doctrine. A New York editor who can, at this day, and in that State, declare the Anti-masonic movement headed by Wm. H. Seward to be "all froth," is himself "froth," if the skimmings of corruption can be called by so harmless a name. Was it "froth," forsooth, that murdered Morgan? "Froth" that cleared his murderers in the face of law? "Froth" that caused forty-five thousand Freemasons in the words of Bob. Morris, "to quit their lodges to return to them no more?" "Froth," that enacted laws prohibiting Masonic oaths in three States, and cast the entire electoral vote of one State solid against the lodge? If Seward and Fillmore and Granger of New York, John Quincy Adams of Massachusetts, and Stevens of Pennsylvania were "froth," what is an editor who finds Christ in the lodge?

SAPPING AND MINING ERROR.

We have received the following note:

EDS. CYNOSURE:—How do you answer this argument? Slavery and the slave trade, and perhaps many other popular and national sins, existed and were practiced in the Bible times under the eye of its writers. Yet they did not denounce them openly, preferring the wiser method of supplanting them by the establishment of Gospel principles. We ought, therefore, to deal with Masonry in the same prudent and pacific manner, undermining it by getting people saved, instead of arousing individual and party opposition by openly antagonizing the institution.

Respectfully,
C. M. DAMON.

OUR ANSWER.

1st. The objector's main fact is a mistake. The sacred writers everywhere denounce the evils they would remove, when they met them. This

we established against the apologists of slavery and opponents of abolition (Neh. v. 5. and Jer. xxxiv. 15); and I heard old Dr. Lyman Beecher, after showing that Moses changed the slavery of the heathen into just Hebrew bond-service, exclaim at the top of his voice, "No, 'twant slavery! Its mockery to call it so." And as Barnes showed, Christ probably never saw a slave or a harem, and hence, denounced neither. His system expelled both.

2d. Slavery and slave-trade were both overthrown by direct attack and 'antagonism.' So was Freemasonry in 1826–31, in the free States where it was attacked and 'antagonized.' In the slave States, where ministers did not attack it, but opposed it by "getting people saved," it grew strong under their altars, came back and retook the North.

3d. European villanage was overthrown by direct attack. The manumissions ran *Pro Amore Pei. Pro salute animae*, "for the love of God, and for the salvation of the soul," showing that the Gospel was specifically set against it.

4th. Freemasonry is heathen, *i. e.*, Christless worship. The strongholds of Satan are not won by sappers and miners. One error or interest may be displaced by another, but the entrenchments of sin are taken by open assault.

BYRON LODGE, ILL.

"A lie well stuck to is better than the truth wavered," seems to be a maxim of the lodge. Some one has sent us the Byron (Ogle Co.) *News*, containing a weak re-hash of the ordinary platitudes of Freemasons' inauguration speeches. Take the following sentences as specimens:

"It (the lodge) allows its members to enjoy their religious opinions, whatever they may be, Christian, Jew, or Gentile." And then a few lines on, "Our standard authority and chart is the Holy Bible, known as King James' version of the Old and New Testament," etc., etc.

Now is not the statement that the "standard authority" of an order made up in part of "Jew and Gentile," is the Holy Bible, a simpleton's falsehood on the face of it? Christ said of the Scriptures, "They are they which testify of me." Do the Christ hating Jew and idolatrous Gentile take Christ's Bible as their "standard authority?" If not, is not the lodge a cheat; using the Bible as counterfeiters use good money, or as a fisherman uses bait? And how hardened is that knavery which dares use the word of God to hide under!

Then the stale, fulsome boast of "never failing charity which upholds universal love!" This windy brag must have produced a smile even in the lodge, unless the men of Ogle county are weaker in the head than we take them to be. This society of "universal love" is a lodge whose constitution rejects from its membership all women, and all but able-bodied men; and these it swears to have their throats cut, and hearts and bowels torn out if they tell what is done in the lodge to carry out "universal love!" Will the people of Ogle county support a print which lends its columns to such an imposture? No horde of vagrant, fortune-telling Gypsies could exceed such rant in ignorance, grandiloquence, lying pretensions, or slyness of design. And yet a strange sorcery attends them which would "deceive, if possible, the very elect." But here comes another

MASONIC SPEECH

sent us by good Deacon West, with a request to notice. It is in the *Petaluma* (Cal.) *Argus*. It is in a higher style, but on a moral level with the trashy performance at Byron. We can only note a point or two; nor need we, for Masonic speeches are as like as the mooney seances of the circle.

This writer says of Masonry: "It is the father and great grandfather of all the secret societies now in existence." This is one truth. Then, after naming the mysteries of Egypt and Greece, which, of course, were Gentile or devil-worship, he asks: "What were these mysteries but the real workings of Masonry?" We answer, nothing.

But this is his climax: in our slavery war, he says, "Still Masonry had such magnetic power within the circle described by her compass, that she has cemented North and South, East and West, into one loving brotherhood!" There, that will do. If true it was treason. If false it was Masonry.

NOTES.

—As our Philadelphia correspondent suggests, we have examined the report of the meeting of the Presbytery of Philadelphia in the 6th U. P. church, Jan. 11th, 1875, and find not the remotest allusion to the Odd-fellow contest which there took place, unless it be the first sentence which reads hideously: "The meeting was a full and pleasant one!"

—The notices will be found out of their usual place this week. Read them and the publisher's suggestions on the last page.

—The Mansfield convention leads off nobly in appointing delegates to Pittsburgh. The following were appointed from the meeting (which was not a meeting of the State Association as some may have supposed): Revs. D. Yant, of Bolivar, R. H. Pollock of Wooster; D. D. Hart, of Osceola and H. H. George, of West Geneva. The State Executive Committee met at the same time and appointed Wm. Wishart, Wm. Dillon, Levi Moore, George Clark, Samuel Hale, R. B. Taylor, D. S. Caldwell and Michael Long, and provided for increasing the list.

—The friends who were sorely disappointed at not hearing Bishop Weaver at Mansfield will change that feeling to a sincere sympathy with him in the afflictive providence that kept him at home. He buried an infant son on the Thursday before the convention, and the feeble state of his wife's health made it unwise to leave her. A note explaining the circumstances and expressing deep interest in the meeting was sent to Bro. Stoddard, but was delayed in reaching him until after the convention adjourned.

—A. Parmenter, a radical Anti-mason since the Morgan times, died Jan. 20th at the age of 89 years, at the residence of his son in Springfield, Bradford county, Pa. Thus the veteran ranks are thinning one by one.

—The Mansfield meeting received the National Publishing House proposition, when presented by the General Agent, with enthusiastic demonstrations of approval. In committee of the whole the proposition was discussed with hearty expressions of gratitude to the donor of the building and of endeavor to raise the sums needed. The following passed unanimously:

"*Resolved*, That we approve the plan proposed for establishing a Publishing House. We recommend with gratitude the acceptance of Mr. Carpenter's proposition, and will use all proper means to render the same effectual."

Gerrit Smith and his Biographers.

Rev. O. Wilbur, of Vineland, New Jersey, writes as follows to the *Baptist Weekly*, concerning the important omission in the history of Mr. Smith which has already been noticed in our columns:

The *Examiner and Chronicle* of the 7th Jan., contains, in an editorial column, a notice of the death of Gerrit Smith, of Peterboro, N. Y., with a sketch of *some* of the characteristics of his life, as a citizen and large-hearted philanthropist. He is spoken of as a radical temperance man; and among the earliest and most uncompromising abolitionists. This is all very true; and, it is equally true, and should, I think, have been added, that Mr. S. was as decidedly opposed to all oath-bound secret societies, as to intemperance and slavery.

At the New York State Convention, held at Syracuse four years ago last November, at which a State society was organized, auxiliary to the National Christian Association, opposed to secret societies, Gerrit Smith was present, and, although in poor health, made a very able and impressive address, and gave, I remember, fifty or one hundred dollars toward defraying the expenses of the convention. His address was published in the *Christian Cynosure*. It is but just to the memory of Mr. S., and to those who, like him, dare to be out-spoken against oath-bound secret societies, that he was decidedly opposed to all such organizations, as dangerous and damaging to the community.

On this merited rebuke the *Religious Telescope* justly remarks:

A failure to tell the whole truth is frequently as positive falsehood as anything can be. Ananias and Sapphira "lied" keeping back part. When a distinguished man dies, loud mention is made of the reforms in which he took active part. But if he was equally active in a movement unpopular and not yet consummated, his part in it is not alluded to as either a fault or a merit. If it were not for the proverb that nothing but good should be spoken of the dead, he might indeed be censured by some for his activity in the unpopular cause.

We are sure that Mr. Smith himself would not approve of the delicacy or dishonesty of his panegyrists who kept back part of his noble record, and thus deprived the public of the full force of his far-seeing and discriminating judgment of things that effect the general welfare.

Doubtless the resting warrior as he looks back upon his life-struggles watches with greatest interest the movement which enlisted him last, and which would have received his grand labors if old age and declining health had not prevented him from equaling its importance by the intensity of his activity in it.

Reform News.

[CONTINUED FROM 5TH PAGE.]

From Jo Daveiss County, Ill.

HOUGHTON, Ill., Feb. 9, 1875.

Editor Christian Cynosure:

The following is a short account of the anti-secret society reform in this part of Jo Daveiss county. The first opposition made here against secret societies was about five years ago. A lady named Hayden preached at the Brick School House, about three miles east of this place. She always had a large congregation and in the course of her remarks never forgot the Freemasons and Odd-fellows, and I believe they never afterwards forgot her. For a time but a very few seemed to believe the books she read; but she kept on in her good work, and before many months had passed away a few began to speak out with boldness that they had looked at oath-bound secret societies in every light and they considered they were wrong. Time wore on. The little Anti-masonic band were mostly men and women who always appeal to their Heavenly Father in every trial, and while they were doing their best in the good cause a few leaflets, tracts and paper called the *Cynosure* came this way.

I have watched both parties very closely in this contest and have seen the opposition always a calm, cool, deliberate self-possessed people. They oppose the lodge because it is wrong, and are willing to fight it out to the bitter end. The other side as far as I have seen them, and that is considerable, have always whenever the Masonic question was discussed shown by their wild, reckless, abusive and often vulgar language that nothing but firm, deep and solemn truth could make such a stir among them.

About two years ago the following question was debated at Pea Ridge school-house in this township: "*Resolved*, That secret societies are productive of more evil than good." William Whitham and James Barningham took the affirmative; J. C. Spare and John Wener the negative and gained the decision. I listened to this debate and candor compels me to say that the affirmative was debated with great ability and firmness, and especially by the former speaker, who had been an Odd-fellow. The debate was long and very exciting; the affirmative gained the main point at which they aimed, and that was to impress the truth upon the people. They did it well. People now began to speak their opinions more freely and I have heard a great many young men say that they would never join any secret society. The *Cynosure* now aided materially. It is firm belief that the foundation of this movement is truth and that is a strength that whoever opposes it must oppose in vain.

Two years ago next May Rev. John Levington lectured at Warren, in the eastern part of this county, and in so doing he gave the Masons and Odd-fellows a great deal of wholesome truth and good advice. And what did he get in return? The craft done all they could do to injure him, his character, and the cause he advocated. Thus things have gone in this vicinity and I hope they will go on till success shall be given to the truth.

While speaking in private I have been asked if the Masons ever did me any harm, I answered, no; but just as long as their institution is anti-Christian and anti-republican I count them my enemies in that respect and they can count me theirs.

Yours truly,

JAMES H. BERRYMAN.

The Home Circle.

Good-By.

Good-by, good-by, it is the sweetest blessing
That falls from mortal lips on mortal ear,
The weakness of our human love confessing,
The promise that a love more strong is near—
May God be with you!

Why do we say it when the tears are starting?
Why must a word so sweet bring only pain?
Our love seems all-sufficient till the parting,
And then we feel it impotent and vain—
May God be with you!

Oh, may He guide and bless and keep you ever,
He who is strong to battle with your foes;
Whoever falls, His love can fail you never,
And all your need He in His wisdom knows—
May God be with you!

Better than earthly presence, e'en the dearest,
Is the great blessing that our partings bring;
For in the loneliest moments God is nearest,
And from our sorrows heavenly comforts spring
If God be with us.

Good-by, good-by, with latest breath we say it,
A legacy of hope, and faith, and love;
Parting must come, we cannot long delay it,
But, one in Him, we hope to meet above,
If God be with us.

Good-by—'tis all we have for one another
Our love, more strong than death, is helpless still,
For none can take the burden from his brother,
Or shield, except by prayer, from any ill.
May God be with you!

—*Sunday Magazine.*

Cry Earnestly Unto God.

"Thy word is a lamp unto my feet, and a light unto my path." Psa. cxix. 105.

In the Himalaya Mountains there is a beautiful valley across one end of which flows the river Ganges, and across the other, the Jumna. This lovely valley is called Dehra Doon, and upon the heights which overlook it are two English settlements, called Mussoorie and Landour, where English people, whose homes are on the hot plains, come to spend the summer. And often when our missionaries were ill and not able to work on the plains through the hot weather, they also come to such stations in the Himalaya Mountains to breathe the fresh, pure air, and try to become strong again. Several years ago, a missionary who is stationed in Dehra, was spending a summer in Landour. One day he was invited to take tea with an English minister. He started for the minister's house just as the sun was beginning to set. As he walked along, he watched the big red sun slowly sinking behind the western mountains, and was looking with great enjoyment at the little villages, gardens, streams, and groves of the valley, lying far below at the base of the mountains. He also noticed a huge white cloud floating up the mountain-side, but he looked at it as simply a beautiful, airy, graceful thing and then walked on and forgot it.

After turning several sharp corners, he entered a path which curved and wound around the mountain, and then he noticed that the cloud was drifting in the same direction, and was very close to him. Suddenly it was upon him, and at once it became so dark, that when he held his hand before his eyes he could not see it at all. He knew that on one side of him was the mountain, and on the other a deep and dangerous precipice. So he stretched out his [alpen]ing stick until he touched with it the side of the hill, and in this way he guided himself and kept away from the edge of the precipice. But all at once the mountain seemed to leave him. He stretched out his stick this way and that way, and on all sides, but could feel nothing except the narrow piece of ground he stood on. This perplexed him very much and he could not understand it. But he happened to remember that he had seen a house in front of him, and he thought he must be near it by this time, so he shouted several times for help, and the servants of the house heard him, and came to his help with a lantern. When the bright beam of light shone upon the rocky hillside, and narrow foot-path, and flashed up into the dense foliage, and among the knotty and moss-hung branches of the trees, which grew along the wayside, he saw just where he was. He was standing on a narrow footbridge, while several feet below him was the dry rocky bed of a torrent, which, in the rainy season, leaps down the mountain side, and, roaring and foaming, dashes down the precipice to swell the streams of the valley. Then the servants walked before him, holding the lantern so that its cheerful light streamed along his path, and he was guided safely until he came out from the cloud.

Then he saw a new and beautiful meaning of the text, "Thy Word is a lamp unto my feet, and a light unto my path." When we are in great trouble, and cannot see what is best for us to do, we should cry earnestly to God, "who commanded light to shine out of darkness;" that he would shine in our hearts with the light of his knowledge. And, indeed, we cannot, without his help, take one step aright, so that we ought to seek to live in the light of his countenance, and to have our whole way made plain and clear by his precious Word, the Lamp of Life.—*The Foreign Missionary.*

Josephus' Testimony for Jesus.

Many quote this eminent Jewish writer's sayings as if he were an unbeliever in Jesus. It is thought his testimony on dispnted points in Jewish history and religion, is valuable as that of an enemy of Christianity. Is this a correct estimate of this great man? A brief quotation which I make from his antiquities of the Jews would appear to say that it is not. In the 18th book, 3d chapter and 3d section of the Antiquities he uses the following significant and striking language concerning the Saviour:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was the doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

In these remarkable words, Josephus gives us a brief but very comprehensive creed. He speaks of the facts he narrates, not only as things believed by others but also by himself. There is a wonderful harmony between his testimony to the character, person, history, works, death and resurrection of Jesus and that of the New Testament writers.—*United Presbyterian.*

Revival Work.

I had been trimming trees, and the piles of brush accumulated were unsightly and in the way. But rain kept falling on them, so that it was almost impossible to make them burn. I tried several times, but with poor success. At length, becoming desperate I resolved that, green or water-soaked as my brush heaps were, they should be burned. I gathered a quantity of dry wood and made a fire on the windward side of one of them. I fed this fire until the heat dried the brush and kindled it. Then I mixed more dry wood with the brush, and thus kept up my fire. In a short time my first heap was not only all in a blaze, but as hot as a furnace. Then I threw the rest of the brush gradually on the fire, which grew broader and hotter all the time, until the greenest and most succulent material was readily consumed. Now, when I had burned half of my brush, and the fire was most intense, I did not stop, saying, "This is enough for one day." No. I wanted all my brush burned up, and I did not want to repeat the kindling process. I knew that I could not have a better fire than I had already. I determined to use it as long as I needed it, and to make thorough work. Its momentum was such that it could consume the rest of my rubbish with ease, and in half the time already spent.

This homely illustration shows where the failure is in revival work. When the interest is at white heat, and every new convert, by his example and enthusiasm, adds to its intensity, no effort should be spared to bring all who can be brought within the range of its influence, to put all the fuel possible on the fire. To think of stopping because the meetings have continued the usual length of time, or because about the usual number have been converted, is so unwise that it almost seems wicked. One of the great practical lessons that the church needs to learn, and that right speedily, is how to keep revivals from stopping—how to use the heaven-kindled fire until all the combustibles are consumed.—*Herald and Presbyter.*

Why the Ends do not Meet.

There are thousands of families in this country and abroad who have always difficulty in making ends meet. Many of them are diligent workers and earn well, but their purpose of cottage and comfort are frustrated, and their purses empty. They are constantly falling short of their desired goal. They are of that large class who are ever making mortgages upon their earnings before they are received. They always flatter themselves that great successes are in store for them next year; so they go on spending foolishly in the meantime. The wants of these people are never satisfied. Like spoiled children, that which hangs so gracefully upon the shoulders of rich neighbors they must have. Everything that contributes to manhood and independence is sacrificed in order to get it. That was not the way that Benjamin Franklin mounted up to high eminence in financial and intellectual strength. He earned before he spent, and always expended with thoughtful judgment. His investments always brought home good returns. He was the friend of struggling worth, and because a wise spender he was capable of giving a helping hand where help was needed. Franklin always made the ends meet, and helped others to do so.

In the matter of domestic expenditures we have lost the common sense of our forefathers, and have consequently missed the contentment which distinguished them. We must, if we would be independent and able to help others, have reference again to first principles, and refuse to encroach upon capital, dealing sparingly even with the interest income. The family that would be prosperous and powerful for good must reduce their wants and increase their exertions. In the day of activity and high wages preparation is to be made for rainy days; and how can this be done, if, in the swelling tide, every member of the family with furs and feathers is aping the style and the outlay of families whose income is ten times as great.

This is the supreme folly of the times. It has crept into the church and is there doing infinite mischief, for with pain we record the intelligence that the Christian schemes and the efforts of philanthropists are hampered because of the silly expenditures upon self and families which are everywhere seen. We fill our wardrobes, load down our tables, entertain sumptuously, while missionaries are being recalled or starving at their domestic and foreign posts. The Lord surely comes to judgment with such folly and sweeps away the power that consumes upon lusts what was intended to lift the world up to Christian intelligence. The money we possess is intrusted to us to comfort the fatherless, the widow and the benighted, and when we are unfaithful to our trust we realize that as we have treated others so are we now treated ourselves.

What shall we say of that large class who daily waste, aye, worse than waste, dollar after dollar upon rum and tobacco? Who is surprised that these people after a while are unable to make the ends meet, and that their families are thriftless and extravagant? There are thousands of families living in fashionable and expensive quarters, sweating and scheming to equal their neighbors in what is called gentility, ordering from the markets canvas-back ducks and the choicest cuts, who are wasting their substance and beggaring themselves. In the course of time a panic strikes these pitiful families, and they are more helpless than dismantled ships in a storm.

That finished scholar and great apostle, St. Paul, had a trade. He always made the ends meet. He wasn't too

proud to work at that trade for his daily bread even when he was the bearer of heaven's high commission. He would not be burdensome to any. Of course he never borrowed, for he always worked. No wonder the people were ready to give him themselves. St. Paul was a great doer. He had no difficulty in suiting himself to altered circumstances. He was content in any condition.

Dollars, like our faculties, are from God, and if we misuse them, certain it is there will be difficulty in making the ends meet. There is nothing like the common sense of Christianity to make families comfortable. Investments for others never fail of dividends.—*N. Y. Witness.*

An Englishman's Idea of Home.

"Home" in the days of our fathers was a word the sound of which was solemn as well as sweet. The very name had a music of its own, a poetry and a pathos that clung to it, as ivy nestles to the walls of some old house in which kindred generations have lived and died. To bid a stranger be at home was the heartiest dictum of hospitality. And what home was to the indwellers of the gabled hall, the snug parsonage, or the "great house" of some small sleepy town or straggling village, can scarcely be known save to those who have diligently studied the memoirs and letters of the eighteenth and seventeenth centuries. Our predecessors, both men and women, had a cat-like attachment to their dwellings, a strong local patriotism strange to us, whom advertisements of superior stone-fronted mansions and eligible villas constantly beguile to take up our abode in this or that eminently improving neighborhood. Home, too, was thought to be a phrase peculiarly English, and was all the better loved on that account. Benighted foreigners could not be expected to understand the love true Britons felt for the red bricks mellowed by age, for the deep windows coped with white stone, for the weather-beaten porch, and for the fragrant garden full of quaint old flowers and lucious wall-fruit; but to those who had been born within the four seas, home was an Eden. To feel at home was ease and comfort; while the dreary expression "all abroad" is eloquent in its illustration of a wretched, dazed, unsettled, and wool-gathering condition of the mind.

It may be in their adoration of home, as of some other national boasts, our ancestors rode their hobby rather to hard. The typical home, surrounded by none but peaceful, pleasant sights and sounds, might at certain seasons have been excessively damp, and for a considerable part of the year inordinately dull. A residence that seemed delightful so long as the shade of the great green rustling boughs fell upon the paths that wound among flower-beds resonant with the drowsy hum of bees, might present another aspect when the last brown leaf had dropped to add its tribute to the rottenness of the decaying vegetation, and when the heavy rain beat day after day on the lead-framed panes of the Elizabethan windows. But still the hereditary dwelling was beloved and believed in. Whatever its defects, it was always the dear old place, the paragon and cynosure of all possible homes, in the eyes of those to whom every jotting beam and blackening wainscot was as the face of a dumb friend.

How the change began, by what process we became weaned from our antique affections, it is puzzling to conjecture; but at any rate this much is certain, that from the most home-staying we have become the most wandering of European nations. Of course, in this respect we are very far outstripped by our cousins across the Atlantic. A sort of reproach attaches to a citizen of the great Republic who is content to die where he was born. Such a vegetable inactivity argues, in the opinion of his acquaintance, a contemptible lack of adventurous courage; a puny soul that shrinks from helping on the conquering march of that "manifest destiny" which is to raise grain-crops from the prairie, and to set up monster hotels on the Rocky Mountains, while removing buffaloes, Indians, and Mormons off the face of creation. But there is this difference, that an American is tempted to move by the hope of profit; whereas an English household would often be at a loss to assign any rational motive for the flittings that are a part of modern life. —*Belgravia.*

Books and Reading.

There are a great many young people who, with an intense thirst for reading, do not know what books will most perfectly satisfy their intellectual appetite, and if by chance they stumble upon one that just meets their wants, joy overwhelms them, like that of the seeker for hidden treasure when he unearths a pot of shining gold. If any such read these lines let them be assured that those to whom the "ample page" has been unrolled are happier in nothing than in pointing parched and thirsting souls to those fountains where they may slake their thirst and acquire an ever keener relish for the living waters of truth and beauty. There can be no monopoly of Plato, of Bacon, of Milton, of Shakespeare, and the thousand lesser stars that illuminate the world of literature. Each reflection of their brightness increases the sum total of light, and makes the world pleasanter for all the dwellers therein.

Doubtless the happiest people are those who can and do choose wisely and widely from books. "For books are not absolutely dead things, but do contain a progeny of life in them as active as that soul whose progeny they are; nay, they do not preserve as in a vial the purest efficacy and extraction of that living intellect that bred them." "If I were to pray for a taste," says Sir John Herschel, "which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. Give a man this taste and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a cotemporary of all ages."—*N. Y. Tribune.*

Children's Corner.

Which Track?

"Yes, mother, I know; but then, you see, my good feeling lasts only a jiffy."

So said my boy to me last evening in answer to my appeal.

"I know it, Henry," said I; "but how long does it take to switch off a locomotive on to a wrong track? Once started on the wrong track, no matter how smothly and swiftly it may run, it is running to destruction. On the other hand, a moment only, and the switch-tender will have put the locomotive on the track and the cars will go on safely.

"So with the heart. It takes only a moment to pray sincerely, 'Lord ,save me.' It takes only a moment to say, 'Keep me from this sin, O Lord.' It takes only a moment to say from the heart, 'Lord, give me thy Holy Spirit, make me thy child; do not leave me; let me not leave thee.'

On the other hand, it takes but a moment to say, 'Pshaw! what's the use? I don't care.' It takes but a moment to say, 'I'm not going to be laughed at for being a Christian, I know.' It takes but a moment to drive the Spirit of God away by simply diverting the mind, which may be done in many ways.

"And so the soul may be switched on to the right track or on to the wrong track in a moment of time, and either run safely to the end of life, by God's grace, or run swiftly and surely to destruction."

Is my soul on the right or wrong track?—*Morning Light.*

Anecdotes of Elephants.

The wild elephants roam about to feed at night, and appear quite glad to enjoy "a lark," such as pulling down a house and scattering the materials, or walking over and through it. "I remember," says a missionary in India, "of seeing the 'lines' or row of huts, occupied by laborers on a coffee plantation, through which a herd of elephants had walked on the preceding night, without any intimation of their coming, and without a single word of apology. No one, happily was injured, and though the poor men sleeping inside were astonished and terribly frightened at their strange midnight visitors, they were thankful to escape with their lives."

It is well known that solitary or "rogue" elephants are extremely vicious, making a point of attacking all passers-by. There is reason to suppose that they have been banished from "society" for some notorious crime or incurable vice. Two years ago, one of these dangerous animals was wandering about the Assambu Mountain, where one of our Christian people was killed by it. There were four native Christians residing at Nagercoil, who had been engaged by a planter for the erection of a house on his estate up in the hills.

These men used to come down on Saturdays to their own homes, returning to work on Monday morning. On Saturday they started together, as usual, but had not gone far when this ferocious brute rushed out of the forest upon them. They ran, and did not venture to look back till they had gone a long distance from the spot. When they collected their senses they found that one of their number was missing. Hastening to the nearest chapel they called some of the Christians, and going back to search for their comrade, soon discovered the body of the unfortunate man crushed and mangled by the savage brute. I understand that this elephant killed seven or eight people afterwards, but have not heard whether he was at length destroyed.

One of the most striking illustrations I have ever heard of the extraordinary sagacity of the elephant is related in Pettitt's work on the "Tinnevelley Mission." It runs somewhat as follows: "While the large chapel at Nagercoil was building, the missionaries obtained the loan of a trained elephant for drawing the larger timber used in its erection. The late Mrs. Mault kindly saw the animal regularly fed, lest the food should be stolen by the attendant. One day the allowance of rice seemed very deficient in quantity, and the good lady expostulated on the subject with the keeper. Raising his hands to heaven, the man loudly and with great apparent earnestness and sincerity, repudiated the idea of his having taken any of the rice.

"Do you think, madam, that I would be capable of doing such a thing? No, never! no more than I would deprive my own children of their daily food."

While he was speaking and gesticulating, the intelligent creature, slyly extending his trunk, unfastened the man's waistcoat, thereby spilling out the missing rice which had been concealed in a corner of the cloth, and exposing the dishonesty of the attendant. I have been assured of the authenticity of this anecdote by Mrs. Mault herself. —*Morning Star.*

LITTLE FOLKS' DICTIONARY. A writer in the *Schoolday Magazine* has gathered together the following dictionary words as defined by certain small people here and there.

Back-biter—A flea.

Bed time—Shut-eye-time.

Dust—Mud, with the juice all squeezed out.

Fan—A thing to brush the warm off with.

Fins—A fish's wings.

Ice—Water that stayed out in the cold and went to sleep.

Monkey—A very little boy with a tail.

Nest-egg—The egg the old hen measures by to make new ones.

Pig—A hog's little boy.

Salt—What makes your potatoe taste bad when you don't put any on.

Snoring—Letting off sleep.

Snow—Rain all popped out white.

Trunk (of an elephant)—His front tail.

Wakefulness—Eyes all the time coming unbuttoned.

A small catechism—Kittenchism.

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

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GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

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OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

FORM OF BEQUEST TO THE NATIONAL CHRISTIAN ASSOCIATION.

I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of———dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Iowa Convention.

Rev. J. P. Stoddard, Gen'l Agent, will attend the Wisconsin State Convention at Delevan this week; and will go from there to ELDORA, Iowa, as announced two weeks since to assist the Iowa friends in organizing a STATE CONVENTION. But little preparation has been made through delegates and auxiliary associations for this gathering, but let the friends rally in force at ELDORA, Hardin county, on the Iowa Central R. R. on Wednesday and Thursday next, March 3d and 4th.

Indiana.

Friends in that State must be informed again of the urgent necessity of aiding their State fund which is still far behind. Bro. Leuty has sent in $20 which reduces the arears to $45.79. This and twice as much more is needed for the work in your State. What will you do to raise it THIS WEEK?

TO ALL SEOEDING MASONS.—By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Secretary, with their endorsement of Bernard's Light on Masonry; they are also requested to send their post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG, *Sec. Sec'y.*
13 WABASH AVE.

The number of names received on the petition to Congress up to Feb. 20, is 12,778. We understand that many petitions have not been sent in yet, and the prospect is that they will not be sent to Congress during the present term. Fill them up and forward as soon as convenient.

—Little can be added to the rousing appeal of Philip Bacon to the workers of Connecticut. If they have a tithe of his inspiration in the work that State will soon be foremost in the work.

—As spring approaches no effort should be neglected by every friend of this reform to push it forward with all vigor. A half hour's thought will suggest, probably, to every reader, several measures by which their individual effort may advance the reform; write a letter, mail a tract to a friend, make a visit with the special purpose of enlisting a neighbor, or obtaining a subscription to the paper. With paper and pencil set down the plans you can reasonably execute in a week for God's truth against the lodge and you may be surprised; and when your plans are by God's grace carried into effect, you will be filled with the holy joy of a soul whose works prove its faith.

DR. HEMAN HUMPHREY.—We have the pleasure of presenting the views of this eminent divine and educator on the first page of this issue. Dr. Humphrey was born in Simsbury, Conn., March 26, 1779. He graduated from Yale in 1805 and after a course of theology under Pres. Dwight and Rev. A. Hooker of Goshen, Conn., he was ordained in 1807 over the Congregational church in Fairfield, Conn., where he remained ten years. The next six years he was pastor of the Pittsfield church, from which he was chosen President of Amherst College and was inaugurated to that office in 1823 when the institution was literally struggling for existence. His presidency lasted 22 years, and closed at his resignation in 1845, when the College was firmly established. After his retirement his time has been devoted to literary pursuits and to the promotion of the religious and benevolent enterprises of the day. His works have been chiefly on religious subjects. If not the first, he was one of the first to engage in the temperance refermation. A report which he drew up in 1813 had a wide circulation, and is believed to be the first temperance tract published.

THE GALAXY for March is altogether overloaded with serials, which on the whole, however finely written, improve neither mind or morals. There are other articles of value: a historical sketch of the meetings of Canova, the celebrated Italian sculptor, and Napoleon I., breaths the spirit of patriotism and noble independence. "Absolute Music" by Richard Grant White will be appreciated by lovers of that noble art. Sheldon and Co., publishers, New York.

A railroad war of more than usual importance has sprung up between the Pennsylvania road with its connections and the Baltimore and Ohio line. The latter connected with Chicago last fall and has met and stoutly fought a most persistent opposition. Col. Scott of the former line first formed a grand combination of the trunk lines at Saratoga. The completion of the new road broke this down. Now the two are fighting down rates until fare westward from Philadelphia to Chicago is twelve dollars, and freight in proportion. Of course this will soon be over when enough money has been lost to bring the poorest company to terms and then by mutual arrangement the public must pay off for their frolic.

Religious Intelligence.

—A revival interest of considerable and increasing power is being experienced at Wheaton College. Meetings are held every evening under the direction of the faculty.

—The church connected with Lebanon Valley (U. B.) College, Pennsylvania, has been lately revived. All the female students connected with the institution have professed Christianity, and all but four or five of the young men.

—The *Religious Telescope* of last week has reports from various churches of the United Brethren in Christ. Some 756 accessions to the church are reported and 875 conversions.

—The Free Methodist brethren at Attica, Ind., erected a church last summer and are now holding revival meetings under the direction of C. S. Gitchell.

—The Pearl Street Baptist Church, Hartford, now at the close of its first year of making the collection a part of each Sunday morning's worship, find that the gain has been sixty-six per cent over the preceding years. The large givers still continue to bestow former amounts to the various societies, outside the ordinary church contributions, which are usually in small sums, but these foot up the past year $5,100.

During a revival season in the United Brethren church at Altamont, Lower Wabash Conference, among other conversions and accessions, a Methodist Episcopal minister came forward to unite with the church, stating that one reason of his action was the restrictive clause on secret societies.

—A number of the United Presbyterian congregations in the cities of Pittsburgh and Allegheny and vicinity, have recently decided to adopt the free seat system, and raise the funds needed to carry on the work of the congregations in some other manner than by renting the pews.

—Among the protracted meetings in the Northwest, the Methodists report a considerable number of extensive revivals. According to the *Northwestern Advocate* Eaton Rapids reports fifty converts; Fairbury, Ill., reports eighty-three young converts received into the church. At Light House, near Dixon, Ill., twenty-three have been added to the church membership.

—The Methodist Episcopal church has twenty-seven universities and colleges, and sixty academies and seminaries. The estimated value of the property of these institutions is $7,000,000, exclusive of the three theological seminaries at Boston, Mass., Madison, N. J., and Evanston, Ill. The property in schools under the supervision of the church is $2,000,000.

—About fifty rose for prayers at the prayer-meeting immediately following the Sunday-school exercises at the Union Park Congregational Church last Sabbath. There is much interest among the young people of that congregation.

—The revival work in England under Moody and Sankey, does not go on without opposition. One minister of the English church, and another, a Presbyterian, have gained some notoriety by their denunciations; and now the Romish Archbishop Cullen, in a pastorial address, condemns the mission of the revival preachers. He says these men seek to do away with good works and the necessity of baptism, promising salvation by foolish sensationalism, without requiring repentance.

News of the Week.

The City.

Mrs. Van Cott has been holding meetings in this city the past two or three weeks, holding daily noon-day meetings in the First Methodist Church, and daily evening meetings in the Centenary church. Her work has been quite effectual among a rough class of men who are seldom reached by city churches. ——The frost has reached the water-pipes all around the outskirts of the city and effectually stopped them until a thaw. Even some of the street mains are frozen. The water department supply large districts with wagons from house to house.

—Two Germans were smothered to death the other day by a large pile of coal which they were shoveling at Dyer's yard, on Grove street. ——Wahl Bros. glue factory was entirely destroyed by fire on Monday morning before daylight. It was the largest establishment of the kind in the world, covering some 8 acres in the southwest portion of the city; turning out 7 tons of glue daily and employing nearly 400 men when in full blast. The loss is placed at $400,000 with $85,500 insurance.

Congressional.

The President has published a message convening an extra session of the Senate to convene March 5th.——The House has voted almost unanimously to repeal the act of 1872 granting a subsidy to the Pacific Mail Steamship Co.——Rufus Hatch, one of the directors of that company has testified before the Committee of Ways and Means that $2,000,000 have been abstracted from its funds that Stockwell, the president, and Irwin, the lobbyist, are responsible.——A bill appropriating $8,000,000 for the improvement of the mouth of the mouth of the Mississippi by means of the jetty system has passed the House.

General.

The Potomac River has been closed for several days from its mouth to Washington, a distance of about one hundred miles, and last week, for the first time in many years, an ice-boat arrived at Washington from Point Lookout. Much inconvenience is experienced by the traveling public and shippers owing to the ice embargo in the Chesapeake Bay.——Last Wednesday, James McMahon, aged 35, of Washington, D. C., jumped from the second outside gallery of the dome of the Capitol, and struck head foremost on the roof of the main building, a distonce of at least 150 feet below. He was killed instantly, his skull being terribly fractured and his body crushed to a shapeless mass. Poverty and pride was probably the cause of the rash act.——The fishing schooners Joseph Chandler and James Burnam, of Gloucester, Mass., are reported lost, with their crews, numbering twenty-four men.——A large fleet of fishing schooners is imprisoned in the ice of Massachusetts Bay near Provincetown. For several days their position was most dangerous, but the ice closing enabled most of the men to escape to land, leaving a small force to care for the vessels. Over 170 of the men have arrived at Boston, showing plainly the evidences of hardship and starvation. At present there is little danger to the craft frozen in.——Last week a negro was admitted into the second class of boys in the High School at New Orleans. Twenty out of twenty-two in the class left the school immediately. There was no disturbance.——The frost has been so severe in New Hampshire

that at Concord the workmen engaged in cutting ice on the river, report it to be four feet thick, an event that has never before occurred in the memory of the oldest inhabitant. The snow is four feet deep on a level and the roads are badly blocked up. This is the most severe winter experienced there for twenty years.

Foreign.

The severity of the winter in Sweden has caused a partial suspension in railway traffic in that country.——Two hundred thousand dollars have been appropriated by the Japanese Government for expenditure in connection with the Philadelphia Centennial. For the expenses of the Commissioners to examine industries and report, $100,000; for the exhibition of Japanese articles, $80,000; for transportation, $20,000. ——A dispatch from London states that five German men-of-war have been ordered to be in readiness for immediate service. It is supposed that they are to sail for Spanish waters in case there is any further delay of satisfaction from Spain in the Gustav outrage. This movement will probably force Spain to resume active measures against the Carlists.——Stanley, the Livingstone discoverer, is conducting another expedition through Africa. The latest London advices from Zanzibar state that his march was proving most successful.——Intense heat is being experienced in Australia, and several bush fires have occurred. Grasshoppers and locusts are not only destroying crops, but filling up wells and consuming textile fabrics, such as blinds and window curtains.——An Encyclical from the Pope to the Prussian Bishops is published. It denounces the Falk Ecclesiastical laws, and excommunicates members of the clergy who accept benefits from the State.——A dispatch from London says that intelligence of a serious disturbance in the city of Bethlehem, in Palestine, has been received. The Greeks made an attack upon the quarter of the city inhabited by Americans, and several on both sides were killed in the fight.——London capitalists and philanthropists have formed a stock company, with a capital of about $5,000,000, for the purpose of building a city to accommodate 16,000 working men on a plot of eighty acres they have purchased in the West End. It is to contain a park of four acres, streets and gardens tastefully laid out, and houses arranged for comfort, but with no beer or whisky shops in the place.——A match factory in Gottenburg, Sweden, crowded with work people, took fire on the 19th. The flames spread with such rapidity that the employes in the upper stories were cut off from escape, and many perished in the flames or were killed by jumping from the windows. Fifty-one lives are reported lost.

Home and Health Hints.

Be Cheerful at the Table.

Harper's Bazar, edited by a lady who probably knows whereof she affirms, has some very truthful remarks concerning a matter of interest to all the people, though perhaps designed more particularly for the eyes and ears of city folks. Listen:

Hasty eating is universally disapproved, and cheerful sociability recommended. Yet how often is the dinner hour the special time when the tired husband is treated to a detailed account of difficulties with servants and children, or the wife receives a depressing record of business troubles! The cook may have given warning. Willie may have ruined his best jacket, your pockets have been picked, or your day's work brought no gain; but these things will keep; talk them over at another time, but let the dinner hour be free from troublesome topics. Perhaps nothing is more prejudicial to the proper assimilation of food than disputation. The mind becomes irritated, and instantaneously the stomach sympathizes. A dinner-table is the worst possible place for an argument which may easily become heated and acrimonious. Nor should it be a place where children are constantly reproved, or their bad conduct suffered to distroy the comfort of the meal. Discipline in the household is highly necessary, but the wise mother will not make it a prominent feature at the table. Good news, happy thoughts, innocent mirth and cheerful evenings are the most efficacious relishes, and should be used freely. An uncomfortable meal, whatever may be the cause, is almost certain to produce indigestion. And though such small matters may be thought by many unimportant, they go very far toward the establishment of good health, and even the most robust cannot neglect them with impunity.

A Steam Boiler for Every One.—Any one can have a steam boiler, says a writer in the *Kansas Farmer*, by using a board with holes in it, laid upon the jog of a common boiler. This is all that is essential. though another board, fitted to the boiler and laid upon the clothes is desirable. The clothes will be light, all permeated by the foam coming up through them—the water and steam come seething up, pouring in a stream over the edge of the upper board (mine is made of two pieces of siding tied together) and running down the crack. Strong cords can be adjusted around the boards, by means of which the clothes can be raised, drained and taken out altogether.

Farm and Garden.

Eggs in Winter.—To have plenty of eggs in winter, the fowls must have warm roosting and nesting places, warm food, if possible, with some kind of animal food at least once a day, and water to drink at will; gravel and lime must be always at hand, and the poultry house must be kept scrupulously clean, and the fowls out of the way of vermine and free from lice.

Lice may be destroyed by an application of lard or sweet oil in which carbonic acid has been mixed at the rate of one part of acid to one hundred of oil or lard. For poultry, the mixture should be rubbed beneath the wings and on the top of the head, except in the case of setting hens, which should never have greece of any kind applied to them, if the eggs are to be hatched.

Stick to Your Farms.—The feeling that you are settled and fixed will induce you to go to work to improve your farms, to plant orchards, to set out shade trees, to inclose pastures, to build comfortable out-houses and each successive improvement is a bond to bind you still closer to your homes. This will bring contentment in the family. Your wives and daughters will fall in love with the country, your sons will love home more than the grog-shop and prefer farming to measuring tape or professional loafing, and you will be happy in seeing the contented and cheerful faces of your families.

Make your home beautiful, convenient and pleasant, and your children will love it above all other places; they will leave it with regret, think of it with fondness, come back to it joyfully, and seek their chief happiness around their home fireside.

Women and children need more than meat, bread and raiment; more than acres of corn and cotton spread out all around them. Their love of the beautiful must be satisfied. Their tastes must be cultivated. Their sensibilities humored, not shocked. To accomplish this good end, home must be made lovely, convenience multiplied, comforts provided, and cheerfulness fostered.

There must be sunshine and shade, luscious fruits and fragrant flowers, as well as corn and cotton. The mind and heart, as well as the fields, must be cultivated; and then intelligence and contentment will be the rule instead of the exception. Stick to, improve and beautify your homesteads, for with this good work comes contentment.

Cuttings of Grape Vines.—The Germantown *Telegraph* says: The *Western Rural* recommends that cuttings of grape vines should be taken in the fall and put in bundles, buried in the earth or packed in moist sand in the cellar. We do this cutting in February, bury in the earth in bundles, marked, and plant out in the spring. Except such as Delaware, Diana, and one or two others, the wood of which is very hard and difficult to grow, we have no trouble in growing any quality.

A Handy and Useful Basket.—Our farmers who market their apples, potatoes and garden vegetables can save themselves much labor by a few hours' work on some rainy day in manufacturing a lot of cheap market baskets. The basket or box holds a bushel, and is made of boards and lath. The ends are made of boards twelve inches wide and fourteen inches in length, with holes cut in the top side, near the center, for handles. Laths for the bottom and sides are cut seventeen and a half inches in length—four pieces of lath, one nailed on each side and six on the bottom, with shingle nails, and the basket or box is complete. A few dozen of these baskets cost but a trifle, and will be found very convenient for marketing and other purposes about the farm. For digging potatoes, all the loose dirt which goes into the basket will sift to the bottom, and the potatoes intended for market can be selected in the field and placed in the cellar in the baskets ready for market, and when sold to the retail dealer the baskets with their contents can be left with him, and the empty baskets procured when another quantity is ordered, thereby saving much labor in picking or shoveling up potatoes and other vegetables, and other contents are less liable to get bruised, and are much more convenient to handle than barrels or bags. Such baskets as described have been used by clam diggers for years past. The clams are thrown into baskets as taken from the mud and washed clean by immersing the basket with its contents several times in water. Potatoes and garden vegetables can be cleaned of the dirt which adheres to them very expeditiously in the same manner.

Temperance.

Table Drinking in Scotland.—D. K. Flickinger, editor of the *Missionary Visitor*, Dayton, O., is now absent for a time with the United Brethren missionaries in Africa. On his journey he stopped in Glasgow and thus describes the table customs:

And now again I must speak of that terrible habit of taking strong drink. At the table, last evening, every one had a bottle of wine, or something stronger, except myself and the man who called thirteen an unlucky number. Glass after glass was poured out and drank. Indeed, each bottle was quite emptied. That some of the company will die drunkards is quite certain, though composed of first-class men. I came to this hotel because it was reported to be a temperance house; but if this is the kind of temperancee houses they have in Scotland, then there is need of some table-abstinence hotels. Oh, this hydra-headed monster of strong drink, which takes men's money, their reputation, morals, and everything they have that is valuable, even their souls, and gives nothing in return. Why is it tolerated? Is there not some way to relieve the world of this demon? Let the readers of the *Missionary Visitor* resolve now and always to touch not this accursed thing, and by example and precept do all that is possible to induce those who do drink to abstain from it.

The Tobacco Trade.—As showing the importance of the tobacco interest in the United States, advance sheets of the yearly official report of the trade, for the year ending June 30, 1874, among other items, states that there were exported from the United States, of native leaf tobacco, 318,097,804 pounds, amounting in value to $30,389,181. In the same period there were manufactured in the United States, of foreign and domestic tobacco, and tax paid on 1,780,961,000 cigars.

A Woman's Single-Handed Crusade.

"That man is killing my husband and ruining my son!" was the startling sentence uttered by a lady as she stepped from the door of a drinking saloon yesterday morning in the eastern section of the city, while the proprietor, a young man, in his shirt sleeves bowed and smiled her out. "I have been to him," she said, as she raised her parasol, "to beg him not to sell my husband or my son anything to drink." The speaker was a neatly dressed American woman, of apparently middle age, of pleasing voice and refined manner. Her utterances showed how deeply she had been moved, and her actions told to what desperation she had been driven to go

to "that place," as she styled it, to beg for the very lives of those she loved more than her own life. But to those who were passing—to the hurrying throngs on the sidewalks—nothing of the woman's heart-ache was betrayed, and the writer would have been equally unconscious of her heroic struggle had not the first exclamation she made on reaching the street been apparently addressed to him, in the same way that a drowning man would catch at the nearest straw.

She had been to other places of the kind earlier, and was going to still another before she could consider her day's work done. She said, "They take my husband's money and they credit him when he has no money. My son is going in the same way, and I am driven to despair. I have been in comfortable circumstances, but now I am reduced to absolute want, and have not bread even for my son's dear little boy. Oh, if I could do it, and how impotent and wretched I feel, I would wash the streets of Baltimore with strong drink. My heart is broken; my hope is gone, and you see even the fountain of my tears is dried up, for I cannot even cry." She turned her tearless, despair-stricken face to the narrator, and wished that she could shed the tears that once gave some measure of relief.

A few steps brought her to the last place she had designed calling, but she said "I must collect myself for the work before me in that den—that horrible place," and bidding the writer good morning, she sought refuge in a church near by to gain strength in prayer for the crusade of a broken heart in which she had enlisted single-handed against such odds.—*Baltimore Sun.*

Facts and Figures.

—Massachusetts is a model State. Gov. Gaston states in his message that of the fifty-two million of passengers carried over the railroads of Massachusetts during the twelve months, but a single one was killed, and but seven were injured. This is a record of which the State may well be proud. It is a noticable fact, however, that railroad accidents are yearly decreasing in number as the appliances for their prevention multiply.

—Mr. Attwood, a rich old bachelor, died recently near Chestnut, England, and it now turns out that he was the giver of all the anonymous 1,000*l* checks which have caused so much speculation. He gave about 350,000*l* away in this fashion, 45,000*l* within the last year.

—The Bank of France has one brick for which 1,000 francs was paid in gold. It was taken from the ruins of a burnt house, and the image and figures of a note for 1,000 francs, transferred from a real note, are burned upon its surface. The owner presented it to the bank, and it was redeemed as if it were the note itself.

—At a recent meeting of the Wisconsin teachers, Prof. Waitford read a paper on the "Co-education of the Sexes." He said that of 1,000 academies nearly two-thirds, of 119 normal schools, 73, of 323 colleges and universities three-eights are attended by both males and females, there being 92 of the last named so attended, 92 in the first, 101 denominational, and 24 non sectarian; that among the special schools the business colleges excell all others in furnishing equal facilities for ladies and gentlemen, the industrial schools stand next, and the medical and law schools instruct a few women, while the theological seminaries are practically closed to females.

DIMENSIONS OF THE LAKES.—The length of Lake Superior on a curved line is 400 miles; greatest breadth 150 miles; area 38,875 square miles; area of water shed, 51,638 square miles; discharge at outlet, 90,738 cubic feet per second; length of coast line, 1,700 miles; temperature of surface water in summer, 50 to 55 degrees Fahrenheit; of the water below 200 feet, 39 degrees; deepest sounding, 1,014 feet; elevation of its surface above the sea 600 feet.

Lake Huron's length is 260 miles; greatest breadth, 100 miles; area, 29,482 square miles; discharge at outlet, 283,725 cubic feet per second; deepest sounding, 702 feet; elevation of surface above the sea, 578 feet.

The length of Lake Michigan is 320 miles; greatest breadth—from Milwaukee to Grand Haven—84 miles; deepest sounding, 870 feet; elevation of surface, 578 feet.

Lake Erie—length, 240 miles; greatest breadth, 60 miles, area, 9,522 square miles; area of water shed, 21,371 square miles; discharge at outlet, 242,894 cubic feet per second; deepest sounding, 240 feet; elevation of surface above the sea, 565 feet.

In length Lake Ontario is 180 miles; greatest breadth, 55 miles; area, 7,181 square miles; area of water shed, 51,587 square miles discharge at outlet, 325,839 cubic feet per second; greatest depth, 600 feet. The grand total of these lakes (including several smaller lakes) is 108,691 square miles, showing that our lakes constitute about one-third of all the fresh water on the globe.

—The Western Union Telegraph Company operates more miles of telegraph line than all Switzerland, Sweden, Holland, Belgium, Hungary, Spain, Bavaria, Denmark, Norway, Portugal, Greece, Wurtemburg, and Great Britain combined. It operates more miles of telegraph and annually transmits more messages than all Germany, Spain, Hungary, and Russia, notwithstanding that these countries have nearly the same area of territory, and nearly four times the population of the United States. Europe has a population of 300,000,000, and sends annually 50,000,000 of messages, being one message to six persons. The United States have 40,000,000 inhabitants, and the Western Union Company alone sends 15,000,000 messages, being one message to two and half persons. In 1866 England had 80,466 miles of telegraph wire, and in 1873, 99,918, miles, being an increase of 16,093, or 24 per cent. In 1866 the Western Union Company had 75,686 miles of telegraph wire, and in 1873, 154,471, being an increase of 78,785, or 104 per cent. In 1866 England had 2,151 telegraph offices, and in 1873, 5,474, being an increase of 3,323, or 154 per cent. In 1866 the Western Union Company had 2,200 offices, and in 1873, 5,740, being an increase of 3,540 or 160 per cent. In 1867 England transmitted 7,500,000 messages, and in 1872, 14,858,000, being an increase of 7,358,000, or 98 per cent. In 1868 the Western Union Company sent 5,733,394 messages, and in 1873, 13,362,837, being an increase of 7,629,438 messages, or 133 per cent. In 1868 the average toll upon the English lines was 38 cents per message. In 1874 the average toll is 28, being a reduction of 16 cents per message, or 26 per cent. In 1868 the average toll upon the Western Union lines was $1.10 per message, and in 1874, 55 cents, being a reduction of 55 cents per message, or 50 per cent.

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MARKET REPORTS

CHICAGO, Feb. 22, 1875

The following are the latest advices:

Grain Wheat—Spring, No. 1 ..	$	90
" No. 2	85½	86
" No. 3	80	82
" Rejected		78½
Corn—No. 2	64	64½
Rejected		63¼
Oats—No. 2	54	54¼
Rejected		52½
Rye—No. 2	99½	1 00
Flour—Winter	4 25	6 50
Spring	3 00	4 50
Hay—Timothy	14 50	18 00
Prairie, "	10 00	13 00
Lard		13¾
Mess pork, per bbl		18 05
Butter	23	35
Cheese	10	18
Eggs	30	32
Potatoes, per bus	70	1 05
Broom corn	08	13
Seeds—Timothy	2 35	2 65
Clover	6 50	6 60
Flax	1 90	2 50
Dressed Hogs	7 70	8 12
Chickens, dressed, per lb	09	11
Turkeys, do. per lb	19	12
Hides green to dry salted	07½	15
Lumber—Clear	37 00	55 00
Common.	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 25	6 75
Good to choice	5 00	6 00
Medium	4 25	4 75
Common	2 75	4 10
Hogs, ...	5 75	7 40
Sheep	3 75	6 50

New York Market.

Flour	$ 4 00	8 00
Wheat	1 04	1 30
Corn	84	85
Oats	68	7½
Rye	90	96
Lard		14
Mess pork		18 00
Butter	15	24
Cheese	12	16
Eggs	34	36

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, MARCH 4, 1875.

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Topics of the Time.

The Senate has passed the bill for the admission of Colorado and New Mexico to the Union of States. It is a stroke of policy on the part of the Republicans. The population of either does not yet reach the required 130,000. But in the expectation of their eligibility at an early day, and admission under a Democratic rule in Congress, time has been taken by the forelock for the benefit of party rule.

The session of Congress which closes to-day, March 4th, is known as the Forty-third, as there have been forty-three sessions, each having a duration of two years, which have assembled since the Constitution went into operation in 1789. The legislative body which met from the opening of the Revolutionary war till the ratification of the Federal Constitution was the Congress of the Confederated Colonies or States, and not of the United States. The next House is known to be Democratic in sentiment. The Senate elections have just closed in Florida, West Virginia and Minnesota and determine the party force to be: Republicans 41; Democrats 21; Independent 1, and one vacancy. This leaves the Republicans a strong majority but the passage of doubtful party measures will be less certain than for some time past.

English journals are justly proud of a late occurrence which in a very unusual manner proves the stability of England's institutions, the law-abiding character of her people and their respect for the rights of property. In A.D. 875 some church property in Woolwich was leased to the Crown, and now at the expiration of the term, nine hundred and ninety-nine years, it has been quietly returned to the original owners. Such an event is more rare than a transit of Venus, and establishes as many facts in moral science as the latter does in natural. If like the African chief we seek the reason of England's greatness and the steadfast firmness of her institutions, there can be no other reply than that Victoria gave: the Bible is the foundation of England's glory. And Blackstone expressly says, the law of God furnishes the standard of English common law. This feature of political economy is too often and perhaps intentionally overlooked in our judgment of national affairs.

To keep time with the railroad war the two leading telegraph lines, the Western Union and the Atlantic and Pacific, have joined in a battle of rates. The Western Union has grown to an enormous monopoly which business men might combine against as justly as the farmers against the railroads. Its lines are spun all over the country, but the other with less business and compass has introduced several improvements greatly increasing the facility of their operations, and giving the power of successful competition, which they brought to bear on the rates. The Union line replied, and the cheap messages expected in the era of postal telegraphy may yet be had without legislation. A compromise at the public expense will probably be brought about, however, and the only sensible result of the war will be to hasten the day of government telegraphy.

The Brooklyn scandal suit has grazed the editor of the *Independent*. After the long and tedious examination of Tilton and the damaging testimony of his wife's nurse-maid, her brother, former publisher of the *Independent*, and Mrs. Moulton, the prosecution unexpectedly rested and Gen. Tracy began a three days' speech on the other side. This gentleman has not been fortunate. He was worsted in cross-examining Moulton; and it was proved that he is acting in bad faith in appearing as counsel. In opening for the defense he has blunderd into charging Bowen with conspiracy against both the litigants to save the *Independent*. It may not be untrue, but it would not seem wise for Beecher's case to rouse Bowen against him; and the card of pointed denial from the latter is evidently not all he could say. Neither side has seemed anxious for his testimony; he would prove too impartial a witness.

A dead man can drift down stream, but it takes a live man to pull up against it. That is the time that tries a man's soul—when the tide is against him.

Gerrit Smith.

Extract from an address by Hon. Z. Eastman before the Chicago Athenæum.

[Concluded from last week.]

While these were the grand issues on which the abolitionists of the country ranged themselves for a combined assault upon the slave power, they were of one mind on nearly all the other forms of attack. They alike exposed the complicity of the government with this wrong, and made bare, to the nation's own shame, the sympathy of the church and benevolent organizations and educational institutions,—the moral sentiment at large, for this unchristian and barbarian custom of our country. In response to a demand from the plantation, and for the protection of the slave-master's claim to property in man, the people of the whole country were made to regard the whole slave population as out of the pale of humanity; worse than being shut up in one vast prison-house, for all right of access was denied to them. No voice of sympathy or advice was permitted to be sent over to them.

The most revolutionary crisis of the whole anti-slavery history, was when Gerrit Smith claimed a right to address the slaves, and to address them as brothers in bonds. It produced an astonishment unparalleled in this country. It hardly met with a sympathetic response at the North; at the South it was met with imprecations. To speak to the slave as a man and brother was audacious. Gerrit Smith's Address to the Slaves of the United States is one of the most remarkable documents that was ever published. It came out about 1843. To judge of its effects, and to understand its character, it is necessary to know well the state of public feeling at the time. No man, perhaps, was ever more bitterly assailed than was Gerrit Smith for publishing this address. It was interpreted to be an appeal to the infuriated savages on the plantations to rise and cut their kind masters' throats. Yet there was in all of the appeal an admonition to bear patiently their ills, and return good for evil, so long as there was no chance for liberty, that could have been found in an Epistle from St. Paul. True, few slaves ever saw it; very few indeed could have read it had they seen it. It was like speaking to the deaf; for the friends to whom he spoke were deaf and dumb indeed. But the moral effect on the masters was all the same. In it he taught that heretical doctrine,—the right to steal. Having enjoined them to bear with manly patience, as they were true men, the ills that they could not fly from, he told them in the language of the apostle, if they could get their liberty, to use it rather. And he told how they might best take it. That they should flee from bondage as they would flee for dear life, and to take anything of their master's that would aid them in their flight, without twinge of conscience. This was the awful doctrine that was denounced in nearly all the newspapers, and in many a pulpit, as Gerrit Smith's advice to steal—his immorality in denying the sinfulness of stealing. Think of a religion in a civilized community, that could sink to so low a level of mere political demagoguery!

His practice was in harmony with his advice. No wanderer from oppression, seeking shelter at his door, was ever turned away. Whatever might be the perils of the law, it made no difference. Nor was this all. Whatever could be done by organization and concert of action, to aid and shelter and help them on to freedom, he did. For no part of the anti-slavery cause was his money more freely spent than to aid the slaves to escape to Canada. Everybody knew Gerrit Smith's views and practices on that point. He helped all such as needed money in that sort of work. If trouble came upon any who were doing duty in that line, he stood by them. He obtained counsel to defend them before the courts. He always advised caution; he would ever restrain the impetuous, in their zeal in the underground railroad business; but he was the last man on earth to abandon a friend in trouble. Very many of the best people in this country suffered a living martyrdom; some died martyrs in conscientiously aiding the fugitive from injustice in remembering those in bonds as bound with them. Think of the three abolitionists imprisoned in Missouri, and Charles T. Torrey rotting in a Maryland prison. Gerrit Smith proved himself the best friend among men, that these poor prisoners found. There is nothing nobler in the life of this great man, than his sympathy for such afflicted ones. He poured out money without stint for the relief of all such. His left hand never knew what his right hand bountifully did, for all that pertained to the aid of the flying fugitives. We may know, by searching out, something of his beneficence in many directions, but it can never be known how much money he invested in this way, or how many anxious thoughts, it gave him; how many days of hard work.

One of the most cheering of all the aspects of this effort, was the encouragement he gave to the elevation and education of those whose manhood had

been crushed out of them on the plantation. He selected some of the best specimens, to show to our hard-hearted and hard-skulled moralists, what could be done in the education of the colored man. By his own means, as his own father had done for him, he gave to Samuel R. Ward and Henry Hiland Garnet, two stalwart negroes, as black and shiny as your boot, a classical education; and both of them proved orators hardly surpassed by Fred. Douglas. Garnet is now a bright and shining light in the Presbyterian church. Sella Martin, another half-black genius, I think was educated by Gerrit Smith. Fred. Douglas, William Wells Brown, William and Ella Crofts, and Remond, are all like samples from the plantation, which our Garrison friends educated, and show what the world has lost by so long shutting this race up in intellectual darkness.

Thus moved on for many years this irrepressible conflict. The slaveholders were ever exacting more; getting all they asked got nothing to their satisfaction. All that the abolitionists demanded was free speech on this as any other subject, and to be absolved as American citizens from all responsibility for the existence of slavery. Slavery demanded guarantees for its continuence. Two things it demanded, which getting and in struggling to get, it came to its own death. These were the Fugitive Slave law and the extention of slavery into the national territory. The passage of the Fugitive Slave law, that great outrage and humiliation of the North, came very near to Gerrit Smith, in all its odious features, as that infamous bill was signed as President by Millard Fillmore, a citizen of New York, and a former political associate. Smith was a man who knew the value of law, and human obligation to obey. But that was a law that this nation could not keep and live. There was no statesmanship that could engineer this country over that crisis, in keeping the law and save the country from degradation. There is no true statesmanship in permitting laws to be enacted which the moral sense of a nation will not permit to be enforced. What folly not to see it! It is not necessary to repeat the history of the attempted enforcement of that law. There was an unmistakable voice throughout the country, none more emphatic than Gerrit Smith's, that these laws should not be obeyed. With all his force he resisted it; and as a good law-abiding citizen should resist. He was determined to defend to the last dollar of his fortune, all such of his associates as might be involved in trouble in resisting, and delivering the victims from the jaws of the devourer. The so-called "Jerry Rescue" at Syracuse, is an illustration. Jerry was captured as a slave in the State of New York, and by the authority of the United States marshal, confined in the city prison. It became a political necessity that the general government should make a demonstration, and bring under subjugation the rebellious instincts of that State where Gerrit Smith's philanthropy held largest sway. That was the fortunate opportunity. However, heavy pieces of timber under the force of exasperated human muscle, smashed through those prison doors, and Jerry went free. This was done, though it was known that back of that authority to keep shut those prison doors and Jerry enclosed within, was the cannon and bayonets of the United States, at the word of a citizen of New York in the Presidential Chair. Bad luck to the cannon ball that has an adverse public opinion for a target! Be assured Gerrit Smith did not abandon those heroes of the Jerry Rescue. He was in every sense their chief defender and justifier.

The other important demand of the slave power, to make slave territory of free, was the next step in the line of aggressions, and from it came the unstatesmanlike act, to call it a no harder name, engineered by the Senator from this State, the repeal of the Missouri Compromise. This brought that heroic chapter in the history of our country, the contest for freedom in Kansas; and the hero of heroes in this country, John Brown, and Gerrit Smith's co-partnership with Brown in the Kansas work, and that sympathy that went with him to Harper's Ferry and to the gallows at Charlestown, and with that soul that there took up his march in the moral campaigns which followed.

Among Smith's numerous schemes of benevolence, was that one in which he had offered a farm away up in the Adirondack mountain regions, to any colored man, bond or free no matter, the more bond the better, who would go there and clear it up. Thence, some years before, went John Brown to be a guide and comfort to these long neglected men. Here is where Brown and Smith found their great affinities, and that they were wonderfully adapted to duplicate each other in some grand enterprise for public good; and that partnership in Kansas work of Smith and Brown began. While John Brown was here, his sons went to Kansas to be free settlers on free lands. While they discovered the necessity of having arms to protect themselves in their rights. John Brown had not much money, and no more guns then were needed for his personal use. So he went where both were more abundant, and made his wants known, and that was at an anti-slavery convention at Syracuse, in June, 1855, the scene of the "Jerry Rescue." Let John Brown tell in his simple style, his first connection with Gerrit Smith in the Kansas work:

"I have reason to bless God that I came. I have met with a most warm reception. All except a few honest peace friends give a most hearty approval of my intention of arming my sons, and other friends in Kansas. I have received donations to the amount of sixty dollars, twenty from Gerrit Smith. John's two letters were introduced and read with such effect by Gerrit Smith as to draw tears from numerous eyes in the great collection of people present. The convention has been the most interesting I ever attended. I made a great addition to the number of warm-hearted and honest friends."

I have given the letter in detached sentences. Sixty dollars to begin the armament of Kansas; twenty dollars of it by Gerrit Smith!

I have no time to tell the story of Kansas. Gerrit Smith, in a private letter to me, written within a year, states that he gave John Brown, for his work in Kansas $16,000. You all believe that Brown faithfully used the money; that not a dollar was spent on his own pride.

Gerrit Smith knew that John Brown was going to Harper's Ferry. But I don't think he knew precisely what he meditated upon doing; if he had known he would have advised him to stop, or measure well his steps, as Fred. Douglas did. There was a malicious attempt made to involve him in the meshes and bring him under the heel of Henry A. Wise, Governor. But that scene of blood, notwithstanding the heroic upbearing of his friend Brown, who felt no more concern for himself than did Daniel in the lion's den, was too much for the fine-strung nerves of Gerrit Smith, for he was not a man of war, he believed not in the efficacy of human blood. He suffered in body and mind, until satisfaction came in the realization that it was God's hand that directed the event; that his money, his advice and sympathy, his faithfully standing by the good cause, and pleading for those that were dumb, had been a strong power accepted by Providence, where John Brown could only offer devotion and his own life for the great end that was finally accomplished.

It is not necessary for the completion of the strong lights of the picture I have drawn of this man's character to refer to the pleasant epoch in the decline of his life, when, not changed himself, the country had of itself fallen into harmony with the spirit of his long and useful life; and he goes down to the grave respected and honored by his fellow-citizens with whom he had held that long irrepressible conflict, which made them cry out crucify him; sustaining himself by the forgiving spirit of his Master.

Objections to the Grange.

BY WILLISTON B. STEARNS.

A Wisconsin man stated through the columns of the Chicago *Tribune* that, up to July, 1874, 21,000 granges had been formed, with a membership of over 2,000,000. He found that this vast membership had paid for:

"Dispensations," at $15 each,	$ 300,000
Initiation fees at $3 per person,	6,000,000
Six-cent quarterly dues to State Granges yearly,	480,000
Ten-cent monthly dues, yearly	2,400,000
Ten-cent annual dues to National Grange,	200,000
Total expense known,	$9,380,000.

Besides this amount an unknown amount had been paid for "Charters," and by the annual tax of 50 cts. for each female and $1.00 for each male.

Six millions three hundred thousand dollars were expended to organize; and three millions eighty thousand dollars paid yearly to keep up the institution, besides the increase of taxes consequent on the increase of membership since.

What is expected in return for this money? What is considered an equivolant for it? It is this: 'Combination,' 'Co-operation,' 'Social culture,' 'No class legislation,'—and, in the words of the Master of the Illinois State Grange, "Improvement in farming, in the modes of cultivating the soil as well as modes of disposal of the products." This he called the "leading object."

Here are four objects. The first is "Combination and Co-operation." But why combine and co-operate? The avowed reason is, "To wage war against unjust monopolies which enjoy the protection of unequal laws." A resolution of the Illinois State Grange, to "prevent indiscriminate extension of patents," indicates one of the monopolies complained of. No one will deny that this is a great evil in regard to sewing machines, etc., but the remedying of the wrong belongs to the province of legislators. The farmers might co-operate a century and without good legislators fail to mitigate the evil. Then elect good representatives. Come straight to the thing. Don't let us create all the cumbrous machinery of government, expensive, secret, requiring time, subject to fraud and inward corruption, and *then* have to resort to the old and only republican way of remedying evils, viz.,

BY CONVENTIONS AND PETITIONS.

What a confession was made when the State Grange of Illinois met at Springfield last January and passed three resolutions. A body of men, representing 1533 granges, *pleading*, not commanding, that evils be abated! Why don't they "wage WAR against unjust monopolies," as they said? Perhaps a slight explanation of their weakness may be gained from the following: "The State Grange of Illinois is in trouble with its secretary and treasurer. *It can't get reports.* Its officers refuse to settle. The Executive Committee calls upon the secretaries of subordinate granges to send to the Executive Committee of the State certificates of the amounts of money they have forwarded to the State Grange Secretary for degrees and quarterly dues for 1874."

Here is a little unfaithfulness all can see. Unmanagable bodies cannot manage others; and it is probable that the farming community will continue to eat jelly made of old boots, drink coffee manufactured from shirts, use sugar made from linen treated with nitric acid, and molasses made from old rags and muriatic acid for some time to come, unable to remedy the atrocious monopolies and swindles practiced upon them. They will also buy their packages of manufactured articles just the same as usual, thinking they have just weights given them, when the fact is that "everything that is put in packages is cut short" and any weight between four ounces and a pound is called a pound. Do you think a society whose State treasurer and secretary won't show their records, will wage severe war on these swindles? Why, notwithstanding all the grange orators and leaders, the people have not been informed of these swindles, which affect them vastly more than the tariff of railroads, which they patronize comparatively little. These evils demand not secret whispers of reform; not quarter-

ly and monthly taxes, charters and dispensations, but open platform work, popular sentiment against representatives who will not convert these things —open election to those who will. The very objects that have caused the existence of the grange demand that it shall throw aside its constitution which declares it a secret society, "not meddling with politics or religion," binding it under the control of one central body which largely claims its dues, and from the ruins of the grange form a political national party.

There is but one more view that can possibly be taken regarding the supposed necessity for "grange-combination." It is this: they wish to make their own farming utensils and they must combine to do so. At present a large manufactory is being erected on Rock River, by a firm composed of farmers who hold $25 stock shares. They say plows are sold at 200 per cent. above cost. They can do better. We doubt not they will do all they claim and will furnish good machinery at less than present rates; but there is no more argument here for the existence of the grange than there is for an absolute monarchy in this country. And the fact they have agreed to sell only to stock-holders at bare cost of running the concern, while outsiders, grangers or not, must pay full price, proves that the six-cent quarterly dues they send the State Grange, and the ten-cent annual dues given to the National Grange, are at least useless and unnecessary expenses.

So far as the social culture argument is concerned, we agree it is needed; but deny the wisdom of the method to obtain it. If the farmers would make use of the church which should supply this great need, then their children would not be so likely to contract doubtful morals while the old folks are enjoying their grange picnics, and becoming hilarious over their wine. The fact is wine *is* and *will be* used. At a grange ball at Bedford, Mich., two roughs became "obnoxious" and one threw a bottle at the Master, "terribly lacerating his face and destroying his eye." Here is a specimen of grange "social culture." This is perfectly consistent with this dancing and wine-drinking institution whose "leading object" is improvement in farming." A ball-room is a funny place to learn how to break raw prairie and cultivate corn! It is also objectionable as a means of social improvement when we consider the little mental discipline "young grangers" receive, their natural want of economy and their all-absorbing love of fun.

Class-legislation is an evil of no little magnitude. We doubt not Wall street has helped make laws, and liquor-manufactories and railroads also. We doubt not patents to rich firms have been extended "indiscriminately," and that Congress has given away too much land. But all these facts prove that the Republican party is insufficient; that the balance of power has been in its hands too long; that there is a need of some George Washington to arise and condemn the "grabbing" of the present administration by giving, without recompense, his services to his country, in leading into the political arena a party which will take the reins of government. The grange claims to not "meddle" with politics therefore it cannot fill the bill.

The improvement-in-farming view of the secret grange is funny if not ridiculous. We believe farmers will become more skillful in their noble profession the more they unite with other people to talk, read and discuss the subject of agriculture; therefore they should admit everybody. They should admit the manufacturer, because he has to learn the needs of the farm before he can invent machinery to supply them; the horticulturalist, for he furnishes trees for the farmer's orchard; the stock-raiser, for he sells to the farmer superior blooded animals that are gradually crowding out the unprofitable runts; the printer, for he is the transcript of all intelligence and the recorder of all actions, without him every discovery sinks into oblivion; the groceryman, for he must furnish an immense amount of merchandise to the farmer, and he can tell what barrel contains his "Orleans drip," and what barrel contains the remnants of rag-bag molasses; the dry-good's man, for the unwitting knowledge he possesses, were it fully understood, would save the farmer more expense than any other one monopoly causes under heaven. As it is now, nearly every dealer in clothing, by carefully manipulating his goods of different quality, maintains his profession of having "one price," and still gets the price of best woolen for "mixed goods" and even for "old rags made over,"from the simple-minded grangers. We insist, therefore, that the grange should take in every one except villains and criminals, should hold its money in its own hands instead of amassing it in the hands of the State and National Granges; and should be a straightforward political society. In short, the grange should cease to be a secret cabal, and become an open, honest, American organization.

Hash.

We may consider mankind as the possessor of a moral stomach, which is the deportment of our moral being that receives and digests things of a moral nature and kind. We propose then, to give our rerders, a sort of receipt for *hash* prepared for the human conscience, or heart.

Prepare as follows:

1. Presumption (consisting in blind and reckless pledges at lodge door) one part, at $40.

2. Degradation (consisting of nakedness, hoodwinks, cable-tows, etc.) one part.

3. Profane and shocking oaths, two parts.

4. Bloody penalties, of throat-cutting, tongue-eradicating, skull-smiting, heart-tearing, etc., two parts.

5. Mock virtues, as "faith, hope and charity," prayers, benevolence, etc., one part.

6. Heathenish rites, one part.

7. Infidelity, two parts.

8. Hypocrisy, two parts.

9. Lewdness implied ("I will not defile a Master Mason's wife, daughter, etc., I knowing them to be such,") one part.

10. Forbidden titles, from which an angel would shrink, two parts.

11. Pompous display, three parts.

Add to all these lambskins, gavels, &c., with overwhelming supplies of juices of "refreshments," such as brandy, wine, etc.

Then lavish all over and through a flavoring of "concentracted lies of all sorts, white, red and black, but most of the last, and stew them together over the grand cook stove of the grand master of lodges, and in due time you will have a dish too highly seasoned for the weaker sort of fallen ones in the empire of him whose works the Son of God came to destroy; sufficiently seasoned, perhaps, to tempt the taste of Diabolus himself. But, however this might be, experience shows that this is a rare dish to many a dignitary in the churches! Pastors, deacons, class-leaders, presiding elders and bishops all agree that such a dish is XXX But should any be found in the church for whom the dish is not seasoned enough, it is easy to add the fifth libation with the covenant of double damnation, which many D. D.'s relish and highly recommend; then grate in the human skull to taste, as down in the ninth cell of the Knights Templar's degree. And still there is room enough below, *way down* in the "ineffable" realm of degrees, which seems to be in reference in a very ancient book, where occurs the phrase "BOTTOMLESS PIT."

From this inexaustible source, we may presume, the rare ingredients, here in reference, may be drawn in greater abundance than petrolium from this pregnant earth. It may be added here that to the great mass of those who use *lodge hash*, the third degree seasoning is all they can find strength to digest, while many fall at the first and second some of whom throw it all up, greatly to the the chagrin of the stronger members of the craft. And there is yet another class, called "Antis," whose stomach will not bear any such dish. They cannot swallow it with seasoning No. 1, nor yet with a tincture of this. How weak! Such men as Herod the Baptist-killer, and Ruloff could relish the strongest dish, but they were giants.—*Masonic Journal of Health.*

What a capacity he must possess, morally speaking, whose great maw can receive with impunity and pleasure a continental mass of mingled oaths, penalties, imprecations, titles, *ad-infinitum* called degrees in Masonry! And these beings, some of them, preaching the Gospel! A man loaded down to the thirty-third degree, the first one of which vilifies Jesus Christ, and every succeeding degree intensifies the crime, preaching Jesus the way to heaven! For the only parallel that we can think of see Acts. xvi. 16–18.

What shall he do who has swallowed such a hash of heathenism, popery and infidelity, of blasphemy, selfishness, and savage penalties, amounting to the code of blood, but to eject it from the soul? If such a load does not so offend his moral sense as to compel him to disgorge it by confessions of penitential grief, he cannot be in a healthy state, cannot keep a "good conscience," "void of offense," such a dish on the conscience of a good man would throw him into fits. NATHAN CALLENDER.

We are often puzzled and startled by the conduct of those in whose piety we thought we might place undoubting confidence, and whom we should have pointed out as Christian examples to others. Upon some occasions they exhibit such appearance of conformity to the world as would lead us to suppose they belonged to it.

How desirable, therefore, that we should deal faithfully with ourselves, and see that Christian principles pervade our hearts, and form and fashion our whole lives! Let us cherish a tender conscience. Let us remember whatever unfits us for religious duties; whatever cools the fervor of of our devotions; whatever indisposes us to read our Bible, or to engage in prayer; whatever we could not engage in with a perfectly clear conscience; wherever the thought of a suffering Savior or a holy God—of the hour of death, or of the day of judgment, falls like a cold shadow on our enjoyment: the pleasures which we can not thank God for, and on which we can not ask his blessing, these are not for us.

Let us never go where we can not ask God to go with us. Let us never be found where we cannot act as Christ would have us. Let us pass each day as pilgrims consciously on the way to their heavenly inheritance. Let us press after closer communion with Jesus. Let the love of God reign in our hearts, and thus shall we be kept from a thousand snares, and become possessed of a peace and joy to which the worldling is a stranger.—*The Witness.*

HUMAN REASON.—"Polished steel," says John Foster, "will not shine in the dark. No more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of divine truth shed from heaven.

Popular Sins.

One of the popular evils, and a *monster* evil of the day, against which very many ministers hold their peace and expos not, is novel reading, the popular, fascinating and bewitching periodicals that are flooding the land, scattering widely "firebrands, arrows and death." And can we expect those placed on the walls of Zion to "cry aloud and spare not," declaim against these serpents in the grass, so long as they patronize them, allow them on their center-tables? so long as religious editors advertise and puff them?

—"A novel was a book,
Three volum'd, and once read; and oft crammed full
Of poisoning error, blackening every page,
And oftener still, of trifling, second-hand,
Remarkable and old, diseased and putrid thought,
And miserable incident, at war
With nature, with itself and truth at war;
Yet charming still the greedy reader on,
Till done—he tried to recollect his thought,
And nothing found but dreaming emptiness."

D. F. N.

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

Michigan State Convention.

After much correspondence and thought it is decided to hold an Anti-masonic convention for organizing the State of Michigan at Linden, Genesee Co., on the 30th and 31st of March.

We hope the Genesee county Association will do all in their power to make the meeting a success and that our readers throughout the whole State will extend the notice and attend the meeting.

Rev. J. P. Stoddard and Prof. C. A. Blanchard will probably be there from out of the State, and we hope a number of good speakers on the subject, resident in Michigan, will attend. A. Oldfield writes: "We must have and must zealously sustain well organized associations. . . Then again we must have an efficient State agent and lecturer in the field." Another brother writes: "The cry should be, 'To arms! to arms,'" using "spiritual" not "carnal" "weapons."

Reform News.

—The General Agent reports in brief from Wisconsin. A full report of this encouraging meeting may be expected next week. It is probable also that some word will be received from Iowa by that time.

—Rev. A. W. Geesling, we learn from the *Albany Freeman*, lectured at Mt. Pleasant School-house, DeKalb Co., Mo., on the evening of Jan. 26th. It was the first effort of the kind in that locality and a good audience was present.

—Bro. Williams, the efficient co-worker with the Illinois Agent, writes from Warren, Ill., that in spite of the severe cold and drifted snow the two weeks trip through Jo Daviess Co. was fairly successful. Good audiences were generally present, and the lecturer laid open the falseness, blasphemy and heathenism of the lodge with good effect.

—The officers of the Cerro Gordo Co. Association with over twenty others sent last week a statement of the advantages of Mason City, their county seat, for the Iowa meeting. The appointment having been given at Eldora, however, and the time being so short, the General Agent thought best not to change. A subsequent letter from Bro. T. Palmeter, Sec'y of the society, says they will all go to Eldora who possibly can do so.

—G. Crook writes that the first anti-secret meeting ever held in Concord Station, Erie Co, Pa., took place on the 18th ult. A good audience was present and no doubt the effect will be to open some blind eyes in the community.

The Ohio State Convention.—Report of Resolutions, Addresses, etc., from the Secretary.

The Ohio State Convention of Christians opposed to secret societies, met at 2 o'clock P. M., Wednesday, February 17th, 1875, in Smith's Opera Hall, in the city of Mansfield, pursuant to a call signed by President Chas. G. Finney of Oberlin, and fifty-six others. Rev. Wm. Wishart, D. D., of Ontario, called the Convention to order and Rev. H. Cogswell of Mansfield led in prayer. Rev. D. H. French then delivered an address of welcome which was responded to by Dr. Wishart on behalf of the Convention.

The Convention then elected Rev. R. H. Buchanan of Huntsville, chairman, who, on taking the chair, thanked the Convention in few but earnest words, and at once proceeded to call for business.

Col. Rob't. Cowden of Galion, Cor. Sec. of State S. S. Union, was chosen to act as secretary. The following committees were then elected by the Convention:

On Enrollment, Rev. D. D. Hart of Oceola and Mr. J. G. Mattoon of West Unity;

On Correspondence, Rev. D. H. French of Mansfield;

On Finance, Mr. Joseph Roe of Ontario, Mr. Wm. Ralston of Mansfield, and R. H. Pollock, D. D., of Wooster;

To Circulate State Constitution for Signatures in the Convention, Prof. J. A. Ramsey of Iberia, and Mr. J. F. Hanna of DeKalb;

On Resolutions, Rev. J. S. Cutler of Sycamore, Rev. L. Moore of Green Springs and Rev. W. Wishart, D. D., of Ontario.

Rev. J. P. Stoddard, General Agent, then opened the discussion by a powerful argument against secrecy, based on its anti-Christian spirit, exhibiting his thorough knowledge of its boasted secrets and ancient traditions and fully convincing every candid hearer of the folly and extreme wickedness of the institution.

Mr. George W. Clark of Dansville, N. Y., the well-known veteran singer, having just arrived, was called on for a song, after which the Convention took recess until 7 o'clock, P. M.

EVENING SESSION.

The convention re-assembled at 7 P. M. and was led in prayer by Rev. D. S. Caldwell of Nevada, State Agent.

The first address of the session was by Rev. R. H. Pollock, D. D., of Wooster, who made and proved the following points, making free use of Webb's Masonic Monitor, which he held in his hand and read from:—1st. That the degrees of knighthood are no part of Masonry proper. 2d. That Christ's name is studiedly omitted from all their rituals and prayers. 3d. That their quotations from Scripture, especially from 2 Thess. iii., were so garbled as to entirely omit the name. Thus fully establishing the deistical character of the order of Freemasons. The speaker concluded with an encoursging prediction as to the result of these discussions.

The next speaker was Rev. J. P. Lytle of New Concord, well known to Anti-masonic readers. He said some one had formulated the minister's duties as follows: "Preach the Gospel; mind your own business; and let other people alone." The speaker would say, preach the Gospel; attend to the Master's business, and *do not* let other people alone in their sins. This is a religious-political movement. What is the relation of Masonry to the church of Christ? One of the three answers is inevitable: 1st. It is friendly; 2nd. It is neutral; or, 3d. It is hostile. It does not claim to be directly for. The Bible declares there can be no neutrality. It claims to be religious. Has its Bibles, prayers, hymns, regenerations, baptism, burial service, ritual, and "grand lodge above." It is a solemn mockery, a caricature, a travesty. Drew a contrast between the Masonic "High Priest" and Christ; between the Mason's, and the Christian's heaven. Declared an irrepressible conflict between deism and infidelity on the one hand, and Christianity on the other, until the latter shall have universal dominion.

The Convention then adjourned till 8 1 2 o'clock to-morrow morning.

Thursday, 9 1-4 o'clock, A. M.

President called Convention to order, and Rev. J. S. Cutler engaged in prayer.

Rev. J. P. Stoddard then reviewed the objects and the conventions of the National Association opposed to secret societies, and recommended the election of delegates to the next annual meeting of that body in Pittsburgh, Pa., on the 8th of June next. He also stated the need of the society to have a publishing house and a literature of its own, and the proposition of Mr. Philo Carpenter of Chicago to donate to the society, for this purpose, lot 221 West Madison street of that city, on which is a suitable building, etc., provided certain reasonable conditions are complied with. The Convention went into committee of the whole to consider the matter, and Dr. Pollock of Wooster was called to the chair. The result of the deliberations of this committee was the unanimous adoption of the following:

Resolved, That we approve of the plan proposed for establishing a publishing house; that we recommend, that Mr. Carpenter's proposition be gratefully accepted and that we will use all proper means to render it effectual.

The committee rose and reported, and the Convention unanimously confirmed the action. The more substantial action of the Convention on this question, may be seen in the report of the following committee, appointed to solicit funds in furtherance of the enterprise, to-wit: Rev. W. A. Campbell of Clifton, Greene Co.; Rev. Allen McNeal, Iberia, Morrow Co.; Rev. D. Yant, Bolivar, Stark Co.; James Auten, Galion, Crawford Co.; W. P. Clark, Mansfield, Richland Co.

Prof. J. A. Ramsey of Ohio Central College then addressed the Convention on "Secret Societies in Colleges." The speaker had the advantage of experience and the testimony of many others in Yale, Harvard, Cornell, Indiana, and other colleges and universities, all concurring in their testimony to the unmixed evils resulting from these societies.

The Convention here took recess until 2 o'clock, P. M.

AFTERNOON.

On reassembling Rev. Mr. Patterson of Penn'a engaged in prayer. Rev. D. H. French, committee on correspondence, read a communication from Dr. Edwin Booth of Crestline, which was full of point and pith. A very brief letter was also read from Dr. Bingham. Rev. J. S. Cutler from committee read the following resolutions which were adopted entire:

RESOLUTIONS.

1. *Resolved*, That secret organizations—oath-bound or the equivalent, such as Freemasonry, Odd-fellowship, Jesuitism, etc.; working by intrigue, craft, injustice and other immoral and anti-Christian means, either in the interest of a selfish, aspiring clan, or an unscrupulous, spiritual despotism; threatening our Christian, educational, social and civil order, call for public convention, discussion, inquiry and mutual counsel.

2. *Resolved*, That this convention earnestly invite all persons opposed to organized secrecy, especially oath bound, to cooperate with us, whatever may be their estimate of the relative evils of different secret organizations.

3. *Resolved*, That young men especially should be invited to examine the literature of the anti-secrecy movement, the revelations of conscientious seceding Masons, and their confirmation by adhering Masons under oath before the courts, in New York, Connecticut, Rhode Island and Massachusetts.

4. *Resolved*, That it is especially the duty of public teachers and churches to inform themselves of the anti-Christian character of the Masonic system, its deistic ritual and religion, its awful oaths and penalties and use of the names and titles of God.

5. *Resolved*, That the power of learning is being largely perverted in most of our colleges to the interest of secretism: (1) By secret societies among the students supplanting by craft and intrigue the open literary societies; (2) By the advice or consent of college officials to this most hurtful innovation.

6. *Resolved*, That the people from whom our colleges receive their charters, their resources and their students, have a right to demand, and should demand the immediate suppression of organized secrecy in said colleges as that which is corrupting and poisoning the very fountains of our social, civil and religious life.

7. *Resolved*, That the attempt to promote any moral reform by secretism, tends to bring the entire movement into suspicion, to divide its friends, and repel those it seeks to reclaim, and that such attempts are a cunning device to avert from Masonry the odium justly attached to it and to mislead the young men of our country.

8. *Resolved*, That as in the anti-slavery contest, so now we take issue with this mighty and oppressive power of darkness in the name of Christ alone, reading on his banner, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

Rev. J. J. Gridley of Greenville then read an original poem on Masonry, amusing and satrical, which elicited frequent applause. Rev. H. H. George, D. D., of West Geneva, addressed the Convention at length on the anti-Christian character of Freemasonry, in which he strongly insisted against their admission to Christian communion. His argument was forcible and convincing.

Rev. D. D. Hart, United Brethren; Rev. D. Yant, Meth. Episcopal; Rev. H. H. George, D. D., Ref. Presbyterian; and Rev. R. H. Pollock, D. D., United Presbyterian, were elected delegates from this body to attend the Na-

tional Convention in Pittsburgh, commencing an the 8th of June, 1875.

The Convention here took recess until 7 o'clock, P. M.

EVENING SESSION.

Rev. H. P. McClurkin of New Concord led in prayer.

Rev. D. D. Hart of Com. on Enrollment, reported one hundred and twenty-seven delegates present.

Pres. J. H. Fairchild of Oberlin was then introduced and said that he occupied a conservative position on this question of secrecy. Apprehends no direct or intended injury to society or the state. Does not share the belief of some that secretists intend to usurp the government.

I. Causes which attract to, and retain young men in the lodge. 1st. Personal advantage. 2d. Social priveleges.—Dangerous and mischievous. Damages personal character. Has no science. Only theme is secrecy. Enslaves the mind. Confuses the mind as to what is right and what is wrong. Deadens the conscience. Unfavorable to a delicate sense of honor. Advantages to adherents. Contrary to principles of true honor. Encourages a false feeling of dependence.

II. Harmful tendencies on social life. It produces an artificial relationship in life. Takes men out of the family, the neighborhood, and the church. Instead of extending brotherhood it contracts it. Injures wives, mothers and children. Cannot endure discussion. Grows impatient and ill tempered. A disturber of the natural order in business and society. These are the regular operations. But there are reasons for believing that these are irregular operations of great injustice. It defeats justice. Engenders suspicion. Unsettles confidence, and has evil tendencies in great number.

Mr. G. W. Clark then repeated a Scottish quotation and sang a song. A collection amounting to twelve dollars and forty cents was then received to assist in defraying Mr. Clark's traveling expenses.

Prof. J. G. Carson of Xenia was next introduced and spoke more than an hour with great earnestness and masterly effect. The wine did not in the least depreciate as the feast neared its close, nor did the large audience abate their breathless interest till the very last. The closing scene and the crowning interest of the entire Convention was reached when Rev. Henry Cogswell of Mansfield appeared before the audience and said that he was a Royal Arch Mason, and that he regarded this Convention as a Godsend to him, affording him an opportunity of doing what he had already determined on. He had found Masonry to be antagonistic to his teachings and his duties, and proceeded to read his written recantation of all the oaths and obligations he had ever, as a Mason, assumed, and renounced forever all affiliation with the order. He said that in defense of his present act he was prepared, if need be, to give even his life. He was calm but deeply earnest.

At the conclusion of his remarks the Convention was adjourned with benediction by Rev. J. P. Lytle, after thirteen hours of deliberation and discussion.

The large hall was filled each evening. Mr. Clark interspersed the exercises of the Convention with stirring songs and counsels.

Thus closed the most important convention ever held in this part of the State. ROBERT COWDEN, Sec'y.

The Wisconsin State Meeting Sketched by the General Agent.

CLINTON JUNCTION, Wis., Feb. 25, 1875.

DEAR K.—The first anniversary of Wisconsin Anti-secrecy Association is numbered among events past, and those who attended it will recall in future many and pleasant features of the occasion. Fifty enrolled as delegates at the first sitting and others arrived on the same and following day.

President J. W. Wood presided, and under his efficient lead much important business was dispatched and the most perfect order maintained. The addresses were able and characterized by judicious, thorough investigation of the fundamental principles of the secret orders and the results which must inevitably follow in every instance where these are carried out. The entire absence of bitterness, denunciation and railing accusation was a credit to the speakers, and in my judgment a presage of permanance in the work accomplished. The citizens of Delavan are entitled to the gratitude of all friends of our cause and especially of those present to enjoy the hospitality and good cheer so freely tendered.

Among items of business I notice election of officers for the ensuing year: Pres., J. W. Wood, Baraboo; Vice Pres., Rev. E. L. Harris, Delavan; Sec'y., Rev. R. Cooley, Lima Center; Treasurer, M. R. Britten, Vienna; Ex. Com., J. W. Wood, E. L. Harris and Philo Elzea. Bro. Elzea's labors in the State since Nov. 1st, 1874, have been arduous, and according to reports eminantly successful. He was heartily indorsed by the convention and recommended to the favorable notice of the National Association as agent and lecturer for the State. After raising funds to cancel the expense of the convention, something like seventy dollars were either payed or pledged towards his support. If friends not present will follow the good example of their brethren in convention and give as the Lord's cause requires and their means will permit, Bro. E. will receive a competency and the work be prosecuted with vigor. Bro. E. will report his labors through the *Cynosure*, and by request of the convention endeavor to introduce our national organ more extensively in the State.

Delegates were chosen to attend the anniversary at Pittsburgh and Bro. Wood was requested to speak at that meeting in behalf of the cause in Wisconsin.

The absence of Bro. Harris from our meetings was regretted by every friend. This excellent and indefatigable worker, to whom the cause of Christ and reform in Wisconsin is greatly indebted, was detained by sickness, but he was present in spirit, "helping together with prayer," and his companion like a true woman, wife and reformer, was on hand to represent both herself and her afflicted husband.

On the whole, I look upon this first anniversary meeting as a decided success. Though not as large, and probably not so learned as either the New York or the Ohio State meetings, yet in some respects it may be justly claimed that it surpassed either. I will not, however, draw comparisons, suffice is to say, that friendsin each did what they could and have resolved by the help of God to do more and do it *better* in the future. I had purposed to speak of Mr. Carpenter's proposal and the way it was received by the convention, but space forbids. In a word, it was received with devout thanksgiving to God and to his servant, and hailed as an auspicious omen, and I shall bring with me the offering of this generous people as the first fruits of what they hope by the blessing of God to gather and consecrate to this great work. Your Bro.,

J. P. STODDARD.

A Good Work in Northwestern Illinois —From the State Agent.

AVERY, Ill., Feb. 16, '75.

DEAR BRO. KELLOGG:—I left home on the 5th inst. reached Warren, Jo Daveiss Co., on the morning of the 6th; got out an apointment and spoke that evening to a small congregation. On the 7th (Sabbath) I preached in the Wesleyan church in Chelsea twice, lectured again in Warren on Monday evening, and on Tuesday and Wednesday evenings in Chelsea. On Thursday evening my appointment falled on account of the severe storm blocking up the roads. On Friday morning I spoke to a full house in Rush, and quite a number of Masons were present. The impression made on the audience seemed to be good. From thence we went to Stockton, but were disappointed about a meeting at the Free Baptist church and came on to this place. Father Williams, of Warren, though in feeble health, had driven out 25 miles through deep snowdiifts with the thermometer below zero. Nothing but large-hearted faith would sustain a man of his years in such exertion. Late in the evening we reached the hospitable home of Bro. Breed of this place and found a reception and a fire in the ample fire-place, alike warm and cheering.

On Sabbath evening I preached in the M. E. church and though the pastor, Bro. Helsly had designed to hold a series of meetings during the week, yet he very kindly gave way and gave out an appointment for me to lecture in the church on Tuesday evening. Last night I lectured at Weston; am to speak here this evening and to-morrow night at Elizabeth. Owing to the very severe weather and drifted roads the congregations have been generally small, but I find some very earnest workers in our cause.

A notable instance of *Masonic charity* ought to be mentioned. A prominent member of the Masonic lodge in the village of Elizabeth, who had for years been an officer in the lodge, became diseased and an object of charity. His Masonic brethren supported him for a time, but got weary of it and sent him to the poor-house, where he was supported by the county until he died. The poor old man had strong faith in Masonry until he was sent to the poor-house and then he denounced them as they deserved.

Slowly the eyes of the people are being opened to the abominations and enormities of Freemasonry, and slowly and surely will a public and a divine retribution come down on these false teachers, who in the name of religion call evil good, and good evil, put light for darkness and darkness for light. Yours in Christ.

SECOND LETTER, FEB. 23.

Since I last wrote there has been some mitigation of the severity of the winter and our meetings have been better attended. Our earnest friend, Father Williams, of Warren, has accompanied me for abount ten days, taking me from place to place in his cutter and aiding me by his counsels, prayers, and short, but effective speeches. On the 16th we spoke in the M. E. church in Long Hollow to a good audience. Several Masons were present, and one at least seemed much impressed with the truth. On the 17th, at Elizabeth, we had a full house. Many Masons were present and the Odd-fellows adjourned their lodge and attended in a body. Excellent attention was paid and though one man who was both a Mason and an Odd-fellow lost his jewel, yet the result was most favorable to the cause we were seeking to maintain.

On the 18th and 19th I spoke in the M. E. church at Salem (Houghton P. O.), and found here some earnest friends. I had thought myself a somewhat radical Anti-mason, but some of these M. E. brethren went so far ahead of me that I have concluded I am quite conservative. A liberal collection was taken and quite a number of names signed to the constitution of a county association.

From thence I went to Stockton Center to attend the Free-Will Baptist quarterly meeting. On Saturday afternoon and evening we attended meeting and on Sabbath I preached at 10½ A. M. and also at 7 P. M., on the relation of Secret Societies to the Christian Religion. The attendance was large and the attention excellent.

Last evening (22d) we spoke at Scales Mound, a pleasant villiage east of Galena. The house was full and the attention generally good, but I was seriously interrupted by two Masons, who were as ignorant of Masonic teachings as they are of good manners. At last I declined to speak any farther unless I could be allowed to proceed without interruption. I was allowed to finish and so ends my work in this county. Yours for Christ,

H. H. HINMAN.

Jottings from the New York Field.

"Oaths were not purposed, more than Law,
To keep the good and just in awe,
But to confine the bad and sinful,
Like moral cattle, in a pinfold."—BUTLER.

DEAR K:—After my "vision of eggs," I had a night's rest, and morning found me with Bro. Hathaway, in a blinding snow storm on my way to Cook's Corners, some nine miles in a southwesterly direction. Here I rested Thursday evening, but on Friday and Saturday evenings lectured to good congregations, despite the weather and snow-banks, the people coming from many

[CONTINUED ON 9TH PAGE.]

Correspondence.

From an Old Seceder.

ELLINGTON, N. Y.

I am making calculations to enter upon a campaign against the powers of darkness as soon as spring opens, unsurpassed by any effort in the past, God being my helper. It is high time we all wake out of sleep and buckle on the whole armor of God and fight with renewed energy this battle of the Lord.

We have a subtle and treacherous foe to contend with, lying in ambush and ready to inflict the blow with a hand concealed, nevertheless some of us know full well how to come at them and how to strike. The secret orders dislike very much to have their devilry exposed before an intelligent and respectable congregation. Moreover, they dislike that anyone should call over the many murders committed by the ancient and honorable fraternity, since the commencement of their organization, June 24th, 1717; and therefore in a mixed multitude partly composed of professors of religion, Masons, such as deacons, class-leaders and ministers, and the world's people, it is to some of those like pulling out a hemlock sliver from under their finger nails,—no wonder they flinch as the pain must be exquisitely severe. And when we announce to them that an adhering Mason in the nature of the case cannot be a Christian until he shall renounce this hidden thing of dishonesty, this causes a mental agony more terrible, because this goes to the very seat of the disease; and the sooner this is understood the better for all concerned. Out upon the idea that a man can be converted from his sins by telling him he is not after all a sinner! Such teaching makes all good men and angels weep bitter tears, and devils hold grand carnivals in the pit of woe. Another thing is very humiliating to their sensitiveness: to tell them in plain English, and by our action, that one of this class is not fit to hold office under our goverment, and this will cut them to the quick and cause them to exclaim in anguish of their spirit, as did their ancient prototype, "My punishment is greater than I can bear." J. B. NESSELL.

A Defeated Enemy still Fighting.

DEAR CYNOSURE:—At the New York State Convention which met at Lockport, in December last, a letter was read from Samuel D. Greene, the author of "The Broken Seal," which I fear was mutilated somewhat in the reading, because a subject of the British realm was present as a guest. Be that as it may, it was a noble thought, and while all the letter was good, that expression deserves a special place in the journal that leads this Anti-masonic war. Allow me to give you the substance of that sentence as it is written on my memory, for the exact words I cannot give:

"It was unworthy of a great people to form societies after the model of Masonry and secretly foster a spirit of thirst for monarchy and its peculiar institutions. When Great Britain's rule had been completely broken, and her troops either taken prisoners, or driven from these colonies; when she could not openly subjugate us by force of arms, she had recourse to Freemasonry, headed by King George IV., to subvert our government and turn away the hearts of the people from those sacred institutions which our ancestors have purchased for us with their blood."

I must say that when I heard the above, or something very like it, read, I felt overwhelmed with shame. Although I cannot say such a thing was done of design, yet undoubtedly it had this tendency. As an individual, therefore, most heartily would I desire to have this evil wiped out, both from American and British society, and eventually from the world.

The efforts of your National Christian Association to bring to light the hidden things of dishonesty are most laudable. Should the United States and Great Britain ever go to war, (which may God in his mercy forbid!) we trust the war will be honorably fought, and not through any such underhanded dealings as Masonry.

Whilst I am happy to say our beloved Queen came off with *Victoria* in the Geneva Conference, I am very sorry to see her son at the head of an institution which is justly so offensive to all U. S. Patriots. J. D.

London, Ont.

Skulls.

Some time after Bro. Kiggins gave us a course of lectures, we caught the Odd-fellows in this way: They had been denying stoutly that they had or used a skeleton in the lodge, and called Bro. Kiggins a liar and almost every other name but a good one. Well, along comes a traveling man selling a patent medicine, and in his speeches on the street he uses a skull to give illustrations. One of our friends, who is always on watch says to a doctor by his side: "Dock. what do you think of that?" "O that's not much of a skull, I have a much nicer one than that. You ought to see it." "I would like to," says our friend, "Where do you keep it?" "O, I let the Knights of Pythias have it when they formed the lodge, and *now the Odd-fellows have* it, and I can hardly get it home again."

Now we had "evidence," and on several occasions we have had fun in cornering those very ones who denied before, and they finally acknowledge that "they have a skull up there." My Bible, the word of God, says all liars shall have their part in the "lake of fire." P. WOODRING.

Uncle Jason Threatened.

WESTERN, Iowa.

In circulating Anti-masonic papers and books, such as the *Christian Cynosure*, Bernard's Light on Freemasonry, and other documents, I have been threatened both by Freemasons and Odd-fellows. A Freemason who carries the Bible in their great parades threatened to put a ball through my body if I did not leave his house soon. You may want to know the cause. I will tell you. I sold his son Bernard's Light on Masonry, also got his son to take the *Cynosure*. Now if that old gentleman had carried out his threat which was made in presence of his wife and a visiting neighbor, you as well as myself know that we have ministers among us who preach Christ to sinners, who are sworn Masonically to protect that brother under said difficulty. Now, sir, no wonder infidelity is increasing in our land, for "like people like priest." It is said to me by seceders, Odd-fellows and Freemasons, that I am doing a good work for my fellow-men, yet I may lose my property and also my life. My best wishes to all Anti-masonic workers. JASON C. BARTHOLOMEW.

Political.

Editor Christian Cynosure:

We are asked to express our opinion of what should be in our platform. You remember the case of H. W. Beecher's marrying Richardson, of New York, to the woman who had a husband in the city at the same time, she having a divorce by going into another State and staying a certain number of days; and so Beecher sanctioned adultery by law, if so be that the act was legal.

Now I would suggest that there ought to be incorporated in the Constitution of the United States the Christian law of marriage and divorce, so that it would be equal in all of the States; not have the laws clash in the different States. Is there any other law of more importance to the morals of the whole Union? I would humbly suggest to those more experienced the propriety of putting this plank in our platform. OPINION.

OUR MAIL.

Geo. McElheny, Darlington, Pa., writes:

"Those in true and earnest sympathy with the anti-secret movement always prized the *Cynosure;* but the variety of its matter cannot but be appreciated by all intelligent readers and will aid much in extending its circulation among the class not yet in the mood which the main theme imperatively requires."

J. N. Lloyd, Jessup, Ia., writes:

"I have watched anxiously to see if the *Cynosure* was still true to the right in the political troubles that have burst like a storm upon us in the new troubles in the South. But I see she rides the waves gloriously. I have taken the paper from the first number."

A. C. Daugherty, New London, Wis., writes:

"I feel it my duty to support a paper that has taken so bold a stand for the right; and I will also add that some thoughts I had entertained heretofore, which I now clearly see were not right, have been done away by the timely reading of your good paper."

Jas. W. Hussong, Sanford, Ind., writes:

"The grange is in full blast here; the Masons and they are having a series of festivals or joint suppers. The protracted meetings have been thingly attended this winter, and seemingly no good accomplished."

A. J. Loudenback, Glidden, Ia., writes:

"I find the feeling against the secret orders is strong; but many are afraid to speak their minds."

Rev. Joseph Pixley, Hudson, Mich., writes:

"As long as I live or Masonry lives and you publish the truth you may count me one of your subscribers. I love the cause for I believe it is the cause of Christ to blow the alarm trumpet and warn the people against idolatry."

Wm. G. Walters, Leslie, O, writes:

"Grangerism in this locality has become a kingdom divided against itself and according to Christ's own language we must look for a fall (and God speed it.) The grangers profess to do such a cheap wholesale business, and one of their five dollar dupes said he got a barrel of salt through the beloved institution, and it only cost him twenty-five cents more than if he had bought it from a despised middleman."

Jos. O. Risheill, Kewanee, Ill., writes:

"I war against the lodge every day I live as opportunity offers. I have read the *Cynosure* long before I received it in my name. First, I got it from a Congregational preacher; then from a Free Methodist preacher; then for myself. I read it and pass it around and sometimes leave it on a business man's desk where I know he will find it. I was a Son of Temperance before I was eighteen years of age. Next a member of the Temple of Honor; also a temperance order. Then Odd-fellows; then Shanghi; then North American; then South American; then these two last formed the Know-Nothings which, properly named, is the Sons of the Sires of Seventy-Six. Then the Carpenters' Association; then Good Templars; then Union League; then Rebekah Lodge; then Grand Army of the Republic; then Encampment I. O. O. F.; and last of all helped organize a lodge of the Oriental Order of Humility. Then I slid from under a live man. After twenty-two years' service I am free to-day and have been for about four years; and the rest of my days as best I can I shall prevent as many as possible from being swindled into the traps of Satan. God speed the day when the power of the beast shall be broken."

Stephen Macy, Pleasant Plain, Ia., writes:

The work of reformation goes on rather tardily in this locality. It may be owing to the vast among of tobacco consumed by old and young and a tenacity to cling with a death grip to formality. I spoke to a large audience, mostly young people, at a revival meeting that is being carried on in our vicinity. I told them the first was held in the garden of Eden and that the result was Adam and Eve sought to hide themselves in secrecy which was a marked feature in the whole catalogue of secret societies very unlike the glorious Gospel of salvation which was free to all."

D. W. Daniels, Wasioja, Minn., writes:

"We have a large Masonic hall here and it is well attended. No steps have been taken in the anti-secret society direction. There are but two or three to work. I hope the time will come that we will have help."

J. W. Shisler, Caledonia Station, Mich., writes:

"I hope the State convention for Michigan will not be unnecessarily delayed. Let it be held soon. I would suggest the city of Charlotte as a central and suitable place for said convention. The local element there can be relied upon. The pastors of three churches there will stand by us. I have fears as to Grand Rapids being a suitable place. . . Our village has been apparently free from lodge influence up to the evening of February 2d, when a few of the full fledged from Grand Rapids assisted in organizing an Odd-fellows' lodge. I have since learned that fourteen joined that order two of whom are sons of Christian parents members of United Brethren church. The church here stands up nobly to her long cherished principles."

Chas. M. Livesay, Nashville, Ill., writes:

"Secretism has such a powerful hold here that most outsiders are afraid to do or say anything against the orders. Yet we are looking for better times in the cause we have espoused not very far in the future."

Lewis Gibson, Springville, Ia., writes:

"I expect to take the *Cynosure* if I live till the abomination is blotted out of existence. I fight the handmaid of the devil whenever an opportunity presents."

W. W. Templeton, Huntsville, O., writes:

"Mr. Stoddard's lectures waked up the people here very considerably."

Rev. Wm. Pringle, recently of Bellville, Kan., writes:

The grasshoppers made their raid on us the 7th of August, and on the 10th, I left to attend our conference. While there on the 13th a thunderbolt struck my house and demolished the entire north end from top to bottom killing my eldest daughter instantly, news of which I received ten days after. This loss, together with the loss of all my year's salary, except about sixty-five dollars, and the loss of all my crops except a little wheat compelled me to leave my home. . . My heart is with you in the good cause you espouse, and my prayer is that God would give it success."

This brother has our sympathies, and

we trust this dark cloud of sorrow has a bright side. In the midst of his losses he finds two dollars for the renewal of his *Cynosure* subscription. Where there's a will, there's a way.

John E. Major, Willshire, O., writes:

"I love to read your paper. I belonged to the Masons for nine years. I loved them much. Two years ago I sought the Lord, and for five nights was at the altar. I had resigned all but Masonry. The devil would tell me I could be a Christian and a Mason too. But I had no change yet. I said to myself I will let Masonry go, then God spoke peace to my soul."

Daniel Countryman, Rochelle, Ill., writes:

"I was much pleased with the Illinois Stage Agent, Bro. H. H. Hinman, with the manner he treated the subject throughout. I am always pleased to have the friends of reform call on me and feel at home. The latch string is always out by day and night. . . Masonry has a stronghold in Rochelle. They are talking of building a Masonic hall which I regard a curse to any town. . . They seem to think they are strongly fortified and they are, behind the curtain. They do not want to come out lest their deeds be reproved. . . . *Church Union* is the name of a paper recently started in the city of New York. Its prime object is to advocate the union of all the saints of God, taking the Bible as their only text book. . . . I cannot do without the *Cynnosure*. I am with it to the extent of the Anti-masonic reform. I am equally interested in the anti-sectarian reform. I would not join either—both are anti-christian. If I joined either I would join both. Am I right?"

We think you are right, partially. We approve of having churches take the Bible as their text book; but to wage a war on all sects would be to promote a new sect whose creed is there must be no sects. So long as education, habits of life and thought differ, so long will men put different interpretations on certain passages of Scripture. As you may judge from articles in the two last issues of the *Cynosure*, we fear the church will have little to gain from the editorials of the *Church Union*, who writes: "Ages before a republic was dreamed of, Masonry was writing upon its walls Liberty, Equality and Fraternity." He writes this in notwithstanding that Masonry was established in 1717. And in the face of the fact that the government of Masonry is a complete "*despotism*."

J. W. Campbell, Goodrich, Mich., writes:

"We were told by Masons that to agitate the subject by lectures would only add numbers to their lodge; but not believing their sophistry, we sent for Bro. Levington who came and poured the light of truth so we could all see the hydra-headed monster. Then came Bro. Stoddard and showed that Masonry is at war with our civil institutions and the Christian religion. Now for the results. Not a man to my knowledge has joined the lodge since the lectures. Previous to these, some young men had said that as soon as they could get a little money they should join; but so changed is their mind, they to-day are strong Anti-masons, and the lodge has pulled up stakes and gone seven miles further north. We can see there is no other way only to pour forth the redhot lava of divine truth until intemperance and these secret abominations are driven back to their native hell from whence they originated. Yet there are some church members now who say you must not speak against these secret dens, if you do, you will break up the church and destroy the peace of Zion. Don't the "Good Book" say that purity comes first and that we must "cry aloud and spare not?" O when will the church of the living God get rid of these Achans in the church! Then can she stand forth fair as the moon, clear as sun, and terrible as an army with banners; then can one chase a thousand and two put ten thousand to flight."

Rev. James Carter, Woodland, Mich., writes:

"The Christian's adversaries are legion and by every possible means will strive to sap the foundation of the Christian's strength and faith and hope. Liberal Christianity, Pseudo Christian Union, Sabbath amusements, opposition to the Bible in schools, opposition to a national recognition of God and Christ in our National Constitution, and rationalism all array themselves with their numerous auxiliaries against a pure and earnest Christianity. . . Open, fearless, outspoken Christian truth must triumph over Masonry and all the powers of darkness."

Alexander Henderson, Harrisville, O., writes:

"I have been fighting Masonry since before Morgan's death. I got John Quincy Adams' book and learned nearly all the Masonic oaths. Mr. Henderson is nearly eighty years old."

Mrs. Mary E. McPherson, Cimarron, N. Mexico, writes:

That their minister since being appointed to Cimarron in the fall of 1873 has received $1,200 from the M. E. board of missions. Besides this several hundred dollars have been paid by the home community; that he has not opened the door of the church; held a prayer-meeting, a class-meeting, or endeavored to build up a church organization. He has aided in organizing a lodge in Cimarron meets night after night with its members. He is continued in the place though all the Methodists have requested his removal. He is the only minister in the county. She says: "I write thus minutely because it is barely possible an Anti-masonic M. E. Minister is known to some of the *Cynosure* family, and this minister may desire to come to N. M. He can do so by appealing to the Misssion Board or writing to Rev. Thomas Harwood, Superintendent of Missions, La Junta, at Mexico. Again, Anti-masons, laymen, could do well here. In this vast densely populated territory the Presbyterians have one minister, Mr. Roberts at Taos. The Methodist have four and two helpers. Not a Baptist, Congregationalist or Episcopalian now in the territory! Population 135,000. Jesuits and priests without number. What a field for Protestant workers! What a field for Christian men and women as school teachers! What opportunities for good emigrants such as flocked into Kansas. This territory is full of land grant stitles from the old Spanish government. Companies could purchase a grant and send out colonies, build churches and school-houses. The Mexicans living on the grant could thus be taught the pure Gospel."

The Sabbath School.

The Altar of Witness.

JOSHUA XXXII. 21-27.

21. Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered and said unto the heads of the thousands of Israel.

22. The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the Lord, (save us not this day.)

23. That we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering, or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require it;

24. And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have you to do with the Lord God of Israel?

25. For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

26. Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice.

27. But that it may be a witness between us and you and our generations after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings, that your children may not say to our children in time to come, Ye have no part in the Lord.

GOLDEN TEXT.—"Ye are all one in Christ Jesus."—Gal. iii. 28.

PARALLEL PASSAGES.—Gen. xxxi. 44-49; Acts vi. 1-4.

CENTRAL TRUTH.—One Shepherd and one flock.

QUESTION HELPS.

Why did these two and a half tribes settle on the East of Jordan? Num. xxxii. Was it a good reason? What things should we seek first? Ps. xlvi. 7; Matt. vi. 33. What reason should we have for all we do? 1 Cor. x. 31. What reasons induced the first settlers to come to this country? On what condition did the tribes obtain their wish? What did Joshua say when he sent them home? vs. 1-8. Why did they build this altar? What should they have done first? Were the rest of the people right in doing what they did? Deut. xiii. When should we reprove others for sin? How should it be done? Gal. vi. 1; 2 Thess. iii. 1. 5. Why did these tribes use the name of God in their answer? Heb. vi. 16. How should we use God's name? Was it right for Joseph to swear? Gen. xlii. 15. What expressions are a kind of half-swearing? What do you think of them? Matt. v. 37; 1 Thess. v. 22. What lesson may we learn from the language of both these parties? What good does it do to quarrel? Prov. xxv. 28; xxix. 22. What kind of a *bear* should be kept in every house? (search Jer. xl. 4.) What is the worst article of diet for a family? Gal. v. 15. How often was Israel expected to come before God? Ex. xxiii. 17. What temporal blessing was promised if they did so? Ex. xxxiv. 24. How often should we appear before God? Why? Ps. lxv. 4. How? Ps. c. 4; Heb. x. 22. Why were the Jews required to be so particular about God's worship? In what way only have we a right to worship God? Deut. xii. 30-32; Isa. viii. 20; Matt. xv. 9. —*Evangelical Repository.*

NOTES.—For the events of which the knowledge is assumed in this chapter, read Numb. xxxii. 1-25; on the erection of the altar, see Ex. xvii. 15; on the engagement of the two and a half tribes to Joshua, see Josh. i. 16-18; on the settlement of the threatened quarrel, see Matt. v. 22-26 and xviii. 15; and on the care for coming generations, Ps. lxxviii. 4-7.

How important that nothing should obscure our one mercy-seat (Acts iv. 12), altar [Heb. ix. 11], and sacrifice [Rom. iii. 25], or put away the idea of "one God and one mediator" [1 Tim. ii. 5.] The union of men for the upholding and defence of this saving truth is itself a sign of God's presence, and is pleasing to God, and to all his true people. See Eph. iv. 5, 6.—*S. S. World.*

Forty Years Ago.

Memorable Cases of Masonic Charity.

[From the Anti-masonic Review, Nov., 1829.]

Who can tell the interesting debates and the fearful decision of the General Grand Chapter of the United States respecting Wm. Morgan, at their session in the city of New York, Sept. 13, 1826, to which decision the G. G. High Priest was obedient, although dissenting?

But one year has put in the possession of the public things before concealed, which conclusively settle the concern of the Masonic institution of the murder of Capt. Morgan. Henry F. Yates has publicly, and in a solemn manner, this year declared, that the Grand Lodge of New York, at their session in June 1827, did vote and pay, the sum of $250 to Eli Bruce, late sheriff of Niagara county, to remunerate him, in part, for the loss of his office, owing to his concern in the abduction of William Morgan. This weighty charge Mr. Yates accompanied with a defiance "to any honest and conscientious" member of that Grand Lodge, to deny it on his corporal oath, if he dare: thus putting it to any honest member of the Grand Lodge, to silence him, if, with truth, he could. Mr. Yates went further, and pledged himself to the public to prove it, (would the Grand Lodge consent to a feigned issue,) to the satisfaction of a court and jury! Mr. Yates was 14 years clerk of Montgomery county; as a man fit to hold a seat in the Grand Lodge of New York in 1827, he is entitled to receive a reply, if one could be given, to this charge. Nine months have passed, since it was published; the Grand Lodge has, in the mean time, held a session; but neither body, nor member, has replied to their renouncing brother, whose statement it is base to neglect, if it were possible to contradict it. The institution is guilty.

Parson G. Shipman, M. D., a respectable citizen of Onondaga, and a renouncing Mason, in May last, published on the authority of three members of the Grand Lodge, the same fact stated by Mr. Yates, with a variation only in the sum.

Under this head we place a later discovery. Jarvis F. Hanks, editor of the *Investigator*, an Anti-masonic paper in this city, an honest man, with a wife and family of dependent children, late High Priest of Webb chapter, Cleveland, Ohio, and within the year a renouncing Mason, has solemnly declared, under his own hand, and published in the newspaper, that while visiting in Jerusalem Chapter in this city, in the autumn of A. D. 1827, a resolution was introduced to appropriate $500 for the use of the Western sufferers! to be forwarded to Rochester by a gentleman then present, who would also carry contributions from several other Masonic fraternities in this city, towards the same object. As a Mason, as a citizen of unspotted character, in the fellowship of the Presbyterian church, Mr. Hanks is fully entitled to credit. His testimony has been six weeks in public, where Jerusalem chapter at midnight sits, and no contradiction comes to meet it, no explanation to qualify it.

Once more; Avery Allen, late Junior Warden in Clinton Encampment, Ct., and now a renouncing Mason, with the deepest impression of the important consequences, has in the past year made oath, that visiting in St. John's Masonic Hall, Frankfort street, New York, in the spring of 1828, he was there informed more than once, by different individuals, that Chipperfield, (Richard Howard, of the Morgan conspiracy,) received shelter and charity in that hall, confessing himself to be the murderer of Morgan, and claiming the aid of his Masonic brethren on that account! One of his informers, whom Mr. Allyn privately names, has under oath denied, that he gave Mr. Allyn such information; but before he made that oath, he threatened a friend to his innocence, with vengeance unto death, if the affidavit of Mr. Allyn was published, and confessed the threat before witness; and he also solemnly declared, that he is a great Mason, and knows what Freemasonry is, and that there is not a word of truth in Morgan's book! The contradictory statement of such a man, to clear himself, does not impeach Mr. Allyn's veracity, never before impeached; it rather confirms it; and when we consider, that the threatener of vengeance, and the denier of Morgan's book, is, indeed, a great Mason, and is also in fellowship with the church in this city, we have renewed evidence of the corrupting and infernal spirit of Freemasonry.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 4, 1875.

The article in this number entitled "Objections to the Grange" is by a young writer new to our readers. He writes with uncommon clearness and candor. No person can read his article and not see that the grange is in its origin and stature a stupendous Masonic swindle.

A late Chicago *Tribune* contains a letter dated Lexington, Ill., Feb. 18th, describing a den of mock-pious confidence men in Chicago which we understand has since been broken up by the police. The facts, as he gives them, are most extraordinary; and from the frequency with which men are accosted by the incarnated devils who prey on stupid, shallow and unsuspecting people, it would seem that the confidence business pays. We have sometimes felt, when saluted by one of these harpies, that if the law permitted to answer them by a pistol-shot, and held that death by such shot would be no murder, it would but be a new application of the law which holds it no murder to kill a thief who is breaking into a house by night. And we submit to the candid reader of Mr. Stearns' article in this number on the grange, whether the secret lodges of this country are morally one whit better than those confidence dens of Chicago which the laws break up? The same goodly and good pretensions, the same blinding arts, and the same utterly selfish ends are found in both swindling-shop and lodge. And society will not be properly shielded from professional villains till both are suppressed by law.

SLOUGHING—PROF. SWING.

Religion like everything else that grows, casts its skin. There comes a time when the old garment no longer fits the new body. Even material substances are casting off particles by wear and receiving new ones by accretion.

There is one book which is an exception to this law. It is the Bible. Animated from Genesis to Revelation with the ideas of God, made for all men and for all time, its words were chosen by a spirit whose eyes rested on human history, or rather on the facts of humanity in all exigences, under all circumstances, in all nations and through all generations. Hence its phrases "Cease to do evil" and "Thou shalt love the Lord thy God" can never become absolete.

Creeds and confessions are not so. Heidelberg and Geneva, and the confessions made by order of the Long Parliament, though precious in themselves, must have their periods of sloughing when the thought outgrows the form of expression and casts it off.

These periods give occupation to two very different classes of minds. The one class, like Luther, utter and enforce the truths and moralities of God, which render old forms absolete. They assail the evils which, with changed names and forms, hide like serpents under God's altars, and borrow amid the terms of the Catechism itself. These are the martyrs of all ages, from Stephen to Elijah P. Lovejoy who fell at Alton.

The other class of minds settle on the decaying terms of creeds like crows on a dying animal, and tear away at its weak and rotten parts. And as the wicked scoff at the creed, not so much for its faults as for the truth of God in it which condemns them; a cheap popularity with religious worldlings is easily gained by showing up the holes in the coat of the creed. And as the most godly men are apt to be superstitious, these religious knights of the scapel, strong in their worldly popularity, handle without mittens and assail without mercy the humble, God-fearing idolators of the creed, and their champions, who, it must be confessed, are often animated by a similar spirit though fiercely bent in an opposite direction.

H. W. Beecher has always assailed creeds and catechisms, and to-day the world loves him for it. When abolitionists were unpopular he shunned and derided them. But with the instinct of a worldling for the top of the wave, he saw the North turning against slavery; climbed on the shoulders of the Tappans and towered above their heads. He to-day knows that Freemasonry means blasphemy and rebellion as well as he knew the nature of slavery when we ordained him in sight of it at Lawrenceburgh, Ind.

Now we fear that Prof. Swing belongs to the army of followers of H. W. Beecher, ministers who are bold against the catechism and creed, but when they meet a popular evil in the world, if they say one word about it—

"Roar you as gently as a sucking dove."

We must have a new creed. When we get into Mr. Carpenter's new Home of Reform we must summon a convention of those in the United States who are resolved to exclude the worshipers of the modern Baal from the altars of Christ, and who will exclude the willing abettors of the secret empire from holding office and sitting on juries in this Republic.

WOLVES' LOGIC.

"Please tell me and others through your paper how *best* to answer the following objections: We say that the name of Christ is not found in Mason's and Odd-fellow's manuals, and that this is a proof that these are Christless institutions. They reply the name of Christ is not in the "Book or Psalms" or the Lord's prayer, therefore these are Christless institutions. Again: The saints were accustomed to swear one to another Gen. xxi. 31; xxv. 33; xlvii. 31. And further, these oaths were not simply between two persons, for the two spies swore to Rahab, Josh. 2d chapter. The Israelites swore to the Gibeonites Josh. ix. 15. If it was right for these persons to bind themselves by an oath to each other, is it not right for Masons and Odd-fellows to do so. Yours truly, J. M. WALLACE."
Youngstown, O.

ANSWER.

Some shepherds had killed and were feasting together on a lamb. "What an uproar," said a passing wolf, "would be made by these men if I should do the like!"

Freemasons, swearing to conceal each other's crimes, and quoting Bible oaths as precedents, use wolves' logic. Combining to get secret advantages of our neighbors, and swearing not to reveal our proceedings, resembles legitimate oaths as sheep-stealing resembles eating mutton.

David in spirit calls Christ "LORD", and when the word Lord occurs in the Psalms it ordinarily means the Lord Jesus Christ, whom David always set before him. Is the Book of Psalms, which is full of Christ, Christless?

Christ gave the Lord's Prayer and taught us, after his departure, to pray in his name, this prayer, of course, included. To call a prayer given by Christ a Christless prayer, is as untrue and absurd as to deny a man's letter to be his own because he did not write his name in it. This great prayer, given by his lips, rests on his authority, is accepted through his merit, and prevails through his mediation. The first words "Our Father," mean Christ's Father and ours. While the "*Architect*" to whom Masons pray, is a fiction and a falsehood.

An Interesting Renunciation.

Rev. Henry Coggswell, of Mansfield, O., whose renunciation was a notable feature of the late convention in that city, is an Englishman by birth and took two degrees in Masonry in that country. After coming to America he took the Master's degree in Troy, N. Y., and went on to the Royal Arch. He has long been disgusted with the institution and some time since he abandoned it. But he still carried the needless burden of the obligations and did not renounce them. Within a short time his attention has been called to their false nature, he read the arguments against them became fully convinced, and willingly came forward, and asserting his Christian manhood read the following, his first renunciation:

MR. PRESIDENT and members of this convention, together with all Masons present and the entire fraternity of Free and Accepted Masons at large:

I do hereby renounce forever the institution of Free and Accepted Masons; and disavow, disclaim, and disallow all duties, obligations, penalties and imprecations heretofore taken, imposed, consented to or promised—past, present and future, known or to be known, communicated or anticipated.

And henceforth hold myself amendable only to the conventional rules of the great fraternity of human society, and to the laws of my country and of God. HENRY COGGSWELL.

NOTES.

—Bennet Medical College of this city lately sent a skeleton to a lodge in Indiana. This fact will serve as sauce for the letter from Waverly, Iowa, on another page.

—A correspondent asks if we can publish the obligations of the Red men. They have never come to our notice, as we recollect. The order resembles the Odd-fellows in its general features rather than the Freemasons. Whether the exact form of an oath is used or no, is not the essential feature, for it has been often and clearly shown that the spirit, the real nature of an oath exists as much in the Odd-fellow and Good Templar obligations as in the Masonic oath. If any one can furnish the obligations of this society they shall be published.

—Rev. A. S. Allen, president of the Cerro Gordo County Association, Iowa, is a veteran renouncing Mason of the Morgan times, was an old neighbor and friend of Elder David Bernard, whom he visited last summer and journeyed home alone, although ninety years of age. His testimony as an eye-witness of lodge proceedings made a profound impression at the formation of the above society, as he had been long and favorably known from his pastoral relation to the Congregational church of Clear Lake. No one could with any hope of success dispute his testimony in that community.

—It has been suggested that some might understand from the report of the committee on Publishing House last week, that the proposed building was not centrally located in this city. No. 221 West Madison street is one half a mile west of the river, and nearly a mile from the old court-house site, in the immediate vicinity of the best business portion of the West division of Chicago. Mr. Carpenter has drawn the necessary papers for the transfer of the property, so that no one need fear that the proposition will not be faithfully carried out in any condition. The General Agent has already met much encouragement in raising funds.

—The history of the Anti-masonic reform on page 12 will be issued in convenient form for general contribution.

OBITUARY.—The following is published by request: Died, in Northampton, Mass., Mrs. Lucy Lyman, aged 92 years, 5 months and 21 days. She was the widow of Asahel Lyman, and daughter of Joel Parsons of Conway. Married in 1804, she lived with her husband at South Farms until his death in 1864, when she moved to Northampton, making her home with her daughter, Mrs. J. P. Williston. Her funeral was attended at Mrs. Williston's residence on Wednesday last, at two and one-half o'clock. Mrs. Lyman was a remarkably well preserved gentlewomen of the old school. Gifted by nature with a vigorous mind and fine executive ability, she retained her faculties up to her last illness. To all calls of benevolence she gave a ready ear and generously contributed her entire income from year to year to the various missionary and charitable objects. Gentle, kindly, cheerful and affectionate, with her has passed away almost the last one of the older families of Northampton, who made the place famous fifty years ago. Her sickness was apparently one without pain and she gently fell asleep at 7 o'clock on Sabbath eve., Jan. 24th.

Kansas Aid.

Publishers Christian Cynosure:

. . . "We are in the midst of great destitution in this grasshopper district. Could you not send to me, to Edgerton, Johnson Co., Kan., a box of clothing or other aid with which I could help myself and my needy neighbors around me. You can form no idea of how badly we need help. Please do the best you can. I subscribe myself a minister in the U. B. church. S. KRETSINGER."

The above request is from one of the *Cynosure* subscribers. Any money or clothing which our friends will send to our office for this afflicted friend and his neighbors, we will report through the *Cynosure* and have carefully forwarded to him. Please send promptly what you are disposed to give.

Address EZRA A. COOK & Co.,
13 Wabash Ave., Chicago.

Religious Intelligence.

—A large and influential convention for the Religious Amendment reform was held recently in St. Louis. Another is to be held in Columbus, O., March 10th and 11th. This will be the last meeting of the kind to be held this winter and the friends of the movement are expected in considerable numbers.

—The chairman of the San Francisco School Board lately ruled that the Lord's Prayer was partizan and sectarian and its use contrary to the spirit of the school law, and a majority of the board sustained the ruling.

—Daily revival meetings have been held in Tabor, Iowa. Some fifty hopeful conversions are reported, most of them students of Tabor College.

—The revival meetings at Sacramento, Cal., under Mr. Hammond's labors were greatly blessed, as were also those at San Jose, where four hundred professed a change of heart. The churches of Stockton have asked the evangelist to visit them.

—A union effort of great promise has been conducted at Baraboo, Wis., by J. H. Cole and J. V. Farwell of this city. Over 100 have professed Christ and the work still continues.

—The Young Men's Christian Association of the United States and Canada hold their 20th international convention in Richmond, Va., May 26th.

—There is said to be an unusual interest excited in Putnam, Conn., over the conversion to Protestantism of a number of French Canadian Romanists employed in the factories there. The Congregational pastor of the town reports that some fifty or sixty have left the Catholic church. Father Chiniquy has visited the place twice with good effect.

—Rev. Joseph Nee Sima, the Japanese convert, who spent several years in this country, returned to Japan last fall, and now writes back to his friends at Amherst, where he graduated, that he is having unexpected success as a missionary to his countrymen. He speaks of preaching in Buddhist temples to eagerly listening crowds, among them being Buddhist priests, where the public literally thronged to hear him—so that he was obliged to run to the house of a neighbor to write his letter. His family have become converted, and thrown their idols into the fire, the charred remains of one of which he has sent to Alpheus Hardy, of Boston.

—Russia has just given the London Society for Promoting Christianity among the Jews permission to reopen its missions in that empire, which have been closed since the Crimean war. This concession is regarded as an indication of the change of feeling towards England and English Christian institutions which has been experienced for some time at the Russian Court.

—The Rev. William McDonald, of the New England Conference, is engaged in a protracted meeting at Hamilton, Canada, where a remarkable revival is progressing. On a single Sunday, after a sermon by the Rev. Mr. Inskip, 200 presented themselves as seekers and 50 were converted; and on the same day, after a sermon by Mr. McDonald, 150 were at the altar for prayers.

—A. B. Earle, the evangelist, was in Leavenworth lately. Thence he expected to go to Omaha, then to Iowa, then hold one meeting in Wisconsin, and one in Michigan. In April he proposes to go South again.

—The Evangelical Association is discussing, through its organ, the *Messenger* of Cleveland, O., the merits and demerits of its denominational name. The organization is essentially Methodist in its doctrines and church government.

Reform News.

[CONTINUED FROM 5TH PAGE.]

miles around, to hear, and giving the closest attention. But few Masons were present, and these kept their jewels and behaved like gentlemen. The lectures were given in the new Wesleyan house of worship. It is a gem in its way and reflects credit upon those who have erected it. Here Bro. Hathaway ministers to the people in holy things, and will keep them alive in our reform; or should he turn aside, he has those in his congregation who will jog his mind, if needed. I occupied his pulpit morning and evening; in the latter, paying my respects to the doctrine of the "annihilation of the wicked," which has a few adherents in this section.

When the Masons in the village of Bangor, which is five miles from Cook's Corners, heard of my coming, they took the matter up in the lodge twice, as I was informed, and finally voted to permit me to come, and to let me alone while speaking; and I was to have the Union meeting-house, which seems to be under their control. The pastor of this Union church is a Mason, and belongs to the M. E. church. The reason given for employing him this year, was: "He don't send any of us to hell. So he's the man for us." The leading men of this congregation being Masons, and thus fitted by the "common gavel" for "that house not made with hands, eternal in the heavens," he had no right to send them to hell. His Masonic theology taught him better, and being "higher" than Bible theology, he must and does of course, follow it. A pious concern is that church; and a doubly pious man is that M. E. Masonic preacher! Masonry has done for him that to which Steinbrenner alludes, when he says of her, "She *can* and *will* educate the pious man to that higher religion, that religion in which all men agree, which indeed embraces the lower religion of creeds and sects!" and so he is fitted to preach to the highly educated, *gavel*-fashioned saints of Bangor. "Like people like priest," as of old.

These gavel saints, hearing of my lecture in Westville, and hearing, I suppose, of a telegram, some mischievous operator had sent over the wires, that I was an "escaped lunatic, from Syracuse"—they came to the conclusion that they did not wish to hear a "lunatic" and a "fool;" and so, word came to us that if I did come, I would have to pay $1.50 per night for fire and lights. Bro. Hathaway drove into the village to see about it; saw a Royal Arch Mason, who was all courtesy; said they would be glad to hear me, and would warm and light the house themselves, and a Dr. Warner was to come to Cook's Corners, hear me preach the next morning, and carry back word as to whether I would fill the pulpit there or not.

Sunday morning came and with it the Dr. with a sad face and the intelligence that no sooner was Bro. Hathaway out of sight, the day before, than the same Royal Arch Mason, so good to promise and so anxious to hear, began to curse both Bro. H. and myself. Others of the craft joined in and at length it was determined I was an "old fool," and they would not light and warm up for me. If they heard anybody on that subject, they wanted somebody that knew something. What a pity! If I had not been a "fool" I might have formed the acquaintance of those Bangor saints. Perhaps I'll see them yet. If I had only gone there before I spoke in Westville, and they had heard me—some of them—and found out I was a "fool!" I might have told them some truths; for it is an old adage that "children and fools tell the truth." This "fool" suspects that was what they feared.

This, of course, barred me for the time, from Bangor, and it was just as well, for a furious snow storm on Monday, blocked up the roads so that the attendance would have been limited, if any at all. On Monday night, Bro. Rathbun, who had been sent for, but the order countermanded, came in after wading five or six miles through the drifts. The next day we were snowbound. The people hearing of Bro. R.'s arrival clamored for a lecture from him, and so anxious were they to hear, that they came on foot from a long ways around, some women walking, or floundering, through the drifts more than a mile; so that we had a good audience, to whom Bro. R. gave a very interesting lecture, which I supplemented, in my "foolish" way. Much good was done here, and Bro. Hathaway greatly strengthened. For all the kindness shown to me by himself and wife I am very gratified.

Wednesday morning Bro. R. and myself, feeling that we must "break out," Bro. Hathaway brought out pony and cutter, and taking us on board we started for Brush's Mills, six miles away. But we did not ride far. O those snow banks! I have not the space to tell how many Masonic degrees I postured through, with Rathbun for conductor and witness. He commended my performances highly, if I might judge from the amusement they afforded him; and I was pleased to see him pleased. Now your readers must know, that I have considerably more body than legs, which makes snow back locomotion a very awkward affair with me. So I went through the motions. Now down on my knees, as for taking the O. B.; now sawing across my throat, like an Entered Apprentice; now giving the due guard involuntarily; now playing Fellow Craft; and anon, in a big drift, posturing for a Master Mason, even to the lying down for Hiram Abiff, though wrong side up to make it really natural. How that Rathbun did laugh and I laughed too! but I honestly confess I have seen times when I felt more in the humor for it. I came through alive, with only a frozen set of toes on my right foot; and stopping at the first house, the good house-mother emptied a kerosene lamp on the stiffened members, which soon brought them around.

A few hours, without further incident worthy of much note, found us at Lisbon Center, St. Lawrence Co., where the hitherto unkillable Rathbun, has his home, and where he has planted his batteries, much to the annoyance of the "old handmaid." Here I spent the last few days of January, and the first in February. I spoke in Lisbon Center twice, and preached once. On Sabbath, preached once for Bro. Rathbun, to a fine and intelligent congregation. Monday and Tuesday evenings spoke in Flackville to large and apparently interested congregations. The pastor here and at Red Mills, on the St. Lawrence river, where I spoke Monday evening, is Rev. E. Wheeler, an M. E minister who has lately renounced Masonry. I formed a pleasant acquaintance with him. He is suffering much from the stand he has taken; and will suffer more. At Flackville I also found Rev. Wm. McFarland, a young Covenanter. He is of the stuff true men are made of, and will ere long be better known among us. To him and his wife, to Bro. John Martin, his wife and son, to a Bro. and Sister Baldwin, am I indebted for many of those "small, sweet courtesies of life," so agreeable to the toil-worn lecturer. May God reward them as I cannot.

For Thursday evening, I had an appointment at Morley, but the snow-king put a veto on my further disturbing the "Hiramites" at this time; so I bent my steps towards Syracuse, where I arrived "tired but happy," past 12 o'clock Saturday night, Feb. 6th. Thus endeth my first trip across the "top" end of our great State. I shall ever have in lively remembrance its hospitable, as well as inhospitable features. I have this consolation, that my labor is not lost. More anon, if God wills.

J. L. BARLOW.

Elder Hurless at Lanark.

LANARK, Ill., Feb. 22, 1875.

Editor Christian Cynosure:

Much to the discomfiture of Freemasons and Odd-fellows, we have been favored with three lectures by Elder P. Hurless. Although all the lodges exercised their strength to keep the people away, we had very good attendance each evening, and the largest at the last. There were but a few Masons present, just enough to carry the news to the lodge and present it in Masonic form. On the 18th we had a meeting in the Abrahamic church, and we were entertained by Mr. Minor Vanswearinger, a man who has thrown off all allegiance to the order of Odd-fellows. Before the meeting I was out on the street and hunted for an Odd-fellow to attend the meeting and not allow the speaker to impose on the people; but there was not one who would come.

After the speaker had concluded his remarks, we procured quite a number of names to organize an anti-secret association. We hope to give a fuller account of this, however, by and by. On the evening of the first lecture a member of one of the churches and the tyler of the lodge in Lanark asked me if I was not afraid that I would have my throat cut or my house burnt, or my stock poisoned, and also said that he should advise me not to contract the ill will of the lodge.

This is the condition of things here, and who can say Freemasonry is charitable?

N. R. CORNING.

God's Quiet.

There's silence in the Holy Place,
Where sits the Holiest on the throne;
And silence in the unmeasured space,
Where silver stars go pacing on
Eternally, eternally,
Around Him moves the universe,
Earth only breaks the harmony
With her discordant curse.

Sad earth! whose music breaks in moans
Against the crystal of the sky—
Poor earth! to have but bitter groans
Wherewith to make reply,
All silently, all silently,
Upon thee fall the light and dew!
God sends His blessings unto thee—
Alas! His judgments, too.

Now, wherefore is the constant strife?
And wherefore is the ceaseless moan?
Why does the dust of our low life
Rise up in clouds before the throne?
Unceasingly, unceasingly,
We vex his patience with our prayers;
For Him to rise and work, we cry,
Impatient that He spares.

For Him to work! His chariot wheels
Pause never in their onward way;
Even now before Him error reels;
And yet we charge him with delay!
All silently! all silently
He breaks the yoke, He gives the meed—
Calmly, for His eternity
Hath time for any deed.

I think it is that we are weak—
Our life so short, so faint our breath;
We find the feeble words we speak
Strike blankly on the shore of death.
And yet they live eternally!
They echo on a far-off shore;
O mortals! know your destiny!
Speak hopeless words no more.

God's great hereafter lieth bright
Beyond life's valley, death's abyss;
And triumph crowns the perfect Right
Wherewith that world doth compass this.
In silence His eternity
Flows round our little Isle of life;
There's room for calm in that great sea,
With us, for only strife.

—*Selected.*

Harlan Page.

AN EXAMPLE FOR CHRISTIAN YOUNG MEN.

Harlan Page was born at Coventry, Connecticut, July 28, 1791. He was the only son of pious parents; received a good common education, and was taught by his father the trade of a house joiner. In May, 1813, he was married, at which time neither himself nor wife were Christians; but both were converted soon after, and united with the church March 6, 1814. He immediately consecrated himself to the service of his Master, and ever after was a striking example of what a consecrated life and personal effort will accomplish in saving souls. On his dying bed he said, "When I first obtained a hope, I felt that I must labor for souls. I prayed, year after year, that God would make me the means of saving souls." On May 13, 1818, the following resolution was recorded on his memorandum: "Resolved, whenever possible, to address my brethren and sisters on the concerns of eternity, and endeavor to stir up both them and myself to diligence and engagedness in the great work of saving souls." He also resolved to act in life as though he was all the one to act. These resolutions were not merely highly sounding words, as we shall learn from his future history.

After a residence of five years in his native town, after his conversion, he moved to Boston, where he sojourned a short time, and then returned to Coventry, where, after spending three more years, he took up his abode in Jewett City for a season, after which he was engaged in the business of engraving at Andover. In 1825, he was appointed agent of the General Depository of the American Tract Society in New York, which was formed in that year, which position he held till his death in 1834, at the age of forty-three. It will be impossible in this brief sketch to enter into the details of his life during his residence in these places, yet, we think, that the references that will be made, will show conclusively that he always carried Christ with him. Like Paul, "he ceased not to warn every one night and day with tears." Personal conversation with the careless, the enquiring and the young convert, occupied much of his time. He embraced every opportunity of doing good to his fellow-men, and made use of many instrumentalities.

At one time he prepared cards upon the following subjects: "Mortal, consider," "To-day," etc., and had them printed in a cheap form of distribution. These cards and tracts, with many others, were not only passed direct to individuals, but were frequently enclosed in envelopes and directed to some friend, accompanied with some words of earnest exhortation from his pen. Every letter to his unconverted friends and relatives was richly freighted with invitations to come to the Saviour. Even in many of his business letters he took time to express his desires. The salvation of individuals was the purpose of his heart and the burden of his life. While engaged in his business, his thoughts were often concentrated upon some one in whom he was interested.

For several years before he died, he had by him a list of the names and residences of a few persons with whom he was to converse and pray. On these he would call as he went to and from his office and meetings. He uniformly carried with him an assortment of tracts to give as opportunity offered. Frequently he would seize a few moments from his occupation to go out and address some individual, and when the business of the day closed he often hurried off to some meeting. He was persistent in his efforts, always following up impressions made. If he conversed with a friend to-day, he endeavored to see him to-morrow also, and so on until he felt that he was safe. He realized in a great degree the danger that threatened the unsaved, and hence endeavored to snatch them as "brands from the burning." He expected success through the blessing of the Holy Spirit in answer to prayer. His prayers were short, fervent, and specific. He was uniform and unwearied in his labors. He not only addressed individuals, personally, but frequently used his pen to embody some stirring thought for insertion in some religious newspaper. The mission and temperance causes were near to his heart.

As a partial result of his self-denying labors, we are not surprised to find that thirty-two teachers were converted in one of his Sunday-schools, and nine of them aimed for the ministry; that thirty-four were gathered by him and his fellow-laborers from one ward of the city of New York; that fifty-eight in connection with the Tract and Bible-houses were brought to unite themselves with the people of God, and that at his death he could count more than one hundred that he had been directly and individually instrumental in winning to the Saviour. He died a most triumphant death, exclaiming several times during his last hours, "my work is all done—its all done."

Estimate the influences of such a life, if possible, and then suppose there was one such person in each of our churches, and how would their power be augmented! Increase their number until ten such ones should stand forth, and what a mighty influence for good would be exerted in the community! And yet there are hundreds of young men in our churches whose opportunities and abilities are equal to those that Harlan Page possessed, and, if used, would doubtless accomplish as much.

May we so improve them, that at death we can look ever the past, and triumphantly exclaim with him, "my work is all done!"—*Christian Statesman.*

The First Sabbath.

The sixth day of creation drew to a close. The sun had completed his orbit. The evening twilight began to overspread the new-born earth. The first-born son of creation stood upon a high hill of Eden, near him Eloah, his guardian-angel and companion. The shades of evening gathered closer and closer around the hill; the twilight vanished into night, enclosing like a dark veil the hills and dales, the songs of the birds, the glad voices of the animals, all ceased; even the sportive zephyrs had lulled themselves to rest. "What is this?" asked the man in subdued tones of his heavenly companion. "Will the young creation cease, and sink back into her nothingness?" Eloah smiling, answered, "It is the repose of the earth."

Now appeared the heavenly lights; the moon arose, leading forth the multitude of stars in brilliant splendor. The man lifted his eyes toward heaven in sweet astonishment; the angel of the Lord looked down well pleased upon the upward-gazing son of earth. The night grew calmer, the nightingale warbled more loudly and melodiously. Eloah touched the man with his staff; he laid himself on the hill and slept. The first dream descended to him; Jehovah had formed him a companion.

As now the morning began to dawn, Eloah laid his hand upon the slumberer. He awoke and felt permeated with new life and vigor. Out of the darkness arose the hills and valleys; the young light came down and danced upon the waters of Eden's golden streams; the sun came forth and brought the day. Man beheld the newly created woman; wonder and ecstasy filled his heart. "See!" said Eloah, "out of rest is the God-like born!" Therefore shalt thou sanctify this day to rest and to the divine.—*From the German.*

Nablous, or Shechem.

A ride of three hours from Samaria brought us to our tent pitched just outside the western wall of Nablous, (the Arabic name for Neapolis,) which occupies the site of the Bible city Shechem. I shall not commit the blunder of most travelers, by attempting a glowing description of the picturesque and luxuriant spot in which Shechem is located, knowing that the fatigue of three days' travel on horseback over a dry, parched land, with burning lips and blistered face, had much to do with our enthusiastic admiration of Shechem's forest of fruit and ornamental trees, which cluster thickly around her eighty gushing fountains and streams of cold, clear, pure water. The town is situated in the narrow gorge between Mt. Ebal on the north, and Gerazim on the south; and clings to the northern base of the latter. It is on the "shoulder," or water shed, between the Jordan and the Mediterranean, from which it probably received its name, which, in the Hebrew, means shoulder or back; while Shechem, the son of Hamor, probably took his name from the city in which he was born; as did an acquaintance of ours, who now lives in Shechem, and whom we heard addressed there as "George Damascus." On approaching Shechem from the Northwest, one is struck with a similarity of the twin mountains Ebal and Gerazim. They are so close together that, in some places, the valley proper between them is but five hundred yards wide. Gerazim rises to the height of 2,600 feet above the sea, and 800 above the valley between them, while Ebal is but a few feet lower. Both are of an irregular and conical shape—barren, rocky and treeless. Half a mile east of the town, the mountains simultaneously recede from each other; their steep cliffs falling back into two opposing inclined planes, which are molded in a vast amphitheatre by an advancing spur from each mountain, which almost met each other a short distance further east. In this amphitheatre probably stood the children of Israel, "half of them over against Mt. Gerazim, and half of them over against Mt. Ebal," with the ark of the Lord between them; while Joshua "read all the words of the law: the blessing and the cursing." One large party of travelers told us that one of their number took a Bible and climed Ebal's spur, and another climbed that from Gerazim. The latter read the blessings recorded in the 27th and 28th chapters of Deuteronomy, and the former the curses; while the remainder of the party stood some over against Ebal, and some over against Gerazim, and all heard distinctly the words of the readers. We did not try it ourselves; but what we saw of the situation, and know of the clear air here, and the powerful voices of the people, we can easily believe that the whole nation of Israel could have been comcomfortably within the sound of the voice of the readers. The people still speak of Ebal as the "Mount of Curses," and of Gerazim as the "Mount of Blessings."

For two hours after we arrived Nablous, our tent was surrounded by a crowd of noisy boys, whose brass and perseverance would make of each and every one of them "a president, an alderman and tailor," were they young Americans; but as it is, they can only hope to become Sheikhs of the most fanatical Moslem town in all Palestine—a town which, to this day, richly deserves the name Sychar, or "deceit," which I it received more than 2,000 years ago.

A little band of Samaritans, numbering nearly 100,—the last of their kind,—still live at Nablous. There is a small plateau near the top of the mountain, in the centre of which is an insignificant circular pit, three feet in diameter and six in depth, where the Samaritans roast six passover-lambs each year. Close beside it is a little stone trough in which they burn "that which remaineth of it until the morning;" and near by, we were also shown the place where the whole sect pitch their tents and abide in tabernacles eight days previous to the Passover, and seven days after. Father up and on the very heights of Gerazim are some extensive and ancient ruins. The most ancient are two foundations of large rough stones; the one surrounding the ancient village, and the other inolosing an irregular, oval-shaped, flat rock, supposed to be the site of the Samaritan temple. Of this spot spake the Samaritan woman to Christ, as he sat on Jacob's well in the valley below us, when she said, "Our fathers worshiped in this mountain."

The surface of the rock has been made smooth as glass by the bare feet of reverent worshipers since the destruction of the temple, now more than 2,000 years. We descended into the valley down the sloping sides of the amphitheatre, where I suppose the Isralites listened to the reading of the law, and passed out by the narrow gorge between the projecting spurs of the twin mountains to Jacob's well, about a mile east of the city. The well is only a few yards from the only highway from Jerusalem to Galilee, and in all probability, the road, in Christ's time on earth, passed over nearly, or exactly, the same place that it now does. In Syria, or Palestine, one never passes a well, or fountain, on the highroad without seeing one or more weary travelers resting beside it; and if the well is near a village, you will generally find that some one has gone to bring bread.

The mouth of Jacob's well is now about ten feet below the surface of the mound of debris which surrounds it. A vaulted chamber, belonging to a church built about 700 years ago, now partly ruined, covers the well itself. We climbed down over a mass of stones to where the well was said to be, and while peering down among the rocks expecting to find a deep, narrow opening just large enough at the top to receive a bucket like most wells in the East, I was not a little surprised to find myself directly over the well's mouth, and lying on a pile of stones which looked ready to fall in on the slightest provocation. The well is hewn out of the solid rock perfectly round—9 feet in diameter, and at least 75 feet deep. When we were there, there was a little water at the bottom of the well; but in the summer, I believe, it is always dry; so that it must have been, originally, much deeper than it appears to be now.

We are told the Sychar, or Shechem, is "near to the parcel of ground that Jacob gave to his son Joseph," and from Joshua xxiv. and xxxii., we learn that Joseph was buried on the same parcel of ground. We found, what is generally supposed to be, the grave of this Prime Minister of Egypt about a quarter of a mile north of Jacob's well. An ordinary looking Moslem tomb is surrounded by a little white-washed wall, and at one side of the inclosure stands an unsubstantial, "stick-and clay" kind of little room, into one o whose inner walls is built a ponderous slab of new Italian marble bearing, in startlingly plain English, the epitaph: "Erected to the memory of the patriarch Joseph, by H. B. M.'s Consul ———."—*Christian Instructor.*

An Argument for Marriage.

Powers, the sculptor, writing to a friend of what people called the folly of marrying without the means to support a family, expressed frankly his own fears when he found himself in this very position, but, he adds, with characteristic candor:

"To tell the truth, however, family and poverty have done more to support me than I have done to support them. They have compelled me to make exertions which I hardly thought myself capable of; and often, when on the eve of desparing, they have forced me, like a coward in a corner, to fight like a hero, not for myself, but for my wife and little ones. I have now as much work to do as I can execute, unless I can find more assistance in the marble, and I have a prospect of further commissions." The truth here expressed by the gifted sculptor is like a similar remark we heard not long since by a gentleman who tried matrimony in the same way, and found afterwards that the loose change in his pocket, which he had before squandered in "foolish notions"—young men's whims, as he called them—was enough to support a prudent wife, who, by well-regulated economy, has proved a fortune in herself, and has saved a snug sum of money for her once careless husband. "A wife to direct a man towards a proper ambition and to a general economy," he said, "was like timely succor at sea, to save him from destruction on a perilous voyage."

Christ can not but be most precious to a believer, because all his precious comforts come from Christ. The Lord Jesus is fairer than the fairest, sweeter than the sweetest, nearer than the nearest, dearer than the dearest, richer than the richest, and better than the best. The elect precious is of all the most precious.

Don't fret. The world will move on as usual after you are gone.

Children's Corner.

Two Better than One.

Two little girls are better than one,
Two little boys can double the fun,
Two little birds can build a fine nest,
Two little arms can love mother best,
Two little ponies must go to a span,
Two little pockets has my little man,
Two little eyes to open and close,
Two little ears and one little nose,
Two little elbows dimpled and sweet,
Two little shoes on two little feet,
Two little lips and one little chin,
Two little cheeks with a rose set in,
Two little shoulders chubby and strong,
Two little legs running all day long,
Two little prayers does my darling say,
Twice does he kneel by my side each day,
Two little folded hands, soft and brown,
Two little eyelids cast meekly down,
And two little angels guard him in bed,
One at the foot and one at the head.

—*M. M. Dodge.*

Beautiful Little Girls.

Want you to look pretty? Certainly we do, young friends, pretty as pretty can be; beautiful as the morning rose, as the lilies of the field. But what is beauty, and what will make you beautiful? Heaven in your souls, Jesus, the Lamb of God! Meanwhile adorn yourselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold or pearls, or costly array, but (which becometh women professing godliness) "with good works"—"with the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Behold the daughter of innocence! How beautiful is the mildness of her countenance; how lovely is the diffidence of her looks! Her cheek is dyed with the deep crimson of the rose; her eye is placid and serene, and the gentleness of her speech is as the melting softness of the flute.

Her smiles are as the enlivening rays of the sun; the beauty of her presence as the silver light of the moon.

Her attire is simple; her feet tread with caution, and she feareth to give offence.

"Then will I set my heart to find,
Inward adorning of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress."

In advocating Gospel simplicity in costume, the entire display or worldly conformity, the adorning of gold, pearls or costly array, we should be careful not to fall into an opposite extreme, and neglect our exterior deportment. The neglect of the outward appearance indicates either a little mind, or a disregard to the opinions of our neighbors. One should always be neat and clean in person and dress, because this is an evidence of respectability and the fear of God. No lady, who has any regard for herself or any respect for the society in which she moves, will be slovenly in her appearance or careless in her attire. To dress simply and without ostentation is not only a mark of modesty, but of Gospel simplicity and purity.

"Modesty, like diamonds, shines most fair,
More worth than pearls or rubies are,
More rich than gold or silver coin,
Oh, may it always on us shine."

Little friends, fix yourselves up neatly, genteelly, especially when you rise in the morning, come to the table, to family prayers, or attend the house of God. You'll feel better, hear better, pray better, do everything better. No slovenly person feels as he ought. Make this a matter of conscience. See that your bodies are fit temples for the Holy Spirit.

With what care and attention do the feathered race wash themselves and put their plumage in order, and how perfectly neat, clean, and elegant do they appear. Among the beasts of the field we find that those which are the most cleanly are generally the most gay and cheerful, or are distinguished by a certain air of tranquillity and contentment, and singing birds are always remarkable for the neatness of their plumage. So great is the effect of cleanness upon man, that it extends even to his moral character. Virtue never dwelt long with filth.

"What is beauty? Not the show
Of shapely limbs and features. No.
These are but flowers
That have their dated hours,
To breathe their momentary sweets, then go.
'Tis the stainless soul within."

—*D. F. Newton, Author of "Apples of Gold," etc.*

How Gas is Made.

First, they put about two bushels of bituminus coal into a long, air-tight retort, which is heated red hot, when the gas bursts out of it, as it bursts out of lumps of soft coal when in the parlor fire. The gas passes off through pipes. A ton of coal will make 10,000 cubic feet of gas.

While hot it is run off into another building and then forced through long, perpendicular pipes, surrounded with cold water. This cools the gas, when a good deal of tar condenses from it and runs down to the bottom of the perpendicular steam boiler, half full of wood laid crosswise. Then ten thousand streams of cold water are spurted through the boiler. Through mist and rain, and between the wet sticks of wood the gas passes, coming out washed and cleansed. The ammonia condenses, joins the water and falls to the bottom. The gas is purified by being passed through vats of lime and oxide of iron, which takes out the carbonic acid and ammonia. It is then passed through the big station meter, then through the mains and pipes, till it reaches the gas jets in the houses, when it is ready for use.—*Ex.*

Sand Heaps.

St. Petersburg in Russia must be a kind of Paradise for small people, if the stories they tell about things there are true. Besides building forts and palaces out of ice, that will remain for months, and an unlimited amount of skating, sleigh-riding and snow-balling, to say nothing of facinating adventures with hungry bears and wolves in the winter time, the city government takes pains to provide summer amusements for the children as well.

In many of the small parks of the city there are large open spaces covered with gravel, and every morning in each of these spaces may be seen a pile of sand about four feet high and six feet in diameter. After breakfast the little children living near go out, armed with their little spades and shovels and wagons, and employ themselves in digging in the sand, making pies, carting it about, and scattering it wherever they please. Next morning the heaps are all piled ready for use again. The city government provides the sand, and has it piled in heaps every night. —*Advance.*

A SHORT HISTORY OF THE REFORM AGAINST THE SECRET ORDERS.

The excitement caused by the abduction and murder of a Mason who had revealed the secrets of Masonry began in 1826 and continued for nearly twenty years. During this time Daniel Webster, Edward Everett, John Quincy Adams, John Marshall, Wm. Wirt, Wm. H. Seward, Millard Fillmore, Richard Rush, Thaddeus Stevens, Thurlow Weed and many other leading men condemned the secret lodges called Masonic in the strongest language which men can use. A deep distrust and a settled hatred of secretism took possession of the inhabitants of the non-slaveholding States. They had seen an unoffending citizen abducted and murdered by the Freemasons of western New York. They saw the fraternity at large protect and honor the murderers. They banished the order from their midst.

As time went on those who knew of this outrage became fewer in number. The edge of popular hate was dulled by time. The enemy to humanity and religion seemed lifeless; and Christians do not abuse the dead. From these causes and others, Freemasonry found a place and a time in which to renew its work. It made its second start under favorable circumstances. Prominent Masons while the order was under ban had entered the Odd-fellows and the secret temperance orders. Mechanics unions of a secret character had sprung up, and when Masonry began to revive, it was buttressed all around by these other secret orders. Its members were fast filling the offices in the State. Its solemn ceremonies were fast drawing men away from the churches of Christ. The Jesuits on the one hand, the Masonic organization on the other, controlled by bad men and supported at least by the names of some who were good, advanced in parallel lines to overthrow that Christian church which is the bulwark of our liberties, and to capture by secrecy and skill the government under which we live.

Seeing, or thinking they saw, facts like these, certain Christian men called a convention to meet in the City Hall, Aurora, Ill., in October, 1867. The attendance was large and enthusiastic. Pres. Blanchard was made chairman, and delivered the principal address. Speeches of power were also made by Rev. I. A. Hart, and others. As a result of this Convention, a National meeting was held at Pittsburgh in May of 1868. At this time "The National Association of Christians opposed to Secret Societies," was formed. This Asso ciation has held annual meetings since at the following places: Chicago, 1869; Cincinnati, 1870; Worcester, 1871; Oberlin, 1872; Monmouth, 1873; and Syracuse, 1874. The following gentlemen have presided over it: Bishop Edwards, Prof. J. C. Webster, Hon. F. D. Parish, Gen. J. W. Phelps, Pres. J. Blanchard, Rev. J. G. Carson, and Rev. B. T. Roberts. The annual meetings have been addressed by so many gentlemen that it would be useless to name them all. Among them may be mentioned Pres. Fairchild of Oberlin, Senator Pomeroy of Kansas, Prof. J. W. R. Sloane, Rev. Milton Wright, Rev. J. L. Barlow, and Rev. J. Levington.

In the summer of 1868 the *Christian Cynosure* was started. It was a fortnightly paper at one dollar per year. After being published in this form three years it was made a weekly, and has thus been printed for the Association by Ezra A. Cook & Co. But this arrangement being unsatisfactory to the Executive Committee, it was at length passed to their control, and has since been printed by them most of the time at a sacrifice. Its editor-in-chief has been from the first Pres. J. Blanchard, who has performed his duties in this connection, and as an officer of the Executive Committee gratuitously. The assistant editor, Rev. I. A. Hart, also performed the duties of Corresponding Secretary to the Association, from its organization until June, 1874. He has greatly aided our work by his annual reports, which have been model papers.

The first Agent and Lecturer of the Association was Chas. A Blanchard, who held the place from June, 1870, to July, 1872. He was succeded by Rev. J. P. Stoddard, who still acts in that capacity, and has proved a most efficient worker. Under the labors of these gentlemen the following State Associations have been formed: Illinois, Indiana, Ohio, Pennsylvania, Wisconsin and Iowa. A vigorous auxiliary has grown up in New York State which has received aid from the agents of the Association, but was organized by citizens of that State. A State auxiliary was also organized in Missouri last year, and another for Michigan is in contemplation. There are now laboring as State agents and lecturers: Rev. H. H. Hinman in Illinois, Rev. J. T. Kiggins in Indiana, Rev. D. S. Caldwell in Ohio, Rev. J. L. Barlow in New York Aside from these there are a number of lecturers endorsed by the Association, among these Rev. John Levington, under whose labors a State Association has just been formed in Connecticut.

As a result of the movement inaugurated by this Association, books have been printed, and a large number of tracts issued. Among the books may be mentioned: The Broken Seal, Finney on Masonry, Secret Societies Ancient and Modern, The Image of the Beast, Morgan's Book and a Revelation of Odd-fellowship. The tracts are most of them from the *Cynosure* press of E. A. Cook & Co., though Enoch Honeywell of New York has printed over a million copies for the gratuitous distribution at his own expense.

Until the year 1874, the Association had no legal existence. It was at that time incorporated, articles having been filed with the State Secretary of Illinois, and a certificate of incorporation issued. At present "The National Christian Association" is endeavoring to raise the sum of thirty thousand dollars to secure a building for its publishing work. Mr. Philo Carpenter, one of the prime movers in this opposition to the lodge, and who has given more money to aid in the work than any other man, has offered a beautiful building worth thirty thousand dollars to the society on condition that they raise a like amount. It is to be hoped that this sum can be speedily raised, and the Association, with enlarged means, go on its work of removing the obstacles to the coming kingdom of God.

MASONRY A WORK OF DARKNESS.

A SERMON BY
REV. LEBBEUS ARMSTRONG.

What the result would have been, had the Works of Darkness met with no repulse, is beyond the power of present calculation. Suppose the secret machinations of Masonry had succeeded without molestation, until, by its mystic power of elevation, all the commanding officers of the military and maritime forces of our national defense, all officers of the civil government, post-masters, and directors of the various banking establishments, had been Masons; and all the financial resources of the nation, had been brought within the compass of Masonic grasp.

After all this preparation, suppose a plot had been formed to overthrow our dear bought Republican Government; to erect a throne in this Western World, and place it on a Grand, Sublime, Royal, Ten Times Thrice Illustrious, and Absolutely Sovereign Masonic King. Suppose the "THIRTEENTH DAY OF THE MONTH ADAR" had been selected to blow the trumpet in Washington, and proclaim, "GOD SAVE THE MASONIC KING," while all the members of the Grand and Subordinate Lodges, Chapters, and Encampments, in the Union, having been notified by posts, to prepare themselves on the day appointed, were well harnessed with sword, shield and buckler, and commissioned to kill, slay, and utterly destroy all who would not respond to the sound of the national trumpet, "GOD SAVE THE MASONIC KING." To defray the expense of all necessary force of arms, in securing the triumph of a Coronation, and unconditional submission to his Sovereign Masonic Majesty, suppose the grasp had been made on the vaults of the numerous banks, and money offered in exuberance to all who would enter the field in support of the Revolution; under such circumstances, what would have prevented the total overthrow of our National Government, and the establishment of an Absolute Masonic Monarchy? If the Government of France was revolutionized in THREE days, might not the Government of these United States have been changed to Monarchy in ONE day, by the Mystic Power of Masonic Stratagem! Nothing could have prevented such a revolution, but the interposition of that Divine Providence which has broken asunder the strongly fortified enchantments of Freemasonry, and exposed its works of darkness to the world. The God of Israel has interposed. Glory be to his name; the Lord of Hosts has hitherto prevented our national ruin.

But even on the supposition that the exposures of the abominations of Freemasonry should terminate in civil war, as has been already insinuated, how many thousands of the miscreants of our land, would be found base enough, for the love of money, and rum, and war, to shoulder fire-arms, unsheath the sword, join the Masons, and swear by the strength of the Cable-tow, that they would conquer Anti-Masonry or die? This is no chimera. It is a measure that is comprised within the "COMPASS, SQUARE, AND ANGLE" of Masonic effort. And who can calculate the result of such an outrage on the American Government? The amount of the loss of blood and treasure, might be such as Vengeance itself might not be able to countervail, nor to sustain.

Our only hope is in God. Our prayer is, that under the Divine protection, Americans, who have been taught the lesson of Freedom at the expense of the blood of their fathers, and the widowhood of their mothers, will still be FREE. The titles, and honors, and mottoes of Masonry, savor hard of Royalty, Sovereignty, and Despotism. Let Masonry prevail and prosper, and the deplorable results may be looked for in a Masonic monarchy for our form of government; a Masonic established religion; a Masonic church; a Masonic way to a Masonic heaven; and blood and massacre, and destruction to all who subscribe not to support the Monarch who sways the energies, and rewards the services of the Works of Darkness.

Then might be written with tears and blood, America is fallen!—The last ray of her independence is covered with despotic darkness! Her hope is withered! Woe, woe unfurls the banner of moral desolation over the length and breadth of the once happy land; while an unholy religion, defended and nurtured by Masonic vengeance, shall lead millions of immortal beings from the Masonic conclaves of darkness on earth, to the pit of eternal darkness below. O, my countrymen! my countrymen! beware of the enchanting, delusive adversary, and awake to secure the best interests of the nation! If Freemasonry is a work of darkness, engendering destruction to the morals, and happiness, and souls of men, and inimical to the very existence of our inestimable government, then to oppose its progress by every laudable measure, trusting in God for success, and praying for the promised brightness of his coming, to destroy these works of the Adversary, must be the indispensable duty of every lover of Righteousness, of Liberty, and Independence. This is the true spirit of Anti-Masonry. Opposition to the Masonic works of darkness, is the amount of its import. Hence, if Freemasonry is bad, Anti-Masonry is good. To promote this cause, was the object of the National Convention, in Pittsburgh. May God follow their deliberations with his blessing. May the measures which have been adopted, diffuse a savor of the knowledge of the evils of Freemasonry, over the Republic of America, and to the remotest regions of earth. May the march of the Destroyer be successfully and triumphantly opposed at every rallying point of defense, until its power and influence shall be so weakened that there shall not even be strength enough to cry QUARTERS! —And being banished to the land of oblivion, may the blessings of Freedom and Peace be guaranteed to the nation, by the suffrage of an independent people, and thus be perpetuated, without contamination, to the latest posterity.

News of the Week.

The City.

The communists threatened last week to proceed to the rooms of the Chicago Relief and Aid Society and summarily help themselves to the funds of that institution. Their intentions becoming known our valiant officials equipped the police force, and had four loaded cannon and the First Illinois Regiment of citizen soldiery to reinforce them. The commune rabble marched up, made their demands, and at sight of the police slunk back to their basement saloon. This periodical outbreak of a few half-drunken foreigners will continue until we have a city government that is respected; but while the authorities connive with gamblers the poorer sort of rabble will question why they are clubbed from the relief fund.——The Y. M. C. A. Employment bureau, under the efficient management of J. M. Hitchcock, reports for December and January a total of 481 persons who were helped to situations; nearly one-half were young men from 20 to 30 years of age, the American and Irish element predominating. ——Remembering the destructive flood of 1848 which swept vessels, canal boats and bridges into the Lake and flooded the streets, and the experience of Buffalo

last year, the city authorities have been looking carefully at the ice in the river. Various plans for setting it free are proposed: blasting, salt, and even sawing it up and towing it into the Lake. ——The Grand Jury have indicted the publishers of the *Tribune*, *Times*, *Inter-Ocean*, *Journal*, *Post and Mail*, and *Staats-Zeitung* for publishing lottery advertisements. The *Inter-Ocean* claims to have made $1,500 from these swindling advertisements, and as the fine was but $100, thinks it can afford to keep on. This paper, however, shows far more respect to morality and religion than its rivals. It has also discontinued the Sunday edition. ——Although indicted several times by the Grand Jury under the instructions of Judge Williams, the leading gamblers of Chicago have always escaped by some technicality. At last the charge of perjury has been fastened upon several and they are likely to spend a term in the penitentiary. ——Judge Thomas Drummond, of the Supreme Court in Chicago, has given an opinion in response to a request, in which he declares that the election of Bishop De Koven is entirely legal. The opinion is not from the bench, but carries with it equal weight because of the high standing of the Judge.

Congress.

The Senate passed the Civil Rights bill on Saturday as it came from the House and it now goes to the President. —— The bill for the settlement of Southern difficulties, called the Force bill, is being contested in the House. It will not probably become a law until somewhat modified. ——Committees from the Southern States are getting in their reports and action will be taken on them this week.

General.

A tornado passed over Pettis county, Mo., Feb. 23d, destroying several dwellings and three buildings in the county. The principal damage done was in Houstonia. The storm was only 150 yards wide, but was terrific in power, and did its work in Houstonia in thirty seconds. A freight train was hurled from the track, and some of the cars carried a distance of 100 yards. Several persons were injured, two mortally. ——Reports are being constantly received at Dubuque, from Northern Iowa, of deaths resulting from the severity of the storm. One of the most touching is that of two little children in Tama county, who were lost returning home from school in the storm of last week. The boy had stripped his coat and vest to wrap his little sister in, and the children had perished together. At Alewin a family of four perishep while returning from a visit. ——Horace Woods, a brother-in-law of Joseph Hall, the notorious dealer in obscene pictures and literature, has been placed on trial in the New York Sessions Court to answer a charge of being an accomplice of Hall's. Mr. Comstock, special agent of the post-office department, caused the arrest of Hall, Woods, Snellback, and Peckham, at their den, were was found a large quantity of the vilest kind of pictures and literature. Woods was found guilty, and sentenced to State prison for two years and to pay a fine of $500. Peckham and Shellback pleaded guilty a few days since, receiving a similar sentence, and their chief (Hall) will soon join his companions in crime. ——Feb. 24th shortly after 7 o'clock, the congregation of St. Andrew's Catholic church, on Duane street, corner of City-Hall place, New York, were assembled at evening vespers. The church was well filled, the congregation for the most part consisting of women and children. Adjoining the church are the bare walls of Shaw's crockery store, which was burnt a few days before. The high wind which prevailed and the heavy rainstorm battered against the unsupported walls, and, about 8 oclock, the west wall gave way and went crashing though the church-roof, falling on the east gallery principally, which was crowded with people, killing six persons and seriously injuring twenty-five others. ——The era of floods is come. The Wabash river rose 14 feet in twenty-four hours last week. Several vessels were swept down by the drifting ice, but no lives lost. The Tennessee was boiling over last Saturday surrounding and inundating Chattanooga. The Susquehanna and Juniata are high and filled with ice. Several bridges have been carried away. ——Ann Eliza, Brigham Young's nineteenth wife, has gained her suit for alimony, $12,500.

Foreign.

A London dispatch announces the death of Sir Charles Lyell, the eminent geologist, at the age of seventy-eight years. ——On the 24th ult. the French Assembly finally passed the bill for the organization of the Senate by a vote of 448 yeas to 241 nays. Having disposed of the Senate bill, the Assembly took up the bill for the organization of the public powers, which passed its second reading about a month ago, and considered it clause by clause. The cause implying recognition of the Republic, which had a majority of one only on Jan. 30, was finally adopted by a vote of 433 yeas to 262 nays. ——A fleet of British men-of-war have bombarded Fort Mombazique off the east coast of Africa and captured two slave ships with 300 slaves.

Home and Health Hints.

PRECAUTIONS IN CASE OF FIRE.—An excellent set of rules for guidance for the prevention of and in case of fire, by Dr. Hall, may be briefy summarized as follows: Keep all doors and windows of the structure closed until the firemen come; put a wet cloth over the mouth and get down on all fours in a smoky room; open the upper part of the window to get the smoke out; if in a theater, keep cool; descend ladders with a regular step to prevent vibration. If kerosene just purchased can be made to burn in a saucer by igniting with a match, throw it away. Put wire work over gaslights in show windows; sprinkle sand instead of sawdust on floors of oil stores; keep shavings and kindling wood away from steam boilers, and greasy rags from lofts, cupboards, boxes, etc.; see tha all stove-pipes enter well into the chimney, and that all lights and fires are out before retiring or leaving place of business; keep matches in metal or earthen vessels, and out of the reach of children; and provide a piece of stout rope, long enough to reach the ground, in every chamber. Neither admit any one if the house be on fire, except police, firemen, or known neighbors; nor swing lighted gas brackets against the wall; nor leave small children in a room where there are matches or an open fire; nor deposit ashes in a wooden box or on the floor; nor use a light in examining the gas meter. Never leave clothes near the fire-place to dry; nor smoke or read in bed by candle or lamp-light; nor put kindling wood to dry on the top of the stove; nor take a light into a closet; nor pour out liquor near an open light; nor keep burning or other inflammable liquids in rooms where there is a fire; nor allow smoking about barns or warehouses.—*Scientific American.*

Temperance.

MISS FRANCES E. WILLARD, President of the Women's Temperance Union of Chicago, delivered a temperance lecture in Wheaton College Chapel on the evening of Feb. 22d. Although the evening was rainy and such as to render the warm firesides doubly inviting, the interest entertained by the citizens in anything pertaining to the subject of temperance secured her an unusually large audience. Every available seat in the spacious chapel was occupied, and throughout her address Miss Willard held the closest attention of her auditors. At the conclusion of the lecture a unanimous invitation was extended to her to address the citizens of DuPage at the court-house upon the same subject at her earliest convenience which she consented to do.

Spurgeon and his Cigar.

THE LAST WORK OF GEORGE TRASK.

DEAR SIR:—I address you as an elder, who am also an elder, respecting your late public defense of the use of tobacco. Through a London pulpit and London press, you give the world to understand that you smoke, and will smoke, and smoke to the glory of God, whoever may oppose.

Had you told us, my dear sir, that you used tobacco occasionally as an anodyne or medicine, what rational man, what man of sense would have questioned your unqualified right so to do? But when you vaultingly defend your habit as a habit, and tell us it is an indifferent act, a small affair and no sin,—when you challenge us to prove from the Bible that it is a sin, you arm us against your position and compel us to resist this outrage upon Christian civilization. Your voice, my brother, is potent for good or evil. It is somewhat like the English drum beat, heard round the globe. Thousands this side of the Atlantic read your defense of this demoralizing, destructiye habit, who never read your sermons. Thousands will copy your vice who will never copy your virtues.

For many years I was a victim of this baneful narcotic, hence I speak *ab imo pectore*, that which I do know, and testify that which I have seen. You assign one reason for using tobacco—your reasons amount to but one. Were it necessary we might give forty reasons to show that a preacher of the everlasting Gospel should be ashamed to use it.

1. It tends to make him a slave. The habit once formed and fondly indulged becomes imperious and despotic beyond description, proverbially a match for alcohol and opium. The genuine devotee will steal tobacco, who will steal nothing else, rather than do without it, for nothing else has he such a monstrous appetite. To appease its demands, proud ships have been hailed and stayed in mid ocean, and armies have threatened to rebel from right to left if not furnished with it. "Sir," we said to a neighbor: "Do you use tobacco?" "No, sir," was his reply. Tobacco uses me." Dear sir, we said to a brother clergyman, do, I pray you, give up tobacco. "Not I, not I," was his reply, "I will use it if it shortens my life seven years. I will live while I live." If this is not slavery what is slavery? Is it not a sin to practice a habit which makes an abject slave?

2. The habit tends to paralyze the preacher's power to battle intemperance. The alliance between rum and tobacco, I take it, is known and read of all men. They are both deceivers—both intoxicants—twin devils as often said, and both must be fought with pretty much the same weapons—must they not? . . .

Tell us how it is, that dram-shops and tobacco shops are generally one and the same? Tell us how it is, that men of science, reliable physicians, Mussey, Woodward, Alcott, Agnew, Twitchell, and Warren, Brodie and a host in Europe, hold it to be a physiological doctrine, that one artificial appetite generates another, and that tobacco, by wasting siliva, parching the throat, and inflaming the chest, creates thirst for strong drink, and paves the way for downright drunkenness?

. . . 3d. The habit is filthy, its victims as well as others denounce it as filthy, and men who bear the "vessels of the Lord" are required to be cleanly, in a special sense. The most intelligent, most refined, most godly people in our churches are wont to recoil from a snuffing, chewing, smoking pastor. Tobacco is an aromatic which penetrates blood and bone and sends its profane stench through all the avenues of social life. . . .

"Come into my study," said a brother clergyman; when there, "what do you smell?" he asked. After a pause, I exclaimed, "smoke! tobacco smoke! "Fresh smoke or stale?" "Not fresh surely. Old, old enough!" he laughed, and added, "my predecessor was a smoker, he quit this study two years ago, and I am sorry to say, that this abominable scent is the most tangible evidence we have of his ministry."

Ah, my brother, dear saints in the agonies of death, have with pale and trembling hand waved tobocco-using pastors from their bed sides, pastors they loved!

4. The habit tends to waste the Lord's money and the preacher's salary. This may be comparatively an inconsiderable item we admit, but as you ignore it utterly, it might be gratifying to know, dear sir, what proportion of that $70,000,000 which the English pay year by year for tobacco, is chargable to your account? To your own Master you stand or fall we admit, but we are impelled to ask, do you not spend a sum upon this poison, sufficient to support a needy widow?—an orphan child?—or perhaps to educate some noble boy for a missionary—some young Carey, Buchanan, or Judson? Your personal expenditure may not be worth naming, but the tendency of your example is to waste money enough to give the Gospel to every creature under heaven! Is it right to waste the Lord's money,—is it right by our example to tempt others to waste it upon a narcotic which, says Dr. Franklin, does a well man not the least imaginable good!

Yet you tell us my dear sir, that this habit is not sinful or a sin, and

challenge its assailants to show any command or law of God against it. Are not rational creatures environed by law, laws within, above, beneath and around? And what are these laws, these laws of nature, but the laws of God? If constituted like other men, you sinned surely by self-abuse when you began to smoke. The normal, unabused physical nature, repudiated the nauseous, noxious abomination, and cried aloud, I will spue thee out of my mouth. You now "thank God for a good cigar"—but did you thus thank him when retching, plunging and tumbling in taking the first lesson in this accomplishment? There are exceptions, we admit. Here and there a victim inherits the appetite, but these cases are in fact anomalous, monstrosities, and we ask in such a case, who sinned, this man or his father, that he was born with such a loathsome appetite, an appetite which would even diminish our respect for a dog? Who sinned, this man or his father? Sin is here somewhere. A law is broken. You demand chapter and verse in condemnation of your habit. Know ye not, my brother, that the Bible is essentially a book of principles, and that it is left to common sense and honesty, to apply these principles. The scope, the reason, the intent, the spirit of law, is the law; the letter killeth.

Know ye not, my brother, that according to the English proverb, "The man who squares his conscience by the letter of the law is the synonym of a wretch?"

Tell us not, my brother, that the Bible has nothing against your habit. The Bible enjoins benevolence from beginning to end. The tobacco habit is selfish, intensely selfish, it is a public as well as an individual curse. The smoker has as good a right to poison his neighbor's well as to poison the air he breathes. All this obstrusion of saliva, smoke and stench upon the public is a violation, a gross violation of the law of love, love which constitutes the very web and woof of the word of God.

Smokers whilst smokers are hard to convert, and if they cling to their idol when converted, they are prone to become drones in the church or pitiable backsliders. Facts, mournful facts, would rather substantiate this statement in America. How is it with you? Devoted Christians of the Whitfield and Wesleyan type with us are not smokers. Our evangelists and missionaries of the Apostolic order are not smokers. We have good men who use tobacco, but men of devoted, self-denying piety, who have laid aside the sins that easily beset them, who stand fast in the liberty of Christ are in no such bondage.

Yes, my brother, tobacco is a soul-destructive soporific to millions. It stupefies the sensibilities, sears the conscience, paralyzes the will, and renders millions absolutely unable to obey God and embrace Christ.

The project of converting the world by the gospel of Christ, by the power of the Holy Ghost, and by man's free agency is not a humbug, but a rational, scriptural, glorious project eclipsing every other. The idea of converting the world whilst rum, opium and tobacco are its master, is a humbug.

With this unfinished sentence the life-work of the Anti-tobacco Apostle closed. He died with the proof-sheet of the first three pages in his hand, making the last correction on the sentence ending, "The letter killeth."

Facts and Figures.

A sympathetic newsboy in Lexington, Ky., seeing a convicted murderer on his way to prison for life, gave him a paper, saying, "I'm sorry for yer, boss—that's the best I kin do." It was the first kindness shown to the prisoner, and he quite broke down with emotion, while the witnesses of the scene rewarded the boy with currency.

Boston has 2,510 streets, avenues, squares, alleys, lanes, courts, places and terraces. Twelve bear the name of Washington, twelve Union, and eleven Auburn; the names of five other streets are repeated ten times, seven nine times, six eight times, nine are repeated seven times, twelve six times. In addition to these the names of thirty-five streets are used four times, some three, and as many more twice.

Only 1,923 miles of new railway have been opened in this country during the past year. This is less than half the mileage of 1873, and but little more than a quarter of 1872. The Governor of Michigan says that the $15,000,000 worth of railroad property held by the people of that State, is making hardly any returns to its owners.

The London Ironmonger says the best market in the world for curry-combs is the United States, a larger quantity of these useful articles of British manufacture being exported hither than to all other foreign countries together. Considering that we own more horses than any other country in the world, it is not surprising that we should want plenty of curry-combs; but it is certainly a national disgrace that we should depend on a foreign country for them, we who claim to be nation of inventers and artisans.

Prof. Tyndall illustrates the value of a single potato by supposing that every potato in the world but one were destroyed; that one would contain in itself the possibility of again stocking the world with an invaluable article of food. If one potato would produce, when planted, only a crop of ten potatoes, in ten years the total product of the produce of this one potato would be equal to ten millions, which would be sufficient to stock the whole world with seed. The real value of that single potato, then, would be such that it would be better that the city of London or New York should be totally destroyed than that tuber should be lost to the world.

Some of the Illinois towns insist that starch can be made in their midst just as well as at Oswego, and at a much greater profit, as the corn grows close by. It seems that the Oswego works are of a most extensive kind, covering twelve acres of ground, and making 30 tons a day. There are 20 pairs of burr stones, 25 miles of steam drying pipe, 600 immense cisterns, and 500 hands are constantly employed. The corn is soaked in water two weeks; it is ground wet, with a stream of water running through it, when it is conveyed into the cisterns and mixed with revolving reels, and when the starch settles the water is drawn off, and the starch is the result, which is kiln-dried and put up for market. Of course starch can be made in Illinois, and the profits are large, for a single bushel of corn will make enough starch to sell for $2. And yet it is made nowhere except Oswego? Why? Because there is said to be a secret. We think we know what the secret is. It is in pretending to have a secret,—*Tribune.*

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"If I had leisure," said a wheelwright last winter, "I would alter my stove-pipe, for I know it is not safe." But he did not find time, and when his shop caught fire and burned down, he found leisure to build another.

"If I had leisure," said a mechanic, "I should have my work done in season." The man thinks his time has been all occupied, but he was not at work till after sunrise; he quit work at five o'clock, smoked a cigar after dinner, and spent two hours on the street talk-nonsense with an idler.

"If I had leisure," said a merchant, "I would pay more attention to my accounts, and try and collect my bills more promptly." The chance is, my friend, if you had leisure you would probably pay less attention to the matter than you do now. The thing lacking with hundreds of farmers who till the soil is, not more leisure but more resolution—the spirit to do, to do now. If the farmer who sees his fence in a poor condition would only act at once, how much might be saved! It would prevent breechy cattle creating quarrels among neighbors, that in many cases terminate in lawsuits which take nearly all they are both worth to pay the lawyers.

The fact is, farmers and mechanics have more leisure than they are aware of, for study and improvement of their minds. They have the long evenings of winter, in which they can post themselves up on all the improvements of the day, if they will take ably conducted agricultural journals and read them with care. The farmer who fails to study his business and then gets shaved, has none but himself to blame.—*Cor. N. E. Farmer.*

Horses in Storms.

Avoid, as far as possible, exposing horses to storms. When on a journey aim to feed at the regular hours. If nothing more can be done take along some corn-meal, and put a quart in a pail of water and stir it up while the horse is drinking. It will greatly refresh and strengthen him. Many horses suffer from dyspepsia; and one great cause of it is irregularity in feeding, and giving to much grain when the horse is fatigued. When a horse has been exposed to a storm and comes home in an exhausted condition, give him a warm bran-mash. Put in two or three quarts of boiling water and stir it up; then add cold water sufficient to cool it to the temperature of new milk, and give it to the horse. Blanket the horse. Colic will be avoided by this means. We think many farmers err in not feeding their horses more grain. It would be better to work harder, at least more constantly, and feed higher. Of one thing we are very sure—not one farmer in ten grooms his horse sufficiently. It is a shame to a man to leave his horse at night, after a hard day's work, until he has been rubbed clean, dry-bedded, and all his wants attended to.—*Farmer's Union.*

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One month hence we intend to report the number of subscriptions on our list. Every month we have to remove between fifty and three hundred names of subscribers who do not renew, from our mail list. This month we have received two hundred new subscriptions and discontinue about two hundred and fifty. We ought to have had fifty more this month to keep our number good. Please turn the scales next month so that our list will be much larger than it is now. Be instant in season, out of season. Some (many) think that the self-denying labors our forefathers put forth are not needed now. But the fact is, if we would preserve a Christian, republican country as a heritage for the coming generation, we must exercise the same self-denying vigilance that our forefathers showed. The obstacles which we must overcome are as formidable, though of a different character as any they had to contend with. Will you prayerfully find out your work and enter into it HEARTILY for Christ's sake?

We take opportunity to thank faithful friends who are doing all they can to extend the circulation of the *Cynosure*; and also to thank our friends for their many expressions of sympathy and for their prayers in our behalf. We ask your continued prayers and co-operation.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING FEBRUARY 27, FROM—J A Adams, A Austin, C H Allen, A Baldridge, J B Blain, M R Britten, J M Bishop, N R Corning, J W Campbell, J Carter, D Countryman, O Chamberlain, D Callow, M A Clark, L Clark, Mary Dennis, R B Gardiner, I Hodder, A Henderson, H H Hinman, B Hamp, J L antz, W Lamon, D, Miller, T B McCormick, N W Mayers, J F Morton J A Morehouse, D Myer, J McLane, J J Olds, Wm Parkhill, J W Pierson, E T Preston, T Relyea, M Robinson, J S Rice, Mrs O G Risley, J P Rogers, J Shawman, P Shook, D B Sterrett, J P Stoddard, R Shields, P S Slauson, J Taylor, J Wilkison, S D Webster, B R Willits, D I Wilson, W White, C Williams, A Wisely, L A Wickley, J H Wilcox.

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The cost of postage now depends entirely on the size and weight, and therefore some smaller papers charge but fifteen cents; and others about the size of the *Cynosure* charge twenty-five cents a year for postage.

If the subscription price of the CYNOSURE was $2.50 or $3.00 a year, the price of many religious papers containing no more reading matter, we might afford to pay the postage ourselves, but at $2.00 a year we cannot do this with our present Subscription list.

Therefore let all send the postage, 20 cents a year, 10 cents for half a year with their renewals.

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When postage is not paid we shall have to shorten the time of subscription sufficiently to pay it.

MARKET REPORTS

CHICAGO, March 1, 1875.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$90	91
" No. 2	85¾	86½
" No. 3	82	82¾
" Rejected		78
Corn—No. 2	64	64⅝
Rejected		63¼
Oats—No. 2	53¾	54
Rejected		52½
Rye—No. 2	98	99
Flour—Winter	4 25	6 50
Spring	3 00	4 50
Hay—Timothy	14 50	18 50
Prairie, "	10 00	13 00
Lard		13¼
Mess pork, per bbl		18 25
Butter	23	36
Cheese	10	18
Eggs	30	37
Potatoes, per bus	85	1 10
Broom corn	08	13
Seeds—Timothy	2 25	2 65
Clover	6 50	6 60
Flax	1 90	2 50
Dressed Hogs	7 60	8 25
Chickens, dressed, per lb	09	13
Turkeys, do. per lb	19	13½
HIDES green to dry salted	07½	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 25	6 65
Good to choice	5 00	6 00
Medium	4 25	4 75
Common	2 75	4 10
Hogs,	6 25	7 60
Sheep	3 50	6 00

New York Market.

Flour	$4 25	8 00
Wheat	1 05	1 34
Corn	83½	84½
Oats	67	71½
Rye	94	95
Lard		14
Mess pork		18 00
Butter	15	24
Cheese	12	16
Eggs	30	40

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We discontinue during the first part of each month all subscriptions which expire during the preceding one except such as are *ordered* continued with a promise to forward the money soon. We do not like to lose a single subscriber and will not remove names simply because the *cash* is not received promptly, if we understand that the paper is wanted. Address all letters with subscriptions or orders for Books, Tracts and donations to the Tract Fund to EZRA A. COOK & Co., 13 Wabash Avenue, Chicago, Ill.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, MARCH 11, 1875.

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Topics of the Time.

A case which would come under the Civil Rights bill when it becomes law was decided in Wilmington, North Carolina, the other day, against the colored man and in favor of the saloon-keeper who refused to sell him liquor. It will prove a wise omission if the provisions of that bill are found not to cover the dram bar. If the negro-hater is allowed a single monopoly let that be the one.

If the greatest of Italian artists and the architect of the grandest of cathedrals had any doubt that St. Peters at Rome, or the sculpture and paintings of Michel Angelo would not perpetuate his memory, the extraordinary terms of his will made sure of future honor. At his death Anglo sealed a packet of valuable letters, his own and from princes and potentates of his day, enjoining that it should not be opened until the 400th anniversary of his birth. That fell on Saturday last and the seal was opened by the Italian government. The two thousand letters thus opened are expected to throw new light on Italian history of that long past age.

Hency C. Bowen holds a peculiar position in respect to the Beecher-Tilton trial. He has known both parties since the beginning of their public life in Brooklyn, and is supposed to keep a store of wonderful secrets behind his close-shut mouth. While he has so long occupied this position that he has become a center of attraction to the scandal-loving public, both parties appear to have studiously avoided any definite allusion to him and even seemed anxious to avoid the necessity of his testimony; until directly attacked by the defense he has been retained as a witness for Tilton. What kind of an explosion may follow when the spark is touched to this magazine by permission of the court can be better guessed when those who have anything to risk irun for safety. Meantime so long as Bowen draws spiritual consolation every Lord's day from Plymouth pulpit sensation-mongers need expect little. Meantime Mr. Bowen appears like a Freemason whose stupidity is hidden with a senatorial gravity through the effort of sustaining the momentous responsibility of wonderful secrets.

Those who are inquisitive about the expenses of government will understand some of the practices of civil economists from the following illustration. In Illinois besides the school tax in each district there is a State tax for the same purpose which is distributed among the various counties in proportion to the number of school children in each. The State tax is collected by the town officials, who retain a part as commission; passes to the county collector, who takes another commission; passes to the State Treasurer, who exacts his share; from the State Treasurer to the State Superintendent of Instruction, who gets his per cent.; thence back to the county treasurer, who takes a second commission, and finally the town treasurer and school districts both taking toll. In this process at least twenty-two per cent. of the entire fund is "rubbed off" before it reaches the teachers and the schools. And yet while this waste of $240,000 out of every $1,000,000 is going on, each county is obliged to raise a school tax of its own to supplement that of the State, and to get up all the machinery for its collection and distribution It is well to know that this abusive system is in process of demolition, the State legislature having the matter of repeal under discussion.

No patriotic soldier will regret that President Grant has refused to sign the Bounty Equalization bill. As orignally presented in the House it could meet no objection but the empty treasury. It provided amply for the payment of bounty at the rate of $100 per year for actual service after deducting any bounty previously paid. This was an actual equalization and might have required twenty-five or thirty million dollars. But in the Senate the proposition was loaded with amendments until its original features were lost. First, all "home guards" were admitted for an equal share with the veteran soldiery; then teamsters, musicians and other army dependents who never enlisted or smelt powder; then freedmen attached to the army; then some Indian tribes which took part against other Indians sympathizing with the South; then seamen; finally the provision for State and local bounties was stricken out and the equalization feature of the bill destroyed. What object rational legislators could hope to accomplish by such an act can only be conjectured. Justice certainly was not one. A huge bid for popularity and the Presidency is suggested; not without reason, since John A. Logan carried it through Congress. At least the President deserves our thanks for refusing his signature, and the country may breathe freer from escaping a burden of two hundred million dollars, however widely it might have been distributed.

The Conspiracy of Silence.

Shall we join it? Shall we praise it?
Shall we hide the Master's Word?
Kiss, and yet by silence sell it,
Faithless, recreant to our Lord?
Let the spell at once be broken,
Silence now would be our sin;
Truth's a sword, and we must use it,
Smite each foe without, within.
With the feeblest and the strongest,
Where the Captain's flag we see,
We will go and fight in earnest,
But our hands they must be free.

By our Captain's love and honor,
By our country's wounds and woes,
With the strength which God hath given
We must up and smite His foes.
By the grand old charter given,
Freedom bought by toil and tears,
By the wounded and the dying
And the hope of coming years,
With the feeblest and the strongest
Where the Captain's flag we see,
We will love and fight in earnest,
Heart and hand and voice all free.

What our faith in love thus claimeth
Freely to our friends we give,
Freedom in their speech and action,
Only thus can freemen live;
Keep not silence; let each soldier
Shout his war-cry as he will;
Truth's own weapons bravely wielded,
Her own children never kill.
With the feeblest, with the strongest,
Where the Captain's flag we see,
Love we still, and fight in earnest,
But our hands they must be free.

Why should comrades then be angry?
Life's stern battle is no play;
And if fighting we should wound them,
'Tis but error we should slay;
'Tis for truth like them we struggle,
Not for victory or for name,
Seeking through our toil and conflict
To extend the Captain's fame.
With the feeblest and the strongest,
Where the Captain's flag we see,
Bide we still and fight in earnest,
But our hands they must be free.

—*W. P. Balfern.*

Masonic Oaths.

BY A. M. MILLIGAN.

The oath is a divine institution, and derives all its importance from that consideration. It is an appeal to God to witness whether the testimony given be true or false, and if it be false, to punish not only the lie but also the perjury—and it rests upon the assurance appended to the third commandment. "For the Lord will not hold him guiltless that taketh his name in vain." That is, whether man can detect the falsehood or not the omniscence of God will, and whether man punish it or not the justice and omnipotence of God will see that it is adequately punished. The oath is also used as an obligation to to duty, in case where only the omniscence of God can determine whether the duty be faithfully performedor not. As Laban said to Jacob, "The God of Abraham and the God of Nahor—the God of their fathers judge betwixt us." Hence an oath is employed as an obligation to bind officers to the faithful discharge of their duties, either in church or state, and it is upon the principle that the church and the state are divine institutions, over which God presides. The duties of which he has prescribed, and the failure to perform which he will punish. Hence, when a magistrate or a minister takes an oath of office, God becomes a party to the contract, and is Judge between the officer and the people over whom he is inaugurated by the divine institution, and by the agreement of the parties, God thereby pledging himself to punish any delinquency of either party to fulfil the duties of their relation.

The same is true of marriage vows between husband and wife, as the family is also a divine institution whose relations, obligations and duties he has arranged and the penalty of the violations of which God binds himself to inflict, when beyond the detection and punishment of mortals.

Thus God becomes the bond of society in all its proper, God-ordained relations, and the right to bring him in as a party, flows from the fact that he has instituted them, and offered to become a party to their proper constitution. That the family is God's institution appears from the fact that God solemnized the first nuptials between our first parents. Paul declares, Rom. xiii. that the magistrate "is the minister of God to thee for good," and the ministry have Christ's own commission: "Go ye into all the world and preach the Gospel to every creature, and" "lo, I am with you alway, even to the end of the world."

Does the fact that God has instituted an oath between magistrate and citizen as a bond by which he pledges himself to bind civil society together, prove that he will sanction the use of an oath to bind the pirate captain to his crew or the crew to their captain, or conspirators to the head of the conspiracy. Does such a relation become sacred by such profanation of an oath? Does God thereby become bound to confirm a combination whose very object is to violate his law and destroy the very institutions that he has organized? Certainly not. God cannot deny himself. He can be a party to no such compact. Hence the oath which he has never authorized to be used for such a purpose, does not bind God in the case, is valueless for the purpose, and is simply a taking God's name in vain; and the sin connected with it, is in the taking, not the breaking of it.

Now let us apply these principles to the Masonic oath. The Master Mason binds himself "to conceal and never reveal the secrets of a brother Master Mason, murder and treason only excepted, and this under the form of an oath; that is, he binds himself to withhold any evidence that he may possess that would convict a brother Mason of any crime except murder and treason. He is summoned as a witness by the magistrate to testify in a case of theft, against a brother Mason, whom he

knows to be guilty, and is sworn to *tell the truth* and the *whole truth.* The oath is administered in the proper manner by a properly constituted magistrate, and God by his own institution holds him bound, under God's penalty for perjury, to tell the whole truth. He testifies and "reveals the secret" of his brother. He has broken his Masonic pledge. But is he perjured? No! He has saved his soul from the guilt of perjury. He has done his duty. He has broken a promise he had no right to make, and which it was his duty to break. He has violated an oath which he had no right to take, and which it was his duty to violate, an oath to which God was no party, and whose penalty he will not inflict. Is there no sin in all this? Yes, certainly there is sin, and great sin, but the sin consists not in breaking the promise and oath, but in *making* them. Our promises and vows can never abrogate God's law, make right wrong, or wrong right; can never bind us to do what God forbids, or not to do what God requires. Hence such oaths are a profanation of the divine institution. Such compacts are conspiracies against society and God, the author of society.

What shall we then say of an organization whose members are bound by such oaths, an essential element of whose character is to "conceal" the very things which it is "the honor of kings to search out," and which institutes and administers oaths which are directly in conflict with the oath which every witness is bound to take? Is it not clearly a conspiracy against the execution of justice, which is the very foundation of government? And is there not an arrogant and blasphemous effrontary in an organization which is within the church, and within the commonwealth, assuming to bind the consciences of its members by oaths with the same authority which God has vested in his own institutions, and these oaths in conflict with and tending to the destruction of both church and state?—Was there ever a more manifest borrowing the livery of heaven to serve the devil in?—and then claiming that these oaths are more binding than the citizen's oath-bound obligation to his country, or the Christian's to his church? Christian patriots pause before you place yourselves in such a position, and you who have been deluded into such a conspiracy, break the delusion bond, and prove your loyalty to your country and to your God.

The Friends and Secret Societies.

The Friends have always been opposed to secret societies. It is one of the tenents of their belief; but this tenent seems to lie dormant in their creed, of late years. Their opposition is rather professed than acted on.

May we not hope that this respectable body of men will now come forward and render their creed a living, active force against the greatest source of corruption of the age? A class of men who have done so much in past years in purifying the religious doctrines of the world from the pollutions of priest-craft, and in ridding the country of slavery, will add great weight to our Christian Anti-masonic Association whenever they become aroused to an active assertion of their principles against Masonry. Our Association is engaged in precisely the same work that the Friends and Puritans undertook to reform several centuries ago. It is to sweep out of society the shams, frauds, and impositions which dishonor humanity, which were once imposed upon it by priest-craft, and which is again coming over it like a creeping palsy in the shape of Freemasonry. The corruptions of English society in the days of William Penn were not greater than those which the mystic craft will bring upon this country unless they are checked in their career.

Great and Good Men are not always Wise Men.

MR. EDITOR:—Circumstances have constantly been transpiring since my childhood to remind me of the above paradoxical sentiment. Forty-five years ago I heard a good deacon say he rejoiced that his son (a former school mate of mine), then fitting for the ministry, took no part in the temperance reform. Twenty-seven years ago I heard another good deacon say he dare not oppose the schemes of the slaveholders, because many good men were involved. Twenty-four years ago Dr. Taylor, of a New England Seminary, published to the world that, if making one prayer would abolish slavery, he would not dare utter the prayer.

Several years ago, in sending a donation to Adrian College, I enclosed a *Cynosure* tract. In reply came a recipt for the money with the following advice from Rev. J. S. Thropp, the general agent: "I am not a Mason and never expect to be; but the manner of attack upon it in the circular you sent me will only feed it by disgusting the minds of thinking men, there is certainly a more excellent way to oppose it." Is it not passing strange that Bro. Thropp, a preacher of the Gospel for twenty-five years, should mistake a Christian tract for a circular, and so use and apply the devil's language and arguments? Come down and let us reason together, says Sanballot to Nehemiah. "There is surely a better way." Shut your windows, Daniel, when you pray and save yourself from the lion's den. That is "the more excellent way." Bow down and worship the golden image, Shadrach, Meshack and Abednego, and save yourselves from the firery furnace. Surely that is "the more excellent way." Bow down and worship me, says the devil to Christ, and I will give you the kingdoms of the world. That is "the more excellent way."

Such language awakens most painful recollections of the past. How often, O how often, have our souls been sickened to nauseation in listening to such arguments from the devil in the mouths of the clergy. That is not the way. You will disgust the minds of thinking men. You will make the slaveholders mad. You will feed slavery and make it worse. You will rivet the fetters of the slave. Is it not passing strange that men should study theology and preach the Gospel for years without learning its most simple teachings and principles?

Bro. Thropp says we will disgust the minds of thinking men by publishing the facts concerning Masonry. Very true. And we rejoice that it is so. We envy not the heart of any man who can contemplate the wickedness of Masonry without disgust. But he says we shall feed Masonry. Very true again. But not by disgusting the minds of thinking men. We are sorry it is so, but cannot help it. There is a class of men in the world that rejoices to know that there is a church gotten up by the devil just fitted for them—to rob man of manhood, and the gallows of its dues, and when we inform them by publishing facts concerning Masonry just as Christ informed the incorrigibly wicked that there was a hell fitted for them. Preaching truth will have the same effect on such now as it did then by filling the devils church and peopling hell.

Again, Bro. Thropp says there is a better way. Very true again; none of us have attained to perfection in works of love to all mankind. None of us are as zealous in the cause of God, as we ought and hope to be. But, my good brother, as you object to our imperfect way and say there is a better, I ask you to point it out and walk therein. As a watchman on the walls of Zion, God will hold you responsible and judge you out of your own mouth as one that knew his Master's will.

Yours for God's way,
SAMUEL HALE.

A Literary Society on Secret Orders.

The Cincinnati *Commercial* of Feb. 14th last, publishes an interesting discussion of secrecy in the society "Friends of Inquiry." The expression of opinion is free and unusual. The essayist is believed to be a gentleman connected with the Cincinnati *Times.* The *Commercial* reports thus:

The society was called to order by the President, and Mr. E. Longley then delivered the essay of the evening, upon secret societies.

The essayist first illustrated the charge that secret societies are selfish by quoting the story relating to the Pythagoreans, recorded in Anton's Classical Dictionary. He then referred to the secret order of the Ishmaelites to show what wrongs can be perpetrated by such societies. The Knights Templar were another example. The secret tribunals of Westphalia and those of France, which, in the name of religion, committed such enormous crimes, the Knights of the Golden Circle and the Ku-Klux came in for their share. The essayist then contended that even benevolent secret societies are not beneficial, for the following reasons: First, they are too expensive; second, they are subversive of good order; third, they are founded on essentially false principles, and for other reasons. Again, they are exclusive in their nature.

Again, members of lodges really neglect to go to their church in consequence of their membership. He referred to the Masons, and showed how expensive they are. The annual expense of $12,500 is what is footed up to support the Masonic institution in the United States.

The Odd-fellows are as expensive in proportion. All these secret benevolent societies are really a detriment to the community in any view of the matter.

Mr. Wolf advocated secret societies, as on a previous occasion. He claimed, also, that churches only preach religion and charity, and secret societies practice both.

Mr. Sawyer followed with a written paper on the opposite side. He thought secret societies were a sham and a fraud. He claimed that they have committed murder. But secrecy is their worst feature.

Mr. Spence referred to the secret society of Pythagoras. Little is known as to this society. The religion of Pythagoras was that of Transmigation. Pythagoras elevated the colonies about the Mediterranean by his teachings.

Mr. Bettinger maintained that the essay was the most unreasonable he had yet heard. He contended that the question referred to the secret societies of to-day. The essayist had only painted the bad features and not the good sides of secret societies.

Mrs. Longley maintained that more charity was shown by the church than by secret societies. Then these societies instigated injustice, for often a man is screened from justice because he is a member of a secret organization.

Mr. Haller replied in order to show that secret societies were superior to churches in every respect.

Dr. Garette disputed the gentleman's explanations, that these signs were to show good feeling and rectitude life. of He maintained that these signs were established in a day when most people formed a herd of ignoramuses, and it was easy to make them appear wonderful, austere and mysterious. He did not say secret societies are a positive evil, but he was certain they were of no benefit, taken as a whole, to the community. These societies are useless, and those who enter them must humiliate themselves before entering.

Mr. Ruthenberg spoke in the affirmative, and said that because secret societies may and do often evil, is no reason why we should wholly abolish them. Fire is useful and still often does harm.

C. M. Lotze followed in the negative, and declared that among all the evils that afflicted society, secret societies were one of the worst. He read a letter from John Quincy Adams to Mr. Ingersoll of Philadelphia, advocating strongly the abolition of Masonry, because it is dangerous and subversive of justice, and quotes the well known murder of Morgan, and advancing nine main reasons why these orders should be abolished, the ninth of which was, "that a murder, taking nine days in perpetration, keeping the wretched and helpless victim throughout the whole of that time in a state of continual and cruel torture." John Quincy Adams had seen the evils of Masonry, and had not feared to hold them up to

view and to endure persecution and even certain political defeat in order to destroy them at whatever cost.

Mr. Gibson followed in a few additional remarks, showing that secret societies are selfish and exclusive in their tendency. That even as benevolent societies they were not organized in the best way, and that women should be permitted to join them, because they are better nurses.

Mr. Longley concluded the discussion with a few remarks.

Gerrit Smith's Religious Experience.

Rev. David Keppel, pastor of Gerrit Smith, has sent the following sketch to the *Northern Christian Advocate:*

It is well known that owing to the unfaithfulness of the section of the church to which he belonged, with regard to the principles of freedom and equal rights to all, Gerrit Smith became greatly shaken in his religious beliefs. Hastily concluding that the pro-slavery leanings of the Presbyterian church were due to a fundamental defect in Christianity, he rejected the orthodox system of belief, and embraced what are generally known as liberal views.

During the last year of his life this was a matter of deep regret to him. After the death of Sumner, whom he greatly loved and admired, I called to see him, and conversation naturally turned to the fleeting nature of earthly things. Mr. Smith remarked, that with the exception of Wendell Phillips, he was the oldest of the surviving members of the band of anti-slavery leaders, who founded the Republican party. Referring to his own death as imminent, he spoke of his great fear of the physical pain of dissolution, adding, "My old skeptical views trouble me sadly, so that I cannot always control them. The thought that there is no life after death, comes to me sometimes like a terrible night-mare."

The late Chief Justice, who was a warm friend of his, once requested a copy of Mr. Smith's sermons and religious works. These Mr. Smith promised to send, adding that he would advise him not to read them. Mr. Chase took his advice, and the books were unread.

During the last months of Gerrit Smith's life, his constant desire was for a new heart, and a more Christ-like life. Calling upon him one day last summer, I found him in his library reading a volume of Romaine's works. After greeting me he said, "I have been reading Romaine a good deal lately. I greatly desire to come near to Jesus, and to partake of that lovely spirit which he so beautifully exemplified."

At another time he said, "Oh how I long to know that I have a new heart. At times I trust I have, and again I fear I have not." A visit from Gen. O. O. Howard was greatly blessed to Mr. Smith. From the time of that visit his religious views seemed to take on a more evangelical type.

His trust in Christ, as his Saviour and example, was extremely childlike and sweet. In one of his letters he speaks of him as omnipotent and omnipresent. Often when addressing the Sunday-school which he superintended, on some practical subject, he would ask the question: "Boys, do you think Jesus would have done so?" And, if the thing in question were wrong, he would add, "No, no, Jesus never would have done that, and we must not do what Jesus would not do." I shall never forget how, with tears streaming down his venerable cheeks, he said to the Sunday-school, "Jesus died for us. Yes, yes, Jesus died for us."

Mr. Smith once said to me, "The great mistake of my life has been that I have tried to be moral without faith in Jesus, but I have learned that true morality can only keep pace with trust in Jesus as my Saviour."

In his last letter to me, dated just a month before his death, he says, "I seem fated to make very slow progress in the divine life, and yet heaven knows that I desire to make rapid progress in that life of purity, and love, and sweetness."

A Reminicence of Sumner.

The memorial volume printed by the Legislature of Massachusetts in honor of the late Charles Sumner, contains a document of touching interest. One of the most enthusiastic friends of the Senator was Mr. Joshua B. Smith of Cambridge, a fugitive slave. Mr. Smith was a member of the last Massachusetts Legislature, and bore to Washington its resolutions rescinding the vote of censure upon the Senator. In the Senator's will a valuable painting, representing an angel striking the chains from a slave, was bequeathed to him. On the occasion of the eulogies upon the Senator in the Massachusetts Legislature, March 13th, 1874, Mr. Smith, who is an earnest and unusually fluent speaker, endeavored to speak, but was so overcome by emotion, that he lost control of his voice. In this memorial volume are found the following remarks which he proposed to make at that time:

Mr. Speaker: Thirty-five years have passed since Colonel Robert D. Shaw was a babe in his cradle. On an occasion that I well remember, Charles Sumner was a guest at his father's table, and I was a servant standing behind his chair. The question of slavery, then the general topic of conversation, was under discussion. One of the guests gave expression to the most bitter feeling I ever heard, saying that the 'Abolitionists, with their negro friends, ought to be hanged.' But Mr. and Mrs. Shaw, the father and mother of the infant, spoke strongly in favor of justice and freedom. The gentleman who had been speaking so bitterly, asked Mr. Sumner what he thought of the negro question. Pointing to me, he replied, "Would you have that man a slave?" And that expression, with other words then spoken, cost him his social position for years in Boston. Slavery had struck its roots wide and deep; but for me the star of justice rose in that hour, and I saw it shining for the first time, through the dark clouds of prejudice that surrounded me.

A few years after that I was with that child on Boston Common. As we were sitting there, I noticed that he looked intently at me, and presently he said, "Smith, what makes your hands black?" "Why, my boy, God made them so" I replied. "Well, said he, if God made them so, why do people find fault with it?" "Because they are bad," I answered. He gazed at me a few moments without speaking, and then said, "Smith, some day I'll fight for you."

When he was only twenty-five years of age this child was made Colonel of the Fifty-fourth Massachusetts Volunteers, the first regiment of colored soldiers recruited in this State; and then, as Colonel Shaw, led the colored troops at Fort Wagner, and there gave his life for his country, and for that justice and freedom that had been a part of his early training.

Thirty-two years after the noble expression referred to of Mr. Sumner. I was a guest at his table in Washington. While we were seated there a party of Southerners, from Georgia, called upon Mr. Sumner to secure his influence in what he considered would be unjust legislation. The great Senator turned again, pointing to me, and said: "There is my friend—my equal at home, and your equal anywhere; and when you are ready to make eternal justice law, then call on me and I will help you, and not before."

Mr. Speaker: I have lived out two generations, and have tasted the bitter fruit of the seed planted by our fathers eighty years ago. I have had the doors of the church and the State House shut in my face; but I have lived to enjoy the blessings of liberty, and to-day I stand the peer of every man in this house, and this as I believe, through the life and labor of Charles Sumner. What a change has taken place within the forty years of my remembrance! I wish I could picture it. In those days I was a servant in a family traveling through the South. They stopped in Washington, and I there saw, for the first time, men, women and children sold on the auction-block as cattle are sold. No regard was paid to age, sex or relationship. Husband and wife, mother and child, were parted to meet no more. At that time, if a black man's child or dying wife cried for water after ten o'clock at night, he dared not go into the streets to get it, for fear of arrest and the watch-house. And, if the master did not pay the fine next morning, thirty-nine lashes on the bare back was the black man's penalty. In those days I would have given a kingdom to have been a dog with a collar on my neck with the owner's name upon it, for that would have protected me.

The family to which I have referred was invited into the country to dine, and I stood to wait upon them. After dinner I heard the sound of the lash, and a voice crying, "O God, have mercy!" I stepped out into the garden, and looking about me, saw a poor girl with the blood running down her neck, with her eyes fixed on the shining clouds, towards the setting sun, and saying, "O Jesus, I will soon be with thee, and then my soul will shine as those clouds, and I will be thy child." It was the first prayer I had ever heard, and there I swore eternal hatred to slavery.

Forty years after that I went again to Washington. Slavery had disappeared. The whipping post and auction-block were gone. The star that I saw was now in the meridian. It shone full in my face. I was in a new world. I was as free as air. I went as any gentleman might go. I walked to the cars. I went to Arlington, and heard no word of insult. I had every attention paid me as a gentleman, and should not have known that I was a black man if I had not looked in the mirror.

Now, Mr. Speaker, Charles Sumner did it. Five and twenty years ago the anti-slavery sentiment of New England fixed upon Sumner as the man to go to Washington to strike the first blow. You speak of Sherman's march from Atlanta to the sea as a great victory. But that was nothing compared to the success of Sumner. Sherman had the nation at his back. Sumner had simple justice. Sherman had a hundred thousand men. Sumner fought single-handed and alone. Sherman had the wealth of the nation laid at his feet, and Sumner had only the prayers of the poor.

Mr. Speaker, I stand here amazed. One week ago this day I placed in the hands of our great Senator the rescinding resolutions of this legislature. As he read them, he turned his head and wept as I never saw a man weep before. He then said, "I knew Massachusetts would do me justice."

In the failure of the Hennepin canal bill in Congress, the *Advance* thinks the grange comes in for a goodly share:

"The demand for retrenchment and the suspicion or the change of intended or possible fraud, which prevail everywhere, have proved too much for it. In ordinary times, before Credit Mobilier or Pacific Mail, an enterprise proposing to connect the Mississippi river with the great western lake chain, thereby bringing the Western States into water communication with New York, for the sum of four millions, could scarcely have been defeated, and the fact of this failure is a pretty clear commentary on the weakness of the whole grange movement. The grangers require too opposites; first, that they shall have cheap transportation, and, second, that they shall get it without any outlay of construction. The House responds to the demand for no outlay, but gives them no relief in transportation.

There is one noble means of avenging ourselves for unjust criticism; it is by doing still better, and silencing it solely by increasing excellence of our works. This is the only true way of triumphing; but, if instead of this, you undertake to dispute, to defend, or to criticise by way of reprisal, you involve yourself in endless troubles and disquietudes, disturb that tranquillity which is so necessary to the successful exercise of your pursuit, and waste in the harrassing contests that precious time which you should concentrate to your art.—*Canova.*

A true friend eases my troubles, whereas one who is not so multiplies and increases them.

Notices.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

Michigan State Convention.

After much correspondence and thought it is decided to hold an Anti-masonic convention for organizing the State of Michigan at Linden, Genesee Co., on the 30th and 31st of March.

Rev. J. P. Stoddard and Prof. C. A. Blanchard will probably be there from out of the State, and we hope a number of good speakers on the subject, resident in Michigan, will attend.

An adjourned meeting for southwestern Illinois will be held in Jeparta, Randolph county, March 17th, 1875.

From Iowa and the General Agent.

ELDORA, Mar. 4, 1875, 6 P. M.

Friends of the anti-secrecy reform met pursuant to call on the 3d. But few arriving no formal organization was effected; but an appointment for a lecture from the General Agent, in the evening. At the close of the evening meeting which, all things considered, was well attended, we were made glad by the appearance of several fresh arrivals, among them Bro. Palmeter, with two others who had come seventy-five miles over the snow drifts with their team, the railroad being impassably blocked. I was also notified of the arrival of a M. E. minister who had taken seven degrees who would speak if opportunity was given. I announced him as one of the speakers for this afternoon. This morning, Hon. E. B. Kephart was chosen chairman, and Rev. C. Compton, Sec'y. A constitution was adopted; officers elected; place and time of next meeting fixed at Clear Lake, June 29th, 1875. Pres. Kephort was elected special delegate to Pittsburgh to speak in behalf of Iowa, and after the transaction of some miscellaneous business the convention adjourned. We missed the familiar face of Bro. Travis at whose advice the convention was called at Eldora. I go with the good brethren to Clear Lake and Mason City.

J. P. STODDARD.

Minutes of the Delavan Convention.

WISCONSIN STATE CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES, HELD ON THE 24TH AND 25TH OF FEB, 1875.

The meeting was called to order at 10½ A. M. on Tuesday, the 23d, by J. W. Wood of Baraboo, President. O. Hand of Elkhorn, was chosen secretary *pro tem.* Committees on enrollment, business, resolutions and finance were appointed. After remarks by J. P. Stoddard, the Convention adjourned to meet at 2 P. M.

The Convention met pursuant to adjournment. It was opened by singing led by A. B. Parsons, followed by prayer by Rev. P. Elzea. The Convention was then addressed on Freemasonry by Rev. J. P. Stoddard. This was followed by the report of the committee on resolutions. The following preamble and resolutions were adopted:

WHEREAS, All secret associations tend to originate and promote distrust, caste, corruption and class hostility; and

WHEREAS, The oaths and penalties by which Freemasonry binds its members to secrecy and mutual succor are far more terrible, and therefore more potent than any known to "civil law," there is no guarantee for equal justice in the courts of the life, liberty, character or property of any citizen not a Mason, where his opponent or his judge, his lawyer, a witness, or a juror is a Mason; and

WHEREAS, The Masonic system, its rites, oaths, laws, penalties and morality, all are borrowed from ancient heathenism and are contrary to Christian morality; and

WHEREAS, Its organic despotism, with its "head center" more absolute than Herod, is more attractive to bad men than to good, and the bad more naturally aspire to and control it, while the good swindled into it are snared by its foresworn oaths; and

WHEREAS, It thus becomes an anti-republican training school to our young men, with its titles of nobility, hostile to free speech, subsidizing or awing into silence most of the pulpits and the press; armed and drilled, and grasping for power, already counts its annual revenue by millions, holds most of the offices of every grade and department, usurps the prerogatives of the government and people in dedicating their public buildings, and holds its own laws superior to the civil laws, executing its own death penalties when it dares on conscientious members, who like Morgan, expose it; and

WHEREAS, Self-defense and protection against such secret combinations so potent for evil is an imperative duty to ourselves, our families, our country, and the God of nations; therefore

Resolved, That we, citizens of Wisconsin, in convention assembled, will use every Christian and lawful means to expose, withstand and remove secret societies, Freemasonry in particular; in order to save the churches of Christ from becoming depraved; to redeem the administration of justice from perversion, and our republican government from corruption.

Resolved, That we recommend Rev. P. Elzea to the National Executive Committee as a proper person to labor in the Wisconsin field, and that we will endeavor to sustain him, and that we fully recognize his labors in the State since Nov. 1st, 1874.

Resolved, That we heartily endorse the *Cynosure* as our national organ and request our lecturers to labor earnestly to extend its circulation, and report to us through its columns.

Tuesday evening the meeting was addressed by J. W. Wood of Baraboo, on the subject of the grange. This was followed by Rev. P. Elzea, who gave an account of his labors in the State. Rev. J. P. Stoddard then spoke of the general work and the prospects of the cause.

WEDNESDAY, FEB. 24.—The Convention was called to order at 10 A. M., and was opened by singing and prayer.

Rev. P. Elzea delivered an address on the relations of Freemasonry to the government. The Convention then proceeded to the election of officers for the ensuing year with the following result: J. W. Wood of Baraboo, Pres.; Rev. E. L. Harris of Delavan, Vice-president; Rev. R. Cooley of Johnstown, Secretary; M. R. Britten of Vienna, Treasurer. By the terms of the constitution, the president, secretary and treasurer are an Executive Committee, to which was added Rev. P. Elzea, State lecturer.

AFTERNOON.—J. P. Stoddard addressed the Convention on the relation of Freemasonry to Civil Society, which he illustrated by his chart. Rev. W. D. Lathrop followed by remarks and illustrations.

The following named persons were appointed delegates to the National Convention to be held in Pittsburgh: J. W. Wood, M. R. Britten, W. D. Lathrop, E. L. Harris, R. Cooley, A. B. Parsons, E. D. Underwood, O. Hand, W. W. Ames, P. Elzea.

EVENING.—J. W. Wood addressed the Convention, treating more at large the reliability of the evidence which we have, of the truth of the disclosures of Masonry.

A vote of thanks were passed for the use of the Congregational church, and to the citizens of Delavan for their kindness in entertaining members from abroad.

The meeting was a very pleasant one, and for our second State Convention has surpassed the expectations of its friends.

O. HAND, *Sec'y pro tem.*

The Convention at Coulterville, Ill.

COULTERVILLE, Il, Feb. 24, 1875.

At a meeting of the friends opposed to secret societies, held in the Reformed Presbyterian church pursuant to a previous announcement. Meeting was called to order by Rev. J. W. Faris. John G. Miller was elected chairman, and W. E. Alexander, secretary. Rev. Mr. Wright was called on by the chairman to open the meeting by prayer, which he very appropriately did, after which the following resolution was passed: That Rev. D. S. Faris, W. J. Smiley and W. J. Gillespie be appointed a committee to draft resolutions and report at next meeting. Addresses were delivered by Rev's. Wright, D. S. and J. M. Faris and D. G. Thompson. Motion carried to adjourn to meet at Sparta in the Ref. Presbyterian church the 17th day of March, 1875, at 2 and 7 o'clock P. M., and that Rev. P. P. Boyd of the Ref. Presbyterian church be appointed to address the meeting in the afternoon, and Rev. J. M. Henderson of the United Presbyterian church to address the meeting in the evening. Meeting was adjourned by prayer by D. G. Thompson.

JOHN G. MILLER, *Chairman.*
W. E. ALEXANDER, *Sec'y.*

Normal School Debate.

EMPORIA, Kans., Mar. 1, 1875.

ED. CYNOSURE:—Not long since your humble correspondent had the pleasure of hearing a debate in one of the Normal School Literary Societies, on the secrecy question; which, however, was decided against the reform. One of the disputants was a lady who was defeated last spring in this county for County Superintendent of Schools. She argued in favor of secret societies, and stated that the question was one of the most "undebatable questions she ever heard proposed." Noticed several pins with the compass and square worn by members of the school; and if not mistaken, one by a lady. The "Grand Worthy Chaplain" of the Good Templars resides here (a Presbyterian minister). The M. E. minister wears a jewel with H. T. W. S. S. T. K. S. on it.

Yours truly, SIGMA.

From Genesee County, Mich.

LINDEN, Mich., Feb. 19, 1875.

It is a long time since I have seen anything in the *Cynosure* from our vicinity, and bethought myself I would give you a brief idea as to matters and things connected with the good cause started with us a few months ago. The fact is there is so much instability and treachery among men, it is often discouraging, or at least seems so; but I have made up my mind that nothing shall discourage me while God permits me to breathe, move and talk. There is no headway made in the cause, except by the most energetic perseverance; and then we have to part with an occasional Judas. A case of this kind has transpired here within the last few weeks. A person who worked with us heart and hand at the time Brn. Stoddard and Baird were here, and seemed all right, until about four weeks ago I heard he had from some cause shied into the ranks of the lodge. It is well that the deformed foot has made its appearance in time. Let all show their colors that we may know who can be relied upon. Then we can work on in the good cause with more courage and energy. We are longing for the appearance of Bro. Stoddard among us again, and what little headway we then make, we will work to keep and add to. My motto is as ever, death to Masonry and all other institutions of its character. Hoping to have more favorable reports in the future, I remain as ever, yours,

SAMUEL SWEAT.

From Clyde, N. Y.

Rev. J. L. Barlow delivered three telling lectures in this place recently, which were considered by the friends of the anti-secret society movement the best ever delivered in Clyde. Bro. Barlow is candid argumentative, and his conclusions, to use his expression, "can't be dodged any more than you can dodge lightning." Quite a number of the fraternity were in and were well entertained. They kept their jewel. Doubtless good was accomplished and the friends of the cause are moving in the direction of a county association. You may hear from Wayne county again.

T. W.

Rev. T. B. McCormick in Debate at Somerville, Ind.

MR. EDITOR:—A few weeks since some of the noted advocates of secrecy sent a challenge to persons residing in the vicinity of Somerville, a village composed largely of Anti-masons, to enter into a discussion upon the subject of secrecy. The challenge was readily accepted, and Rev. T. B. McCormick of Princeton, Ind., was sent for. The opposing party did considerable boasting as to the fine talent they would have present on that occasion. They solicited several of the Rev. gentlemen of Gibson and adjoining counties. But, behold, when the day came no one of these Rev. gentlemen could summon sufficient audacity to meet our friend Mr. McCormick. Col. W. Cockrum, one of the challengers, and a gentleman in every respect, and a few others of minor importance met and debated the question. The debate was carried on orderly and with manifest kindness. Mr. McCormick opened his speech by an impressive prayer. He prayed, in the midst of an audience

composed largely of Masons and Odd-fellows, for the downfall of their institutions. His opening speech was, indeed, a most excellent sermon. He did not speak of secret societies in an abusive manner. His theme was love. He proved clearly that we are under obligations to love all, not a select few, for all are our neighbors. God loves even the wicked with a love of commiseration. Thus should we dying mortals extend the love of pity to all. His opponents were baffled at his speech. They could not answer a single point. In reply they made nothing but bare assertions.

Mr. McCormick is a man of fine talent. He is terse in speech and logical in argument. He is doing much good for his country by using his strong influence against such an evil. Through his lectures the people of southern Indiana and Illinois are becoming educated in the matter of secrecy. As secrecy exists by keeping its members in ignorance, we surely all would do well to instruct our uninitiated neighbors in this subject. Mr. McCormick is a lecturer of the first-class, and never fails to entertain an intelligent audience. He presents the truth in such a manner that it goes right to the heart. Would that we had many more such men in our country to oppose and overturn the great evils that are fast destroying her.

M.

Correspondence.

From the Pennsylvania Agent.—Items Picked up Years Ago.

UNIONVILLE, Pa., Feb. 25, 1875.

Editor Christian Cynosure:

One of our oldest residents, and one who has for fifty years or more been a member of the Presbyterian church, has written for me the following items as illustrative of "the work of the craft." It will be seen that the "old handmaid" has for a long time maintained her ancient reputation:

WHAT I KNOW OF FREEMASONRY,

Personally and from reliable information, between the years of 1818 and 1825. 1st. I was well acquainted with a man who went by the name of the "big Yankey," a Mason, who was arrested four different times in four different places, and was cleared every time. He was arrested for passing counterfeit money. Once in Susquehanna Co. the constable and another man undertook to take him to jail, but the Masons contrived a plan so that he made his escape. Soon after this he was arrested at Owego, N. Y., for the same crime, and was put into jail. When his trial came on, they so managed as to have it in the evening, when a certain doctor from Abington appeared before the court, swore he let the prisoner have the money, and received a valuable consideration for it, which cleared the prisoner. The doctor conveyed himself away so as not to be found within the jurisdiction of that court. "Big Yankey" then skulked about and finally got to Mt. Pleasant, where he was kept by the Masons for several weeks in the garret of a tavern-house. Getting tired of that secluded place, he next appears in Delhi, N. Y., where he was arrested for following his old trade, but Masonry was true to him there, and cleared him. Next he was taken up in Orange Co., N. Y., and incarcerated in Goshen jail and a brother Mason draws the indictment so that he went scot free. Next we hear of him at Stonington, Conn., his native place, and at a time soon after, he went to cross the Connecticut river on the ice; it broke and he went under,—the last act that I ever heard of his performing. He was as deceptive and dishonest a man as I ever dealt with.

2. I know a man, who was a neighbor of mine, who had been a Mason for at least twenty-five years, but who had not attended a lodge for fifteen years, though there was one within five miles of him. When Morgan's book was published, I had it, he being at my house, I told him that if he would take that book and read it, he would know whether Morgan told the truth or not. He did so, and told me that Morgan told the truth. He also went on and told all about his being taken into a lodge at Boston, Mass.; that while he lived at Coventry, Conn., he became disgusted with it.

3. A man by the nickname of "Old Hyder," whom I knew personally, held a high office in Masonry; he was a beastly drunkard, a deist, an ugly, quarrelsome man, who whipped his wife till her friends took her away from him; who carried in his pocket Tom Paine's "Age of Reason" and in another the Bible; well might he be disgusted with such brethren.

4. I was once on a jury at court, when the plaintiff was a Mason and defendant was not, when eleven of the jury had signed a verdict in favor of defendant, the twelfth one would not sign it, he being a Mason, although he had repeatedly said he would not split the jury. Did he lie or not? Masonry would say no. D. M.

At a meeting where I lectured recently it was stated that all the Bishops of the M. E. church were Masons, and hence Masonry must be a good institution, worthy the attention and encouragement of good men. Having good reason to believe the objector's statement false, I wrote to Rev. Dr. Scurry for information; but have as yet seen no reply. I wish to ask, through the *Cynosure*, that some good brethren of the M. E. church, like Bro's Po t and Levington, will give a correct statement of their bishops standing in this matter, and wish they would include not only their present bishops, but those of former years. It is too bad to have misrepresentation in so vital a matter.

J. W. RAYNOR.

From Ohio Central College.

IBERIA, Ohio, March 2d, 1875.

DEAR CYNOSURE:—We clipped from the Marion (O.) *Democratic Mirror* the following:

"Last week a convention was held at Mansfield to protest against secret societies. It was manned and engineered by a class of persons who make themselves ridiculous in their opposition to secret societies. Bitter speeches were made by different reverends, most of them emphatic against the communion of Christians with members of secret societies. A Disciple minister named Cogswell renounced Masonry, but the proposed revelation of the secrets did not come off as had been advertised The Convention broke up in confusion, and was a fraud in every respect."

The above explains itself. It shows to what means secret societies resort when it becomes necessary to defend themselves. They do not come out boldly like honest men, and meet argument with argument, but the weapons which they use are ridicule, prevarication, abuse and falsehood.

While at the Mansfield convention we had the pleasure of forming the acquaintance of Bro. Caldwell, our State Agent, who, at our solicitation, kindly promised to favor us with an address at Iberia. We are anxiously awaiting the brother's visit.

JNO. A. RAMSAY.

A Note of Encouragement and Experience.

DEAR CYNOSURE:—If agreeable, I would in love for the cause in which you are engaged give you a word of cheer on your way. You have been a welcome visitor in my house from the beginning. I love the spirit and principles of the *Cynosure*, in opposing that which I have hated with a perfect hatred, for the last forty-five years. I have hated Freemasonry because of its beastly despotism, idolatry, deception, falsehood and dark designs against church and state, in which it proposes to rule or ruin; and in which its baneful influence is felt in a greater or less degree in every department. You need not wonder, when I tell you that I belong to the United Brethren church. My father and grandfather were ministers in that department of Zion, and for over forty years I have served in her itinerant ranks, on districts, circuits and missions. Though once young, I am now old, and almost on the superannuated shelf. But still, the spirit of war, the same spirit that shines forth from the *Cynosure*, glows in my heart, and I feel like helping in this glorious cause against the mighty; and so cheer on the uprising hosts against this green-eyed monster, secrecy. I love the *Cynosure* because of its intrepidity in pouring forth its missiles of fire-brands and arrows of death, into the mighty, subterraneous conclaves of murder and blasphemy. And, to the unfortunate inmates of those dark dens of iniquity, it must be terribly annoying. And no wonder that, like David's men at sea, they are almost, or quite at their wit's end, to know what to do to save their craft. And it does not require prophetic inspiration to see that fall it must. *May God speed the day!* I lived to see it fall in my boyhood days under the effects of the murder of Capt. Wm. Morgan. For twenty years or more it dare not raise its head to public gaze.

In 1815 my father emigrated from a land of whips and chains to a free State (Ohio). And I often heard him say but for slavery, he would not have left his native State. He did not want to raise and educate his family under the influence of slavery. Speaking of its wickedness, his faith in God was, that it must come to an end. And that if the Government did not take it in hand, the Almighty would, and that, at the expense of the nation. God would have the oppressed go free. He did not expect to live to see the institution abolished, but thought his children might. And so it came to pass, about twelve years after his death. And O, what a terrible scene! Five of my sons faced the bloody conflict, the eldest of whom fell in the battle of Corinth. Notwithstanding the treasonable influence of Freemasonry against the Government, and the cause of liberty, in the North and in the South, the right and truth prevailed, to the astonishment of the world.

These twin sisters, Masonry and Slavery, have always loved each other, and harmonized in their mutual efforts against the life, liberty, prosperity and happiness of all who are opposed to them in spirit and principle, either in church or state. Hence the assassination of Abraham Lincoln. Slavery is among the things of the past. But secretism still exists in our land to an alarming extent. And now it behooves every lover of liberty, every loyal citizen of our land, every anti-secrecy man to quit himself fully for the contest, put on the whole armor of God: righteousness for a breastplate; salvation as a helmet; faith in Christ his shield; and unsheathe the sword of the Spirit, which is the Word of God; and then war a good warfare, at home and abroad, in public and in private, in church and state, in prayer and at the ballot-box. And trusting in the God of battles, truth and right must and will triumph. Now we'll pass to see what, according to the claim of Masonry, one of their own Great Grands says of the secret doings of these dark orders. It was not John Wesley, or George Washington, but King Solomon, in Prov. 28th chap. and 13th verse: "He that covereth his sins shall not prosper. But whoso confesseth and forsaketh them shall have mercy." And of all the institutions for covering up sin of all grades and names, that of Masonry undoubtedly has the lead. See their oaths and obligations to secrecy and concealment of crime, murder and treason not excepted. Under this same power John Brown was hung, and Jeff. Davis was acquitted, and promoted, though guilty of high treason. But Solomon speaks again to the brotherhood, and says, "Though hand join in hand, such shall not go unpunished." And again, in Ecclesiastes, or the Preacher, he says, "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." I recollect preaching from the above text in Ecclesiates some twenty-five years ago, in Athens Co., Ohio, on a Sabbath at a quarterly meeting. In treating on the judgment and the resurrection of the dead from the graves and from the sea, I referred to the murder of Morgan, and to his burial in the deep waters of Niagara, and of his coming forth at the sound of the trump of God to face his blood-stained assassins before the judgment-seat of Christ. And there was a large, red-faced Mason in the audience whose wrath was kindled at even so slight a reference to the dark deeds of the order, and was heard to say, it wouldn't be safe for the preacher to come to Nelsonville and preach as he did here, though I had preached from the words of Solomon, their "Most Excellent Master."

And so it is, Masonry claims to have its origin and principles from the Bible. But when in the light of Divine truth the extreme wickedness and base deception of the institution is held up to public criticism, Masons become frenzied and thirst for blood. "Out of thine own mouth will I condemn thee." More anon, M. AMBROSE.

A Letter to the General Agent.

COATSVILLE, Ind., Feb. 18, 1875.

BRO. STODDARD:—I embrace this opportunity of informing you something of the "situation" for this section. Circumstances have been such that I have been away from home but little during the winter. Consequently I have done but little towards the advancement of our work. I have addressed a letter to the friends of the anti-secret movement which I hope to hear from soon. In this I proposed that we raise at least $50.00 for the benefit of the State Agent. This, I think, will do to start the work. I also propose that we organize a "Reading Circle," or local social organization in the neighborhoods where there are friends of the cause. This would furnish a medium through which we could work, exchange views and lay a foundation for a more permanent county organization. The meetings of a society of this kind may be held at private houses once a month or oftener. I cannot say what encouragement there will be in this direction.

I have just received the Jan. and Feb. numbers of the St. Louis *Freemason*. Mr. Gouley, the editor, is in terrible distress. In a double-leaded, three column article he very gravely informs his brethren that if the subscription list is not increased by the first of April, "The only Masonic journal between the Mississippi and the Pacific Ocean" will be a thing of the past. Poor Frank! The *Freemason* has swallowed up five Masonic journals in the last two years, and now all must go overboard together. He says: "The apathy exhibited by the Masonic fraternity is perfectly astounding, and as incomprehensible as it is alarming to the fathers and teachers of the craft!" A correspondent of *Freemason* argues in favor of the Masonic Mutual Benefit Society by giving the experience of a Mason's widow, thus: "My husband had a home, but all the property was sold on twelve months' time. I had no money. I went to a merchant who was a Mason, and asked for thirteen dollars' worth of goods on time, and he refused me. I called on another and was served in the same way."

Respectfully yours,
J. F. PHILLIPS.

How the Grange is Used:

BERRIEN CENTRE, Mich., Feb. 27, 1875.

MR. EDITOR:—The copy of the *Christian Cynosure* you sent is before me. I am happy to see its friendly face again, and learn from its contents that there is yet a goodly number scattered here and there that have not bowed their knee to Baal. Those communications create in my breast a new desire to battle for the right by casting in my mite to the overthrowing of the powers of darkness. I am a member of a church that claims to be anti-slavery and anti-secrecy. Its rules are strongly opposed to those institutions. In battling against the former we have achieved victories that will be an everlasting honor, and will crown us as a church with diadems of glory. On the latter, I fear the enemy has outgeneraled us. First, he tried to introduce Freemasonry, Odd-fellowship, etc. At these points he has been repulsed, though the contest was severe. His next move is very ingeniously planned. He put it into the hearts of his agents to establish a thing they called a grange; a very harmless institution, they say, only embracing a few secrets by which they may know each other. And by this sly dodge, I fear he has made a breach into our ranks that will be hard to close up.

The grange is pretty well represented at this place and is composed of unbelievers and those professing to be Christians. I stand almost alone in opposition to secret societies. There are those here who profess to be anti-secrecy, but they are very secret in making the profession. They tremble if something is publicly said in opposition to secrecy, for fear some brother in the church and lodge might be offended. If Jesus, in that great sermon on the mount, meant anything when he said, "Let your light so shine before men, that they may see your good works," he undoubtedly meant that our light should shine in every honorable avenue in life, and shed an hallowed influence on all who wish to inspect our works. But how can salutary influences be exerted that will be in conformity with the word of God, so long as we have fellowship with the unfruitful works of darkness.

J. B. CRALL.

Odd-fellow Funeral.

WATSON, Mich., Feb. 7, 1875.

DEAR CYNOSURE:—I am a warm anti-secret man, and have been since the abduction of Wm. Morgan. Last week a neighbor died. He being an Odd-fellow, I felt more anxious to attend than usual, as I had never attended one of these heathen burials. The order took full charge. In showing their sympathy, the order was about to leave the grave unfilled, the citizens taking no part left also. Consequently the order had to return and fill the brother's grave. Great tears were shed over the man. The worst feature of all, our Baptist minister officiated and pronounced the benediction, calling Odd-fellowship a good moral institution. The man who died was an infidel.

Yours truly, DANIEL LEGGETT.

Freemasonry in Court.

KINSMAN, Ohio, Feb. 26, 1875.

DEAR CYNOSURE:—Again it is my duty to lay before you a plain, brief account of the Mercer Court in Pennsylvania last week. It will be remembered that the September court found a true bill for slander against the editor of the Jamestown *Sun*. The December court found him guilty, at which time some of the furious blood hounds of the lodge appealed the case for a new trial, and during the interval between courts the editors of the Jamestown *Sun* and the Greenville *Argus*, have both been interested in getting a bill brought before the Pennsylvania Legislature, to have the law on libel changed so as to give printers the free unrestrained use of the press. On the 16th of February we again met to the new trial where the editor Calkins and his coadjutants had stacked up for court such an amount of hearsay, as might astonish Brigham Young and his harem. They tried by witnesses belonging to the whiskey ring and in league with the Masonic slanders to make it appear that Baird had murdered a woman in Canada, for which said murder the lodge alone is responsible. They also tried to bribe the court with hearsay that Baird had committed abortion in Ohio, and that he had also been guilty of living in adultery at his own home in Pennsylvania, besides many other things which none but a free-lover like the editor could understand or consent to be guilty of. But the attorney in behalf of the commonwealth made it plain to the jury that not one fact had been brought against Baird. But after all, like good Masons, they cleared the guilty editor and divided the costs, and now the foul slanderer is in the height of his glory at it again. J. R. BAIRD.

"Strange" Fire.

BINGHAMTON, N. Y., Feb., 1875.

Editors Christian Cynosure:

The following facts we obtained from a deacon of a Baptist church who had taken eight degrees in Freemasonry and was a lodge-going Mason for twenty years. In the fall of 1873 I visited the place where this deacon resides and preached one Sabbath to the church of which he is a member. My text was Gen. v. 24: "And Enoch walked with God and was not for God took him." Near the close of my sermon I endeavored to show that, to identify one's self with Freemasonry and frequent Masonic lodges is at variance with the spirit of true piety and incompatible with truly walking with God. After sermon as I was walking home with the deacon above mentioned, with whom I was stopping, he asked me, "Have you ever been a Mason?" I replied in the negative. "I thought you had by what you said," said he. He then informed me that he had taken eight degrees in Masonry, but had never attended a lodge since he became a Christian. He afterwards talked with me very freely on the subject, and I learned some things from him which I have never seen published. He gave me some particulars in regard to his feelings when he took the eighth degree, ("which," says he, "they say Moses took") which was administered to him by a drunken Masonic lecturer who was under the influence of alcohol when he administered this degree. And though an unconverted man, he was so shocked with the blasphemous performance, that he never went near them afterwards, not even to obtain his certificate of that degree. One evening, while I was with him, he gave me some details of the manner of initiation into the R. A. degree and in particular the contrivance for bringing down fire out of heaven to illuminate the Burning Bush. He said they would go to the woods and get bushes which they so arranged that an urn of alcohol could be placed in the centre of them, and from this urn extended upward to the ceiling a fine wire which they had passed through a bit of sponge so trimmed as to represent a ball. This sponge thus arranged was saturated with alcohol and slipped up the wire near the ceiling and so fixed that it could be ignited and slid down the wire into the urn of alcohol, as if by an unseen hand. The initiation room was so arranged that at a certain point as the candidates marched around, a door opens and the ball suddenly ignited slips down into urn of alcohol which is instantly in a blaze. This, said the deacon, they call the fire coming down from heaven to consume the sacrifice. This is then their miracle of bringing fire from heaven, one of the lying wonders of Masonry, designed, no doubt, to impress the mind of the initiated with the idea of the wonderful sanctity, the divine origin of Freemasonry; and yet it is only one of the many instances of the sacriligious mummery, the profanation of divine things, of which Masonry is fearfully guilty.

JAMES L. ANDRUS.

The Testimony of Years.

NORTH MIDDLEBORO, Mass., Feb. 22, 1875.

I have seen more than seventy years of life, and during that long period have witnessed many scenes which have made lasting impressions on my mind. Among the many impressive scenes, what I witnessed in my youth, of the excitement occasioned by the abduction and murder of Capt. Wm. Morgan was by no means the last. Being intimate at the time with a most devoted Baptist minister (Rev. David Pease) I had the satisfation of seeing him, a high Mason, renounce his connection with them. From him I learned many things from Masonry which were by no means favorable to the ungodly institution. I have ever since held that Masonry is a curse to mankind and dangerous in every country and community where it predominates.

But now in my old age I have the mortification of seeing the monster lifting his shameless head in my own neighborhood and decoying a large proportion of our young men into his iron grasp. My desire is to place before the uninsnared a warning which will save them if anything will.

Yours respectfully,
DARIUS DUNBAR.

OUR MAIL.

Appollos Austin, Neenah, Wis., writes: "I guess you may set me down as a life subscriber. I cannot do much to get subscribers for I am old and infirm; but I can pray for your success."

Effectual, fervent prayer is needed as much or more than work.

A. Butcher, Modena, Mo., writes:

"Since I have taken your paper (and scattered them around over the neighborhood), I have not known of but one man joining the Freemasons; and none have joined the grangers. The grange seem to be about dead in this country. I have read Levington's Key, and Morgan's Exposure, and I think it most impossible for a secret society man to be a Christian."

A lady at Northville, N. Y., writes:

"I have one son that I am pretty sure will never be a Freemason. Women as a general thing do not read enough truth. They read too many story papers or novels, which teach them nothing, and surely nothing to bring up children by. I have told a great many Mason's wives what I

knew about Masonry who never heard a word before. . . I obtained one of Morgan's books fifteen years since, and also read Elder Bernard, and from that time have saved many young men from the taking of unlawful oaths, by reading the books and explaining to them. We have a great many Odd-fellows here, and I intended to send for the exposition of that the very day I received the *Cynosure*, and now I send you the money for it."

Ladies, if you do not attend sharply to household duties you find decay, vermin, and dirt collect promptly where you do not expect them. If you do not keep a vigorous mind at work on the Christianity and purity of your family you will suddenly be surprised by the appearance of vicious habits, profanity, Sabbath breaking, intemperance, dissipation and false views of religion among the friends whom you influence, perchance, in your own family.

O. Chamberlain, Webberville, Mich., writes:

"I was an eye-witness to the Morgan affair.

L. A. Wickey, Mt. Top, Pa., writes:

"We are still engaged in the good work of scattering light. We meet with some opposition to be sure, but that only makes the work the more interesting. We like a little and can stand a good deal of friction if necessary, for the Lord wonderfully helps us. There is now an appointment for two lectures in the lower end of this (York) county. Rev. J. M. Bishop principal lecturer. . . . We will do what we can for our State organization."

M. A. Clark, Jr., Pella, Ia., speaking of the work in Iowa, writes:

"I am glad the thing has started as well as it has, and hope it will be pushed to the utmost. It is God's cause and must eventually prevail. . . It will not be long before we have a lecture here I hope."

Mr. N. W. Myers, Vineland, N. J., writes that through Masons he lost several hundred dollars last year. He adds:

"They rule the legislatures of States and the Congress of the United States."

David Mayer, Girard, Ill., writes:

"We as a church (Dunkard as some call us) make it a test of membership to belong to secret organizations. I am glad to see the monster head of these secret societies unveiled. Your paper should be in the hands of a million of families. There is no $2.00 expended for a better purpose than taking it. I honestly believe that any person who will read the *Cynosure* for one year will never join any secret organization."

Mrs. B. F. Searles, Castle Grove, Ia., writes:

"We moved here last fall and united with a church (Baptist) that is opposed to secret societies. But strange to say that but very few knew anything about the *Cynosure*. We have circulated it and some are getting very much awakened on the subject. Say they did not know any one would dare to come out against secret societies as the *Cynosure* does. As soon as the weather permits we will try to get subscribers. Am quite sure of some. We do not allow one *Cynosure* to be wasted. As soon as we read them we give them to those we think will read them, praying for God's blessing to go with them, that the truth may spread from heart to heart and much good be done. We have taken the *Cynosure* almost from the first and like it better all the time."

Thos. Relyea, Watertown, N. Y., writes:

"The *Cynosure* comes regularly every week. I receive it as a welcome messenger when read; I hand it to my neighbors. . . They like the paper very much. They say those secret societies will ruin our country; but they do not like to be called Anti-masons. I was an Anti-mason from Morgan's time till 1840. Then anti-slavery till slavery was abolished. I am now in my seventy-fifth year, and shall oppose secret societies the remainder of my life."

F. M. Waldron, Cascade, Minn., writes:

"The grange is very strong here. Those that do not belong to it are in sympathy with it. . . . Pray for me for I am all alone."

Wm. Vineyard, Lynnville, Ia., writes:

"We need an anti secret lecturer in the field. I will do what I am able towards such work."

Rev. Wm. Tate, Dahlonega, Ga., writes:

"My wife has been sick for thirty-six years and I am sixty-five years old next August. In 1863 I was arrested and marched eight miles by the Confederate soldiers after which I was taken down sick and lost the use of one of my hands. The labor that I do has to be done with one hand for the support of my family. Your paper is the best paper politically and religiously I ever read. It has given me more information on secret societies than I have received from any other source, and I pray God that you may succeed in putting them down."

The Sabbath School.

Lesson for March 21, 1875.—Joshua's Warning.

Joshua xxiii. 11-16.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriage with them, and go in unto them, and they to you:

13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come unto you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he hath destroyed you from off this good land which the Lord your God hath given you.

16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourself to them; then shall the anger of the Lord be kindled against you.

COMMIT TO MEMORY, vs. 14, 15.

PARALLEL PASSAGES.—Gen. xlix. 1; Deut. i. 1-3; 2 Pet. i. 13.

With v. 11 (*love of God*) read Judo v. 21; with v. 12 (*marriages*), read Ex. xxxiv. 12-16; with v. 13 (*traps*), read Ex. xxiii. 33, with v. 14, compare Josh. xxi. 43-45; with v. 15, compare Deut. xxviii. 1, 2; and with v. 16, read Deut. xi. 7. (The whole of Deut. xxviii., should be read in this connection.)

GOLDEN TEXT.—If any man draw back, my soul shall have no pleasure in him.—HEB. x. 38.

CENTRAL TRUTH.—They that observe lying vanities forsake their own mercy.

This lesson affords a good opportunity for explaining and enforcing close walking with God. Care must be taken to discriminate between the manner in which God deals with the nation and the individual. The latter, as such, has no eternal future. The individual has. A wicked man may be allowed therefore to prosper here; his retribution awaits him. But a sinful people may look for retribution as a people, in this life. This anticipates and answers in part the universal question of Ps. lxxiii. 12, "of the ungodly who prosper in the world."

(v. 11) All our practical obedience is of value according to the amount of love (see 1 Cor. xii., where charity means love.) Love is the fulfilling of the law. When God ceases to be loved all evil follows.

(v. 13) The like evil consequences follow to professing Christians who conform to the world, and tolerate wrong in their habits, pursuits, or lives. The evils, having gained a little, claim more. Each concession is the basis for a new demand: "You came to ——, you may as well come to this." So the professor is gradually brought under the sway of the world. Peace is destroyed. All usefulness is lost. The poor backslider loses confidence in his own, then in other's sincerity; then in religion; till there comes a fearful awakening in this life, in God's mercy, or in the next, in God's judgment. See and study 1 John ii. 15, and the curse of Judas, Ananias, Simon the sorcerer, and Demas.

(v. 15) The career of Israel sadly bore out this apprehension. The heathen were let alone. They were made companions. Then they were liked. Then they were married. Then their gods were tolerated. Then their worship was allowed alongside that of Jehovah. Then it displaced Jehovah's, for when two things, a divine and a human, are put in competition, the human always pleases the corrupt human heart the most (see John iii. 31). The history of the judges, of Solomon, of Israel, of the worship of Baal in Ahab's time, of the captivity, and of the final destruction of the temple and scattering of the nation, may be given in illustration of this warning. And so it must needs be with professing Christians. A profession is a duty, but it does not save. It enchances the guilt of ill-doing. See the awful words of our golden text. See also Heb. vi. 4-8. Study the "many stripes," Luke xii. 47, and 2 Pet. ii. 21, 22; Prov. xxix. 1. The same remark applies to churches that grow cold, and, as churches, useless. See the seven churches of Asia. Rev. ii. iii. See 1 Cor. x. 6, 11.—*S. S. World.*

QUESTION HELPS.

What danger to Israel did Joshua fear at this time? Were his fears correct? Judges ii. 6-15. Are we exposed to this danger? Heb. ii. 1; iii. 12. Why were the Jews so ready to forsake God? What troubles did sin finally bring upon them? What is always the result of sin? Jer. ii. 19. What will be the result of unpardoned sin? Why is it often easier to do wrong than right? Jer. xvii. 9; Rom. vii. 23; Mark vii. 20-23. What three great temptations must we meet? 1 John ii. 16. How can we resist them? 1 John v. 4, 5. What are some of our temptations to sin at home? In the streets? At school? In play? At church? How can we become holy? John xvii. 17; 1 Cor. vi. 11; Eph. iii. 16. Why are our sins worse than those of the Jews? Heb. x. 28, 29. What warning does Paul give in this connection? Rom. xi. 21, 22.—*Evangelical Repository.*

Parvin and Findel on Masonic History.

The revival of the old theory by Copernicus was met by a furious opposition from the church, and his followers were imprisoned, tortured, and burned as heretics. Now, however, we know that the fathers and the church were wrong, and the so-called heretics were right. Similar efforts were made to crush every succeeding discovery, and within my own recollection a Dean of York denounced geologists from the pulpit as infidels; and here again the so-called infidels were right, and the Dean was wrong.

In Masonry a similar revolution in belief took place. Twenty years ago brethren may have whispered doubts about the Masonry of Adam, but if any one had dared to doubt the Masonry of Solomon, I believe he would have been expelled as an Anti mason. But now, Bro. Parvin of Iowa, when referring to our recent Masonic literature, after complimenting (more than it deserves) Mackey's Encyclopedia, goes on to say:

"Next to it in interest and importance is the History of Freemasonry in Scotland, by David Murray Lyon. This invaluable work, with the publication the previous year of The Old Charges, by W. J. Hughan, The Old Constitutions, by John Ed. Fox, and Findel's History of Freemasonry, have done more to remove the dust which Oliver had cast into our eyes respecting the antiquity and origin of Masonry, than all the publications of the last century. And while it is true that all the 'fools are not dead,' it may now be safely said that he who teaches that Adam, Seth or Solomon were Freemasons, sins against light and knowledge, and ought to be excluded from the platform of instruction."

A number of learned German brethren began to investigate early in this century the Masonic documents, among whom Bro. Krause may be entitled as the Masonic Copernicus. But such was the storm raised among the faithful that poor Krause literally died a martyr to truth. This, however, did not prevent others from pursuing the inquiry, which culminated in Bro. Findel's history.

"A bull in a china shop" is a poor metaphor when compared to the smashing done by that author. The bull can only trample on what lies in his path, but Bro. Findel had access to the upper shelves and to what was stored away in the corners; his smashings were therefore terrific. Truth was his motto; whatever was grand, noble and exalting in Masonry, Bro. F. reverenced and idolized, but for the humbuggeries he had no mercy. The pretensions of Masonic Templarism and all other so called high degrees, he demolished; he denuded the G. L. of York of our imagined importance; he wiped out of existence all the Grand Lodges and Grand Masters from the days of Adam down to Anthony Sayer, or to 1717; and even proved that no Masonic degrees were known before the above date. In short, he showed that Freemasonry began with the guilds of the middle ages, and all attempts to connect it with earlier organizations are without foundation and abortive. When that work appeared in an English garb in 1866, it was furiously assailed both in England and here by the Masonic Lactantiuses and St. Augustins; but the very venomous assaults of those worthies induced independent thinkers to examine for themselves. Thus a spirit of inquiry was generated, resulting in the exhumation of old MSS. and records, the publication in the Masonic press of excellent essays, and the production of Bro. Lyon's invaluable work; and every fact thus come to light showed that our old cherished English and American Masonic oracles were wrong, and our abused Bro. Finley was right.—*J. Norton in the Masonic Jewel.*

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 11, 1875.

"GOD IN POLITICS."

Two papers, The *Chicago Tribune* and *Interior*, do injustice to the North Carolina Legislature which has expelled J. W. Thorne for atheism. The *Tribune* quotes and gives credit for a creed put in by Thorne while his case was before the House, which is in explicit contradiction of his (Thorne's) pamphlet before published, and on which he was arraigned; and the *Interior* shows its ignorance by calling Thorne a "Hicksite" instead of a "Progressive Friend," which he is. "Progressive Friends" are the body to which Oliver Johnson belongs, and who believe in God as the secessionists and traitors believed in the Constitution, 'for argument's sake,' while their guns were in battery and their troops in the field against the Constitution.

The North Carolina Legislature may have erred in expelling Thorne, who, in his pamphlet, called the God of the Bible "*a Shylock*," with sundry like appellations. But when the *Tribune* proceeds to indict those who wish the United States to recognize the God of the Bible, and that "Ours is a Christian and not a heathen government," it shows a shallowness as it does on public dram-shops, which is to be deplored.

Will the *Tribune* tell us what right but that of the strongest, a government recognzing no God has to hang a criminal? Or, the Bible and Christianity being unrecognized, why a Mormon Danite, who religiously believes and practices assassination, has not just as good a religion as the *Tribune* has before the United States laws? Or, further still, if ours is a heathen and not a Christian government, what right has Congress to pass as it has, a law against polygamy, which is a well known part of Mormon religious belief? If we say, simply, that by "religion," the Constitution means that of the Bible, that covers marriage between one man and one woman as Christ explained it, and so saves the descent of property to heirs, and protects society from the deluge of adultery which the *Tribune's* no-God-in-politics doctrine lets in upon us.

We know no nation which is professedly without God in its politics; and if the *Tribune* could get up such a nation it would be intellectually lower than 'the ox which knows his owner and the ass his master's crib.'

THE LOUISIANA LODGE ALLIANCE.

The minority report of the Congressional committee sent to Louisiana is a fearful history of the troubles of that State for several years and a complete vindication of the action of the general government against the White League butchers. Did space permit we would print the whole document. It was a *minority* report, for three members of the committee, two very conservative Republicans and a Democrat, had already made a sub-report giving a partial view of affairs and ignoring known facts bearing on the case. The chairman of the committee, Mr. Hoar of Massachusetts, is well known as a man of unimpeached integrity. He signs the report.

The part of the report to which we ask particular attention is from the inquiry into the Coushatta massacre. A dozen or more officers of Coushatta parish, were last summer made prisoners by the League, and while being conducted by a White League guard to Shreveport, they were murdered in cold blood. The report says of this massacre: "Thus by the murderous hands of neighbors, of men who pride themselves on their position in society, of those who had never received from the victims other than kindnesses, were these men deliberately slain, and there is practically no law in Louisiana to bring them to punishment." The testimony of the ringleader is partly given below and proves what we have before shown of the connection of the White League with Freemasonry.

INTIMIDATION.

We now come to the events of 1874. The campaign was inaugurated by the formation of a party designed to divide the people of Louisiana on the line of race. . . . Agreements were entered into in various parishes, signed by hundreds of planters to employ no laborers who did not vote their ticket. Handbills like the following were circulated:

"LOUISIANAIRS.

"Pour sauver votre patrie il faut renvoyer les negres.

"Par le faim, animal le plus feroce est dompte."

"LOUISIANIANS.

"To save your country do not employ the negro.

"Wild beasts can only be tamed by hunger."

It is impossible to state, the committee say, in the space which the report can properly cover, the details of the deeds of lawless violence which were proved before the committee. In many parishes the legal officers were driven out by force. Republicans were murdered or compelled to fly for their lives. Whatever the pretext, the real offense was their political opinions. The cases of Ruford Blunt, a State Senator, and prominent colored leader; Allen Green, a State Senator, who had established a flourishing business in Lincoln Parish, and Judge Myers, of Nachitoches Parish, where he had lived eighteen years, are described in this connection by the committee.

Respecting the Coushatta massacre the report says: We were anxious to obtain the facts in the terrible tragedy of Coushatta, and were able to do so from several witnesses, but principally from Mr. Twitchell, a brother of one of the victims, and from Mr. Aubury, a merchant of that town, whose reluctant admission under a rigid cross-examination satisfied us that he was the chief operator.

The following significant extract from the cross-examination of this man is given in the report:

Mr. Frye—Was there not one other officer at that time requested to resign? A.—Yes.

Mr. Frye—What was his name? A.—Scott.

Mr. Frye—Was he killed?—A.—No.

Mr. Frye—Did he go with your guards? A.—No.

Mr. Frye—Why not? A.—I would not let him. I compelled him to remain behind.

Mr. Frye—Was he a Master Mason? A.—Yes.

Mr. Frye—Were you a Master Mason? A.—Yes.

Mr. Frye—Were any others of the persons Masons? A.—I did not *know* that they were.

In dismissing this matter the report says: Thus by the murderous hands of neighbors, of men who pride themselves on their position in society, of those who had never received from the victims other than kindnesses, were these men deliberately slain, and there is practically no law in Louisiana to bring them to punishment.

THE WHITE LEAGUE.

The White League is an organization which exists in New Orleans, and contains at least from 2,500 to 3,000 members, armed, drilled, officered as a military organization. Organizations bearing the same name extend throughout many parts of the State. It was pretended that this organization in the city was simply a voluntary police force, the regular police being inefficient; that it has no connection with associations of the same name in other parts of the State, and that these latter are merely political clubs, without military organization or arms. A brief examination and cross-examination effectually expelled this pretension. . . . So far as was shown, this organization in no single instance performed police functions. . . . Aubury, the leader of the band at Coushatta, when he sent off the Republican prisoners under guard, gave a military order for supplies and a reinforcement to the guard to the highest officer of a club in another town, in obedience to which, if his story be true, the safety of the lives of the prisoners depended. The White League of New Orleans itself was, and is, a constant menace to the Republicans of the entire State. Its commander can, in a few hours, place bodies of men armed and drilled in any of the near parishes, or those on the the coast, or into Mississippi, Alabama, or Texas. It doubtless contains many persons of property and influence. It also contains many persons of very different character. It is desirous and would be able to overthrow the State Government at any time if not prevented by the power of the United States. They still retain more than one thousand stand of arms taken from the State Sept. 14 and never returned.

We cannot doubt that the effect of all these things was to prevent a full, free, and fair election, and to intimidate the colored voters and white Republicans. The very formation of a white man's party was a menace of terrible import to those who remember Colfax and Bessier and the convention. The press was filled with threats of violence. The agreement to discharge laborers—the suggestion that wild beasts are tamed by hunger—was evidence of the same spirit. The overthrow of the State Government by the White League on the 19th of September; the turning out of large numbers of parish officials in the country, compelling them to flee for their lives; the fearful lesson of Coushatta; the formation, drilling, and arming of the White League, the natural successors of the Knights of the White Camellia,—these things, in a community where there is no legal punishment for polical murders, must, in the nature of things, have filled with terror a people timid and gentle, like the colored population of Louisiana, even if we had not taken abundant evidence as to special acts of violence and crime, and their effects on particular neighborhoods.

NOTES.

—The Roman Catholic Bishop, Hendrickson, of Rhode Island, has pronounced strongly against the Ancient Order of Hibernians. The Providence Hibernians threaten to appeal to the Bishop of New York, if Bishop Hendrickson persists in his opposition.

—A correspondent speaks highly of the latest revelation describing the sinful and foolish ceremonies of which "Rev. Septimus Jones" subjects himself. Another writes of Mr. Eastman's address on Gerrit Smith: "I am very glad you have published Mr. Eastman's address on the life of Gerrit Smith. It reviews very forcibly the impressions of the old anti-slavery times. The history of the discussions, with the clasifications of abolitionists into different parties, is brief, true and clear, and helps the modern writer to understand the state of the times."

—The convention for the Constitutional reform to be held in Columbus, O., during the present month is to be addressed by Prof. J. R. W. Sloane of Allegheny, Pres. D. A. Wallace of Monmouth, Prof. O. N. Stoddard, Hon. F. K. Brunot and others. The general agent of the National Reform Association, Rev. D. McAllister, has been holding meetings in Oskaloosa, Iowa; Grasshopper Falls, and Topeka, Kans.; and Warrensburg, Mo., lately.

—Prof. Ramsay's letter on another page shows something of the feeling which finds expression from the lodge on the Mansfield meeting. The Mansfield *Journal*, which is editorially connected with the lodge, gives a pretty full and fair report with but an occasional sarcastic slip. But telegrams published in the Cincinnati *Enquirer* and Chicago *Times*, originated by somebody in Mansfield, do not spare to misrepresent and abuse, not only the convention, but the good people of Mansfield, for whom the *Enquirer* speaks thus: "It is the opinion of all that a greater farce was never perpetrated on the citizens than this Convention. They can stand all else, but they never want another crowd like them again." The poor fellow who sent this word has magnified the lodge till in his mind it includes the whole community. It is probably true for the Masons.

—Some unknown friend has sent us a report of the Mansfield, O., Convention which the very full and able report of the Secretary, Col. Cowden, has anticipated. The latter has also furnished the *Telescope*, we see, with an interesting sketch of the meeting. Father Finney of Mansfield also sends a note speaking of the success of the meeting. As in a prayer meeting, when two or three are on their feet at once with their testimony, we conclude that the "liberty"-giving Spirit is present, so these letters mark an increasing and hopeful zeal. So keep writing, friends. Be like the God-fearing people who "speak often one to another" of His providence and grace. All who hear the report of last week, will be pleased with the following from the last letter:

A marked feature of the Convention was the timely, appropriate and effective songs rendered by Geo. W. Clark

of New York, the well-known "Liberty Singer" and temperance vocalist, who was called out several times during the sessions and roundly applauded. The Rev. J. P. Stoddard, General Agent, was indefatigable in working up, organizing and conducting the Convention to its close; and to him is due, primarily, its success. He is the right man in the right place and should be amply rewarded and heartily sustained for his most efficient services in the cause. He is thoroughly master of the whole subject, sincerely in earnest, kind, affable and untiring."

—Mrs. H. M. Secombe, a home missionary's wife in Green Island, Neb., sends a letter of the right ring to the New York *Daily Witness*. She has this to say of the position of that excellent journal: "We also like the position you take upon secret societies. Is it not a pity that the noble cause of temperance should be yoked with such an anti-Christian principle? There are many lodges in this State, and one formed here. We wish to say 'God speed' to the noble cause, and yet cannot indorse the principle of secrecy."

ANTI-TOBACCO AND ANTI-RUM PUBLICATIONS.—We are pleased to notice the work begun by the late Rev. Geo. Trask will be continued. The tracts and books written and published by him can be obtained on the following terms by addressing Trask Tract Depository, Fitchburg, Mass.

Illustrated four page tracts $6.00 per 1000, or 80 cents per 100. Two page tracts $3,00 per 1000; 40 cts. per 100. Notes of anti-tobacco campaign, 25 cts. Solomon Spittle, 10 cts. Uncle Toby, 15 cts. Anti-tobacco medals $1.00 per dozen. Comprehensive pledges, $1.00 per 100.

One hundred and thirty tracts have been issued.

Religious Intelligence.

—The Rev. Dr. John Hall of New York, began his series of lectures on preaching before Yale Divinity school, in Marquand Chapel, on February 4. He will lecture on Thursday and Friday of each week. This is the "Lyman Beecher" lectureship in which H. W. Beecher has been engaged for a year or two.

—Some of the leading members of the Primitive Methodist denomination in England are moving for the commencement of a Primative Methodist Mission in France.

—The leading Nonconformists of Glasgow have resolved to found a National Association to promote the disestablishment and disendowment of the Scottish church. Another association for the "Maintenance of National Religion" is to be formed, the object being to save the Established church of Scotland from disestablishment.

—In contradiction of the reported decline of churches in the Sandwich Islands since the withdrawal of missionaries in 1873, it is stated that there has been a great increase in the number of native pastors, churches and schools. During ten years $77,973 have been given for missions in the islands of the Pacific, and no difficulty is found in disciplining offending church members.

—The Old Catholics are making considerable headway in Germany. "The Grand Duchy is reported to have joined the Old Catholics, and seventeen parishes have been handed over by the government to the opponents of Papal Infallibility, with a goodly portion of the livings belonging to them." This is an advance upon those who hold to the dogma of infallibility, but many obstacles still stand in the way of evangelical Protestants fraternizing with them.

—The officers and congregation of the Protestant Episcopal church, St. Clair, Mich., have resolved to withdraw from the old organization and join the Reformed Episcopal church.

—Mrs. Phoebe Palmer, well-known throughout the country for her religious efforts, recently died. The meetings that have been held for thirty-seven years at the residence of her husband in New York city, for the promotion of holiness, will not be discontinued.

—Revivals of considerable power are reported in the Congregational churches of Roseville, Round Grove, Byron, Ludlow and Tonica, Ill., and also in the Fox River region west of Chicago. Extensive revivals have also been enjoyed in Sedgwick and Centralia, Kansas.

—The last General Conference of the Free Methodist church was incorperated under the laws of the State of New York and appointed six trustees who can hold property donated or devised for the use of the denomination.

—Mr. Henry Varley from England is preaching in the various churches of New York and Brooklyn to crowded houses.

—Moody and Sankey were in Liverpool last month and the interest that follows their wonderful meetings does not flag but rather increases. There is much speculation among the English clergy and journals on the great power manifested through these humble disciples. It is evident the Holy Ghost is with them and goes before preparing the way for the Lord's work. Nothing else could maintain these men in their victorious march from city to city. All will be glad to read Mr. Moody's sterling words against a dark sin in the old churches of Scotland and Ireland on another page.

The New York Agent in a New Role.

DEAR K:—"I rise to explain." In the *Cynosure* for Feb. 25th I see you have given space to a complaint against me from the "*Cadyville Pastor*." That is right. If in my "jottings" about men and things, any injustice is done, I shall welcome any chastisement fairly bestowed; but I cannot be still under the bitings of a rod labeled "falsehood." As the matter now stands, that is the position the "*Pastor*" places me in. I said, "The pastor, for prudential reasons, had declined giving out our appointments." To this he replies by saying, "I gave out the appointments as requested;" but the brethren "fearing the results would be unfavorable to the church interests," the appointments were taken up. All this, which I am bound to believe, is new to me. The facts as I had them, at the time of writing are these: Bro. Wardner and myself rode over to the home of the pastor, and not finding him left a request with his wife to have appointments given out for me at West Plattsburg and Cadyville for the week following. On Wednesday night, Bro. W. and myself reached West Plattsburg a few minuts before time for opening service. Soon after the pastor came in. Bro. W. had some conversation with him, and I learned that no appointments were out for me at Cadyville. Whether Bro. Wardner was told of the giving out and taking up of the appointments, I do not know. I *do* know he was extremely chagrined at the way matters stood, while I heard only that *no appointments were out*. Had I known that the pastor *did* give out the notice at Cadyville, my reference to him would not have been at all objectionable, and thus I make the *amende honorable*.

I think, however, the good pastor spreads the matter against me unnecessarily, when he says I represent him as "a diseased, sickly, weak, despicable being." What I did say, was: "He *seems* to be troubled with a disease. . . which makes him who is affected with it appear despicable," etc. This was written while smarting under a contact with a worse stage of the "weak-knee" disease, than I supposed him to be smitten with; and I regret any injustice done him by that of which he complains. While I have it in my heart to chastise the miserable weakness to which I alluded, and shall make no apology for it, it is not in me knowingly to wound any one carelessly or causelessly. This I wish the "Cadyville pastor" to believe.

In closing, allow me a suggestion, in all kindness. The "pastor" says that the brethren at Cadyville, who "feared the results to the church interests" of lectures on an important plank in the Wesleyan platform, "are all true in this respect." He also asserts his own soundness. Now I have no doubt the "pastor" believes this, honestly. Will he be angry with me, however, if I, in my blindness it may be, suggest, that in times like the present, when organized secrecy with all subtlety is sapping the foundations of good, loyalty to Christ and truth demands from pastors and churches something more than a neutral position? Pastor says, "I never felt it my duty to deliver Anti-masonic lectures." No, nor preach Anti-masonic sermons, if I am rightly informed. Let me ask how long will a church maintain a "true attitude," towards Masonry or any other great evil, however good its platform may be, if that platform is not often explained and enforced? Will not every convert added to its membership, who is not instructed in, and won to the distinctive reforms to which the church is committed, prove in the end an element of weakness, rather than of power? Look to late developments in the United Presbyterian denomination, as well as elsewhere for an answer. I submit the above in Christian kindness.

J. L. BARLOW.

Another Secret Order.

XENIA, Ind., Feb. 26, 1875.

Editor Christian Cynosure:

Below I give you a copy as published in the Xenia *Gazette* of Feb. 18th, (names left out).

"Below we give you a copy in full of the papers used by the "*Confidence Men*," with names of those who have signed said papers, so far as they have been furnished us by the officers who have been looking the matter up. They say that they will furnish the remainder as soon as they procure the papers:

"M. B. W."

"Month of January in the year of our Lord one thousand eight hundred and seventy five, I,———, of the State of Indiana and county of Miami, do solemnly swear in the presence of Almighty God, the searcher of all hearts, that I will keep and faithfully keep all secrets and signs of the order of M. B. W. until death.

Furthermore, I——— do agree, if I should in any instance either directly or indirectly divulge any secrets or signs of the M. B. W. for the sake of money or money gains, I shall then, after so doing, be expelled from the order of M. B. W. and treated as a spy, and subject myself to the penalty, which is death by some party of the unknown order.

Furthermore, I——— do agree that I will not barter nor sell to any party or parties any of the money of the M. B. W.

This entitles the above named party to a membership in the order of M. B. W. in the first degree, for which he has taken in the presence of———, who are members of the order in the fifth degree. The above named party is 32 years of age: color of eye, blue; color of hair, dark; occupation at this time, restaurant; habits, good; residence, Xenia. Signed———.

Attest, BOLIVAR.

MR EDITOR:—Several of the citizens of Xenia and vicinity are members of this, another secret den of iniquity, whose object is dealing in counterfeit money; and it is stated that more names will be published as soon as the "papers are procured." One of the leaders in this ring is now in the jail of this county for shooting a citizen of this place, while in a gambling, drinking hell-hole of Xenia. Yes, sir, this is another of the offspring of the "old harlot," Masonry. Now if the editor of the *Gazette*, who is a Mason and Odd-fellow, would only publish the Masonic obligation that he took and give his own name with other sanctified Masonic ministers attached to the obligation and ceremonies which they took, and then place it by the side or above, the "M. B. W.," we then could see from whence came those dens, such as the Ku-Klux, Golden Circle, White League and M. B. W., etc., that are cursing our country. But alas for such editors as wear the rope and chain around their necks, and a "dirty old rag" over their eyes! God save our country from the rule and corruption of these rings, and corrupt ministers! Revolvers are quite in demand at present in this den-cursed region. But there are many here who have not as yet bowed their necks to the haltar.

As William Small gave you not long since the annual report of the Masonic lodge of this place for last year, showing a decrease of about ten, I herewith send you a report of the "Beacon Lodge, No. 320," of Odd-fellows, in this place, for last year, as taken from the Grand Lodge reports of this State which I have: "Initiated, 2; admitted on card, 3; rejected, 1; suspended, 1; contributing members, 50." So you see that there is not much gain, but they are trying to keep up by making festivals, etc. The working of these dens stirs the poison within their own bowels, so that the old serpent shows its hideous form in the shape of the M. B. W.

Yours, J. M. DARBY.

The Home Circle.

He Lives Long Who Lives Well.

Wouldst thou live long? The only means are these.
'Bove Galen's diet, or Hippocrates';
Strive to live well: tread in the upright ways,
And rather count thy actions than thy days;
Then thou hast lived enough among us here;
For every day well spent I count a year.
Live well, and then, how soon soe'er thou die,
Thou art of age to claim eternity.
But he that outlives Nestor, and appears
To have passed the date of gray Methuselah's years,
If he his life to sloth and sin doth give—
I say he only was—he did not live.—*Randolph.*

The Mischief-Maker.

"*The tongue deviseth mischiefs; like a sharp razor working deceitfully.*"

"First think; and if thy thoughts aprove thy will,
Then speak; and, after, that thou speakest fulfil."

"Every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed for mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." James vii. 8.

This same mischief-maker, or unruly member, is ever in motion—

"Oh! could there in this world be found
Some little spot of happy ground,
Where village pleasures might go round
Without the village tattling!"

Talk? No end to it! Prating folks little, and big, take the lead, engross the time, run from one subject to another as fancy dictates, without instructing or edifying. How much precious time is worse than lost!

There are some few great talkers who talk sensibly, interestingly, edifyingly; but these instances are rare. Generally, as Solomon says, "A fool's voice is known by the multitude of words." "The words of a wise man's mouth are gracious; but the lips of the fool swallow him up." "The tongue is a little member and boasteth great things."

Is it possible a man or women given to commonplace, senseless loquacity can be a meek and lowly follower of Jesus? "Death and life are in the power of the tongue." "Put away from thee a forward mouth, and perverse lips put far from thee." "In the multitude of words there wanteth not sin." "He that keepeth his mouth, keepeth his life."

The right government of the tongue is a subject of vital importance, and which we cannot disregard with impunity. "If any man among you seem to be religious, and bridleth not his tongue, that man's religion is vain." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." "Out of the abundance of the heart the mouth speaketh." Words are the index of the heart.

In short—when our hearts are right we shall never want for topics of conversation, which will "please our neighbor for his good to edification." "A good man, out of the good treasure of his heart, bringeth forth good things."

"'Tis not for man to trifle: life is brief;
And sin is here;
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours."

Nothing to say? Well, then, say nothing—hold your peace.

Never talk merely for the sake of talking. Hush! Lift up your heart silently, in prayful ejaculations, for wisdom, pure, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; that the words of your mouth and the meditations of your hearts may be acceptable to God, edifying, administering grace to the hearers.

Again; never open your lips when unduly excited or ruffled. Keep still! look up. The art of silence is a great art, both with the old and the young.

Keep your mouth as with a bridle. Learn to be silent under oppositions, provocations, rebukes, injuries, or persecutions. How did Jesus do? Look and see. It is better to say nothing, than to say anything in an angry or excited manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and calls upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.

"When'er the angry passions rise,
And tempt our thoughts and tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life.

"His fair example let us trace,
To teach us what we ought to be:
Make us, by thy transforming grace,
Dear Savior, daily more like thee."

If any man offend not in word, the same is a perfect man, able also to bridle the whole body." "Who is a wise man, endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." D. F. Newton.

A Story of Real Life.

I attended the other Sabbath the unnoted funeral of a woman who, lying there alone and almost kinless in death, forced upon my thoughts the keenly-contrasting light and shade of personal fortune in this capitolian city. Her grandfather was a member from Vermont of the first Congress held in Philadelphia. He was a grand gentleman of that day, who went and came followed and served by his colored body servant. Her grandmother (married at fifteen) was a fine, helpless lady, who did not dress or undress herself, and whose husband did not allow her to know what she was to have for her dinner until she was ready to eat it. She lived and died helpless, rich and honored. Her son, the father of the lovely dead woman, was also a member of Congress. He served long and brilliantly for consecutive terms in Washington. His children grew up at the capital, surrounded by servants, commanding luxury and all the pleasant honors of official position. There was no political gifts in the keeping of his native State that their father might not have commanded had he not been hopelessly overtaken at last with the curse of the love of strong drink. He died poor. When his body was laid away in the Congressional Cemetery, his family came back to find themselves on the populous plateau of "working people." From that hour began the life consecration of a sister to a brother. That brother never rose to his father's or grandfather's position. With many of their gifts, he inherited the weakness of his father. He filled a place of trust among the clerkships of the Capital; but he filled it and kept it only through the never-ceasing watchfulness and care of the sister who gave her life to him. He was respected and honored for his many personal virtues, but he only kept his official position through the love and care of his sister. Two years ago he died, leaving the ministering angel of his life—past youth, poor and alone. In time a place in the Treasury was given to her—a place so poor that it subjected her to the most discordant surroundings, the most uncongenial associates, while the stipend received for her labor was barely sufficient to pay for her food and shelter. This very winter Senator Morrill of Vermont, was able to procure her a more congenial position, with increased pay. She had scarcely entered upon it, scarcely written to her friend a note of warm thanks for it, when, alone in the night, in a boarding-house on Pennsylvania Avenue, the final summons came. She called a woman friend in the next room, and in half an hour was dead. Her coffin was covered and hung close with flower crosses and garlands brought by friends who honored her; yet in all the company who gathered in that lonely lodging-house there was not one who really needed her or one to whom she belonged. Tears were shed, but they were tears of human tenderness, that a woman so loving and unselfish should have died at last unneeded and alone. Through that gray wintry Sabbath sympathizing men and women went with her as far as they could go—to the dreary Congressional Cemetery—where they laid her beside the brother, with whose final passing the supreme object of her own life went out. Few knew of her dying. Her death and burial were barely noted. She was not a member of Congress; not a man great upon earth. She was only a woman, who had given her own life in love and sacrifice to a man, and that man was her brother. Surely we know not who our angels are. They look into our eyes; they go in and out of our doors: they serve us, they love us, they die for us; and we see them not, till we perceive them by spiritual sight, beyond the clasp of hand or the reach of our mortal arms.—*Washington Letter.*

Conversation.

Among home amusements the best is the good old habit of conversation, the talking over the events of the day, the bright and quick play of wit and fancy, the story which brings the laugh, and the speaking the good and kind and true things, which all have in their hearts. It is not so much by dwelling upon what members of the family have in common, as by bringing each to the other something interesting and amusing, that home life is to be made cheerful and joyous. Each one must do his part to make conversation genial and happy. We are too ready to converse with newspapers and books, to seek some companion at the store hotel, and club-room, and forget that home is anything more than a place to sleep and eat in. The revival of conversation, the entertainment of one another, as a roomful of people will entertain themselves, is one secret of a happy home. Wherever it is wanting, disease has struck into the root of the tree; there is a want which is felt with increasing force as time goes on. Conversation in many cases is just what prevents many people from relapsing into utter selfishness at their firesides. This conversation should not simply occupy husband and wife, and other older members of the family, but extend itself to the children. Parents should be careful to talk with them, to enter into their life, to share their trifles, to assist in their studies, to meet them in the thoughts and feelings of their childhood. It is a great step in education, when around the evening lamp are gathered the different members of a large family, sharing their occupations with one another, the older assisting the younger, each one contributing to the entertainment of the other, and all feeling that the evening has passed only too rapidly away. This is the truest and best amusement. It is the health education of great and noble characters. There is the freedom, the breadth, the joyousness of natural life. The time spent thus by parents, in the higher entertainment of their children, bears a harvest of eternal blessings, and these winter evenings furnish just the time.—*Churchman.*

Germany.

Germany extends across the map of Europe from the French frontier to that of Russia, nearly 900 miles east and west. At its narrowest part, on a line drawn north and south through Stettin, Berlin and Dresden, it does not much exceed 200 miles in width; while farther east or farther west it is nearly twice that broad.

The Germans nearly clothe themselves from their domestic wools. They sell enough fine woolen cloths and fabrics of wool to purchase all the wools and cottons they are obliged to buy. They manufacture from their own ores and coals nearly as much iron and steel as they consume, and sell enough coal and cutlery, machinery and implements, to pay for whatever hardware they purchase abroad. Their product of native wine so nearly satisfies the domestic demand that their sales of white wine pay for all the red and other brands of wine they import from France. The whiskey they drink is but little, and that little is supplied from the distillation of apples, potatoes and rye of their own growing. Beer is the commoner and almost universal beverage of the people. The quantity manufactured for home consumption is about one barrel per inhabitant, or more than 40,000,000 barrels per annum; and they export enough beer to pay for all the brandy, gin and other distilled liquors purchased.

The production of coal in Germany has vastly increased within recent

years. The total quantity mined last year exceeded 40,000,000 tons, of which 85 per cent. was consumed within the empire, and 15 per cent. exported, from which latter was realized $50,000,000, including cost of transportation within Germany. There are 1,140 smelting works and foundries in Germany engaged in the manufacture of pig iron, wrought iron and steel, and 225 others in lead, zinc, copper, brass and other metals, giving employment to 160,000 operatives, and producing metals of the value of $200,000,000 per annum.

There are 15,000 miles of the most perfectly built railway lines in the world in Germany, and at a period not far removed they will all be owned by the government, and constitute a great source of revenue. The government now dictates freight and passenger rates.

Germany is the lightest taxed country in Europe. The taxes are hardly half as high as in France, Austria or Italy. The budget for the empire for 1874 is fixed at $111,180,000. Of this sum $71,500,000 will be expended for the support of the imperial army of 407,000, which seems like a very small sum compared with what it costs to maintain the 30,000 troops in the United States; but then the purchasing power of money in Germany is much greater than in America, and the army of the latter is scattered over the vast uninhabited regions of the far West. But the French army of equal numbers under arms costs one-third more than the German, showing the difference in the economy of administration in the two countries. The largest source of imperial revenue is from the tariff, which yields about $50,000,000, with duties averaging about ten per cent. and a large free list. One reason why the German imperial expenditures are so light is that the national debt is insignificant, the annual interest charge being less than two millions of dollars. But most of the States of the confederation have debts, generally incurred in the construction of State railroads.

We understand something of Bismarck's ecclesiastical policy when we know that the salaries of all the German clergy, Catholic as wall as Protestant, including the Jewish rabbis, are paid by the State governments. Thus the Prussian government expended last year about $95,000,000 for the support of the clergy. There are in all Germany 16,000 Protestant pastors, ministering to 28,000,000 of Protestant population, and 26,000 Catholic priests doing the same thing for 14,000,000 of Catholic inhabitants.

There are upward of 100,000 teachers in the public schools of Germany, and the number of scholars enrolled, between the ages of six and fourteen, exceeds 6,000,000. The number attending private primary schools is about 500,000, while those who attend the higher schools, academies, gymnasia, technical schools and universities exceeds 500,000. Thus there are seven millions of scholars attending all the schools of Germany.—*Our Church Paper.*

Fetish Follies.

A singular story of the doings of the colored people of Augusta, Ga., is narrated in a newspaper of that city. In one of the churches there a new ceremony, called "Marching out of Egypt," has been introduced. It is an exhibition of pedestrian piety. About 9 o'clock P. M., solemnly chanting, the worshipers pace round and round; and those who endure until daylight are regarded as the predestinate favorites of God, with their future felicity assured. Those who break down are held to be in a perilous condition, such weakness of the flesh indicating a corresponding weakness of the spirit. Housekeepers occasionally experience great inconvenience from this muscular manifestation, especially when the cook is too much exhausted by the nocturnal agitations to prepare an early breakfast. There is nothing new in this tendency of extreme religious emotion to manifest itself in protracted bodily activity. It comes from the East, and is copied from the performances of the dancing dervishes.

Every day, it is painful to admit, adds to the evidences that the black population of the South, full as it is of fervid religious tendencies, controlled by a grotesque idealism and by an ethnical tendency to material religious practices, has been left by emancipation in a condition requiring the wisest Christian guidance. Its merely emotional capacities of the religious kind are at once plentiful and potent. It seeks ceremonial with Oriental eagerness. It rushes into worship with a kind of nervous insanity, and prays not only in a voice of thunder, but likewise with its legs and arms. Its songs of praise are weird anthems of which the tom-tom's coarse, strange music is the natural accompaniment. It revels in the mysterious until it is half mad. It seeks strength in charms and an ally in the lowest forms of witchcraft. It preserves traces of the barbarous ritual of its Congo ancestors, and of tendencies which the civilized associations of more than two centuries have failed altogether to arrest. It is fascinated by its supernatural conception of death; and it is thoroughly literal in its doctrine of special providences.

That this unsatisfactory state of religious feeling is unnecessary, and that it might have been avoided by wise instruction and rational treatment, is proved by the great number of colored Christians who are as sensible and steady as need be in their ecclesiastical practices. These black enthusiasts are such, because they have been too much left to themselves, and especially to a state of ignorance authorized and enforced by law, and continued through many generations. It is infinitely to be regretted that now, when emancipation has brought the largest opportunities of a better culture, these poor, blind people have been to such an extent left to the leadership of the blind. We are not unmindful of the work which has been philanthropically accomplished by Christian men and women laboring in this new field. The task, however, of guiding and training the emancipated slaves is enormous, and progress in the right direction is necessarily slow. In many parts of the South the blacks have been under very bad guidance and have been grossly misled by political adventurers, whose best policy was to keep their followers still in a condition of moral servitude. We might well be disheartened by the many and gross mistakes, not to use a harsher word, which have already been committed. What we need is faith in the general good influence of the whole country—in the force of its best thought, of its enlightened conscience, and of persistent humanity. —*N. Y. Tribune.*

Children's Corner.

Two Keys.

Hearts, like doors, can ope with ease
To very, very little keys;
And don't forget that two are these—
"I thank you, sir," and "If you please."

"I Cannot Help It."

Do you ever make use of this phrase, dear young folks? You will all plead guilty, we fear; and we older folks are very apt to do the same.

There is our friend Ruthie: the dressing bell rings, and she hears it;—she is conscious that she ought to spring up at once; that everything will go wrong if she does not; but still she lies with folded hands, for "a little more sleep and a little more slumber."

Late at breakfast, hurried in preparing for school, Ruthie meets her mother's reproachful look with: "I cannot help it; I mean to get up every morning as soon as I am called, but before I know it, I'm asleep again:—I can't help it!"

Dona'd is charged with an errand which he is to attend to on his way to school, and of course Donald means to do it; but something diverts his mind, and as has often been the case before, he forgets all about it until too late. "There! it's too bad, but I cannot help it!" he says, and so comforts himself for this one more "sin of unfaithfulness."

Harry and Josie are in a hot dispute. Now they forget themselves entirely; Josie's vexing words are uttered without restraint, and Harry in a towering passion, gives her a fierce reply, and rushes out of the room. The brother and sister meet no more until night, and in the meantime they each feel self-reproached and uncomfortable.

"Well, I cannot help it," says Harry to himself; "Josie is so provoking, that off I go in a rage before I know it!" And Josie is wishing, over and over again, that she could recall her teasing words: "But there, it is just my nature, I cannot help it!"

Most likely all our young readers are conscious of some habit of wrong-doing which they feel to be just such a "band of sin," tying them down, so that they really cannot help doing just so.

And no wonder; for these habits of evil, these "sins which by our frailty we have committed" are bands, holding us back from the service and obedience which we owe to God. And every time we indulge the habit of well-doing, we strengthen the band, as it were, by another thread. And as Josie says, "it is our nature,—we cannot help it."

What shall we do then? Shall we, as St. Paul says, "yield our members to be servants to sin?" Shall we suffer ourselves to be tied down more and more securely by the bands of these sins? Ah, if we do, we cannot follow on in the footsteps of our Saviour, and we can never reach our heavenly home!

There is One who can deliver us from these bands, and to him let us pray for help, with all our hearts. We "cannot help" ourselves, it is true; but he is able to "save his people from their sins."—*Churchman.*

Never Waste Bread.

One day, about one hundred and thirty years ago, a young Scottish maiden was busy about her household affairs, when an aged stranger came to the door and asked permission to enter and rest, requesting at the same time something to eat. The young girl brought him a bowl of bread and milk, and tried in various ways to make him comfortable. A peace of bread happened to fall on the floor, she pushed it out of the way into a heap of ashes. "Never waste bread!" cried the stranger, with much emotion, picking up the bread and putting it into his milk. "I have known the time when I would have given gold for a handful of corn kneeded into a soldier's bonnet." A quick suspicion crossed the girl's mind and sent her to the room of her invalid mother, who hastened to the kitchen on hearing the description of of the old man with delicate hands and clean, coarse linen. In a moment she knew him to be the good Scottish lord on whose estate they were tenants. He had just returned from the battle of Culloden, where the young prince, Charles Edward, had been defeated by the royal troops. He and many others were obliged to hide for their lives. After having been driven from one hiding place to another, he at last found a safe hiding-place on a part of his estate where were large cairns, called the "cairns of Pitsligo." The lady who tells the story says that "every one in the neighborhood knew of his residence," the very children would go peep at him as he sat reading, but would never breath his name. "Nor," she adds, "shall I forget the lesson the poor fugitive taught me—never to waste bread."

Tribute to a Mother.—Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, kind, dear friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my present struggles with the hard, uncaring world, for the sweet, deep

security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard: yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.—*Lord Macauley.*

DIDN'T LIKE THE WAGES.—An honest boy once went to work in a store, but left in a few days. His mother, in surprise, asked him if he was treated unkindly, or if he did not like the work.

"Mother," said he, "my employer was very kind to me, and the work suited me exactly; but I didn't like the wages. He wanted me to tell lies about his goods and thus cheat his customers. I knew this would be a sin, and the wages of sin is death."

Home and Health Hints.

ABOUT THE HOUSE.—When an iron poker becomes soft by long usage, it can be hardened by heating to a redness and plunging several times into a pail of cold water.

Ink stains may be removed from books by wetting the spot with a solu- of oxalic acid, one ounce, water one half pint.

Hyposulphite of soda is better than common washing soda for laundry purposes.

Linen can be glazed by adding a teaspoonful of salt and one of finely-scraped white soap to a pound of starch.

BOYS' SHIRTS.—Until recently I have made the shirts for my boys open in front. Of course the bosoms were easily soiled by being buttoned and unbuttoned so much, and as they were quite stiff with starch, and the buttonholes unyielding, they soon gave way at the ends and became ragged. Now I have their shirts open behind, and nd that they wear and look much better. I made a couple of buttonholes in the bosom for pearl studs, which are put in when the shirt is put on, and not removed till it goes into the soiled clothes-basket. The bosom is made whole or in one piece, and stitched on to the body of the shirt. It is lined with muslin. This makes it wear better and makes it stiffer when starched, and that is what boys and men like equally well.—*Kate Hunnibee.*

THINGS WORTH KNOWING.—A bit of glue dissolved in skim milk and water will restore old crape. Half a cranberry bound on a corn will soon kill it. An inkstand was turned over on a white table-cloth; a servant threw over it a mixture of salt and pepper plentifully, and all traces of it disappeared. Picture frames and glasses are preserved from flies by painting them with a brush dipped in a mixture made by boiling three onions in a pint of water. Bed bugs are kept away by washing the crevices with strong salt water, put on with a brush. Soft soap should by kept in a dry place in a cellar, and not used until three months old.

EXPOSITION OF THE GRANGE.

Illustrated with Engravings, showing the Lodge Room, Signs, Signals, Grips, etc.

EDITED BY REV. A. W. GEESLIN.

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OPENING.

Master *calls to order* (ONE RAP.)

Master to Patrons:—The hour of labor has arrived; the work of another day demands our attention. All being prepared let each repair to his or her alloted station.

Master to Overseer:—Worthy Overseer, are all present correct?

Overseer to Steward:—Worthy Steward you will ascertain.

Steward to Overseer:—My assistants will make examination and report.

(Assistant Steward *and* Lady Assistant Steward *pass to* Overseer *and commence the examination.* Lady Assistant Steward *passes up left side of hall;* Assistant Steward *up right side from Overseer; meet at Ceres; pass to Overseer and report to him, after which, if all are correct, he replies to the Master*)

"Overseer to Master:—Worthy Master, we find all present are correct."

Those present are required to give the password Husbandman, the fourth degree password, for men, and Matron, the fourth degree pass-word for women, and the *annual* password (for 1874 Farming,) to the Assistant Steward and Lady Assistant Steward as they pass around the hall.

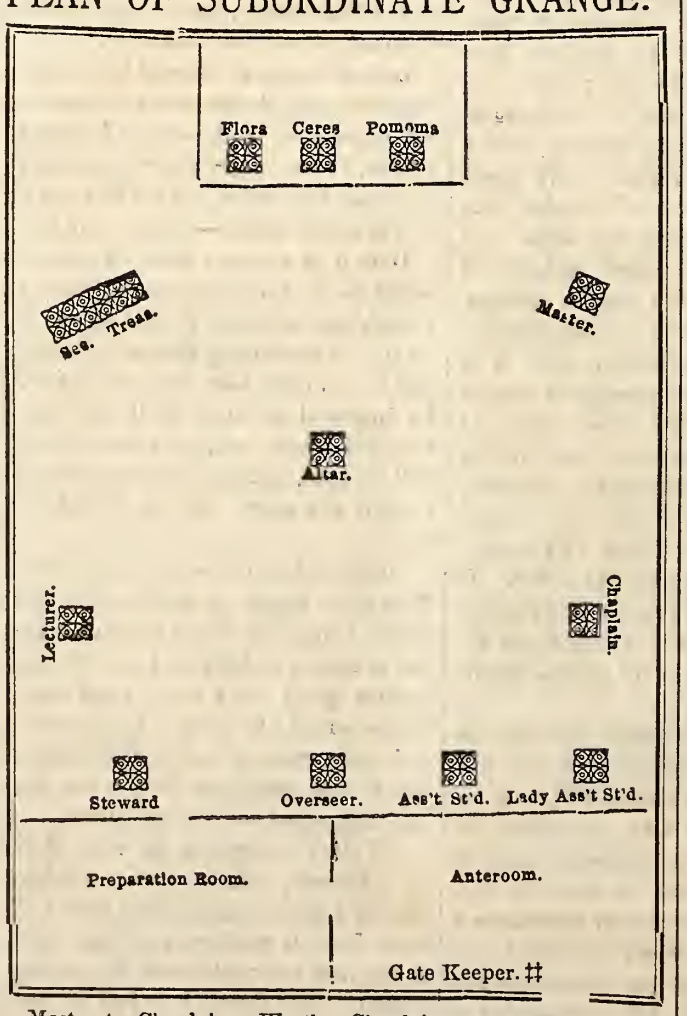
Master to Steward:—Worthy Steward, are the gates properly guarded?

[Steward examines and finds Gate Keeper at his post.]

Steward to Master:—They are, Worthy Master.

Master to Steward:—Worthy Steward, inform the gate keeper hat we are now at work.

PLAN OF SUBORDINATE GRANGE.



Master to Chaplain:—Worthy Chaplain, as Laborers under the great Master of the Universe, let us bow in prayer. [Calls up.] (*Three raps call up.*)

PRAYER.

Almighty Father, Maker of Heaven and Earth and Giver of all good, we return our heartfelt thanks to Thee that we are permitted again to meet each other here for work in this glorious cause. Endow us with prudence and wisdom in our counsels as a body, that our work may be good and acceptable in Thy sight, and that our labors may be blessed with a liberal harvest; and when we are called to lay down our implements on earth, may we enter the paradise not made with hands eternal in the Heavens, and receive that welcome pla udit, Well done, good and faithful servants. We beseech Thee to bless the officers of this Grange, and the laborers therein; be with all connected with the order, from the highest to the lowest degree, and grant it prosperity. We ask all in Thy Holy name. (All respond) Amen.

OPENING SONG.

"O, come, come away,
From labor now reposing,
Let busy care awhile forbear,
O, come, come away," etc.

Master to Patrons:—Patrons, you will now assist me in opening the Grange. (The Master gives the signs of the Four Degrees taken in Subordinate Granges beginning with the first and so on to the last, and is responded to by all the members present.)

Master to the Patrons:—Patrons, I now declare the Grange open in the *fourth* degree. [Calls down.] (*Two raps call down.*)

ORDER OF BUSINESS FOR REGULAR MEETINGS IN FOURTH DEGREE.

1. Opening the Grange.
2. Reading the minutes of last meeting.
3. Reports of Committee on Candidates.
4. Balloting for candidates.
5. Proposals for membership.
6. Is any member sick or in distress?
7. Reports of Standing Committees.
8. Reports of Special Committees.
9. Bills and accounts.
10. Unfinished business.
11. New business.
12. Suggestions for the good of the order.
13. Conferring of Degrees.
14. Receipts of evening announced.
15. Closing.

"At special meetings for conferring degrees, open the Grange, and then omit all from 2 to 12 inclusive and commence at thirteen." (Passing in or out of the hall while candidates are on the floor should be avoided.)

Remarks. It is not only my purpose to give an expose of the Grange, but also to show its relationship to other and higher secret orders, and to show that it is Hierarchal, or claims to be a religious order and as such is a rival, and an opponent of the Christian religion. It is seen in the beginning, to have its prayers. The prayers are offered by the chaplain who may or may not be a professor of the Christian religion. *Connection with the order* qualifies a man for the office of Chaplain, without any regard, whatever, to former character; hence Universalists, Deists or Infidels will stand as good a chance for election to the office of Chaplain in the Order as any other class of men; and are nearly as often put into the office as professors of the Christian religion. Prayer is offered for the officers of the Grange and laborers therein—i. e., the members, and when they, the officers and members, lay down their implements (Regalia, Plow, Spade, Harrow, &c., &c.,) on earth they are to meet in the paradise above. Or, as is generally used by the lodge, The Grand Grange above. This they expect without any atonement for that sin through Christ as will be seen further on.

INITIATION.

FIRST OR LABORER DEGREE.

The candidates are taken into preparation room, blindfolded and conducted by Assistant Steward to the gate. Assistant Steward signals to the lodge by rapping at the door or inner gate of preparation room that the candidates are ready.

If two or more candidates are initiated at the same time they walk single file placing the left hand on the left shoulder of the one in front.

Steward to Overseer:—Worthy Overseer, a signal at the gate.

Overseer to Steward:—See who approaches.

Steward to Assistant Steward:—Who comes?

Assistant Steward to Steward:—Men seeking employment.

Steward to Assistant Steward:—Are they unconstrained and willing?

Assistant Steward to Steward:—They are.

Steward to Assistant Steward:—Have they been tried and found worthy and honest?

Assistant Steward to Steward:—They have.

Steward to Assistant Steward:—What token do they present?

Assistant Steward to Steward:—The signet of nature's nobleman.

Steward to Assistant Steward:—You will tarry here while I ascertain our Worthy Overseer's pleasure.

Steward to Overseer:—Worthy Overseer the alarm comes from strangers seeking employment.

Overseer to Steward:—Know you who they are?

Steward to Overseer:—I do; men, worthy and well qualified.

Overseer to Steward:—Admit them for examination.

Steward to Candidates:—[Opens door.] It is the pleasure of our Worthy Overseer that you enter the field with this caution: use discretion, respectfully obey all orders, and should work be assigned you, labor with diligence.

Assistant Steward to Steward:—Let our future conduct prove us.

One or two verses of the following song are sung while the Assistant Steward with candidates pass once around the hall, stopping the second time around at Lecturer.

SONG.

1. Come Patrons assembled to bow at our shrine,
Who walk by the plow, or take pride in the vine,
While traveling in love on the green lawn of time,
Sweet hope shall light on to a far better clime, etc.

[TO BE CONTINUED.]

A HISTORY OF THE REFORM AGAINST SECRET SOCIETIES.

Political Position.

The National Christian Association does not ignore politics, but seeks to elevate and purify it by all honorable methods. The following is a revised copy of the platform adopted by their Mass Political Convention in 1872. In that year a full ticket of National officers and in Illinois State officers was nominated. Some local tickets in different States have been elected.

PREAMBLE.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a new party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of Jesuitism, of priestcraft, or of the lodge; believing, also, with our Scotch and English ancestors that civil government, though ordained of God, is "founded in nature, not in grace," and therefore that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot, and the stake, we at the same time as firmly believe that atheism and priestcraft are twins, and both alike foes to human liberty and welfare.

We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and, while we consider government without God as mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes:

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen government, and this is fact should be recognized in its organic law.

2. That God requires, and man needs a Sabbath.

3. That the prohibition of the importation and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That charters of Masonic lodges granted by our Federal and State Legislatures must be withdrawn and their oaths suppressed.

5. That all secret lodges, orders or clans, affecting independence of our Government and practically claiming that their principles and rules are more sacred and binding than the laws of the land, are treasonable, dangerous and destructive of our liberties, legislatures and courts.

6. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

7. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

8. That to cultivate the intellect without improving the morals of men, is to make them mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

9. That land and other monopolies should be discountenanced; and that, sympathizing with the industrial masses in their effort to escape the extortion of secret rings, we regret to see them controlled and led, through the intrigues of designing men, in the lodge and grange, by the very power against which they struggle.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. That reciprocal free-trade is the true basis of commercial interchange among nations, and that a gradual approach towards free competition in all the marts of trade is the true policy on the tariff question.

12. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

The platform, please notice, contains the following live issues: The abolition of secret societies, the prohibition and sale of intoxicating drinks, a just recognition of the Bible and the Sabbath, and the election of President and Vice-president of the United States by direct vote of the people.

Questions for Friends of the Anti-masonic Reform to Answer.

Please obtain as accurate answers to the following questions as possible, and send them to the Corresponding Secretary, National Christian Association, 13 Wabash Ave., Chicago, as soon as possible.

How many officers are elected by ballot in your county?

How many of these are Masons?

How many have adhering Masons for pastors?

How many churches are there in your county?

How many openly oppose Masonry and withdraw fellowship from Masons?

How many public schools (common, graded, or high) are there in your county?

How many men connected with them as teachers or trustees are adhering Masons?

How many Masons are associated with other literary institutions, (supported by private contributions and tuition bills) in your county?

How many members have you in your anti-secret society organization?

How many meetings has it held during the year ending April 1st, 1875?

What has your society done to promote the overthrow of secret societies in the past?

How much will you raise of the $30,000 required to secure a new publishing house?

How much money have you used in carrying on the work during the past year?

How many delegates do you expect to send to the Pittsburgh Convention meeting, the 8th of next June?

Please send their names and addresses, together with an outline of the work you propose to do next year; suggestions to the National Association on any subject that you consider of importance in the promotion of our work, and also a copy of your constitution to

C. A. BLANCHARD,
Corresponding Secretary N. C. A.,
13 Wabash Ave., Chicago.

News of the Week.

Congress.

The XLIII. Congress closed on Thursday last, having spent a week of hard work. The little left undone will not require an extra session, although the President hast kept the Senate to consider a new treaty with Spain, the Hawaian treaty, etc. The Civil Rights bill passed both Houses. The bill for the payment of extra bounties passed the Senate, and an opening made for the escape of from 20 to 60 millions from the Treasury. In view of the probability that the Government will not have enough money in hand to meet the claims thus created, it was necessary to make special provision for raising it by borrowing. This measure was carried by Logan to a tie vote which Wilson decided. Hope of the next Presidency probably had much to do with it. The President refused at the last to sign the bill. The House by a vote of 113 to 65, concurred in the Senate amendmentto the Postal Appropriation bill partially restoring the franking privilege, allowing free transmission through the mails of agricultural reports and seeds, and all public documents now printed; but this privilege must cease on the 1st of December, 1875. Other bills of importance were the Revenue bill increasing the tax on whisky from 70 to 90 cts. per gallon, adding to the tariff on sugar 25 cents and 10 per cent. to all manufactured goods. This is expected to increse the revenue $30,000,000. but it will cost the people several times that sum. The House agreed on the admission of Colorado in 1877; New Mexico was rejected. The River and Harbor bill appropriates $6,600,000 and $8,000,000 more conditionally. All the regular appropriation bills for army, navy, fortifications, the Departments, Civil Service, consular and diplomatic service, Post-office, etc., were passed. The House passed the recommendations of the Louisiana committee, recognizing Kellogg as governor and reinstating the five Democratic members of the Legislature who were fraudently admitted by a faction and ejected by the troops; thus giving both parties a chance. The Senate has yet to act on the proposition. The Force bill for the regulation of Southern affairs passed the House after several amendments, but was smothered in the Senate. The Democrats are reported to have wished it passed for the sake of political capital, although they bitterly opposed it in the House. A great deal of business was hurried through during the last few days; appropriations were hastily voted. How many "grabs" will result may not yet be known, but so many were voting for the last time in Congress that it is feared they were more reckless than wise for the interests of the country.

—The Senate convened in extra session on Friday the 5th, Vice-president Wilson in the chair: Twenty-two new Senators were sworn in, Andrew Johnson and Hannibal Hamlin among them.

General.

The Nebraska Aid Society have, according to an Omaha dispatch, about finished clothing and feeding the people in the districts infested by the grasshoppers, and are now preparing to furnish them with seed. Three hundred thousand acres are to be supplied, and the society have just started solicitors in Iowa, Illinois, and the surrounding country, for the purpose of collecting grains. General Bristin has been sent to California. The State appropriations will not furnish 50,000 acres, and the aid voted by the Government is only available for food. Many of the railroads furnish free transportation.

Fourteen inches of snow fell at St. Louis last week Wednesday, twelve inches in Jefferson City, and eight at Kansas City. The storm extended to the Arkansas line. Southern trains are snowbound at Mineral Point. The railroads in Missouri were completely blockaded, and trains are behind time. Business is almost entirely suspended, and there are reports of much suffering among exposed families. Absolute want continues to stare hundreds of thrifty farmers in the face in a number of the western counties of Missouri. There is appalling destitution. People are reported as actually starving and appeal for help.

Foreign.

The French National Assembly has passed a bill which seemingly assures, at a not far distant date, the institution of a Constitutional Republic. This measure is for the organization of the public powers and was passed by a vote of 436 against 262, its sections having previously been adopted by successive votes, some of which severely tested the strength of the party coalition between the right and left. The bill provides for the election of an Upper House or Senate. The Legitimists and Bonapartists threw every obstacle in the way of the majority.——On the 15th of January it snowed for two hours at Bellianeb, in Upper Egypt—something that it is supposed never happened there before.——Intelligence has been received in London that the steamship Hong-Kong, from London for Japan, foundered off the Island of Abd-El-Curia in the Indian Ocean. Nineteen persons are reported saved, six are known to have been drowned and eighteen are missing.——A correspondent at Berlin reports that the German government has received a memoral from the Protestant clergy of Spain complaining that liberty of worship is threatened. Similar memorials has been forwarded to other Protestant powers in Europe and to the United States. The memorial asks the intercession of the Protestant powers in behalf of those who, once priests, embraced reformed religion and married while the Republic was in existence, as by a recent decree such marriages have been declared null and void.——The passage of a bill in the German Parliament withdrawing State endowments from Catholic clergy is considered secure. It is believed that a test oath will be required of all Catholics in the civil service.

Temperance.

THE POWER OF REFLECTION.—The most extraordinary thing in connection with gin palaces, says a London paper, notwithstanding every known and unknown ornament, is the absence of mirrors. This may be accounted for by the fact that publicans are well aware that, if a drunkard could only see himself, he would immediately turn away in horror from the glass.

PROF. COOK of Bennett Medical College in this city is a great smoker, but he lately warned his students against the habit. The poisonous nicotine absorbed into the system from tobacco, he said, frequently causes death. He had known men who had killed themselves in five years by the habit of smoking. Every man who takes it up does so at peril of his life.

Mr. Moody on the "Infernal Stuff."

The *Irish Temperance Banner* gives an account of a great ministerial convention held in the Exhibition Palace, Dublin, recently, when Mr. Moody of Chicago, who was answering questions from the 'Question Drawer," said:

"More than half of the questions that have been sent in are about intemperance. With regard to this I have an idea that the people of Dublin have found out where I stand by this time. I stand upon the teetotal platform fair and square. (Hear, hear.) I find that I can do a day's work without alcoholic stimulants. A great many people say they must have wine to stimulate them. I say the best stimulus is the Word of God. During the American war a publican offered wine to a huge R publican soldier, but the latter said no, he was a teetotaler. 'But,' said the publican, 'you are in the army now, and you can't get on without it.' The soldier brought out a grand old Bible from under his bosom and said, 'That's all the stimulus I want.' It would be a glorious day for Ireland if you could just banish the stuff. A lady said, the other day, that it was too strong a word for me to have used when I called it 'infernal;' but I can't help it when I see the hellish work it is doing. I believe that the greatest curse that Ireland has is whisky, and I wish that we could sweep it away. The work must begin at the House of God. Think that it is destroying so many young men that are the flower of our land! We are told that 100,000 men in the United Kingdom are drunkards. Only think of that. Imagine that army walking tramp, tramp, along the way down to death. God's Word says that no 'drunkard shall inherit the kingdom of heaven.' A man preached against me because I called wine 'infernal' He said, 'How dare Mr. Moody stand up and call that which Christ made infernal?' I made inquiries about that man since, and found that he had three sons, all of them were drunkards—every one of them. (Sensation.) Two of them were banished to Australia; and yet that man had dared to stand up in his pulpit and defend the infernal stuff. (Hear, hear.) May God give us light on the question! (Amen.) It is impossible to describe the effect of these brave and noble words. Ten thousand persons were present and for the first time in the whole course of the proceedings a burst of applause rang from every part of the house, showing the deep chord had been touched.

Facts and Figures.

—The mayor of Philadelphia, speaking of the vicious books and papers which fill the intellects of so many youth with dangerous ideas, says he could rid the jails of two-thirds of the juvenile criminals in the next year if he could banish certain plays from the boards of the variety theatres and put certain books out of print.

—The original manuscript copy of the Declaration of Independence, which has hung in the Patent Office for many years, is fast fading away. A correspondent writes from Washington to the New York *Post* that unless means are taken to restore the writing, not a vestige will remain by the time of our centennial.

—An eastern statistician finds that the total shipment of breadstuffs from this country during 1872–3 amounted in value to $98 313,599, and in 1873–4 to $160,985.421, an increase of $63,-000 000. The exports of provisions show no increase, and in the value of cotton exports there was a falling off of $15 000,000. Tobacco increased in value $8,000,000, and petroleum held its own. Imports were reduced $68,000,000, and the total excess of the exports of 1874 over those of the previous year were about $45,000,000.

—The privilege which every American citizen is supposed to enjoy of depositing a secret ballot at all elections, has been nullified by a practice which has grown up in Illinois, at least, of the clerks of election placing the same number on the ballot as is recorded opposite the name of the voter on the poll list. A case came before Judge Rogers of the Circuit Court, recently, and the Judge gave it as his decision that "he had no doubt but that the ballot was intended to be secret, and that the statute which compelled the numbering the ballot was void. The history of the ballot, our traditions, and the common understanding of the people, all justified him in the conclusion that the term was used in the Constitution of Illinois to designate a secret mode of voting, and to thus secure freedom of action to the voter, and such was the understanding in other States having similar Constitutions. The same question arose in Indiana, and the Supreme Court held the numbering to be unconstitutional and void."

In a late paper in *Blackwood's Magazine*, which discusses "Decorations,"—that is, the stars, crosses, and ribbons bestowed by Royalty upon distinguished personages,—the writer states that there are now about 120 orders in existence. Some of these are quite modern, while others have come down from the days of Chivalry; a portion of them are exclusive, and others embrace a respectable population. Only thirteen orders are conferred upon women. In France, 8,000 natives hold foreign crosses, while the Legion of Honor is possessed by 4,000 strangers. About 55,000 gentlemen in Europe have decorations of one order or another. In the early history of our own country, there was an attempt made to establish a military order, under the title of "The Society of the Cincinnati." Gen. Knox was the founder, and Washington was a member; but Adams and Jefferson were vehemently opposed to it, fearing, with others, that it would eventuate in military aristocracy. It still has a feeble existence, but the most grateful service it has ever performed was giving a unique and euphoneous name to the great Porkopolis of Ohio.

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Farm and Garden.

DOING MUCH.—Many persons seem to be always in a hurry, and never accomplish much; others never to be hurried, and yet do a very great deal. If you have fifty letters to answer, don't waste time in looking over to find which one should be noticed first; answer the one you first lay your hands on, and then go through the whole pile. Some begin a thing and leave it partially completed, and hurry off to something else. A better plan is to complete whatever you undertake before you leave it, and be thorough in everything; it is the going back from one thing to another that wastes valuable time. Another thing: deliberate workers are those who accomplish the most work in a given time and are less tired at the end of the day than many who have not accomplished half so much; the hurried worker has often to do his work twice over, and even then it is seldom done in the best manner, either as to neatness or durability. It is the deliberate and measured expenditure of strength which invigorates the constitution and builds up the health; multitudes of firemen have found an early death, while the plough boy lives healthily and lives long, going down to his grave beyond threescore and ten.—*Hall's Journal of Health.*

GIRLS KEEP FARM ACCOUNTS.—In these days several farmers have adopted a new idea, that is of having their girls keep the accounts of the farm. First, they are taught to write a fair hand, then to have a knowledge of single entry book-keeping, when a proper set of books is obtained and they go to work. A map is made of the farm, having the fields numbered, and then whatever work is done on a field, or whatever capital invested, the girl is to find out and set down, and the result is that she soon takes a practical interest in affairs, which interest increases as the seasons pass and the crops are gathered, of all which she takes account, both of quantity and quality. The next step with her will be to become possessed of a realizing sense of what farm products cost; and when she sees upon the striking of balances, after a year is gone, or perhaps two years, how little is the net profit, she sees that a dollar is worth much more than she had suspected. So she will begin to reflect whether the work has done well or ill, and to consider upon better methods, and in any event she will learn that economy is an indispensable quality in whatever engages human attention.—*Dr. Cross.*

DON'T BORROW TOOLS.—A farmer can get in no habit worse than that of borrowing tools, and for the following reasons: First, one who owns tools does not like to lend them, and he thinks less of the man who borrows; second, one never will come to learn how to use borrowed tools nor to keep them in order; and third, he who borrows never can be a good farmer. It is true that young men just starting may be allowed to borrow some, but he should not establish the habit; or one may borrow a new implement to see how it works. A man who borrows is not likely to use a tool as carefully as if it were his own, and, as a consequence, he does not do careful nice work. What can a man be thinking about when he borrows a steel plow, keeps it several days or a week, and brings it home, as will be most likely the case, so dull as to be unfit for use? The owner can only take it to the shop, and at his own expense get it sharpened. If a man lends tools to one, there are several neighbors who also will want to borrow; and thus it is, a harrow, for instance, may be going round through the neighborhood all the season. It is every way desirable to cultivate what is called "good neighborhood," but this cannot be done where borrowing is practised.—*N. Y. Tribune.*

Publishers' Department.

Little three-year-old Mary, looking out of the window the other day on the snow which "*assimilates all objects,*" remarked: "This is very white weather." A just description of the external nature thought we, and of her dear little heart. Is it "white weather" in your soul and in mine? Christ can make our spirits *whiter* than snow. How much will our readers do to spread that light which will purify and brighten social and moral life this month? You can do this in many ways. The publishers of the *Cynosure* only wish now to remind you of one. It is a way which would naturally suggest itself to persons who balance the cash account in an enterprise which they feel is approved of God. The enlarged form of the *Cynosure* has been issued, on the 2d of next April, for a year, and on the 1st of March $878.91 is wanting to put the paper in harmony with the Scriptural precept "Owe no man anything." Hence the one way to make "white weather" in hearts which we now suggest, is to do your best to increase the circulation of the *Cynosure* and swell its receipts until its debt is canceled; and further yet, until the people are informed on the subjects of which it treats. Until unholy, intriguing, dishonest, clanish, selfish organizations are disorganized by that power which is able to make "whiter than snow."

Read the paper carefully yourself, and then, if possible, obtain new subscriptions. Are there not five, four, three or two persons of your acquaintance whom you can induce to take the paper?

It is only three months before our national meeting in Pittsburgh. Let us have the *Cynosure "widely circulated"* before that date. Some of our friends intend to do their part towards doubling the subscription list. Do you?

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING MARCH 6, FROM—S Akerly, M Ambrose, D Alcott, J L Barlow, M Bishop, J Burtner, W Bloodgood, W Blakeslee, P Bacon, G F Bert, B Barto, A Bredesen W M Beden, J B Crall, D R Crawford, P Carpenter, W C Day, J Finney, H Fry, J M French, J Geiger, S D Green, M A Gasshire, M Gage, M Hawley, T Henderson, W H Harrison, E Howard. Wm. N Hartupe, G H Holstead, J Jones, J A Knepper, J F Kuhlman, C Lamb, W Lee, A Littlefield, T Mohn, N Miner, A C Moffatt, A Muzzy, M McCloughry, Mrs. M B Nichols, J O Robinson, G M Smith, J H Spohn, Syd Shaffer, D B Sherk, A S Tripp, J Thornton, W Vineyard. T Whiffen, F M Waldron, A D Woodworth, J White, E A Wilcox.

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MARKET REPORTS

CHICAGO, March 8, 1875.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$ 90	91
" No. 2	85½	86½
" No. 3	82¾	83
" Rejected		78
Corn—No. 2	63½	64¼
Rejected	62½	63
Oats—No. 2	52¼	53
Rejected		50½
Rye—No. 2	97	97½
Flour—Winter	4 25	6 50
Spring	3 00	4 50
Hay—Timothy	14 50	18 50
Prairie, "	10 00	13 00
Lard		13
Mess pork, per bbl		18 12½
Butter	23	36
Cheese	10	18
Eggs	25	33
Potatoes, per bus	90	1 10
Broom corn	05½	18
Seeds—Timothy	2 10	2 60
Clover	6 20	6 35
Flax	1 90	2 50
Dressed Hogs	7 70	8 35
Chickens, dressed, per lb	10	14
Turkeys, do. per lb	12	16
HIDES green to dry salted	07½	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 50	7 00
Good to choice	5 25	6 25
Medium	4 75	5 00
Common	3 00	4 50
Hogs	6 25	7 60
Sheep	3 50	6 00
New York Market.		
Flour	$ 4 25	8 00
Wheat	1 07	1 31
Corn	84½	85½
Oats	68	70
Rye	94	95
Lard		14
Mess pork		19 25
Butter	15	24
Cheese	12	16
Eggs	36	40

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 18, 1875.

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Topics of the Time.

There have been found two ways of looking at the Civil Rights bill. One party sees with apprehension the sediment arising as the pool is stirred, and cries out, We fear it is not the right thing—too coercive—these social difficulties will pass away in time—you can't legislate them out of existence. Another beholds only the angel of justice descending to heal the frailties of men. Keepers of public resorts, hotels, restaurants, are raising the loudest outcry from every city against the hungry black man. Fashionable sinners in fashionable churches are shocked at the invasion of their pews; and one legislature at least will defend the sovereign soil of Virginia from the operation of United States law by special enactment. The question is not one of private prejudice, as the fearful and unbelieving suppose, else why is it counted a shameful thing for one black man to sit at table while another, blacker and dirtier, prepares the food and bears it to the guests. But when one class of citizens has been uniformily insulted and tabooed, and the civil authority says that it shall be no longer—that there shall be no more "reserved seats", then it is a matter of simple justice. The nation has long enough been physicked and bled for this hateful negrophobia. If the waters are stirred, let it be tumbled in and be healed.

The action of Congress in the admission of Colorado looks to a change in the management of Indian affairs. When the bill came up for final action in the Senate the clause requiring the people of that territory to relinquish all claim to public and Indian lands was amended by striking out the reference to the Indians. The effect of this vote will be to throw the guardianship of the Indians upon the government of the new State, a decision that cannot be regarded with favor, for several reasons. The present Indian policy is more satisfactory in its results than any yet tried, or likely to be attempted by a new State government; and the general government being answerable to the whole country has more peaceful and humanizing influences to affect its action than Colorado will be likely to average. However, as Colorado will not be fully incorporated into the Union until a lapse of two years, there may be a change in the Indian policy which will make State legislation safest and best.

Atlanta University, an institution founded by the American Missionary Association has been so well conducted as to command the respect of the Georgia Legislature which for several years has voted eight thousand annually to its support, and last year made this grant perpetual. But Governor Smith has learned that the white teachers associate with the ex-slaves, visit them at their houses, sit at the same tables with colored students and inculcate "the mischievous doctrine of social equality" which, he says is distasteful to the majority of the people of Georgia; therefore he asks for a repeal of the grant. Whatever the Legislature may do to soothe the offended dignity of Governor Smith, the secretaries of the Association "make no apology and promise no change" in their liberal and impartial policy toward colored students, whatever may become of the appropriation.

The reports of last week leave no doubt that a majority of the various Episcopal dioceses are against the confirmation of Dr. DeKoven as bishop of Illinois. Thrice refused, in Massachusetts, Wisconsin and now in Illinois, it would appear that some grave defect existed in his theology or morals. But no word is raised save against his ritualism, which the laymen of the church seem determined to hold in check, while the clergy generally, it is said, favor his acceptance. Twice baulked, some members of the diocese threaten disruption unless the independence of the diocese shall be recognized. The refusal, first of Dr. Seymour and now of Dr. Koven, is doubtless wise and just. It moreover suggests a question in relation to the present position of the rejected candidates. Both are heads of educational institutions; the former of the Theological Seminary of the church of New York, the other of Racine College. These positions plainly have a more far-reaching influence than does the bishopric of Illinois; and if the gentlemen hold doctrinal views unfitting them for the less duty, on what grounds are they continued in offices of greater power?

Letter of Edwin Booth to the Mansfield Convention.

CRESTLINE, O., Feb. 15, 1875.

Members of the State Convention and friends of reform: Circumstances not forseen at the time of promising will prevent me from being present at the Mansfield Convention. Wishing to use all my influence in aid of this most noble and Christian reform, I send you my most sincere good wishes and prayers for success.

My own opinion is, that Freemasonry is the most wicked and vile institution, with the fairest face, ever instituted among men. All secret societies are wrong in principle and only productive of evil in republican Christian governments. They are principally evil in the support, aid and comfort they give to that gigantic fraud called Masonry. And strange to say with the acknowledged intelligence of the members of these societies, they are so stupidly ignorant of the despotism exercised over them by the higher degrees of Masonry, as are the Entered Apprentice, Fellow Craft, and Master Mason of their own order.

Freemasonry in its grand counsels and higher degrees, has completely succeeded in duping and keeping in blissful ignorance, not only their own members of lower degrees, but of all other secret societies; while they use their influence, their money and their votes, to keep themselves in places of ease, affluence and power. They have been so successful that to-day their power is greater and higher than our law. Senator Pomeroy was told, during the troubles in Kansas and Missouri, that the laws would not protect him if he wished to go up the Mississippi river, but that if he was a Mason, he could travel with entire safety. What has become of the boasted laws of the United States when the cry, "I am an American citizen," affords no protection, but the grand hailing sign of distress of a secret, irresponsible society affords at all times complete protection. The result is beginning to be seen and felt now, and soon must appear in all its appalling consequences, when our free institutions are undermined, and contempt and disrespect for our laws will become universal. In Crawford county the power of Masonry is greater than the law. Should any one doubt it let him oppose the interest of Masonry if he dare, and he will soon be undeceived. Though they are a small minority of the voters, they hold all the offices. This small minority are organized, united and drilled, and they successfully overawe and deprive the majority even of the liberty of speech. Facts will warrant my statement. I was an eye witness to the mobbing of Mr. Orvis in the streets of Crestline about two years ago. Mr. Orvis was a gentleman and Christian minister of high standing. He could not obtain a church or hall in which to discuss the relation of secret societies to Christianity, and when he attempted to speak from the steps of Newman's building he was assaulted by a mob of the leading Masons with curses and threats of violence which were about to be executed. He was driven from the stand and had to seek the protection of friends till he could get away from town.

A short time since another minister who had been permitted to preach twice in the M. E. church wanted to lecture on the subject of secret societies, but no hall or church could be obtained. I being a director of the M. E. church laid the matter before the official board, and asked that he be permitted to lecture in the church. The request was refused. They all said that they would like to hear the lecture, but gave as a reason for their action, that if they did the influence against the church would be so great as to destroy its power and that they were afraid of violence. It had been threatened that if he lectured the house would be stoned and windows broken. Thus is the M. E. church in Crestline intimidated and controlled by an outside mob in the interest of Masonry. These are facts that demonstrate the power of Masonry to dictate to and control both church and state.

Now let us look at the morality of this institution that is controlling church and state. In the Master Mason's degree the candidate takes with others the following obligation: "Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such." This is the high and sublime morality taught. If you do not *know* the female is a Master Mason's "wife, mother, sister or daughter," *there is no obligation not to violate her chastity*, though she may be. While there is no restriction, no obligation whatever, not to violate the chastity of any man's wife, mother, sister or daughter, who is not a Master Mason. This obligation is administered not only to sinners and infidels, but to members of churches and ministers of the Gospel. Is it possible that ministers of the Gospel, teaching the high and holy morality taught by Jesus Christ, whose aspirations should be high and holy, and heart as pure as

the white snow that falls on the hills and vallies, must enter the lodge hoodwinked, cable-towed, half-clothed and half-naked, and take a solemn oath, perhaps from a profanely wicked infidel, that he will not violate the chastity of a brother Mason's wife, mother, sister or daughter, he knowing them to be such. Does not such a minister disgrace his high calling? Can he ever again stand up before God, angels and men and say his dignity and honor have not been sacrificed? But if this oath is not immoral and is a good thing for the minister, why would it not be a good thing for the members as well, and why not adopt it as a church rule to help the moral power of the church, and when a man seeks admittance into the church make him take an oath that he will not violate the chastity of a brother Christian's wife, mother, sister or daughter, he knowing them to be such.

But all these immoral and degrading oaths, with all the senseless, wicked, heathen, barbarous rites and ceremonies of the lodge, are to be kept a profound secret, under penalties which would shock the moral feelings of the basest savage. These penalties are so horrible, base, and immoral that John Adams has truly said, that "the English language had been disgraced by their introduction into its forms of speech." Among these penalties are the following: To have the throat cut across, the tongue torn out by the roots, and the body buried in the rough sands of the sea. To have the left breast torn open and the heart and vitals taken from thence, thrown over the left shoulder, carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field and the vultures of the air. To have the body severed in two in the midst, divided to the north and south, bowels burnt in the center, and ashes scattered to the four winds. To have the tongue split from tip to root. To have the breast torn open, heart and vitals taken out to rot on a dunghill. To have the skull smote off and brains exposed to the scorching rays of the sun. To have one's house torn down, and the timbers set up and he hang thereon. To have a spear, or other sharp instrument, thrust through the side like our Divine Master. To be struck with the dreadful poniard of vengeance, the head cut off and stuck on the highest pinnacle in the eastern part of the world. To be forever deprived of the true word, perpetually in darkness, blood continually running from the body, cruel torture without intermission, to drink gall mixed with vinegar, thorns for a pillow and death of the cross to complete my punishment.

Many good people not well informed on this subject, think it impossible that so many of our citizens, including members of churches and ministers of the Gospel, are continually under the most solemn obligation of an oath, enforced by penalties more terribly severe than any known to the law, with cool calculation and premeditation, to take the life of their fellow-citizens without judge or jury or the sympathy of Christian civilization. Yet this is fearfully true. It is certainly cause of great astonishment and alarm that so many have been induced to take these obligations. Such an institution has been permitted to exist in our midst only by the severest thumb-screw on the body and padlock on the mouth of its members. That these obligations and penalties exist and are the laws of Masonry, and that these penalties have been executed on Miller, Forgie, Morgan and many others is a matter of fact and history. . . . .

The institution that ingenders the feelings necessary to the perpetration of such deeds of murder, must be the most wicked and devilish ever instituted by man. Such is the institution of Freemasonry. The most wicked and gigantic fraud, ever imposed on humanity; a mixture of religion and morality blended with falsehood and imposture, like the most deadly poison mingled with balm.

Milton's personification of sin, would well and truly describe Masonry,—

"Seemed a woman to the waist, and fair;
But ended foul in many a scaly fold,
Voluminous and vast; a serpent armed
With mortal sting; about her middle round
A cry of hell-hounds never ceasing barked,
With wide Cerberian mouths full loud, and rung
A hideous peal; yet, when they list, would creep,
If aught disturb'd their noise into her womb,
And kennel there; yet there still bark'd and howl'd,
Within unseen."

This description is full and complete in all its parts.

Freemasonry received a severe wound that pierced it through by the revelations of Morgan, Bernard and others, that no other institution could have withstood and continued to live. It was revealed that Masons promised and swore to keep a "brother's secrets, murder and treason not accepted"; that they promised and swore, "to espouse a brother Mason's cause, so far as to extricate him from the same, whether he be right or wrong"; that it required the taking of life; and that men had been executed according to its own law, in violation of the civil law, and therefore all adhering Masons were partakers of her crimes and iniquities. But this institution was pervaded by the very spirit of the evil one and, like its father, not easily vanquished. In the war in Heaven Michael pierced and divided Satan in the great fight.

"But the ethereal substance closed; not
long divisible,
Yet soon he heal'd; for spirits that live throughout
Vital in every part, not as frail man
In entrails, head or heart, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air;
All heart they live, all head, all eye, all ear."
All intellect, all sense; and, as they please,
They limb themselves, and color, shape, or size,
Assume, as likes them best, condense or rare."

So Masonry has limbered itself in various shapes, and by the help of Oddfellows, Good Templars and kindred secret orders, all parts and limbs, of this monster, has piloted itself back again into influence, place and power.

And now as Christians and citizens of this free Republic, we must teach mankind the great Christian brotherhood founded on the eternal principles of right, and not the narrow selfish brotherhood of the lodge, founded on human depravity. We must teach that every man is a brother. That the only true standard of man is his intelligence and virtue, and by the power of the just and righteous public sentiment, hurl back into oblivion this institution of darkness and crime.

EDWIN BOOTH.

The U. P. Presbytery of Philadelphia.

W. S. R. gives the readers of the *Cynosure* some account of an appeal which came from the sessions of one of the congregations under the above-named presbytery, and which was not sustained. It appears that the session admitted an Odd fellow to communion by the casting vote of the moderator, the applicant professing to be open to conviction respecting the sinfulness of his connection with the order. It appears that after considerable discussion in presbytery, a majority sustained the action of the court below. W. S. R. blames the presbytery for not publishing a history of this case.

The impression on the minds of readers not acquainted with the usages of presbyteries, would likely be that the presbytery forbade the publication of this case. If that is true, there must have been a motion made and seconded, and an opportunity given to discuss this motion or resolution, and then a vote taken, and the result recorded by the clerk of presbytery: but W. S. R. fails to give us any information that any such motion was made and carried. In his last communication indeed, he informs us that the senior member of presbytery, (Rev. F. Church, I presume,) objected to the publication of the proceedings in reference to the appeal, but he does not tell us whether any other member objected. Your readers, not otherwise informed, might think that presbytery was in the habit of publishing its proceeding, but in this case its designedly suppressed this portion of its proceedings, the publication of which it feared would damage it in some way. Now W. S. R. surely knows well that it is not customary for presbyteries in the U. P. church—and I believe the same may be said of all Presbyterian churches—it is not customary to publish the whole, or even any part of their proceedings, unless in very rare cases. The custom stands thus: it is the official business of the clerk to record in a book provided for the purpose, *all* the proceedings of the presbytery; and then he is left to his own discretion to publish in the religious or other papers, such an abstract of the proceedings as he may think would interest the public. The same discretion is accorded to every other member of the court, and even to spectators, as the proceedings are always in public, unless in scandal trials, which, we are happy to know, rarely occur. And further, any person who feels an interest in the proceedings, can, on application to the clerk, obtain an authentic copy of any part of the court's proceedings.

Now in view of the foregoing statement, which all intelligent United Presbyterians know to be correct, we cannot hold the presbytery of Philadelphia responsible for the ommission referred to. In the preceding statement, it is not to be understood that the writer justifies the presbytery in its vote on the appeal; with the knowledge of the case which he possesses, he thinks that he would have voted to sustain the appeal, and that he would have united with the large minority of presbytery in appealing from the decision of presbytery to the U. P. Synod of New York.

I owe it to my brethren of that presbytery, and of all the presbyteries of the U. P. church, to state that I do not believe that a single one of them belongs to an oath-bound secret society, or justifies such a connection; and this statement will doubtless be gratifying to the readers of the *Cynosure*. If this charitable judgment of them is not well founded, such persons as are connected with such societies and afford them active support, are false to their professions and solemn engagements made at their ordination. Such persons I would consider *perjured*, as will appear by reading the formula of questions proposed to them at their ordination. See Book of Government and Discipline of the U. P. church.

Christians should beware of distorting or misrepresenting the doings of their spiritual mother, the church, lest "the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Let them leave to the outside world all such ungracious treatment of their mother. The world is disposed to publish the evils that are done in the church, and it not unfrequently magnifies those evils, and "lays to her charge things that she knew not" And these charges are considered by the men of the world as a justification of their living without God in the world, and of their declining to take on Christ's yoke. Let us place not such a stumbling block in their way.

DAVID THOMPSON.

Masonic Conspiracy and Persecution in the United Brethren Church.

BY REV. W. W. KNIPPLE.

In times of persecution the cause, and the source, has much to do with either the mitigation or aggravation of the torture. The Saviour said, "Blessed are ye when men revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad." Paul says, 'All that will live godly in Christ Jesus, shall suffer persecution."

The enemies of truth seek opportunity to persecute the righteous under cover of defending truth. Hence they frequently succeed for a time in turning public opinion against their victim. But if the persecuted stand firm to the truth, God will eventually vindicate the cause of the oppressed, and hurl back the stroke of the oppressor upon his own pate. Let us, dear reader, see to it that if persecuted it be falsely for Christ's sake, and then the torture will be greatly alleviated. Then we will

have no cause to murmur or complain, but rather to rejoice and be exceeding glad.

The source has much to do with the distress and torture of persecution. Should it emanate from a source having but little character or influence in itself, it would have but little respect abroad. Or should the assailant be an avowed enemy that knowledge would at once render the assault insignificant in the eyes of right thinking men. But, on the other hand, when persecution proceeds from sources of prominence, from men of standing and influence in society, the assault will fall heavily upon its victim, though he be as innocent as an angel. David felt keenly the force of such assaults and exclaimed in the bitterness of his soul: "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide, mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

It is not unfrequently the case that individuals are required to endure the most rigid persecution because of their opposition to principles maintained by their adversaries; indeed, the severest persecutions recorded in history arise from this consideration; to establish a creed, to maintain a theory, or to propagate a favored principle, either in church or state. With this class, we place the case under consideration as well as all other cases of Masonic persecution.

The position of the United Brethren church with regard to secret combinations, is well known; and it is a fact just as well known, that many of her members, including a portion of the ministry, are antagonistic to our prohibitory law. And it is really astonishing to see the numerous schemes invented by the opponents, to accomplish their wicked purpose. If it is but to silence, here and there, an earnest, out-spoken defender of law, or to destroy the influence of another, it is so much. And in order to carry their points in this respect, they will inaugurate the most wicked persecutions, and lying assaults upon the character of individuals whose ruin they suppose they can most easily effect.

It may be a question with some as to the strict propriety of publishing to the world instances of individual persecution. Does it not exhibit something of the spirit of revenge, which is positively forbidden in the Scriptures? To this I would answer, that if there be no higher motive in doing so than to simply requite a personal injury, it would be wrong, as a general rule. But if we understood ourselves, we think this is the least of our purpose, yet this will be in part the result. But apart from this consideration, we have a three-fold object in view, either of which would justify an exposition of so daring a conspiracy against the character of one who has been guilty of no other crime than that of defending the laws of the church of his choice, or rather of exposing the combined powers of darkness.

My object is:—first, to expose a wicked conspiracy, influenced by the spirit of Freemasonry, and in defense of secretism, and that too by parties comprising ministers and members of a church containing a prohibitory law against all secret orders; second, to stir up thousands of unsuspecting members of the United Brethren church who are sleeping in the midst of a wily foe, which has for many years assailed the principle which has ever been cherished by all the *true* friends of this church; and third, for the good of the conspirators themselves. It is difficult for men of evil designs to see the wickedness of their own actions until they are exposed to the gaze of the public. Of such men, Solomon says, "Open rebuke is better than secret love." "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." I am persuaded that the best method of turning men from their sins, is to show them their sins. One prophet said, "Show my people their transgressions, and the house of Jacob their sins." And I am sure that all that is necessary to induce honest men to renounce Freemasony, is to convince them of the exceeding wickedness of the institution.

It may be well to say just here, that all the parties engaged in the inauguration, and persecution of this conspiracy, are either Masons, or Odd-fellows, or are "jacks." To say the least, they are all opposed to our church law on secret societies, and all of them, save one, had, prior so this assault, professed the warmest friendship for the writer, their intended victim.

[TO BE CONTINUED.]

Tobacco.

BY A CHICAGO LUMBER MERCHANT.

[Whoever begins this article will read it through.—ED. CYN.]

James the First, King of England, in 1619, on the introduction of tobacco into his kingdom by us, issued a counterblast, in which he characterized "the custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof nearest resembling the horrible stygian of the pit that is bottomless."

Popes Urban VIII. and Innocent XI. fulminated against it by the thunders of the church, the priest, the sultans of Turkey declared smoking a crime; Sultan Amurat IV. decreeing its punishment by the most cruel kinds of deaths; the pipes of smokers were thrust through their noses, and in Russia the noses of smokers were actually cut off in the earlier part of the seventeenth century. (If this was the custom now we would hardly have enough left to count noses.) Yet, notwithstanding these counterblasts the custom of its use has increased to almost fabulous proportions within the short space of a little more than 250 years. Yet the greater increase has been within the last fifty years, and more so in the last twenty-five. I well recollect when such a thing was unknown as a gentleman smoking on the street, and now you cannot walk on the street, or scarcely ride in a street-car, but as innocents are obliged to have this nuisance, made doubly so coming from the horrible pit, thrust down our throats; and if it shall continue to increase in due ratio for the same length of time it will rank first in American products. The Commissioner's report of internal revenue for the fiscal year ending June 30, 1873, shows there was a tax collected on manufactured tobacco of $34,386,303.09 against a tax on fermented liquors of $7,910,823.83 (more than one-third of all the tax collected), being 122,966,315 pounds (including 1,807, 034,646 cigars); enough tobacco to load one solid train of freight cars to reach from Chicago to Elgin, a distance of forty miles, each car to contain 20,000 pounds. Even the traffic in Chicago this last year amounted to $10,000,000 (more than six times the amount of wine and liquors), as against iron and steel, $4,000,000; hardware and metals, $8,600,000; traffic in coal, $9,393,000; wines and liquors, $1,600,000.

Now let us, in the first place, see what tobacco is in its primative state. It is not, like its confederate in crime, made from wholesome and nutricious vegetables, corn, rye, barley, apples, grapes, etc. It is manufactured only from the leaves of an herbaceous plant, all covered with clammy hairs, so offensive in its nature that nothing but a large, green and most repulsive worm, called the "tobacco worm," will eat it; and when manufactured a narcotic so poisonous nothing but his counterpart will touch it, called man. In the second place, let us see who traffic in this wonderful commodity, as against the much-talked-of 3,000 saloons in this city. All of these sell tobacco, as you will see by the crowned king standing at the door with a glass of beer in one hand and a bunch of cigars in the other—as much as to say: "We kings, emperors, and presidents both drink and smoke. Walk in, gentlemen! Walk in!" It is sold in all the hotels, all the restaurants and dining rooms, all the drug stores, nearly all the grocery stores, many bakeries, theaters, most places of amusement, gambling places, church fairs and festivals, besides exclusively tobacco stores, peddled upon the street, thrust into your office many times during the day, peddled in the railroad cars, and besides there are in this city over 200 other cigar stores kept by cyprian women whose apparent object is to sell tobacco, but you enter and you are very soon invited up-stairs or invited to the back room, and if you have not the moral courage of a "Joseph" you will very soon "hang on the ragged edges of despair." In short, we have more then 24,000 places where this delectable food can be purchased in Chicago.

From whom did we acquire such an universal habit as to require so much capital invested and men engaged in the trade to supply our wants? In front of the cigar store you have the answer. Very significantly and appropriately stands the Indian, with a bunch of the seductive weed in one hand and a raised tomahawk in the other. If you enter, remember whereof, in my barbarous state 'I slew my thousand, now, in my civilized, I slay my ten thousand.' We generally boast of our ancestry, and talk of their habits, but I guess the least said in this case the better. I said acquire, but do you know that men never do acquire the habit of using tobacco? It only reproduces itself in them. It is acquired only by vain, weak, silly boys, who try to become men prematurely as in their estimation men are men. Only a short time since I met a little fellow (apparently about eight years old) on Lake street bridge drawing a little wagon and smoking a meerschaum pipe. I said to him: "My little fellow, if you keep on smoking you will soon become a man." He replied: "That is what I am trying to be, sir."

I will only undertake to enumerate some of the many consequences superinduced by this narcotic, so very poisonous in its nature that one drachm of which is equal to the same quantity of prussic acid or nightshade, and one drop of blood sucked from the vein of the habitual user will kill a leech instantly, or the excrement spit on a chintz bug would be as effectual as if a chain of lightning had struck it, and the refuse, after all the juice is sucked out, if swallowed by the devotee, would make him sicker in less than no time than the whale was that brought Jonah into port, or if placed at the root of a rose-bush would kill the liveliest, tiniest rose in a very short time. Therefore it is not fit for the dung-hill.

Dr. Carson says of the many diseases superinduced by the use of tobacco: "They consist of giddiness, sickness, vomiting, dyspepsia, vitiated taste of the mouth, loose bowels, diseased liver, congestion of the brain, apoplexy, palsy, paralysis, mania, loss of memory, amoroses, deafness, nervous irritability and cowardice, cancerous affection, heart disease and sudden death." Cases of death by paralysis are so frequent and fresh in the memory of all it is hardly worth while to numerate, yet I know many more in our churches who are on the verge of that much dreaded disease. A case of cancer in the jaw in a man who both smoked and chewed tobacco—had his entire lower jaw removed, but finally died in this city a few days since. Cancers of the lip and tongue frequently occur. Many a poor woman who believes she has consumption is only suffering from inhaling her sweet husband's breath and the poisonous tobacco respiration emitted from his cleanly body. A subject always becomes drunk when he first commences using tobacco. In the Sandwich Islands persons have been dismissed from the church for getting drunk on tobacco. Delirium tremens ensues from the long use of it, and sudden death is a common fruit. A large percentage of our sudden deaths, if rightly attributed, would be assigned to tobacco. Scarcely any women in our land die suddenly. In short, let me say, the man who uses tobacco gets drunk at the first end of the line and the man who uses liquor at the other end.

It is already exciting comment in Connecticut, the great growing district where they have raised tobacco so long, as it is very apparent that the rising generation are both dwarfed in stature as well as in intellect, and I have no doubt but in less time than it took opium to dwarf the Chinese we will have a nation of dwarfed humanity, both physically and intellectually. I can tell a smoker as far as I can see him by the hue of his countenance, and smell him not quite as far as a certain animal that whisps his tail.—*Evening Lamp.*

[CONCLUDED NEXT WEEK.]

A Card to the Masonic Fraternity.

MANSFIELD, O, Feb. 22, 1875.

In view of my renunciation on Thursday evening at the convention held here, it has been reported by some persons with the intent of injuring my usefulness, that I was an "expelled Mason." I wish it understood that such was not the case. But that I withdrew myself by not paying my dues. If any Mason will call upon me, I will furnish him every facility to write on and make every inquiry to the lodge. Also I wish to say, "that on leaving," the lodge presented me with a $50 Bible, at which time about a *hundred* sat down to a supper. All this as a token of respect for my services in the lodge. This does not look like "expulsion."

HENRY COSWELL,
Pastor Christian church.

The Philadelphia Presbytery Case.

The article of David Thompson of Arkansas City, Kans., clears up some features of this trouble in the United Presbyterian church of Philadelphia. The clerk of the Presbytery sends us the following, which explains the reason for the omission of the case in the published minute of proceedings:

Editor Christian Cynosure:

DEAR SIR—In reply to your question whether Mr. Rentoul was mistaken about their being no reference in the published report to the case before our Presbytery, I would answer he was no. It was my understanding that Presbytery desired me to make no reference to the matter, that the case might go before synod unprejudiced. If I have misunderstood Presbytery I am very sorry. So far as I am personally concerned I would not care if the whole matter were published in every paper in the land and this I believe to be true of the majority, if not all, of the Presbytery. Yours, &c.,

S. S WHITE,
Clerk of Phil Pres

Notices.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

The Michigan Convention.

The convention for organizing the State of Michigan announced for March 30th and 31st at *Linden*, Genesee county, has, by advice of friends on the ground, been changed to *Fenton* at same date. Both places are in Genesee county on the Detroit and Milwaukee railroad and but six miles apart. Linden is a small town of a few hundred inhabitants; Fenton has between two and three thousand. A commodious hall has been engaged, and arrangements will be made for entertainment of friends from a distance. Remember the time and place: FENTON, GENESEE CO, MARCH 30TH AND 31ST. Speak of this to your neighbors.

Reform News.

—Prof. Blanchard, the Corresponding Secretary, visited Vienna, Wis, on the Sabbath to present the cause of the National Association. He is expecting to speak in the Baptist Seminary of this city on his return.

—Rev. P. Ezea, nominated by the Wisconsin Convention as State, Agent and Lecturer for that started on Tuesday for another campaign in that State.

—Bro. Israel Gable of Pennsylvania writes that J. M. Bishop has been stirring out from his pleasant parsonage at Chambersburg and making a way towards Stewardstown tearing off hoodwinks and snapping cable tows.

—The Illinois Agent has been detained from work by sickness in his family for a short time. He went to Chebanse on Saturday for a series of meetings.

A Good Work begun in Iowa—From the General Agent.

HAMPTON, Franklin Co., Iowa. March 5th, 1875

DEAR K:—Our convention closed last evening at Eldora with a full meeting and decided success. The "fraternities" were out in full force, apparently bent on business. A slight disturbance occurred soon after I began my lecture, but no serious outbreak, and things moved quietly on. At the close I gave opportunity to reply, of which some four or five present availed themselves. Some words were spoken which I am persuaded the more intelligent of the order deeply regretted. I might write a sensational article, or a chapter of incidents, but as I have no taste for such things I will leave that for others if they see fit. Suffice it to say, the people were thoroughly aroused and the friends well satisfied. I left this morning in company with friends for Mason City, and we have been all day bumping over the snow drifts, across the fields, reaching this village at sunset. After supper I called upon two friends of our reform, and find by report that there is here a strong element of opposition to secret societies, which needs only to be instructed in methods and organized for effective work. Our landlord and some of his guests are Masons and quite a spirited discussion of the subject is in progress while I am writing. The M. E. minister is strongly Anti-masonic and some of his members equally so.

MARCH 6TH—I left Hampton this morning with a promise if God so willed it to return at some future time and deliver a course of lectures. Pushing through the snow and winding around among the drifts we reached the farmhouse of a Baptist brother about 11:30 and stopped for dinner. We were most cordially received and kindly entertained by Bro. Hunt and his wife who are both fully in sympathy with us in our work, and refused to receive any compensation for their trouble. Eighteen miles across the prairie brought us to Mason City just before sunset, and with Bro. Palmeter I have called on two of the pastors who are by no means indifferent upon this question of secretism. I am to preach in the M. E. church of this city at 11 A. M., and at Clear Lake, ten miles west of this in the evening, where I also speak Monday and Tuesday evenings, returning to this city to speak Wednesday and Thursday evenings, when I expect to start on my return, reaching Wheaton, Ill., in time for Sabbath services as arranged for the 14th.

The friends through this region so far as I have met them seem to be in earnest and are anticipating a grand rally at Clear Lake, June 29th, for which my visit at this time is in part preparatory. J. P. STODDARD.

Jottings from the New York Field.

A VISIT TO CLYDE—NIAGARA COUNTY CONVENTION—LEWISTON—YOUNG TOWN AND FORT NIAGARA—THE OLD MAGAZINE, ETC.

DEAR K:—Monday, the 15th ult., found me on the way to Clyde, Wayn Co., in a driving snow storm. Arriving at my destination not far from 4 P. M. I began a search for some one who could tell me the programme for the evening. For some time my search was unavailing; but at length, I saw a gentleman on the street, and suspected—what subtle influence guides us thus?—that he was looking for me. He imagined I was looking for him, and so Rev. J. Whiffen and the Agent, soon succeeded in quieting a good deal of unrest. Bro. Whiffen is pastor of the Free Methodist church in Clyde and a Rose, an adjoining town. I am indebted to him, and to two families of his church, with one from the M. E. church, for acts of kindness, which I remember much better than I do their names, which at this moment I cannot recall.

Seven o'clock finds me in the Free Methodist house of worship, with a good congregation, ready to hear the lecture on the "Origin of Masonry." There was a good sprinkling of the craft in the audience, who listened quietly to the lecture.

At the close of the services, a gentleman came to the desk and gave me the following incident, which occurred, if I remember rightly, some eight or ten years ago, in a town north of Clyde:

A young physician, having fallen under the displeasure of the order, was waylaid and shot by a young Mason, who, after committing the crime, deliberately gave himself into the custody of a Masonic sheriff, who consigned him to jail, where he was visited and examined by a Masonic physician, who pronounced him insane. He was transferred from jail to the Utica Insane Asylum, and when cured was set at liberty. My informant knew that he was at large because he received a letter from the young murderer, saying that he was teaching school in Michigan, and inquiring for a young lady living in his family and with whom he was keeping company at the time of the murder. He gave me the above as facts. They are suggestive, to say the least. [James McMillen of Nunda, Ill., can corroborate them.—ED.]

Tuesday and Wednesday nights,—though the weather was bad, and the roads were almost impassible,—saw the house well filled, with audiences which seemed to be deeply interested, as I held up the "Old Hand-maid" to their gaze. To many the whole thing was new, and felt to be "horribly interesting!" During the last lecture, while I was speaking on the oaths, ceremonies, etc., a gentleman belonging to the craft, got up and left the house in such a way as to indicate that he was fearful of losing his jewel if he staid longer. Much good, it was thought by the friends, was done by these lectures. The craft were very much stirred up and felt that their institution was in danger. But alas! save Bro. Whiffen none of the clergy were in attendance. In many other places this is the case; and *why* is this so? Our work is *not* a matter of little moment. We are either right or wrong. In performing our labor, we are serving God or the devil. If the former, then Gospel ministers ought to give us countenance and support. If the latter, then they ought to come and hear so as to be able, intelligently, to warn their people against us. They are, if God's ministers, set as watch men, and they have no right to be ignorant or indifferent, while a few do all the work. Are these men cowards, or are they wholly unmindful of their true position? Ought God's ministers to be laggards in all reforms? Have they a right to choose the more agreeable parts of the work pertaining to their office and leave the more onerous and disagreeable undone, or to be wholly done by other hands? One thing is certain; there is no neutrality in this battle between right and wrong. Let these ministers look to this. 'Tis a friend and brother who suggests this.

I left here a call for a county convention, which will be published as soon as properly signed. I would say to the friends having it in hand, "*Push things!*"

Thursday morning, on my way to Lockport, I stopped at Rochester, and spent an hour or two with that true yoke-fellow, Rev. W. Post. The story of his wrongs, at the hands of the managers of his conference, is enough to rouse indignation in any but a Masonic heart. Such trickery among men professing godliness, is well calculated to pain every Christian heart; while skeptics shall be made more skeptical. At the conference, Bro. P. was sent to a church which it was known would not receive him, because they wanted their old pastor and *would* have him or none; and so Bro. P. is left without a pastorate. Well, he has God and a good conscience, of which Masonic presiding elders cannot deprive him. May he live to see the downfall of the Christless order which seeks his ruin.

Leaving him, after a delightful interview, I passed on to Lockport, where I arrived in time to give a short lecture to the few who were awaiting me. This annual meeting, though thinly attended, was not a failure, but our Ni-

agara county friends need to become better acquainted with printers' ink and its uses. It is just as good for Anti-masons as for their foes. It costs something, but it pays to use it. The Association appointed its officers for the year on Friday, listened to two more lectures from the Agent, and then went home to "fight it out, if it takes all summer."

Saturday, I went to Lewistown, found a pleasant home with O. P. Scoville, Esq., for the Sabbath and three following days. I preached for the pastor of the Presbyterian church on Sabbath morning, and listened to a well written discourse from him on the "Good Shepherd" in the evening. The three evenings following I spoke to small, but what seemed deeply interested, congregations.

On Tuesday, C. L. Gray, with Bro. Scoville and myself, made a trip down to Youngstown, and took a view of the Fort and the old Magazine in which poor Morgan in his helplessness and agony, spent the last days and nights of his earthly existence. As we drove up to, and took a view of this prison house of a murdered patriot, husband and father, and then looked out on the river, where Vallance, Howard and that other one—God knows him—sunk the poor victim of Masonic barbarity, I, at least, had my hatred of Masonry and its murderous spirit intensified.

At Lewistown, I found Dea. Tryon, the man who met the Masons who had been down to Youngstown to silence Morgan, who had been noisy and troublesome the day before. Mr. T., knowing some of these men, asked them where they were going, or had been, at that unseasonable hour. Their reply was, they had been to a "set down" at Youngstown. This meeting alarmed the craft, and a short time after a Mason said to him: "Your name has been acted on favorably in the lodge; and you had better come up to-night and be initiated," and this, too, when Mr. T. was a cripple, and not an elligible candidate. He was not, however, so pliable as was Fox, who drove Morgan's carriage from the rear of the "Frontier House," in Lewistown, to Youngstown. He preferred to remain, what he still is, a freeman. This gentleman also gave me another reminiscence of the Morgan times. He had a brother-in-law named Mosher, with whom he started for Vermont on some business. They had went as far as Albany together. Here Mr. Tryon found it necessary to return home, which he did, leaving Mosher to go on alone. From that time to this, Mosher's wife and friends have never heard from him. They *know* nothing of his fate. They *believe* much.

To Mr. Scoville and his interesting family, I owe much for kindness to a stranger, who was quite unwell while with them. The pastor, Rev. Mr. Street, and his wife, with Col. Gray's family will long live in the heart of

J. L. Barlow.

Syracuse, March 1, 1875.

Elder Barlow in Rochester.

Rochester, N. Y., Mar. 11, '75.

Last Monday evening Elder J. L. Barlow lectured on the religion of Masonry to a large audience in the Free Methodist church of this city, and did justice to the subject. None but the most wilfully prejudiced could have failed to have received light. Every minister and every Christian in this civilized city ought to have heard it, that they might blush at the criminality of those who by affiliation and influence perpetuate the infidelity and blasphemy of oath-bound secret societies, rejecting Jesus Christ and God's holy Word. The speaker showed clearly that Freemasonry is a religion, but infidel, and "without God." That is, it carries the Bible (Rev. Dr. M carries a little gold Bible suspended by a gold chain around his neck—does just as well), yet rejects it; and quoted Chase's Digest p. 208, viz, 'Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was, it would not be Masonry, it would be something else." On Tuesday evening also he lectured in the new City Hall to an intelligent audience, where the truth took effect, and seed was sown that shall spring forth abundantly. In both instances the burning truth was poured forth and we were plunged beneath the flood, light sprung up, and some saw as they never had seen before. W. P.

From the Ohio Agent.

THE GRANGE WAR GROWING APACE—THE MANSFIELD CONVENTION HAD SOME "ROUSEMENT" IN IT.

Nevada, O., Mar. 8, 1875.

Bro. K:—Permit me to communicate a few items from the Ohio work, which I trust will be of some interest to the friends of our cause. Since the convention at Mansfield, a new impetus seems to have been given to our cause in the demand for lectures. I wish it were so in the increase of finances, but this I cannot say. For this reason, together with the increasing demand for lectures in the vicinity of home, I have been cultivating home territory in the main, with, I believe, good results since the State convention. One conclusive evidence to my mind that our cause is gaining, is the intense excitement everywhere manifest among the members of the craft. Some are excited favorably, while others get mad and say some hard things about us. Of course we are oftimes basely misrepresented, but on the whole these things contribute to inspire our cause with an exciting interest without which it would become monotonous and soon loose its wanted zest. I have been paying most than usual attention to the Patrons of Husbandry lately, and I find it more interesting. Many of the members of the grange had fancifully supposed that the walls environing their order were really impregnable, and they could witness the assaults made upon the parent of the various secret broods, with a degree of composure and complacency, never dreaming of the close kindred relation they themselves bear to their legitimate ancestors. But when their popular, *and would be laudible* institution is tested by the touchstone of truth, it is really amusing to witness their squirming and consternation. I have heard even the *very religious* (?) *chaplain* of Holmes township grange call one of our friends a liar because he sustained a proposition I made in a lecture in which reference was made to O. H. Kelley's saying that ladies are blindfolded and covered with a cloak. At a meeting held last week at Biddle's Church where I gave three lectures, two on Masonry and one on the grange, our granger friends became very much excited, and one man, a member of the U. B. church, gave notice of his purpose to withdraw from the church at the end of my lecture. He seems to think that I was a pestiferous fellow, and as the church had not taken any action in his case, he seemed to feel himself occupying the position of Satan on a certain occasion, and imagined that I had come to torment him before the time. Here is evidence conclusive of the ruinous effects of the grange upon the Christian church. It is worse in many respects than Masonry, for many are induced to go into the grange, that have successfully resisted every temptation to Masonry, and when once in, like Masons, they try to justify their course, and defend themselves against the Bible and the laws of the church, and when they fail in this, then when the last alternative comes, to part with one or the other, many leave the church in preference to the grange. There are of course some honorable exceptions, one of which in justice I will now mention.

A Mr. Robison, a member of the United Presbyterian church, joined the same grange, but soon saw the unchristian character of the same, and as an honest man who had been deceived, when he discovered the real situation, abandoned it. This same Mr. R, after hearing me, complimented me for candor and fairness, and said what I said about the institution was all substantially true so far as his experience and observation went. I purpose attending a meeting to-night at which I am to be reviewed by a Master and Secretary of Holmes and Oceola granges. If there should seem to be a necessity for saying anything farther on the grange at that place (it is where I gave three lectures on Masonry and one on the grange), I may give them some more of the same sort in the near future. By request I have agreed to lecture in the M. E. church in Holmes township commencing on Wednesday evening inst; will most likely give three lectures there. I have also just received a paper hailing from Liberty Grange, Crawford Co., containing a resolution passed by that grange, signed by the master and secretary inviting me to give a lecture to said grange on secret societies. I am not the most favorably impressed with the motives actuating that resolution, yet I have accepted, and have set Monday, the 15th, as the time, to not only give them a lecture, but to commence a series of from three to five lectures, on the subject of secret societies for their special benefit if circumstances seem to warrant. I am sorry that I am not more successful in obtaining subscribers for the *Cynosure* and monies for the general fund. I am hoping that money will be more plenty, at least that it will pass into more general circulation with the opening of spring, and that we may then do much more for the several interests of our cause. More anon.

D. S. Caldwell.

The Iowa Convention—Secretary's Report.

Persuant to a call issued in due form the friends of the anti-secrecy reform in Iowa met at the court-house in Eldora, March 4th, 1875. Rev. E. B. Kephart of Western, was chosen chairman, Rev. C. Compton, secretary. Session opened with prayer by Rev. James Hawkins. A constitution with preamble was discussed and adopted [similar to that adopted in Ohio.—Ed. Cyn.] The following persons were then elected officers for the ensuing year: For President, Hon. T. Wolf; for Vice-president, D. W. Lyons; for Corresponding Sec'y, Prof. L. Bookwalter; for Recording Sec'y, Rev. C. Compton; for Treasurer, John Dorcas. The place of next meeting was fixed at Clear Lake, June 29th, 1875. After which the Convention listened to an able lecture on the Religion of Masonry by Rev. J. P. Stoddard of Chicago. After a brief miscellaneous discussion the Convention adjourned.

E. B. Kephart, Pres.

C. Compton, Sec'y.

[The following resolution is enclosed with the above report which, however, does not speak of its adoption.—Ed.]

Resolved, That we endorse as lecturer for the State of Iowa, the Rev. James Hawkins, and cordially commend him to the sympathies, co-operation and support of the friends throughout the State. Post-office address, Mason City, Iowa.

From the Wisconsin State Agent—Lectures at Sharon.

Mr Editor:—Perhaps it will not be amiss for me to say through the *Cynosure*, that I have fought secrecy, cold, snow, and snowdrifts in Wisconsin all winter, and have had pretty good success; have found many friends of the cause who did not know how extensively the question is being agitated in the country, nor conceive the magnitude of the subject until they hear it discussed, and they immediately become fast friends of the cause. What the people want to know, are the facts in the case, and I think they will take up the line of march in the right direction.

Since the convention at Delavan, have given five lectures at Sharon to good audiences, and think with good results. Some of the roads were badly blockaded with snow, which prevented many from coming. Received a letter from home requesting me to come immediately; concluded to do so, and rest a little, after a campaign of nearly five months. For the war,

Wheaton, Ill P. Elzea.

A Call to Friends in Iowa.

Tipton, Iowa.

I want to talk a little, but as I never wrote for the papers and am an old farmer, I feel a little bashful. But then, I think and feel and am interested in this reform; and during the past year have sent quite a number of new subscribers and now want to give you some of the results. Among these subscribers were a number of ministers, to whom the paper was sent without consulting them. The first was a young Baptist whose name had already been sent into the Masonic lodge and

accepted, and he was waiting for the initiation. He has since told me that he just made his escape by the skin of his teeth. He is now with us heart and soul. The second is a local M. E. preacher who is now wanting a State organization and a State lecturer. The third is an M. E. preacher in the regular work who, though anti-secret himself, had not sufficient courage to take the paper home and read it, and requested the post-master to have it stopped. Another M. E. circuit preacher, a Mason, would not take the paper out of the office; does not like the spirit of it; yet he admits that Masonry is an evil and ought to be abandoned. But he is so fearful that he will get astride a hobby, that he thinks it not best to say so in public.

I want to propound one question to the friends of our cause in Iowa, and I would have every anti-secret man and woman in Iowa hear it and ponder.

How long shall we stand here idle, while our enemy is ever active, marshaling his masked forces all over our land sowing tares and poisoning the very fountains of liberty, as we verily believe; stealthily gnawing at the very vitals of Christianity; already fastening and operating upon our institutions as an eating cancer upon the human body; and is slowly but surely drawing a thick dark veil over the moral sense of the people, thus blinding the understanding which doubtless is the reason for the alarming apathy on this great subject. Then, I ask again, shall we longer stand here idle while other States are organizing and preparing for the battle? We ought to have a thorough State organization with a strong man to take the field as a public lecturer. I believe we have the men in our own State, good, renouncing Masons, who, if properly sustained, would meet the demand.

We have just one hundred counties, containing nearly one and a half millions of people, and can we not sustain one good man in the field?

Now while I know that Cedar county is badly blighted with the dark light of secretism, yet I believe that hundreds of dollars would be cheerfully given in this county towards the salary of a good lecturer.

We hope that our Iowa friends will respond in such a manner and with such proposals as to time and place for holding a State convention as will lead to a speedy and thorough State organization with at least one able lecturer in the field. Yours truly,

AMOS WILLITS.

[The above was written before the late meeting at Eldora, but the zeal and faith of Bro. W. will help on for the next meeting at Clear Lake in June.—ED. CYN.]

From Northwestern Iowa—Grangerism Waning.

LOTTS CREEK, Iowa, Feb. 28, 1872.

DEAR CYNOSURE:—Perhaps it might be interesting to some of the readers of the *Cynosure* to hear from northwestern Iowa. I am a young man, but anti secret "to the back-bone." I never belonged to any secret combination, and by the help of God, I hope I never will. It is my determination to put forth every effort in my power to stay the progress of secrecy. I feel it a duty as a citizen and a Christian. I I will never give another cent to support a Masonic minister. It seems as though our whole country is suffering more or less under this yoke of secrecy. When I came to this countrv I thought perhaps secreoy would not be the ruling power, but was sadly disappointed. We are now suffering from its effects. The treasurer of this county swindled us out of $23,000 last year. But he is a Freemason, and it is all right. He is protected by a law of a higher authority than of our oounry. O how long must we suffer from these diabolical clans! It appears that the grasshopper devastation for two years is not enough, we must be bowed down by Masonic imposition. There is only one Freemason in our community, and he is not very well posted on the subject. I gave him several *Cynosures* to read, and of course it started his ideas. He is master of the grange in this community. Grangers are not making much progress about here. The majority of the members have left the order, and say it is a swindle, a good place to get rid of money, and spend time that might be spent to a better purpose.

We are having pretty hard times during this cold weather, in this part of Iowa. The calamity that was sent upon us, has brought many to want. However we are looking forward for better times in the future. This is a productive country, I think cannot be equaled in Iowa. Nearly all of our county officers are Masons, but hope there will be a change ere long. Masons and grasshoppers are the greatest pests we have. It is my earnest prayer that ere long, all secret societies will become ashamed of their boyish ceremonies, renounce all secrecy, and become men of principle.

JAS. H. SPOHN.

From Father Finney—More Prayer Needed.

MANSFIELD, Ohio.

MR. EDITOR:—I am 74 years old; have stood in the front rank, in the temperance cause over forty years; in the anti-slavery cause for over thirty years, at first, with a small band, but we kept growing till we had the best of Ohio with us. The first year your little *Cynosure* made its appearance a warm friend gave me a copy. I sent $1.00 and in a very short time I was a reader of the *Cynosure*, and expect to be as long as I live. Am I correct in saying that the *Cynosure* has twice been through the fire, and through the water, and has grown to be the best, taking all the reforms squarely, of any paper in the nation? All the orthodox churches in our nation; yes, every family that has souls to be saved ought to have a copy every week. I am taking eight papers at present; the *Cynosure* is the No. 1. I have been trying to get some of our young men to work for names and money for this excellent paper, and I don't dispair of getting the right men soon.

The signs of the times show that God is raising up men to do his great work in the glorious reforms of the day. We want more prayer and faith in God. Let the weekly prayer meetings of each church spend part of the first Thursday of each month in prayer to Almighty God, the Father of our Lord and Saviour Jesus Christ. Each prayer meeting select the sins that prevail most in their neighborhood. Believe in God; work and pray and God will send us the victory in his time.

Respectfully yours, JOHN FINNEY.

Holding to the Testimony.

PINE RIVER, Mich., March 3, 1875.

DEAR CYNOSURE:—We are surrounded by Masons and grangers, and but a few families in the community but belong to one or the other. Our school-house has been closed to evening meetings for the purpose of driving out the United Brethren church, and we had to hold our meetings in a private house. The Methodist minister has joined the grange, and religious interest in the M. E. church seems to be sadly on the decline. We are reckoned very uncharitable because we cannot fellowship with the secretists, but are determined to "fight it out on this line" and greatly desire to have some of our lecturers come this way.

Yours for the truth, *

OUR MAIL.

Geo. Leaming, Stockwell, Ind., writes:

"Times are hard and people are quite afraid of offending their preachers and other members in the church, though many acknowledge the principles of the *Cynosure* to be all right."

Wm. Lee, Tipton, Ia., writes:

"I expect to attend the State convention at Eldora this week; hope to be more active in this cause in the future."

Milton Hawley, Humboldt, Kan., writes:

"I value your paper very much. I have been a member of four different secret societies, and consequently have cause to appreciate the *Cynosure*. . . . The orders of darkness are in the ascendancy here. Even many of the members of the United Brethren church have joined the grange. I am a member of the Methodist Episcopal church and leader of a class; but seriously contemplate withdrawing from that church because it is hopelessly under the control of the order of Masons. Particularly so in this State."

Henry Young, Walnut Grove, Ill., writes:

"I always thought from what I could learn of our Saviour's teachings that every thing of a good character should be known and should not be hid. Why did Christ come to this earth and live an example, openly, if it was not for the good of mankind? A Methodist minister living within six and a quarter miles of me, said to my brother-in-law (a Mason) that if the by-laws of Masonry were lived up to mankind would not be far out of the way. . . I am in hopes that all secret orders of every name will soon have an end."

He tells of a Masonic funeral in which the neighbors who nursed the sick man had to give place to Masons at his funeral, Masons, who had shown no interest in him by watching while he lived.

Alex. Littlefield, Remington, Ind., writes:

"I think anyone should do as much for this cause as they would do towards sending the Gospel to the heathen. I belong to the M. E. church. A good part of the official board belong to the Masonic fraternity. But there are a great many that oppose secret societies in this place."

John Jones, Phœnixville, Pa., writes:

"The Lord rules and reigns. He will bring to naught the works of darkness in his own good time. Let us, therefore, pray and labor on."

Thos. Henderson, Pleasant Home, O., who spoke at our Oberlin Convention, a seceding Mason, writes:

"You are aware that every one who leaves the lodge and exposes the wicked doings of the same, has to meet with persecutions. . . But I look forward to the day when the lodge shall be brought low. . . Pray for me that I may hold out to the end."

James J. Kiggins, Table Rock, Neb., writes:

"Table Rock is a very small railroad station. There is a grange depot here, but from what I can hear they do not have very much to do. This county is filled with the works of darkness. The grange is the principal one; it is getting old and is playing out in several parts of the county. I am not a granger, yet I am able to furnish them with the grips, signs, and passwords, and they are not able to deny them."

A subscriber in Sanford, Ind., writes:

"I am very much pleased with the pamphlet form and amount of reading in the *Cynosure*. It should be in every Christian family at least. The way I double the circulation of the *Cynosure* is, after I read them through I give them to different persons, especially to the young men. I know there are a great many afraid to subscribe for the paper, but are willing to read them if one is given to them, and therefore will be induced to subscribe. If all your subscribers would do this, I believe the subscription list in a short time will be ten fold, and our young men saved. Brethren, be liberal. Read and circulate."

Geo. H. Holstead, Vienna, N. Y., writes:

"I have taken the *Cynosure* from the beginning. I scarcely ever felt so joyous as I did when I read in the American *Baptist* of the starting of a paper in opposition to Freemasonry or secret societies. I have circulated a good many papers and tracts from the first. Our town meeting was held yesterday. The Democrats elected all except a justice of the peace and one constable. The former was a Mason, a M. E. professor of religion, and merchant, and has been elected twice for supervisor of this town by the Republicans. He got on to the democratic ticket for the purpose of being elected, but was defeated while his opponent was not a Mason. The supervisor is a Mason, and several others that are elected are Masons."

Barlow Barto, Alton, Mich., writes:

"If we could get a State lecturer here in this State then we could get one here. My prayer is that the time will soon come when secrecy will have a downfall here."

J. B. L. Smith, Wolf Lake, Ind., writes:

"May the Lord bless the efforts put forth for the destruction of the powers of darkness."

John McGinnis, Princeville, Ill., writes:

"I read your paper and think it will accomplish good work."

John W. Jones, Waukegan, Ill., asks for an exposition of the grange. He also writes:

"I have been a subscriber of your paper for the past five or six years, and consider it not only a valuable paper, but an interesting one in my family."

We have already commenced to publish an exposition of the grange.

W. D. Beggs, New Bedford, Pa., writes:

"The petitions you sent me were not received in time to circulate and forward in the space of time you specified. When they all come in I will forward them to you and you can use them at some future time."

The petitions came in so late some of them, and the last days of Congress were so hurried, that they have all been saved for the next Congress. The petition is now THREE HUNDRED AND FIFTY-EIGHT FEET long. Will those who still have petitions fill them up and send them in?

The Sabbath School.

Lesson for March 28, 1875.—God's Mercies to Israel.

Joshua xxiv. 1-13.

1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

2 And I took your father Abraham for the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea unto them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perrizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites: and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, even to the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which you planted not do ye eat.

COMMIT TO MEMORY, vs. 2, 3.

PARALLEL PASSAGES.—Gen. xxxv. 1-4, and Acts vii. 1-6.

Concerning *Shechem*, read Gen. xi. 31, and xxxi. 19, 30, 34.

As to the leading and *training up of his descendants* (v. 3-6), read Heb. xi. 13-16.

As to their *safety* (v. 12, 13), read Deut. vi. 10, 11.

GOLDEN TEXT.—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Ps. cvii. 8.

CENTRAL TRUTH.—We must refuse the evil and choose the good.

1. THEIR ADOPTION (v. 2). The "flood," or river is the Euphrates. Their fathers were idolators, serving images, of which traces came out in the life of Rachel (Gen. xxxi. 34).

Abraham was chosen not for his personal worth, but of God's "own will." It is so with believers to this day. See Eph. i. 4. He takes us of his grace to make us holy.

2. THEIR EDUCATION. They were separated from their idolatrous associations. "Evil communications," &c., (1 Cor. xv. 33). So children are sometimes sent from home to learn new and better ways and break off the old. "I took your father Abraham." They were prevented from settling and learning new heathenisms: "led him throughout." So they were taught the pilgrim spirit, and to look for a city. See Heb. xi. 10-14. He parted Esau from the seed of promise and gave him a possession of his own (v. 4). In Egypt (v. 4), they were kept apart by their business and by prejudice (Gen. xlvi. 34), and then by the oppression whose fires welded them into one people. They were shown the difference between Jehovah and "the gods of Egypt" by the plagues (v. 5), under Moses and Aaron. This was their national education.

So God's children are trained by joy, sorrow, toil and affliction, weaned from the world, and brought to "declare plainly" that their rest is in heaven.

3. THEIR PROTECTION. Having dwelt on these facts the past three months, it is enough here to name them (*a*) Deliverance at the Red Sea, (v. 6), details given in (v. 7), and (*b*) In the wilderness. (*c*) From the Amorites who attacked them (Josh. xi. 10), and lost everything, and from Balak of Moab (Numb. xxi. 5), who tried to match the supernatural with the supernatural (v. 9), but in vain, (v. 10), for God delivered you out of his hand.

So God keeps his children from Satan and all their enemies. See 1 Pet. i. 5. but not without their obedience to his will. See following verses. 13, 17, 21, 22,; and v. 9, 10. See John x. 29.

4. PROVISION FOR THEM. He gave them the land of Gilead on the other side of Jordan, and the land of the Amorites (Num. xxi. 31), and from Jericho onward he made them victors (v. 11). The phrase "send hornets," employed here and in Ex. xxiii. 28, and Deut. vii., 20, is by some taken literally for noxious insects by which, as we see in our own time, the condition of a country can be changed; by others, with more reason, as a proverbial expression for terrifying. In either case it was not their prowess that conquered (v. 12), nor their industry that built the cities and planted the vineyards (v. 13). It was God's clear gift to them—an "inheritance," which is not one's earning, or a gift from a stranger, but from one's father.

So it is with all saints (i. Pet. i. 4). How much they get! "Heirs of God" (Rom. viii. 17). How much they have! (1 Cor. iii. 21-23). How well they are served! (Rom. viii. 28). How much awaits them! (2 Cor. iv. 17; 1 John iii. 1-3 —*S. S. World.*

A Conversation on Lotteries for Boys.

BY MRS. EZRA. A. COOK.

[Designed for boys from 12 to 18 years of age.]

Alfred, John, James, Russell, } Opposed to them.

Preston, in favor of them.

George, doubtful.

Thomas, trifling.

Alfred.—Good-evening, boys! Take seats. I am glad we are going to talk about lotteries this evening for I have just been reading a letter about them which I want you to hear.

Thomas.—I think we have a real dull subject. I fear it will give me a headache to consider about it. We might talk of something more entertaining.

John.—We need a few grasshoppers and butterflies in the social as well as in the physical world, but (turning to the other boys) if our country is overrun with persons who cannot listen to reasoning on moral questions we will all go to ruin. If Satan can prevent our thinking about lotteries, Sabbath-breaking, intemperance, profanity, and secret societies, he will give us plenty of subjects adapted to our weak intellects and sooner or later we will see that Hosea tells the truth when he says that "People are destroyed for lack of knowledge."

Thomas.—I do not mean to be a grasshopper or a butterfly.

Preston.—I have yet to learn the harm in permitting lotteries. Every man knows that the chances are against him if he invests in them.

If he loses his shares, it is just what he might have expected. "Fools because of their transgressions" are always afflicted, and lotteries may as well be the cause of their affliction as anything else.

James.—The fact that fools transgress and are afflicted instead of being an argument, for those who are wiser, to leave temptations in their way, is a strong reason for removing them. "Man at his best estate is altogether vanity," and if we do not try to fill up the pits which the wicked dig for the simple, we are responsible for them and sooner or later will fall into them ourselves.

George.—I am inclined to think that opposition to lotteries comes only from antiquarians and the most orthodox of Christians.

James.—If the opposition comes from such a source, it should sweep away all arguments in favor of them. Antiquarians who have enough spirit to oppose modern evils, have doubtless obtained clear views of error from studying the records of the past, and hope to induce us to profit by them. If we were all antiquarians I believe ours would be a wiser and happier nation. As to the orthodox, those who believe the Holy Scriptures, who try to keep God's commandments and are "watching unto prayer with all perseverance," they, certainly, before all others are the persons whose judgment is reliable. But in fact they are not alone in opposing lotteries. *English* LAW declares lotteries to be public nuisances, and all grants, patents or licenses for the same contrary to law. Our own State, Illinois, has passed stringent laws against them; and the leading Chicago daily papers have lately been fined for advertising them.

George.—Can you quote the laws? I have often heard them alluded to but I would like to see them for myself.

James.—I will find——.

Russell.—I have them, excuse me for interrupting you.

James.—Go on.

Russell.—Copied from the statutes of Illinois I almost know them by heart. Here they are:

"If any person or persons shall hereafter keep an office, room or place, for the sale or other disposition of lottery tickets in this State he, she, or they, for such offense, shall be fined in a sum not less than $100, nor more than $500, with costs of prosecution.

If any person shall vend, sell or, otherwise dispose of any lottery tickets in this State he, she, or they shall be liable to indictment, and on conviction thereof, fined in a sum not less than $100, nor more than $500, and shall stand convicted until the fine and costs are paid."

Alfred—(rising.) This letter which I have been reading is from California, and shows that such laws as you have read are necessary for the promotion of industry and happiness.

The writer of this letter is in San Francisco, and speaking of the great lottery held there some time ago, he says: "It would have been better for our city had an earthquake sunk the Merchantile Library Association Building fine, artistic, and useful as it undoubtedly is, ten thousand feet deep under ground, than that this lottery should have been called into existence to save it from the clutches of the sheriff. The two earthquakes which shook us up worst, and caused the greatest damage and destruction of life and property, were absolute blessings to our community as compared with this accursed lottery. The whole population are mad with the hope of winning sudden wealth without labor."

Preston.—The Bible is the source of all truth, and does it not approve of lotteries? In the Temple service they cast lots. They casts lots to see who caused the storm when Jonah was thrown overboard, and even the disciples cast lots to see whether Joseph or Matthias should take the place among them which Judas had vacated.

Alfred.—It is true the Bible tells us of a few questions which were decided by lot, usually, after a solemn appeal had been made to God for a just decision: as King Saul prayed unto the Lord of Israel "Give a perfect lot," when an important decision hung on that test. The only use, of the lot mentioned in the Scriptures, seems to be to decide questions which could not be settled on their own merits. The high priest could not discern by any exercise of judgment, between two goats, equally perfect, which should be set apart to bear the sins of Israel into the wilderness. The nearest approach to gambling occurred when the Roman soldiers cast lots for Jesus' coat. *They* are characterized in the Psalms as "dogs" and the "assembly of the wicked." You can see, then, that the modern lottery in which men sometimes risk all they possess in hope of winning a fortune is not the ancient casting of lots. The use of *deception* can be as easily justified from Bible history as the operation of lotteries. There is no valid argument in it for either.

John.—A man would not be apt to invest much in lotteries if he read the Bible carefully. It would tell him: "In the sweat of thy face thou shall eat bread. He that hasteth to be rich hath an evil eye and considereth not that poverty shall come upon him." He would hear Paul's exhortation "that with quietness they *work* and eat their own bread."

James.—Nor would a man sell lottery tickets if he *heard* the command of God to have a "just weight" and a "just balance." The precepts of the Bible all condemn the spirit which inhabits lotteries, and wherever they are "legalized and generally patronized, the great mass of the people are always idle, dissolute, ignorant, superstitious, unenterprising and miserably poor."

George.—Well, boys, our time is up. You know we only had fifteen minutes. I am glad to learn so much about lotteries, and I hope if we ever have a voice in public matters it will be raised against betting, church fair raffles, gift enterprises and gambling in every form, lotteries *included*.

(If this conversation is used in other States the law of that State can be substituted for the law of Illinois).

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 8, 1875.

Now that the good Mr. Train is dead we feel increased responsibility about Christian tobacco-using. Read without fail the article in this *Cynosure* by a Chicago lumber merchant. It has the tough-and-tumble ring of pine logs in it and crushes like them. It is decidedly the ablest article we have seen; none the less forceful for treading on the "scavenger dresses" of our fashion-blinded women.

MASONIC DESCENT ON WHEATON.

Wheaton College was founded and sustained by Wesleyan Methodists some twelve years. Profs. Matlock and R. F. Markham, the financial agent, came into the Illinois State Congregational Association at Bloomington, Ill. (1859) and proposed to transfer the institution to the control of the Congregationalists, provided the principles of the Wesleyans, which were unreservedly Congregational principles, should be sacredly maintained. The result was that the senior editor of the *Cynosure* became President of the College in 1860, fifteen years ago.

From that moment the Freemasons have given their profound attention to Wheaton. And all that numbers, money and malice could do has been attempted for the overthrow of the College or the destruction of its President.

Within a few months after my arrival I received a letter from the then Grand Master of the Grand Lodge of Illinois, proposing to patronize the College and requesting an interview on the subject at his office in Chicago.

The Master of the Wheaton local lodge volunteered, unasked, to subscribe one thousand dollars to our funds. He never paid it, but used information gained of our affairs to sink us sixteen hundred dollars. Masons then moved certain of our students to violate the rules by joining a lodge, and when the rules were enforced and the students suspended, the lodge master prosecuted the college in our circuit and Supreme court, but was beaten.

In a revival of religion several members of the Wheaton lodge joined the College church under the rule requiring total abstinence from Freemasonry. No means have been left untried to debauch the consciences of those members.

Letters have been written warning the Freemasons of Illinois to oppose the College; and while H. G. Reynold's paper lived at Springfield it teemed with Masonic vilification and abuse. Freemasons in the neighboring towns east and west on the railroad are making Wheaton their Masonic center. A "Chapter" has lately been organized in Wheaton, chiefly of Masons residing elsewhere. And when our citizens held a meeting in the Wesleyan church, to inquire into the nature of the secret institution thus quartered upon them, much wrath and indignation was excited by Masons, and offers of money from Chicago and elsewhere were made to erect a magnificent hall for these different orders. An attempt is made to connect the trustees of the College with the order by getting one to endorse the lodge by owning stock in a proposed Masonic hall; and one prominent trustee who promised to put his Masonry in with Paul's offensive "meat" and "eat no more while the world should stand," has gone back like the dog to his vomit and, by request left the Board of Trust.

God, who made heaven and earth, has thus far sustained the College, and will sustain it while we serve Him. Fifteen new members joined the College church last communion, and many others are hoping in Christ. We have thus far stood without denominational shelter, and by the help of those who hate darkness and love light. Hitherto we have obtruded the College very little on the readers of the *Cynosure*. But if you are not awake to importance of Wheaton, the lodge certainly is awake.

We have a charming set of students. We count it a privilege to have our children among them. Our graduates are already a power in American affairs. We have some splendid rooms for young ladies yet unoccupied. Let more rooms be filled. The Spring term opens April 8th. Write for information to J. BLANCHARD,

President, *Wheaton, Ill.*

POISONING FAMILIES.

We have often called attention to the fact that the "Religious" press, falsely so called, is rapidly corrupting the Christian families of the United States; and that unless some method can be devised by which Christians can be deterred from taking infidel papers with the name "Christian" at their head, the very name Christian will become a by-word in the next generation.

Oliver Johnson, managing editor and maker-up of Beecher's *Christian Union*, has just been on the witness stand in the great Brooklyn trial, where he thus gives his religious belief:

"Witness answered that he called himself a Christian, not as distinguished from a Jew, but according to the New Testament. In some respects he is a Universalist, and believes all human beings will eventually be saved—every child of Adam. Witness can't tell how long he entertained that belief. That is only one item in the Universalist belief."

Mr. Johnson further said to the examining attorney (Fullerton) that he had belonged to a branch of the "Hopedale Community" for a time and edited their paper, *The Practical Christian*, for them. He also informed the court that he had been excommunicated from the Congregational church in Middlebury, Vt. Being asked if he was a spiritualist, he answered: "I am a spiritualist but no damned fool" "I believe sincerely that I have received communications from dear friends in the other world." He said he had several times received the communion in Mr. Beecher's church. He said he believed in the 'divinity' but not in the "deity" of Christ, and defined his idea of the inspiration of the writers of the Bible thus: "Writing honestly their serious thoughts with earnest conviction that what they are saying is true." We have heretofore and repeatedly assured our readers that this same Mr. Oliver Johnson, while Mr. Bowen's office editor of the *Independent*, assured us that he did not believe in the miraculous birth of Christ, or that "he wrought the miracles attributed to him in the New Testament."

Yet we are in receipt of letters from excellent and honest Christian men who take the *Christian* (?) *Union*, edited by this vulgar and vile infidel for their children's Sabbath reading! And, what is still worse, the leading Congregational and some Presbyterian papers recognize and refer to this paper as belonging to the fraternity of evangelical papers, teaching the way to heaven! Even the *Advance* says in a recent circular, as a motive to subscribe: "The *Advance* takes rank with the *Christian Union* and New York *Independent*." True Mr. Bowen received of Johnson a written bond that he would not put his peculiar opinions into the *Independent*. But a woman who is an harlot is just as properly a governess and teacher of morals and religion to our daughters, under a writing not to teach free love, as such a man to furnish religious reading to Christian families! Nay, it is blasphemy to put up such a man to edit a paper to teach the orthodox ideas of God, the atonement, heaven and hell, not one of which he believes in for himself, while teaching them for others. A thousand times better were it to remove all restrictions, and let such a man utter and publish his belief or no belief! That might be at least honest; but to choose such a man to furnish our religious literature, and welcome him as a communicant in Congregational churches is to add insult to injury eternal.

We commend this topic for grave discussion and action at our National Anniversary in Pittsburgh, June 8th, next. And when our cause is a little further on, let us make the taking and sustaining such prints as contraband as obscene literature, and as disciplinable in our churches. Otherwise the precious truth of God must surely perish out of the earth.

AN AMERICAN CARDINAL!

Two late events are significant of the designs of the Pope in this country. First, is the offer of the red hat of a cardinal to Archbishop McCloskey of New York; and second, the raising of the dioceses of Boston, Philadelphia, Milwaukee and Santa Fe to the dignity of Archdioceses and their respective bishops to the rank of archbishops, besides the appointment of seven new bishops. McCloskey is ranked by Purcell of Cincinnati, but the latter has all along held out against the infallibility dogma which the Pope is determined to enforce. Hence he has also rewarded Archbishop Manning of England with a cardinal's hat for his reply to Gladstone—he first English cardinal since the days of Elizabeth. The appointment of cardinals shows also that the Pope feels constrained to recognize the power and number of his followers in these Protestant and liberally governed countries, for they are probably the first instances where the office has been given outside a Catholic monarchy.

The increase of bishops marks either progress in Romanism or an effort to stimulate the church and strengthen its weak points, which lie very close to our public schools and open Bibles. Before the late appointments there were in this country 7 Catholic archbishops, 53 bishops, 4,873 priests and 6,920 churches, chapels, and stations. It is claimed that the growth of papacy has been rapid in the past forty or fifty years and their papers point to New England in proof, where in 1825 there was one priest in Massachusetts, one in Maine and one in New Hampshire. In 1835 there were 27 priests and 22 churches. In 1844, the membership in New England was about 60,000, and there were 30 priests and 37 churches. In 1875, there are about one million of Catholics, with one archbishop, five bishops, 441 priests and 432 churches. But this increase is mostly due to immigration.

The power of Rome is showing itself in another way. The struggle in Germany and England with the hierarchy is familiar. A French journal lately published from a South German correspondent the following statement, given the writer by a Jesuit priest a few years since:

"Our order of Jesuits will soon be the conqueror of Europe and America. In Europe Liberalism is far too inactive to hinder our labor enduringly. The thing is more difficult in England, but even there success is certain. Before the lapse of fifteen years we shall have converted so many peers that the Protestant legislative machinery will be completely obstructed by our Upper House majority whenever it may desire to work against us. We shall have a Catholic Upper House even before it shall be thought of in England that the church wishes to re-establish her domination there."

Add to this a statement from the Boston *Pilot*, a leading Catholic organ, a short time ago:

"Just wait a few years longer, till we send half a dozen priests to the House and a couple of Catholic bishops to the Senate—and see then what is thought of 'clergymen' in Congress. Perhaps we'll pick out Jesuit priests, too!"

Such expressions have some significance with Bismarck, who lately stated that he had proofs that the French government was urged on to war by the plots of the Jesuits, who were probably as much astonished as Napoleon at the result. And they may be of moment to Americans, since the first Roman Catholic ever elected by the Senate of the United States, Kernan of New York, took the oath of that body on the fifth of March. He was elected as a Democrat, it is true, not as a papist; but the fact must flatter the ambitious papists both sides the water.

Another fact of more importance than any other is the efforts of the Romish Propaganda among the freedmen.

A few years ago a college was found-

ed at Mill Hill, near London, England, by funds collected from Irish, English and American Catholics. The priests educated here form an association called "St. Joseph's Society of the Sacred Heart for Foreign Missions"; and the first mission given to it has been to the colored people of North America under the orders of the bishops of the United States. Funds have been all along collecting in this country for this object, and forty men are now preparing for this work. Bishop Vaughan of England came over some two months since with a number of priests to begin the work of proselyting among the freedmen. Their work is aided by the unfriendliness of the Methodist and Presbyterian churches North and South, and the caste almost universal in these and other churches of the whites at the South. The dregs of slavery fatten the papal beast. A Virginia correspondent of the Boston *Globe*, who has studied this movement says he has indisputable evidence upon the following statements:

First, That if the Protestant churches of the South maintain caste in the worship of God, and in the theological seminaries for the education of youth for the ministry, then the colored people will go over, finally, to the Catholic church.

Second, That if the Protestant North abandons the blacks on the issue of civil rights, then the blacks of the South will join the monarchical party, which is gaining rapidly at the South, and which has its active disciples in every community from among the colored people.

We cannot do better, in warning Protestant Americans of the dangers that threaten from the papal power, than to quote from a letter of Father Chiniquy, a converted Romish priest and faithful advocate of the true gospel of Jesus Christ amid persecutions. He says:

"It is evident that if a prompt remedy is not soon applied to that strange and incomprehensible folly of the most influential citizens of this Republic, it must fall, before long, into the hands of the Jesuits. When that day will come, the eyes of the blind will be opened and the sleeping multitudes will be awakened just as they were when they heard the echoes of their valleys and mountains repeating the thundering cannons of Fort Sumpter. But will it not be too late? The next thing after this awakening will be a bloody and civil war, such as the world has never seen, between the Protestants, who will refuse to accept the chains forged for them by the Jesuists, and the Romanists, into the hands of whom the politicians and the theologians are surrendering to-day the strength, the powers, and the resources of this young and mighty country.

Would it not be wiser to prevent these terrible conflicts, by showing to this nation the error of its theologians and the cowardice of its politicians in dealing with the slaves of the Pope as if they were Christians and true lovers of Liberty?

NOTES.

—Friends in Michigan will please notice the change of their State meeting from Linden to Fenton, March 30th.

—The lodge has not altogether succeeded in silencing pastor Koerner of Williamsburg, N. Y., who was so summarily dismissed from St. Paul's Lutheran church lately, because of his adherence to the rule of the church against secret societies. A large part of the church refused to dance to the music of the lodge and kept their pastor. The Masonic party, the real seceders, have asked several ministers to preach for them and have been refused. The independent Baptist, J. Hyatt Smith, will give them a few lectures on the loveliness of Masonry, as a gift, same as he does the lodges of Brooklyn.

—Col. J. J. Hickman of Kentucky, the head of the Good Templar order in this country and the rest of the world, told a reporter that he had initiated "with his own hands" 45,000 people and that there are 700,000 members of the order in the United States. There are in the "Cold Water Temples" a hundred thousand children getting ready for matriculation in the Templar order, and a course of secret instruction in the various lodges, graduating in the Ku-Klux. Mr. Hickman aside from his enthusiasm in secrecy, seems in earnest against intemperance in Georgia, and is arousing the people against the accursed traffic.

—We have given considerable space to friend Blanton of Kansas, in this number on a topic aside from our usual matter. We cannot discuss inflation or specie payments at length, but incline to think that the poor of Kansas or any other State, will, on the whole, be better off the sooner our national currency is brought to a more substancial basis. Nor could the government open a national pawn-shop to furnish money to its citizens.

—Springville Grange, No. 1,662, of Pottawattamie county, Iowa, in session assembled, declared themselves free and independent from all the authority of the national and State granges, and that their connection therewith is dissolved. The grievance alleged was that the grange had lost all confidence in the national and State officers; that the finances had been mismanaged, and the grange kept from the annual passwords.

Odd-fellowship.

ITS DOCTRINE AND PRACTICE EXAMINED IN THE LIGHT OF GOD'S WORD, AND JUDGED BY ITS OWN UTTERANCES. By Rev. J. H. Brockman. Bound in boards. Price 75 cents, post paid.

We have just completed the perusal of this clear, convincing book and would recommend it as an important companion for Odd-fellowship Exposed. Every Christian who contemplates joining the Odd fellows, or who is now connected with the order, should read the book carefully and prayerfully. Clergymen and lecturers will find much in this book to assist them in showing their hearers the wiles of Satan by which he leads so many captive at his will.

Notice.

Ex-members of the various secret temperance orders, K. G. C. L. L and K. of H. are requested to send their address, number of degrees taken, name and number of lodge, and date of leaving the order and what order, to the undersigned, immediately. All communications strictly confidential.

S. G. Barton,
Apalachin, N. Y.

Political and Financial—Reforms in the National Currency.

Coffeyville, Kas., March 8, 1875.

Editor Christian Cynosure:

I am of the opinion that it will be very important to embody the right kind of a financial plank in our next national platform, and would like to see something like the following:

Sec.—That we declare in favor of abolishing the national banks and the payment of the 5-20 bonds in legal tender notes (greenbacks) without delay. The currency should be issued direct from the government and loaned to the people at not more than 2 or 3 per cent. per annum secured by first mortgage.

I believe we should pay gold for gold, silver for silver, and greenbacks for greenbacks. Our Saviour said on one occasion, "For with the same measure that ye mete withal it shall be measured to you again." The bondholder measured greenbacks to the government for the bonds, and I believe it to be right and just to return the same measure in redeeming these bonds; for it will be remembered that when the majority of the 5-20's were gold, that gold was very high, that monied men would first sell their gold for all they could get, and then buy bonds at a discount with greenbacks. So that they have not more than 35 per cent. in gold in these bonds. The government is bound only to pay the interest in specie; but to pay the principal and interest both in gold would be paying three dollars with interest for one invested, while on the other hand the soldier and producer gets only one dollar without interest for three dollar's worth of service. It is this kind of legislating in favor of the rich that has prostrated the country and is fast filling it with distress and destitution. The wise Solomon said, "He that oppresseth the poor to increase his riches, and he that giveth to the rich shall surely come to want." The currency has been contracted into interest bearing bonds till it is oppressing the poor for the benefit of the rich, and the party in power has been giving to the rich till the people have come to want. The government loans money to monopolies for nothing (National banks) and makes the people pay for it. The government should control the currency in the interests of the people and loan it for not more than 2 or 3 per cent. per annum. This policy would make the currency regulate itself; when there was too much money the borrower would pay up and redeem his mortgage, and when there was not enough he could borrow again.

Of course this policy is not in the interests of monopolies and men who make a business of loaning money at high rates of interest. They could invest their capital in railroads, canals, and manufactories, but would be in the interest of the laboring and producing classes, and would be doing the greatest good to the greatest number.

Monopolies have had so much encouragement that nearly every little town in this State has about as many banks as saloons, and the way they are conducted it is hard to tell which is the most respectable, for they loan for 3 per cent. per month to men in distress on first mortgages. This is a ruinous rate. This class of men are all in favor of returning to specie payment because it will increase the value of their capital. Our national, State and county and some private debts were created under an inflated currency and the nearer we approach a hard money basis, the harder it will be to pay these debts, and the harder times will be. Greenbacks were issued as a war measure and must last at least till the war debt is all paid; and I think longer, for it is the best paper money we ever had.

The great destitution in our State and in fact the whole country is more the result of mismanagement of the finances than to any other cause. The following facts will prove: In 1866, Kansas was worse devastated by grasshoppers than last year, and in the middle of March, 1867, corn sold at Humboldt for $2.50 to $3.00 per bushel and flour for $9 50 to $11.50 per hundred, and other provisions in like proportion. Great numbers of horses and cattle died for want of feed. Gold was but little higher than now; and the strangest thing of all there was no destitution. The only reason for this is that there was plenty of money and a great demand for labor which is always the case when there is plenty of money. The laborers and mechanics starved out two years ago when corn was worth fifteen cents per bushel, and they are still starved out. Last year the wheat crop escaped the plague and was a good crop, and the farmers and laborers are starving out when there is plenty of flour at this place, and at nearly every little town in southern Kansas it can be got for $2 50 to $2 75 per one hundred pounds, cheaper than I ever knew it before in this State; and according to the reports of relief committees, we have at this time over three thousand destitute people in this county who have no money or credit, nor the wherewith to sustain life twenty days, nor the means to procure it. They are mostly able bodied and willing to work, but no one is able or willing to hire them. It is even worse in some of the older counties. The distress in some districts beggars description. In others, deaths are reported for want of necessaries to sustain life, and that too when breadstuff is so cheap. The reason for this distress is that there is no money to be got at living rates, nor any demand for labor of any kind. Money is too valuable to invest in improvements, but kept to loan at 3 per cent. per month to men in distress who can give a first mortgage on land worth five times the amount loaned.

If we had as much money in circulation now as we had in 1867 we would have no beggars in our county. If our farmers could go to a Government Commissioner at the county seat of each county and borrow one, two or three hundred dollars at 2 or 3 per cent. per annum, we would not have any destitution. Money at this cheap rate would be used in improvement, and labor would be in great demand, all kinds of business would revive and the gloom that hangs so heavily over the country would soon pass away. To accomplish this result will be hard work, for the government in all its departments is run by rings and monied monopolies which are harder to overcome than the slave monopoly.

Would like to here from abler men on this subject. Yours truly,

N. B. Blanton.

The Home Circle.

Knowledge.

I grieve not that ripe knowledge takes away
The charm that Nature to my childhood wore,
For, with that insight, cometh, day by day,
A greater bliss than wonder was before;
The real doth not clip the poet's wings,—
To win the secret of a weed's plain heart
Reveals some clue to spiritual things,
And stumbling guess becomes firm-footed art:
Flowers are not flowers unto the poet's eyes,
Their beauty thrills him by an inward sense;
He knows that outward seemings are but lies,
Or at the most, but earthly shadows, whence
The soul that looks within the truth may guess
The presence of some wondrous heavenliness.

—*J R Lowell.*

Rev. Wm. Tennent's Trance.

A correspondent of the Springfield *Republican*, writing from Freehold, N. J., says:

"Little need be said about Rev. William Tennent; he is nearly as well known in America as Whitefield and Wayland. He was a characteristic American minister of the 18th century, and the like of him we do not see in these days. He was a noble, holy man, but he did not really live in this world. His conversation was in heaven. His was an eloquence of a powerful sort, and he was capable of making it very uncomfortable for the sinner. Born in Ireland, he came to this country when thirteen years old, and after a severe course of training, under which he became an accomplished scholar, he took charge of the First Presbyterian Church in Freehold. A tablet in the meeting-house tells us that he ministered to this parish 43 years and a half, and died in 1777 at the age of 71. The most noted event of his life was a three days' trance during which, he afterwards asserted, he visited heaven. He had been in ill health for some time and had become very despondent in regard to his prospects for eternity. He was conversing with his brother in Latin on the state of his soul, one morning, when he fell and seemed to die. He was duly laid out, and the people were invited to the funeral, but the physician, seeing signs of life, in spite of the fact that he had every external appearance of a dead man, induced the friends to postpone the obsequies to the third day. The third day came, but no life to the corpse. The guests were assembled, but the physician begged for an hour, then half an hour, then fifteen minutes, the brother of Tennent getting very angry meanwhile at the efforts to restore him. The brother had given a positive command that the ceremonies should proceed, when the candidate for burial gave a terrible groan and attempted to rise. The good people of Freehold were cheated out of that funeral. It was several weeks before Tennent fully recovered, and it was found that he had lost all he ever knew, so that the work of teaching him reading and writing had to be commenced; but, one day, he felt a sudden shock in his head, and all his Latin and Greek and theology came back to him. Tennent's description of the region into which his spirit went, while his body lay dead, is simply that of heaven. He saw the happy throngs, heard the sweet music, and was just asking permission to join the angel bands, when he was sent back to earth. He never would talk much about his celestial journey, but said he would leave a full account of it among his papers when he died. Unhappily his story has not been found to this day. He had one or two other experiences of the same sort, though none so remarkable. Tennent is buried under the very centre of the church, and everybody who passes up the broad aisle treads above his head. The old church is much as it was when he preached in it, the seats having been changed a little, to make them less like instruments of torture, and the luxury of a stove having been introduced; our severely pious forefathers didn't have any fire in church, outside their own ribs, you know. The building has been much mutilated by lovers of relics, and the walls are now protected by a layer of shingles.

Sunshiny Friends.

A friend in need, a friend indeed.

Friendship is not a plant of hasty growth,
Though planted in esteem's deep fixed soil;
The gradual culture of kind intercourse,
Must bring it to perfection—make it flower.

One of the hardest trials of those who fall from affluence and honor to poverty and obscurity, is to discover that the attachment of so many in whom they confided, was a pretense, a mask, to gain their own ends, or was a miserable shallowness. Sometimes, doubtless, it is with regret that these frivolous followers of the world desert those upon whom they have fawned; but they soon forget them. Flies leave the kitchen when the dishes are empty. The parasites that cluster about the favorites of fortune, to gather his gifts and climb by his aid, linger with the sunshine, but scatter at the approach of the storm, as the leaves cling to a tree in summer weather, but drop off at the breath of winter, and leave it naked to the stinging blast. Like ravens settling down for a banquet, and suddenly scared by a noise; how quickly, at the first sound of calamity, these superficial earthlings are mere specks on the horizon!

But a true friend sits in the center, and is for all times. Our need only reveals him more fully, and binds him more closely to us. Prosperity and adversity are both revealers, the difference being that in the former our friends know us, in the latter we know them. But notwithstanding the insincerity and greediness prevalent among men, there is a vast deal more of esteem and fellow-yearning than is ever outwardly shown. There are more examples of unadulterated affection, more deeds of silent love and magnanimity, than is usually supposed. Our misfortunes bring to our sides real friends, before unknown. Benevolent impulses, where we should not expect them, in modest privacy, enact many a scene of beautiful wonder amidst plaudits of angels.

The best and surest way to have friends, good and true, and always good and true, is, first of all, to make God our friend—then, he maketh even our enemies to be at peace with us.

"O let my Friendship, in the wreath,
Though but a bud among the flowers,
Its sweet fragrance round thee breathe,
'Twill serve to soothe thy weary hours."

D. F. N.

A Good Education.

Most American parents resolve to give their children a good education, but the popular idea of what this means is a very vague one. An education is supposed to be a superior knowledge of books, which will in some way enable the possessor of it to take a prominent position before the public. To be educated is looked upon as the prerogative of the few; the result of favorable opportunities or exceptional talent, the lack of which is in no way a fault, but a misfortune.

If parents and teachers understood better just what is included in the good education they are endeavoring to give the children under their charge, the result of our public school system would be more satisfactory than it now is. Ruskin says a man is well educated when he always tells the truth, when he keeps himself clean, when he is kind, and when he is able to take good care of himself and his family.

Edward Everett said, "To read the English language well, to write with dispatch a neat, legible hand, and be master of the first four rules of arithmetic, so to dispose of at once, with accuracy, every question of figures which comes up in practice—I call this a good education. And if you add the ability to write pure grammatical English, I regard it as an excellent education."

These definitions include qualities and attainments very desirable for all citizens to possess. To tell the truth, to keep clean, to be kind, to take care of one's self and family, to dispose of, with accuracy, all questions of figures which come up in practice, and ability to read and write well—let us not forget these things while giving attention to Hydrostatics, Acoustics, Pyronomics, etc.—*Selected.*

The Son Like the Father.

It has often been observed that the children of foreign missionaries, even though educated largely in the native land of their parents rather than in the heathen lands of their own birth, yet often consecrate themselves to the foreign missionary service. Thus did son after son of the late excellent Dr. Scudder, of the Reformed (Dutch) church. So has it signally been with children of Rev. Drs. Newton and Warren, Rev. J. S. Woodside, and others who having known the destitute condition of the heathen, the consecration of their parents to the work of relieving them, and the will of the Saviour to have the Gospel of his grace borne to them, have answered the question, "Whom shall we send, and who will go for us?" by saying, "Here we are, send us."

A marked example of this is just announced from India, in the case of Mr. J. C. Marshman, a son of the well-known pioneer and most devoted and useful missionary at Serampore. Deeply interested in the work to which his father was so long and thoroughly consecrated, and also impressed with the idea of a thorough Christian education having a most important part to act in the elevation and good of the heathen world, he has expended, it is stated, from his own purse alone, 30,000*l*, about $150,000 in gold, in educating natives of India. Truly, this is noble. What rich returns may yet be received from such an investment of the means or funds God has given him! Would that there were more who would use for the real and lasting good of their fellow-men the munificent gifts which God showers so largely upon them.

This Mr. Marshman is a brother-in-law of the late Sir Henry Havelock, an able soldier, and the humble but brave and faithful Christian.—*Christian Instructor.*

Changes in Japan.

The whole constitution of the government has been remodelled in accordance with the monarchical forms of civilized nations—with a Ministry or Council of State, Department for Foreign Affairs, War Department, Navy Department, Treasury and Finance Department, Post-office Department, Board of Public Works, Board of Education, &c.

They have also adopted the Code Napoleon as the law of Japan, organized courts, and modelled their whole judiciary system after the most approved modern forms. It is unnecessary to do more than to mention some of the principal of these changes.

The Emperor, who was a few years ago so sacred a personage that even the highest *daimio* of the land was unworthy to behold, or approach within a certain distance of him, now rides out openly, reviews his troops, opens railways, visits ships of-war, and even walks out with only a few attendants; his people not being compelled to kneel down when he passes.

They have thrown aside the bow-and-arrow, the spear, sword, shield, and armor, for the most improved implements of modern warfare, organizing, clothing, and drilling their army according to the European mode. They have organized a small navy, of eight or ten steamships-of-war (two of them iron-clads,) all manned by Japanese sailors, and engineered and navigated, with perhaps one or two exceptions, by native officers.

They have constructed, under the superintendence of foreigners, a dock hewn out of solid rock, for repairing ships of the largest class, and inferior to few in the world for size, perfection of finish, and equipment, with every modern appliance and invention.

They have workshops thoroughly furnished with all kinds of machinery, of the most approved kind, for building ships, steamers, and steam-engines, and making cannon and arms of all kinds, also for making clothes, shoes, knapsacks, saddles, and military ac-

coutrements. They have constructed a railway from Yeddo to Yokohama, and are laying out others. They have a telegraph laid from Yeddo to Nagasaki, which communicates also with the rest of the world. They have erected light-houses upon most of the dangerous points of their coast.

They have printing-presses and a type foundry, several daily newspapers, and are busy in preparing and publishing dictionaries, vocabularies, phrase-books and grammars of several of the European languages, besides translating and preparing books on medicine, law, political economy, moral philosophy, natural philosophy, history, chemistry, astronomy, mathematics, and other subjects.

They have introduced the decimal system of coinage; have erected a mint furnished with the best machinery, and coin gold, silver and copper coin. They issue government paper money, and are establishing national banks; are borrowing money from England, and have a very respectable national debt.

They are changing their style of buildings, adapting them to European models, and are introducing the European costume, furniture, mode of wearing the hair, and diet, also the use of carriages and wagons in Yeddo and other places where their roads will permit.

They have introduced a regular postal system and use postage stamps.

They have conformed their calander to the European, commencing the year with the first of January.

They have suppressed two-thirds of the Buddhist temples, seized their property and revenues, severed all State connection with either Buddhism or Sintooism, and promulgated a new creed, and all that is required of their people, viz., to fear God, honor the king and love their country, obey the laws of nature and discharge the relative duties.

They have forbidden the promiscuous bathing together of the two sexes, no longer license prostitution, and have enacted laws against all indecent behavior.

They shut up their custom houses and all their public offices on the Sabbath day, and observe it as a day of rest or holiday. They have also begun to remove the edict against Christianity from many places in which it has long been placarded, have restored persecuted Christians to their homes, and abolished the office of censor. And what more, it might be asked, do they need, but to have the Gospel freely preached amongst them? This will come in due time.—*J. C. Hepburn.*

To BE CHRIST-LIKE.—What does the world by its hatred, and persecution, and revilings for the sake of Christ, but make me more like him, give me a greater share with him in that which he did so willingly undergo for me? "When he was sought for to be made a king," as St. Bernard remarks, "he escaped; but when he was brought to the cross, he freely yielded himself." And shall I shrink and keep back from what he calls to me to suffer for his sake? Yea, even all my troubles and sufferings I will desire to have stamped thus with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.—*Archbishop Leighton.*

WORK.—Young men sometimes think it is not respectable to be at work. They imagine there is some character of disgrace or degradation belonging to toil. No greater mistake could be made. Instead of being disgraceful to engage in work, it is especially honorable. It is the useless, not the useful man who does nothing; who eats the bread he does not earn; who relies upon others to support his life. It is he who is not respectable, because he is doing nothing to command respect.

Hints to Writers.

1. Be brief. This is the age of telegraphs and stenography.
2. Be pointed. Don't write all around a subject without hitting it.
3. State facts, but don't stop to moralize—it's drowsy business. Let the reader do his own dreaming.
4. Eschew prefaces. Plunge at once into your subject, like a swimmer into cold water.
5. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quintessence.
6. Avoid all highflown language; the plain Anglo-Saxon words are the best. Never use stilts when legs will do just as well.
7. Write legibly. Don't let your manuscript look like the tracks of a spider half drowned in ink. We shan't mistake any one for a genius though he write as crabbedly as Napoleon.

Children's Corner.

Telling Fortunes.

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse:
The one of them good, the other one bad,
Now hear them, and say which you choose.

I see by my gifts, within reach of your hand,
A fortune right fair to behold;
A house and a hundred good acres of land,
With harvest fields yellow as gold.

I see a great orchard with boughs hanging down
With apples, green, russet, and red;
I see droves of cattle, some white and some brown,
But all of them sleek and well fed.

I see droves of swallows about the barn-door,
See the fanning-mill whirling so fast;
I see them threshing the wheat on the floor—
And now the bright picture has passed!

And I see rising dismally up in the place
Of the beautiful house and the land,
A man with a firey red nose on his face
And a little brown jug in his hand!

O, if you beheld him, my lad, you would wish
That he were less wretched to see;
For his boot-toes they gape like the mouth of a fish,
And his trousers are out at the knee!

In walking he staggers, now this way now that,
And his eyes they staud out like a bug's;
And he wears an old coat and a battered-in hat,
And I think that the fault is the jug's.

For the text says that the drunkard shall come to be poor,
And that drowsiness clothes men with rags,
And he doesn't look much like a man, I am sure,
Who has honest hard cash in his bags.

Now, which will you have: to be thrifty and snug,
To be right side up with your dish;
Or go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish?

—*Alice Carey.*

"As the Twig is Bent the Tree's Inclined.

Ali Schind, one of the Rajahs of India, was noted for the uprightness of his dealings, and for his nice sense of honor, even toward the lowest of his subjects. One day while out hunting with his courtiers he became hungry, and ordered some of the game they had taken to be dressed for an immediate repast. This requirement had been anticipated by his attendants, and they had brought with them bread, sauces, plates, and all they needed—all except salt, which had been forgotten. There was, however, a village near by, and a boy was hastily despatched to secure some. The Rajah hearing the order given, called after the lad to inquire whether he had taken money to pay for the salt. At this his attendants expressed some surprise, wondering that so great a man should trouble himself about such trifles, and adding, that those who had the happiness of living under his dominion had no right to murmer if he should claim at their hands gifts of much greater value than a handful of salt. "Justice," replied the Rajah, "is of as much importance in little as in great matters; and the fact of my conferring benefits on my subjects at one time gives me no right to oppress them in the smallest particular in another. All the wrongs and oppressions under which mankind groan began in little things, and if we would prevent great sins or great calamities, we must strive against the beginnings of evil." Let our young readers mark this, and if they desire to become good and great men, let them in childhood form habits of integrity, virtue and piety.—*Children's Friend.*

What Becomes of Worn-out Things?

We once saw a curious calculation which some genius had figured out, showing how much money would be saved each year if everybody in the world would wear their old shoes one day longer before throwing them away. We don't remember the figures, but they were somewhere up in the millions. And so with the old coats, hats, dresses, &c. The amount was appalling. But this mathematician evidently went upon the principle that whatever is thus thrown by has had its day, and there is no more use for it in the world. Which is all wrong. In reality there is very little of our cast-off clothing, or the refuse of our houses, that cannot be turned to some other and perhaps better account.

You all know how our paper is largely made from the cotton and linen rags which are of no use to anybody in any other shape. Old paper is used for the same purpose. If you live in the city and get up early enough in the morning you will see a whole army of rag-pickers, old men and women and little girls principally, with bags upon their shoulders, going about the streets and picking up not only the papers and rags which have been swept into the gutters that morning or the day before, but also everything else that has the least bit of value, such as bits of coal, splinters of wood, bones, old iron, etc. It is a pitiful sight to see an old woman loaded down like a beast of burden, with one of these bags upon her back, and stooping down to pick up a bit of paper that we would throw into the fire to get rid of, as if it were something very precious. When they get home and sort over the heap they sometimes have a queer collection. Yet they find a sale somewhere for almost everything. The old bones go, some of them to be made into knife handles and buttons and various other things, and some to be ground fine and used for enriching the soil; pieces of glass go to the melting-pot to be worked over; bits of fat to the soap makers; hocks and hoofs and skins of animals to the gelatine-makers to be made into glue; old boots and shoes to the cobblers; old rubbers to the India rubber works; old iron to the iron-mongers; broken crockery to the mending of roads; and bits of coal to their own fires. There is almost nothing lost.

A large trade is now carried on in old woolen rags, which used to be burned up to get them out of the way. They are taken to a mill where they are torn to pieces with long-toothed pickers, mixed with some fresh wool, and made over into felt goods, and appear again in the market as new if not quite as good as at first. It is said that we use in this country more than sixty million pounds of woolen rags for this purpose, every year. Even dish-cloths, which housekeepers usually throw into the fire when they are done with, are eagerly purchased by hop-growers in England, and used as a dressing for land, on account of the grease which they contain, and which hops like. Some very nice people would doubtless be horrified if they knew that the delicious table-gelatine which they enjoy so much was made from the thumbs of worn-out kid gloves, which thumbs are made from the skins of rats. But may be true nevertheless. Why this thumb-leather should be better for making gelatine than the original rat-skin, is said to be from the carbon which it absorbs from the curing process, and from long wear.

The gas-tar and ammoniacal liquor which, not five years ago, made gas-works intolerable nuisances, are now found to be among the most useful of substances. Mixed with other things they are made to illuminate large factories and yards: to produce naptha and lampblack; to dissolve resin, caoutchouc and gutta percha; to oil machinery; to preserve wood from decay; to make articles waterproof; to manufacture alum, sa-lammoncia and carbolic acid; as a disinfectant against cholera and other contagious diseases; and as the chief agent in producing those new shades of coloring which have been so beautiful and bewildering within the last few years.

Did you ever think how wonderful it is that of all the particles of matter which have been created, not one is ever lost? When a thing is burned we think of it as utterly destroyed. But it is not at all. It is only separated into its elements, and every atom of it is still in existence and doing some other work some other where, and so will continue to do to the end of time.—*The Advance.*

EXPOSITION

—:OF:—

THE GRANGE.

—‡o‡—

Illustrated with Engravings, showing the Lodge Room, Signals, Grips, etc.

EDITED BY REV. A. W. GREESLIN.

—:o:—

Entered according to Act of Congress in the year 1875
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—:o:—

2. We'll seek in our labors the Spirit divine,
Our faith to renew and our heart to refine;
And thus to our members a tribute we'll bring,
While joined in true friendship our anthem we'll sing."

As Assistant Steward with candidates stops at Lecturer's desk the salute is given. SALUTE: Officers all stamp with foot and clap their hands in concert *once* as loud as possible.

Lecturer to Candidates:—Hold! (Seizing candidate by the shoulder as if he would arrest his further progress.)

Lecturer to Assistant Steward:—Who are these that trespass within our peaceful enclosure?

Assistant Steward to Lecturer:—Men seeking employment.

Lecturer to Assistant Steward:—By what token may we prove them?

Assistant Steward to Lecturer:—By this signet.

Lecturer to Assistant Steward:—Present it.

(Assistant Steward presents a card with these words written upon it: "An honest man is the noblest work of God.")

Lecturer to Assistant Steward:—Right, brother; conduct them to the Overseer for his examination. [*They pass around the hall while Chaplain reads his lecture, and stop half-way between Lecturer and Overseer where they are met by Steward representing Ignorance.*

CHAPLAIN'S LECTURE.

He that will not plow by reason of the cold shall beg in the harvest and have nothing. He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding. The hand of the diligent shall bear rule, but the slothful shall be under tribute. Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

Steward:—My friends, whither are you going?

Assistant Steward:—We are traveling in search of light and knowledge.

Steward:—Take advice from one whose experience is blissful. Tarry with me. The promises of progress and improvement are delusive; the road you have traveled is familiar and easy; the one you are now entering is full of obstacles, rough and uneven, environed with dangers, and leads you know not where; with me you can find ease and comfort. While others are racking mind and body in seeking something new and better, we can secure enjoyment without mental or physical exertion. Moreover come tarry with me.

Exclamation by all:—Heed him not and persevere.

Assistant Steward to Candidates:—My friends, the person who has been speaking to you is that worst of enemies to progress—Ignorance, attended by his companions, Sloth and Superstition; give them no thought if you hope to advance. (They pass on to Overseer.)

Overseer:—Who comes here?

Assistant Steward to Overseer:—Worthy and honest men seeking wisdom, who desire to become laborers in the field.

Overseer to Assistant Steward:—In what capacity can you employ them?

Assistant Steward to Overseer:—First in clearing the field, and then in breaking up the soil; and as, by diligence and application, they shall prove themselves worthy and qualified, advance them to higher and nobler duties.

Overseer to Assistant Steward:—What wages do they expect?

Assistant Steward to Overseer:—The instruction of wisdom, and not silver; knowledge rather than fine gold.

Overseer to Assistant Steward:—Are you satisfied of their integrity?

Assistant Steward to Overseer:—I am.

Overseer to Candidates:—Friends, is it of your own free will you desire to accept the position assigned you?

Candidates to Overseer:—It is.

Overseer to Assistant Steward:—It is well. Conduct them to our Worthy Master; from him you will receive further instruction.

The Assistant Steward now conducts the candidates to the Master's desk through a "*field of labor.*" They start; (from the Overseer's desk for the Master's) come to a stile* of three steps at the entering of the "field," cross a ditch on a board, just after passing the stile, and stumble over some obstructions (round sticks of wood on the floor), and come to "plowed ground."† They pass along and soon hear the sound of axes (imitated by clapping hands). While they are passing over the stile, ditch, obstructions, etc., the Assistant Steward repeats his lecture.

Master to Assistant Steward:—Who are these men and why are they here?

Assistant Steward to Master:—they come to be enrolled as laborers.

Master to Candidates:—Are you willing to labor in clearing the field?

Candidates to Master:—I am.

Master to Candidates:—*As you have no doubt discovered, it is rough and full of obstructions, but feeling confidence in your guide you came safely through. This is but an example of faith and emblematical of a higher confidence in a Supreme Being. We are constantly passing blindfold over obstacles in the field of life, confidently believing we shall ultimately arrive at the broad and pleasant fields of the paradise above.* We have confidence in you that you will persevere; but before assigning you a place in our work it is necessary that you give us a solemn pledge which will not conflict with your moral, social, religious, or civil duties. With this assurance are you willing to proceed?

Candidates to Master:—I am.

Master to Assistant Steward:—Worthy Assistant Steward, you will please place the candidates in position to give the pledge. Standing at the altar, the right hand over the heart. Master (*calls up,*) (3 raps,) you will repeat after me the

OBLIGATION.

In the presence of the heavenly Father and these witnesses I do hereby pledge my sacred honor that I will never reveal any of the secrets of this order, or communicate them or any part of them to any person in the world, unless I am satisfied by strict test or in some legal manner, that they are lawfully entitled to receive them; that I will conform to and abide by the constitution, rules and regulations of the National Grange and of the State Grange under whose jurisdiction I may at the time be; and of the Subordinate Grange to which I may be attached; that I will never propose for membership in the order or sanction the admittance of any one whom I have any reason to believe is an improper person, nor will I oppose the admission of any one *solely* on the grounds of a personal matter. I will recognize and answer all lawful signs given me by a brother or sister of the Order, and will render them such assistance as they may be in need of so far as I am able and the interests of my family will permit. I will not in any manner, whatever, knowingly wrong or defraud a brother or sister of the order, nor will I permit it to be done by another if in my power to prevent it. Should I knowingly or wilfully violate this pledge or any part of it I invoke on myself total expulsion from the Order without the possibility of reinstatement, and to be forever disgraced among those who were my brothers and sisters.

Master to Candidates:—Brothers, being pledged to the rules of this Order you will now be conducted without the inner gate and prepared for further instruction.

The following song is sung as candidates retire to preparation room after obligation.

SONG.

Be faithful, O Patron, thy promise observe!
May truth to each other our union preserve!
Keep each obligation a gem of thy soul,
'Mid every temptation untarnished and whole!

This verse as candidates return and pass to Overseer:

See order and beauty rise gently to view,
Each brother and sister so perfect and true
When order shall cease and when temples decay
May each, fairer Granges immortal survey.

Assistant Steward to Overseer:—Worthy Overseer, the candidates are ready to receive the insignia of a laborer.

Overseer to Assistant Steward:—Have their names been enrolled?

Assistant Steward to Overseer:—They have.

Overseer to Candidates:—My brothers I now exhibit to you the pouch, an emblem of our Order. Its contents, as you perceive are a memorandum book, knife and pencil. The object of the book is evident. In your duties as a searcher for knowledge, there will naturally be presented to an observing mind, many new and useful ideas which might be lost if not noted down, but by putting them here you have the same for reference at any time, and new ideas are the material with which progress is made. The knife is an implement with which every laborer should be provided; in the orchard or the vineyard, fruit or flower garden it is ever at hand to prune a straggling branch, to cut off the nests of insects, or cut a plant whose nature you may wish to study; and this impress upon your mind, never ruthlessly break a twig or flower, but carefully with the knife make a smooth cut, so as not to injure the plant. So also in your intercourse with your fellow-beings correct an error kindly and with the smooth edge of affection, and do not deepen the wound you wish to heal. The plow embossed upon the pouch is also an emblem of our order. It is venerable for its antiquity. Respect it, and as a good plowman requires a steady hand and a good eye, to lay his lands straight and his furrows smooth, so in life let your aims be true and your conduct perfect, keeping the plowshare of your mind bright by deep thinking and active by use. I now decorate you with an imitation of the fawn skin pouch.

[TO BE CONTINUED.]

*These steps, which are placed at the right and a little in front of Overseer's desk, are frequently made of a platform about three by five feet, and eight inches high; above that a box three by three ft., eight inches high, and above this another box one foot by three feet. When not in use they are only meaningless boxes, put away in a corner.

†The "plowed ground" consists of ten yards of strong cotton cloth made into a tick, which is stuffed with hay or shavings and sewed into ridges to resemble furrows six or eight inches across. This is placed opposite the steps.

Religious Intelligence.

—The Northwestern Branch of the Methodist Women's Foreign Missionary Society supports five missionary ladies on the foreign field, also six Bible-readers, three girls' schools, and twenty-one orphans.

—The Episcopal church in Kansas numbers twenty-nine clergymen, thirty-one congregations, 1,073 communicants, and 1,060 persons in the Sunday-schools. The contributions of the churches for the past year amounted to $15,154.

—The annual statement of the strength and condition of the Congregational churches in this country puts the membership of the denomination at 330,390—a net increase 6,712. The largest gains were in New York, Massachusetts, Ohio, Michigan, Iowa, Wisconsin, Missouri, Minnesota, and Connecticut. There was a net loss of 506 in Vermont, once a stronghold of the denomination; of 113 in Illinois, and 68 in New Hampshire. The net increase in the membership was 40 per cent larger than that of the preceding year. The number of new churches was 130; the number dropped was 52. Of the new churches, 62 were west of the Mississippi, an evidence that home missions have not been idle. The increase in the membership of Sabbath-schools has been nearly 13,000; the falling off in the contributions for benevolent purposes about $25,000.

It is stated that 48 American, British and European Protestant Missionary Societies sustain 9,418 missionaries, colporteurs, &c., having 518,000 pupils in the schools under their charge. The annual receipts of these societies are reported to be $4,500,000.

—Influential Hindoos, alarmed at the rapid decay of Brahminism, are making strenuous efforts to maintain the tottering system. Books in defense of Hindooism are printed and widely distributed. They assail Christianity with bitter hatred.

—Statistics of the Moravian church in this country for 1874 gave a total of 8,705 communicants, an increase of over 400 during the year. Including children and non-communicants, the strength of the denomination is 15,300. There are seventy-five churches in all, mainly in Pennsylvania, Ohio, Illinois, Wisconsin and Minnesota; in the Southern District the churches are all in North Carolina—thirteen in number, with an aggregate of 1,885 worshipers. The largest congregations are at Bethlehem, Pa., Hope, Ind., and Salem, N. C. The accessions to the membership in 1874 numbered 534, while 185 were excluded and dropped and 250 dismissed.

—The Sunday-school in Wales is a genuine Bible service. For not only does it include teachers and children, but also the principal part of the whole congregation. Even rough and thoughtless youth who will not attend the preaching at first, join the Sunday school which often imparts to them a new intellectual and religious life. Libraries are not common in the Welch Sunday-school, and the Bible study and discussion often embrace the most difficult doctrines, such as the fall, the flood, necessity and free will, justification, sanctification. How long Sunday-schools have existed in Wales is not known, but their general introduction and the foundation of much of their present prosperity, are due to the zealous labors of the Rev. Mr. Charles. Within ten years after he began this work, the British Bible Society sent an hundred thousand Bibles into Wales. As the Welch people were always quite noted for faithfulness in family religious instruction, such an unusual call for copies of the Scripture is a fair evidence that the Sunday-school wonderfully promotes the general study of the Bible in this country.

—The election of Dr. De Koven to the Bishopric of Illinois meets with decided opposition and disapproval. His confirmation is doubtful. Thus far a majority of the dioceses which have voted have cast their votes against him. His extreme ritualism, it will be recollected, is the cause of the opposition.

—A gracious work was experienced in the Free Methodist church of Summerfield, O., on the visit of Rev. E. P. Hart, chairman of the district. Some twenty or more professed conversion. This church was the fruit of brethren who could not fellowship the lodge from the Methodist Episcopal church.

—Something over a year ago a building

with five acres of ground at Wasioja, Minn., and a library was offered to the Wesleyan Methodist connection as a gift for a seminary. It was, of course, accepted, and it is now proposed to endow it with ten thousand dollars to be raised by the sale of 100 scholarships at $100 each. Some 60 scholarships are sold. This property is situated on the bank of the beautiful Zumbro river, four miles and a half from Dodge Center, on the Winona & St. Peter railroad The surrounding country is healthful, fertile and beautiful. The building is of stone, of good proportions and of sufficient capacity to accommodate two hundred students

—The United Brethren *Tribune* reports revivals in that church from pastors J. M. Dosh of Vanmeter, Iowa; B G. Huber, Chambersburg, Pa.; J. J. Lohr, Stanton county, Neb., and other points.

—There is no abatement in the enthusiastic welcome everywhere extended to Messrs. Moody and Sankey in Great Britain. A cable dispatch states that in the Agricultural Hall, Islington, a London suburb, 18 000 assembled to hear them. It is no mere curiosity which attracts these multitudes. The number of persons known to have been brought to a knowledge of the truth through the instrumentality of the American evangelists is a most unprecedentedly large, and that much good work has been done among those who have made no avowed and formal confession of Christ.

—Fifty or sixty have been converted and a Free Methodist class has been organized under the labors of Rev. C D. Brooks in Chautauqua Co., N. Y.

—The labors of Maj D. W. Whittle and Prof. P. P. Bliss, well-known Christian lay workers of Chicago, in Louisville, Ky., are thus described by a correspondent of the *Christian Instructor* (U P.), "About a month ago two laymen; Messrs. Whittle and Bliss, came to Louisville on the invitation of a number of the pastors to conduct a series of meetings. They came without any flourish of trumpets, except that the meetings had been very well advertised, and, so far as I know, there had been no very marked indications of the Spirit's presence in any of the churches; and yet almost from the first, one of the largest halls in the city has been filled to overflowing night after night. There have usually been four meetings each day. A noon prayer-meeting, presided over by one of the pastors. Then at half-past three what is termed a Bible Reading, which has been one of the significant features of the movement. From five hundred to a thousand persons have assembled daily for Bible study. Then again, in the evening, there have been two meetings, one for the unconverted, to whom Mr. Whittle preached, and the other for Christians, who met and prayed for the success of the other meeting. Mr. Whittle's sermons are very plain, practical, searching and full of the Gospel. There is no straining after the sensational; there is very little of the emotional; there is nothing remarkably striking in his address. He is very clear, very evangelical, very familiar with the Scriptures, very earnest. This is about all that I can say of the preacher. But Mr. Bliss' singing seems to me quite extraordinary. I have rarely, if ever, heard such a voice; and he sings with so much feeling and expression as often to move the strongest men to tears. In short, his singing is a power."

News of the Week.

The Country.

The ice crop of the Hudson is said to be worth more than the wheat crop of New York State.——One of the most thoroughly finished and complete school-houses in the United States is that in Washington City, named in honor of Charles Sumner. It is a colored school, and has one hundred pupils. A colored lady, who was educated in Boston, is principal.——The water, during the great flood of 1867 at Knoxville, Tenn., rose a little more than forty-five feet above common low water mark. During the recent freshet it reached a point only thirty inches below this mark. The flood has done immense damage to the railroads and country. An exchange says, "Of twenty-five mills on the French Broad, below Leadville, Tenn., only two are standing, and twenty saw and grist mills were carried away in Levier county, and over half the mills of Blount county are gone"——It appears probable that full legislative sanction will shortly be given for the construction of the Hudson River Tunnel, connecting Jersey City and New York. The work is to be executed by two companies, with an aggregate capital of $10,000,000. The tunnel is to be twenty four feet high and twenty-six feet wide, inside measurement, and it will be sufficiently depressed in the bed of the river to obviate danger from ship's anchors.——The New York *Tribune* has collected and forwarded $12 100 to the grasshopper sufferers on a dollar fund.—It is estimated that there are some 36.500 persons in Kansas who are destitute, and before another crop can be raised must be furnished with 750 car loads of provisions.

The City.

—A few sunny days have put to rest the fears of many business men that Chicago might be visited with a flood like that of '49. J. V. Farwell and Co., Field, Leiter and Co., and several wholesale and commission houses removed their valuables from the basement preparatory to a "break up."—It is thought Lake Michigan is nearly or quite frozen over, but the blue waters will soon be rolling.——The agent of the Baltimore & Ohio Railroad at Chicago sold over $30,000 worth of tickets at his office in three days after the late reduction of fare.——Story. of the *Times*, has four more indictments, three for libel and one for an obscure publication, found by the grand jury.

The New Hampshire elections on Tuesday of last week gave a majority to the Republican candidates—Senator Ferry of Michigan, a Freemason, has been elected chairman of the Senate, *pro tem.*——The new postal law, pushed through the late Congress, just before adjournment, causes great indignation and disgust. It doubles the old rate on all packages and printed matter which have hitherto been sent at the rate of a cent an ounce. It is an infamous enactment in the interest of the express companies whose business was effected by the cheap rates.

A HISTORY OF THE REFORM AGAINST SECRET SOCIETIES.

The Carpenter Donation.

We here insert the address of the Executive Committee to the Association concerning the Carpenter Donation. (*Its historical character commends it to the general reader.*)

ADDRESS OF THE EXECUTIVE COMMITTEE.
(Adopted Feb. 6th, 1875.)

The Executive Committee of the National Association respectfully submit to the members of said Association throughout the country, and to the Christian public generally, the following facts and considerations:

Our National Association has had a limited and precarious support since its organization in Pittsburgh in 1868. And although little has been achieved in comparison with the vast and mighty objects to be accomplished, yet something has been done.

1. We have called the attention of the nation to the secret, false worships which are displacing the worship of Christ and preying like night vampires on the vitals of the Republic.

2. We have unveiled the nature of the secret orders, and shown them to belong to the same family with Jesuitism, the commune, spirit-circle, free-love, and disorganizing clans of the South, all which place the Christian religion on a level with, or below even, the false religions of the earth.

3. We have encouraged and strengthened the hands of those Christian denominations which have seen the anti-Christian nature of the secret orders and their rites, and excluded those who adhere to them from their communion.

4. We have encouraged a goodly number who were ensnared by the lodges to come out from, renounce and expose them, while a much greater number have silently withdrawn, and less substantial men have been joining them.

5. We have called out, commissioned, and imperfectly supported a few lecturers who have been struggling to shed light on the gross darkness in which the silence of press and pulpit have enveloped the nation. Such lecturers are now wanted in every State.

6. We have started and sustained, as we have been able, a national paper, the *Cynosure*, which now gives weekly to nearly two thousand, or by count, nineteen hundred and ninety-four post-offices scattered through thirty-two States and five Territories from the Pacific coast to the Atlantic; and from Washington Territory, the Canadas and Nova Scotia to the States along the Gulf of Mexico. This is the fulcrum of our movement.

From this root, other papers have sprung and are springing up; and several able denominational journals are, together with these, pouring light on the one great fact that the secret orders are in their nature pagan, and destructive of Christian civilization. And, chiefest perhaps of all, we have brought, and, by God's help, are bringing many to see clearly that *Jesuitism*, *Freemasonry* and all false forms of society have one heart and one head, and must stand or fall together; that their mock-solemn forms, mysteries, and rites, are religious shams, substituted for the atonement of Christ, and so are cutting loose this globe from its God, giving back its religion to priests and its government to kings.

But, though not discouraged, but amazed rather at progress so disproportioned to its means, we are quite aware that we have only reached the twilight which precedes the day; and that to stop where we are is to falter and fall back. We must revolutionize the mind of forty millions of American people, a majority of whom will be with us when they know the truth. We must bring this country to see that every strange oath is a blasphemy, and every strange worship, idolatry. We must cast out Freemasonry from the church, the jury-box and the ballot-box; because, that while its secret empire is nascent treason, it is the most respectable and least suspected of our national evils. And it is simply obvious that no existing organizations will or can achieve this mighty work if we give up our national movement and fall back on the other forces now at work. Political parties and Christian churches, or even popular evangelical movements which have Freemasons in them, will no more uproot the lodge, than the Southern churches which had slaveholders in them, could or did destroy slavery.

It is these views, and views like these, which have led Mr. Philo Carpenter to propose to give the National Christian Association a "house and home" in Chicago, provided the friends of the cause throughout the United States will give, in good subscriptions, a sum sufficient to keep up the property which he proposes to give, and carry on the business of a national printing-house and book and tract concern in this city.

The first grand want of the cause is a secretary who shall give his whole time to the oversight and general management of the cause. Such a man is needed by this cause, as secretaries are needed by the American Missionary Association to look after and sustain teachers in the mission fields of that body.

Then we need an appropriate room fitted and kept up in such a building, for daily prayer and conference, where it will not be considered any offense against the rules to pray to God to sustain our lecturers and to overthrow "The unfruitful works of darkness" and strongholds of Satan in this country. If such a prayer-meeting can be established and kept up here, it will be frequented by the most earnest and godly men in the various The logical Seminaries of the city and its envions, and in time will leaven the whole lump of American Christianity.

Then there are multitudes of humble, faithful and godly ministers who would read and circulate the papers, books and tracts of this reform, but who cannot, and their people, until enlightened, will not buy them.

Then we need rooms for the regular meetings of a National Committee, like those occupied by the Anti-Corn-law league of England, which drove the famine wolf from their doors and gave cheap bread to the English people. If we had such rooms our meetings would be more regular and attended by increasing numbers. The bare announcement that we had such a "house and home" of reform in this city would make the night-lodges turn pale.

And not the religion only, but the politics of this country imperatively need such a national light-house of reform. Parties which have offices and patronage to distribute will be more or less corrupt until we have a "new heaven and a new earth wherein dwelleth righteousness." And if we may believe Bismarck, Disraeli and Gladstone, the chief danger to popular welfare and popular rights, is now coming over the nations in the shape of the sworn secrecy, priest-craft, and secrect subjugation of man to man, which this National Association has been created and brought into being to oppose.

We therefore recommend that immediate measures be taken by all friends of the cause, in the several States where the reform has spread, to raise the sum required to secure the munificent donation proposed by Mr. Carpenter to our cause; and that the subscription be reported through the *Cynosure* as it proceeds.

And we recommend that the most strenuous efforts be put forth in connection with our next Anniversary at Pittsburgh, June 8th, 1875, to complete the subscription and secure the building.

And we respectfully and earnestly request the Christian women of Chicago in particular, and the country at large, to aid this object by their counsels, their prayers and contributions.

Home and Health Hints.

Soap Versus Disease.— Sidney Smith said: "The degree of civilization and refinement of a family or a nation is correctly indicated by the quantity of soap it uses." Later observers and writers on health and disease fully approve this utterance of the famous wit and divine. "Cleanliness is next to godliness," and this contiguity of the two virtues is not affected in any way by the fall or rise of the mercury in the thermometer. The skin is the grand outlet of excrementitious matter from the body; it contains 28 miles of tubing. This tubing, when obstructed, cannot perform its office, and sickness follows. Cold hands and feet, the result of imperfect circulation, are often cured by keeping the skin in a perfectly healthy condition.

Want of cleanliness has more to do with the prevalence of croup and diphtheria in cold weather than many people think. Our city physicians in the consultation over the cause and cure of diphtheria give prominence to cleanliness as the best preventive. Not long since, in a fashionable house in New York, three children died of this fearful disease. Upon careful inquiry it was found that the carpets of the house, which was rented furnished, had not been taken up or dusted for many years. Curtains, carpets, and woolen garments which cannot be washed may be cleaned by thorough airing and beating, and however clean they may seem to the eye, they should undergo this process frequently. Especially is this true of blankets and other bedding.

Perfect cleanliness is a luxury, and, like other luxuries, not easily attainable by the very poor. They cannot afford the changes necessary, or the comfortable warmth and surroundings which make the bath enjoyable even in winter, and therefore it is that disease infests their dwellings. Herein is a field for the philanthropist. The bath-room is now as much a part of every first-class city and country house as is the bed-room or the sitting-room, and to this improvement is in part due the diminished rate of morality in the present and past generations. Hand in hand with personal cleanliness goes ventilation, and health follows in their train.

The Pulse.—A healthful, grown person's pulse beats seventy times in a minute, there may be good health down to sixty; but if the pulse exceeds seventy there is disease; the machine is working to fast; it is working itself out; there is a fever or inflammation somewhere, and the body is feeding on itself, as in consumption. When the pulse is quick—that is over seventy—it gradually increases with the decreased chances of cure until it reaches one hundred and twenty, when death comes before many days. When the pulse is over seventy for months, and there is a slight cough, the lungs are affected. Every intelligent person owes it to himself to learn from his family physician how to ascertain the pulse in health, then by comparing it with what it was when ailing, he may have some idea of the urgency of his case. Parents should know the healthy pulse of each child, as now and then a person is born with a peculiarly slow or fast pulse, and the case in hand may be of the peculiarity. An infant's pulse is one hundred and forty; a child of six, about eighty; and and from twenty to sixty years, it is seventy beats a minute, declining to sixty at four score. There are pulses all over the body, but where there is only skin and bone, at the temples, it is most easily felt.

Facts and Figures.

—The progress attained in the production of coal in the six leading industrial countries of the world is shown in the following table compiled in France. The figures used represent millions of tons:

	1830.	'40.	'50.	'60.	'70.	'72.
Austria				2		5
Belgium	2	4	6	10	14	16
Great Britain	30	34	56	85	118	132
France	1½	3	4½	8½	13	15
Germany	1½	2¾	4½	12½	26½	33
United States	1½	3½	5	15	59	43

These statistics show that this country ranks next to Great Britain in the production of coal, while unlike all other nations its supply is inexhaustible.

—The London *Examiner* says: "In sixty-six municipial elections, out of every 1,000 women who enjoy equal rights with men on the register, 516 went to the polls, which is but 48 less than the proportionate number of men. And out of 27,949 women registered, where a contest occurred, 14 416 voted. Of men there were 166,781 on the register, and 99,080 at the poll. Making allowance for the reluctance of old spinsters to change their habits and the more frequent illness of the sex, it is manifested that women do exercise the franchise as freely as men.

—A recent writer says of the extraordinary dryness of the climate of the Argentine Republic: "A bowl of water left uncovered in the morning is dry at night; ink vanishes from the inkstand as if by magic. The bodies of dead animals dry up instead of decomposing, and neither exercise nor exposure to the sun's rays produces prespiration."

—The descent of the Mississippi at Minneapolis, Minn., furnishes a larger available water power than exists elsewhere in the country, perhaps in the world. The fall, within two miles, is sixty-four feet, affording a dynamic capacity, as estimated by a capable engineer, of 124,000 horse power! Only 7,900 horse power is now employed in moving all the great wheels, saws and burr stones here; that is to say, one-seventeenth. The total is said to exceed the whole motion power—steam and power combined—that drives the 24,000,000 spindles and 4,000 mills of Great Britain. The unused hydraulic force, 116,000 horse-power, equal to the combined energies of 1,380,000 men is wasting over the falls and rushing away headlong to the gulf!

—An examination of the nine great railways which terminate in London shows that the average rate of speed at which the quickest expresses travel is forty-seven and three-quarter miles an hour. Two lines only excel this. The ten o'clock northern train from London to Petersborough runs the distance of seventy-six miles and a quarter at the rate of fifty-one miles an hour. But the broad-guage west of England trains on the Great Western make the run from Paddington to Swindon, seventy-seven and a quarter miles, without stopping, in three minutes less than an hour and a half; this is a uniform pace of fifty-three and a quarter miles an hour!

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and

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GERMAN CYNOSURE TRACT A.

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Farm and Garden.

MARKING TOOLS.—Much bother can be saved by marking tools with their owners' name, especially in neighborhoods where communistic ideas prevail upon the ownership of implements, and where constant lending and borrowing are among the chief burdens of life. An easy way to do it is to coat over the tools with a thin layer of wax or hard tallow, by first warming the steel and rubbing on the wax, warm, until it flows, and let it cool. When hard, mark your name through the wax with a graver and apply aquafortis (nitric acid); after a few moments wash off the acid thoroughly with water, warm the metal enough to melt the wax, and wipe it off with a soft rag. The letters will be found etched into the steel.

TREE LABELS.—The *Massachusetts Ploughman* says that the best and cheapest labels for trees are simple strips of zinc, corroded by contact with the air, and then written on with a black lead pencil. This is said to have been an accidental discovery of Col. Wildere. When you first write on them with a black pencil, you can, if you try, rub off the name, but in a few months the name becomes permanent so that it cannot be rubbed off as long as the zinc continues to corrode. Col. Wilder has many labels that have hung on the trees thirty years, which are perfect as ever. Sometimes the name will get a little coated over with a white substance that gathers on them, but a little rubbing with a moistened finger will bring out the name with perfect distinctness.

WASH FOR FRUIT TREES.—The following is a wash used by William Saunders, of the government gardens at Washington. Put half a bushel of lime and four pounds of powdered sulphur in a tight barrel, slacking the lime in hot water, the mouth of the barrel being covered with a cloth; this is reduced to the consistency of ordinary whitewash, and, at the time of application, half an ounce of carbolic acid is added to each gallon of liquid. Mr. Saunders says: "I generally apply it in the spring, before the leaves make their appearance, but I am convinced that it would be more effective if applied later; but then it is difficult to do so when the tree is in foliage." Mr. Saunders applies to the stem of the tree, but, to some extent, to the main branches.

The Lombardy poplar, so conspicuous, but, where kept in subordinate proportion to other trees, not so inelegant a feature of European landscape, does not seem to deserve the censure cast upon it so freely in America. A grove of tall poplars is not so objectionable as a row of them in their stiff uprightness, and makes a serviceable windbreak for dwelling or orchard. But "there's money in them," and this may raise them in popular estimation. They are rapid growers and hardy, where lightness, portability, and freedom from taste and odor are required. No boards make better fruit crates and boxes than poplar.

Publishers' Department.

As all our readers have noticed, the *Cynosure* postage is to be paid at the *Cynosure* office in advance. We think about one-half of our readers have complied with these terms. WILL THE REST DO SO promptly? Some subscribers whose time is expired in one, two, three or six months from the first of January sent the postage for the whole year, but WE DO NOT CREDIT postage beyond the date of subscription. We always apply the rest of the postage in extending the subscription of the paper. We are compelled to do this, in order to keep our accounts correct.

Remember, the pleasantest way to pay postage is by the commission on new subscriptions. The commission on one new subscription of $2 00 pays the postage on two papers for a year.

We suppose a large proportion of our Michigan subscribers will be considering the best methods of promoting the Anti-masonic reform in their State during the short time remaining before their State convention in Fenton. We ask them to remember that the increased circulation of the *Cynosure* is one of these methods! Can they not, without much difficulty, double the circulation of the *Cynosure* in their State!

Some of our readers are doing all they can to enable us to give a good report of the circulation of the *Cynosure* on the first of April next. Are you?

Some enterprising Chicago men, fearing a flood this spring, have been removing their goods from their basements. We hope to hear that these men, with a better forethought, fearing a flood of iniquity, will remove the saloons and lodge-rooms from their city; and labor unweariedly to plant in the minds of the unenlightened the principles upon which our free government, temporal prosperity, and Christian religion rest.

Does your subscription to the *Cynosure* expire soon? How many new subscriptions will you send in with your renewal?

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING MARCH 13, FROM—R E Adams, E S Bunce, O Bickford, J Black, J M Bryant, C L Blanchard, J H Brown, W D Beggs, J F Beauchamp, A S Badgley, S S Bradford, M W Bicknell, D W Cunningham, J W Carson, E J Chalfant, D S Caldwell, J N Crosby, R Cooley, Wm. Davis, J Dodson, A M Durfee, D Eberly, P Ezra, A C Flanders, D T Goodrich, T Griffeth, M G Ilett, J Grove, D Gass, R B Gardner, Frederick Huber, Julia A Hewitt, R B Hall, J J Hemstreet, Wm Hallowell, H J Harmon, A C Jennings, H Jenness S Jackson, E Jarvis W H Jamison, W A Kindel, L Landon, N R Luce, J Mc Ginnis, D Middagh, J B Martin, G Mc Elheny, W P Mc Nary, Keturah Miles, O Morgan, Z O-borne, W Oburn, W H Parker, J Ring W Sherman, H R Smith, S H Skinner, J B L Smith, C B Sherk, G W Satton, F R Tobias, Mary E Tynan, J F Tweedy, Mrs. M J Wheaton, S Weaver, Wm. Vineyard, S Wilder, C Williams.

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The cost of postage now depends entirely on the size and weight, and therefore some smaller papers charge but fifteen cents; and others about the size of the *Cynosure* charge twenty-five cents a year for postage.

If the subscription price of the CYNOSURE was $2.50 or $3.00 a year, the price of many religious papers containing no more reading matter, we might afford to pay the postage ourselves, but at $2.00 a year we cannot do this with our present Subscription list.

Therefore let all send the postage, 20 cents a year, 10 cents for half a year with their renewals.

The commission on one new subscription for a year will pay the postage on your own and the new subscriber's paper. We would rather have the postage paid by commissions than in any other way.

When postage is not paid we shall have to shorten the time of subscription sufficiently to pay it.

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" No. 2	89¾	91¾
" No. 3	84¼	86¾
" Rejected		80
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Rye—No. 2	96	97½
Flour—Winter	4 25	6 50
Spring	3 00	4 50
Hay—Timothy	14 50	18 50
Prairie, "	10 00	13 00
Lard		13
Mess pork, per bbl		18 12½
Butter	22	34
Cheese	10	18
Eggs	27	28
Potatoes, per bus	90	1 20
Broom corn	05½	13
Seeds—Timothy	2 10	2 60
Clover	6 20	6 50
Flax	1 90	2 50
Dressed Hogs	8 00	8 35
Chickens, dressed, per lb	11	14
Turkeys, do. per lb	12	15
HIDES green to dry salted	07	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 50	7 00
Good to choice	5 25	6 25
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Common	3 00	4 50
Hogs	6 25	8 25
Sheep	3 50	6 50

New York Market.

Flour	$ 4 25	8 00
Wheat	1 09	1 35
Corn	85½	86½
Oats	61	70
Rye	90	95
Lard		14
Mess pork		19 37½
Butter	15	24
Cheese	12	16
Eggs	24	28

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We discontinue during the first part of each month all subscriptions which expire during the preceding one except such as are *ordered* continued with a promise to forward the money soon. We do not like to lose a single subscriber and will not remove names simply because the *cash* is not received promptly, if we understand that the paper is wanted. Address all letters with subscriptions or orders for Books, Tracts and donations to the Tract Fund to EZRA A. COOK & Co., 13 Wabash Avenue, Chicago, Ill.

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To be sent to Rev. S. Kretzinger: One package of clothing. Cash: James Armstrong, 50c.

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 25, 1875.

VOL. VII., NO. 24.—WHOLE NO. 259. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

In the Black Hills business the Government has been playing with the excitable American temperament very much after the style of a boy who tempted the nose of a dog with his bread and butter and rewarded the canine greediness with a blow. After sending the scalping Custer, well surrounded with bayonets, into a territory sacred by treaty from the invasion of white foot, and inflaming the cupidity of the stragglers in our Western towns with stories of gold, it is thought prudent to keep the pledge made to the nation's wards. The Cabinet advises, and the President sends orders along the line to stop all expeditions and clear the Hills of a band which wintered in the region. The Government should be praised for the latter act, if it cannot be for the former. The excitement raised by speculators to start the stream of emigration to the Hills will be checked, and the people will be saved the disappointment and ruin of another Pike's Peak furor. A branch of this business was started lately in Chicago by parties returned from the Hills. After enrolling five or six hundred names at $5 each for an expedition, they suddenly decamped. The best judges give little credit to the stories of gold, except as it would come into the pockets of transportation companies and speculators.

While Postmaster-general Jewell finds it necessary to postpone the action of that part of the new postal law relating to papers until April 1st, New York and Philadelphia publishers are earnestly protesting against the iniquitous law. We shall soon hear the people adding their just complaint to a measure which forces them to pay twice as much for carrying a paper across a county as would take it to London. It will be recollected that the express companies complained of the old law as injurious to their business because by it small packages were carried cheaply by mail. They were coolly received by Congress, but finally conquered by splendid banquets. It is said that at times during an evening session the Senate was without a quorum from the absence of members at the expressmen's tables. We do not understand the ethics of bribery if this is not a case. Hamlin and Garfield respectively worked the measure through Senate and House. The workingmen, on whom the tax falls heaviest, may request their brethren of Maine and Ohio to keep these gentlemen at home next time with a very good grace.

Temperance legislation in Illinois has gained another and a double victory over the liquor traffic and over a corrupt legislator. A strong opposition was developed against the present equitable temperance law in the fall election. This faction was absorbed, with other elements of opposition to the dominant party, into the so-called Democratic ranks forming a majority of the State Legislature. One named Haines was chosen speaker of the House, who has made a reputation in three months for demagogism and meanness that would shame a Freemason or a Jesuit. The license party brought their measure up for final settlement last Wednesday, and Haines left untried no means to baffle the majority and carry the bill. He doubled; he twisted; he ruled in order and out of order; he refused to hear motions; and filibustered from the chair with the audacity of a guerilla and the shamelessness of a strumpet. But in vain; the temperance men stood firm, thank God, and the bill was hopelessly lost. The good people of the State may realize the danger of the cause when they learn that the measure provided that on the petition of fifty property owners in any town the board of supervisors were required to grant licenses. Although five times the number might oppose, no matter. Such is liquor legislation.

—Dr. John Hall says, "A church has no vocation to provide amusements. They may be necessaries like boots, or luxuries like French clocks, but the church has not been called into existence to provide them. She has other work to do, and the amusements—for which, no doubt, there is a place—should spring out of the ordinary life of the community."

Onward to Conquest.

BY W. POST.

Hark! terrific thunders peal,
Mantled gloom enshrouds the sky;
Now the lightning's livid gleam
Heralds forth that danger's nigh.

Tramp! tramp! a battle rages;
Loud, terrific cannons roar;
Rush along th' armies shouting,—
Fields all read with human gore!

Onward, onward! fierce th' conflict,
Life and Death keen weapons wield;
Hear th' clashing of their sabers,
Death, for Life, must fly the field.

With its "secret" ally near,
Hell enraged disputes the ground,
Though the struggle's long, severe,
Truth shall triumph—hell confound.

Now arise ye sons of Right!
Don your armor! courage show!
See "the pale horse and his rider!"
Grasp the saber! Strike the blow!

Meet the Sir-Knights as they come
Feather'd, apron'd, jewel'd bright;
One shall make a thousand run,
Two, ten thousand put to flight.

Haste, "fanatics," tell the story!
Come ye, "madmen," strike the blow!
Onward, onward! march to glory;
Tho' through seas of blood you go.

Prudent savants seek to shelter,
From the conflict, and the strife,
Of the great and holy warfare
'Gainst the secret foe of life.

Mighty men of policy,
Dare not count their souls their own,
Sell for trash their birthright free,
Truth forsake and die unknown.

Onward, brave men, to the conquest!
Die if need be, never yield!
Think not from the task before you,
Truth and Right shall win the field.

Onward! Scale the "high defenses;"
Honor God, and strike the blow;
Secret Dagon falls before you;
Onward! 'Tis a conquered foe.

Falter not, nor play the traitor,
Else disgrace thy sons shall know;
Honor God the great Creator;
Onward then to conquest go.

Rochester, N. Y.

"Light in Masonry."

BY A SEVEN-DEGREE MASON.

MR. EDITOR:—In these communications which, through your kindness, I am permitted to address from time to time to the numerous readers of the *Cynosure*, I have purposely chosen as a subject of fair criticism the conduct of those clergymen who, regardless of their high Christian character, regardless of the evil example they set, and regardless even of their ordination vows, deliberately and voluntarily, or as the Masonic ritual expresses it, "of their own free will and accord," affiliate themselves with the infidel system of Freemasonry and assume the responsibilities of its fearful and sanguinary obligations. Whatever feeble apology might be attempted to be offered for the merchant or the mechanic, the farmer or day-laborer, the unscrupulous, unbelieving Jew, or the reckless and unprincipled gambler, for joining Freemasonry, I can conceive of no logical reason why a minister of the Gospel, the embassador of Jesus Christ, should subject himself to the degrading and humiliating ceremonies of the Masonic lodge-room, and so become not only a member, but even a *sworn* member of a quasi religious society which is utterly subversive of Christianity, denying the very existence of Jesus Christ and the divine sanctifying influences of the Holy Spirit.

I know from personal observation that the great majority of those men who are initiated into Freemasonry, give the matter no further thought after they have passed through the dramatic farce representing the supposed death of Hiram Abiff, simply contenting themselves with possessing a few signs, grips, and passwords, whereby they may gain admission into other lodges besides their own. But surely this cannot be the case with men of deep thought, men of a high standard of education, such as most of our clergymen really are. It is safe to presume that *they* at least give the subject a thorough and searching investigation; that *they* carefully examine into its constantly repeated claims to antiquity, to morality, to charity, to benevolence, and to the numerous so-called blessings it has conferred on the human family.

Investigating the matter then in this manner, and learning, as they inevitably must, that all the pretended claims of Freemasonry are baseless and deceptive, that it really possesses no secrets whatever, that its supposed mysteries are a farce and a lie, that its boasted charity and benevolence are represented by mere empty sound, and that its obligations and blood-letting penalties are such as no man can keep, —I say, learning all this and more about Freemasonry, I cannot, for the life of me, understand how any clergyman can support, or even defend such an institution. The ritual of the first and third degrees puts forth the claim that "the Masonic lodge, bounded only by the extreme points of the compass, the highest heavens and the lowest depth of the central abyss (whatever that means), is supported by three great pillars denominated 'Wisdom, Strength and Beauty;" but here I assert, and I am prepared to prove my assertion, that the three grand pillars which really support Freemasonry, are DECEIT, FALSEHOOD and MISREPRESENTATION. It is based upon deceit—it is its very cornerstone—and it is maintained and propagated by falsehood and misrepre-

sentation. Such is the result of my investigation of the system continued through a period of nearly twenty years, and for many years of this an active member of a Masonic lodge. As, however, I intend at no distant day to devote one or more articles to the discussion of this particular point, I shall dismiss the subject for the present and proceed, without further preface, to investigate the remainder of the Entered Apprentice initiation and to unfold these wonderful secrets which are supposed to be mysteriously hidden in that degree.

The candidate then having taken his obligation, including that portion which provides for the cutting of his throat, the tearing out of his tongue by the roots, and the burying of his body in the rough sands of the sea, as related in my last letter, he is mildly requested to disengage his hands and "in token of his sincerity and to make his obligation more binding, to kiss the Holy Bible which lies open before him." This kiss which the Christian minister gives at this time while kneeling at the Masonic altar, reminds one very much of *that* kiss given by another minister of Christ some eighteen hundred and seventy-five years ago and which betrayed the Saviour into the hands of his enemies. Judas Iscariot joined a secret society whose object was to destroy Jesus Christ; the minister of to-day joins Freemasonry which utterly denies his existence and scoffs at his atonement. Judas gave token of his sincerity by a kiss in the garden of Gethsemane; the "Rev. Jones" gives token of his sincerity by a kiss in a Masonic lodge. Judas Iscariot, though, repented of his evil doings, and through sheer despair committed suicide, while our clergymen of the present day "glory in their shame" and uphold Freemasonry as if it were an important part of the divine economy.

The *Master* next resumes the everlasting plug hat and directs the Senior Deacon "to release the brother from the *cable tow* [the rope] as he is now bound to us by an obligation, a tie stronger than human hands can impose." Alas! It is but too true, he is indeed "bound by an obligation." He is no longer a free agent; he is the sworn slave of Freemasonry and instead of being at perfect liberty to serve the Divine Master and devote himself wholly to his work he must henceforth obey the behests of the lodge and be ready to come and go at the bidding of the *Worshipful Master*, be that W. Master a drunkard a gambler, a libertine, or a reprobate of any other kind. Only one hour ago he was a free agent secure in the consciousness of his moral rectitude and apparently satisfied with St. Paul to know nothing among his congregation "save Jesus Christ and him crucified;" but now his conscience is burdened with the weight of a fearful obligation which binds him to a society of infidels—he is bound body, soul and spirit to one of the most unscrupulous organizations in existence—he is the sworn vassal of Freemasonry.

ROYAL ARCH.

[CONTINUED NEXT WEEK.]

"Not Sufficiently Informed."

BY J. P. ANTHONY.

There are many who are seeking every opportunity to speak in laudation of secrecy and its work. There are many others who say they are "not sufficiently informed" in secrecy to know whether there is any evil in it, and in this class are ministers, teachers, college professors and presidents. Men who are at the helm of the nation's mind, intellect, welfare and eternal salvation, professing to teach others and guide the bark freighted with soul's from danger and death to the realms of restfulness with God on high. Shame! Dangerous ignorance! Hateful recklessness! If a minister did not know whether gambling or intemperance were evils sufficient to require his warning voice, he would be regarded as fearfully, wickedly deficient. (There is a U. B. minister in the East who is sorry the church excludes the whiskey trafficer and drinker from membership and thinks the church had no business to interfere with slavery). Yet some will have the hardihood to say this of secrecy, which is worse than Siberian exile and more to be dreaded than prison and chains. "Not sufficiently informed" to know whether light is preferable to darkness, liberty to bondage, and spiritual life to tomfoolery? Shocking! Daring wickedness! And are there no means of information on this subject? Must we sit in silence and sanction the buffoonery of the lodge because they say so? No. Blessed be the Lord! "Let there be light."

But, some say, how can we know anything correctly? Why it seems to me if there were not a line written against secrecy and no one had left the lodge and revealed its workings, that an honest soul being responsible for many others, ought to be able to judge from what may be observed in the conduct of lodgemen, that there is something suspicious about it. But since we have books, periodicals and the testimony of many seceding lodgemen for information, the plea of ignorance on the part of pastors and public teachers whose influence and responsibility are so great, should be regarded as criminal.

Secrecy, Fremasonry especially, is old and extensive enough to claim the attention of thought, culture and religion. "If the blind lead the blind both will fall into the ditch." A minister of the Gospel of Jesus Christ is poorly prepared to "warn every one, night and day with tears" and to "reprove and rebuke," who is thus running at random. "If the trumpet gives an uncertain sound who shall prepare himself to the battle."

This plea of ignorance is strategic with many—milk and water, "neither hot nor cold," "a cake not turned,"—so plastic as to allow itself to be pressed into any shape. They say, Let it alone. Let it alone! Let the devil alone! And what use for our weapons? He will not let us alone. Too many "cry peace, peace, when there is no peace." O for more men who will *dare to do* and *speak right!*

Mont Alto, Pa.

Masonic Conspiracy and Persecution.

BY REV. W. W. KNIPPLE.

In March, 1867, I was admitted into the Parkersburg Conference of the United Brethren church as a member of that body. I preached in the traveling connection for three successive years, on the average salary of $191,-00. During which time I never complained of an appointment, neither was I complained of, either by quarterly or annual conference. In 1870 I resigned my charge, because it was greatly over-estimated by the conference as to financial ability, as I supposed. Having with me a colleague, I left the work to him. I afterward learned that it was the intention of some of the parties interested in making the appointment, that the mission was to be burdened financially, to such an extent that I would be compelled to resign the charge. This intimation of such intention was denied by my presiding elder, who I then believed, and still believe, was honest, as regarding such intention on his part. I spoke to a prominent member of conference, of the embarrassing situation in which the appointment would place me financially. All the comfort this good brother gave me, was an advice to resign the work at once. It is due this gentleman to say that he was not on the stationing committee. But it was confidently believed that he was invariably counseled in this matter. It is also due this individual to say that he was the principal mover in the Masonic conspiracy, a few years later, as further developments will show.

At this same session of the conference, March, 1870, I both spoke and voted against a resolution which doubtless had been prepared, and was introduced to the conference by Z. Warner and W. Slaughter, the adoption of which would virtually vote a censure on the general conference of May, 1869, for refusing to submit the disposal of the secrecy question to a vote of the whole church; while the disposition that was made of the subject, was made by a vote of 71 for, to 26 against it, I make this statement merely to show the infatuation of this element against legal action in defense of the law. My opposition to this resolution may have had something to do with the appointment referred to above.

In March, 1871, the conference met again in annual session, which was the last time I ever met Parkersburg conference in session. I was then more than ever convinced of the secret workings of the hydra-headed monster in the conference, and then and there resolved to leave the conference. So I kindly asked for a transfer, which was unanimously granted; and on the 2d of September following, I started for Winter's Station, Sandusky Co., Ohio, the place of setting of the Sandusky Conference, which met on the sixth of the same month, having made previous arrangements for work in that conference.

I accordingly presented my transfer, which was received, and I seemingly met a hearty reception. But subsequent events proved conclusively to my mind, that the accession did not meet a unanimous approval, but I think was welcomed by a large majority.

About the last thing before adjournment, was the reading of the stationing committee's report, by the Bishop. My name was read in connection with Cardington Circuit, Marion District, with Rev. A. Rose my presiding elder. M. Bulger had been presiding elder of said district the previous year, and having knowledge of the condition of Cardington Circuit, he came to me immediately after adjournment and apprised me of the important fact that there was something of the secrecy element there, and charged me to handle it tenderly.

Tobacco.

BY A CHICAGO LUMBER MERCHANT.

[Concluded from last week.]

In the moral effect it is a well-established fact, duly authenticable, that in Mexico, Spain and Turkey—countries nearly given over to heathenism—that tobacco has so blighted their sensibilities that the Gospel scarcely finds a lodgement in their minds, as history records the fact; but I have further undeniable proof—a letter at hand from the Rev. Mr. J. F. Smith, a missionary to Turkey for the last ten years, who recently addressed, so acceptably, a meeting at the First Congregational Church in this city, giving an account of his labors in that country. In this letter to me he says: "We missionaries feel very decidedly that the use of tobacco stupifies the moral sensibilities and at the same time increases the mere animal appetites, and so renders men less open to the truth, in the first place, and secondly hinders the progress of the truth in those in whom it has found a lodgement. Hence we have made it a rule to furnish no aid to a young man preparing for the ministry who uses tobacco.

In our own beloved land, *I say it boldly*, it is a greater hindrance than any other one cause (liquor not excepted). It is so insidious in its tendency, not producing so direct an outgrowth in result, that we do not realize the fact; nevertheless it has crept stealthily into our houses and spoiled our goods ere we were aware the thief was abroad. If it were not for tobacco I would take the contract to suppress the sin of intemperance to one-tenth of its present proportion in less than twenty years, but with this ally and vast recruiting army all our endeavors in that direction are fruitless, however well directed. Smoking generates thirst and vital depression, and to remove these the use of stimulated liquors is resorted to. Hence it has become a maxim: "Smoking induces drinking; drinking, jaundice; and jaundice, death." The venerable Dr. Lyman Beecher once said, in addition to any amount of medical proof, that "one out of every four or five boys who commence with the use of tobacco *die drunkards*." It is also true that there is not one drunkard in ten thousand but that uses it. And it is only a very small percentage in this country who use tobacco that do not drink, and unless you can persuade the inebriate with his cup to throw away his tobacco—take heed!

I have a case in point. A few years since I found a very intelligent man keeping a low saloon in this city, for whom my sympathies were aroused. He was one of its best patrons. For two years I labored with him; I prayed with him and I slept with him. (This last act I think with him was the more efficacious.) Finally he abandoned the cup, professed a change of heart and joined a church. I then left him entirely in the Lord's hands, believing he was secure beyond peradventure. But all this time he clung to his tobacco. (He both chewed and smoked.) I am now obliged to record the melancholy fact that during this last year he has returned to the cup, to which he clings with as much tenacity as before. The irresistible law of nature in proof, again. "Wherefore, let him that thinketh he standeth take heed lest he fall."

Is it not truly an anomaly to hear a professed Christian stand up and talk of the evils resulting from the use of liquor, and would persuade young men as well as old to "flee from the wrath to come," with a quid of tobacco concealed in his mouth, or a cigar in his pocket ready to light the first opportunity? He cannot see why it is not an easy thing for a man to refrain from the use of liquor or give up his cup, and yet I will undertake the job to persuade ten men who drink liquor to abandon the cup for every one he will persuade to give up his tobacco. And I would have the easiest job. I know whereof I speak. I take about as much stock in what such a Christian says, be he layman, deacon or minister, as I would in any man who had committed adultery, and in order to justify himself, would have us believe the sin of David was only a little innocent flirtation with Uriah's wife.

I do not wonder that recently an entire church at the tenth anniversary of their minister's wedding presented him with a mammoth tin pipe as an expression of sympathy and confidence they had in him as a fit leader, in his example if not in his precept. He has reason to be proud of this memento, for I have no doubt he has been a success in this direction, as hundreds of the young men in his congregation will in due time to their sorrow, have occasion to testify. Is it not marvelous in our eyes, and if history only recorded the fact would it not be beyond our credulity to believe, a habit so useless, so expensive, so unhealthy, so immoral in tendency and so very filthy in practice as is tobacco in all its departments, could ever have found a lodgement even among the aborigines, the founders of the custom? Yet ministers of the Gospel use it, and defend the custom. Hear Spurgeon. He said "a cigar was a thing to thank God for." I wish he could have seen the countenance of the boy leaning over the fence, having taken his first cigar. He cursed the devil for it, and he had the most Gospel in his sermon.

Deacons use and defend its use. Laymen of course follow in the wake, and the world is not to be blamed for imbibing the habit. Only a few days since a boy was reproved by his mother for having commenced the use of it. His answer was: "All the deacons in our church use it." I am thankful he has since thought better of it and given it up. But the deacons have not.

It now looks as if we would eventually be effectually engulfed by it as were the Egyptians who followed Pharaoh. We would already need some provision to enable us to go to and fro on our sidewalks if it were not for the kind ladies who, with their trailing scavenger clothes, continually passing to and fro, mop up the most of the saliva ejected from the mouths of intelligent beings. A few weeks since I walked from Washington street to Randolph, step by step (I had on a pair of thick soled boots) on tobacco spittle, in size from three inches to eight. On my return I met seventeen ladies, many of whom had been to the noon prayer-meeting to pray for the heathen. The original excrements had disappeared, but new ones appeared as I approached the place of starting—Washington street. Many who will not at the communion drink the wine prescribed by our Lord will be content to suck a weed so offensive. God, in his infinite wisdom, could scarcely have foreseen that 'Man, made in his own image," would ever become so vile as to contract such a habit. Therefore, nowhere in Holy Writ has he made any allusion to tobacco. But if anyone takes encouragement from the passage that "the smoke of their tormentor shall ascend forever and ever," he will have to hurry up and take all the comfort he can, for the incoming Bible will leave out even this consolation. I always, at the communion, turn the cup around after a tobacco man has drank, especially if I see him take out his quid and hold it in his hand until he had drank. "Therefore does not my meat (tobacco) make my brother to offend." I know a pre-eminently pious young lady (not quite thirty-five) in the church who has "arrived at a sanctified state of indifference on the subject of marriage," believing all men (are liars) use tobacco. She is determined to cross the river without the stain of tobacco coming on her skirts (she does not trail her dresses). In its inception it is a snare and a delusion; it soothes the excited nervous system at the time to render it more irritable and difficult to overcome the next. I know men so affected by it they cannot get their pantaloons on in the morning, until they have first got their tobacco in their mouth. Some have to get up in the night to smoke; all have to resort to it after eating, either in their pockets or on the sideboard.

Is it any wonder the great and noble missionary, Father Goodall, once said on learning this of his native country: "He saw nothing he so much feared for Americans' prosperity as the increasing use of tobacco."—*Evening Lamp.*

—From the "Grand Secretary of the Independent order of Odd-fellows," we have his report submitted to the Right Worthy Grand Lodge of Pennsylvania From this report we learn that the number of members in the State is 95,-197, an increase of nearly 4,000 during the year. This shows considerable strength and prosperity, which we cannot say gratifies us. The report also shows that the sum of $898,302.32 was received during the year; and that $363,590.92 was paid out for relief. We would like, of course, to know what became of the tremendous balance of receipts; but this we must be ignorant of. We can only say, that a boasted benevolent institution ought to make a better exhibit in the direction of benevolence that this.—*Evangelical Repository (U. P.)*

Systematic Giving.

Every one who has read the literature of the churches, or observed attentively the action of the churches, has perceived a gradual settling down of opinion and practice on the following points:

1. A recognition of the principle of stewardship, or an acknowledgment that our property is not our own, but the Lord's, and that in our disposal of it all, alike in what we keep and what we give, we are to obey his will.

2. A recognition of the obligation of the tithe as a starting-point for Christian liberality, a portion of our income which God has reserved for himself on the same principle as the Sabbath.

3. A recognition of the religious character of offerings made for religious purposes, and of the propriety of their place among the exercises of worship. The current of feeling and conviction against pew rents and other semi-secular methods of church revenue is very strong.

4. The plan of stated weekly offerings, either gathered indiscriminately in collections or deposited in envelopes, and regularly credited to the donors, is steadily growing in favor. Some recent testimonies to the efficiency of this method, we lay before our readers.

A church in Middletown, Connecticut, came slowly and carefully to the conclusion that the weekly offering is in best accord with both sound policy and Scripture teaching. The plan adopted was to place small boxes, of a size to fit easily in the book racks, in every pew. These boxes have an opening in the lid and by its side some short appropriate text of Scripture. Before the singing which immediately precedes the sermon, the minister announces the object of the collection for the day. Contributions are at once, without confusion, publicity, or loss of time, placed in the boxes, and collected by the proper officers at the close of the service. The plan has been in operation for nineteen months, and the result has been an increase of ten per cent., on the average amount contributed to five or six most prominent charitable purposes, and a large increase in the number of objects to which contributions are made.

It has been objected that this plan is only adapted to churches in cities and large towns, but not to rural districts. Dr. Campbell of Rochester, New York, a man of admirable business and executive talent, in a recent article on the subject says:

"The Presbytery of Cairo, Ill., covers a large rural district, and the churches are small. Last year nine of them made experiment on the plan of weekly offerings, and forty-eight churches continued in the old way. These nine have 630 members; these forty-eight number 1627. Well, the nine gave to the Boards above $1,500, and the forty-eight gave a little over $600. The 630 communicants gave about two and a half times as much as the 1,627 communicants. One man on this plan was as good as seven men on the old plan."

Again, he says, "our congregations that are honestly carrying out the weekly-offering plan, are tiding over these hard times without a dollar's shrinkage in their contributions."

The First Congregational Church in Chelsea, Mass., has now for nearly two years taken a collection every Sabbath, dividing the amount among different objects, according to a percentage fixed by vote of the church at its annual meeting. The contributions of this church for the last four years have been as follows: In 1871, $1,700; in 1872, 2,375; in 1873, 4,106; in 1874, 4,012.

It is believed that the increase the last two years is wholly due to the change in the system of giving.

The facts are but a few of those which are constantly passing under our notice. They indicate what we believe to be a return to the simplicity and efficiency of apostolic methods, and are signs full of hope for the future, of the church and the world.—*Christian Statesman.*

The Freemason's Jewel—A Silent Tongue.

Among the doctrines inculcated by the precepts and commandments of men, that of "the silent tongue" is held as one of the Masonic jewels. The Saviour caused the tongue of the dumb to sing, that of the stammerer to be ready to speak plainly; and nowere in the sacred oracles is there any value put upon the silent tongue. The watchmen complained of in Isaiah lvi. 10, are said to be dumb dogs that cannot bark. They must have been possessors of the jewel. The man who went in to the marriage feast not having on a wedding garment, was speechless; he must have had the jewel. The psalmist says, "If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth." In such a case it would become a jewel. When Mordecai went out into the street and cried with a loud and bitter voice, he had no use for a silent tongue. When Daniel was brought into contact with the laws of the Medes and Persians, they could not force a silent tongue upon him, but he opened his windows and prayed. When threatened by the Jewish powers and forbidden to speak or teach in the name of Jesus, the apostles would not accept the jewel, but declared, "We cannot but speak the things which we have seen and heard." That was "St. John's-day."

The blind men by the wayside, crying, "Jesus, thou son of David, have mercy upon us," would not regard the jewel. The Saviour, when saying that "there is nothing covered that shall not be revealed, neither hid that shall not be known, and what is spoken in

darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be preached upon the house-tops," certainly thought somebody would not keep his jewel. The outpouring of the Spirit on the day of Pentecost abolished the jewels on that occasion. And in the great day when shall be heard the voice of a great multitude and the voice of many waters and the voice of mighty thunderings, mentioned in Revelation, the jewels will be found to have depreciated in value more than any other stock —*Telescope.*

"A Bold and Brave Act."

The *Christian Instructor* of Philadelphia thus denominates the renunciation of Rev. H. Cogswell at Mansfield, and says: "Among the incidents that strikingly marked this Convention, and will never be forgotten probably by any one who witnessed it, was a bold and brave act performed by the Rev. Henry Cogswell, of the United Brethren church. * Just before the proceedings were to close, he arosefrom his seat on the platform, and advancing to the front said with great deliberation and solemnity, in the midst of a breathless silence in the Convention, that he was a Royal Arch Mason; that he was thankful to God for this meeting as furnishing him an opportunity for taking a step of which he had long thought and upon which he had finally come to a solemn determination, and that the great and pressing reason on his conscience for taking the step that he now proposed was, that he had long been embarrassed by his position: in that Masonry conflicted directly with his teachings and his duties as a Christian and a minister. With this general statement, he proceeded in a clear and deliberate voice, his entire recantation of all the oaths and obligations he had taken in the Masonic order; and declared his absolute renunciation of all affiliation with the system forever, and his determination to adhere to this action to the end of his life, come what would. He then added, as if from his actual knowledge, and without any fear of proper contradiction, that there were thousands of others, also, that felt themselves entangled, as he had done, by this system, and that would gladly free themselves from it.

The impression of this statement, made as it was by one who was well known as a minister of the Gospel and a Christian man, was deep. In alluding to it, we have called the act a brave and bold one: bold, because it was in the face of an order that whatever may be the misgivings of some of its members, yet is itself a unit, and may go far to hold up, or throw utterly down, whom it will; and it was a brave act, for it showed courage to be true to conviction and the right at any hazzard or any cost. In it all, too, is there not that that may well lead good men to ask the question, Can that be a good system,—a system to which Christian men and ministers should attach themselves,—of which one, who has reached as far as the Royal Arch degree, was constrained thus deliberately to say was in conflict with his teachings and his duties as a Christian and a minister?

*[Mr. Cogswell is pastor of the Disciple church.—ED. CYN.]

Notices.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

The Michigan Convention.

The convention for organizing the State of Michigan announced for March 30th and 31st at Linden, Genesee county, has, by advice of friends on the ground, been changed to Fenton at same date. Both places are in Genesee county on the Detroit and Milwaukee railroad and but six miles apart. Linden is a small town of a few hundred inhabitants; Fenton has between two and three thousand. A commodious hall has been engaged, and arrangements will be made for entertainment of friends from a distance. Remember the time and place, FENTON, GENESEE CO., MARCH 30TH AND 31ST. Speak of this to your neighbors.

Important for our California Subscribers.

Bishop Weaver expects to visit California early next May and is willing to deliver a few Anti-masonic lectures at prominent points if they are arranged for beforehand.

Will all *Cynosure* readers who can obtain church or hall and arrange for one or two lectures on Masonry to be delivered in prominent places in California, by Bishop Weaver next May, ascertain what they can do in the matter, and write promptly to

C. A. BLANCHARD,
Cor. Sec'y. N. C. A.
13 Wabash Ave., Chicago.

To the Anti-Secret Society Friends in Wisconsin.

Having made arrangements to lecture in your State for the year to come, I earnestly desire your co-operation in this work of reform. Wisconsin is behind some of her sister States on this subject. I am anxious to have her come into the front ranks as speedily as possible, and no effort on my part shall be wanting to produce this result by the help of the Lord. Let every one that reads this say we want lecturers in our place, and then see if there is not a church, school-house, or some other place that can be had for the purpose, and then *write to me at* DELAVAN, WIS., giving the *name, county, and post-office plainly*, and I will answer your letters, and make arrangements to be with you as soon as possible. The honor of God and suffering humanity demands action, vigorous, untiring action, until our country is redeemed from the curse of secretism.

For the war,
P. ELZEA.

Reform News.

—Friends in Ohio will be pained to learn the sickness of their agent, Bro. Caldwell. Let him be remembered at the throne of grace; and let "works" prove your faith, for Bro. C. is a laborer "worthy of his hire," of which he is much in need.

—Rev. Geo. Richey of Licking county, Ohio, has been lecturing with success in Tuscarawas, same State.

—The General Agent is expecting to commence work in Michigan this week preparatory to the State Convention.

—A debate on Masonry was held in Prospect Park near this city last week. Prof. C. A. Blanchard and two or three students from Wheaton College took part.

—James Robinson writes of an interesting address at Washburn in central Illinois, by Rev. M. Harper of the United Presbyterian church. The roads were in very bad condition and the night rainy, but under the circumstances quite an audience was out, and a good proportion Freemasons. The lecture was the first of the kind in that locality and had good effect.

—The meeting at the Baptist Theological Seminary of this city on Tuesday evening of last week is reported as of great spiritual power, and likely to produce a lasting and happy effect on the young men of the institution. The Seminary chapel was not large, and the room was well occupied by students from the adjoining rooms and from the University of Chicago near by. Our Baptist friends will rejoice to learn that discussion of topics so vital to our holy religion is not shut out of their Seminary because unpopular with the world.

Who Holds the Keys to the Churches in Mason City, Iowa?

Let facts answer.

I reached this city on the evening of March 6th, and with Mr. T. Palmeter, called upon the Congregational pastor who referred us to the trustees for the use of their house for lectures. Mr. P. obtained assurance that it could be had for that purpose on this (Thursday)evening, but on Wednesday evening the church held its regular prayer-meeting. Having made this arrangement we next called on the pastor of the M. E. church, with whom arrangements were made for me to occupy his pulpit on Sabbath morning, and speak in his church on Wednesday evening. I filled the appointment Sabbath morning, and at the close the pastor announced my lecture for Wednesday evening in a very mild, Christian manner, after which I left with Mr. P., who had come with his horses and sleigh to convy me to Clear Lake, ten miles distant, where I was warmly welcomed by our friends, and spoke three consecutive evenings to large and appreciative audiences.

There were incidents of *special* local interest here, and of general interest as showing the animus of our opponents. For instance, one man is reported to have said, "I have signed five dollars to aid the Baptist church and I am going to have my name taken from the subscription papers." Another, "I gave five to the Baptist church and now I will give ten to the M. E., because the minister would not let this man preach in his house." Such statements as these of course had an influence with thinking people and have greatly helped our cause, and to prepare the way for our convention at Clear Lake, June 29th, 1875. Rumors reached me at the Lake that the M. E. church at this point had been closed, and on arriving last eve. I found that such was the case. One of the craft, undoubtedly incited by others, demanded that the house should be closed, and it was promptly done. Of the reputation of the chief actor in the business, I refrain from speaking, preferring rather to observe the maxim, "If you can say nothing good of a man say nothing at all." Bro. Hankins, a local M. E. minister of seven degrees, who has within a short time left the lodge, promptly secured a hall which was well filled with appreciative listeners to whom I spoke for nearly two hours.

Learning that some doubt had been expressed about our occupying the Congregational church this evening, friends took measures to ascertain the fact and learned that such was the case and so we are to occupy the hall again this evening. So far as I can learn no one accuses me of immorality, or unchristian conduct, and the continued attendance shows that the *people* do not deem me an "idle babbler." The Masons do not attempt to answer my arguments, and reply to my statement of facts, only with denunciations. The only reason I can give for this change of purpose on the part of the Methodist and Congregational brethren is, the Masons and their satellites demand that the churches be closed, and they acceed to the demand. Which means that the keys of the M. E. and of the Congregational churches of Mason City are kept in the Masonic lodge, and used or not used at the pleasure of the most corrupt men of the order in the place. One thing, however, is encouraging. They do not love to have it so, and, will I have no doubt, take means to secure a change.

J. P. STODDARD.

Mason City, Iowa, March 11, 1875.

A "Faithful Watchman"—The Warning Heard.

COITSVILLE, O., March 16, 1875.

DEAR CYNOSURE:—Rev. J. M. Wallace, the worthy pastor of the United Presbyterian congregation of Youngstown, Ohio, is doing noble service in preaching a series of discources in his own pulpit in opposition to secret societies. Last Sabbath, the 14th inst, he preached his fourth sermon on the subject, and so great was the interest manifested that the house was filled to overflowing with an attentive audience. The various secret societies of the city were well represented by their leading members, who gave the strictest attention to all that was said.

Youngstown is one of the strongholds of secret societies, and as Mr. Wallace is the only minister in the place who has had the moral coursge to attack and expose the corruption of secret, oath-bound societies, and having very justly merited the reputation of being a candid, able and an eloquent speaker, it is not at all surprising that his able expose of the works of darkness is causing quite a sensation in the city. For two or three days after each sermon, groups of men can be seen all over the city discussing its merits pro and con; and, judging from the language sometimes made use of, and the oratory displayed in its delivery, the conclusion is inevitable that the Rev gentleman has succeeded in stirring up a good deal of bad bile in Freemasons and Odd-fellows. On last Sabbath, during the sermon, the blood coursed so rapidly through the veins of a Mason that he perspired profusely, while others around him seemed perfectly cool.

The city papers are all favorable to secret societies; but the *Mahoning Register and Tribune* (Republican), is controlled by men of honor, and has hitherto confined itself to condensed reports of the sermons without criticism. The *Mahoning Vindicator*, however, a third-class Democratic sheet, at once grows wrathful, and the "gentleman of the 'black cloth'" in general are made the aim of its satiracal wit.

As Mr. W. is thoroughly ventilating the subject, we may expect good results to follow, notwithstanding the old and oft repeated assertion that every attempt to expose secret societies only influences men to join them. If this were true, adherents of the lodge would not have such a horror of free discussion, as they everywhere evince. The course he pursues is a safe one, and cannot help but carry conviction to honest hearts. The Scripture injunc-

tion, "*Prove all things*," is his motto, and whatever he undertakes is so well done that to dispute his conclusions would be sheer folly. W. D. Beggs.

Notes by the Way from the Illinois Agent.

Farm Ridge, March 16, 1875.

Dear Bro. K:—On the 13th inst. I visited Chebanse, Iroquois county, and found a few earnest friends of our cause, and some personal friends that I had not seen for several years. On Saturday evening I spoke in the Congregational church to a good audience, many of who were Masons and seemed greatly astonished that I should be able to tell how a man is made a Mason. It seemed never to have occurred to them that many who are outsiders know far more of Masonry than many of the regularly initiated. Some of them were frank enough to say that what I had said of Masonry could not be denied, and one of them, a worthy brother in the M. E. church, said it was *true*, and that he had long felt that the obligations of Masonry were wicked, and that he was done with it forever. On Sunday evening I preached in the same church to a good congregation, and in the evening spoke to a full house on the religion of Freemasonry. The impression produced on the entire community seems to have been excellent, and a new impetus was given to this most needful reform.

An incident illustrating the spirit of the lodge occurred a short time since. Mr. A. C. Willard, who is a veteran seceding Mason, and who was actively engaged in the rescue of Miller, and the arrest of the abductors of Morgan, called the lodge a *snake's nest*, and said they *hatched vipers*. The other day he was informed that there was a package for him at the express office. He went and received it after paying charges, and on opening it found a box of cotton containing three small eggs, with a note stating that they were *snake's eggs for A. C. Willard*. It is not probable that a very large brood of actual vipers will come out of this nest, but it is certain that a snakish spirit was very apparent, and that the conduct of the lodge here and elsewhere illustrates the words of the ancient prophet: "They hatch cockatrice eggs and weave the spider's webb; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper." Is. lix. 5.

H. H. Hinman.

A Volunteer Campaign in Southeastern Illinois.

Springerton, White Co., Ill., March 8, 1875.

Editor Christian Cynosure:

I have commenced work in good earnest against all secret bands. No man except myself has ever ventured to raise his voice in public in this part of the State against this deceptive scheme of Satan. So you see I am alone, and yet I am not alone for God is with me. The Saviour has said, "Lo! I am with you alway even to the end of the world." I was the first man in this vicinity to question the right of men to deal in the "bodies and souls of men." I am much encouraged to fight on. Southern Illinois is a noble field.

If other lecturers knew how many men there are here *now* ready for the work, surely some of them would "come over and help us." I have delivered ten lectures in White, Hamilton, and Wayne counties, occupying about two hours time each, and getting the very best attention; no one tried except the secretists who usually become restless, speak out, and try to interrupt me, and in so doing almost invariably render themselves ridiculous. I have swarms of warm friends at every gathering to cheer me on, much to the annoyance of the lip-locked, self enslaved gentry that always attend to hear me "kill myself," as they call it. I never make any charges against them only such as I can prove most conclusively by good authority. There have been two clear cases of Masonic murder in this county. I refer to them when it suits, and so this brings the reckless banterings of this God-forsaken clan immediately into our own door-yards. At one of my appointments, while speaking, I was repeatedly interrupted, and efforts were made by two ministers, one a Baptist, the other a Universalist, to reply to my lecture. The Baptist is a man of good information, quite an able speaker. Their combined forces were, however, very inconsiderable on this occasion, it only required a few moments for me to bring almost the entire house down upon them in uproarious laughter and cheers for the few words of answer to them. Both of these "ministers in holy things" are Masons. The course that I pursued that evening rendered these two "brothers" very uneasy, being acquainted with both, and knowing them to be Masons, I frequently gave them Masonic signs, and finally stated that "Boaz" was the name of the "grip" of an Entered Apprentice Mason. This seemed to be more than my Universalist opponant could bear, and at this point, in his bewilderment, he asked me if I could prove it; whereupon I asked him if he deinied it. He would not answer. I again put the question, "Sir, do you before this audience deny that 'Boaz' is the name of the 'grip' of an Entered Apprentice Mason?" No answer; "all quiet on the Potomac." I challenged him to deny, and if he did I would prove the correctness of my statement if it cost me fifty dollars. Still this great man proved himself to be one of the dumb animals of which the prophet Isaiah speaks. This was very enjoyable to a large majority present.

I do believe that there are a great many more men now ready for this glorious renovation than is generally supposed. I am much encouraged. Forward, brothers!

> The wars in which the heroes fight
> Are not the wars for me?
> The war in which my heart delights
> Shall end in victory!"

The Bible must be our measuring rod, our standard. I love the *Cynosure* much; it is one of my weapons of war. Humbly yours,

James Springer.

Ohio—Bro. Caldwell Sick.

Nevada, O., March 16, 1875.

Editor of the Cynosure:

Dear Sir:—At the request of Mr. Caldwell, I want to say through your columns to the friends who have been disappointed or may be disappointed in not receiving lectures as per agreement that the cause is personal affliction. He has been lecturing almost every evening since the Mansfield Convention, until last Wednesday evening, when unpleasant symptoms began to manifest themselves on the surface of the face which have since developed in erysipelas. He is now confined to his room and under medical treatment and is likely to be for some time.

With the most flattering results he will not be able to resume his work for two weeks or more. Although taken in time it has covered half of his face, which is very much swollen; one eye has been entirely shut. The doctor thinks he will succeed in confining it to the one side. He is extremely anxious to be up and doing; has appointments arranged for the rest of this week; expected to speak to-morrow, but will not be able; desires the friends to exercise patience and forbearance hoping to be with them soon. To Prof. Ramsey of Iberia College he wishes me to say that he has not forgotten his promise will be there as soon as practicable, the Lord willing.

Respectfully yours,
(Mrs.) S. J. Caldwell.

The Cause in New Hampshire.

Center Strafford, N. H., March 9, 1875.

The cause of anti-secrecy is gaining in New Hampshire, but we suffer loss in being isolated from our brethren in the West and from one another. There are many good and true men, but we need organization. We need a State lecturer. The harvest is ripe but the laborers are few. The *Morning Star*, of Dover, the organ of the Free Baptist denomination occasionally speaks against oath-bound secret societies, but with so many apologies as to almost nullify its testimony.

I have lectured against secret societies several times with encouraging success and rejoice to know the seed has fallen in good ground. The hardest argument I have to meet is that secret societies cannot be so bad since so many ministers of the Gospel belong to them. Many of these Masonic ministers are sick of the works of darkness, but their tongues are tied by oath-bound consciences, by self-interest and by fear. But we have one minister who has broken the bonds of wickedness and denounces the lodge as a work of darkness and an engine of Satan. I need not tell you that his course has subjected him to great abuse, for the serpent of secrecy is the same everywhere; it bears the mark of the beast, a persecuting spirit. It is my impression, however, that the state of civilization is such in New Hampshire that the lodges would not find it to their advantage to resort to such arguments as they do in Connecticut. New York and the West, viz., arsenic, blood-letting and decayed eggs. There is a strong popular feeling against secrecy and it only needs expression and guidance to become a power for good. We would like help from abroad but we shall wait for it. With the help of the truth-telling *Cynosure*, and your excellent publications, we propose to do all we can to hasten the glad day of deliverance from secret society nuisances that infest the land. I take this opportunity to confess myself opposed to all secret societies.

S. C. Kimball.

Correspondence.

A Canvasser's Experience.

Hutton, Coles Co., Ill., March 11, 1875.

Editor Christian Cynosure:

It may perhaps be of interest to your readers to hear again from Coles county. I purpose to give to you a few of the many cases of conversations or arguments which I have had with persons while working for your paper.

Mr. A. was a member of the (U. B.) church and I thought a sure place for a subscriber, so I conversed with him on the subject of secrecy and wanted him to subscribe for the *Cynosure*. He replied that he had read it some and did not believe what it said about Masonry, for the reason that they were all perjured men who claim to reveal Masonry and therefore could not believe them. But I always had good authority at hand, so we procured Webster's Unabridged Dictionary and showed him that the word perjury meant the violation of an oath lawfully administered, and that Masons who revealed the secrets of Masonry were not perjured men; to which he had to consent.

I also referred him to the law which recognized the testimony of one of two thieves, who took the benefit of the law and went free, but convicted the other. During the same conversation we got the Bible and turned to Lev. v. 4, where it reads as follows: "Or if a soul swear pronouncing with his lips to do evil or to do good," etc., and wanted him to give his opinion on that passage of Scripture, to which he said he would study on it.

I saw him in a week or two again and called for his opinion but he said he had not examined it yet, so the third time I saw him I asked again, but the same answer as before. And the fourth time, it being the night before he joined the Masonic lodge, while talking about the grange, I asked him again, to which he replied, "That is dretty hard to get over." But the next time I think he will be able to explain. He said that he could find more argument in favor of secrecy than he could against it, but did not give any, and I hope that he will be so kind as to give us a letter through the *Cynosure*.

The next man has been a Mason for many years, but joined the church on conditions to cease to be a practicing Mason, so I am told; but he has failed to do so. He is what I call one of the stall-fed Masons, fed by other more popular Masons on some such arguments as this: that there is no man or family but what has secrets that they would not for the world have made known, and that the secrets of Masonry are nothing but a few signs that they may know each other by. These being about the best arguments that they can produce.

But there is a mystery about Masonry that I cannot solve, and need a

little light and that is: Why do Masons who profess to be Christians, say they will leave the church before they will Masonry? As in the case of this man; he says that he expects when he dies to be buried by the order of Masons, and at the same time he belongs to a church that has a burial ceremony.

Professing to live a life in the church as a Christian walking in the footsteps of his Master and at the same time be joined to an idol that he holds so sacred that in the hour of his death he will forbid to be buried in the name of Christ, but in the name of Masonry. How this is I know not, for "thou shalt have no other gods before me."

PELEG.

A Letter to Rev. W. Post.

DEAR EDITOR:—You are at liberty to publish the following if it will subserve the cause and you so elect.

Yours truly,

WOODRUFF POST.

32 MEIGS ST., ROCHESTER, N. Y., Feb. 8, 1875.

My dear friend, W. Post:

I want to see you very much. Believe me in saying I have a high regard for you personally, and a deep solicitude for your welfare. I was fearful the blood-hounds of Freemasonry might worry you into silence, [which they have tried to do by lying, slandering, defaming, proscribing and threatening] But when I read your article in the *Cynosure* of the 5th inst. I was rejoiced beyond measure that you are undaunted, and bidding defiance to this fearful beast, believing as I do that the Christian religion, pure and undefiled, is the "salt of the earth" however short I may come of its requirements and that it is losing its "savor," its purifying influences at this time, in a lamentable degree.

This is chargeable in a great measure to the sentinels who have volunteered to give warning and to sound the alarm of approaching danger. But when a portion of these prove traitors to their trust, and pervert their high and holy vocation, can we set too high a value on those that are true to this great trust, involving the present and the eternal welfare of the whole human family? I have looked upon you as being worthy of this high trust; ever since I saw you for the first time, on the platform of Corinthian Hall in the meekness of the blessed Savior, sounding the trumpet he had put into your hands, of the fearful and demoralizing tendencies of Freemasonry, and of the sad inroads it was making on the purity of the Christian religion.

Believe me also that I have an equal and universal solicitude and high esteem for all God-fearing sentinels, that withstand the wily temptations of this most alluring device of Freemasonry; that it would seem as though the evil one *himself*, could not improve one iota to deceive the unwary into his folds.

Like the slave-holders these wily craftsmen warn all men to let them alone. If their warnings were open and manly, we would know where and how to meet them *"on the square;"* as they are sworn to meet each other *within their clan.*

This brings me to the point of what I had wished to see you for, and will now communicate on paper. Probably you have not forgotten the eulogy on Masonry and the vindictive denunciation by the Rev. D. H. Muller, on the 28th of Dec., 1874. This extraordinary discourse was sanctified with the formula of taking a text from Holy Writ, without seeming to have any use for it. As I understand the genius and practical workings of the order, this is easily accounted for. That is, he dare not defend Masonry from the Scriptures if he would; but as a stragetic point, used its forms. To give you my views of his so-called sermon, in brief, it was without exception the most audacious piece of effrontery that ever came under my observation, from the pulpit. That it was virtually endorsed in silence in the Christian city of Rochester where delivered, has caused many forebodings in my mind for the future of my country, in thus debauching the sanctuary, and the consequent defilement of the Christian religion. Yours as ever in the truth as it is in Christ Jesus,

WELLS SPRINGER.

Sense and Scripture.

In the spirit of the Gospel and language of Scripture I would say, to the slaves of secretism, "Turn you to the stronghold, ye prisoners of hope." What, is there hope? that they who have taken the covenants and obligations of secretism, can ever become God's *free* men? Such hope is; and is founded on the sure word of prophesy; Rev. xvi. 2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having harps of God." This sublime symbol seems to represent something deep, solid or permanent, something reliable as the foundation of man's hope of happiness, upon which he may stand or become established. The sacred Scriptures, the fountain of divine truth, is regarded as the true antetype of this passage.

Victory implies a previous struggle. This struggle has been with the beast. "Truth has made them *free.*" We admire the description of these victors. They are not represented as bowing, crouching, crawling, but standing; nor fear nor flattery can move them from their steadfastness. They have the harps of God. In third verse, they sing the song of Moses. The Bible student understands this song to be a song of deliverance.

We understand the victors here spoken of, are those that have renounced the service of the beast. What is the difference between the victor who has renounced the beast and his service, and those who have suspended his service for present convenience? (Perhaps till they get on to another circuit or change where secretism is less offensive.) Answer.—The victor sings, while the other, so far from singing, seems not to enjoy the singing of others. Let the victors who may be in attendance at your convention take courage from these scriptures and stand boldly forth, showing that the truth has made them *free.*

MRS. B. HEYES.

A Methodistic View.

Though but recently the question of the possible right or wrong of secret societies, especially Freemasonry, has risen in my mind, and though I have not searched fully the tenets of the Masonic order, yet have I arrived at the conclusion that reason should and that my Bible does teach me Freemasonry is an unholy institution. And that reasoning, thinking men who stand at the head of all movements in church and state should for a moment countenance this institution which undermines the teachings and destroys the effect of the death of Christ, and renders powerless our federal government, is a wonder of wonders to me. May the Omnipotent hasten the day that shall come and must come in which a reaction shall take place.

I have been reading Webb's Monitor and I see their own words condemn them. First, let us look at "The importance of the secrets of Masonry demonstrated." Mark, "demonstrated!" He says, "if the secrets of Masonry are replete with such advantages to mankind it may be asked: "Why are they not divulged for the general good of society? To which it may be answered, were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted, and being familiar like many other important matters, would soon loose their value and sink into disregard." Yes, my Masonic friend, you hit the nail on the head unawares in your own answer. If it were, as you say, "indiscriminately bestowed," or brought out into the daylight, where they would receive cold streams from the fountain of truth and where the Word of God would have access to them, they would very soon "sink into disregard." If I wish to enter your order I must first take an oath that even against honor and at the sacrifice of virtue and my loyalty as a citizen, I must ever keep secret something of which as yet I have no knowledge, whether it be good or evil, in concord with Christ or Belial. "The design of the institution" would very soon lose all hold upon mankind if you would but let your "Masonic light" shine.

But let us investigate farther. "It is a weakness," says Webb, "in human nature that men are generally more charmed with novelty than the real worth or intrinsic value of things." So then, you own that Masonry depends not upon its sterling merit, but in the "novelty of the thing." My friends, let us look at this "novelty." Fancy the taking of an oath to ignore the distinction between right and wrong; to assist a fellow Mason in all difficulties "murder and treason not excepted" under the moral and agreeable penalty of such "novelties" as having your throat cut, bowels torn out, body burnt, etc. This is indeed "real worth and intrinsic value," How truly exalting, how noble, wise and consistent it seems for a minister of the Gospel, or even a layman, to take an oath to keep secret this hellish formula, the very wording of which denies all Christian spirit! This is a fair specimen purporting to be a prayer, "May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen." Compare that with the prayer which our heavenly Master taught us, and tell me if that is true Christian spirit. And again, "Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive therefore make you swerve from your duty, violate your vows, or betray your trust."

Christians, let us arise in all the strength of God, and cast this hydra-headed monster from our church. It is a deplorable fact that the M. E. church still is regardless of the command, "Come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you." Shall this, must this still continue. N. A. PRICE.

Lott's Creek, Iowa.

How does Odd-fellowship Compare with Freemasonry?

At the beautiful village of H——r, N. Y., many years since, there was a discussion in the lyceum of the merits and demerits of Freemasonry and Odd-fellowship; the writer was one of the debators. There being no one present disposed to favor Masonry, the support of the affirmative devolved upon Odd-fellows with respect to their institution. In the progress of the debate, an eminent lawyer, who was a Freemason, supported the negative on general principles in opposition to secret societies. In regard to Masonry he said he was a Mason and had not renounced it; but it had had its day of usefulness; we have better institutions now, and peace to its ashes. He knew nothing of the secrets of Odd-fellowship; but he once asked a brother Mason, who was an Odd-fellow, how it compared with Masonry? In reply he said as the kine-pox does to the small-pox. Perhaps the answer is expressive of their comparative characteristics; the one being less revolting in its oaths and requirements than the other.

S. S. B.

OUR MAIL.

Job Willets, Huntingdon, Ind., writes:

"I helped put down Freemasonry once and saw his head wounded to death; but it lived again healed by the black salve of abomination. . . 'Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.'"

John Milner, Greenfield, O., writes:

"A great many ministers of the Gospel, who set themselves up for guides, belong to the Freemasons. I talked with one the other day who said Freemasonry was all right, and no harm could possibly come of it. I have been scattering Honeywell's tracts pretty freely, and am not at all backward in telling all Freemasons where they stand in my estimation. Some say but little. Others attempt to argue; but some say the subject is not to be argued."

R. E. Adams, College Springs, Ia., writes:

"I praise God for the prosperity of the

anti-secret society cause. I have more faith in the power of prayer than I ever had before. I am determined to labor on while God gives me strength to work."

Wm. Davis, East Trumbull, O., writes:

"If a good lecturer could get in here, it would wake up the people so they would dare to read, and yet I do not know as a subscription could be raised to defray expenses, but I know there is a better time coming when people will get their eyes open."

Geo. McElheny, Darlington, Pa., writes:

"Anti-secrecy principles are permeating this region. The *Cynosure* is moreover, to some extent, circulating in this community. Convincing by its ever growing facts and arguments of the necessity of incessant opposition against the powers of darkness. . . The increase of anti-secret literature since the first National Christian Convention May 7th, 1868, is a cause of gratitude to God."

Frederick Huber, Newcorner, Ind., writes:

"I am opposed to works of darkness. I am nearly the only man here who names them to oppose them, and I will be a thorn in their flesh here by the help of the Lord."

Rev. N. R. Luce, Lockport, N. Y., writes:

"Count me a life subscriber. I have girded on the armor and do not propose to put it off until we gain the victory."

J. A. Brown, Columbus, O, writes:

"The friends of the cause here donate a copy of the *Cynosure* to the public reading room, and I am quite sure it is a good way to introduce the paper. I loan my paper to the Freemasons and Odd-fellows, and some of them like to read it from the fact that it is intelligently edited. We are gaining ground here for which we thank the Lord."

J. M. Bryant, Bethany, Mo., writes:

"Secret organizations are making a great effort in this county, but I think if we could have a few good lectures delivered in this county that they would be crowned with good success. . . I feel that the time has fully come to draw the lines at the ballot box."

A. S. Badgley, Bellville, Ill., writes:

"I think with the help of your paper I can keep my sons at least from taking the first step in Masonry. One step in bondage, with a lock on their mouths."

W. H. Parker, Palmyra, N. Y., writes:

"In Barnum's book on humbugs he speaks of some travelers in Asia who came across a people who had something that they kept with great care, and which they refused permission to see, or even to impart any information as to its character or properties. Some of the travelers, breaking through every obstacle, obtained access to the sacred object which was carefully rolled up in cloths; and after unrolling about one hundred and fifty coverings, they found—O wonderful! simply an old broken bottle. So strip Masonry of all its disguises, and I think one would find something just about as sacred as that old broken bottle."

G. W. Statten, Hagerstown, Md., writes:

"I am heart and soul in sympathy with its (the *Cynosure's*) sentiments."

L. Landon, Kennebec, Kan., writes:

"The first grange has been formed in our county. Half or more of the people are living on charity, and yet they can find money to spend in so doing, but have none to buy bread; and they talk as if they expected to make a small fortune in so doing; because they can buy so cheap, and many of them have not a dollar to pay with in advance. Strange inconsistency it seems to an outsider."

E. J. Chalfant, York, Pa., writes:

"Our cause is steadily gaining ground. Reason and conscience are more than a match for the knaves and fools of the secret empire. What a grand high school a Masonic lodge is for the cultivation of fools and conspirators!"

Rev. Wm. H. Jamieson, Butler, Pa., writes:

"I am heartily inlisted in the cause you so warmly advocate, and may God speed the day when these abominations shall have no place in our land."

Alfred Sergant, Watcrport, N. Y., writes:

"I think secretism is doing more evil than all other causes combined, so I am in for the war as long as I live."

J. B. Crosby, Apple Creek, O., writes:

"Having read your paper for several years, I heartily endorse your views of secret societies and wish your paper was a visitor to every family in our land."

S. S. Bradford, Hammond, Wis., writes:

"No one here manifests any interest in the cause of Anti-masonry."

H. J. Harman, York Springs, Pa., writes:

"As long as you hold up the doctrine you now do, you will have my name on your list. The *Cynosure* is the right paper in the right place."

S. H. Skinner, Avalon, Mo., writes:

"I wish to continue a subscriber to the *Cynosure* . . until its mission shall be accomplished in the downfall of the accursed systems of iniquity that are now darkening our land."

M. W. Bicknell, Stanwix, N. Y., writes:

"I did not commence taking the paper to learn what Masonry is. I thought I knew all I wanted to know about it at the time Morgan was put to death. But I find I am not too old to learn. I am getting much good from your paper. My main object in taking it is to help you along in the good cause."

The Sabbath School.

Lesson for April 4th, 1875.—Israel's Promise.

Joshua xxiv. 14-18.

14 Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

16 And the people answered and said God forbid that we should forsake the Lord, to serve other gods.

17 For the Lord our God, he it is that brought us out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land; therefore, will we also serve the Lord, for he is our God.

GOLDEN TEXT.—And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.—Joshua xxiv. 24.

SCRIPTURE HELPS.—For "gods on the other side of the flood" (Jordan), see Gen. xxxi. 17-35 and Ex. xxxii. 1-24. For verse 15, see Ex. xxxii. 25-35, and Elijah's proposition, I. Kings xviii. 17-40; also Josh. xxiii. and xxiv. All must choose between Christ and Satan: Matt. vi. 24; Rev. iii. 14-22. The best time: v. 15; Ps. xcv. 7; Prov. viii. 17; Heb. iii. 1. 7-15 and iv. 7 2 Cor. vi. 2; Is. lv. 6; Acts iii. 19; Matt. vi. 33. Not safe to delay: Acts xxiv. 25 and xxvi. 27-28. Israel recounted the mercies of the Lord and replied, v. 16; to us are given "exceeding great and precious promises" and the Spirit often invites, see Prov. i. 20-23; Is. lv. 1-7; Matt. viii. 7; Rev. xxii. 17. To refuse God is fearful: Prov. i. 24-33; Ps. ii. 12. Let us choose as did Israel, see Golden text; and Mary, Luke x. 42; and as Christ also, Is. viii. 14-16.

A Chronological Table.

OF SOME OF THE MOST IMPORTANT EVENTS IN POPERY.

	A. D.
Holy water introduced.	120
The surplice introduced.	122
Telesphorus introduced the lent of seven weeks before Easter.	133
Hygenius introduced godfathers and godmothers at the baptism of infants.	139
The term pope first applied exclusively to the bishop of Rome.	154
Penance introduced.	159
It was ordered that wine should be consecrated in a glass vessel only.	210
Calixtus I. broached the celebacy of the clergy, but could not establish it.	220
Calixtus ordained a three-fold fast in the year	224
Urban I. decreed that houses and lands should be attached to create revenue for the clergy.	228
Gorgeous robes, mitres, tiaras, wax-tapers, etc., introduced.	286
The sacrament administered to infants.	300
The council of Elva condemned the use of images in religious worship,	305
The celebacy of the clergy warmly discussed first general council at Nice.	325
Exorcism, or an act of conjuration, to expel demons from people, introduced.	258
The sign of the cross first used in infant baptism.	263
The order of monks first instituted.	335
Martin I. introduced the singing of the Nicene creed.	336
The monks went about selling the bones and other fragments of imaginary saints.	345
Pope Cyracuss insisted in vain on the celebacy of the clergy and excommunicated those who were twice married.	385
Anastasius I. introduced the practice of standing up at the reading of the Gospel.	399
Bells first used in churches.	400
It was decided that lying and deception to promote the welfare of the church were acts of virtue.	406
It was decreed that noncompliance with the requirements of human creeds after repeated admonitions should be punished with death.	408
The oil of chrism as used in Extreme Unction was administered by the laity as well as by the clergy for the healing of the body.	416
Zozemes introduced the use of tapers in the church.	417
Celestin I. caused the Psalms be to sung in Antiphony.	426
Hilary I. broached the use of Litany in the church.	464
The Virgin Mary was first called the mother of God.	485
Felix III. decided that no church should be consecrated but by a bishop.	488
Pope Galasius decided that those who would not receive the sacrament in both kinds of bread and wine should be deprived of it altogether.	492
Felix IV. decided that Extreme Unction ought to be applied to dying men.	528
Pelagius I. decided that heretics and schismatics should be punished with temporal death.	558
The use of indulgences broached.	580
Purgatory introduced.	593
Gregory I. declared that it was heretical, unchristian and diabolical for John Patriarch of Constantinople, to seek the title of Universal bishop.	594
St. Augustine, commissioned by Gregory I, came to England with forty monks to establish popery among the Saxons. He first obtained the approbation of King Ethelbert, then got the army to go against those who opposed his religion and in the skirmish slew 1,200 of the English clergy.	595
Gregory I. called himself "*Servus Servorum Dei*," Servant of the servants of God,"	596
The canon of the Mass introduced.	598
Boniface III. obtained the title of "*Universal Bishop*." of Phocas, who first murdered his master Mauritus, the Emperor, and then usurped his throne.	606
Boniface IV. instituted "*All Hallow day*," and dedicated the temple of Pantheon to the Virgin Mary.	610
Boniface V. decreed that all murderers and thieves who would take sanctuary in a church should evade the hand of justice.	629
Honorius I. instituted the feast of the exaltation of the cross.	635
Vitalian I. broached the use of organs in the church service.	662
Vitalian I. commanded the Liturgy to be read in the Latin language everywhere and thereby mocked the subjection of the church to the Pope of Rome.	666
Agathe I. ordained that the Pope's sanctions should be as firmly kept as those of the Apostles.	680
Leo II. ratified the sixth synod to confirm the canon of the Mass.	684
Leo II. introduced the practice of kissing the Pope's slipper.	684
Benedict II. was the first Pope that was styled, "*Vicar of Christ*."	685
Invocation of saints made an article of faith.	700
Invocation of the Virgin Mary introduced.	715
Masses for the dead introduced.	752
Stephen II. received Lombardy as a gift from Pepin the usurper, for freeing him from the oath of allegiance to his rightful sovereign. From this time the pope was a temporal prince and wore two swords.	756
Stephen III. brought in the worship of images; and subjugated Milan to his see.	770
The worship of images publicly established by Irene the Empress.	784
The worship of images permanently established by a decree of the second Council of Nice.	787
The doctrine of transubstantiation broached in the Greek church.	789
Kissing the pope's toe introduced.	809
Pascal I. created the first cardinals. They are to be seventy in number.	820
The doctrine of transubstatiation was introduced into the Latin church by Pascasius Radbert, a monk.	831
Sergius II. was the first who changed his name on receiving the popedom who was followed by the popes ever since.	845
Leo IV. collected "*Peter Pence*" in England.	848
Pope Joan, a disguised woman, was elected to fill St. Peter's chair. She died in childbirth on her way to the Vatican.	854
Nicholas I. was the first that prohibited by law marriage to Roman clergy.	860
Adrian I. decreed that the pope should be elected exclusively by the Roman clergy.	885
Stephen VI. abrogated all the acts of Formoses, his predecessor, took his body out of the sepulcher, set it in the ponifical seat, excommunicated it and cut off two fingers and then buried it.	899
John IX summoned a council of seventy-one bishops and rescinded the acts of Stephen VI. and restored those of Formoses.	902
Sergius III. ordained the burning of candles at the feast of the purfiation of the Virgin Mary, hence called candlemas day, and rescinded the acts of Formoses.	906
Saints first cannonized.	993
Indulgences were first sold, which afterwards became a scource of great wealth to the popes.	1000

[TO BE CONTINUED.]

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 25, 1875.

"THE COMING POLITICAL PARTY."

An article will appear in the next week's *Cynosure* with the above title, which our readers will welcome. It is from the *Christian Statesman*, and is exceedingly able. Its doctrine is that when no moral principle divides political parties they are at once essentially demoralized. The most important consideration remaining being money, salary-grabbing becomes the order of the day. "Righteousness exalteth a nation," not "currency." And the *Statesman* writer shows that the Republican and Democratic parties are divided by no moral consideration since slavery fell; and the Republicans bailed the worst criminal and traitor of the rebellion, and entered the scramble with the Democrats for Southern votes.

There are issues still depending in which the very life of the nation is still bound up. The Anti-masonic party of 1828–31 was neither a fanaticism or a mistake. A secret government within a government, with courts behind its courts, and oaths behind its oaths is the certain destruction of that government. But political Anti-masonry went down because the lodge was not seen to be a false religion and a political remedy could not cure a religious evil; because the lodges 'played possum,' i. e., feigned dead, worshiped in secret, and their members joined and demoralized the movement. This alone would not have killed political Anti-masonry had not the slavery question arose, and

"Like Aaron's serpent swallowed all the rest."

But the game is now unearthed, and can never again *get to cover*. The world sees now the terrible vitality of the lodge; and as when the religious sentiment of the country began in earnest to cast out slavery, politics began to drop it, so will it be with the lodge. And it must now fight till it dies. If it should sham dead again, somebody will hold a candle to its nose.

Then Mormons and Chinamen will force us to say what our Constitution means by the word "RELIGION;" whether our government is Christian or heathen; whether the United States is within Christendom or outside. Our nation like Pilate has a Saviour on their hands whom we must or shall recognize or crucify.

Then the priest and atheist will force us as a people to say whether there is any Lord's day, and whether, by the laws of God and human nature, the laborer has a right to rest and worship on that day.

Then the traffic in intoxicants, and its relation to law. These are actually existing issues, and, in this country, such issues have already found their way to the polls, and they cannot, will not be driven back. And parties leaving these issues out must stuff their platforms with straw, and then only men of straw will vote for them.

—The *United Presbyterian* notices the aspersions of the lodge against that church and its teachings:

"We hear now and then that so many United Presbyterians are in the lodges of Freemasons and Odd-fellows. It is told by some astute disciple of the apron and hatchet that in a particular congregation there is such a number, and that they will cling to the order no matter what the church may say. It appears to be the policy of the lodge to propogate such an opinion. And it is natural, too; for as such institutions are founded on secrecy and deception, it is to be expected they will make a boast of having a membership that is doubly dishonest. But when asked to point out the members of this character they always fail. It is not possible that any rule in the church or any place else can have infallible application; but we venture the belief that the law in regard to seeret societies of the United Presbyterian church is as nearly lived up to as any one in any point of doctrine or practice in any of the churches."

BISMARCK'S FALK-LAWS.

Hume, skeptic, tory and royalist though he was, has these sensible words in his History of England, II., 555:

"It is certain that the restless enterprising spirit of the Catholic church, particularly of the Jesuits, merits attention, and is, in some degree, dangerous to every other communion. Such zeal of proselytism actuates that sect, that its missionaries have penetrated into every nation of the globe; and, in one sense, there is a *popish plot* perpetually carrying on against all states, Protestant, pagan and Mahometan."

At the time Hume wrote the above, Jesuitism was the most unpopular, as it is now the controlling order of the Romish church; and Bismarck is the only statesman on earth who dares undertake to protect his government against that terrible power. We understand the meaning and intent of the laws which he has enacted, to be that priests, paid by German taxes, shall be educated in German schools, and recognize the German Empire. He does not propose to enforce conscience, but to prevent crime. And while he is willing, as he says, to respect the Pope as a bishop and his creed as religion, he will not own him as *his* master and the civil ruler of German, Protestants, nor, for that matter, of German Catholics either.

True, as the *Advance* suggests, there are provisions in the Falk-laws which would not be borne here. That is true because priests and ministers of religion are not paid here out of the public treasury. If the treasury at Washington paid the preachers, it would then be right for Congress to say, if it choose, that no man should be a priest who had not read and approved the United States Constitution.

Suppose General Robert Lee's College in Virginia still openly taught that treason to the Union was duty to God; that secession was a right and enforced Union a crime; would our Government, after suppressing secession by its arms, be in duty bound to pay and support secessionists, and schools and teachers of secession? Surely not.

If priests do not like the German schools, they ought not to claim German money. The laws, as we understand them, do not forbid young priests studying popish theology, but requires them to go to German schools where there are even now more than a fair numerical proportion of Catholic teachers; but teachers who recognize the Emperor, not the Pope, as the civil head of the realm. After they have been taught in the gymnasia, they can study at Romish seminaries if they desire.

NOTES.

—J. A. Davidson, late State Lecturer for the Grand Lodge of Good Templars of Pennsylvania, and who has probably organized more lodges of that order than any other man in that State has gone back on his pledge to that order. He was lately arrested for the second time on charge of drunkenness and disorderly conduct in Erie. This is but one of a thousand instances of the kind, only more prominent. The secret ensnaring order should bear this fall and not the good cause by which it seeks to gain respectability.

—A clergyman writes to the *Advance* of the unprofitable character of "outside" funerals, that is, of non-church-goers. On one instance, he says, he traveled over eight miles on a tedious day to take charge of such a service for a deceased Mason, which was attended by a large procession of the "aproned brotherhood." But no sign of remuneration or acknowledgment of obligation ever came from that rich and "independent fraternity." He was evidently not a reader of the *Cynosure* or he would never have expected any.

—In Iowa secret orders among the farmers prove to be about as useful and as long-lived as the chinch-bugs in their grain. A Chicago *Journal* correspondent says of the grange: "Over 1,100 of the 2,000 granges of Patrons are in arrears for dues. The import is that working farmers have got tired of paying their money to sidewalk farmers who don't work. They are beginning to learn that the National Sponge is more for the benefit of office-holders than the granges; and that a vast amount of the machinery of the higher granges is both useless and expensive. So they are striking out for themselves and organizing independent granges in various counties. The collapse of the order as a State organization in Iowa is a foregone conclusion. And so the reformers will die of their own defermities."

—The *Christian Expositor* (United Brethren) has the following illustration of the expediency of the following two or three kinds of religion. No doubt there might be found hundreds of like cases: "In the spring of 1873, two ministers were sent to take charge of congregations in an eastern town. The M. E. minister, and educated man, such as give 'dignity to a conference, presents visiting members with grace,' is a Mason, Odd-fellow, and a member of other orders. During the year he had some conversions, and eight accessions. His church-door was open for men and women of all orders. The U. B. minister is not an educated man, did not possess the concomitant advantages, is Anti-mason. During the year he had about 90 conversions, and 76 accessions. His church-door was opened only to those for whom the Bible and discipline opened it. Only those of the secret order were admitted who *first left* the order, (and there were such, who are still faithful and true,) and became willing to be governed by church discipline."

—In a work published many years since by Samuel Greenleaf, "An Inquiry into the Objects and Principles of Freemasonry," the following is quoted from a letter written Oct. 21, 1818, by David Poor, a missionary of the American Board, and a Freemason: "But it is worthy of inquiry whether we have not been guilty of the practical error of substituting our fraternity for the whole human family." A matter of very serious inquiry to an individual with his connections.

—A correspondent signing himself "S. R. H. B." labors through a three-column article to tell the benevolent public of the bad management, or worse, of the Filmore County Aid Society, Nebraska. The society, he says, was organized by men of low repute, and $1.00 demanded of every one who joined—an unusual and suspicious proceeding certainly. Some of the members while receiving aid from the East spent their money at dances and for whiskey and tobacco, and those who opposed begging for such characters found themselves much out-voted. The letter concludes with advising that donations be sent to responsible individuals through the State Aid Society.

—The widow of the late Gerrit Smith, died at Peterboro, N. Y., March 6th, aged 71 years. She was receiving medical aid in New York city when her husband died, and went home greatly benefited. The severe winter which has proved fatal to so many elderly persons, tried her beyond her strength and she died of some inflammatory disease.

—The Attorney-general of Kansas has ordered the $7,000, used by the infamous York to defeat Pomeroy's election to the Senate, to be returned to the latter. This puts an end to the case in law for the bribery suits were long since dismissed. The facts, so far as the lodge has permitted them to become public, are these: Mr. Pomeroy, at the time of his election, (Jan., 1873) had promised to help start a bank at Independence, in southern Kansas, furnishing $8,000. He stated to the Congressional committee of investigation, three or four weeks after the occurrence, that on the evening before the election, York came to his room in the hotel and on a pretense of friendship and with great indignation at the lack of confidence at first shown by Pomeroy, obtained $7,000, not for himself or as a bribe, but merely to convey to Page, the banker. This, we believe, York never denied, nor has it been disproved in any court. On the other hand, York boasted and the Congressional inquiry proved that he only carried out a plot carefully prepared by himself, Ingalls, and other Freemasons in the Kansas Legislature. Why the case never came to trial it is safe to say that the lodge was managing

here as well as in the election. Senator Pomeroy and York were the only parties personally knowing of the interview, and while a stout lie backed by a handful of stolen greenbacks could create a sudden fury and carry a vote, it might not hold so well in court. The lodge controlled the press and always made it appear that Pomeroy was anxious to put off the trial which its own adherents at last gave up. Of the sum mentioned, $2,000 has been retained by the State to cover the cost of investigations and court fees, but with what color of justice does not appear; it has the likeness of all the rest of this cut-throat business, an infamous swindle. But the ex-Senator may be thankful to be clear of this Masonic gang.

Anti-secret Society Political Party.

ARKANSAS CITY, Kans., Mar. 2, 1875.

It is not my design to discuss the formation and support of such a party; should it be formed, I expect to support it, and vote for its nominees for office, unless very strong reasons should forbid. In the *Cynosure* for Feb. 25th, G. W. Needles suggests for President, Vice-President Wilson, and for Vice-president of the United States, Gen. Sheridan. Whether it is time yet to discuss the fitness of different persons for the high positions referred to, I am not prepared to pass judgment; but as the subject has been introduced by the writer above named, should the party named obtain from Henry Wilson of Massachusetts, permission to use his name for the office of President of the United States, it is likely they could not bring into the field an abler statesman, or one of a more unsullied moral character. As to the fitness of General Sheridan for the office of Vice-president, I am not well informed. His military education and life would not qualify him to preside over the Senate, and to preside over the destinies of this great Republic, in the event of the death of the President during his term of office, as has three times occurred in the history of our government. What the sentiments of the General may be in regard to secret societies in general I do not know; but it appears he entertains no good opinion of the White Leagues of Louisiana, whom he proposed to treat as bandits. The most powerful secret society in the world, I believe, to be the order of the Jesuits, and from his connection with the Romish church, which is completely ruled by the Jesuits, it is presumed that he would deal very gently with *that* secret society, were he in civil office. Before pressing the claims of any Romanist for office, we would recommend friend Needles to study Gladstone on the Vatican Decrees. Romanism is hostile to Freemasonry, which swears its members to "always conceal, and never reveal any" of its secrets. Now, if that oath were kept, no Roman Catholic could make a clean breast of everything which he knew to his priest. The ground of opposition to secret societies is not because they are anti-Christian or anti-republican, but because they hold secrets which they cannot, consistently with their oaths, disclose to the Father Confessor, who claims the right to be made acquainted with all the thoughts and intents of the hearts of all persons in every station from the most humble to the most elevated in society. Popery is making gigantic efforts to gain this country and England to its interests, and wo to them that aid it in such efforts. See Rev. xiv. 9–11.

In a free government like ours, a great responsibility devolves on Christians to employ all their constitutional rights to elevate to office, "able men, men of truth, fearing God, and hating covetousness." "As a roaring lion and ranging bear; so is a wicked ruler over the poor people." "When the righteous bear rule, the people rejoice, but when the wicked bear rule, the people mourn." "The wicked walk on every side when the vilest men are exalted." That the Ruler of nations who puts down one, and sets another up, who rules in the armies of heaven and among the inhabitants of the earth, may long preserve our liberties, and not in wrath set up over us the basest of men, but such as will be a terror to evil-doers, and a praise to them that do well, is the prayer of

DAVID THOMPSON.

Gen. Phelp's Book.

A St. Albans (Vt.) daily has the following review of this work which we commend to every reader of the *Cynosure* who has not read the book:

SECRET SOCIETIES, ANCIENT AND MODERN, an outline of their rise, progress and character with respect to the Christian Religion and Republican Government. By Gen. J. W. Phelps of Brattleboro. Chicago: EZRA A. COOK & Co.

This is a 12 mo. of 240 pages, price 50 cents, bound in paper and designed for popular distribution. It is wholly different from any former work on secret societies that has come under our notice, in that it does not pretend to make any exposition of their secrets, gives no illustrations and recites no formalisms. It is, on the contrary a historical, philosophical and statesmanlike treatise, written on a high key, in a pure tone and with profound learning. Whatever may be a man's predilections, this book will impress him with the sincerity, honesty and intense earnestness of the writer, and from a religious and patriotic standpoint it cannot fail to convince many that the whole category of secret societies, from Masonry down to grangerism, is essentially dangerous in tendency in spite of the many good things contained therein.

The book is divided into thirteen chapters, on the following subjects: the antiquity of secret societies; the life of Julian; the Eleusinian mysteries; the origin of Masonry; was Washington a Mason; Fillmore's and Webster's defense to Masonry; a brief outline of the progress of Masonry in the United States; the Tammany ring; the Credit Mobilier ring; Masonic benevolence; the uses of Masonry; an illustration, and the conclusion.

The general theory of the writer is that secret societies originated in heathen nations, where mysteries, polytheism and superstition held sway, and the symbolism that is kept up to-day is but an offshoot of the pagan worship, divination and idealism of the past. It is unchristian, unrepublican and unmanly. It sets up a code of morals that many accept in lieu of religion and often regard them as superior thereto. It governs society, not by laws that bear equally upon all, but by favoritism, partiality and combination. It destroys a man's individuality, self-reliance and moral convictions, by teaching him to be subservient, by often helping him to success without merit, by shielding him by deserved punishment and thus confusing his notions of right and wrong, compensation and atonement, by giving him, if crafty and ambitious, a tremendous power of communication and organization for the advancement of his purposes and gaining advantage over his fellow-men.

That Gen. Phelps profoundly believes all this no one will doubt, and that he has marshalled many convincing reasons for it no one who reads his book can deny. It these times when there are more secret societies than any one can name, and when they are rapidly forming—one to offset another or one necessitated by another—so that social, charitable and even commercial affairs are more in their control than they are in that of the church, the state, or the natural laws of trade, such a book cannot fail to be of great interest, to provoke antagonism and to find followers throughout the land. We differ from the writer in many of his conclusions, but it is refreshing, always, to read the theories of an honest, patriotic and independent mind, especially when he sails far above all the grovelling prejudices of time and place, and looks down upon human affairs with the eye of a philosopher, an historian and a seer.

S. D. Greene's Letter to the Lockport Convention.

Noticing a piece in the *Cynosure* of March 4th in reference to an expression of mine in the addressed to the N. Y. State Convention held at Lockport, signed "J. D," I thought I would give you the communication and let you publish it.

CHELSEA, Mass., Dec. 19, 1874.

To the Presiding Officer,

DEAR SIR:—You preside over a body of fellow citizens, though perhaps but a moiety of your great State; yet by no means meagre, or wanting in strength or diction. But possessing the mind and power under God, which inspired the minds of men of my native State, to resist the power of oppression and taxation, and to throw the imported tea overboard. So also you must importune Jehovah to elighten the minds of the people of this nation to remove another imported scourge and curse. Freemasonry; which is stealthily usurping the reins of government, creeping into the church of Christ, barring its portals, paralizing its functionaries with its false and brazen pretentions as slavery did; which must, like it, be met *separately*. So says one of our greatest statesmen, the late Hon. Charles Sumner in a letter to me: "*Both are tending to centralization and anarchy and they must both be destroyed in our country, if it is to be the home of the free as our ancestors designed it.*" Under the march of enlightened civilization and freedom of thought, the nations of the earth are called upon by our nation to respect the individual right of one citizen, because the rights of one citizen are the rights of the whole. It seems strange that a transaction dating back no farther than 1826 should so soon be forgotten; and that Freemasonry, on account of its unlawful oaths, and anti-Christian principles, was renounced and denounced by thousands of true *Christians*. It is strange that, when thousands of *upright men* withheld their attendance upon the lodge, and lodge charters were returned, and Freemasonry was supposed to be dead, the *fools*, as Cadwalder D Colden, their great high priest in 1826, called them, that is, those that are pleased with its show, its parades, its gewgaws, as well as those who love and cherish unholy principles for filthy lucres' sake, should, like the possum in danger, pretend to be asleep so many years, then again arise and by their show and pomposity and by the unlawful and irreligious principles of the order, invite further investigations into their secrets and their oaths, which are their laws, and in obedience to which the Morgan outrages were perpetrated. The doors of justice were closed; the churches of Christ assailed by persecuting its members who left the lodge, having been beguiled by its false pretenses, or the salvo that the oaths should not militate against their religion or politics, or civil or religious duties, which ex-President John Q. Adams after careful examination says "*is falehood and hypocrisy superadded to the breach of law and profanation of the name of God.*" But such is the depravity of the human heart without grace, it grasps the object of its love; and Freemasonry, like its prototype, the enemy of all virtue, clothes itself in light, to draw the unwary and innocent into the darkness of its purposes, to sustain its wicked designs. While, if the dupe of its power should act conscientiously and revolt, he is made to feel all the maledictions of its wrath. The Christian can look back nearly 1,900 years, with mingled horror and sympathy at the buffetings, scourging and crucifixion of their Lord and Master, while the Jews and ungodly mock and disregard the whole affair. So also, while the arms of our country so recently engaged to overthrow an oligarchy in the slave States, founded upon slavery; yes, this oligarchy and Freemasonry consorted the rebellion and fanned its flames and often checked the progress of the war for its overthrow, is apparent to one who knows its unlawful oaths and practices. To show this fact, Gen. Albert Pike, a noted rebel and Freemason, got up a Masonic lodge of sorrow before he was pardoned, in honor of Masons who drew the sword to prevent their fellow-creatures becoming free. Is this like Freemasonry? Fraternally yours,

SAMUEL D. GREENE.

The Home Circle.

Mother's Fingers.

Mother's useful fingers, sewing dainty seams;
While her faith is brooding over hopeful dreams;
While her heart is happy in a dawning love,
Deftly move her fingers for the coming dove.

Mother's feeble fingers, fluttering, slow, and mild,
O'er the tiny features of her welcome child:
Stroking cherub dimples, smoothing ruffled hair,
Tending baby treasures with unrivaled care.

Mother's busy fingers, working late and long,
Small and soft and slender, only through love strong.
Swiftly working wonders, never idly still,
Children's bread and raiment rousing parent-skill.

Mother's loving fingers, raising up the weak,
Passing, cool and gentle, o'er the fevered cheek;
Soothing sick and weary, like a touch of dew,
Lifting sinking spirits to their life anew.

Mother's pious fingers, turning o'er and o'er
All the glowing pages of our sacred lore;
Falling on the young brows, with a blessing fraught,
Mute and earnest pleading, when her God was sought.

Mother's faithful fingers stretching thro' the cloud,
Beckoning back the wanderer and the sinful bowed;
Clasping hands that Virtue scarce will touch again,
Clinging to the fallen, heedless of each stain.

Mother's tender fingers, guiding failing eyes,
Holding all the closer as the darling dies,
Lingering o'er each duty to the passive form,
Shrouding silent features from the sun and storm.

Mother's lifeless fingers, folded on her breast,
All their duty ended, laid at last to rest:
Noble work accomplished, quiet fingers cold,
Laid in peaceful silence 'mid the coffin mould.

Mother's angel fingers, waking golden strings,
Where, a holy harper, sweet her spirit sings;
Pointing out the sky-way, leading those who come;
Dear immortal fingers, in the Father's Home.

—*Jessie M. Saxby.*

Sabbath Evening Entertainment.

I was paying a visit to a friend who seemed to me in many respects a model in the training of children. But she complained of her want of success in interesting them in suitable Sunday occupation.

It chanced that one Sunday during my stay was so stormy that few could venture out, and by the middle of the afternoon her little flock became very restless, and in despair she applied to me to suggest something that would preserve a reverence for the day.

"Children," said I, "suppose you take your Bibles and letter-paper and pencils into the dining-room, and I will try to entertain you."

As Sunday-school lessons had been duly conned, Peter cried out, "We don't want it unless it's tip-top."

"What must we do first?" asked Murray.

"First of all take seats around the table. Then each of you in turn give the name of your favorite fruit, then we will search in the concordance for some text of Scripture relating to it, and after that we will turn to the commentary for an explanation of the subject, and talk about it.

"As Bob is the oldest we will begin with him. What fruit do you like best, Bob?" "I know," said Bessie. "Yes, but Bessie, you must answer in turn." "Guess you'd think it was grapes, if you had seen the way he went into them out at Uncle Charley's," said Tom. "Well, Bob, then turn to the fifth chapter of Isaiah, fourth verse, and read it aloud." "What could I have done more to my vineyard, that I have not done in it? Wherefore when I looked for it to bring forth grapes, brought it forth wild grapes," repeated Bob.

"Read what Scott says about that." "Good purposes are not enough; there must be fruit, that is a good heart and a good life—the vineyard produced wild grapes, that is things that seemed like fruit but were not."

"The prophet Isaiah," said I, "was speaking of the Jews, but what he said applies just as well to us. It is not enough to say, Oh, I mean to be good and obey my mother and keep Sunday holy, and learn my lessons and not do these things after all. We must really do them.

"Clara, you are next older, what is your favorite fruit?" "Apples," she replied. "Well, Solomon says, in Proverbs xxv: 11, 'A word fitly spoken is like apples of gold in pictures (or a net-work) of silver.' Here Solomon shows how important it is to speak properly, to say just the right thing at the right time.

"Now, Murray." "Pears," he answered quickly. "I cannot find any text about pears: but never mind, we will take up flowers next, and you shall lead."

We went on in this manner until the maid came to set the tea-table, and then I had to promise to renew the exercise in the evening. It worked so well we concluded to go on with it every Sunday evening.

After fruits and flowers were exhausted, we selected animals, birds, precious stones, etc., and I myself became acquainted with portions of Scripture I never knew before.—*Am. Messenger.*

Casting Down Imaginations.

Oh! if human nature were only willing to let God speak for himself, and to give him the credence which it demands for itself! But that is just what it is most reluctant to do. There was a time when, for God to speak, was for man to hear, believe and obey. And only when that time comes again to each one does the capacity to know God come with it. This poor human nature, unconscious that it is not itself, and like every other madman fancying itself perfectly sane, may thrust into a dungeon of darkness the faith which should sit on the throne within. And having thus deprived itself of the only faculty by which spiritual truth can be apprehended, it may compel its other and lower potencies to attempt the work that can be done only by faith. Will it succeed? The intellect may toil for a lifetime in fitting in a mosaic of beauty the shreds of its conjecture, or the dreams of its conceptions of things divine. But what are they after all but imaginations—images of a created image-maker. Behold the fragments of them that lie broken to dust along the highway of ages behind the advance of the Gospel of eternal truth. Every age has furnished theorists and theories, wildly contradictory to them that have preceded them. Their vast multitude is their fatal feature. How can they all be what they claim to be? If they are to be trusted, each one disproves some other. Each new cloud-ladder is set up because all before it have failed to reach the top. Aye, and so must it be forever; for they are reason undertaking the task of faith: human nature dictating to God what he shall say, instead of listening to what he does say—imaginations! Not the revelation, the manifestation of what he is, received by reverent, meek, obedient faith; but the ambitious conception of what he ought to be. What signify ten thousand such conjectures? Is he? and what is he? are questions that cover all. If he will answer these questions what can be done but listen, and believe, and thus come to know him? And when one revelation of himself in human speeches comes to men, when the one transcendent manifestation of himself appears among men, if it be really the revelation of himself, the manifestation of himself which moves with the calm but terrible steadfastness of conscious fact against hollow, fragile images, who can doubt what the result will be? or how certain the advance of the invincible gospel will be, to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God."—*Dr. R. Thompson.*

In the Cleft of the Rock.

A Highland mother, at the close of spring, was suddenly overtaken, in a wild glen among the mountains, by what was long recalled by her fellow villagers as 'the great May storm.' After attempting in vain for some time, with her infant in her arms, to buffet the whirling eddies, she laid the child down among heather and ferns, in the deep cleft of a rock, with the brave resolve, if possible, to make her way home through the driving sleet, and obtain succor for her little one. She was found by the anxious neighbors next morning stretched cold and stiff on a snowy shroud. But the cries of the babe directed them to the rock-crevice, where it lay, all unconscious of its danger, and from which it was rescued in safety. Many long years afterwards the child returned from distant lands a disabled soldier, covered with honorable wounds. The first Sabbath of his home-coming, on repairing to a city church (where he had the opportunity of worshipping God 'after the manner,' and in the cherished language of his forefathers), he listened to an aged clergyman unfolding, in Celtic accents, the story of redeeming love. Strange to say, that clergyman happened to be from the same Highland glen where he himself had spent his youth. Stranger still, he was illustrating the Divine tale with the anecdote, to him so familiar, of the widow and her saved child! A few days afterwards, the pastor was summoned to visit the death-bed of the old soldier. "I am the son of the widow," were the words which greeted the former, as he stood by the couch of the dying man. "Lay my bones beside hers in the churchyard among the hills. The prayers she used to offer for me have been answered. I have found deliverance in old age where I found it in my childhood—in the cleft of the Rock; but it is—the Rock of Ages!"—*Macduff.*

Admiral Foote.

Admiral Foote, if not a great man when judged by the highest intellectual standards, surpassed common men in some things. He surpassed them in moral force. The central element of his character was this—an immutable resolution, under a religious sense of duty, to pursue the right. The principles he had deliberately chosen he carried to sea with him and into public life, and into his intercourse with men everywhere and under all circumstances. He was an ardent believer in the Christian faith and a believer in prayer—these had been wrought into his spirit in his youth, and he sailed under that flag to the day of his death. He wrote to his wife after the capture of Fort Henry that "he had agonized in prayer for victory." Another man might have won the battle, and not have prayed for it; but he did, and he recognized the hand of God in the victory that was gained.

He may be thought to have been too radical in his ideas of reform. Some of his naval friends held this opinion, and did not scruple to tell him so. Indeed, in his early professional career he often endured contempt and persecution on this account. He was one of the instances in history of the "saints who are in Caesar's household;" or men true to their convictions of duty in circumstances of peculiar difficulty and temptation. He believed in total abstinence as the sheet-anchor of sailor character; therefore, at the East and West he fought out his temperance principles till at last—by his speeches, letters, and above all, personal example—he carried through the temperance reform in the navy and abolished spirit rations. His own crew ware noted for their sobriety and good conduct, not only on shipboard, but when they were ashore, at home, or in foreign ports. So it was with the observance of Sunday, the prohibition of profanity, and many other things that he had made up his mind about as being right; and because he believed them to be right, without much consultation with others, as far as his authority extended, he put them in practice. If reasoning would not do, he did it by command. He held to a principle to the last breath.

He was not a dry-hearted egotist, either as a Christian or an officer. He was open, cordial, confiding. He was extraordinally social in temperament whenever he was in good health and spirits; wherever he was there was hearty life and hilariousness. He was not, perhaps, a man of real humor, but he was noted for telling a "good story, appreciating a good jest, and enjoying a good laugh," and, until borne down by the burden of care, he was the best

company in the world, and to the day of his death his boyish and fun-loving spirit flashed out. A genial temper, thoroughly kind, though not without a sprinkle of the salt of the rough ocean, made this hero of iron clads a delightful man in society. The little that he was permitted to have of this kind of life on shore he was thoroughly happy in; and when with his own family and in the circle of his friends, both young and old, then he was seen at the best, and his frank, loving, cheerful nature came out to great advantage. His intercourse with the world, and with those of the highest position in all parts of the globe, had given his manners great ease and polish.—*Hoppin.*

Value of Time.

He who every morning plans the transactions of the day, and follows out that plan, carries a thread which will guide him through the most busy life; the orderly arrangement of his time is like a ray of light, which darts itself through all his affairs. But where no plan is laid—where the disposal of time is surrendered merely to the chance of incidents—all things lie huddled in one chaos, which admits neither distribution nor review.

The first requisite for introducing order in the management of time, is to be impressed with a just sense of its value. Let us consider well how much depends upon it, and how fast it flies away. The bulk of men are in nothing more capricious and when they think of it as the measure of their continuance on earth; they highly prize it, and with the greatest anxiety seek to lengthen it out, but when they review it in separate parcels, they appear to hold it in contempt, and squander it with inconsiderate profusion, at the same time complaining that "life is short."

Among those who are so careless of time, we cannot expect to find order much observed in its distribution; and, by such fatal neglect, how many materials for severe and lasting regret are they laying up in store for themselves! The time which is suffered to pass away in the midst of confusion, bitter repentance seeks in vain to recall. What was ommitted to be done at the proper moment, arises to be the torment of some future season. Manhood is disgraced by a neglect of youth. Old age oppressed by cares that belong to a former period, labors under a burden not its own. At the close of life the dying man beholds with anguish that his days are finished, when his preparation for eternity has hardly commenced. Such are the effects of a disorderly waste of time.—*Phrenological Journal.*

Give Your Child a Paper.—A child beginning to read becomes delighted with a newspaper, because he reads of names and things which are familiar, and he will progress accordingly. A newspaper in one year is worth a quarter's schooling to a child. Every father must consider that information is connected with advancement. The mother of a family, being one of its heads and having a more immediate charge of children, should herself be instructed. A mind occupied becomes fortified against the ills of life and is braced for emergency. Children amused by reading or study, are, of course, more considerate and easily governed. How many thoughtless young men have spent their earnings in a tavern or grogshop who ought to have been reading! How many parents who have spent twenty dollars for books for their families, would have given a thousand to reclaim a son or daughter who had ignorantly, thoughtlessly, fallen into temptation.

A Century Ago.

Events were crowding one another a century ago, and we passed on the 26th of February the hundredth anniversary of the first actual resistance to British arms. This took place at Salem, Mass., the 26th of February falling for that year on Sunday. Information had reached General Gage at Boston that some munitions of war were stored at Salem, and he sent a detachment of the 74th Foot, under Col. Leslie, to capture them if possible. Almost every soul in town was at church, but the movement of troops was discovered, and the parson probably cut short the services. At all events, the congregation, with the parson at its head, was promptly on hand at a certain draw-bridge which afforded the only approach to the town. The draw was raised, and when the soldiers attempted to appropriate two scows that lay near by, the owners and bystanders scuttled them, at the cost of a scuffle during which some slight bayonet wounds were received. Both parties were anxious not to transgress the law, and as the bridge was private property, not a public highway, Col. Leslie was at a loss how to proceed without actual violence. He compromised, however, by pledging his word to march only thirty yards beyond the bridge, thus obeying the letter of his instructions as to entering the town of Salem. Meanwhile the stores had been removed to a place of safety, so that the Salemites did not care whether the British Colonel broke his word or no. He kept his promise, marched over the bridge and back, and departed for Boston with the honors of war. Meanwhile the country was aroused, and by Monday morning some thousands of men were under arms, in the belief that hostilities were about to begin.—*Ex.*

Four, Five, Six, Seven, Eight,—yes, eight prayers of sufficient length might have been offered while there were only two! One of the greatest temptations of prayer-meetings, is long prayers and exhortations. Says the *Religious Telescope*: "Who has not been severely tired by them? Who has not groaned under them? Who has not become nervous, and fidgety, and lost the spirit of prayer, on account of them?"

When will professing Christians learn charity or even good common sense? When these long-winded praying ones have prayed all over the world and back again two or three times, generalized and generalized, some ten or fifteen minutes, till the bones and sinews of every one fairly ache, and perspiration flows freely from every pore, the good brother on his knees winds up by saying (as a plea for his brevity): "We are not heard for our much speaking." D. F. N.

Children's Corner.

How a Beggar Boy Grew.

A New York merchant who is a Sunday-school teacher, was called upon for a speech, at a great Sunday-school meeting out in the West. He said:

"I'll tell you a little story of a beggar boy. I started out one fine Sunday morning, to get up some recruits for my class. At the corner of the street I met a barefooted boy, without hat or coat. His hair was fiery red, and looked as if it had never been combed. I asked the boy if he would come to school.

"'No, sir,' was his sharp reply.

"'You ought to go to Sunday-school,' I said kindly.

"'What for?' he asked.

"'We teach boys to be good,' I said.

"'But I don't want to be good,' he said.

"'Why not want to be good?' I asked earnestly.

"'Because I am hungry,' was his quick reply.

"'It is now nine o'clock,' I said, looking at my watch. 'Haven't you had any breakfast yet?'

"'No, sir.'

"'Where do you live?"

"'Up the alley there with aunty. She's sick.'

"'Will you eat some gingerbread and crackers if I go to the bakery and buy some?'

"'Yes, sir, that I will and be glad to get 'em.'

"I bought a lot and set them before him. He ate them in a way which showed how keenly hungry he was. I asked him if he would like some more.

"'A little more, if you please sir,' said the boy.

"I got a fresh supply and set them before him. I waited till he had done eating. Then I said, 'My boy, will you go with me to school now?'

"'You have been so kind to me sir,' said he, 'I'll go anywhere with you. Please wait till I take what's left of the gingerbread round to aunty, and then I'll go with you.'

"He returned directly to the sidewalk where I was waiting for him, and went with me to school. He had never been to school before. He thought of school as a place where boys had to hold out their hands to be slapped with a ruler, and have their hair pulled, and their ears pinched. But when he found himself in the hands of a pleasant-looking young lady, who treated him kindly, and said nothing about his shabby clothes, he was greatly surprised.

"He became a regular attendant. He told all the boys of his acquaintance about the school, and persuaded many of them to attend. About two years after this, a lot of boys from New York were sent out West, and distributed among the farmers. My red-haired boy was sent among them. I used to hear of him for a while that he was getting on and doing well. I have lost sight of him for years now, but I have no doubt he is doing good wherever he is." The gentleman then said a few words about the importance of getting the poor and neglected children of our large cities into Sunday school, and then sat down.

In a moment, a tall, good-looking gentleman, with red hair, stood up in the meeting, and said:

"Ladies and Gentlemen: I am the red-haired beggar boy, of New York, who ate that gentleman's gingerbread. I have lived in the West for years, and been prospered. I am now a rich man. I own five hundred acres of as good land as the sun shines on. My horses and carriage are at the door, and when the meeting is over, I shall be happy to take my old friend to my home where he will be welcome to stay as long as he pleases. I am a member of church, and the superintendent of a Sabbath-school, and I owe all that I have in this world, and all that I hope for in the next, to what was taught me about Jesus in the Sabbath-school."

Now the growth of a great oak tree from a little acorn is not at all more wonderful than the change which took place when that little, hungry, ignorant beggar boy, was turned into that intelligent, Christian gentleman. And yet it was all brought about by the light which Jesus gives.—*S. S. World.*

Anything for that Squirrel.

Before I left Illinois I was crossing the prairie between Richmond timber and Virginia, the county seat then of Cass county, Illinois. I saw and caught a beautiful prairie ground squirrel, and placed it in my coat pocket.

When I arrived at the public well in the town, from which I wished a drink, there were three well-dressed boys, about twelve years old, each of a separate family, who saluted me very respectfully. I told them that I had a beautiful pet, which I would give to the one who should give me the best answer to such questions as I should ask him. Said I to one of them:

"What are you, Whig or Democrat?"

His reply was, "I—I am—a Whig;" loth was he to speak, as he did not know my politics. To the next one I propounded the same question. Said he:

"Sir, I am a Democrat, and so are all my folks; and I intend to be one always, whether I get the squirrel or not."

Of the third boy I asked the same question.

Said he: "Sir, I am just anything you want me to be, or that you are, if you will give me that squirrel."

To the first boy I said: "Let me advise you to be firm in whatever course of life you pursue, if right and proper. Never swerve from the right for squirrel, or office, or fame. Your answer to me was hesitating, and therefore, I cannot award you the squirrel.

To the second I said: "I am well pleased with your answer. You are firm in what you are, believing it to be right."

To the third boy I said: "I fear that all through your life you will be anything for the squirrel. Alas! there are so many men now who act upon the same principle. In politics, religion, law, and in all pursuits, with them the squirrel is the grand object. Now be advised by me, 'Be sure you are right, then go ahead,' as Davy Crockett advised."

I then brought forth the squirrel, and handed it to the Democrat boy, telling him that I was a Whig.—*Christian Weekly.*

EXPOSITION

—:OF:—

THE GRANGE.

—‡o‡—

Illustrated with Engravings, showing the Lodge Room,

Signals, Grips, etc.

EDITED BY REV. A. W. GEESLIN.

—:o:—

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LABORERS DEGREE CONTINUED.

Steward to Candidates:—I must call your attention to the animals that, as a laborer, will come under your charge. The domestic animals are committed to our keeping by the Great Author of our being. We are ever dependent upon the brute creation; without them man could never have risen from barbarism to civilization. Practice mercy and compassion toward them. Never overwork or overload them; guard against haste in reprimanding. Treat them with kindness and affection, and they will learn to love you. It is one of the principles of our order to protect the dumb animals from abuse and any member who countenances their ill-treatment is liable to censure and expulsion.

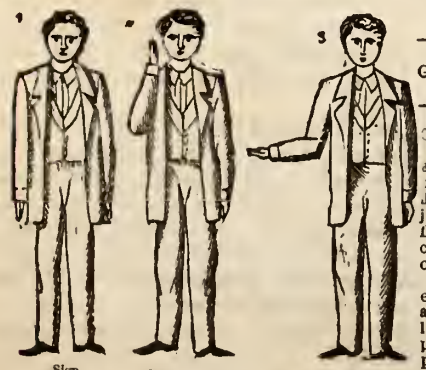
Assistant Steward to Candidates:—I will now introduce you to our worthy Chaplain.

Chaplain to Candidates:—Worthy brothers, agriculture is the first and most noble of all occupations. It is the only one of divine origin. God planted the Garden of Eden, and placed man therein to keep it. He caused to spring forth out of the ground every tree that is pleasant to the sight, and bearing fruit good for food. It was a command of the Almighty that man should till the ground. History proves that where agriculture has been fostered by a people, that nation has prospered and reached a high degree of perfection; but where it has been neglected, degeneracy began. Let us heed the warning and escape the doom.

Assistant Steward to Candidates:—Brothers, that you may receive the implements of labor I will now conduct you to our Master.

Worthy Master, our brothers are prepared to receive the tools of laborers.

Master to Candidates:—I will now call your attention to the implements of this degree, the Axe, Plow, Harrow, and Spade. The Axe is used by us to cut away obstructions in the fields and prepare timber for use. Its use is emblematical of perseverance in overcoming obstacles, for, as by repeated blows it cleaves its way through the strongest wood, so should we by repeated trials be able to surmount every difficulty. The plow is used by us to break up the ground and prepare it for planting; and this should teach us to diligently drive the plowshare of thought through the heavy clods of ignorance, and thus prepare the mind for the seeds of knowledge and wisdom. The harrow is also an implement used by us to pulverize the soil as well as to cover the seed. Let this be emblematical of that course of study and observation necessary to enable you to fully understand your business, and also that thorough training which all must undergo who would become prepared to have the lessons of experience and wisdom firmly implanted in their minds. The spade we use when we wish to go deeper in the soil than can easily be penetrated by the plow, and as by its use we drain our land of surplus water, admitting the air and warmth to permeate and quicken the hitherto cold and unproductive soil; so may the knowledge you acquire through your connection with this order be the means of divesting your mind of ignorance, and imbue it with the spirit of philosophical investigation and research; ever remembering that in the members of this fraternity you have cordial co-workers and ardent sympathizers. I will now give you the sign of a laborer. Master instructs the candidates in the signals at the outer and inner gates



Sign Laborers Degree. Second Position. Sign of Caution.

SIGNAL AT OUTER GATE:—*Three Raps.*

PASSWORD AT OUTER GATE:—*Adam.*

SIGNAL AT INNER GATE:—*Two Raps.*

PASSWORD AT INNER GATE: *Laborer.*

SIGN OF FIRST OR LABORER DEGREE: Pass thumb of right hand forward of fingers till it touches at junction of third and fourth fingers with hand, thus concealing it in the palm of the hand.

SECOND POSITION: Bend elbow, bringing the forearm up till hand is on a line with the face, fingers pointing straight upward, palm of hand toward the shoulder, thumb still concealed in hand; then let hand fall quickly to side again. This is also the SALUTATION of this degree. The sign of caution is now given.

SIGN OF CAUTION: Standing erect, as in giving sign of degree, conceal thumb in palm of right hand, throw palm outward from the body.



Sign of Caution, Second Position.



Patrons' General Sign.

SECOND POSITION: Bring arm over shoulder till the ends of the fingers nearly touch shoulder under right ear; let hand fall quickly to the side.

PATRONS' GENERAL SIGN: *Bring left forearm horizontally across the body, closing the hand on the left lapel of coat or other garment you may have on, with the thumb pointing straight upward The sign of this deg. signifies that "a good laborer places faith in God."

*To illustrate: Suppose that A. and B. meet. A. throws out the sign to B., B. answers it [*by giving the same sign*] and then approaches A, and says. "*Are you looking for a Patron?*" A. answers, "*For a Patron.*" They then shake hands.

Master to Candidates:—You are now laborers in the first degree of our honorable order. Our Worthy Patronesses, Ceres, Pomona and Flora, will furnish you with advice essential to aid you in your duties.

Assistant Steward to Candidates:—I now present you to our worthy Patroness Ceres.

Ceres to Candidates:—As laborers you will require food for sustenance; take of this corn, but save a portion of the fairest for seed. Let it also be your duty, as far as it is in your power, to assist your companions in securing an abundance of seed for their lands and at the proper season. Let me counsel you also to be active laborers. The enlivening influence of Spring extends to all creation; the Spring grows brighter in color as it feels the genial warmth of the morning sun. The winged songsters joyfully resound their artless notes, and all nature is alive. The husbandman, at this season, must be earnest in his labors, knowing full well that if he fails to sow he cannot reap; and while he is occupied in the hopeful work of seeding his lands, may he never lose sight of preparation for that great harvest-field in which he will sooner or later be garnered.

Assistant Steward to Candidates:—I now present you to Flora.

Flora to Candidates:—To me belongs the forest, its fruits, and its garlands of flowers. Remember that trees are needed for shelter, shade, and ornament; spare the trees and shrubs that are needed to lend fragrance to the breeze and beauty to the landscape, while they interfere not with man's wants and pleasures. Save enough of those to shelter house, orchard, and field from blasting winds, and give comfort to the overheated and weary; by so doing even the quadrupeds who aid, and the feathered tribes which cheer your labors will call for blessings on your head.

Assistant Steward to Candidates:—I next present you to Pomona.

Pomona to Candidates:—That you may have refreshment while laborers take of this fruit. Fine fruits are the flowers of commodities; they are blessings designed to please the eye and gratify the taste, multiply our comforts and elevate our social and moral condition. The culture of fruits indicates refinement. Their use as food tends to a healthy and refined temperament both of body and mind, and should be esteemed as necessaries rather than luxuries. It is therefore our duty to develop and increase these bounties to their utmost extent.

Assistant Steward to Master:—Worthy Master, our brothers are now ready for labor in the field.

Master to Candidates:—I now greet you as Worthy Laborers, and charge you always to keep in remembrance the pledge you have given, and let your future conduct be regulated by the precepts of wisdom and virtue.

Master to Assistant Steward:—Worthy Assistant Steward, you will please introduce our brothers to their fellow laborers.

MAID, OR FIRST DEGREE FOR LADIES.

(*The Ladies receive the same signs in all their ceremonies as are given to men.*)

Candidates sign the roll-book, properly robed and blindfolded in preparation room. The *Lady Assistant Steward* now signals at the door.

Steward:—Who comes?

Lady Assistant Steward to Steward:—Those who desire to assist us in our work.

Steward to Lady Assistant Steward:—Please tarry while I inform our worthy Overseer.

Steward to Overseer:—Worthy Overseer, there are strangers at the gate seeking admittance.

Overseer to Steward:—Satisfy yourself that they are worthy and if so admit them.

The Steward opens the door and says, "None but those worthy and well qualified can enter here; do you vouch for your companions.

Lady Assistant Steward to Steward:—I do.

Steward:—Enter, then, and pass to our worthy Overseer.

Lady Assistant Steward enters with caudidates. They pass once around, stopping at Overseer.

As candidates enter the following song is sung.

SONG.

"Welcome, sisters to our Order;
We shall need your help and care,
In the harvest and the vintage
You shall have a rightful share.
Welcome, welcome, welcome, welcome,
Heaven bless you, is our prayer
Welcome, welcome, welcome, welcome,
Heaven bless you is our prayer."

Lady Assistant Steward to Overseer:—Worthy Overseer, I present friends who desire to be initiated into the mysteries of our order.

[TO BE CONTINUED.]

Miscellaneous.

—George DeBaptiste, colored, famous in the ante-bellum days as conductor on the underground railroad, died in Detroit, Feb. 22d., aged 64 years. He was steward of the White House in 1841, and President Harrison died in his arms.

—In Italy seventeen millions out of a population of twenty-four millions, are unable to read or write.

—The Japanese have paper which is water-proof, and of which garments, handkerchiefs, hats, umbrellas and purses are made, and also paper warranted to wash, and of sufficient strength and pliability for any use.

—The Department of Agriculture has made a statement of the extent of the injuries inflicted by the grasshoppers in the West. The area of the section visited is from 200 to 225 miles wide, extending from southern Dakota, through Nebraska and Kansas, 500 miles in length. The extent of territory visited exceeds 100,000 square miles. The approximate population of the districts desolated is about 750,000, The cases of total and partial destruction to crops in thirty counties in Kansas are over 40,000, and in the entire State 50,000. The number of people more or less severely affected by the pest in all the devastated region is from 75,000 to 100,000.

—The discovery of frozen ground at a considerable depth in a Colorado silver mine affords a new problem for geologists. The mine is located high up on McClellan mountain at an altitude of over 12,000 feet. The miners were tunnelling into the side of the mountain, and had attained a distance of about ninety feet without encountering any unusual obstacles, when they were astonished to find the ground before them solidly frozen. Through this frozen area they have already tunnelled to the distance of more than two hundred feet, and it is probable the frost extends much farther. There appears to be no crevice or channel through which the frost could enter from above, and it is altogether impossible that the cold of our present winters could have penetrated to such a depth. How, then, did the frost get there? is the puzzle. One solution that has been suggested is that it was frozen during the intense cold of the glacial period. The fact that numerous evidences of glacial action are found on the mountain and in the vicininty, give some plausibility to this theory.

Religious Intelligence.

—From fifteen to twenty of the middle class in Yale Seminary are expecting to spend the summer vacation, four months, in preaching on the frontier, probably in Kansas.

—It is said that every student in the Baptist Female College in Lexington, Mo. has professed conversion.

—Bishop Janes has dedicated more than one hundred Methodist Episcopal churches in the State of New Jersey.

—The New York *Advocate* says: "There are in the United States about fifty missionary associations, whose annual receipts and expenditures amount to $6,000,000. Of this, the Episcopal and Congregational churches each contribute about $300,000; the Presbyterian, $500,000; and the Methodist Episcopal about $700,000.

—From reports of the Methodist Episcopal Book Concern it appears that the New York *Christian Advocate* has a circulation of 50,000; the *Western* of Cincinnati over 20,000; the *Northwestern* of Chicago over 17,000; while the *Methodist Advocate* of Atlanta, Ga., one of the best and most loyal of the whole family and the only member in the South, has less than 4,000. The Sabbath-school paper issues 276,000, and 956,000 copies of the Berean lesson leaves are called for. The missionary Journal has some 104,000 circulation.

—This is how the Washington Street Baptist Church of Lynn, Mass., settled the pew rent question, according to a cor-

respondent of the *Watchman and Reflector*: "When we came together to consider the best interests of the church, we determined that it should never be shut to any of God's people who might desire to worship here. The plan of free seats was discussed. Many objections to this appeared. We then thought of making each alternate pew free. This, too, was rejected. The thought of placing a mere nominal price on the pews, and raising the balance needed for the support of worship by subscriptions, did not meet approval. Finally, we united on this plan. We place no price on the seats. To any one desiring to worship with us, we say, select any unoccupied pew in the house which pleases you, then decide how much you feel able and think it your duty to pay for the support of worship, and that shall be your rent. Thus the one to whom God has given ability to pay $100, and he whose restricted means allow him to pay but $1, sit together as neighbors, and none save the collecter knows the poor from the rich. As God's treasures, we propose to accept 'according to that a man hath and not according to that he hath not.' Every man's self-respect is regarded, and all meet together as equals, in God's house. We claim that this is a true Gospel plan for the support of public worship, and we believe that this our Master's house none too good or too elegant in which to illustrate it."

—A writer in the *Occident* makes some curious calculations about the giving power of the Presbyterian church. He comes to the conclusion that $500 a year is within the average income of each church member, which upon a membership of say 500,000 makes the total annual income $250,000,000. One-tenth of this would be $25,000,000 annually; the contributions actually given average about $9,000,000 or a little over four per cent. He adds: "Comparing ourselves with other denominations, we doubtless have done well. But comparing our work with God's bestowment of this world's good upon us, have we not reason to be humbled before him? And may we not hear the voice of his providence, and his grace, saying, 'Speak unto the children of Israel, that they go forward?'"

—The Indiana Conference Ministerial Association of the Wesleyan church holds its first session at Fairview, June 1st. Bro. A. J. Hiatt, a seceding Mason, is secretary, and a number of active men in the anti-lodge reform take part in the meeting, among them are the following: J. T. Horne, discusses the nature and tendency of secrecy; J. T. Kiggins, duty of the church with relation to secrecy.

—The Wesleyan church, A. F. Dempsey, pastor, in Seneca Falls, New York, where the State Association was held a year ago, is enjoying a revival season.

—A powerful revival is reported in Delhi, New York, in which 150 persons have been converted, many of them prominent business and professional men.

—The membership of the Presbyterian church at Georgetown, Ill., has increased during the last two months from ten members to sixty-three.

—One of the churches of Farmington, Maine, has adopted what is called the Bible service in place of Sabbath forenoon preaching service. Its nucleus is the Sunday-school. It embraces: 1. Devotional exercises conducted mainly by the pastor. 2. Study of a uniform portion of the Word of God in classes under eighteen teachers including the pastor. 3. A short unwritten sermon or address by the pastor, summing up the lesson and applying its main spiritual truths. So successfully has this plan worked that in four years the church membership has increased from 199 to 408, and ninety per cent. of those present at the Bible exercises regularly attend the preaching service in the afternoon. This new system has had the effect of encouraging the Sunday school teachers and making the young people feel nearer their pastor; and it brings the congregation into closer fellowship with each other. The pastor thinks so much of the value of the change in the services that he says: "If I could have but one service each Sunday for building up a people into Christian manhood, I am not certain but I should prefer fifteen minutes preaching upon a theme which all had been studying, to twenty-five or thirty minutes preaching without that advantage."

News of the Week.

General.

Brigham Young, having refused to pay the $3,025 required by the late suit of Ann Eliza, was sentenced to prison for twenty-four hours for contempt of court. That the law is thus able to assert itself in Salt Lake City over the "Prophet" once so powerful, shows the low ebb to which Mormonism has been brought.——Vasquez, one of the most noted desperadoes of modern times was hung at San Francisco on Friday last. His deeds of violence commenced in 1854 and most of the time since he has led a robber band and spread terror through several counties in California.——The Austin Powder mills, located near Cleveland blew up last Tuesday. The works, ten or twelve buildings were completely demolished. There were eight or ten men at work in and about the mills at the time of the explosion, three of whom were killed, the others escaping with a few slight bruises. The two magazines, in which is stored a large quantity of powder, did not explode. In Cleveland the effect was very destructive to plate glass Scarcely a window is left upon Broadway and the adjacent streets south of the market. The sensation at a distance of five miles was similar to that of a severe shock of earthquake.

Flood and Storm.

The Susquehanna river, from Port Deposit at its mouth to Pittston and Scranton in north-east Pennsylvania, was filled with ice gorges last week, and poured its floods over railroads, cities and bridges. At Port Deposit the water on the 19th was from 5 to 15 feet deep in the streets. The whole town was flooded as never before known. At Marietta, Pa., ice was piled in the streets and on the railroad track from 10 to 40 feet high. There has been great destruction of property at these places, and at Wilkesbarre, Bainbridge, Middletown and Columbia. No lives were reported lost.

Foreign.

—A Berlin dispatch says that the German government, in order to check the emigration to the United States, proposes to set apart certain portions of the Crown lands, to be broken up in small lots, in order that the poorer classes (from which the emigrants are chiefly drawn) may have the privilege of purchasing and holding homesteads within their means, in their own country.

—In the Lower House of the Prussian Diet last week, debate was opened on the first reading of the new Ecclesiastical bill which receives greater importance from the late encyclical of the Pope granting special privileges to Catholics under Austrian law, but requiring disobedience on the part of Prussian Catholics to the laws of that State. Dr. Falk, Minister of Public Worship, in a speech explaining the necessity for fresh legislation on the relations of the State with the church, dwelt especially on the fact that the Pope had authorized the Austrian Bishops to obey laws similar to those which he denounced in Prussia. Prince Bismarck made a powerful speech for the bill. He said the maxim that more obedience was due to God than to man certainly did not mean that more obedience was due to a Pope, misguided by Jesuits, than to the King. The Government was doing its duty in protecting German freedom of mind against Rome. On the 18th the main clauses of this bill withdrawing State grants from Roman Catholic bishops were passed by an overwhelming majority.

—The attendance and enthusiasm of the revival meetings of Moody and Sankey continues. A London dispatch says under date of March 19—5:30 a. m.—"There was much confusion at the revival meeting in Agricultural Hall last night. The crowd was so great that order could not be preserved. The pressure was tremenduous. People were badly crushed, and there was some fighting. The *Times* this morning favorably reviews the mission of Moody and Sankey."

A HISTORY OF THE REFORM AGAINST SECRET SOCIETIES.

Reasons for Sustaining the Christian "Cynosure."

[Published in the Religious Telescope, Feb., 1875.]

Messrs. Editors:—I see, in a recent number of the *Telescope*, some objections to our encouraging the circulation of the *Christian Cynosure*. It seems to me those objections are very objectionable, 1st, because it is one of the best weeklies in this country; 2d, it is strictly in accordance with our book of discipline; 3d, it is a great assistant in the great and terrible war with secret, oath-bound societies. It goes before, clearing the way, and does much hard work for us that we may the more easily and successfully extend our lines and build up Christian societies at home and abroad. There are many of our ministers and members who read the *Cynosure*, and who say they could not get along without it. In many places, under various circumstances, it works side by side with the *Telescope* in all the reforms of the day in church and state. Furthermore, what the *Cynosure* is doing for us as a church it is doing for sister churches which exclude members of secret societies, and, under God, assists in renovating churches corrupted by the dark orders.

Again: we cannot fail to give the *Chistian Cynosure* a high recommendation if we contemplate the class of persons who patronize it and work in the cause it represents. They are found among the humble, devoted, self-sacrificing, earnest Christian workers of all evangelical denominations, many of whom are learned, refined and intellectual, possessing warm hearts and clear minds, occupying, as they do in many instances, high positions in church and state. With modest pride we might refer to the class of men now in the lecture-field. Suffice it to say that the national agent and lecturer, in the person of Rev. J. P. Stoddard, is a worthy and able minister in the Congregational church. When called into this wide fie'd the society, which he served as minister and pastor eleven executive years, refused to allow him to relinquish the pastorate. Seeing that he must go, they employed another minister to serve them as such for the time being.

Mr. Stoddard as national agent and lecturer, has discharged the functions of his high office to the acceptance of the Executive Committee and with good success. He is very careful in his selections of men to be employed as State agents and lecturers. In this critical and important duty he has acted wisely and without blunder. His corps of chosen men now in the lecture-field were men of position, and, so far as I known, in the enjoyment of pleasant home circles. They have allowed themselves to be called to the front to be sent out as sheep among wolves, to brook the terrible element of Masonic vengeance. These men have proved themselves trustworthy, have rendered good service, and have been successful. The good cause in their hands, under God, has prospered beyond our most sanguine expectations.

This band of noble men are staunch friends of the *Cynosure*. We can refer, also, to our bishops. At least three of them are good *Cynosure* men and successful laborers in its cause. Bishop Edwards, a day or two after he reached Baltimore with his family to set up housekeeping in his new home, informed me that as soon as he got his household affairs set to rights he had to start to meet his appointments. He had six conferences to attend in as many weeks, and one lecture on secrecy to deliver after each conference appointment. Since that time he has been across the continent, and of course he has not forgotten the *Cynosure* and its good cause. Bishop Weaver has engaged to lecture in California, on secretism, when he gets here. We may rest assured that he will weave a web for the Californians that will never wear out. I am glad to see Bishop Dickson, in the *Cynosure*, recommending and urging the immediate prosecution of a great enterprise which the Executive Committee have in contemplation in Chicago. I have referred to these great and good men as specimens of scores and hundreds of others who are in sympathy with the *Cynosure* and the good cause it represents.

I beg leave to give one more reference. President Blanchard of Wheaton College bought the United Brethren Church History, read it through, gave it a high recommendation, and advised others to do the same. He holds our church, its discipline, and the *Telescope* in high esteem. He is editor of the *Christian Cynosure*, and is one of our best friends. I know we need the sympathy of such men in this our day of trial.

Now, I ask shall we turn the cold shoulder to such friends? In our present course we have a host of such friends. If we discountenance the *Cynosure* we will wound them all and do ourselves the greatest possible injury and our enemies a great pleasure but a great injury also.

Now suppose we should never speak a good word for the *Christian Cynosure*, or any other paper, or take any other paper published outside of our own publishing house. We would follow the example of the Masons and all other selfish sinners. I remember of reading: "He that watereth shall be also watered himself;" "Let not every man look on his own things, but also on the things of others." It is patent to every Christian that to bless others is to bless ourselves. We must do good to our enemies; and why not to our best friends, such as the *Christian Cynosure* and others of the same kind? There is a goodly number of our brethren who take the *Cynosure*, but there are thousands who do not. It is mainly for their sakes that the above is written. I have tried to represent it correctly to them. For that purpose I have referred to the class and character of men who patronize and work for it and the cause it represents. It is conducted by men of extensive experience and information, learned, intelligent, pious, devoted, self-sacrificing Christians. The *Christian Cynosure* has passed through flood and flames,—once drowned, twice burnt. Still it lives, and may it live on to proclaim those truths and principles that shall live when sin is all destroyed.

Now, among the one hundred and forty thousand members of the United Brethren church, can there not be at least one thousand new subscribers raised for the *Christian Cynosure*? But be sure to take your church paper, the *Religious Telescope*, first; then, if you have $2 20 left, send to Ezra A. Cook & Co., publishers, No. 13 Wabash Ave., Chicago, Ill., for the *Christian Cynosure*. John Miller.

Wauseon, Ohio.

Home and Health Hints.

The Dangers of Foul Cellars.—Nearly all farmers and villages keep through the winter a stock of fruit and vegetables in the cellar. As spring comes on they decay rapidly, and they are unusually thrifty housekeepers who extend their house-cleaning below the kitchen floor. Very seldom, indeed, is the cellar sufficiently ventilated, and the results need no description. The apartment which should be sweet and clean smells offensively, and loads the atmosphere of the whole house with poisonous effluvia. In selecting a summer home, therefore, take your eyes and nose at once into the cellar. The worst evils here are generally easily remedied, and the most ignorant householder will appreciate the change which a single day's labor will accomplish.

Lack of Good Gutters.—See that the eaves of the house are provided with gutters. Many farm-houses are not, and the frequent dripping from them so close to the walls keeps the latter soaked in moisture. If there be gutters they are not unfrequently choked with debris. Then they overflow and drench the walls from above. One cannot have been a frequent visitor in the country without having become disagreeably conscious of the chill which especially prevades that portion of the house not in ordinary use, but is felt as well in any part which is carefully shut in from the sun and wind. The heated air which will escape in is, of course, overladen with moisture, and as it cools deposits the excess on every object.

Bad Wells.—Repulsive as are rotten cellars and damp walls, impure water is one of the worst, as it is one of the most irremediable sources of disease in rural districts. Too often "the old oaken bucket" overflows with poisonous germs. We do not exaggerate when we say that not one country well in five hundred is located at a sufficient distance from filthy surroundings. They derive their supply of water from a variable distance, depending on the character of the soil, but never should they be less than fifty feet from any possible source of impurity. Generally, however, they are placed, for convenience sake, beside the kitchen door. Here are thrown slops from the kitchen, if nothing worse. Too near are the barn-yard, and other sources of pollution which need not be named, and through all these are leached the contents of the "old oaken bucket that hangs in the well." Careful filtration through charcoal will remove some of these impurities, and, with greater care regarding the refuse do as much as can be done from the kitchen to remedy possible and probable evils from this source.

To Clean Paint.

Save the tea leaves for a few days, then steep them in a tin pail or pan for half an hour, strain through a sieve and use the tea to wash all varnished paint. It requires very little "elbow polish," as the tea acts as a strong detergent, cleaning the paint from all its impurities, and making the varnish equal to new. It cleans window sashes and oilcloths; indeed, any varnished surface is improved by application. It washes window panes and mirrors much better than water, and is excellent for cleaning black walnut picture and looking-glass frames. It will not do to wash unvarnished paint with it. Whiting is unequaled for cleaning white paint. Take a small quantity on a damp flannel, rub lightly over the surface and you will be surprised at its effects.

Farm and Garden.

Get Ready for Spring.

The time for preparing for the spring campaign is at hand. Next to having good teams is having good harness for them to work in. Good snug-fitting collars are wanted for the horses. Don't buy cheap collars. Those rightly made of the best material, are far the cheapest in the long run. Indeed cheap things are nearly always dear. Strong harness, made of the best leather, so they will not break, and an extra harness or two, in case of a break, is a good thing to have on hand.

The plows and harrows of the best pattern should now be provided. If the share or coulters or teeth need sharpening, now is the time to have the work done. If old trees or brush or trash need removing from the fields that are to be plowed, now is the time to do the work. If an abundant supply of fire-wood is provided, for all the spring and summer, and cut up to the proper length for the stove, and piled snugly under shelter, now is the time to do the work. Tired men from the plow and harvest field are in no humor to cut wood. This is the season to do that work, so that it shall not interfere with the work of the summer, or sour the temper of the good wife, who has to fret and scold to get firewood to cook their victuals.

The garden seeds and field seeds should be obtained so as to be on hand when needed. Everything should be in repair. An extra coat of paint on the wagons, plows, &c., will do them good, and make them last the longer. A plan must be laid for the coming campaign. The farmer should determine how many acres to be put into grain and grasses. He should determine to what purpose each field should be devoted. If he has not the best breeding stock, now is the time to make inquiries or visits for the purpose of securing it. It is the best stock that pays best, as it is the best fields, the best culture, the best machinery, that gives the most profit in the long run.

Whitewash for Out-door Work—Slack half a bushel of lime in boiling water, keeping it covered during the process. Then strain it and add a peck of salt previously dissolved in warm water. Then add three pounds ground rice that has been put into boiling water and boiled to a thin paste, half a pound Spanish whiting, and a pound of clear glue dissolved in warm water. Mix all well together, and let the mixture stand for several days. Keep this wash ready in a kettle, and when used put it on hot as possible with paint or whitewash brushes.

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Is your postage on the *Cynosure* paid?

Next week we report the size of the *Cynosure* subscription list; which will be interesting to all who desire the enlarged circulation of the paper. We are glad to receive word from several subscribers that they are doing all they can to increase the subscription list.

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—The Secretary of the Interior has made a report, showing that during 1873 405 Indians were killed and 227 captured by United States troops, and that 44 citizens and 48 soldiers were killed by Indians. During the first six months of 1874, 158 Indians were killed and 73 captured by troops, while 36 citizens and 3 soldiers were killed by Indians.

MARKET REPORTS

CHICAGO, March 22, 1875.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$97½	98
" No. 2	94½	95½
" No. 3	87	89
" Rejected		82
Corn—No. 2	66	66½
Rejected	63½	64½
Oats—No. 2	53	54
Rejected		50½
Rye—No. 2	97	98
Flour—Winter	4 25	6 75
Spring	3 50	4 75
Hay—Timothy	16 00	18 50
Prairie, "	13 50	16 00
Lard		13¾
Mess pork, per bbl		19 85
Butter	18	32
Cheese	10	18½
Eggs	25	26
Potatoes, per bus	1 00	1 20
Broom corn	05½	13
Seeds—Timothy	2 35	2 50
Clover	6 40	6 50
Flax	2 07	2 25
Chickens, dressed, per lb	14	16
Turkeys, do. per lb	15	18
HIDES green to dry salted	07	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 50	7 00
Good to choice	5 40	6 25
Medium	5 00	5 25
Common	3 50	4 75
Hogs,	7 00	8 25
Sheep	4 00	6 75

New York Market.

Flour	$ 4 25	8 00
Wheat	1 12	1 38
Corn	84	85
Oats	67	70½
Rye	90	95
Lard		14
Mess pork		20 75
Butter	15	22
Cheese	12	16
Eggs	32	33

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CHICAGO, THURSDAY, MARCH 25, 1875.

VOL. VII., NO. 24.—WHOLE NO. 259. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

In the Black Hills business the Government has been playing with the excitable American temperament very much after the style of a boy who tempted the nose of a dog with his bread and butter and rewarded the canine greediness with a blow. After sending the scalping Custer, well surrounded with bayonets, into a territory sacred by treaty from the invasion of white foot, and inflaming the cupidity of the stragglers in our Western towns with stories of gold, it is thought prudent to keep the pledge made to the nation's wards. The Cabinet advises, and the President sends orders along the line to stop all expeditions and clear the Hills of a band which wintered in the region. The Government should be praised for the latter act, if it cannot be for the former. The excitement raised by speculators to start the stream of emigration to the Hills will be checked, and the people will be saved the disappointment and ruin of another Pike's Peak furor. A branch of this business was started lately in Chicago by parties returned from the Hills. After enrolling five or six hundred names at $5 each for an expedition, they suddenly decamped. The best judges give little credit to the stories of gold, except as it would come into the pockets of transportation companies and speculators.

While Postmaster-general Jewell finds it necessary to postpone the action of that part of the new postal law relating to papers until April 1st, New York and Philadelphia publishers are earnestly protesting against the iniquitous law. We shall soon hear the people adding their just complaint to a measure which forces them to pay twice as much for carrying a paper across a county as would take it to London. It will be recollected that the express companies complained of the old law as injurious to their business because by it small packages were carried cheaply by mail. They were coolly received by Congress, but finally conquered by splendid banquets. It is said that at times during an evening session the Senate was without a quorum from the absence of members at the expressmen's tables. We do not understand the ethics of bribery if this is not a case. Hamlin and Garfield respectively worked the measure through Senate and House. The workingmen, on whom the tax falls heaviest, may request their brethren of Maine and Ohio to keep these gentlemen at home next time with a very good grace.

Temperance legislation in Illinois has gained another and a double victory over the liquor traffic and over a corrupt legislator. A strong opposition was developed against the present equitable temperance law in the fall election. This faction was absorbed, with other elements of opposition to the dominant party, into the so-called Democratic ranks forming a majority of the State Legislature. One named Haines was chosen speaker of the House, who has made a reputation in three months for demagogism and meanness that would shame a Freemason or a Jesuit. The license party brought their measure up for final settlement last Wednesday, and Haines left untried no means to baffle the majority and carry the bill. He doubled; he twisted; he ruled in order and out of order; he refused to hear motions; and filibustered from the chair with the audacity of a guerilla and the shamelessness of a strumpet. But in vain; the temperance men stood firm, thank God, and the bill was hopelessly lost. The good people of the State may realize the danger of the cause when they learn that the measure provided that on the petition of fifty property owners in any town the board of supervisors were required to grant licenses. Although five times the number might oppose, no matter. Such is liquor legislation.

—Dr. John Hall says, "A church has no vocation to provide amusements. They may be necessaries like boots, or luxuries like French clocks, but the church has not been called into existence to provide them. She has other work to do, and the amusements—for which, no doubt, there is a place—should spring out of the ordinary life of the community."

Onward to Conquest.

BY W. POST.

Hark! terrific thunders peal,
Mantled gloom enshrouds the sky;
Now the lightning's livid gleam
Heralds forth that danger's nigh.

Tramp! tramp! a battle rages;
Loud, terrific cannons roar;
Rush along th' armies shouting,—
Fields all read with human gore!

Onward, onward! fierce th' conflict,
Life and Death keen weapons wield;
Hear th' clashing of their sabers,
Death, for Life, must fly the field.

With its "secret" ally near,
Hell enraged disputes the ground,
Though the struggle's long, severe,
Truth shall triumph—hell confonnd.

Now arise ye sons of Right!
Don your armor! courage show!
See "the pale horse and his rider!"
Grasp the saber! Strike the blow!

Meet the Sir-Knights as they come
Feather'd, apron'd, jewel'd bright;
One shall make a thousand run,
Two, ten thousand put to flight.

Haste, "fanatics," tell the story!
Come ye, "madmen," strike the blow!
Onward, onward! march to glory;
Tho' through seas of blood yon go.

Prudent savants seek to shelter,
From the conflict, and the strife,
Of the great and holy warfare
'Gainst the secret foe of life.

Mighty men of policy,
Dare not count their souls their own,
Sell for trash their birthright free,
Truth forsake and die unknown.

Onward, brave men, to the conquest!
Die if need be, never yield!
Think not from the task before you,
Truth and Right shall win the field.

Onward! Scale the "high defenses;"
Honor God, and strike the blow;
Secret Dagon falls before you;
Onward! 'Tis a conquered foe.

Falter not, nor play the traitor,
Else disgrace thy sons shall know;
Honor God the great Creator;
Onward then to conquest go.

Rochester, N. Y.

"Light in Masonry."

BY A SEVEN-DEGREE MASON.

MR. EDITOR:—In these communications which, through your kindness, I am permitted to address from time to time to the numerous readers of the *Cynosure*, I have purposely chosen as a subject of fair criticism the conduct of those clergymen who, regardless of their high Christian character, regardless of the evil example they set, and regardless even of their ordination vows, deliberately and voluntarily, or as the Masonic ritual expresses it, "of their own free will and accord," affiliate themselves with the infidel system of Freemasonry and assume the responsibilities of its fearful and sanguinary obligations. Whatever feeble apology might be attempted to be offered for the merchant or the mechanic, the farmer or day-laborer, the unscrupulous, unbelieving Jew, or the reckless and unprincipled gambler, for joining Freemasonry, I can conceive of no logical reason why a minister of the Gospel, the embassador of Jesus Christ, should subject himself to the degrading and humiliating ceremonies of the Masonic lodge-room, and so become not only a member, but even a *sworn* member of a quasi religious society which is utterly subversive of Christianity, denying the very existence of Jesus Christ and the divine sanctifying influences of the Holy Spirit.

I know from personal observation that the great majority of those men who are initiated into Freemasonry, give the matter no further thought after they have passed through the dramatic farce representing the supposed death of Hiram Abiff, simply contenting themselves with possessing a few signs, grips, and passwords, whereby they may gain admission into other lodges besides their own. But surely this cannot be the case with men of deep thought, men of a high standard of education, such as most of our clergymen really are. It is safe to presume that *they* at least give the subject a thorough and searching investigation; that *they* carefully examine into its constantly repeated claims to antiquity, to morality, to charity, to benevolence, and to the numerous so-called blessings it has conferred on the human family.

Investigating the matter then in this manner, and learning, as they inevitably must, that all the pretended claims of Freemasonry are baseless and deceptive, that it really possesses no secrets whatever, that its supposed mysteries are a farce and a lie, that its boasted charity and benevolence are represented by mere empty sound, and that its obligations and blood-letting penalties are such as no man can keep, —I say, learning all this and more about Freemasonry, I cannot, for the life of me, understand how any clergyman can support, or even defend such an institution. The ritual of the first and third degrees puts forth the claim that "the Masonic lodge, bounded only by the extreme points of the compass, the highest heavens and the lowest depth of the central abyss (whatever that means), is supported by three great pillars denominated 'Wisdom, Strength and Beauty;" but here I assert, and I am prepared to prove my assertion, that the three grand pillars which really support Freemasonry, are DECEIT, FALSEHOOD and MISREPRESENTATION. It is based upon deceit—it is its very cornerstone—and it is maintained and propagated by falsehood and misrepre-

sentation. Such is the result of my investigation of the system continued through a period of nearly twenty years, and for many years of this an active member of a Masonic lodge. As, however, I intend at no distant day to devote one or more articles to the discussion of this particular point, I shall dismiss the subject for the present and proceed, without further preface, to investigate the remainder of the Entered Apprentice initiation and to unfold these wonderful secrets which are supposed to be mysteriously hidden in that degree.

The candidate then having taken his obligation, including that portion which provides for the cutting of his throat, the tearing out of his tongue by the roots, and the burying of his body in the rough sands of the sea, as related in my last letter, he is mildly requested to disengage his hands and "in token of his sincerity and to make his obligation more binding, to kiss the Holy Bible which lies open before him." This kiss which the Christian minister gives at this time while kneeling at the Masonic altar, reminds one very much of *that* kiss given by another minister of Christ some eighteen hundred and seventy-five years ago and which betrayed the Saviour into the hands of his enemies. Judas Iscariot joined a secret society whose object was to destroy Jesus Christ; the minister of to-day joins Freemasonry which utterly denies his existence and scoffs at his atonement. Judas gave token of his sincerity by a kiss in the garden of Gethsemane; the "Rev. Jones" gives token of his sincerity by a kiss in a Masonic lodge. Judas Iscariot, though, repented of his evil doings, and through sheer despair committed suicide, while our clergymen of the present day "glory in their shame" and uphold Freemasonry as if it were an important part of the divine economy.

The *Master* next resumes the everlasting plug hat and directs the Senior Deacon "to release the brother from the *cable tow* [the rope] as he is now bound to us by an obligation, a tie stronger than human hands can impose." Alas! It is but too true, he is indeed "bound by an obligation." He is no longer a free agent; he is the sworn slave of Freemasonry and instead of being at perfect liberty to serve the Divine Master and devote himself wholly to his work he must henceforth obey the behests of the lodge and be ready to come and go at the bidding of the *Worshipful Master*, be that W. Master a drunkard a gambler, a libertine, or a reprobate of any other kind. Only one hour ago he was a free agent secure in the consciousness of his moral rectitude and apparently satisfied with St. Paul to know nothing among his congregation "save Jesus Christ and him crucified;" but now his conscience is burdened with the weight of a fearful obligation which binds him to a society of infidels—he is bound body, soul and spirit to one of the most unscrupulous organizations in existence—he is the sworn vassal of Freemasonry.

ROYAL ARCH.

[CONTINUED NEXT WEEK.]

"Not Sufficiently Informed."

BY J. P. ANTHONY.

There are many who are seeking every opportunity to speak in laudation of secrecy and its work. There are many others who say they are "not sufficiently informed" in secrecy to know whether there is any evil in it, and in this class are ministers, teachers, college professors and presidents. Men who are at the helm of the nation's mind, intellect, welfare and eternal salvation, professing to teach others and guide the bark freighted with sou's from danger and death to the realms of restfulness with God on high. Shame! Dangerous ignorance! Hateful recklessness! If a minister did not know whether gambling or intemperance were evils sufficient to require his warning voice, he would be regarded as fearfully, wickedly deficient. (There is a U. B. minister in the East who is sorry the church excludes the whiskey trafficer and drinker from membership and thinks the church had no business to interfere with slavery). Yet some will have the hardihood to say this of secrecy, which is worse than Siberian exile and more to be dreaded than prison and chains. "Not sufficiently informed" to know whether light is preferable to darkness, liberty to bondage, and spiritual life to tomfoolery? Shocking! Daring wickedness! And are there no means of information on this subject? Must we sit in silence and sanction the buffoonery of the lodge because they say so? No. Blessed be the Lord! "Let there be light."

But, some say, how can we know anything correctly? Why it seems to me if there were not a line written against secrecy and no one had left the lodge and revealed its workings, that an honest soul being responsible for many others, ought to be able to judge from what may be observed in the conduct of lodgemen, that there is something suspicious about it. But since we have books, periodicals and the testimony of many seceding lodgemen for information, the plea of ignorance on the part of pastors and public teachers whose influence and responsibility are so great, should be regarded as criminal.

Secrecy, Fremasonry especially, is old and extensive enough to claim the attention of thought, culture and religion. "If the blind lead the blind both will fall into the ditch." A minister of the Gospel of Jesus Christ is poorly prepared to "warn every one, night and day with tears" and to "reprove and rebuke," who is thus running at random. "If the trumpet gives an uncertain sound who shall prepare himself to the battle."

This plea of ignorance is strategic with many—milk and water, "neither hot nor cold," "a cake not turned,"—so plastic as to allow itself to be pressed into any shape. They say, Let it alone. Let it alone! Let the devil alone! And what use for our weapons? He will not let us alone. Too many "cry peace, peace, when there is no peace." O for more men who will *dare to do* and *speak right!*

Mont Alto, Pa.

Masonic Conspiracy and Persecution.

BY REV. W. W. KNIPPLE.

In March, 1867, I was admitted into the Parkersburg Conference of the United Brethren church as a member of that body. I preached in the traveling connection for three successive years, on the average salary of $191.-00. During which time I never complained of an appointment, neither was I complained of, either by quarterly or annual conference. In 1870 I resigned my charge, because it was greatly over-estimated by the conference as to financial ability, as I supposed. Having with me a colleague, I left the work to him. I afterward learned that it was the intention of some of the parties interested in making the appointment, that the mission was to be burdened financially, to such an extent that I would be compelled to resign the charge. This intimation of such intention was denied by my presiding elder, who I then believed, and still believe, was honest, as regarding such intention on his part. I spoke to a prominent member of conference, of the embarrassing situation in which the appointment would place me financially. All the comfort this good brother gave me, was an advice to resign the work at once. It is due this gentleman to say that he was not on the stationing committee. But it was confidently believed that he was invariably counseled in this matter. It is also due this individual to say that he was the principal mover in the Masonic conspiracy, a few years later, as further developments will show.

At this same session of the conference, March, 1870, I both spoke and voted against a resolution which doubtless had been prepared, and was introduced to the conference by Z. Warner and W. Slaughter, the adoption of which would virtually vote a censure on the general conference of May, 1869, for refusing to submit the disposal of the secrecy question to a vote of the whole church; while the disposition that was made of the subject, was made by a vote of 71 for, to 26 against it, I make this statement merely to show the infatuation of this element against legal action in defense of the law. My opposition to this resolution may have had something to do with the appointment referred to above.

In March, 1871, the conference met again in annual session, which was the last time I ever met Parkersburg conference in session. I was then more than ever convinced of the secret workings of the hydra-headed monster in the conference, and then and there resolved to leave the conference. So I kindly asked for a transfer, which was unanimously granted; and on the 2d of September following, I started for Winter's Station, Sandusky Co., Ohio, the place of setting of the Sandusky Conference, which met on the sixth of the same month, having made previous arrangements for work in that conference.

I accordingly presented my transfer, which was received, and I seemingly met a hearty reception. But subsequent events proved conclusively to my mind, that the accession did not meet a unanimous approval, but I think was welcomed by a large majority.

About the last thing before adjournment, was the reading of the stationing committee's report, by the Bishop. My name was read in connection with Cardington Circuit, Marion District, with Rev. A. Rose my presiding elder. M. Bulger had been presiding elder of said district the previous year, and having knowledge of the condition of Cardington Circuit, he came to me immediately after adjournment and apprised me of the important fact that there was something of the secrecy element there, and charged me to handle it tenderly.

Tobacco.

BY A CHICAGO LUMBER MERCHANT.

[Concluded from last week.]

In the moral effect it is a well-established fact, duly authenticable, that in Mexico, Spain and Turkey—countries nearly given over to heathenism—that tobacco has so blighted their sensibilities that the Gospel scarcely finds a lodgement in their minds, as history records the fact; but I have further undeniable proof—a letter at hand from the Rev. Mr. J. F. Smith, a missionary to Turkey for the last ten years, who recently addressed, so acceptably, a meeting at the First Congregational Church in this city, giving an account of his labors in that country. In this letter to me he says: "We missionaries feel very decidedly that the use of tobacco stupifies the moral sensibilities and at the same time increases the mere animal appetites, and so renders men less open to the truth, in the first place, and secondly hinders the progress of the truth in those in whom it has found a lodgement. Hence we have made it a rule to furnish no aid to a young man preparing for the ministry who uses tobacco.

In our own beloved land, *I say it boldly*, it is a greater hindrance than any other one cause (liquor not excepted). It is so insidious in its tendency, not producing so direct an outgrowth in result, that we do not realize the fact; nevertheless it has crept stealthily into our houses and spoiled our goods ere we were aware the thief was abroad. If it were not for tobacco I would take the contract to suppress the sin of intemperance to one-tenth of its present proportion in less than twenty years, but with this ally and vast recruiting army all our endeavors in that direction are fruitless, however well directed. Smoking generates thirst and vital depression, and to remove these the use of stimulated liquors is resorted to. Hence it has become a maxim: "Smoking induces drinking; drinking, jaundice; and jaundice, death." The venerable Dr. Lyman Beecher once said, in addition to any amount of medical proof, that "one out of every four or five boys who commence with the use of tobacco *die drunkards*." It is also true that there is not one drunkard in ten thousand but that uses it. And it is only a very small percentage in this country who use tobacco that do not drink, and unless you can persuade the inebriate with his cup to throw away his tobacco—take heed!

I have a case in point. A few years since I found a very intelligent man keeping a low saloon in this city, for whom my sympathies were aroused. He was one of its best patrons. For two years I labored with him; I prayed with him and I slept with him. (This last act I think with him was the more efficacious.) Finally he abandoned the cup, professed a change of heart and joined a church. I then left him entirely in the Lord's hands, believing he was secure beyond peradventure. But all this time he clung to his tobacco. (He both chewed and smoked.) I am now obliged to record the melancholy fact that during this last year he has returned to the cup, to which he clings with as much tenacity as before. The irresistible law of nature in proof, again. "Wherefore, let him that thinketh he standeth take heed lest he fall."

Is it not truly an anomaly to hear a professed Christian stand up and talk of the evils resulting from the use of liquor, and would persuade young men as well as old to "flee from the wrath to come," with a quid of tobacco concealed in his mouth, or a cigar in his pocket ready to light the first opportunity? He cannot see why it is not an easy thing for a man to refrain from the use of liquor or give up his cup, and yet I will undertake the job to persuade ten men who drink liquor to abandon the cup for every one he will persuade to give up his tobacco. And I would have the easiest job. I know whereof I speak. I take about as much stock in what such a Christian says, be he layman, deacon or minister, as I would in any man who had committed adultery, and in order to justify himself, would have us believe the sin of David was only a little innocent flirtation with Uriah's wife.

I do not wonder that recently an entire church at the tenth anniversary of their minister's wedding presented him with a mammoth tin pipe as an expression of sympathy and confidence they had in him as a fit leader, in his example if not in his precept. He has reason to be proud of this memento, for I have no doubt he has been a success in this direction, as hundreds of the young men in his congregation will in due time to their sorrow, have occasion to testify. Is it not marvelous in our eyes, and if history only recorded the fact would it not be beyond our credulity to believe, a habit so useless, so expensive, so unhealthy, so immoral in tendency and so very filthy in practice as is tobacco in all its departments, could ever have found a lodgement even among the aborigines, the founders of the custom? Yet ministers of the Gospel use it, and defend the custom. Hear Spurgeon. He said "a cigar was a thing to thank God for." I wish he could have seen the countenance of the boy leaning over the fence, having taken his first cigar. He cursed the devil for it, and he had the most Gospel in his sermon.

Deacons use and defend its use. Laymen of course follow in the wake, and the world is not to be blamed for imbibing the habit. Only a few days since a boy was reproved by his mother for having commenced the use of it. His answer was: "All the deacons in our church use it." I am thankful he has since thought better of it and given it up. But the deacons have not.

It now looks as if we would eventually be effectually engulfed by it as were the Egyptians who followed Pharaoh. We would already need some provision to enable us to go to and fro on our sidewalks if it were not for the kind ladies who, with their trailing scavenger clothes, continually passing to and fro, mop up the most of the saliva ejected from the mouths of intelligent beings. A few weeks since I walked from Washington street to Randolph, step by step (I had on a pair of thick soled boots) on tobacco spittle, in size from three inches to eight. On my return I met seventeen ladies, many of whom had been to the noon prayer-meeting to pray for the heathen. The original excrements had disappeared, but new ones appeared as I approached the place of starting—Washington street. Many who will not at the communion drink the wine prescribed by our Lord will be content to suck a weed so offensive. God, in his infinite wisdom, could scarcely have foreseen that 'Man, made in his own image," would ever become so vile as to contract such a habit. Therefore, nowhere in Holy Writ has he made any allusion to tobacco. But if anyone takes encouragement from the passage that "the smoke of their tormentor shall ascend forever and ever," he will have to hurry up and take all the comfort he can, for the incoming Bible will leave out even this consolation. I always, at the communion, turn the cup around after a tobacco man has drank, especially if I see him take out his quid and hold it in his hand until he had drank. "Therefore does not my meat (tobacco) make my brother to offend." I know a pre-eminently pious young lady (not quite thirty-five) in the church who has "arrived at a sanctified state of indifference on the subject of marriage," believing all men (are liars) use tobacco. She is determined to cross the river without the stain of tobacco coming on her skirts (she does not trail her dresses). In its inception it is a snare and a delusion; it soothes the excited nervous system at the time to render it more irritable and difficult to overcome the next. I know men so affected by it they cannot get their pantaloons on in the morning, until they have first got their tobacco in their mouth. Some have to get up in the night to smoke; all have to resort to it after eating, either in their pockets or on the sideboard.

Is it any wonder the great and noble missionary, Father Goodall, once said on learning this of his native country: "He saw nothing he so much feared for Americans' prosperity as the increasing use of tobacco."—*Evening Lamp.*

—From the "Grand Secretary of the Independent order of Odd-fellows," we have his report submitted to the Right Worthy Grand Lodge of Pennsylvania. From this report we learn that the number of members in the State is 95,197, an increase of nearly 4,000 during the year. This shows considerable strength and prosperity, which we cannot say gratifies us. The report also shows that the sum of $898,302:32 was received during the year; and that $363,590.92 was paid out for relief. We would like, of course, to know what became of the tremendous balance of receipts; but this we must be ignorant of. We can only say, that a boasted benevolent institution ought to make a better exhibit in the direction of benevolence that this.—*Evangelical Repository (U. P.)*

Systematic Giving.

Every one who has read the literature of the churches, or observed attentively the action of the churches, has perceived a gradual settling down of opinion and practice on the following points:

1. A recognition of the principle of stewardship, or an acknowledgment that our property is not our own, but the Lord's, and that in our disposal of it all, alike in what we keep and what we give, we are to obey his will.

2. A recognition of the obligation of the tithe as a starting-point for Christian liberality, a portion of our income which God has reserved for himself on the same principle as the Sabbath.

3. A recognition of the religious character of offerings made for religious purposes, and of the propriety of their place among the exercises of worship. The current of feeling and conviction against pew rents and other semi-secular methods of church revenue is very strong.

4. The plan of stated weekly offerings, either gathered indiscriminately in collections or deposited in envelopes, and regularly credited to the donors, is steadily growing in favor. Some recent testimonies to the efficiency of this method, we lay before our readers.

A church in Middletown, Connecticut, came slowly and carefully to the conclusion that the weekly offering is in best accord with both sound policy and Scripture teaching. The plan adopted was to place small boxes, of a size to fit easily in the book racks, in every pew. These boxes have an opening in the lid and by its side some short appropriate text of Scripture. Before the singing which immediately precedes the sermon, the minister announces the object of the collection for the day. Contributions are at once, without confusion, publicity, or loss of time, placed in the boxes, and collected by the proper officers at the close of the service. The plan has been in operation for nineteen months, and the result has been an increase of ten per cent., on the average amount contributed to five or six most prominent charitable purposes, and a large increase in the number of objects to which contributions are made.

It has been objected that this plan is only adapted to churches in cities and large towns, but not to rural districts. Dr. Campbell of Rochester, New York, a man of admirable business and executive talent, in a recent article on the subject says:

"The Presbytery of Cairo, Ill., covers a large rural district, and the churches are small. Last year nine of them made experiment on the plan of weekly offerings, and forty-eight churches continued in the old way. These nine have 630 members; these forty-eight number 1627. Well, the nine gave to the Boards above $1,500, and the forty-eight gave a little over $600. The 630 communicants gave about two and a half times as much as the 1,627 communicants. One man on this plan was as good as seven men on the old plan."

Again, he says, "our congregations that are honestly carrying out the weekly-offering plan, are tiding over these hard times without a dollar's shrinkage in their contributions."

The First Congregational Church in Chelsea, Mass., has now for nearly two years taken a collection every Sabbath, dividing the amount among different objects, according to a percentage fixed by vote of the church at its annual meeting. The contributions of this church for the last four years have been as follows: In 1871, $1,700; in 1872, 2,375; in 1873, 4,106; in 1874, 4,012.

It is believed that the increase the last two years is wholly due to the change in the system of giving.

The facts are but a few of those which are constantly passing under our notice. They indicate what we believe to be a return to the simplicity and efficiency of apostolic methods, and are signs full of hope for the future, of the church and the world.—*Christian Statesman.*

The Freemason's Jewel—A Silent Tongue.

Among the doctrines inculcated by the precepts and commandments of men, that of "the silent tongue" is held as one of the Masonic jewels. The Saviour caused the tongue of the dumb to sing, that of the stammerer to be ready to speak plainly; and nowere in the sacred oracles is there any value put upon the silent tongue. The watchmen complained of in Isaiah lvi. 10, are said to be dumb dogs that cannot bark. They must have been possessors of the jewel. The man who went in to the marriage feast not having on a wedding garment, was speechless; he must have had the jewel. The psalmist says, "If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth." In such a case it would become a jewel. When Mordecai went out into the street and cried with a loud and bitter voice, he had no use for a silent tongue. When Daniel was brought into contact with the laws of the Medes and Persians, they could not force a silent tongue upon him, but he opened his windows and prayed. When threatened by the Jewish powers and forbidden to speak or teach in the name of Jesus, the apostles would not accept the jewel, but declared, "We cannot but speak the things which we have seen and heard." That was "St. John's-day."

The blind men by the wayside, crying, "Jesus, thou son of David, have mercy upon us," would not regard the jewel. The Saviour, when saying that "there is nothing covered that shall not be revealed, neither hid that shall not be known, and what is spoken in

darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be preached upon the house-tops," certainly thought somebody would not keep his jewel. The outpouring of the Spirit on the day of Pentecost abolished the jewels on that occasion. And in the great day when shall be heard the voice of a great multitude and the voice of many waters and the voice of mighty thunderings, mentioned in Revelation, the jewels will be found to have depreciated in value more than any other stock —*Telescope.*

"A Bold and Brave Act."

The *Christian Instructor* of Philadelphia thus denominates the renunciation of Rev. H. Cogswell at Mansfield, and says: "Among the incidents that strikingly marked this Convention, and will never be forgotten probably by any one who witnessed it, was a bold and brave act performed by the Rev. Henry Cogswell, of the United Brethren church. * Just before the proceedings were to close, he arosefrom his seat on the platform, and advancing to the front said with great deliberation and solemnity, in the midst of a breathless silence in the Convention, that he was a Royal Arch Mason; that he was thankful to God for this meeting as furnishing him an opportunity for taking a step of which he had long thought and upon which he had finally come to a solemn determination, and that the great and pressing reason on his conscience for taking the step that he now proposed was, that he had long been embarrassed by his position: in that Masonry conflicted directly with his teachings and his duties as a Christian and a minister. With this general statement, he proceeded in a clear and deliberate voice, his entire recantation of all the oaths and obligations he had taken in the Masonic order; and declared his absolute renunciation of all affiliation with the system forever, and his determination to adhere to this action to the end of his life, come what would. He then added, as if from his actual knowledge, and without any fear of proper contradiction, that there were thousands of others, also, that felt themselves entangled, as he had done, by this system, and that would gladly free themselves from it.

The impression of this statement, made as it was by one who was well known as a minister of the Gospel and a Christian man, was deep. In alluding to it, we have called the act a brave and bold one: bold, because it was in the face of an order that whatever may be the misgivings of some of its members, yet is itself a unit, and may go far to hold up, or throw utterly down, whom it will; and it was a brave act, for it showed courage to be true to conviction and the right at any hazzard or any cost. In it all, too, is there not that that may well lead good men to ask the question, Can that be a good system,—a system to which Christian men and ministers should attach themselves,—of which one, who has reached as far as the Royal Arch degree, was constrained thus deliberately to say was in conflict with his teachings and his duties as a Christian and a minister?

*[Mr. Cogswell is pastor of the Disciple church.—Ed. Cyn.]

Notices.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

The Michigan Convention.

The convention for organizing the State of Michigan announced for March 30th and 31st at Linden, Genesee county, has, by advice of friends on the ground, been changed to Fenton at same date. Both places are in Genesee county on the Detroit and Milwaukee railroad and but six miles apart. Linden is a small town of a few hundred inhabitants; Fenton has between two and three thousand. A commodious hall has been engaged, and arrangements will be made for entertainment of friends from a distance. Remember the time and place, Fenton, Genesee Co., March 30th and 31st. Speak of this to your neighbors.

Important for our California Subscribers.

Bishop Weaver expects to visit California early next May and is willing to deliver a few Anti-masonic lectures at prominent points if they are arranged for beforehand.

Will all *Cynosure* readers who can obtain church or hall and arrange for one or two lectures on Masonry to be delivered in prominent places in California, by Bishop Weaver next May, ascertain what they can do in the matter, and write promptly to

C. A. Blanchard,
Cor. Sec'y. N. C. A.
13 Wabash Ave., Chicago.

To the Anti-Secret Society Friends in Wisconsin.

Having made arrangements to lecture in your State for the year to come, I earnestly desire your co-operation in this work of reform. Wisconsin is behind some of her sister States on this subject. I am anxious to have her come into the front ranks as speedily as possible, and no effort on my part shall be wanting to produce this result by the help of the Lord. Let every one that reads this say we want lecturers in our place, and then see if there is not a church, school-house, or some other place that can be had for the purpose, and then *write to me at* Delavan, Wis., giving the *name, county, and post-office plainly*, and I will answer your letters, and make arrangements to be with you as soon as possible. The honor of God and suffering humanity demands action, vigorous, untiring action, until our country is redeemed from the curse of secretism.

For the war,
P. Elzea.

Reform News.

—Friends in Ohio will be pained to learn the sickness of their agent, Bro. Caldwell. Let him be remembered at the throne of grace; and let "works" prove your faith, for Bro. C. is a laborer "worthy of his hire," of which he is much in need.

—Rev. Geo. Richey of Licking county, Ohio, has been lecturing with success in Tuscarawas, same State.

—The General Agent is expecting to commence work in Michigan this week preparatory to the State Convention.

—A debate on Masonry was held in Prospect Park near this city last week. Prof. C. A. Blanchard and two or three students from Wheaton College took part.

—James Robinson writes of an interesting address at Washburn in central Illinois, by Rev. M. Harper of the United Presbyterian church. The roads were in very bad condition and the night rainy, but under the circumstances quite an audience was out, and a good proportion Freemasons. The lecture was the first of the kind in that locality and had good effect.

—The meeting at the Baptist Theological Seminary of this city on Tuesday evening of last week is reported as of great spiritual power, and likely to produce a lasting and happy effect on the young men of the institution. The Seminary chapel was not large, and the room was well occupied by students from the adjoining rooms and from the University of Chicago near by. Our Baptist friends will rejoice to learn that discussion of topics so vital to our holy religion is not shut out of their Seminary because unpopular with the world.

Who Holds the Keys to the Churches in Mason City, Iowa?

Let facts answer.

I reached this city on the evening of March 6th, and with Mr. T. Palmeter, called upon the Congregational pastor who referred us to the trustees for the use of their house for lectures. Mr. P. obtained assurance that it could be had for that purpose on this (Thursday)evening, but on Wednesday evening the church held its regular prayer-meeting. Having made this arrangement we next called on the pastor of the M. E. church, with whom arrangements were made for me to occupy his pulpit on Sabbath morning, and speak in his church on Wednesday evening. I filled the appointment Sabbath morning, and at the close the pastor announced my lecture for Wednesday evening in a very mild, Christian manner, after which I left with Mr. P., who had come with his horses and sleigh to convy me to Clear Lake, ten miles distant, where I was warmly welcomed by our friends, and spoke three consecutive evenings to large and appreciative audiences.

There were incidents of *special* local interest here, and of general interest as showing the animus of our opponents. For instance, one man is reported to have said, "I have signed five dollars to aid the Baptist church and I am going to have my name taken from the subscription papers." Another, "I gave five to the Baptist church and now I will give ten to the M. E., because the minister would not let this man preach in his house." Such statements as these of course had an influence with thinking people and have greatly helped our cause, and to prepare the way for our convention at Clear Lake, June 29th, 1875. Rumors reached me at the Lake that the M. E. church at this point had been closed, and on arriving last eve. I found that such was the case. One of the craft, undoubtedly incited by others, demanded that the house should be closed, and it was promptly done. Of the reputation of the chief actor in the business, I refrain from speaking, preferring rather to observe the maxim, "If you can say nothing good of a man say nothing at all." Bro. Hankins, a local M. E. minister of seven degrees, who has within a short time left the lodge, promptly secured a hall which was well filled with appreciative listeners to whom I spoke for nearly two hours.

Learning that some doubt had been expressed about our occupying the Congregational church this evening, friends took measures to ascertain the fact and learned that such was the case and so we are to occupy the hall again this evening. So far as I can learn no one accuses me of immorality, or unchristian conduct, and the continued attendance shows that the *people* do not deem me an "idle babbler." The Masons do not attempt to answer my arguments, and reply to my statement of facts, only with denunciations. The only reason I can give for this change of purpose on the part of the Methodist and Congregational brethren is, the Masons and their satellites demand that the churches be closed, and they acceed to the demand. Which means that the keys of the M. E. and of the Congregational churches of Mason City are kept in the Masonic lodge, and used or not used at the pleasure of the most corrupt men of the order in the place. One thing, however, is encouraging. They do not love to have it so, and, will I have no doubt, take means to secure a change.

J. P. Stoddard.

Mason City, Iowa, March 11, 1875.

A "Faithful Watchman"—The Warning Heard.

Coitsville, O., March 16, 1875.

Dear Cynosure:—Rev. J. M. Wallace, the worthy pastor of the United Presbyterian congregation of Youngstown, Ohio, is doing noble service in preaching a series of discources in his own pulpit in opposition to secret societies. Last Sabbath, the 14th inst, he preached his fourth sermon on the subject, and so great was the interest manifested that the house was filled to overflowing with an attentive audience. The various secret societies of the city were well represented by their leading members, who gave the strictest attention to all that was said.

Youngstown is one of the strongholds of secret societies, and as Mr. Wallace is the only minister in the place who has had the moral courage to attack and expose the corruption of secret, oath-bound societies, and having very justly merited the reputation of being a candid, able and an elcquent speaker, it is not at all surprising that his able expose of the works of darkness is causing quite a sensation in the city. For two or three days after each sermon, groups of men can be seen all over the city discussing its merits pro and con; and, judging from the language sometimes made use of, and the oratory displayed in its delivery, the conclusion is inevitable that the Rev. gentleman has succeeded in stirring up a good deal of bad bile in Freemasons and Odd-fellows. On last Sabbath, during the sermon, the blood coursed so rapidly through the veins of a Mason that he perspired profusely, while others around him seemed perfectly cool.

The city papers are all favorable to secret societies; but the *Mahoning Register and Tribune* (Republican), is controlled by men of honor, and has hitherto confined itself to condensed reports of the sermons without criticism. The *Mahoning Vindicator,* however, a third-class Democratic sheet, at once grows wrathful, and the "gentleman of the 'black cloth'" in general are made the aim of its satiracal wit.

As Mr. W. is thoroughly ventilating the subject, we may expect good results to follow, notwithstanding the old and oft repeated assertion that every attempt to expose secret societies only influences men to join them. If this were true, adherents of the lodge would not have such a horror of free discussion, as they everywhere evince. The course he pursues is a safe one, and cannot help but carry conviction to honest hearts. The Scripture injunc-

tion, "*Prove all things*," is his motto, and whatever he undertakes is so well done that to dispute his conclusions would be sheer folly. W. D. Beggs.

Notes by the Way from the Illinois Agent.

Farm Ridge, March 16, 1875.

Dear Bro. K:—On the 13th inst. I visited Chebanse, Iroquois county, and found a few earnest friends of our cause, and some personal friends that I had not seen for several years. On Saturday evening I spoke in the Congregational church to a good audience, many of who were Masons and seemed greatly astonished that I should be able to tell how a man is made a Mason. It seemed never to have occurred to them that many who are outsiders know far more of Masonry than many of the regularly initiated. Some of them were frank enough to say that what I had said of Masonry could not be denied, and one of them, a worthy brother in the M. E. church, said it was *true*, and that he had long felt that the obligations of Masonry were wicked, and that he was done with it forever. On Sunday evening I preached in the same church to a good congregation, and in the evening spoke to a full house on the religion of Freemasonry. The impression produced on the entire community seems to have been excellent, and a new impetus was given to this most needful reform.

An incident illustrating the spirit of the lodge occurred a short time since. Mr. A. C. Willard, who is a veteran seceding Mason, and who was actively engaged in the rescue of Miller, and the arrest of the abductors of Morgan, called the lodge a *snake's nest*, and said they *hatched vipers*. The other day he was informed that there was a package for him at the express office. He went and received it after paying charges, and on opening it found a box of cotton containing three small eggs, with a note stating that they were *snake's eggs for A. C. Willard*. It is not probable that a very large brood of actual vipers will come out of this nest, but it is certain that a snakish spirit was very apparent, and that the conduct of the lodge here and elsewhere illustrates the words of the ancient prophet: "They hatch cockatrice eggs and weave the spider's webb; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper." Is. lix. 5.

H. H. Hinman.

A Volunteer Campaign in Southeastern Illinois.

Springerton, White Co., Ill., March 8, 1875.

Editor Christian Cynosure:

I have commenced work in good earnest against all secret bands. No man except myself has ever ventured to raise his voice in public in this part of the State against this deceptive scheme of Satan. So you see I am alone, and yet I am not alone for God is with me. The Saviour has said, "Lo! I am with you alway even to the end of the world." I was the first man in this vicinity to question the right of men to deal in the "bodies and souls of men." I am much encouraged to fight on. Southern Illinois is a noble field.

If other lecturers knew how many men there are here *now* ready for the work, surely some of them would "come over and help us." I have delivered ten lectures in White, Hamilton, and Wayne counties, occupying about two hours time each, and getting the very best attention; no one tried except the secretists who usually become restless, speak out, and try to interrupt me, and in so doing almost invariably render themselves ridiculous. I have swarms of warm friends at every gathering to cheer me on, much to the annoyance of the lip-locked, self enslaved gentry that always attend to hear me "kill myself," as they call it. I never make any charges against them only such as I can prove most conclusively by good authority. There have been two clear cases of Masonic murder in this county. I refer to them when it suits, and so this brings the reckless banterings of this God-forsaken clan immediately into our own door-yards. At one of my appointments, while speaking, I was repeatedly interrupted, and efforts were made by two ministers, one a Baptist, the other a Universalist, to reply to my lecture. The Baptist is a man of good information, quite an able speaker. Their combined forces were, however, very inconsiderable on this occasion, it only required a few moments for me to bring almost the entire house down upon them in uproarious laughter and cheers for the few words of answer to them. Both of these "ministers in holy things" are Masons. The course that I pursued that evening rendered these two "brothers" very uneasy, being acquainted with both, and knowing them to be Masons, I frequently gave them Masonic signs, and finally stated that "Boaz" was the name of the "grip" of an Entered Apprentice Mason. This seemed to be more than my Universalist opponant could bear, and at this point, in his bewilderment, he asked me if I could prove it; whereupon I asked him if he deinied it. He would not answer. I again put the question, "Sir, do you before this audience deny that 'Boaz' is the name of the 'grip' of an Entered Apprentice Mason?" No answer; "all quiet on the Potomac." I challenged him to deny, and if he did I would prove the correctness of my statement if it cost me fifty dollars. Still this great man proved himself to be one of the dumb animals of which the prophet Isaiah speaks. This was very enjoyable to a large majority present.

I do believe that there are a great many more men now ready for this glorious renovation than is generally supposed. I am much encouraged. Forward, brothers!

> The wars in which the heroes fight
> Are not the wars for me?
> The war in which my heart delights
> Shall end in victory!"

The Bible must be our measuring rod, our standard. I love the *Cynosure* much; it is one of my weapons of war. Humbly yours,

James Springer.

Ohio—Bro. Caldwell Sick.

Nevada, O., March 16, 1875.

Editor of the Cynosure:

Dear Sir:—At the request of Mr. Caldwell, I want to say through your columns to the friends who have been disappointed or may be disappointed in not receiving lectures as per agreement that the cause is personal affliction. He has been lecturing almost every evening since the Mansfield Convention, until last Wednesday evening, when unpleasant symptoms began to manifest themselves on the surface of the face which have since developed in erysipelas. He is now confined to his room and under medical treatment and is likely to be for some time.

With the most flattering results he will not be able to resume his work for two weeks or more. Although taken in time it has covered half of his face, which is very much swollen; one eye has been entirely shut. The doctor thinks he will succeed in confining it to the one side. He is extremely anxious to be up and doing; has appointments arranged for the rest of this week; expected to speak to-morrow, but will not be able; desires the friends to exercise patience and forbearance hoping to be with them soon. To Prof. Ramsey of Iberia College he wishes me to say that he has not forgotten his promise will be there as soon as practicable, the Lord willing.

Respectfully yours,
(Mrs.) S. J. Caldwell.

The Cause in New Hampshire.

Center Strafford, N. H., March 9, 1875.

The cause of anti-secrecy is gaining in New Hampshire, but we suffer loss in being isolated from our brethren in the West and from one another. There are many good and true men, but we need organization. We need a State lecturer. The harvest is ripe but the laborers are few. The *Morning Star*, of Dover, the organ of the Free Baptist denomination occasionally speaks against oath-bound secret societies, but with so many apologies as to almost nullify its testimony.

I have lectured against secret societies several times with encouraging success and rejoice to know the seed has fallen in good ground. The hardest argument I have to meet is that secret societies cannot be so bad since so many ministers of the Gospel belong to them. Many of these Masonic ministers are sick of the works of darkness, but their tongues are tied by oath-bound consciences, by self-interest and by fear. But we have one minister who has broken the bonds of wickedness and denounces the lodge as a work of darkness and an engine of Satan. I need not tell you that his course has subjected him to great abuse, for the serpent of secrecy is the same everywhere; it bears the mark of the beast, a persecuting spirit. It is my impression, however, that the state of civilization is such in New Hampshire that the lodges would not find it to their advantage to resort to such arguments as they do in Connecticut, New York and the West, viz., arsenic, blood-letting and decayed eggs. There is a strong popular feeling against secrecy and it only needs expression and guidance to become a power for good. We would like help from abroad but we shall wait for it. With the help of the truth-telling *Cynosure*, and your excellent publications, we propose to do all we can to hasten the glad day of deliverance from secret society nuisances that infest the land. I take this opportunity to confess myself opposed to all secret societies.

S. C. Kimball.

Correspondence.

A Canvasser's Experience.

Hutton, Coles Co., Ill., March 11, 1875.

Editor Christian Cynosure:

It may perhaps be of interest to your readers to hear again from Coles county. I purpose to give to you a few of the many cases of conversations or arguments which I have had with persons while working for your paper.

Mr. A. was a member of the (U. B.) church and I thought a sure place for a subscriber, so I conversed with him on the subject of secrecy and wanted him to subscribe for the *Cynosure*. He replied that he had read it some and did not believe what it said about Masonry, for the reason that they were all perjured men who claim to reveal Masonry and therefore could not believe them. But I always had good authority at hand, so we procured Webster's Unabridged Dictionary and showed him that the word perjury meant the violation of an oath lawfully administered, and that Masons who revealed the secrets of Masonry were not perjured men; to which he had to consent.

I also referred him to the law which recognized the testimony of one of two thieves, who took the benefit of the law and went free, but convicted the other. During the same conversation we got the Bible and turned to Lev. v. 4, where it reads as follows: "Or if a soul swear pronouncing with his lips to do evil or to do good," etc., and wanted him to give his opinion on that passage of Scripture, to which he said he would study on it.

I saw him in a week or two again and called for his opinion but he said he had not examined it yet, so the third time I saw him I asked again, but the same answer as before. And the fourth time, it being the night before he joined the Masonic lodge, while talking about the grange, I asked him again, to which he replied, "That is dretty hard to get over." But the next time I think he will be able to explain. He said that he could find more argument in favor of secrecy than he could against it, but did not give any, and I hope that he will be so kind as to give us a letter through the *Cynosure*.

The next man has been a Mason for many years, but joined the church on conditions to cease to be a practicing Mason, so I am told; but he has failed to do so. He is what I call one of the stall-fed Masons, fed by other more popular Masons on some such arguments as this: that there is no man or family but what has secrets that they would not for the world have made known, and that the secrets of Masonry are nothing but a few signs that they may know each other by. These being about the best arguments that they can produce.

But there is a mystery about Masonry that I cannot solve, and need a

little light and that is: Why do Masons who profess to be Christians, say they will leave the church before they will Masonry? As in the case of this man; he says that he expects when he dies to be buried by the order of Masons, and at the same time he belongs to a church that has a burial ceremony.

Professing to live a life in the church as a Christian walking in the footsteps of his Master and at the same time be joined to an idol that he holds so sacred that in the hour of his death he will forbid to be buried in the name of Christ, but in the name of Masonry. How this is I know not, for "thou shalt have no other gods before me."

PELEG.

A Letter to Rev. W. Post.

DEAR EDITOR:—You are at liberty to publish the following if it will subserve the cause and you so elect.

Yours truly,
WOODRUFF POST.

32 MEIGS ST., ROCHESTER, N. Y., Feb. 8, 1875.

My dear friend, W. Post:

I want to see you very much. Believe me in saying I have a high regard for you personally, and a deep solicitude for your welfare. I was fearful the blood-hounds of Freemasonry might worry you into silence, [which they have tried to do by lying, slandering, defaming, proscribing and threatening.] But when I read your article in the *Cynosure* of the 5th inst. I was rejoiced beyond measure that you are undaunted, and bidding defiance to this fearful beast, believing as I do that the Christian religion, pure and undefiled, is the "salt of the earth" however short I may come of its requirements and that it is losing its "savor," its purifying influences at this time, in a lamentable degree.

This is chargeable in a great measure to the sentinels who have volunteered to give warning and to sound the alarm of approaching danger. But when a portion of these prove traitors to their trust, and pervert their high and holy vocation, can we set too high a value on those that are true to this great trust, involving the present and the eternal welfare of the whole human family? I have looked upon you as being worthy of this high trust; ever since I saw you for the first time, on the platform of Corinthian Hall in the meekness of the blessed Savior, sounding the trumpet he had put into your hands, of the fearful and demoralizing tendencies of Freemasonry, and of the sad inroads it was making on the purity of the Christian religion.

Believe me also that I have an equal and universal solicitude and high esteem for all God-fearing sentinels, that withstand the wily temptations of this most alluring device of Freemasonry; that it would seem as though the evil one *himself*, could not improve one iota to deceive the unwary into his folds.

Like the slave-holders these wily craftsmen warn all men to let them alone. If their warnings were open and manly, we would know where and how to meet them "*on the square*;" as they are sworn to meet each other *within their clan*.

This brings me to the point of what I had wished to see you for, and will now communicate on paper. Probably you have not forgotten the eulogy on Masonry and the vindictive denunciation by the Rev. D. H. Muller, on the 28th of Dec., 1874. This extraordinary discourse was sanctified with the formula of taking a text from Holy Writ, without seeming to have any use for it. As I understand the genius and practical workings of the order, this is easily accounted for. That is, he dare not defend Masonry from the Scriptures if he would; but as a strategetic point, used its forms. To give you my views of his so-called sermon, in brief, it was without exception the most audacious piece of effrontery that ever came under my observation, from the pulpit. That it was virtually endorsed in silence in the Christian city of Rochester where delivered, has caused many forebodings in my mind for the future of my country, in thus debauching the sanctuary, and the consequent defilement of the Christian religion. Yours as ever in the truth as it is in Christ Jesus,

WELLS SPRINGER.

Sense and Scripture.

In the spirit of the Gospel and language of Scripture I would say, to the slaves of secretism, "Turn you to the stronghold, ye prisoners of hope." What, is there hope? that they who have taken the covenants and obligations of secretism, can ever become God's *free* men? Such hope is; and is founded on the sure word of prophesy; Rev. xvi. 2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having harps of God." This sublime symbol seems to represent something deep, solid or permanent, something reliable as the foundation of man's hope of happiness, upon which he may stand or become established. The sacred Scriptures, the fountain of divine truth, is regarded as the true antetype of this passage.

Victory implies a previous struggle. This struggle has been with the beast. "Truth has made them *free*." We admire the description of these victors. They are not represented as bowing, crouching, crawling, but standing; nor fear nor flattery can move them from their steadfastness. They have the harps of God. In third verse, they sing the song of Moses. The Bible student understands this song to be a song of deliverance.

We understand the victors here spoken of, are those that have renounced the service of the beast. What is the difference between the victor who has renounced the beast and his service, and those who have suspended his service for present convenience? (Perhaps till they get on to another circuit or change where secretism is less offensive.) Answer.—The victor sings, while the other, so far from singing, seems not to enjoy the singing of others. Let the victors who may be in attendance at your convention take courage from these scriptures and stand boldly forth, showing that the truth has made them *free*.

MRS. B. HEYES.

A Methodistic View.

Though but recently the question of the possible right or wrong of secret societies, especially Freemasonry, has risen in my mind, and though I have not searched fully the tenets of the Masonic order, yet have I arrived at the conclusion that reason should and that my Bible does teach me Freemasonry is an unholy institution. And that reasoning, thinking men who stand at the head of all movements in church and state should for a moment countenance this institution which undermines the teachings and destroys the effect of the death of Christ, and renders powerless our federal government, is a wonder of wonders to me. May the Omnipotent hasten the day that shall come and must come in which a reaction shall take place.

I have been reading Webb's Monitor and I see their own words condemn them. First, let us look at "The importance of the secrets of Masonry demonstrated." Mark, "demonstrated!" He says, "if the secrets of Masonry are replete with such advantages to mankind it may be asked: "Why are they not divulged for the general good of society? To which it may be answered, were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted, and being familiar like many other important matters, would soon loose their value and sink into disregard." Yes, my Masonic friend, you hit the nail on the head unawares in your own answer. If it were, as you say, "indiscriminately bestowed," or brought out into the daylight, where they would receive cold streams from the fountain of truth and where the Word of God would have access to them, they would very soon "sink into disregard." If I wish to enter your order I must first take an oath that even against honor and at the sacrifice of virtue and my loyalty as a citizen, I must ever keep secret something of which as yet I have no knowledge, whether it be good or evil, in concord with Christ or Belial. "The design of the institution" would very soon lose all hold upon mankind if you would but let your "Masonic light" shine.

But let us investigate farther. "It is a weakness," says Webb, "in human nature that men are generally more charmed with novelty than the real worth or intrinsic value of things." So then, you own that Masonry depends not upon its sterling merit, but in the "novelty of the thing." My friends, let us look at this "novelty." Fancy the taking of an oath to ignore the distinction between right and wrong; to assist a fellow Mason in all difficulties "murder and treason not accepted" under the moral and agreeable penalty of such "novelties" as having your throat cut, bowels torn out, body burnt, etc. This is indeed "real worth and intrinsic value," How truly exalting, how noble, wise and consistent it seems for a minister of the Gospel, or even a layman, to take an oath to keep secret this hellish formula, the very wording of which denies all Christian spirit! This is a fair specimen purporting to be a prayer, "May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen." Compare that with the prayer which our heavenly Master taught us, and tell me if that is true Christian spirit. And again, "Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive therefore make you swerve from your duty, violate your vows, or betray your trust."

Christians, let us arise in all the strength of God, and cast this hydra-headed monster from our church. It is a deplorable fact that the M. E. church still is regardless of the command, "Come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you." Shall this, must this still continue. N. A. PRICE.

Lott's Creek, Iowa.

How does Odd-fellowship Compare with Freemasonry?

At the beautiful village of H——r, N. Y., many years since, there was a discussion in the lyceum of the merits and demerits of Freemasonry and Odd-fellowship; the writer was one of the debators. There being no one present disposed to favor Masonry, the support of the affirmative devolved upon Odd-fellows with respect to their institution. In the progress of the debate, an eminent lawyer, who was a Freemason, supported the negative on general principles in opposition to secret societies. In regard to Masonry he said he was a Mason and had not renounced it; but it had had its day of usefulness; we have better institutions now, and peace to its ashes. He knew nothing of the secrets of Odd-fellowship; but he once asked a brother Mason, who was an Odd-fellow, how it compared with Masonry? In reply he said as the kine-pox does to the small-pox. Perhaps the answer is expressive of their comparative characteristics; the one being less revolting in its oaths and requirements than the other.

S. S. B.

OUR MAIL.

Job Willets, Huntingdon, Ind., writes:

"I helped put down Freemasonry once and saw his head wounded to death; but it lived again healed by the black salve of abomination. . . 'Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.'"

John Milner, Greenfield, O., writes:

"A great many ministers of the Gospel, who set themselves up for guides, belong to the Freemasons. I talked with one the other day who said Freemasonry was all right, and no harm could possibly come of it. I have been scattering Honeywell's tracts pretty freely, and am not at all backward in telling all Freemasons where they stand in my estimation. Some say but little. Others attempt to argue; but some say the subject is not to be argued."

R. E. Adams, College Springs, Ia., writes:

"I praise God for the prosperity of the

anti-secret society cause. I have more faith in the power of prayer than I ever had before. I am determined to labor on while God gives me strength to work."

Wm. Davis, East Trumbull, O., writes:

"If a good lecturer could get in here, it would wake up the people so they would dare to read, and yet I do not know as a subscription could be raised to defray expenses, but I know there is a better time coming when people will get their eyes open."

Geo. McElheny, Darlington, Pa., writes:

"Anti-secrecy principles are permeating this region. The *Cynosure* is moreover, to some extent, circulating in this community. Convincing by its ever growing facts and arguments of the necessity of incessant opposition against the powers of darkness. . . The increase of anti-secret literature since the first National Christian Convention May 7th, 1868, is a cause of gratitude to God."

Frederick Huber, Newcorner, Ind., writes:

"I am opposed to works of darkness. I am nearly the only man here who names them to oppose them, and I will be a thorn in their flesh here by the help of the Lord."

Rev. N. R. Luce, Lockport, N. Y., writes:

"Count me a life subscriber. I have girded on the armor and do not propose to put it off until we gain the victory."

J. A. Brown, Columbus, O., writes:

"The friends of the cause here donate a copy of the *Cynosure* to the public reading room, and I am quite sure it is a good way to introduce the paper. I loan my paper to the Freemasons and Odd-fellows, and some of them like to read it from the fact that it is intelligently edited. We are gaining ground here for which we thank the Lord."

J. M. Bryant, Bethany, Mo., writes:

"Secret organizations are making a great effort in this county, but I think if we could have a few good lectures delivered in this county that they would be crowned with good success. . . I feel that the time has fully come to draw the lines at the ballot box."

A. S. Badgley, Bellville, Ill., writes:

"I think with the help of your paper I can keep my sons at least from taking the first step in Masonry. One step in bondage, with a lock on their mouths."

W. H. Parker, Palmyra, N. Y., writes:

"In Barnum's book on humbugs he speaks of some travelers in Asia who came across a people who had something that they kept with great care, and which they refused permission to see, or even to impart any information as to its character or properties. Some of the travelers, breaking through every obstacle, obtained access to the sacred object which was carefully rolled up in cloths; and after unrolling about one hundred and fifty coverings, they found—O wonderfull simply an old broken bottle. So strip Masonry of all its disguises, and I think one would find something just about as sacred as that old broken bottle."

G. W. Statten, Hagerstown, Md., writes:

"I am heart and soul in sympathy with its (the *Cynosure's*) sentiments."

L. Landon, Kennebec, Kan., writes:

"The first grange has been formed in our county. Half or more of the people are living on charity, and yet they can find money to spend in so doing, but have none to buy bread; and they talk as if they expected to make a small fortune in so doing; because they can buy so cheap, and many of them have not a dollar to pay with in advance. Strange inconsistency it seems to an outsider."

E. J. Chalfant, York, Pa., writes:

"Our cause is steadily gaining ground. Reason and conscience are more than a match for the knaves and fools of the secret empire. What a grand high school a Masonic lodge is for the cultivation of fools and conspirators!"

Rev. Wm. H. Jamieson, Butler, Pa., writes:

"I am heartily inlisted in the cause you so warmly advocate, and may God speed the day when these abominations shall have no place in our land."

Alfred Sergant, Waterport, N. Y., writes:

"I think secretism is doing more evil than all other causes combined, so I am in for the war as long as I live."

J. B. Crosby, Apple Creek, O., writes:

"Having read your paper for several years, I heartily endorse your views of secret societies and wish your paper was a visitor to every family in our land."

S. S. Bradford, Hammond, Wis., writes:

"No one here manifests any interest in the cause of Anti-masonry."

H. J. Harman, York Springs, Pa., writes:

"As long as you hold up the doctrine you now do, you will have my name on your list. The *Cynosure* is the right paper in the right place."

S. H. Skinner, Avalon, Mo., writes:

"I wish to continue a subscriber to the *Cynosure* . . until its mission shall be accomplished in the downfall of the accursed systems of iniquity that are now darkening our land."

M. W. Bicknell, Stanwix, N. Y., writes:

"I did not commence taking the paper to learn what Masonry is. I thought I knew all I wanted to know about it at the time Morgan was put to death. But I find I am not too old to learn. I am getting much good from your paper. My main object in taking it is to help you along in the good cause."

The Sabbath School.

Lesson for April 4th, 1875.—Israel's Promise.

Joshua xxiv. 14-18.

14 Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

16 And the people answered and said God forbid that we should forsake the Lord, to serve other gods.

17 For the Lord our God, he it is that brought us out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land; therefore, will we also serve the Lord, for he is our God.

GOLDEN TEXT.—And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.—Joshua xxiv. 24.

SCRIPTURE HELPS.—For "gods on the other side of the flood" (Jordan), see Gen. xxxi. 17-35 and Ex. xxxii. 1-24. For verse 15, see Ex. xxxii. 25-35, and Elijah's proposition, I. Kings xviii. 17-40; also Josh. xxiii. and xxiv. All must choose between Christ and Satan: Matt. vi. 24: Rev. iii. 14-22. The best time: v. 15; Ps. xcv. 7; Prov. viii. 17; Heb. iii. 1. 7-15 and iv. 7 2 Cor. vi. 2; Is. lv. 6; Acts iii. 19; Matt. vi. 33. Not safe to delay: Acts xxiv. 25 and xxvi. 27-28. Israel recounted the mercies of the Lord and replied, v. 16; to us are given "exceeding great and precious promises" and the Spirit often invites, see Prov. i. 10-23; Is. lv. 1-7; Matt. viii. 7; Rev. xxii. 17. To refuse God is fearful: Prov. i. 24-33; Ps. ii. 12. Let us choose as did Israel, see Golden text; and Mary, Luke x. 42; and as Christ also, Is. viii. 14-16.

A Chronological Table.

OF SOME OF THE MOST IMPORTANT EVENTS IN POPERY.

	A. D.
Holy water introduced.	120
The surplice introduced.	122
Telesphorus introduced the lent of seven weeks before Easter.	133
Hygenius introduced godfathers and godmothers at the baptism of infants.	139
The term pope first applied exclusively to the bishop of Rome.	154
Penance introduced.	159
It was ordered that wine should be consecrated in a glass vessel only.	210
Calixtus I. broached the celebacy of the clergy, but could not establish it.	220
Calixtus ordained a three-fold fast in the year	224
Urban I. decreed that houses and lands should be attached to create revenue for the clergy.	228
Gorgeous robes, mitres, tiaras, wax-tapers, etc., introduced.	286
The sacrament administered to infants.	300
The council of Elva condemned the use of images in religious worship,	305
The celebacy of the clergy warmly discussed first general council at Nice.	325
Exorcism, or an act of conjuration, to expel demons from people, introduced.	258
The sign of the cross first used in infant baptism.	263
The order of monks first instituted.	335
Martin I. introduced the singing of the Nicene creed.	336
The monks went about selling the bones and other fragments of imaginary saints.	345
Pope Cyracuse insisted in vain on the celebacy of the clergy and excommunicated those who were twice married.	385
Anastasius I. introduced the practice of standing up at the reading of the Gospel.	399
Bells first used in churches.	400
It was decided that lying and deception to promote the welfare of the church were acts of virtue.	406
It was decreed that noncompliance with the requirements of human creeds after repeated admonitions should be punished with death.	408
The oil of chrism as used in Extreme Unction was administered by the laity as well as by the clergy for the healing of the body.	416
Zozemes introduced the use of tapers in the church.	417
Celestin I. caused the Psalms be to sung in Antiphony.	426
Hilary I. broached the use of Litany in the church.	464
The Virgin Mary was first called the mother of God.	485
Felix III. decided that no church should be consecrated but by a bishop.	488
Pope Galasius decided that those who would not receive the sacrament in both kinds of bread and wine should be deprived of it altogether.	492
Felix IV. decided that Extreme Unction ought to be applied to dying men.	528
Pelagius I. decided that heretics and schismatics should be punished with temporal death.	558
The use of indulgences broached.	580
Purgatory introduced.	593
Gregory I. declared that it was heretical, unchristian and diabolical for John Patriarch of Constantinople, to seek the title of Universal bishop.	594
St. Augustine, commissioned by Gregory I., came to England with forty monks to establish popery among the Saxons. He first obtained the approbation of King Ethelbert, then got the army to go against those who opposed his religion and in the skirmish slew 1,200 of the English clergy.	595
Gregory I. called himself "*Servus Servorum Dei*," Servant of the servants of God,"	596
The canon of the Mass introduced.	598
Boniface III. obtained the title of "*Universal Bishop*," of Phocas, who first murdered his master Mauritus, the Emperor, and then usurped his throne.	606
Boniface IV. instituted "*All Hallow day*," and dedicated the temple of Pantheon to the Virgin Mary.	610
Boniface V. decreed that all murderers and thieves who would take sanctuary in a church should evade the hand of justice.	620
Honorius I. instituted the feast of the exaltation of the cross.	635
Vitalian I. broached the use of organs in the church service.	662
Vitalian I. commanded the Liturgy to be read in the Latin language everywhere and thereby mocked the subjection of the church to the Pope of Rome.	666
Agathe I. ordained that the Pope's sanctions should be as firmly kept as those of the Apostles.	680
Leo II. ratified the sixth synod to confirm the canon of the Mass.	684
Leo II. introduced the practice of kissing the Pope's slipper.	684
Benedict II. was the first Pope that was styled, "*Vicar of Christ.*"	685
Invocation of saints made an article of faith.	700
Invocation of the Virgin Mary introduced.	715
Masses for the dead introduced.	752
Stephen II. received Lombardy as a gift from Pepin the usurper, for freeing him from the oath of allegiance to his rightful sovereign. From this time the pope was a temporal prince and wore two swords.	756
Stephen III. brought in the worship of images; and subjugated Milan to his see.	770
The worship of images publicly established by Irene the Empress.	784
The worship of images permanently established by a decree of the second Council of Nice.	787
The doctrine of transubstantiation broached in the Greek church.	789
Kissing the pope's toe introduced.	809
Pascal I. created the first cardinals. They are to be seventy in number.	820
The doctrine of transubstatiation was introduced into the Latin church by Pascasius Radbert, a monk.	831
Sergius II. was the first who changed his name on receiving the popedom who was followed by the popes ever since.	845
Leo IV. collected "*Peter Pence*" in England.	848
Pope Joan, a disguised woman, was elected to fill St. Peter's chair. She died in childbirth on her way to the Vatican.	854
Nicholas I. was the first that prohibited by law marriage to Roman clergy.	860
Adrian I. decreed that the pope should be elected exclusively by the Roman clergy.	885
Stephen VI. abrogated all the acts of Formoses, his predecessor, took his body out of the sepulcher, set it in the ponifical seat, excommunicated it and cut off two fingers and then buried it.	899
John IX summoned a council of seventy-one bishops and rescinded the acts of Stephen VI. and restored those of Formoses.	902
Sergius III. ordained the burning of candles at the feast of the purfiation of the Virgin Mary, hence called candlemas day, and rescinded the acts of Formoses.	906
Saints first cannonized.	993
Indulgences were first sold, which afterwards became a scource of great wealth to the popes.	1000

[TO BE CONTINUED.]

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 25, 1875.

"THE COMING POLITICAL PARTY."

An article will appear in the next week's *Cynosure* with the above title, which our readers will welcome. It is from the *Christian Statesman*, and is exceedingly able. Its doctrine is that when no moral principle divides political parties they are at once essentially demoralized. The most important consideration remaining being money, salary-grabbing becomes the order of the day. "Righteousness exalteth a nation," not "currency." And the *Statesman* writer shows that the Republican and Democratic parties are divided by no moral consideration since slavery fell; and the Republicans bailed the worst criminal and traitor of the rebellion, and entered the scramble with the Democrats for Southern votes.

There are issues still depending in which the very life of the nation is still bound up. The Anti-masonic party of 1828–31 was neither a fanaticism or a mistake. A secret government within a government, with courts behind its courts, and oaths behind its oaths is the certain destruction of that government. But political Anti-masonry went down because the lodge was not seen to be a false religion and a political remedy could not cure a religious evil; because the lodges 'played possum,' i. e., feigned dead, worshiped in secret, and their members joined and demoralized the movement. This alone would not have killed political Anti-masonry had not the slavery question arose, and

"Like Aaron's serpent swallowed all the rest."

But the game is now unearthed, and can never again *get to cover*. The world sees now the terrible vitality of the lodge; and as when the rellgious sentiment of the country began in earnest to cast out slavery, politics began to drop it, so will it be with the lodge. And it must now fight till it dies. If it should sham dead again, somebody will hold a candle to its nose.

Then Mormons and Chinamen will force us to say what our Constitution means by the word "RELIGION;" whether our government is Christian or heathen; whether the United States is within Christendom or outside. Our nation like Pilate has a Saviour on their hands whom we must or shall recognize or crucify.

Then the priest and atheist will force us as a people to say whether there is any Lord's day, and whether, by the laws of God and human nature, the laborer has a right to rest and worship on that day.

Then the traffic in intoxicants, and its relation to law. These are actually existing issues, and, in this country, such issues have already found their way to the polls, and they cannot, will not be driven back. And parties leaving these issues out must stuff their platforms with straw, and then only men of straw will vote for them.

—The *United Presbyterian* notices the aspersions of the lodge against that church and its teachings:

"We hear now and then that so many United Presbyterians are in the lodges of Freemasons and Odd-fellows. It is told by some astute disciple of the apron and hatchet that in a particular congregation there is such a number, and that they will cling to the order no matter what the church may say. It appears to be the policy of the lodge to propogate such an opinion. And it is natural, too; for as such institutions are founded on secrecy and deception, it is to be expected they will make a boast of having a membership that is doubly dishonest. But when asked to point out the members of this character they always fail. It is not possible that any rule in the church or any place else can have infallible application; but we venture the belief that the law in regard to seeret societies of the United Presbyterian church is as nearly lived up to as any one in any point of doctrine or practice in any of the churches."

BISMARCK'S FALK-LAWS.

Hume, skeptic, tory and royalist though he was, has these sensible words in his History of England, II., 555:

"It is certain that the restless enterprising spirit of the Catholic church, particularly of the Jesuits, merits attention, and is, in some degree, dangerous to every other communion. Such zeal of proselytism actuates that sect, that its missionaries have penetrated into every nation of the globe; and, in one sense, there is a *popish plot* perpetually carrying on against all states, Protestant, pagan and Mahometan."

At the time Hume wrote the above, Jesuitism was the most unpopular, as it is now the controlling order of the Romish church; and Bismarck is the only statesman on earth who dares undertake to protect his government against that terrible power. We understand the meaning and intent of the laws which he has enacted, to be that priests, paid by German taxes, shall be educated in German schools, and recognize the German Empire. He does not propose to enforce conscience, but to prevent crime. And while he is willing, as he says, to respect the Pope as a bishop and his creed as religion, he will not own him as *his* master and the civil ruler of German, Protestants, nor, for that matter, of German Catholics either.

True, as the *Advance* suggests, there are provisions in the Falk-laws which would not be borne here. That is true because priests and ministers of religion are not paid here out of the public treasury. If the treasury at Washington paid the preachers, it would then be right for Congress to say, if it choose, that no man should be a priest who had not read and approved the United States Constitution.

Suppose General Robert Lee's College in Virginia still openly taught that treason to the Union was duty to God; that secession was a right and enforced Union a crime; would our Government, after suppressing secession by its arms, be in duty bound to pay and support secessionists, and schools and teachers of secession? Surely not.

If priests do not like the German schools, they ought not to claim German money. The laws, as we understand them, do not forbid young priests studying popish theology, but requires them to go to German schools where there are even now more than a fair numerical proportion of Catholic teachers; but teachers who recognize the Emperor, not the Pope, as the civil head of the realm. After they have been taught in the gymnasia, they can study at Romish seminaries if they desire.

NOTES.

—J. A. Davidson, late State Lecturer for the Grand Lodge of Good Templars of Pennsylvania, and who has probably organized more lodges of that order than any other man in that State has gone back on his pledge to that order. He was lately arrested for the second time on charge of drunkenness and disorderly conduct in Erie. This is but one of a thousand instances of the kind, only more prominent. The secret ensnaring order should bear this fall and not the good cause by which it seeks to gain respectability.

—A clergyman writes to the *Advance* of the unprofitable character of "outside" funerals, that is, of non-church-goers. On one instance, he says, he traveled over eight miles on a tedious day to take charge of such a service for a deceased Mason, which was attended by a large procession of the "aproned brotherhood." But no sign of remuneration or acknowledgment of obligation ever came from that rich and "independent fraternity." He was evidently not a reader of the *Cynosure* or he would never have expected any.

—In Iowa secret orders among the farmers prove to be about as useful and as long-lived as the chinch-bugs in their grain. A Chicago *Journal* correspondent says of the grange: "Over 1,100 of the 2,000 granges of Patrons are in arrears for dues. The import is that working farmers have got tired of paying their money to sidewalk farmers who don't work. They are beginning to learn that the National Sponge is more for the benefit of office-holders than the granges; and that a vast amount of the machinery of the higher granges is both useless and expensive. So they are striking out for themselves and organizing independent granges in various counties. The collapse of the order as a State organization in Iowa is a foregone conclusion. And so the reformers will die of their own defermities."

—The *Christian Expositor* (United Brethren) has the following illustration of the expediency of the following two or three kinds of religion. No doubt there might be found hundreds of like cases: "In the spring of 1873, two ministers weresent to take charge of congregations in an eastern town. The M. E. minister, and educated man, such as give 'dignity to a conference, presents visiting members with grace,' is a Mason, Odd-fellow, and a member of other orders. During the year he had some conversions, and eight accessions. His church-door was open for men and women of all orders. The U. B. minister is not an educated man, did not possess the concomitant advantages, is Anti-mason. During the year he had about 90 conversions, and 76 accessions. His church-door was opened only to those for whom the Bible and discipline opened it. Only those of the secret order were admitted who *first left* the order, (and there were such, who are still faithful and true,) and became willing to be governed by church discipline."

—In a work published many years since by Samuel Greenleaf, "An Inquiry into the Objects and Principles of Freemasonry," the following is quoted from a letter written Oct. 21, 1818, by David Poor, a missionary of the American Board, and a Freemason: "But it is worthy of inquiry whether we have not been guilty of the practical error of substituting our fraternity for the whole human family." A matter of very serious inquiry to an individual with his connections.

—A correspondent signing himself "S. R. H. B." labors through a three-column article to tell the benevolent public of the bad management, or worse, of the Filmore County Aid Society, Nebraska. The society, he says, was organized by men of low repute, and $1.00 demanded of every one who joined—an unusual and suspicious proceeding certainly. Some of the members while receiving aid from the East spent their money at dances and for whiskey and tobacco, and those who opposed begging for such characters found themselves much out-voted. The letter concludes with advising that donations be sent to responsible individuals through the State Aid Society.

—The widow of the late Gerrit Smith, died at Peterboro, N. Y., March 6th, aged 71 years. She was receiving medical aid in New York city when her husband died, and went home greatly benefited. The severe winter which has proved fatal to so many elderly persons, tried her beyond her strength and she died of some inflammatory disease.

—The Attorney-general of Kansas has ordered the $7,000, used by the infamous York to defeat Pomeroy's election to the Senate, to be returned to the latter. This puts an end to the case in law for the bribery suits were long since dismissed. The facts, so far as the lodge has permitted them to become public, are these: Mr. Pomeroy, at the time of his election, (Jan., 1873) had promised to help start a bank at Independence, in southern Kansas, furnishing $8,000. He stated to the Congressional committee of investigation, three or four weeks after the occurrence, that on the evening before the election, York came to his room in the hotel and on a pretense of friendship and with great indignation at the lack of confidence at first shown by Pomeroy, obtained $7,000, not for himself or as a bribe, but merely to convey to Page, the banker. This, we believe, York never denied, nor has it been disproved in any court. On the other hand, York boasted and the Congressional inquiry proved that he only carried out a plot carefully prepared by himself, Ingalls, and other Freemasons in the Kansas Legislature. Why the case never came to trial it is safe to say that the lodge was managing

here as well as in the election. Senator Pomeroy and York were the only parties personally knowing of the interview, and while a stout lie backed by a handful of stolen greenbacks could create a sudden fury and carry a vote, it might not hold so well in court. The lodge controlled the press and always made it appear that Pomeroy was anxious to put off the trial which its own adherents at last gave up. Of the sum mentioned, $2,000 has been retained by the State to cover the cost of investigations and court fees, but with what color of justice does not appear; it has the likeness of all the rest of this cut-throat business, an infamous swindle. But the ex-Senator may be thankful to be clear of this Masonic gang.

Anti-secret Society Political Party.

ARKANSAS CITY, Kans., Mar. 2, 1875.

It is not my design to discuss the formation and support of such a party; should it be formed, I expect to support it, and vote for its nominees for office, unless very strong reasons should forbid. In the *Cynosure* for Feb. 25th, G. W. Needles suggests for President, Vice-President Wilson, and for Vice-president of the United States, Gen. Sheridan. Whether it is time yet to discuss the fitness of different persons for the high positions referred to, I am not prepared to pass judgment; but as the subject has been introduced by the writer above named, should the party named obtain from Henry Wilson of Massachusetts, permission to use his name for the office of President of the United States, it is likely they could not bring into the field an abler statesman, or one of a more unsullied moral character. As to the fitness of General Sheridan for the office of Vice-president, I am not well informed. His military education and life would not qualify him to preside over the Senate, and to preside over the destinies of this great Republic, in the event of the death of the President during his term of office, as has three times occurred in the history of our government. What the sentiments of the General may be in regard to secret societies in general I do not know; but it appears he entertains no good opinion of the White Leagues of Louisiana, whom he proposed to treat as bandits. The most powerful secret society in the world, I believe, to be the order of the Jesuits, and from his connection with the Romish church, which is completely ruled by the Jesuits, it is presumed that he would deal very gently with *that* secret society, were he in civil office. Before pressing the claims of any Romanist for office, we would recommend friend Needles to study Gladstone on the Vatican Decrees. Romanism is hostile to Freemasonry, which swears its members to "always conceal, and never reveal any" of its secrets. Now, if that oath were kept, no Roman Catholic could make a clean breast of everything which he knew to his priest. The ground of opposition to secret societies is not because they are anti-Christian or anti-republican, but because they hold secrets which they cannot, consistently with their oaths, disclose to the Father Confessor, who claims the right to be made acquainted with all the thoughts and intents of the hearts of all persons in every station from the most humble to the most elevated in society. Popery is making gigantic efforts to gain this country and England to its interests, and wo to them that aid it in such efforts. See Rev. xiv. 9–11.

In a free government like ours, a great responsibility devolves on Christians to employ all their constitutional rights to elevate to office, "able men, men of truth, fearing God, and hating covetousness." "As a roaring lion and ranging bear; so is a wicked ruler over the poor people." "When the righteous bear rule, the people rejoice, but when the wicked bear rule, the people mourn." "The wicked walk on every side when the vilest men are exalted." That the Ruler of nations who puts down one, and sets another up, who rules in the armies of heaven and among the inhabitants of the earth, may long preserve our liberties, and not in wrath set up over us the basest of men, but such as will be a terror to evil-doers, and a praise to them that do well, is the prayer of

DAVID THOMPSON.

Gen. Phelp's Book.

A St. Albans (Vt.) daily has the following review of this work which we commend to every reader of the *Cynosure* who has not read the book:

SECRET SOCIETIES, ANCIENT AND MODERN, an outline of their rise, progress and character with respect to the Christian Religion and Republican Government. By Gen. J. W. Phelps of Brattleboro. Chicago: EZRA A. COOK & Co.

This is a 12 mo. of 240 pages, price 50 cents, bound in paper and designed for popular distribution. It is wholly different from any former work on secret societies that has come under our notice, in that it does not pretend to make any exposition of their secrets, gives no illustrations and recites no formalisms. It is, on the contrary a historical, philosophical and statesmanlike treatise, written on a high key, in a pure tone and with profound learning. Whatever may be a man's predilections, this book will impress him with the sincerity, honesty and intense earnestness of the writer, and from a religious and patriotic standpoint it cannot fail to convince many that the whole category of secret societies, from Masonry down to grangerism, is essentially dangerous in tendency in spite of the many good things contained therein.

The book is divided into thirteen chapters, on the following subjects: the antiquity of secret societies; the life of Julian; the Eleusinian mysteries; the origin of Masonry; was Washington a Mason; Fillmore's and Webster's defense to Masonry; a brief outline of the progress of Masonry in the United States; the Tammany ring; the Credit Mobilier ring; Masonic benevolence; the uses of Masonry; an illustration, and the conclusion.

The general theory of the writer is that secret societies originated in heathen nations, where mysteries, polytheism and superstition held sway, and the symbolism that is kept up to-day is but an offshoot of the pagan worship, divination and idealism of the past. It is unchristian, unrepublican and unmanly. It sets up a code of morals that many accept in lieu of religion and often regard them as superior thereto. It governs society, not by laws that bear equally upon all, but by favoritism, partiality and combination. It destroys a man's individuality, self-reliance and moral convictions, by teaching him to be subservient, by often helping him to success without merit, by shielding him by deserved punishment and thus confusing his notions of right and wrong, compensation and atonement, by giving him, if crafty and ambitious, a tremendous power of communication and organization for the advancement of his purposes and gaining advantage over his fellow-men.

That Gen. Phelps profoundly believes all this no one will doubt, and that he has marshalled many convincing reasons for it no one who reads his book can deny. It these times when there are more secret societies than any one can name, and when they are rapidly forming—one to offset another or one necessitated by another—so that social, charitable and even commercial affairs are more in their control than they are in that of the church, the state, or the natural laws of trade, such a book cannot fail to be of great interest, to provoke antagonism and to find followers throughout the land. We differ from the writer in many of his conclusions, but it is refreshing, always, to read the theories of an honest, patriotic and independent mind, especially when he sails far above all the grovelling prejudices of time and place, and looks down upon human affairs with the eye of a philosopher, an historian and a seer.

S. D. Greene's Letter to the Lockport Convention.

Noticing a piece in the *Cynosure* of March 4th in reference to an expression of mine in the addressed to the N. Y. State Convention held at Lockport, signed "J. D," I thought I would give you the communication and let you publish it.

CHELSEA, Mass., Dec. 19, 1874.

To the Presiding Officer,

DEAR SIR:—You preside over a body of fellow citizens, though perhaps but a moiety of your great State; yet by no means meagre, or wanting in strength or diction. But possessing the mind and power under God, which inspired the minds of men of my native State, to resist the power of oppression and taxation, and to throw the imported tea overboard. So also you must importune Jehovah to elighten the minds of the people of this nation to remove another imported scourge and curse, Freemasonry; which is stealthily usurping the reins of government, creeping into the church of Christ, barring its portals, paralizing its functionaries with its false and brazen pretentions as slavery did; which must, like it, be met *separately*. So says one of our greatest statesmen, the late Hon. Charles Sumner in a letter to me: "*Both are tending to centralization and anarchy and they must both be destroyed in our country, if it is to be the home of the free as our ancesters designed it.*" Under the march of enlightened civilization and freedom of thought, the nations of the earth are called upon by our nation to respect the individual right of one citizen, because the rights of one citizen are the rights of the whole. It seems strange that a transaction dating back no farther than 1826 should so soon be forgotten; and that Freemasonry, on account of its unlawful oaths, and anti-Christian principles, was renounced and denounced by thousands of true *Christians*. It is strange that, when thousands of *upright men* withheld their attendance upon the lodge, and lodge charters were returned, and Freemasonry was supposed to be dead, the *fools*, as Cadwalder D Colden, their great high priest in 1826, called them, that is, those that are pleased with its show, its parades, its gewgaws, as well as those who love and cherish unholy principles for filthy lucres' sake, should, like the possum in danger, pretend to be asleep so many years, then again arise and by their show and pomposity and by the unlawful and irreligious principles of the order, invite further investigations into their secrets and their oaths, which are their laws, and in obedience to which the Morgan outrages were perpetrated. The doors of justice were closed; the churches of Christ assailed by persecuting its members who left the lodge, having been beguiled by its false pretenses, or the salvo that the oaths should not militate against their religion or politics, or civil or religious duties, which ex-President John Q. Adams after careful examination says "*is falehood and hypocrisy superadded to the breach of law and profanation of the name of God.*" But such is the depravity of the human heart without grace, it grasps the object of its love; and Freemasonry, like its prototype, the enemy of all virtue, clothes itself in light, to draw the unwary and innocent into the darkness of its purposes, to sustain its wicked designs. While, if the dupe of its power should act conscientiously and revolt, he is made to feel all the maledictions of its wrath. The Christian can look back nearly 1,900 years, with mingled horror and sympathy at the buffetings, scourging and crucifixion of their Lord and Master, while the Jews and ungodly mock and disregard the whole affair. So also, while the arms of our country so recently engaged to overthrow an oligarchy in the slave States, founded upon slavery; yes, this oligarchy and Freemasonry consorted the rebellion and fanned its flames and often checked the progress of the war for its overthrow, is apparent to one who knows its unlawful oaths and practices. To show this fact, Gen. Albert Pike, a noted rebel and Freemason, got up a Masonic lodge of sorrow before he was pardoned, in honor of Masons who drew the sword to prevent their fellow-creatures becoming free. Is this like Freemasonry? Fraternally yours,

SAMUEL D. GREENE.

The Home Circle.

Mother's Fingers.

Mother's useful fingers, sewing dainty seams;
While her faith is brooding over hopeful dreams;
While her heart is happy in a dawning love,
Deftly move her fingers for the coming dove.

Mother's feeble fingers, fluttering, slow, and mild,
O'er the tiny features of her welcome child:
Stroking cherub dimples, smoothing ruffled hair,
Tending baby treasures with unrivaled care.

Mother's busy fingers, working late and long,
Small and soft and slender, only through love strong.
Swiftly working wonders, never idly still,
Children's bread and raiment rousing parent-skill.

Mother's loving fingers, raising up the weak,
Passing, cool and gentle, o'er the fevered cheek;
Soothing sick and weary, like a touch of dew,
Lifting sinking spirits to their life anew.

Mother's pious fingers, turning o'er and o'er
All the glowing pages of our sacred lore;
Falling on the young brows, with a blessing fraught,
Mute and earnest pleading, when her God was sought.

Mother's faithful fingers stretching thro' the cloud,
Beckoning back the wanderer and the sinful bowed;
Clasping hands that Virtue scarce will touch again,
Clinging to the fallen, heedless of each stain.

Mother's tender fingers, guiding falling eyes,
Holding all the closer as the darling dies,
Lingering o'er each duty to the passive form,
Shrouding silent features from the sun and storm.

Mother's lifeless fingers, folded on her breast,
All their duty ended, laid at last to rest:
Noble work accomplished, quiet fingers cold,
Laid in peaceful silence 'mid the coffin mould.

Mother's angel fingers, waking golden strings,
Where, a holy harper, sweet her spirit sings;
Pointing out the sky-way, leading those who come;
Dear immortal fingers, in the Father's Home.

—*Jessie M. Saxby.*

Sabbath Evening Entertainment.

I was paying a visit to a friend who seemed to me in many respects a model in the training of children. But she complained of her want of success in interesting them in suitable Sunday occupation.

It chanced that one Sunday during my stay was so stormy that few could venture out, and by the middle of the afternoon her little flock became very restless, and in despair she applied to me to suggest something that would preserve a reverence for the day.

"Children," said I, "suppose you take your Bibles and letter-paper and pencils into the dining-room, and I will try to entertain you."

As Sunday-school lessons had been duly conned, Peter cried out, "We don't want it unless it's tip-top."

"What must we do first?" asked Murray.

"First of all take seats around the table. Then each of you in turn give the name of your favorite fruit, then we will search in the concordance for some text of Scripture relating to it, and after that we will turn to the commentary for an explanation of the subject, and talk about it.

"As Bob is the oldest ,we will begin with him. What fruit do you like best, Bob?" "I know," said Bessie. "Yes, but Bessie, you must answer in turn." "Guess you'd think it was grapes, if you had seen the way he went into them out at Uncle Charley's," said Tom. "Well, Bob, then turn to the fifth chapter of Isaiah, fourth verse, and read it aloud." "What could I have done more to my vineyard, that I have not done in it? Wherefore when I looked for it to bring forth grapes, brought it forth wild grapes," repeated Bob.

"Read what Scott says about that." "Good purposes are not enough; there must be fruit, that is a good heart and a good life—the vineyard produced wild grapes, that is things that seemed like fruit but were not."

"The prophet Isaiah," said I, "was speaking of the Jews, but what he said applies just as well to us. It is not enough to say, Oh, I mean to be good and obey my mother and keep Sunday holy, and learn my lessons and not do these things after all. We must really do them.

"Clara, you are next older, what is your favorite fruit?" "Apples," she replied. "Well, Solomon says, in Proverbs xxv: 11, 'A word fitly spoken is like apples of gold in pictures (or a net-work) of silver.' Here Solomon shows how important it is to speak properly, to say just the right thing at the right time.

"Now, Murray." "Pears," he answered quickly. "I cannot find any text about pears: but never mind, we will take up flowers next, and you shall lead."

We went on in this manner until the maid came to set the tea-table, and then I had to promise to renew the exercise in the evening. It worked so well we concluded to go on with it every Sunday evening.

After fruits and flowers were exhausted, we selected animals, birds, precious stones, etc., and I myself became acquainted with portions of Scripture I never knew before.—*Am. Messenger.*

Casting Down Imaginations.

Oh! if human nature were only willing to let God speak for himself, and to give him the credence which it demands for itself! But that is just what it is most reluctant to do. There was a time when, for God to speak, was for man to hear, believe and obey. And only when that time comes again to each one does the capacity to know God come with it. This poor human nature, unconscious that it is not itself, and like every other madman fancying itself perfectly sane, may thrust into a dungeon of darkness the faith which should sit on the throne within. And having thus deprived itself of the only faculty by which spiritual truth can be apprehended, it may compel its other and lower potencies to attempt the work that can be done only by faith. Will it succeed? The intellect may toil for a lifetime in fitting in a mosaic of beauty the shreds of its conjecture, or the dreams of its conceptions of things divine. But what are they after all but imaginations—images of a created image-maker. Behold the fragments of them that lie broken to dust along the highway of ages behind the advance of the Gospel of eternal truth. Every age has furnished theorists and theories, wildly contradictory to them that have preceded them. Their vast multitude is their fatal feature. How can they all be what they claim to be? If they are to be trusted, each one disproves some other. Each new cloud-ladder is set up because all before it have failed to reach the top. Aye, and so must it be forever; for they are reason undertaking the task of faith: human nature dictating to God what he shall say, instead of listening to what he does say—imaginational! Not the revelation, the manifestation of what he is, received by reverent, meek, obedient faith; but the ambitious conception of what he ought to be. What signify ten thousand such conjectures? Is he? and what is he? are questions that cover all. If he will answer these questions what can be done but listen, and believe, and thus come to know him? And when one revelation of himself in human speeches comes to men, when the one transcendent manifestation of himself appears among men, if it be really the revelation of himself, the manifestation of himself which moves with the calm but terrible steadfastness of conscious fact against hollow, fragile images, who can doubt what the result will be? or how certain the advance of the invincible gospel will be, to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God."—*Dr. R. Thompson.*

In the Cleft of the Rock.

A Highland mother, at the close of spring, was suddenly overtaken, in a wild glen among the mountains, by what was long recalled by her fellow villagers as 'the great May storm.' After attempting in vain for some time, with her infant in her arms, to buffet the whirling eddies, she laid the child down among heather and ferns, in the deep cleft of a rock, with the brave resolve, if possible, to make her way home through the driving sleet, and obtain succor for her little one. She was found by the anxious neighbors next morning stretched cold and stiff on a snowy shroud. But the cries of the babe directed them to the rock-crevice, where it lay, all unconscious of its danger, and from which it was rescued in safety. Many long years afterwards the child returned from distant lands a disabled soldier, covered with honorable wounds. The first Sabbath of his home-coming, on repairing to a city church (where he had the opportunity of worshipping God 'after the manner,' and in the cherished language of his forefathers), he listened to an aged clergyman unfolding, in Celtic accents, the story of redeeming love. Strange to say, that clergyman happened to be from the same Highland glen where he himself had spent his youth. Stranger still, he was illustrating the Divine tale with the anecdote, to him so familiar, of the widow and her saved child! A few days afterwards, the pastor was summoned to visit the death-bed of the old soldier. "I am the son of the widow," were the words which greeted the former, as he stood by the couch of the dying man. "Lay my bones beside hers in the churchyard among the hills. The prayers she used to offer for me have been answered. I have found deliverance in old age where I found it in my childhood—in the cleft of the Rock; but it is—the Rock of Ages!"—*Macduff.*

Admiral Foote.

Admiral Foote, if not a great man when judged by the highest intellectual standards, surpassed common men in some things. He surpassed them in moral force. The central element of his character was this—an immutable resolution, under a religious sense of duty, to pursue the right. The principles he had deliberately chosen he carried to sea with him and into public life, and into his intercourse with men everywhere and under all circumstances. He was an ardent believer in the Christian faith and a believer in prayer—these had been wrought into his spirit in his youth, and he sailed under that flag to the day of his death. He wrote to his wife after the capture of Fort Henry that "he had agonized in prayer for victory." Another man might have won the battle, and not have prayed for it; but he did, and he recognized the hand of God in the victory that was gained.

He may be thought to have been too radical in his ideas of reform. Some of his naval friends held this opinion, and did not scruple to tell him so. Indeed, in his early professional career he often endured contempt and persecution on this account. He was one of the instances in history of the "saints who are in Caesar's household;" or men true to their convictions of duty in circumstances of peculiar difficulty and temptation. He believed in total abstinence as the sheet-anchor of sailor character; therefore, at the East and West he fought out his temperance principles till at last—by his speeches, letters, and above all, personal example—he carried through the temperance reform in the navy and abolished spirit rations. His own crew ware noted for their sobriety and good conduct, not only on shipboard, but when they were ashore, at home, or in foreign ports. So it was with the observance of Sunday, the prohibition of profanity, and many other things that he had made up his mind about as being right; and because he believed them to be right, without much consultation with others, as far as his authority extended, he put them in practice. If reasoning would not do, he did it by command. He held to a principle to the last breath.

He was not a dry-hearted egotist, either as a Christian or an officer. He was open, cordial, confiding. He was extraordinally social in temperament whenever he was in good health and spirits; wherever he was there was hearty life and hilariousness. He was not, perhaps, a man of real humor, but he was noted for telling a "good story, appreciating a good jest, and enjoying a good laugh," and, until borne down by the burden of care, he was the best

company in the world, and to the day of his death his boyish and fun-loving spirit flashed out. A genial temper, thoroughly kind, though not without a sprinkle of the salt of the rough ocean, made this hero of iron clads a delightful man in society. The little that he was permitted to have of this kind of life on shore he was thoroughly happy in; and when with his own family and in the circle of his friends, both young and old, then he was seen at the best, and his frank, loving, cheerful nature came out to great advantage. His intercourse with the world, and with those of the highest position in all parts of the globe, had given his manners great ease and polish.—*Hoppin.*

Value of Time.

He who every morning plans the transactions of the day, and follows out that plan, carries a thread which will guide him through the most busy life; the orderly arrangement of his time is like a ray of light, which darts itself through all his affairs. But where no plan is laid—where the disposal of time is surrendered merely to the chance of incidents—all things lie huddled in one chaos, which admits neither distribution nor review.

The first requisite for introducing order in the management of time, is to be impressed with a just sense of its value. Let us consider well how much depends upon it, and how fast it flies away. The bulk of men are in nothing more capricious and when they think of it as the measure of their continuance on earth; they highly prize it, and with the greatest anxiety seek to lengthen it out, but when they review it in separate parcels, they appear to hold it in contempt, and squander it with inconsiderate profusion, at the same time complaining that "life is short."

Among those who are so careless of time, we cannot expect to find order much observed in its distribution; and, by such fatal neglect, how many materials for severe and lasting regret are they laying up in store for themselves! The time which is suffered to pass away in the midst of confusion, bitter repentance seeks in vain to recall. What was ommitted to be done at the proper moment, arises to be the torment of some future season. Manhood is disgraced by a neglect of youth. Old age oppressed by cares that belong to a former period, labors under a burden not its own. At the close of life the dying man beholds with anguish that his days are finished, when his preparation for eternity has hardly commenced. Such are the effects of a disorderly waste of time.—*Phrenological Journal.*

Give Your Child a Paper.—A child beginning to read becomes delighted with a newspaper, because he reads of names and things which are familiar, and he will progress accordingly. A newspaper in one year is worth a quarter's schooling to a child. Every father must consider that information is connected with advancement. The mother of a family, being one of its heads and having a more immediate charge of children, should herself be instructed. A mind occupied becomes fortified against the ills of life and is braced for emergency. Children amused by reading or study, are, of course, more considerate and easily governed. How many thoughtless young men have spent their earnings in a tavern or grogshop who ought to have been reading! How many parents who have spent twenty dollars for books for their families, would have given a thousand to reclaim a son or daughter who had ignorantly, thoughtlessly, fallen into temptation.

A Century Ago.

Events were crowding one another a century ago, and we passed on the 26th of February the hundredth anniversary of the first actual resistance to British arms. This took place at Salem, Mass., the 26th of February falling for that year on Sunday. Information had reached General Gage at Boston that some munitions of war were stored at Salem, and he sent a detachment of the 74th Foot, under Col. Leslie, to capture them if possible. Almost every soul in town was at church, but the movement of troops was discovered, and the parson probably cut short the services. At all events, the congregation, with the parson at its head, was promptly on hand at a certain draw-bridge which afforded the only approach to the town. The draw was raised, and when the soldiers attempted to appropriate two scows that lay near by, the owners and bystanders scuttled them, at the cost of a scuffle during which some slight bayonet wounds were received. Both parties were anxious not to transgress the law, and as the bridge was private property, not a public highway, Col. Leslie was at a loss how to proceed without actual violence. He compromised, however, by pledging his word to march only thirty yards beyond the bridge, thus obeying the letter of his instructions as to entering the town of Salem. Meanwhile the stores had been removed to a place of safety, so that the Salemites did not care whether the British Colonel broke his word or no. He kept his promise, marched over the bridge and back, and departed for Boston with the honors of war. Meanwhile the country was aroused, and by Monday morning some thousands of men were under arms, in the belief that hostilities were about to begin.—*Ex.*

Four, Five, Six, Seven, Eight,—yes, eight prayers of sufficient length might have been offered while there were only two! One of the greatest temptations of prayer-meetings, is long prayers and exhortations. Says the *Religious Telescope*: "Who has not been severely tired by them? Who has not groaned under them? Who has not become nervous, and fidgety, and lost the spirit of prayer, on account of them?"

When will professing Christians learn charity or even good common sense? When these long-winded praying ones have prayed all over the world and back again two or three times, generalized and generalized, some ten or fifteen minutes, till the bones and sinews of every one fairly ache, and perspiration flows freely from every pore, the good brother on his knees winds up by saying (as a plea for his brevity): "We are not heard for our much speaking."

D. F. N.

Children's Corner.

How a Beggar Boy Grew.

A New York merchant who is a Sunday-school teacher, was called upon for a speech, at a great Sunday-school meeting out in the West. He said:

"I'll tell you a little story of a beggar boy. I started out one fine Sunday morning, to get up some recruits for my class. At the corner of the street I met a barefooted boy, without hat or coat. His hair was fiery red, and looked as if it had never been combed. I asked the boy if he would come to school.

"'No, sir,' was his sharp reply.

"'You ought to go to Sunday-school,' I said kindly.

"'What for?' he asked.

"'We teach boys to be good,' I said.

"'But I don't want to be good,' he said.

"'Why not want to be good?' I asked earnestly.

"'Because I am hungry,' was his quick reply.

"'It is now nine o'clock,' I said, looking at my watch. 'Haven't you had any breakfast yet?'

"'No, sir.'

"'Where do you live?"

"'Up the alley there with aunty. She's sick.'

"'Will you eat some gingerbread and crackers if I go to the bakery and buy some?'

"'Yes, sir, that I will and be glad to get 'em.'

"I bought a lot and set them before him. He ate them in a way which showed how keenly hungry he was. I asked him if he would like some more.

"'A little more, if you please sir,' said the boy.

"I got a fresh supply and set them before him. I waited till he had done eating. Then I said, 'My boy, will you go with me to school now?'

"'You have been so kind to me sir,' said he, 'I'll go anywhere with you. Please wait till I take what's left of the gingerbread round to aunty, and then I'll go with you.'

"He returned directly to the sidewalk where I was waiting for him, and went with me to school. He had never been to school before. He thought of school as a place where boys had to hold out their hands to be slapped with a ruler, and have their hair pulled, and their ears pinched. But when he found himself in the hands of a pleasant-looking young lady, who treated him kindly, and said nothing about his shabby clothes, he was greatly surprised.

"He became a regular attendant. He told all the boys of his acquaintance about the school, and persuaded many of them to attend. About two years after this, a lot of boys from New York were sent out West, and distributed among the farmers. My red-haired boy was sent among them. I used to hear of him for a while that he was getting on and doing well. I have lost sight of him for years now, but I have no doubt he is doing good wherever he is." The gentleman then said a few words about the importance of getting the poor and neglected children of our large cities into Sunday school, and then sat down.

In a moment, a tall, good-looking gentleman, with red hair, stood up in the meeting, and said:

"Ladies and Gentlemen: I am the red-haired beggar boy, of New York, who ate that gentleman's gingerbread. I have lived in the West for years, and been prospered. I am now a rich man. I own five hundred acres of as good land as the sun shines on. My horses and carriage are at the door, and when the meeting is over, I shall be happy to take my old friend to my home where he will be welcome to stay as long as he pleases. I am a member of church, and the superintendent of a Sabbath-school, and I owe all that I have in this world, and all that I hope for in the next, to what was taught me about Jesus in the Sabbath-school."

Now the growth of a great oak tree from a little acorn is not at all more wonderful than the change which took place when that little, hungry, ignorant beggar boy, was turned into that intelligent, Christian gentleman. And yet it was all brought about by the light which Jesus gives.—*S. S. World.*

Anything for that Squirrel.

Before I left Illinois I was crossing the prairie between Richmond timber and Virginia, the county seat then of Cass county, Illinois. I saw and caught a beautiful prairie ground squirrel, and placed it in my coat pocket.

When I arrived at the public well in the town, from which I wished a drink, there were three well-dressed boys, about twelve years old, each of a separate family, who saluted me very respectfully. I told them that I had a beautiful pet, which I would give to the one who should give me the best answer to such questions as I should ask him. Said I to one of them:

"What are you, Whig or Democrat?"

His reply was, "I—I am—a Whig," loth was he to speak, as he did not know my politics. To the next one I propounded the same question. Said he:

"Sir, I am a Democrat, and so are all my folks; and I intend to be one always, whether I get the squirrel or not."

Of the third boy I asked the same question.

Said he: "Sir, I am just anything you want me to be, or that you are, if you will give me that squirrel."

To the first boy I said: "Let me advise you to be firm in whatever course of life you pursue, if right and proper. Never swerve from the right for squirrel, or office, or fame. Your answer to me was hesitating, and therefore, I cannot award you the squirrel.

To the second I said: "I am well pleased with your answer. You are firm in what you are, believing it to be right."

To the third boy I said: "I fear that all through your life you will be anything for the squirrel. Alas! there are so many men now who act upon the same principle. In politics, religion, law, and in all pursuits, with them the squirrel is the grand object. Now be advised by me, 'Be sure you are right, then go ahead,' as Davy Crockett advised."

I then brought forth the squirrel, and handed it to the Democrat boy, telling him that I was a Whig.—*Christian Weekly.*

EXPOSITION

—:OF:—

THE GRANGE.

—‡o‡—

Illustrated with Engravings, showing the Lodge Room,

Signals, Grips, etc.

EDITED BY REV. A. W. GEESLIN.

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LABORERS DEGREE CONTINUED.

Steward to Candidates:—I must call your attention to the animals that, as a laborer, will come under your charge. The domestic animals are committed to our keeping by the Great Author of our being. We are ever dependent upon the brute creation; without them man could never have risen from barbarism to civilization. Practice mercy and compassion toward them. Never overwork or overload them; guard against haste in reprimanding. Treat them with kindness and affection, and they will learn to love you. It is one of the principles of our order to protect the dumb animals from abuse and any member who countenances their ill-treatment is liable to censure and expulsion.

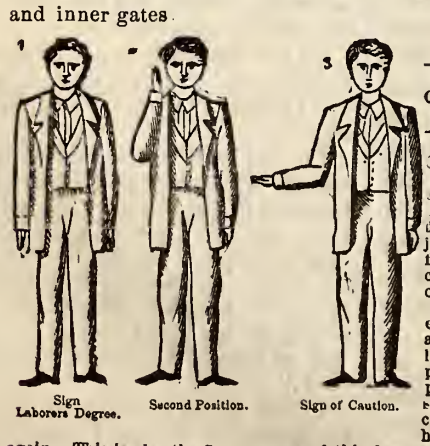
Assistant Steward to Candidates:—I will now introduce you to our worthy Chaplain.

Chaplain to Candidates:—Worthy brothers, agriculture is the first and most noble of all occupations. It is the only one of divine origin. God planted the Garden of Eden, and placed man therein to keep it. He caused to spring forth out of the ground every tree that is pleasant to the sight, and bearing fruit good for food. It was a command of the Almighty that man should till the ground. History proves that where agriculture has been fostered by a people, that nation has prospered and reached a high degree of perfection; but where it has been neglected, degeneracy began. Let us heed the warning and escape the doom.

Assistant Steward to Candidates:—Brothers, that you may receive the implements of labor I will now conduct you to our Master.

Worthy Master, our brothers are prepared to receive the tools of laborers.

Master to Candidates:—I will now call your attention to the implements of this degree, the Axe, Plow, Harrow, and Spade. The Axe is used by us to cut away obstructions in the fields and prepare timber for use. Its use is emblematical of perseverance in overcoming obstacles, for, as by repeated blows it cleaves its way through the strongest wood, so should we by repeated trials be able to surmount every difficulty. The plow is used by us to break up the ground and prepare it for planting; and this should teach us to diligently drive the plowshare of thought through the heavy clods of ignorance, and thus prepare the mind for the seeds of knowledge and wisdom. The harrow is also an implement used by us to pulverize the soil as well as to cover the seed. Let this be emblematical of that course of study and observation necessary to enable you to fully understand your business, and also that thorough training which all must undergo who would become prepared to have the lessons of experience and wisdom firmly implanted in their minds. The spade we use when we wish to go deeper in the soil than can easily be penetrated by the plow, and as by its use we drain our land of surplus water, admitting the air and warmth to permeate and quicken the hitherto cold and unproductive soil; so may the knowledge you acquire through your connection with this order be the means of divesting your mind of ignorance, and imbue it with the spirit of philosophical investigation and research; ever remembering that in the members of this fraternity you have cordial co-workers and ardent sympathizers. I will now give you the sign of a laborer. Master instructs the candidates in the signals at the outer and inner gates.



Sign Laborers Degree. Second Position. Sign of Caution.

SIGNAL AT OUTER GATE:—*Three Raps.*

PASSWORD AT OUTER GATE:—*Adam.*

SIGNAL AT INNER GATE:—*Two Raps.*

PASSWORD AT INNER GATE: *Laborer.*

SIGN OF FIRST OR LABORER DEGREE: Pass thumb of right hand forward of fingers till it touches at junction of third and fourth fingers with hand, thus concealing it in the palm of the hand.

SECOND POSITION: Bend elbow, bringing the forearm up till hand is on a line with the face, fingers pointing straight upward, palm of hand toward the shoulder, thumb still concealed in hand; then let hand fall quickly to side again. This is also the SALUTATION of this degree. The sign of caution is now given.

SIGN OF CAUTION: Standing erect, as in giving sign of degree, conceal thumb in palm of right hand, throw palm outward from the body.



Sign of Caution, Second Position.

SECOND POSITION: Bring arm over shoulder till the ends of the fingers nearly touch shoulder under right ear; let hand fall quickly to the side.

PATRONS' GENERAL SIGN: *Bring left forearm horizontally across the body, closing the hand on the left lapel of coat or other garment you may have on, with the thumb pointing straight upward. The sign of this deg. signifies that "a good laborer places faith in God."



Patrons' General Sign.

*To illustrate: Suppose that A. and B. meet. A. throws out the sign to B., B. answers it [*by giving the same sign*] and then approaches A, and says, "*Are you looking for a Patron?*" A. answers, "*For a Patron.*" They then shake hands.

Master to Candidates:—You are now laborers in the first degree of our honorable order. Our Worthy Patronesses, Ceres, Pomona and Flora, will furnish you with advice essential to aid you in your duties.

Assistant Steward to Candidates:—I now present you to our worthy Patroness Ceres.

Ceres to Candidates:—As laborers you will require food for sustenance; take of this corn, but save a portion of the fairest for seed. Let it also be your duty, as far as it is in your power, to assist your companions in securing an abundance of seed for their lands and at the proper season. Let me counsel you also to be active laborers. The enlivening influence of Spring extends to all creation; the Spring grows brighter in color as it feels the genial warmth of the morning sun. The winged songsters joyfully resound their artless notes, and all nature is alive. The husbandman, at this season, must be earnest in his labors, knowing full well that if he fails to sow he cannot reap; and while he is occupied in the hopeful work of seeding his lands, may he never lose sight of preparation for that great harvest-field in which he will sooner or later be garnered.

Assistant Steward to Candidates:—I now present you to Flora.

Flora to Candidates:—To me belongs the forest, its fruits, and its garlands of flowers. Remember that trees are needed for shelter, shade, and ornament; spare the trees and shrubs that are needed to lend fragrance to the breeze and beauty to the landscape, while they interfere not with man's wants and pleasures. Save enough of those to shelter house, orchard, and field from blasting winds, and give comfort to the overheated and weary; by so doing even the quadrupeds who aid, and the feathered tribes which cheer your labors will call for blessings on your head.

Assistant Steward to Candidates:—I next present you to Pomona.

Pomona to Candidates:—That you may have refreshment while laborers take of this fruit. Fine fruits are the flowers of commodities; they are blessings designed to please the eye and gratify the taste, multiply our comforts and elevate our social and moral condition. The culture of fruits indicates refinement. Their use as food tends to a healthy and refined temperament both of body and mind, and should be esteemed as necessaries rather than luxuries. It is therefore our duty to develop and increase these bounties to their utmost extent.

Assistant Steward to Master:—Worthy Master, our brothers are now ready for labor in the field.

Master to Candidates:—I now greet you as Worthy Laborers, and charge you always to keep in remembrance the pledge you have given, and let your future conduct be regulated by the precepts of wisdom and virtue.

Master to Assistant Steward:—Worthy Assistant Steward, you will please introduce our brothers to their fellow laborers.

MAID, OR FIRST DEGREE FOR LADIES.

(*The Ladies receive the same signs in all their ceremonies as are given to men.*)

Candidates sign the roll-book, properly robed and blindfolded in preparation room. The *Lady Assistant Steward* now signals at the door.

Steward:—Who comes?

Lady Assistant Steward to Steward:—Those who desire to assist us in our work.

Steward to Lady Assistant Steward:—Please tarry while I inform our worthy Overseer.

Steward to Overseer:—Worthy Overseer, there are strangers at the gate seeking admittance.

Overseer to Steward:—Satisfy yourself that they are worthy and if so admit them.

The Steward opens the door and says, "None but those worthy and well qualified can enter here; do you vouch for your companions.

Lady Assistant Steward to Steward:—I do.

Steward:—Enter, then, and pass to our worthy Overseer.

Lady Assistant Steward enters with candidates. They pass once around, stopping at Overseer.

As candidates enter the following song is sung.

SONG.

"Welcome, sisters to our Order;
We shall need your help and care,
In the harvest and the vintage
You shall have a rightful share.
Welcome, welcome, welcome, welcome,
Heaven bless you, is our prayer
Welcome, welcome, welcome, welcome,
Heaven bless you is our prayer."

Lady Assistant Steward to Overseer:—Worthy Overseer, I present friends who desire to be initiated into the mysteries of our order.

[TO BE CONTINUED.]

Miscellaneous.

—George DeBaptiste, colored, famous in the ante-bellum days as conductor on the underground railroad, died in Detroit, Feb. 22d., aged 64 years. He was steward of the White House in 1841, and President Harrison died in his arms.

—In Italy seventeen millions out of a population of twenty-four millions, are unable to read or write.

—The Japanese have paper which is water-proof, and of which garments, handkerchiefs, hats, umbrellas and purses are made, and also paper warranted to wash, and of sufficient strength and pliability for any use.

—The Department of Agriculture has made a statement of the extent of the injuries inflicted by the grasshoppers in the West. The area of the section visited is from 200 to 225 miles wide, extending from southern Dakota, through Nebraska and Kansas, 500 miles in length. The extent of territory visited exceeds 100,000 square miles. The approximate population of the districts desolated is about 750,000, The cases of total and partial destruction to crops in thirty counties in Kansas are over 40,000, and in the entire State 50,000. The number of people more or less severely affected by the pest in all the devastated region is from 75,000 to 100,000.

—The discovery of frozen ground at a considerable depth in a Colorado silver mine affords a new problem for geologists. The mine is located high up on McClellan mountain at an altitude of over 12,000 feet. The miners were tunnelling into the side of the mountain, and had attained a distance of about ninety feet without encountering any unusual obstacles, when they were astonished to find the ground before them solidly frozen. Through this frozen area they have already tunnelled to the distance of more than two hundred feet, and it is probable the frost extends much farther. There appears to be no crevice or channel through which the frost could enter from above, and it is altogether impossible that the cold of our present winters could have penetrated to such a depth. How, then, did the frost get there? is the puzzle. One solution that has been suggested is that it was frozen during the intense cold of the glacial period. The fact that numerous evidences of glacial action are found on the mountain and in the vicininty, give some plausibility to this theory.

Religious Intelligence.

—From fifteen to twenty of the middle class in Yale Seminary are expecting to spend the summer vacation, four months, in preaching on the frontier, probably in Kansas.

—It is said that every student in the Baptist Female College in Lexington, Mo. has professed conversion.

—Bishop Janes has dedicated more than one hundred Methodist Episcopal churches in the State of New Jersey.

—The New York *Advocate* says: "There are in the United States about fifty missionary associations, whose annual receipts and expenditures amount to $6,000,000. Of this, the Episcopal and Congregational churches each contribute about $300,000; the Presbyterian, $500,000; and the Methodist Episcopal about $700,000.

—From reports of the Methodist Episcopal Book Concern it appears that the New York *Christian Advocate* has a circulation of 50,000; the *Western* of Cincinnati over 20,000; the *Northwestern* of Chicago over 17,000; while the *Methodist Advocate* of Atlanta, Ga., one of the best and most loyal of the whole family and the only member in the South, has less than 4,000. The Sabbath-school paper issues 276,000, and 956,000 copies of the Berean lesson leaves are called for. The missionary Journal has some 104,000 circulation.

—This is how the Washington Street Baptist Church of Lynn, Mass., settled the pew rent question, according to a cor-

respondent of the *Watchman and Reflector*: "When we came together to consider the best interests of the church, we determined that it should never be shut to any of God's people who might desire to worship here. The plan of free seats was discussed. Many objections to this appeared. We then thought of making each alternate pew free. This, too, was rejected. The thought of placing a mere nominal price on the pews, and raising the balance needed for the support of worship by subscriptions, did not meet approval. Finally, we united on this plan. We place no price on the seats. To any one desiring to worship with us, we say, select any unoccupied pew in the house which pleases you, then decide how much you feel able and think it your duty to pay for the support of worship, and that shall be your rent. Thus the one to whom God has given ability to pay $100, and he whose restricted means allow him to pay but $1, sit together as neighbors, and none save the collecter knows the poor from the rich. As God's treasures, we propose to accept 'according to that a man hath and not according to that he hath not.' Every man's self-respect is regarded, and all meet together as equals, in God's house. We claim that this is a true Gospel plan for the support of public worship, and we believe that this our Master's house none too good or too elegant in which to illustrate it"

—A writer in the *Occident* makes some curious calculations about the giving power of the Presbyterian church. He comes to the conclusion that $500 a year is within the average income of each church member, which upon a membership of say 500,000 makes the total annual income $250,000,000. One-tenth of this would be $25,000,000 annually; the contributions actually given average about $9,000,000 or a little over four per cent. He adds: "Comparing ourselves with other denominations, we doubtless have done well. But comparing our work with God's bestowment of this world's good upon us, have we not reason to be humbled before him? And may we not hear the voice of his providence, and his grace, saying, 'Speak unto the children of Israel, that they go forward?'"

—The Indiana Conference Ministerial Association of the Wesleyan church holds its first session at Fairview, June 1st. Bro. A. J. Hiatt, a seceding Mason, is secretary, and a number of active men in the anti-lodge reform take part in the meeting, among them are the following: J. T. Horne, discusses the nature and tendency of secrecy; J. T. Kiggins, duty of the church with relation to secrecy.

—The Wesleyan church, A. F. Dempsey, pastor, in Seneca Falls, New York, where the State Association was held a year ago, is enjoying a revival season.

—A powerful revival is reported in Delhi, New York, in which 150 persons have been converted, many of them prominent business and professional men.

—The membership of the Presbyterian church at Georgetown, Ill., has increased during the last two months from ten members to sixty-three.

—One of the churches of Farmington, Maine, has adopted what is called the Bible service in place of Sabbath forenoon preaching service. Its nucleus is the Sunday-school. It embraces: 1. Devotional exercises conducted mainly by the pastor. 2. Study of a uniform portion of the Word of God in classes under eighteen teachers including the pastor. 3. A short unwritten sermon or address by the pastor, summing up the lesson and applying its main spiritual truths. So successfully has this plan worked that in four years the church membership has increased from 199 to 408, and ninety per cent. of those present at the Bible exercises regularly attend the preaching service in the afternoon. This new system has had the effect of encouraging the Sunday-school teachers and making the young people feel nearer their pastor; and it brings the congregation into closer fellowship with each other. The pastor thinks so much of the value of the change in the services that he says: "If I could have but one service each Sunday for building up a people into Christian manhood, I am not certain but I should prefer fifteen minutes preaching upon a theme which all had been studying, to twenty-five or thirty minutes preaching without that advantage."

News of the Week.

General.

Brigham Young, having refused to pay the $3,025 required by the late suit of Ann Eliza, was sentenced to prison for twenty-four hours for contempt of court. That the law is thus able to assert itself in Salt Lake City over the "Prophet" once so powerful, shows the low ebb to which Mormonism has been brought.——Vasquez, one of the most noted desperadoes of modern times was hung at San Francisco on Friday last. His deeds of violence commenced in 1854 and most of the time since he has led a robber band and spread terror through several counties in California.——The Austin Powder mills, located near Cleveland blew up last Tuesday. The works, ten or twelve buildings were completely demolished. There were eight or ten men at work in and about the mills at the time of the explosion, three of whom were killed, the others escaping with a few slight bruises. The two magazines, in which is stored a large quantity of powder, did not explode. In Cleveland the effect was very destructive to plate glass. Scarcely a window is left upon Broadway and the adjacent streets south of the market. The sensation at a distance of five miles was similar to that of a severe shock of earthquake.

Flood and Storm.

The Susquehanna river, from Port Deposit at its mouth to Pittston and Scranton in north-east Pennsylvania, was filled with ice gorges last week, and poured its floods over railroads, cities and bridges. At Port Deposit the water on the 19th was from 5 to 15 feet deep in the streets. The whole town was flooded as never before known. At Marietta, Pa., ice was piled in the streets and on the railroad track from 10 to 40 feet high. There has been great destruction of property at these places, and at Wilkesbarre, Bainbridge, Middletown and Columbia. No lives were reported lost.

Foreign.

—A Berlin dispatch says that the German government, in order to check the emigration to the United States, proposes to set apart certain portions of the Crown lands, to be broken up in small lots, in order that the poorer classes (from which the emigrants are chiefly drawn) may have the privilege of purchasing and holding homesteads within their means, in their own country.

—In the Lower House of the Prussian Diet last week, debate was opened on the first reading of the new Ecclesiastical bill which receives greater importance from the late encyclical of the Pope granting special privileges to Catholics under Austrian law, but requiring disobedience on the part of Prussian Catholics to the laws of that State. Dr. Falk, Minister of Public Worship, in a speech explaining the necessity for fresh legislation on the relations of the State with the church, dwelt especially on the fact that the Pope had authorized the Austrian Bishops to obey laws similar to those which he denounced in Prussia. Prince Bismarck made a powerful speech for the bill. He said the maxim that more obedience was due to God than to man certainly did not mean that more obedience was due to a Pope, misguided by Jesuits, than to the King. The Government was doing its duty in protecting German freedom of mind against Rome. On the 18th the main clauses of this bill withdrawing State grants from Roman Catholic bishops were passed by an overwhelming majority.

—The attendance and enthusiasm of the revival meetings of Moody and Sankey continues. A London dispatch says under date of March 19—5:30 a. m.—"There was much confusion at the revival meeting in Agricultural Hall last night. The crowd was so great that order could not be preserved. The pressure was tremenduous. People were badly crushed, and there was some fighting. The *Times* this morning favorably reviews the mission of Moody and Sankey."

A HISTORY OF THE REFORM AGAINST SECRET SOCIETIES.

Reasons for Sustaining the Christian "Cynosure."

[Published in the Religious Telescope, Feb., 1875.]

MESSRS. EDITORS:—I see, in a recent number of the *Telescope*, some objections to our encouraging the circulation of the *Christian Cynosure*. It seems to me those objections are very objectionable, 1st, because it is one of the best weeklies in this country; 2d, it is strictly in accordance with our book of discipline; 3d, it is a great assistant in the great and terrible war with secret, oath-bound societies. It goes before, clearing the way, and does much hard work for us that we may the more easily and successfully extend our lines and build up Christian societies at home and abroad. There are many of our ministers and members who read the *Cynosure*, and who say they could not get along without it. In many places, under various circumstances, it works side by side with the *Telescope* in all the reforms of the day in church and state. Furthermore, what the *Cynosure* is doing for us as a church it is doing for sister churches which exclude members of secret societies, and, under God, assists in renovating churches corrupted by the dark orders.

Again: we cannot fail to give the *Chistian Cynosure* a high recommendation if we contemplate the class of persons who patronize it and work in the cause it represents. They are found among the humble, devoted, self-sacrificing, earnest Christian workers of all evangelical denominations, many of whom are learned, refined and intellectual, possessing warm hearts and clear minds, occupying, as they do in many instances, high positions in church and state. With modest pride we might refer to the class of men now in the lecture-field. Suffice it to say that the national agent and lecturer, in the person of REV. J. P. STODDARD, is a worthy and able minister in the Congregational church. When called into this wide field the society, which he served as minister and pastor eleven executive years, refused to allow him to relinquish the pastorate. Seeing that he must go, they employed another minister to serve them as such for the time being.

Mr. Stoddard as national agent and lecturer, has discharged the functions of his high office to the acceptance of the Executive Committee and with good success. He is very careful in his selections of men to be employed as State agents and lecturers. In this critical and important duty he has acted wisely and without blunder. His corps of chosen men now in the lecture-field were men of position, and, so far as I known, in the enjoyment of pleasant home circles. They have allowed themselves to be called to the front to be sent out as sheep among wolves, to brook the terrible element of Masonic vengeance. These men have proved themselves trustworthy, have rendered good service, and have been successful. The good cause in their hands, under God, has prospered beyond our most sanguine expectations.

This band of noble men are staunch friends of the *Cynosure*. We can refer, also, to our bishops. At least three of them are good *Cynosure* men and successful laborers in its cause. Bishop Edwards, a day or two after he reached Baltimore with his family to set up housekeeping in his new home, informed me that as soon as he got his household affairs set to rights he had to start to meet his appointments. He had six conferences to attend in as many weeks, and one lecture on secrecy to deliver after each conference appointment. Since that time he has been across the continent, and of course he has not forgotten the *Cynosure* and its good cause. Bishop Weaver has engaged to lecture in California, on secretism, when he gets here. We may rest assured that he will weave a web for the Californians that will never wear out. I am glad to see Bishop Dickson, in the *Cynosure*, recommending and urging the immediate prosecution of a great enterprise which the Executive Committee have in contemplation in Chicago. I have referred to these great and good men as specimens of scores and hundreds of others who are in sympathy with the *Cynosure* and the good cause it represents.

I beg leave to give one more reference. PRESIDENT BLANCHARD of Wheaton College bought the United Brethren Church History, read it through, gave it a high recommendation, and advised others to do the same. He holds our church, its discipline, and the *Telescope* in high esteem. He is editor of the *Christian Cynosure*, and is one of our best friends. I know we need the sympathy of such men in this our day of trial.

Now, I ask shall we turn the cold shoulder to such friends? In our present course we have a host of such friends. If we discountenance the *Cynosure* we will wound them all and do ourselves the greatest possible injury and our enemies a great pleasure but a great injury also.

Now suppose we should never speak a good word for the *Christian Cynosure*, or any other paper, or take any other paper published outside of our own publishing house. We would follow the example of the Masons and all other selfish sinners. I remember of reading: "He that watereth shall be also watered himself;" "Let not every man look on his own things, but also on the things of others." It is patent to every Christian that to bless others is to bless ourselves. We must do good to our enemies; and why not to our best friends, such as the *Christian Cynosure* and others of the same kind? There is a goodly number of our brethren who take the *Cynosure*, but there are thousands who do not. It is mainly for their sakes that the above is written. I have tried to represent it correctly to them. For that purpose I have referred to the class and character of men who patronize and work for it and the cause it represents. It is conducted by men of extensive experience and information, learned, intelligent, pious, devoted, self-sacrificing Christians. The *Christian Cynosure* has passed through flood and flames,—once drowned, twice burnt. Still it lives, and may it live on to proclaim those truths and principles that shall live when sin is all destroyed.

Now, among the one hundred and forty thousand members of the United Brethren church, can there not be at least one thousand new subscribers raised for the *Christian Cynosure*? But be sure to take your church paper, the *Religious Telescope*, first; then, if you have $2 20 left, send to Ezra A. Cook & Co., publishers, No. 13 Wabash Ave., Chicago, Ill., for the *Christian Cynosure*.

JOHN MILLER.

Wauseon, Ohio.

Home and Health Hints.

THE DANGERS OF FOUL CELLARS.—Nearly all farmers and villages keep through the winter a stock of fruit and vegetables in the cellar. As spring comes on they decay rapidly, and they are unusually thrifty housekeepers who extend their house-cleaning below the kitchen floor. Very seldom, indeed, is the cellar sufficiently ventilated, and the results need no description. The apartment which should be sweet and clean smells offensively, and loads the atmosphere of the whole house with poisonous effluvia. In selecting a summer home, therefore, take your eyes and nose at once into the cellar. The worst evils here are generally easily remedied, and the most ignorant householder will appreciate the change which a single day's labor will accomplish.

LACK OF GOOD GUTTERS.—See that the eaves of the house are provided with gutters. Many farm-houses are not, and the frequent dripping from them so close to the walls keeps the latter soaked in moisture. If there be gutters they are not unfrequently choked with debris. Then they overflow and drench the walls from above. One cannot have been a frequent visitor in the country without having become disagreeably conscious of the chill which especially prevades that portion of the house not in ordinary use, but is felt as well in any part which is carefully shut in from the sun and wind. The heated air which will escape in is, of course, overladen with moisture, and as it cools deposits the excess on every object.

BAD WELLS.—Repulsive as are rotten cellars and damp walls, impure water is one of the worst, as it is one of the most irremediable sources of disease in rural districts. Too often "the old oaken bucket" overflows with poisonous germs. We do not exaggerate when we say that not one country well in five hundred is located at a sufficient distance from filthy surroundings. They derive their supply of water from a variable distance, depending on the character of the soil, but never should they be less than fifty feet from any possible source of impurity. Generally, however, they are placed, for convenience sake, beside the kitchen door. Here are thrown slops from the kitchen, if nothing worse. Too near are the barn-yard, and other sources of pollution which need not be named, and through all these are leached the contents of the "old oaken bucket that hangs in the well." Careful filtration through charcoal will remove some of these impurities, and, with greater care regarding the refuse do as much as can be done from the kitchen to remedy possible and probable evils from this source.

To Clean Paint.

Save the tea leaves for a few days, then steep them in a tin pail or pan for half an hour, strain through a sieve and use the tea to wash all varnished paint. It requires very little "elbow polish," as the tea acts as a strong detergent, cleaning the paint from all its impurities, and making the varnish equal to new. It cleans window sashes and oilcloths; indeed, any varnished surface is improved by application. It washes window panes and mirrors much better than water, and is excellent for cleaning black walnut picture and looking-glass frames. It will not do to wash unvarnished paint with it. Whiting is unequaled for cleaning white paint. Take a small quantity on a damp flannel, rub lightly over the surface and you will be surprised at its effects.

Farm and Garden.

Get Ready for Spring.

The time for preparing for the spring campaign is at hand. Next to having good teams is having good harness for them to work in. Good snug-fitting collars are wanted for the horses. Don't buy cheap collars. Those rightly made of the best material, are far the cheapest in the long run. Indeed cheap things are nearly always dear. Strong harness, made of the best leather, so they will not break, and an extra harness or two, in case of a break, is a good thing to have on hand.

The plows and harrows of the best pattern should now be provided. If the share or coulters or teeth need sharpening, now is the time to have the work done. If old trees or brush or trash need removing from the fields that are to be plowed, now is the time to do the work. If an abundant supply of fire-wood is provided, for all the spring and summer, and cut up to the proper length for the stove, and piled snugly under shelter, now is the time to do the work. Tired men from the plow and harvest field are in no humor to cut wood. This is the season to do that work, so that it shall not interfere with the work of the summer, or sour the temper of the good wife, who has to fret and scold to get firewood to cook their victuals.

The garden seeds and field seeds should be obtained so as to be on hand when needed. Everything should be in repair. An extra coat of paint on the wagons, plows, &c., will do them good, and make them last the longer. A plan must be laid for the coming campaign. The farmer should determine how many acres to be put into grain and grasses. He should determine to what purpose each field should be devoted. If he has not the best breeding stock, now is the time to make inquiries or visits for the purpose of securing it. It is the best stock that pays best, as it is the best fields, the best culture, the best machinery, that gives the most profit in the long run.

WHITEWASH FOR OUT-DOOR WORK—Slack half a bushel of lime in boiling water, keeping it covered during the process. Then strain it and add a peck of salt previously dissolved in warm water. Then add three pounds ground rice that has been put into boiling water and boiled to a thin paste, half a pound Spanish whiting, and a pound of clear glue dissolved in warm water. Mix all well together, and let the mixture stand for several days. Keep this wash ready in a kettle, and when used put it on hot as possible with paint or whitewash brushes.

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" No. 2	94½	95½
" No. 3	87	89
" Rejected		82
Corn—No. 2	66	66½
Rejected	63½	64½
Oats—No. 2	53	54
Rejected		50½
Rye—No. 2	97	98
Flour—Winter	4 25	6 75
Spring	3 50	4 75
Hay—Timothy	16 00	18 50
Prairie, "	13 50	16 00
Lard		13¾
Mess pork, per bbl		19 85
Butter	18	32
Cheese	10	18½
Eggs	25	26
Potatoes, per bus	1 00	1 20
Broom corn	05½	13
Seeds—Timothy	2 35	2 50
Clover	6 40	6 50
Flax	2 07	2 25
Chickens, dressed, per lb	14	16
Turkeys, do. per lb	15	18
HIDES green to dry salted	07	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	53
Unwashed	27	37
LIVE STOCK Cattle, extra	6 50	7 00
Good to choice	5 40	6 25
Medium	5 00	5 25
Common	3 50	4 75
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Sheep	4 00	6 75

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Flour	$ 4 25	8 00
Wheat	1 12	1 38
Corn	84	85
Oats	67	70½
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VOL. VII., NO. 25.—WHOLE NO. 260. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

Occasional notice has been taken in our columns of the rowdyism almost daily exhibited in the Illinois Legislature. Indiana appears to be close behind, while the Pennsylvania body, if reports are to be credited, is even worse. The character of these legislatures may be inferred from the practical repeal of the Baxter temperance law in the former, and the passage of a local option repeal bill with license clause attached in the latter. From Harrisburg we hear of disgraceful personal quarrels and a standing fight between the houses. Lately, in the anxiety to pass a bill affecting the pecuniary interests of a certain corporation, an all-night session was held and the voting, shouting and reading of bills was carried on in the midst of the wildest confusion, and continued long after it was known that a quorum was not present. In striking contrast with these shameful scenes is the legislature of South Carolina in which the colored element is predominant and a colored man presides. A gentleman of some experience described it lately as one of the most ignorant, yet the most orderly body of its kind he ever knew. Such transactions are making the best arguments for political reform, which voters will take good heed at the next general election.

The record of Andrew Johnson ten years ago is comparatively fresh in the minds of the American people. Elected governor of Tennessee to keep a worse man from the place, he filled the air with boasts of friendliness to the colored race, and finally reached the Senate. The same great appearance of doing or being something secured his election as Vice-president in 1864, a compromise measure at best. But when an unsearchable Providence brought him to the Presidential chair, his character became better known. From the maudlin speech of inauguration day, every patriot knew a grave mistake had been made. Then followed the struggle between the Executive and Congress, in which Johnson proclaiming himself the Moses of the freedmen, and urged his ruinous policy of reconstruction. The impeachment trial hardly sobered him, and he retired amid general rejoicing. When it was known that Tennessee had made him again the choice for the Senate, it was hoped that a few years of private life had improved his temper. But no; he is the same pugnacious, vindictive Andy Johnson. He has not found the outside of his "circle" yet. His election he regards as a vindication of "my policy," and the Senate listened to one of the tirades of 1867, when he—as President!—used to harangue the rabble from the steps of the Capitol.

Perhaps the New York *Tribune* and *Christian Union* and papers like them can find time amid their salutations to the new Cardinal, to tell their readers in what way the Romish church proposes to "protect" the freedmen, and what may be the exegencies requiring such protection, as the following from the Boston *Pilot* indicates will some time come: "The Catholic Church has to-day in its schools over 300,000 colored children. It is educating colored youth at Rome for its missionary work in America and Africa. In the West Indies, Central America, and South America nearly 9,000,000 Africans acknowledge its faith. All that the poor down-trodden blacks of the United States have to do is to 'fellowship' with this strong, courageous, well-disciplined church, and they thereby become, not only a part of her power, but add to the power which will protect them." The movements of Romanism in America are one in nature and purpose. Freedmens' missions, cardinals, and assaults on the school system, mean aggrandizement. Mr. McCloskey may be a very amiable, intelligent person, of blameless life and unquestioned official integrity, still that does not soften the harsh title, Prince of the see of Rome, nor exculpate those journals which seem anxious to forget the history and temper of that licentious, persecuting power, in a cowardly fawning for patronage. His appointment means that the power of Rome has grown among us into vast proportions and influence (The *Tribune* states that two Presidents have signified to Rome their desire that an American cardinal be appointed. This may be true, but needs verification); so that it must be equipped with all the honors and dignities shown in other lands. It also signifies a more united action in politics, where the papacy expects to gain its victories. Hence, its activity among the freedmen, and efforts to subsidize the press. How well the latter have succeeded is seen in the general congratulation to McCloskey, although to accept the dignity of a temporal prince from a foreign power on the part of an American citizen, is a clear violation of the privileges of such citizenship. Bismarck has no such shallow policy. The obstinate Bishop Ledochowski was appointed cardinal with Mc Closkey. The great Prime Minister replied to the Pope by clapping him into prison.

Light in Masonry.

[Concluded from last week.]

But to proceed. The rope being removed and the kiss of betrayal given, the *Master* steps back a few paces and in a tone of mock solemnity inquires, "Bro. Jones, in your present condition what do you most desire?" And right here I would like to ask any clergyman in the country who has been initiated into Freemasonry what his *real* desire was just at that particular time? When you knelt half naked and blindfolded at that Masonic *altar*, and when the above question was asked of you, what, my brother, was then your real desire? Did you not sincerely wish to be out of that unhallowed place? Did you not honestly desire to have the entire proceedings thus far entirely obliterated from your memory? And did you not most earnestly desire to have the fearful weight of that sanguinary obligation forever removed from your guilty soul? Well, whatever was your real desire the Senior Deacon whispered in your ear and you answered, "Light in Masonry." There is strong presumptive evidence that this was false but having professed your faith in the Masonic god it is none too singular that you should desire to see Masonic light. But what "light" can any man possibly receive in a Masonic lodge unless it be the light of a number of gas jets or a few tallow candles? What light, my reverend brother, did you receive on the night of your initiation that was beneficial to you or would be useful to the rest of mankind? If "light in Masonry" was beneficial in your case, why should it not be a benefit to the members of your flock? And if it is good for *a man* to receive "light in Masonry," why should not the same kind of "light" be good for *a woman*. It is very singular that Masonry should profess to be a charitable institution possessing "light" of such great importance to mankind and yet be so uncharitable as not to impart his "light" to any one unless he pays from twenty-five to one hundred dollars for it and even then only under the seal of terrible sanguinary obligations. David says, "Thy word is a lamp unto my feet and a *light* unto my path;" and Solomon, who is erroneously claimed by Masons to be their "first most excellent Grand Master," declares that "the commandment is a *lamp* and the law is *light*." In the gospel of St. John, verses 4 to 9, chap. 1, mention is made of that "true light which lighteth *every man* that cometh into the world," and the same divine evangelist in his first epistle, chap. i, verse 7, uses this very emphatic and positive language, "If we walk in the *light* as he is in the *light* we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin." This was evidently the only light that Saint John believed in; he knew of no other light either in or out of Masonry. It was the only light that David and Solomon and Paul knew of, and it is a fraud and a cheat for Masons to pretend that they have *any* light or knowledge or secret which every intelligent man and woman in the world does not possess. Freemasonry was first started in an obscure tavern or grog-shop in the city of London in 1717, and any one can judge how much of light and knowledge beneficial to mankind could proceed from such a source.

But let us see what light was imparted to our Rev. Bro. Perhaps after all Freemasonry may contain something that will be of paramount importance for us to know. The candidate having expressed his *desire* as above stated and the *Master* having called upon the brethren to "stretch forth their hands and assist him in bringing this brother from darkness to light in Masonry," he repeats a caricature of the first three verses in Genesis and blasphemously comparing the creation of light by the Almighty to the restoring or bringing to light in a Masonic lodge, he continues, "And now in humble commemoration of which ancient event, I Masonically say, Let there be light and there is light." At this moment the hoodwink is swiftly removed from the eyes of the candidate and he sees all the brethren, Master included, standing before him in two rows and each one under the sign of the due-guard.

I may explain here that the first degree contains two signs, the due-guard, and what is called the penal sign. The former alludes to the position in which his hands were placed while taking his obligation and the latter to the penalty of that obligation. The due-guard is made by holding out the left hand a short distance in front of the body with the palm open and turned upwards, now place the palm of the right hand horizontally across the left and a little above it—the position of the hands being that which they must occupy while holding a book between them. This is the due-guard. Now drop the left hand carelessly to the side and draw the right hand quickly across the throat from ear to ear and you have the penal sign, or as Masons call it, "*the sign*" of an Entered Apprentice Mason.

And now that the hoodwink is removed and that our reverend pastor is enabled to see what is transpiring around him, Masonry through its accredited teacher, the Master of the lodge, will doubtless cast some light upon this dark question of Masonic light. Let us watch and see. He approaches the *altar* where the candidate is still kneeling and says, "My brother,

on being brought to light in Masonry you behold before you the THREE GREAT LIGHTS in Masonry by the aid of the three *lesser lights.* The THREE GREAT LIGHTS in Masonry are the Holy Bible, the *square* and the *compass.*" Ah! here we have got a very pretty little plum indeed: now we are enlightened as to the true value of this so-called wonderful Masonic light. The Bible, the square and the compass are the three great lights. No distinction between them. One is equally great as the other. The compass is as great a light as the Bible and so is the square. "The true light which lighteth every man that cometh into the world" is entirely cast aside and ignored and in His place are substituted an old rusty square and a pewter compass. And this is the boasted knowledge of Freemasonry—this, one of those terrible mysterious secrets to learn which the "Rev. Septimus Jones, D. D.," has suffered so much of degradation and shame, and to conceal which he has blackened his soul with a blasphemous and blood-curdling obligation. Reader, let me beg of you to reflect seriously upon this—Freemasonry places a compass and a square side by side with the Holy Bible, the revealed will of God, and then boldly proclaims that one is of equal authority with the other; that one is as great a light as the other; that one is to be prized and esteemed as highly as the other; and then ask yourself if this be so how secure are the liberties of this great nation when placed in the keeping of members of this vile institution? If Masons set no higher value upon the Bible than to degrade it to the level of an old rusty pair of compasses how much think you do they care whether it be read in our public schools or not. And yet a minister of the Gospel, and a preacher of the Word of God will "of his own free will and accord" swear allegiance to such a society and uphold and maintain such an ungodly doctrine. Shame upon the man who is guilty of such a base act, and shame upon the congregation that will tolerate him in the pulpit. Well may the prophet exclaim of such a preacher and such a people, "A wonderful and horrible thing is committed in the land, the prophets prophecy falsely and the priests bear rule by their means and my people love to have it so, but what will ye do in the end thereof." But let me hasten on to finish the balance of this initiation. The Master having fully impressed upon the mind of the reverend candidate the great value of the square and compass in reforming society, suppressing crime and elevating human character, he again steps back a few paces and explains the first step, the due-guard, and the sign already mentioned after which he presents him with his right hand and with it the grip and word of an Entered Apprentice Mason, and which for the edification of uninitiated ministers I will explain here in full.

The Master takes the candidate by the right hand as in ordinary hand-shaking and turning to the Senior Deacon (who answers for the candidate) says, I hail.

Senior Deacon to Master: "I conceal."

M. What do you conceal? *S. D.* All the secret of Masons in Masonry to which this *token* alludes. (At the word *token* the Senior Deacon presses the top of the candidate's thumb on the knuckle joint of the Master's hand; the latter at the same time pressing his thumb against that of the candidate's. This is the Entered Apprentice grip)

Master to Senior Deacon. What is this? *S. D.* The grip of an Entered Apprentice Mason.

M. Has it a name? *S. D.* It has.

M. Will you give it to me? *S. D.* I did not so receive it neither will I so impart it.

M. How will you dispose of it! *S. D.* I will letter and syllable it.

M. Letter it and begin. *S. D.* Begin you.

M. Nay, you must begin. *S. D.* A. *M.* B. *S. D.* O. *M.* Z. *S. D.* Bo. *M.* Az. *S. D.* Boaz.

The plug hat gent then continues—"The name of this grip, my brother, is Boaz. You must always take the necessary precaution in giving it as you have received it, and invariably commencing upon the letter A. It denotes strength and was the name of the left hand pillar at the entrance of the porch of King Solomon's temple. You will now arise and salute the wardens as an Entered Apprentice Mason." See 1 Kings vii. 21 and 2 Chron. iii. 17.

The Rev. gentleman is then assisted to his feet and the members being seated he is again toted around the lodge-room to exhibit his knowledge of the *step, due-guard* and signs; presented with a dirty-looking old leather apron, called a lamb-skin; requested to deposit something of a metallic kind in the archives of the lodge (which of course being half naked he is unable to do); ordered to be re-conducted into the preparation room and get into his clerical habiliments as speedily as possible. On his return to the lodgeroom he is made to stand in the north-east corner, presented with the working tools so-called (the twenty-four inch guage and common gavel) and the gigantic farce of a Masonic initiation is concluded.

And now having gone over the whole ground from beginning to end and having carefully examined each pretended secret and revealed each so-called mystery, I will leave it to the unbiased judgment of any Christian community how can they have faith in and tolerate as a preacher, a man who will uphold and defend such meaningless, nonsensical, infidel, trashy stuff as is presented in this throat-cutting degree of Freemasonry. I have too much faith in the American people that they will much longer endure to be fleeced and humbugged by any such nefarious institution, especially when it is remembered that this society is nothing more nor less than the very worst form of a despotic monarchy supported and maintained in the midst of a democratic community. In my next I may introduce your readers to the "Middle Chamber" and so pass in review each succeeding degree until the whole entire humbug of what is called ancient Freemasonry is exposed and explained, after which I shall give at least more than a cursory glance at the diabolical oath of the ROYAL ARCH.

Masonic Persecution in the United Brethren Church—III.

BY REV. W. W. KNIPPLE.

On this charge I formed many pleasant and endearing associations which still live in my memory, and will until my dying day. But ere one week had elapsed I perceived breakers ahead. At one point especially I had considerable trouble, but nothing very disasterous. I also found some Masons and Odd-fellows among the membership of the church, but took no legal action against them, I only conversed with them privately on the subject, endeavoring to show them the evils growing out of these orders, and that it would be better if they would respect the law of the church.

The following are my reasons for not enforcing the law: 1st, My presiding elder said to me, that he had not, and would not enforce the law, and that if the U. B. church wanted men to do that kind of drudgery, it might get some one else to do it. And 2d, I was an entire stranger in the conference, and thought it would not be best to press the matter too hard on short acquaintance. My presiding elder conversed several times during the year with me on the subject of secret societies, in which he endeavored to show me the folly of our prohibitory law, claiming that as a church, we could keep clearer of secrecy without a law. Thus, an Anti-mason, desiring to rid the church of the dark orders, recommends the very thing for which Masons have always clamored. "Good idea that." In the meantime Mr. Rose made two important concessions, relative to secret orders, which I did not fail to make good use of, to the chagrin of our lamb-skin brethren: 1st, that when professing Christians unite with the secret orders, it is an indication that they have grown cold religiously; and 2d, that it is madness for Masons to deny that Masonry is revealed, for Bernard does reveal Masonry as far as he had gone. I was afterward informed by a Mason that Mr. R. denyed making the above concessions. Truly, Masonry teaches men to lie.

The chain of events which have followed this year's labor, have frequently caused me to wonder if my appointment to this charge was not designed by the craft and its jack's, either to destroy me ministerially, or to cure me of my Anti-mason principles. For trouble was apprehended for the minister of this charge, whoever he might be. My predecessor endured the fiery ordeal for two years, every possible means was resorted to, by a certain refractory element, to destroy his ministerial character, and drive him from the work, but he endured it all, frequently weeping as a child, over the situation. . . . Trouble was apprehended, and I had a good share of it during three quarters of the year. I met them all, not with weeping and mourning, but with a strictly disciplinary course, and left no unsettled difficulties on the work at the end of the year.

At the close of the conference year, I attended the conference session, which was held in Fostoria, Seneca Co , O., commencing Sept. 4th, 1872. My report was called for in turn, and was read publicly before the conference, and was highly commended by one P. E. as the best report financially that had come up from that circuit for a number of years. And then an expression from my presiding elder, with reference to my character, was called for by the Bishop. He arose and simply said there were no complaints at the last quarterly conference and sat down. I thought a little strange of this seeming coolness, but had not the most distant idea, or suspicion of what was soon to follow. . . .

The conference business now well nigh through, the report of the stationing committee was introduced. In a moment all was silent, and all listening with the deepest interest, the preachers to hear their appointments, and the people to hear who should be their future pastor. I too was expecting an appointment, but was sadly disappointed.

No one but he who has had the trial, can comprehend the reality of such a reverse. I had come to the conference almost penniless; had received $480 salary, out of which I paid moving expenses from West Virginia, purchased horse and buggy, household furniture, twenty dollar's worth of books during the year, and bought all of my living. And come out even at conference, but had nothing left,—and now among strangers, no money, no work, and no home,—had occupied the parsonage, but now that must be given up to another. And then, too, the situation in which such treatment would place me, was well known to my elder. Up to this moment I was completely ignorant of Rose's state of mind toward me, we having been as I supposed, on the best of terms during the entire year. Indeed I had reposed the utmost confidence in him as a Christian, and a friend, and I so spoke of him, and wrote of him to my friends.

The next was, why such treatment, what have I done; and with the thought I went to my elder, with a broken heart, and said to him, "Bro. Rose, why is it that I am left without work?" to which I received the following reply, and that in a revengeful spirit and a repulsive tone, "We have done what we thought best for the cause. I would advise you to be more careful hereafter, what you write, and who you write to. Sometimes men are betrayed, you have been writing to the preachers in West Virginia." This reference to letter writing explained the whole matter. I had corresponded with several of the preachers of the Parkersburg Conference during the year. And, it being the year of election of delegates to General Conference, I made some reference to that matter to several of the brethren, among whom was Rev. A. Orr, now a member of Sandusky Conference.

[TO BE CONTINUED.]

[From the Christian Statesman.]

The Coming Political Party.

BY THE REV. GEO. C. VINCENT, D. D.

Political parties, as well as Christian sects, must have principles,—distinctive principles if you please. Mere negations, or faults found with existing parties, will not answer the purpose. Such procedure may avail to render existing parties or powers unsavory. It may diminish their numbers and abate their enthusiasm; but to constitute an organization and centralize power so as to accomplish any desired results, we must have principles, and these principles must appear. They must appear to be connected with the welfare and prosperity of the country.

In 1860, the Republican party had at least one distinctive principle. As a party, they opposed the extension of slavery. The slavery propagandists soon furnished them with several other principles, which were accepted, one by one, till it was broad as the platform of national existence, and stringent as the 15th Amendment to the Constitution.

The Republican party has a sublime history. It is so in its conception, in its maturity, and in its administration of the government up to the year 1865, the period of Reconstruction. In its inception, or rather in its antecedents, it has a most praiseworthy record. It began, to my knowledge, in the year 1834, with the question of the abstract right and wrong of American Slavery. The area of my observations, not to overlook Boston and Massachusetts, was western Pennsylvania and eastern Ohio. The anti-slavery reform was agitated with determined earnestness and with marked success. In the region of country to which I have adverted, discussions were frequent and earnest. The earnest, persistent efforts of the Smiths, the Sloans, the Walkers, the Hannas, the LeMoynes, the Burleighs, the Blanchards and the Bailey's are still green in memory.

In the year 1840, the nascent party to which the preceding discussions had reference, made its appearance. It was called the "Liberty Party." It was based on substantial truth, and on the eternal principles of divine justice. Those who opposed and resisted this day of small things, "knew not what they did." Such men and such a cause could neither be laughed nor frowned out of countenance.

Moving steadily forward, they gained strength. In 1848, receiving another element of strength, they became the "Free Soil party." This name was ominous. Truly, "coming events cast their shadows before." This is the point where rebellion in 1861, made the issue. Should slavery be national, or should it be confined within certain limits? "Free Soil," yes, and free speech, and a free press, throughout the national domain: this, in the face of human bondage clanking its chains in our ears, was a glorious party platform.

The agitation of these first truths was calculated to dispel the fog and clear the atmosphere all around. These great principles agitated, defended, and applied to existing things in the policy, both of church and state, was most salutary. Under these discussions the people were educated up to a higher standard of virtue. Not only the platform, as at first, but now the pulpit and the press, came to the rescue.

In this way the Republican party came into existence, and in 1860 elected the Chief Magistrate of the nation. The same became the war party, the exponent of the will of the loyal States. This party saved the country in its integrity. The preceding administration saw no power in the Constitution to "coerce a State." The nation then must have gone into dissolution.

In 1865 the war was fought through to a successful issue. The rebel army surrendered. The country was at peace. But now comes a crisis requiring skill beyond what was necessary to drill soldiers or handle them successfully in actual encounters with enemies in the field. Caesar, or Alexander, or Cromwell, could vanquish armies, but could not govern a State.

The first blunder committed, and that by which the party lost its hold on the conscience and the confidence of the people, was in failing to visit the leaders of the rebellion with any penalty for their crimes. Much has been said of clasping hands across the bloody chasm; but where is the loyalty of the wife who can cordially clasp the hand stained with her husband's blood? Where the heart of the parent, who can shake in cordial friendship the hand stained with the blood of his son? Say I these things as a man, or saith not the law the same also; for it is written, "The land cannot be cleansed from blood, but by the blood of him that shed it." By this unwarranted leniency the government let itself down from the dignity of its position as an "ordinance of God," to that of a mere human association, and disparaged its own claims to the respect of its citizens. It offered indignity to the living and insult to the dead. The dead reck not of it, but the living who survive the toils and dangers of war, and those also who gave their sons, and husbands, and brothers to death for the salvation of their country, will not soon forget how lightly the government esteemed the crime to thwart which they suffered and risked so much. This I mark number one in the counts derogatory, by which the Republican party has thrown itself out of the confidence of many of its best friends.

The second great blunder of the party in power, by which it further dislodged itself from the confidence of the people, was the extension of indiscriminate amnesty to rebels. Whatever exceptions were made in the general act have been provided for by other means, so that it has virtually amounted to universal amnesty; and, in consequence, eighty-five members of the next Congress were rebels, and mostly military or civil officers during the war. This is a fair specimen of the clemency of the Government under Republican rule, towards those who sought to dismember the nation in the interest of human bondage. For the rank and file of ignorant rebels who bore arms, the request of Benhadad, King of Assyria to the King of Israel, "Let me live," should have been enough. They should have been permitted "to live;" to drag out their existence in private life. But restoration to political privileges, including the right to vote and hold office under the government they attempted to overthrow, should not have been lightly conceded. . . . .

This restoration of rebels to *citizenship*, was, I dare say, if we except the rebellion itself, the greatest blunder ever committed in the history of our country. I cannot now think of any other nation perpetrating such folly. Blatant rebels, who never shed a tear over all the ruin they had wrought, nor even professed to repent of the crime which caused the death of more than half a million of men, fill the highest places of honor and trust, and blurt out their treason in the very halls of national legislation. We have an injunction to "honor the king," that is the ruling power, but it must be confessed that the ruling power should, as an inseparable condition of this homage, have some respect for itself. When, however, it sets men guilty of treason on a level with honest and loyal citizens, it puts us to a severe test. No party in any nation had a better opportunity of establishing themselves permanently in the confidence of the people. No other party could have successfully disputed the control of the government for the next fifty years. But the mighty are fallen, the shield and scepter are vilely cast away.

Another act of indiscretion, to call it by no more odious name, is the action of the forty-third Congress, in appropriating to themselves "back pay," or, as it eventuated, double-pay for their services. In order to understand this, let it be understood that the pay of members of Congress was fixed by law when these parties were elected, and when they accepted office. A contract was thus fairly understood between them and the people, or the government accepting their services. Then let it be further understood that the members of the House were, by the Constitution, made the guardians of the people's rights, so far as the appropriation of money is concerned. Hence, no bill for revenue or the appropriation of money can originate, except in the House. The members of that department of the Legislature are considered nearer the dear people, and so fresh from among those whom they so much love, that their money will be safe in their hands. So it is presumed, and so the Constitution has it. These men, however, all the world doth know, entered into a conspiracy to rob the public treasury, and, under color of law, did it to the amount of about $5,000 each.

It is no palliation that Democrats as well as Republicans had a hand in this. We know all that, and that some of them are capable of very mean things. But still it was a Republican Congress which passed the act, and a Republican President endorsed it and shared in the spoils.

I have no fitting words in which to denounce that transaction. So far as I know, it is the most flagrant act of public treachery ever performed under color of law in the United States of America. Oakes Ames may have been a swindler, and so may George O. Evans, but their conduct had the appearance of a business transaction, or of some service rendered, and hence some show of respectability, but this "back pay" swindle wears no mask, and makes no apology. Of itself it is enough to sink into everlasting reprobation, the party which assumed its responsibility, and the men who did the thing.

When the party was young, it rested on principle. Only patriots of high-souled integrity could bear its reproach. Corruption has kept pace with popularity. The Adams, the Geddings, the Hales, and the Sumners have disappeared, and with temptations to the spoils, the cormorants of the nation have rushed into it, and suck it while yet in the dew of its youth.

There has been recently reaction in the public mind with respect to political parties. But let not the old Democratic party lay the flattering unction to its soul that it has become, or ever can become, the favorite of the American people. It has made full proof of its fidelity in days gone by. There is chagrin that the Republican party has disappointed the just hopes of the people desiring settled peace. Hence the reaction. How far it may go, or how long it may continue, we presume not to say; only this:—The party which comes permanently into power will rise upon new issues. This, in the language of the great departed statesman, is "irrepressible."

No Enemies.

Indeed, no enemies, sailing smoothly heavenward! How do you live, brother? how do you preach, how do you pray? Do you rise up against the enemies of truth, as God commands, stand up against the works of iniquity, "reprove, rebuke, exhort with all long suffering and doctrine"? Do you suffer sin to rest upon your neighbor? Do you clear your skirts of the blood of souls? Do you cry aloud, spare not, lift up your voice like a trumpet, show the people their transgressions and the house of Jacob their sins? Do you search out every Achan, slay every Agag, and yet have no enemies? Friend, where is your cross, where your hopes, where your heaven? How was it with the holy prophets, apostles, the martyrs? How with Bunyan, Baxter, Wesley, Whitfield?

> "Must I be carried to the skies,
> On flowry beds of ease.
> While others fought to win the prize,
> And sailed through bloody seas?"

"He that will live godly in Christ Jesus shall suffer persecution." "Wo to you when all men shall speak well of you." Says an interesting writer. "Heaven help the man who imagines he can dodge enemies by trying to please everybody! If such an individual ever succeeded, we should be glad to know of it. *Wear your own colors*, spite wind or weather, storms or sunshine. It costs the vaccilating and irresolute ten times the trouble to wind and shuffle and twist, that it does honest, manly independence to stand its ground. Take what time you please to make up your mind; having made up, *stick to it.* Half-way men are of no use: they can never get to heaven, they are not known in hell, and are not wanted on the earth."

D. F. NEWTON.

Notices.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

Important for our California Subscribers.

Bishop Weaver expects to visit California early next May and is willing to deliver a few Anti-masonic lectures at prominent points if they are arranged for beforehand.

Will all *Cynosure* readers who can obtain church or hall and arrange for one or two lectures on Masonry to be delivered in prominent places in California, by Bishop Weaver next May, ascertain what they can do in the matter, and write promptly to

C. A. BLANCHARD,
Cor. Sec'y. N. C. A.
13 Wabash Ave., Chicago.

Reform News.

—The General Agent started for Fenton, Michigan, on Friday last, to attend the State Convention on Tuesday and Wednesday. Reports of the new organization may be expected next week.

—J. T. Kiggins writes that he will for a short time be engaged in the work in Wayne, Henry and Hendricks counties, Ind., and desires his letters sent to No. 16 East South St., Indianapolis, until April 9th.

—The Illinois agent, excepting a visit to Chebanse reported last week, has been somewhat confined at home on account of sickness in his family. He expects to remove to Wheaton soon.

—Friends in Iowa, and all other places too, will be pleased with the introduction of Rev. James Hankins of Mason City whom they recommend for the State work. He has had serious experience inside the lodge, and it is believed can stand the storm now he is outside.

—Bro. Love sends more good news from the churches in western Missouri. We hope the progress of the reform in that section will bring frequent letters. It is due to say that part of his letter referring to politics has been reserved for a separate article.

From Walworth County, Wisconsin.

VIENNA, Wis., March 22, 1875.

BRO. KELLOGG:—Prof. C. A. Blanchard of Wheaton College, visited Spring Prairie, Walworth Co., Wis., on Saturday the 13th and lectured against secret societies, and especially the grange; and as in the days of Christ when he told the Jews of their hypocrisy they gnashed on him with their teeth, so in this place, and like Herod and Pilot, professed Christians and non-professors used the tongue of slander freely; yet there was a goodly number who heartily endorsed what the speaker said. On Sunday the 14th, Bro. Blanchard preached against the religion of Freemasonry. It was one of the best efforts I ever heard. On Monday evening he was to lecture against Masonry, but a severe storm hindered. May God in his providence send him this way again.

Yours in Christ,
M. R. BRITTEN.

From Bro. Caldwell's Work in Ohio.

BUCYRUS, O., March 17, 1875.

Editors Christian Cynosure:

I wish to let your readers know what the State Agent has been doing the last few weeks in this county. He has been laboring almost all the time, and there are many calls for lectures. Part of the time he talks direct to the grangers, reading to them what the Bible says about men that "love darkness rather than light." Those who profess to be religious seem to hate him heartily. I have been with him most of the time and love to see the grangers squirm. We have had great discussion about the women being blindfolded and a cloak thrown over them. They have told us several times that the cloak and blindfold was all false. But the secretary of the grange in Holmes township in trying to reply said their deputy told them that they need not use the blindfold. So much for getting them out of their dens. Bro. Caldwell spoke twice in Liberty township. Three meetings were held in Sandusky township. At Biddle church the class leader of the United Brethren church is a granger, and is said to be a Mason also. He tried to reply to Mr. Caldwell, but he was forgetful and his mouth would not work in the right direction. So he had to sit down and listen to an anti-secret laugh. Another gentleman tried the same, but he could not make a speech and down he went. Two grangers could not agree about the cloak. The grangers and the Masons think Rev. Caldwell had better stay at home for he is destroying the churches. My opinion is, if we had more men like Rev. Caldwell to preach the whole truth, the church would soon be rid of secret men. I have noticed that as soon as mention is *made* of secret societies and the Bible how quickly the grangers and the Masons begin to howl. All the grangers and other secret men can say in reply to Rev. Caldwell's speeches is to say he lies and misrepresents them. At one place where he spoke the grangers represented him as saying that none but lewd women joined the grange. Another said that he said that the women undressed all but their under clothes when they joined the grange. When they are asked to bring forth their proof they fail, and their last state is worse than their first. Last week three grangers attempted to reply to Rev. Caldwell's Bible argument against the grange. One was a deacon, one an infidel. Satan came with them to the door, got ashamed of himself and left them alone. The deacon said that Christ required his disciples to keep everything secret, Matt. xiv. 20; and vi. 3 and 4. In explaining Matt. v. 14–18, he said that referred to religion; that we should let our religion shine. The object of the grange was worldly, hence the Scripture had nothing to do with that.

G. W. PARK.

The Monthly Meeting in Southwestern Illinois.

COULTERSVILLE, Ill., March 18, 1875.

DEAR CYNOSURE:—Another meeting in the interest of anti-secrecy has been held in our part of the country.

This meeting was held in the Reformed Presbyterian church in Sparta, on March 17th, at two o'clock P. M., pursuant to adjournment of a previous meeting in Coulterville. The meeting was called to order by Rev. Gillespie, in the absence of both the chairman and secretary of the previous meeting. Rev. Guthrie, D. D., was chosen chairman and J. M. Faris secretary. Prayer was offered by Rev. Wright.

It was resolved to spend a short time in devotional service. Portions of a few Psalms were sung and prayer offered. A committee appointed at the previous meeting to prepare resolutions reported. Their report was accepted and laid on the table for the present.

Rev. Henderson of Oakdale, having been previously appointed, delivered an able and appropriate address one hour and twenty minutes in length. It was the intention to have held an evening session, but on account of prayer-meetings in the place it was agreed to dispense with the evening meeting.

It was resolved to hold another meeting in Marissa on the third Tuesday of April, at one and a half o'clock P. M. The resolutions laid on the table will be the order of the next meeting, and an address by Rev. P. P. Boyd. The meeting adjourned with prayer by Rev. Smiley, singing of the portion of a Psalm and benediction.

I. A. FARIS, *Sec'y.*

The Cause in Steuben County, Ind.—Annual Meeting.

SALEM, Ind., March 12, '75.

We had our annual meeting of our anti-secret society on Friday evening, March 5th, and elected officers for the year 1875: President, D. D. Denison; Vice-president, S. S. Butler; Secretary, H. P. Butler; Treasurer, John Cary; Executive Committee, George W. King, Avery Emerson, George Cary. We some expected Mr. Kiggins to be present and give us a lecture, but in his absence we had a class meeting of our own, and at the close of our meeting voted to invite some man who has been a Mason to come and lecture for us, and Mr. Givens of this State was selected. We would like to have a man who has gone as far as the Royal Arch. The Masons here say that Masonry cannot be exposed and that if a seceding Mason comes to lecture he will not expose Masonry. Now we want a man that dares to say he has been a Mason and knows full well what Masonry is and will expose it. We do not want a man to come till the roads are settled in the spring unless he could come very soon.

H. P. BUTLER.

From Harrison County, Ohio.—The People Organizing.

DEERSVILLE, O., March 10, 1875.

DEAR CYNOSURE:—For the encouragement of the friends of moral reform, permit me space in your pages to say that we are "pushing things" in this locality. Recently Rev. George Richey of Pataskala, Licking Co., O., delivered three lectures at this place, in which he dealt terrible blows on the anti-Christian nature of secret societies. He sent the challenge in advance to the lodge that he would debate the proposition with any Mason: "That no man can be an intelligent Freemason and a Christian." But the fraternity acting on the principle that prudence is the better part of valor kept quiet, except two of them, who, to their great discomfort lost their jewel, which aided the cause of truth, as is always the case.

Rev. Richey assisted us in organizing an association opposed to secret societies in which are represented five different townships, and four different churches. We are to hold our next meeting on the 22d, to discuss the relation of secret societies to civil government and the Christian religion; at which time we propose to make arrangements to hold meetings and give lectures in the surrounding neighborhoods and townships, during which I shall do what I can to obtain subscribers for the *Cynosure*. I take pleasure in saying that the Wesleyan church in this place, of which I am pastor, is a unit on the anti-secrecy question.

Yours for truth, A. D. CARTER.

From Western Missouri.

PROGRESS IN CHURCH PURITY—LECTURES IN THE CIRCUIT COURT ROOM—A WHINING PREACHER—HONEST MEN LEAVING THE LODGE.

BAKER, St. Clair Co., Mo., March 12, 1875.

DEAR CYNOSURE:—Since my last, considerable, and I think permanent, advance has been made. The work is growing. The people are eager to learn, and even the mystic brotherhood, although they are slow to learn, seem to be awaking to the fact that this movement is not to be silenced and crushed by threats, bold fronts, and grandiloquent talk about the antiquity and invincibility of the order. And so far as I have anything to do about presenting the issues of this contest to the "widow's sons" I give them to distinctly understand, that if they intend to try to snub the honest masses rallying to the support of this reform, the sooner they don their snubbers and get at the work, the better for them; and further, that the churches of this country can be run without them, for "God needs no man nor nation;" and that the fifteen sixteenths of our voting population, who are not Masons, are well able to manage the affairs and fill the offices of this government without

drawing on *their* ranks for any aid whatever. . . .

Religiously our cause is growing. There is an under-current of dissatisfaction among all the churches about Masonry being in the church. This under-current has risen to the surface at Zebo Church (Baptist) Henry Co., Mo.; and as a result the church has divided and the truth-loving part of it, true to their principles, have organized upon a basis that shuts out from its membership all the adherents of the secret orders. And thus is the truth slowly but surely prevailing.

Allow me to add a few lines in regard to a couple of lectures delivered by the writer at Osceola, the county town of this county, on the evenings of the 5th and 6th inst. Notice of lectures had been given in the Osceola *Sentinel*, and as it was circuit court week there were people in town from all parts of the county, and quite a number of the legal profession from other counties. The use of the court-house was granted, and to a full house of intelligent and well-behaved citizens I spoke for an hour and a half; he first night on the claims of Masonry to antiquity, and upon the truthfulness of the Morgan exposition. The Masons behaved well, with the exception of one Royal Arch, who had more bad whisky in his stomach than judgment in his head. While tracing the exposition, all was still until I came to the letters on the key-stone. Here I read the verse in Revelation (which Bernard said they told him would enable him to expound the Word of God) in such way as to make the impression that that was what was on the key-stone. And as I had departed from the exposition they could now truthfully deny, which they lost no time in doing. The aforesaid Royal Arch was on his feet instanter with a flat denial. Another Royal Arch, a prominent citizen of the town, kindly came forward with his key to show me that I had made a wrong statement. After they had committed themselves, I then explained the design to the audience and read the true meaning of the initials. There was no denying then. The audience saw the point and the two royals took their seats and to reflect upon how much they had done to help me establish the truth of my proposition while the house was filled with the roar of laughter and shouts of applause. There was no more denying that even ing.

The evening of the 6th I spoke on the religion of Masonry, showing it to be false by comparing it with the standard by which all religions must be measured, viz., the system taught by our Saviour. The attention was good. When I came to the obligation of the Master Mason there was some questioning and higgling, but no denials. It was amusing to watch the actions of the craft. Some were composed, thoughtful, and even serious; others tried to take it easy and laughed when the audience did; while not a few chaffed under the remarks. After I closed, the Presbyterian minister, who is a Mason, and who by the way thought I had hewed so close to the line that I did'nt leave a Mason much of a chance to be a Christian, arose, made some pitiful remarks about some dear dead friends who had been Masons and against whom he seemed to think I had closed the door of heaven. (The remark I made was no man could be a Mason at heart and a Christian.) He then told a couple of Esop's fables, for the reason, I suppose, that he lacked brains to manufacture either fables or arguments of his own, and left the room before I could reply.

To speak against Masonry was a new thing to many. I had invitations to extend the lecture but want of time forbade it. I think good was done. I found a number of true friends to our cause. One Royal Arch, who is a pious and Christian man of fine mental powers, has told me since the lectures that he was glad in his heart that I spoke. He said I read the key-stone just right. He is heart and soul with us. Other Masons are getting bold enough to say they would be glad if the thing was forever done away. I trust it will not be long until we have the requisite number of Masons with us to establish the truthfulness of the revelations by living men in our own midst. I offered the thousand dollar guarantee in my lectures at Osceola, but it of course was not accepted. I will close this letter, already of greater length than interest, by promising in the future to write oftener and shorter.

Yours for the war. W. M. Love.

From Ashland County, O.

Albion, O., March 6, 1875.

Another gun has opened fire on the enemy in this locality, where Masonry, Odd-fellowship and the grange want to control everything. The speaker explained from good authority how to make a man a Freemason, a wonderful art; and then the grips and signs, how to know a brother Mason; then the swearing room, to keep all a profound secret, with the death-penalties. He did honor to himself, while he inflicted many wounds on the enemy, for they kept their jewel. But the Odd-fellows tried to shield and defend the Masons, which pressed the speaker to turn upon them and give them a withering shot which drove them to the wall, and to hug their chains, and with them their sins. The ice is broken I think in this locality. The speaker was Rev. John Cressinger of Sullivan. He spoke in a school-house, known as the Whitney School-house, Sullivan township, Ashland Co., O. More anon. A. C. Read.

Correspondence.

The Mansfield Convention—What the Lodge says of it.

West Unity, O., March 20, 1875.

Editor Christian Cynosure:

We find some of our newspapers, especially those under Masonic control, considerably exercised in reference to our convention, met in Mansfield in Feb. last, on account of its being—some say a fraud; some, a farce, &c. Coming from such high authority, (for we know of no persons who would be more likely to be good judges of a first-class fraud or farce than the disciples of "Hiram") we propose to notice some of their remarks. The Bryan *Democrat* notices it in this wise: "The anti-secret society shriekers had their little meeting, and said their little say at Mansfield, but the world wags on as usual." Now we think that if willful murder, as in the case of Morgan and others, fails to check the wheels of time, it would be folly to expect the world to come to a full stop on account of our *little* meeting at Mansfield; but those who were there and saw the crowd and heard the speeches, we think would be best qualified to judge as to the question. Was the *Democrat* well informed as to the size and ability of the meeting? Again in an article in the same paper, also headed "*The Anti-Secret Society Shriekers*" and dated, Mansfield, O., Feb. 18th, he says: "Professor Fairchild of Oberlin, made a very liberal speech this evening, which was well received by both sides." As the Professor spoke from manuscript we hope the fraternity will get a copy, and have it published, so that all may see just what will please both sides. We will admit that it did seem rather mild, compared with the speeches made by Prof. J. P. Stoddard, Rev. R. H. Pollock, D. D., of Wooster; Rev. H. H. George, D. D., of West Geneva; Prof. J. G. Carson and others, yet he did tell us, "There is no end to the mischief Masonry brings;" and again, "Masonry must change its nature, and blot out its history, before it can be entitled to the confidence of an enlightened people." But the position of President George, and Professor Carson in reference to the communion of Christians with the members of secret societies, is what seems to strike our cable-towed friends between wind and water; and we trust that the time is not far distant when all anti-secretists will take the same position that they did forty-five years ago on the question of church fellowship with secret societies. What church would think of receiving Tom Paine, or one of his followers into its communion? Why they would be most likely to say, They reject the Bible. Now we see but little difference between rejecting the whole Bible with Paine, or a portion of it with the Mason. If Paine did put the Bible on a level with fables, how much less does Masonry do that puts it on a level with the Koran or any other book that a superstitious people might deem sacred?

But to show the difference between Christianity and Masonry a little clearer, let us suppose an old-fashioned class meeting in heaven. The Redeemer opens the meeting by saying, "I spake openly and in secret have I said nothing." Paul follows, "While on earth I kept back nothing that was profitable unto them. I am pure from the blood of all men, for I did not fail to declare the whole council of God." Now let us suppose some Masonic minister, who had strayed from the "Grand Lodge above," following something after this fashion. "Down where I used to live Masonry was very popular, in fact from some cause or other but few ministers got good positions or fat salaries that were not Masons, therefore, of my own free will and accord, uninfluenced by any mercenary motive, I appealed for admission, and was received of course. I must admit that I found quite a number of very profane men in the lodge, and some who did not pay a proper regard to the seventh commandment, yet the institution was very popular with our church, and our church was very popular with the institution. I learned some things of the Bible that I was of course not permitted to communicate to the profane world, this would have been very unmasonic in me, and I should have been expelled from the lodge, besides marking myself liable to that very common Masonic epithet a 'perjured old villain.' But just here let me state, I never found anything in the lodge that interfered with my politics, or my religion."

We think that for the sake of "harmony in heaven" it would be necessary for all such ministers to be—some where else. J. G. Mattoon.

Local Politics at Linden, Mich.

In view of the State meeting at Fenton, in the immediate vicinity the following extract from a late letter will be of general interest:

It is doleful to know that such institutions exist among us, and the masses slumbering on in innocence and ignorance, with such danger hanging over them. This state of affairs must be averted, and I know of only one way to do it; that is, to buckle on the armor of Christian and political warfare. Fight them with the weapons of truth and right, in the churches and in politics until they are subjugated; then keep them so. The only way to start the ball is to labor with the masses, arouse them, wake them up, and when thoroughly awake do as we did at our corporation election this spring. The challenge was thrown out by the Masons in nominating a ticket of Masons, which had been calculated upon for months, and they felt sure would be elected with the help of "Jacks" of which they have several here; but this was met by a ticket of good, substantial men gotten up on the spur of the moment, and which was elected by an overwhelming majority. The most glorious day for our little village for years; it far exceeded in glory the abortive attempt of the fraternity to make a magnificent and public display last summer. The gauntlet has been thrown down by them for years, but the people have failed to see and accept it. But let them be aroused now, and we will serve them nationally, as little Linden did corporately.

A Lover of Justice.

Linden, Mich., March 9, 1875.

The Great Ring.

While the muzzled editors of nearly all the muzzled newspapers of the United States are winking and telling their readers all about the little rings that are robbing all the town, city, County, state and national treasuries, perhaps it will not be out of the way to tell only a little bit about the great ring to which nearly all these editors belong. And, if we suggest that these winking editors of the blinking newspapers all wear leather specs when they look at the sly work of their sly brethren of the square and compasses, will any one wonder if people who wear such spectacles don't get well paid for it by the leaders of the little rings?

And, after all, is not the Masonic brotherhood only an enormous gang of banditti, bound together by bloody oaths, like pirates and highwaymen, whose main object is to take advantages of unsuspecting or defenseless men, women, and children?

And, again, is it not evident that Freemasonry is a system devised by dishonest men for the purpose of obtaining advantages over outsiders? And, if a thief is a person who slyly takes anything, what are we to call those who cunningly take advantages, great or small? If such persons are not thieves in principle and thieves in practice, I fail to see why they are not.

E. J. CHALFANT.

York, Pa.

The Prince of Wales.

In the public press, the news reaches us that the Prince of Wales has taken the highest degree in Masonry, and also sits as Grand Master of the Grand Lodge of England.

Thanks to the *Cynosure* for letting us see all that is implied in this high (!) honor. We trust that Elder Bernard's book, entitled "Light on Masonry," will never go out of print till this system is thoroughly exposed to the world. It is as much needed now as ever, though, as a Master Mason some time ago informed me on the Canada Southern R. R. that this book was doing the lodge no harm, for it was used as a text book in the initiating of candidates in the higher degrees!

Thus Freemasons do candidly confess that their secrets are now accurately revealed. What shall we say then of men who are willing to be hood-winked, and dragged into Masonry, knowing beforehand its deistical, idolatrous and anti-Christian tendency?

How can the Prince of Wales reconcile his place in the Grand Lodge with his requirements as the heir presumptive to the throne of the British Empire? From the revelations made known through your work, this is impossible. He stands to this secret fraternity like hundreds of thousands of your own citizens, disloyal to the Magna Charta they have sworn to defend. This has been clearly proven in every case in which a contest has been waged between the lodge and the powers that be. Masonic oaths and obligations have ever been found paramount to the law of the land.

We trust that by the grace of God, all who are bound in the meshes of this soul-enslaving ordinance shall escape.

If there is anything which, more than another, fills us with admiration or our beloved Queen and her late truly amiable and excellent consort, Prince Albert, it is her devotion to her people and the impartial manner in which she has ever executed her law. It pained her husband to find that doubts had been cast on the fact of his being at heart a thorough Protestant. Yet no such charges were ever brought against Prince Albert as those which your excellent paper shows may be brought legitimately against His Royal Highness the Prince of Wales, touching *his* religion.

Should this brief note merit a place in your columns and ever meet the eye of the Prince, I hope it may lead him to renounce the friendship of a fraternity far from being above suspicion. By continuing his present relations he can never expect God's blessing. What could the prayers of state sycophants, bribed by money, ever avail with heaven that God would prosper one who was publicly leagued with Satan for the overthrow of the church of Christ, and the establishment of idolatry on its ruins.

J D.

London, Ont.

My Previous and Present Thoughts.

Editor Christian Cynosure:

Immediately after my conversion, four years ago, and after I had joined the church of the United Brethren in Christ, my mind began to be exercised more or less in regard to the question of secrecy. I said but little to any one on the subject, and continued to think the more. Finally, I saw a book bearing the title, "Masonic Conspiracy." by Rev. John Levington, which was placed in my possession for perusal at leisure, and which I read. Yet my mind was not free from scepticism, and I would imagine that a great deal more was written against the institution of Masonry then was necessary or really true. I did not doubt the sincerity of the author of that book, and yet, I thought there could be possibly some room allowed for the excited condition of the mental man, upon this, as upon any other theme. Still I "pondered these sayings in my heart," and after a time, I saw another book, (the world is full of books) which purported to disclose all about Freemasonry even by its own clan. I looked at that book, it was in a secrecy sympathizing family, and weighed it well, and came to the conclusion that it was a "sell," gotten up by the fraternity as a screen, behind which to conceal their real secret motives, designs, and plans. I continued to go "forward" and thoughts of Masonry increasingly multiplied and together with the thoughts of a new heart, which I had recently received. I also felt impressed with the duty of preaching the Gospel. This latter impression would not leave me for a moment. I also, about this time, made the acquaintance of a family of Christians who, I thought, were over-zealous in regard to the secrecy question, because I rarely heard them express themselves on the subject of religion, but the *poor* Masons, as I had it, were keeping in a hot crucible by this family and subjected to the most intense scathing.

I thought much of that holy and responsible duty which seemed imperatively demanded of me by the Almighty, and while meditating in silence, the thoughts of regeneration, of a call to the ministry, and of secrecy, would each in turn demand a place in my mind. At one time I nearly came to the determination that after I had entered the ministry, (although I knew it was contrary to our book of Discipline) and had occasion to open the doors of the church to admit members, I never would demean myself by asking if either were members of a secret order. I thought it would be none of my business, and very much out of place in one to do so. More than this, I thought that if Jesus could pardon the sins of a member of a secret order and recieve him, the church ought certainly to do as much as to extend the right hand of fellowship. At this very time I wrote to this effect a letter to the *Telescope*, our church organ, but I suspect that it was righteously hurried into the waste basket. But the longer I lived, the more I saw, heard and read, the more deeply I became convinced, that secrecy was arrayed directly in opposition to the Holy Bible. And not only so but it is against the science of good government, like the battering rams of ancient times, it is arrayed in opposition to the establishment and progress of every good and glorious cause on earth. I am no longer bestride the fence; no longer a "lean to" for secrecy; but I am an "out and out" anti-secrecy advocate. "*know* I the Rock from whence I am hewn," and I must believe that all who do have an experimental knowledge of sins remitted, must be ashamed to uphold either directly or indirectly such a Christless institution as Freemasonry is.

GEO. H. VARCE.

OUR MAIL.

Andrew Pontius, Sycamore, O., writes:

"I have been a Mason of three degrees, and I know Masonry is a corrupt thing which is leading our government to ruin; and I believe that it will destroy all churches that it is connected with."

Wm. McCullough, Cadwallader, O., writes:

"Last week Rev. George Richey of Licking county gave us three lectures in Deersville. Among the best I ever heard on Masonry. We had a large attendance."

Rev. J. S. Amidon, Findley's Lake, N. Y., writes:

"I prize the *Cynosure* very highly for its outspoken opposition to all organized oath bound secrecy, and its moral and highly religious character I do not feel willing to do without it. It has been a welcome weekly visitor in my family for two years. I have in the past year labored for its circulation, but not with that success I would be pleased to see. With some the complaint is hard times. With others the complaint is 'you can never break up these secret societies and there is no use of trying;' but this shows how little faith they have in the truth and the God of truth. We have only to look on the past and present to see that our cause is moving onward even beyond the most sanguine expectations of its friends. We expect Rev. J. L. Barlow, our State lecturer, to be here some time in April."

A. B. Sherk, Port Elgin, Ont., writes:

"The secret orders are pretty well represented in this section. We have Masons, Orangemen, Sons of Temperance, Good Templars, Patrons of Husbandry, and I just learned that an effort is being made to organize a lodge of Odd-fellows in this town. Last Sabbath the Masons had a grand funeral at Southampton, five miles from here. I am informed that the fraternity had representatives from different sections of the province. They buried the body of James Adair. He is said to have been one hundred years of age, and one of the oldest Masons in the dominion. There is, however, nothing said about his being a Christian. The services connected with his burial were, as a matter of course, 'very impressive.' Now it is almost time something were done to stir up the 'secretists' in this section. For this purpose we want tracts, &c. to scatter light.'"

J. C. Washburn, Salem, Kan., writes:

"I am in a land of famine of soul as well as body. For the men that will step out upon the platform of God's truth and declare all of the council of God and even that part which pertains to secret societies are hard to be found. God has blessed me and anointed me with the oil of gladness in a most glorious manner. I have met with much opposition from professed followers of the Lord Jesus and especially from those who in theory profess better things. God pity men who hold to principles imbodied in their discipline and dare not stand up for them in the face of opposition."

Benj. Ulsh, Silver Lake, Ind., writes:

"I received those books (one hundred and twenty-one) and have sold sixty-seven of them already. We meet with heavy opposition but the cause is on the advance. We need help, by way of lectures. I will send you some money as soon as I get to Warsaw."

We publish the above because its stirring, business ring pleases us and may possibly interest our readers.

Wm. Gassett, Hutton, Ill., writes:

"I have given away all the *Cynosures* received and people are beginning to think more particularly."

Geo. Hays, Hamilton, Mo., writes:

"I send the paper and the tracts broadcast."

Henry W. Steele, Canton, Dakotah Ter., writes:

"We have a copy of 'Finney on Masonry' and are keeping it out among the people. There are some here who have known brother Finney in former years, a three degree Mason who was converted under his preaching is now a United Brethren preacher and headed one of those petitions."

Silas Waldron, Norfolk, N. Y., writes:

"I read your paper and then give it to my neighbors. Especially to those that I think are inclined to Masonry; and I think my labor is not lost. . . Our pastor is not a Mason; but two class leaders and the steward are Masons. . . I am seventy-one years old yet I give them battle at times."

Daniel Thomas, Fairmount, Ind., sends four new subscriptions and writes that he will look after others.

Jacob Sceamahorn, Lockport, Ind., writes:

"This part of God's land is taken by the troups of darkness."

Chas. H. Read, Breckenridge, Mo., writes:

"I will be glad when men and especially those who *profess* to be followers of Christ will leave the worship of Satan in the lodge. For such is all that I consider it to be."

Chas. S. Lowrie, Hazelton, Mich., writes:

"We have a few Masons in our neighborhood and quite a good many that think there is no harm in it; they are not willing to post themselves. We have a few that are Anti-masons. May the Lord hasten the time when the works of darkness shall come to naught."

A. W. May, Cornland, Ill., writes:

"I have been a reader of your paper for four months. I heard of the paper and went twelve miles for a copy. The paper has far surpassed my expectations. I have four weekly and two monthly papers. I would stop all of them before the *Cynosure*. The platform in March the 11th, 1875, is so complete I cannot see any place to amend. May God pour out his light on the hearts of the people of this great nation so that they may become aroused in time to stop the ship before she goes over the great cataract of destruction. I have been a member of the Methodist Episcopal church for twenty-three years. I saw the great hydra-head seven years ago. I did not feel free to support pastors that were Freemasons then, and for the last four years I have refused to pay. I never will pay another cent to an adhering Mason as pastor. I am thankful to God that there are some that are not asleep. I know that no man can be a Christian and an intelligent Mason at the same time."

T. C. Hahn, Kirwin, Kan., writes:

"I am a member of the United Brethren church and have opened hostilities against the grange, as many are joining in order to try to get some help in their time of need. This is a trying time for some Christians. By request of the quarterly conference held at my house last Saturday, Elder R. Loggan, presiding elder of this district lectured on secrecy and church government. It has caused quite a buzz in the grange circles Brother Loggan read their oaths (obligations) and explained their constitution and secret working. Some were convinced of their wrong. Some would hear again of this matter; while others do not want to hear anything."

T. C. Appleton, Aurora, Ont., writes:

"I hope the time is not far distant when the church will arouse to do her duty. We have a Masonic lodge and an Odd-fellow's lodge. The Odd-fellows had a ball last night and some professors of religion and Sabbath-school teachers were drawn in and took part in it and yet there is hardly a person that will say a word against them."

C. W. Sterry, Rowe, Ill., writes:

"I believe the *Cynosure* to be engaged in a most worthy cause, and therefore wish it good success."

C. W. Dain, Norwich, N. Y., writes about names on his petition:

"I have solicited the ministry, not one could be got in this place. All tied up to some lodge. Most all to Masonry. . . I find not scarcely a man who dares open his mouth against the lodges to-day. But, thank God, light is breaking."

John Maxwell, Flat Rock, Ill., writes:

"I have been opposed to Freemasonry and all her secret handmaids since I was a man grown. I am now nearly seventy years. I cannot think that a man can be a Christian and a Freemason at the same time, as we cannot serve God and mammon both. We will hold to the one or the other. I also believe that secret societies are a great curse. I am at war with them and expect to be while I live. I belong to the associate church generally called seceders, which never admits persons belonging to any secret society to her communion."

The Sabbath School.

Lesson for April 11th, 1875.—The Promise Broken.

Judges ii. 11–16.

11 And the children of Israel did evil in the sight of the Lord, and served Baalim:

12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 Nevertheless, the Lord raised up judges which delivered them out of the hands of those that spoiled them.

COMMIT TO MEMORY, vrs. 11, 12.

PARALLEL PASSAGES.—1 Kings xi. 6; Neh. ix. 28.

SCRIPTURE READINGS.—Did evil (verse 11), see uses of this phrase, Judges iii. 7; iv. 1, and compare 1 kings xv. 5; "provoked the Lord," (v. 12), see Deut. xxxi. 16, 17; concerning "Baal" (v. 13), see Numb. xxii. 41; and "Ashtaroth," 1 Sam. vii. 3; as to "spoiler"s (v. 14), see 2 Kings xvii. 20; with v. 15, compare Josh. i. 9; aud upon "the Lord has sworn," see Lev. xxvi. 37.

GOLDEN TEXT.—They soon forgat his works, they waited not for his counsel.—Ps. cvi. 13.

CENTRAL TRUTH.—Men rob God.

HOW DID THE APOSTACY BEGIN?—By positive disobedience as to the inhabitants of the land. Contrary to God's command, they not only tolerated but made leagues with them (v. 2); a step so grave that the anger of the Lord rebuked them at Bochim, and a temporary repentance was the result (v. 4). But only temporary! The people of the land had their local, ancient gods. The sentiment of the whole surrounding region was with them. Usages, customs, indulgences, society, traditions, amusements, festivities, all were in the direction of the old worship. It imposed no restraint on human lusts and passions. On the contrary, it provided for them. The young Israelties, as they grew up, thought their fathers, the elders, too strict. "Times had changed. *They* were not narrow or bigoted. They were liberal. There was a great deal of good in all religions. They rather liked Baal-worship; it expressed some fine ideas." So they mingled with its adherents, they joined them; they forsook God.

WHAT CONSEQUENCES FOLLOWED?—Instead of their being strengthened by him against their foes, they were "sold," given over, delivered into the hands of the plunderers, "spoilers" only occurring once more (1 Kings xvii. 20). In early unsettled life, wandering hordes moved to and fro, living by plunder (see 1 Sam. xxxiii. 1), and resting like the Huns, Goths, Vandals and modern Bedouin, where they were comfortable.

The Hebrews in vain made head against them (v. 15). Joshua xxiii. 9, 10, is reversed, and Deut. xxviii. 25, fulfilled; and they get no help from their adopted brethren!—*S. S. World.*

"They disliked the service of God and the communion of saints. They chose the fellowship of sinners, and felt the consequences. The cruel gods made cruel people, even their 'tender mercies are cruel.' Wicked men *use* traitors, but they neither love or respect them."

A Chronological Table.

OF SOME OF THE MOST IMPORTANT EVENTS IN POPERY.

[Concluded from last week.]

	A. D.
John XVII. appointed the feast of "All souls."	1003
Thirteen pious persons were burned alive in France for denying the doctrines of transubstantiation and the worship of images.	1017
The decree of the pope commanding the celebacy of the clergy met with great opposition in Germany.	1020
Gregory VI. received the keys when there were three popes extant at the same time.	1046
Leo IX. is the first pope that kept a standing army.	1054
Nicholas II. confined the election of the pope to the college cardinals.	1059
Infallibility made an article of faith.	1076
The first crusade to the Holy Land in which 800,000 men were induced to enlist by a bull of absolution of all their sins by the Pope.	1096
The rosary and crown were introduced in honor of the Virgin Mary.	1130
Celestin II. invented that mad manner of cursing with "*Bell, Book and Candle.*"	1143
The sect of Henricians was formed.	1147
The sect of Gibbertines formed.	1148
Henry II. King of England conquered Ireland and forced the popish religion on the inhabitants.	1171
The principles of the Inquisition were first published in a constitution by Pope Lucius in the Council of Verona.	1184
The Inquisition was set up in Thoulouse by Pope Innocent III.	1208
The sect of the Franciscans formed.	1209
Innocent III. established the doctrine of transubstantiation as an article of faith.	1215
Papal supremacy an article of faith.	1215
The sect of the Dominicans formed.	1215
Innocent III. imposed auricular confession on the people.	1216
Honorius III. introduced the elevation of the Host.	1217
Kneeling at the sacrament commanded by Pope Honorius III.	1218
The words, "*Hic Deum adora,*" "Worship God here," were written on the tabernacle that contained the Host for the sick.	1220
The superintendence of the Inquisition committed to the Dominicans.	1233
The Council of Beziers gave the Inquisition a constitution of thirty-seven articles.	1245
The sect of the Mathurines formed.	1257
The festival of the holy sacrament institu'ed.	1264
Boniface III. instituted the famous jubilee to be celebrated every hundredth year.	1300
Urban III., in his famous Bull, declared that it was necessary to salvation for every human creature to be in subjection to the Roman Pontiff.	1302
The seat of the popes transferred to Avignon in France for seventy years, during fifty of which there were two popes and sometimes three reigning at once, who did little else but hurl anathemas at each other and their adherents.	1308
The Council of Constance (sess. 13) decreed that although Christ administered the sacrament after supper in both kinds, yet it ought not to be received after supper but fasting, and that the bread only ought to be given to the Laity, and that the Patriarchs must effectually punish all who transgress this decree.	1414
In England it was made death and confiscation of property to read the Bible in English or be a heretic.	1414
The Council of Constance publicly burned John Huss alive for being a heretic.	1415
Purgatory established as an article of faith by Pope Eugene in the Council of Florence.	1430
Paul II. enriched his mitre with all manner of precious stones, conferred a scarlet gown on his cardinals, and fixed the jubilee to twenty-five years.	1463
Indulgences were granted to all who would celebrate an annual festival in honor of the immaculate conception of the Virgin Mary.	1476
Alexander VI. died of a poisoned draught which he took in mistake that he had prepared for some of his cardinals.	1503
John Tetzel collected in the space two days, by the sale of indulgences, 2,000 florins.	1507
The Inquisition was more perfectly established by a Bull of Pope Clement VIII.	1525
The order of Jesuits was formed by Ignatius Loyala, a wild fanatic.	1540
The Council of Trent was convened which sat for the space of eighteen years.	1545
Seven sacraments made an article of faith.	1547
The Inquisition was established in ships on sea.	1571
On St. Bartholomew's day the sanguinary papists in Paris, murdered 10,500 unoffending Protestants; in a few days, after 60,000 more.	1572
The gunpowder plot was discovered which had been laid at the instigation of Pope Paul V., with a design to destroy the principal Protestants in England, Ireland and Scotland.	1605
The Jesuits expelled from England.	1604
The Jesuits expelled from Venice.	1606
Gregory XV. founded at Rome the magnificent college, "*De propaganda fide,*" for the propagation of the Popish religion through every part of the globe.	1622
200,000 Protestants were murdered by the blood-thirsty Papists in Ireland.	1641
The privateers of Bristol took up a galleon in which they found 500 bales of popes' bulls of indulgences; sixteen reams in a bale, varying in price from 25 cents for the poor, to $55.00 for the rich; in all amounting in value to $21,000,000.	1709
The Jesuits banished from the kingdom of Portugal.	1759
The order of the Jesuits banished from France by royal edict.	1763
The Jesuits were expelled from Spain and Sicily.	1767
Pope Clement IV. suppressed the order of Jesuits entirely in all popish countries.	1773
Pope Pius VI. died the prisoner of Buonaparte.	1779
Buonaparte compelled Pius VII. to crown him in	1804
And deprived him of all his territories in	1808
Pius VII. excommunicated Buonaparte and all his army.	1810
Napoleon overthrew the Spanish Inquisition.	1813
The Spanish Inquisition was reestablished.	1814
Pope Pius VII. re-established the order of Jesuits.	1814
The Douay Bible containing horrible and murderous notes, was published under the sanction of the Catholic Archbishops of Ireland, but was subsequently suppressed.	1816
The Bull of Pope Pius VII. against Bible societies was published.	1816
The sect of the Trappists instituted.	1818
The Purgatorian Society was formed in Clarendon Street Chapel, Dublin, Ireland; the object of which was to collect money to hire the Catholic clergy to celebrate masses for the relief of the suffering souls in purgatory.	1819
The Inquisition at Velencia was broken open by the revolutionists and 500 prisoners released from its dismal cells.	1820
A stereotype edition of the Rhemish Testament was printed by R. Coyne, Catholic bookseller, Dublin, Ireland.	1820
Another stereotype edition of the Rhemish Testament was printed by Eugene Commiskey, Catholic priest in Philadelphia. The writer bought a copy of each of them in his store. Both were sold for authentic translations of the New Testament, and on a careful examination 3,520 differences were found between them, and in 1 Cor. xv. a direct contradiction!	1829
A bill passed by the British Parliament was signed by the king to prevent the increase of the Jesuits in the British dominions.	1829

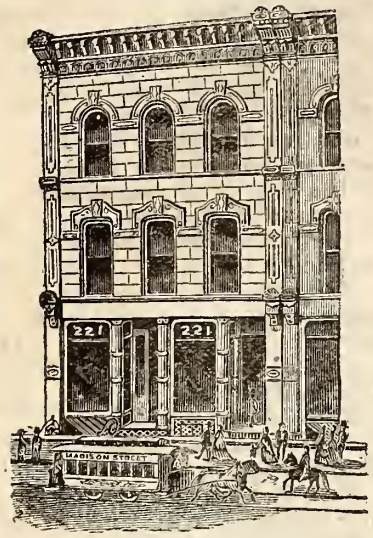
The above is an imperfect list of the enormities of the apostate church of Rome, with the date of the introduction of each, which may not in every single case be exactly correct, but certainly approximate the truth so closely as not to invalidate any one of the charges in the slightest degree. The church of Rome, as she now exists bears all the marks and characteristics of the great apostasy which was to last 1,260 years as foretold by Daniel the prophet (Dan. vii. 19–27); by St. Paul (2 Thes. ii. 2–12; 1 Tim. iv. 1–3; 2 Tim. iii. 1–9); and by St. John (Rev. xiii. 1–7).

SPECTATOR.

Atlanta, Ga.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 1, 1875.



THE CARPENTER DONATION.

Idolatry is a fundamental sin. It is a personal affront to the Almighty, placing the thing idolized on a level with himself. And who would remain one hour in a house where he was placed by the inmates on a level with the animals, or things in that house.

But Freemasonry is idolatry, putting God on a level with Baal, Christ with Mohammed, and the Bible with the Koran. Such is idolatry in itself considered. But when we remember that "Satan and his angels" are the gods of all human idolatries, inhabiting the shrines, receiving the worships, and displacing God from human allegiance, how fearful must be the doom of Freemasons when they "fall into the hands" of that God whom Freemasonry insults and dethrones!

The man who deserts right principles at the bidding of circumstances is wicked. But he who acts, as though there were no circumstances, nothing but principles, is insane. For the circumstances which surround a man are a part of God's truth, which his providence is revealing every hour; and it is either stupidity or madness to disregard it.

The rule is that expediency must be always overruled by principle when they conflict, as the common law is silent where the statute has spoken.

OUR HOUSE AND HOME.

The picture of this handsome building greets our readers in this number of the *Cynosure*. Our readers will hail it with renewed thanks, to the donor, and to God who has raised him up to stand in the breach which the deluge of darkness is making in the walls of "Zion, City of our God."

Mr. Stoddard informs us that he has one-fifth of the first ten thousand dollars requisite to secure the full occupancy, rents, etc., of the property, already raised. At this rate (he has but just begun) one-half of the whole thirty thousand ought to be raised before the 8th of June meeting at Pittsburgh, and the whole sum before our anniversary closes. If this can be done, darkness itself would turn pale, and daylight streak the east.

Mr. Carpenter has consulted the best legal advisers and made the terms for the good of the cause and not for his own. If the beloved Gerrit Smith were here, think we he would not place this great center and home of reform on a safe footing? Let those who survive him do this thing with their might;—

"Since no device nor work is found
Nor faith, nor hope, beneath the ground."

The Association will accept interest-bearing notes, payable at the donor's option during his life by himself, or by his executors after his departure. This is better, far better than putting property into a will, which can be disputed by heirs, or endangered by Masonic county officials. Surely this is benevolence to give us thirty thousand dollars, and the property should rate at that, if we in this whole land will raise an equal sum.

WHAT NEXT?

A few readers of the *Cynosure* have remonstrated with us by letter against its utterances respecting H. W. Beecher, and the editors have concurred with the said remonstrants in the undesirableness of filling our columns with the trial for adultery. We have never given one word in vindication of Tilton, Mrs. Tilton, Moulton, or Bowen. That Mr. Beecher has had the first three named as his chosen and cherished associates and bosom friends; with Oliver Johnson for his office editor, who says under oath that he is a consulter of spirits, a Universalist and a Unitarian, we have long insisted, was sufficient to settle Mr. Beecher's character with all men who fear God or value his truth, without a conviction in a Brooklyn court. What was he with those persons for? Sundays and week-days; months and years? What fundamental truth of the Bible has he not disparaged or denied? He has called the Eternal Father a dim and imperfectly conceived "effluence." He has denied the proper deity and humanity of the Son. He has burlesqued baptism, professing willingness to immerse the same man once a week. He procured the dropping out of future punishment from the Plymouth creed. He has advocated running cars, and opening libraries and art galleries on the Sabbath. And, when assailed for any of these errors, he has in some instances, with shocking facility, professed by implication their opposites! And if we take as proof his own letters, published and acknowledged genuine, he is a person with whom

'No pledge is sacred and no home is sweet.'

But we were scarcely ourselves prepared for his late article "About a red hat," by which sign the Pope of Rome has made Archbishop McCloskey of New York, a Cardinal. In this editorial, he ridicules the fears of popery, which the historian Hume, himself prelatist and skeptic, declares to be a "*perpetual plot*" against churches and nations. He (Mr. Beecher) bullies and browbeats all papers which warn the public against papal aggression thus:—"We expect that the next issues of the "*Protestant Bull-dog*" and "*The foe of Popery*" will declare that we are at once an infidel and a papist. Nevertheless, we make bold to wish Dr. McCloskey joy of his 'red hat," etc., etc. Just as if "infidel and papist" was an impossible combination. The Jacobin club of Paris and the anti-Bible school board of Cincinnati were both made up of papists and infidels; the first deceiving men, and the other denying God.

NEW POLITICS.

"It is high time for men to recognize that party names have lost their value, and to cast their votes upon an independent estimate of their effect upon the great questions of time."

We clip the above from a widely-read paper which is altogether guiltless of reform. It is the sentiment of multitudes of thinking men. But the great question is how and what are we to do? We did well to issue a platform from Oberlin, though our morning star had scarce then shone above the national horizon dusky with sworn secrecy. Another Presidential election is now nearing us. What shall we do next? We have now grown so considerable that our nomination of a candidate, and his acceptance would, of course, destroy him for any other party, while, if we do not nominate, and the the two main parties should be nearly balanced, and one of their candidates should be a Mason and the other not, we might cast votes enough to defeat the sworn devotee of the secret empire. Mr. Carpenter inclines to think perhaps we had better make local issues against the lodge in towns, counties, and even States, where we can, and when the two great selfish parties are in deadlock help defeat the worst candidate, if his opponent is not a lodgeman.

This would satisfy our notions of political morals. The State being a league in which bad and good men; children of the world, and children of God unite and co-operate, so that non-regeneracy does not disfranchise a man and take away his vote, we do not feel compelled to the same strictness in state as in church relations. Yet we are clear that an adhering Mason is an alien in fact, and has, in equity and propriety, no right to vote or hold office under our government whose laws he is sworn to evade and help others to evade.

The question of nominating or providing for nominating federal candidates at Pittsburgh, is therefore, with us, a question of sound prudence and discretion. Mr. Needles of Missouri, and others, are in favor of nominating, and any ten or one thousand men have, in this country, the right to nominate, or write and cast their individual votes, on the day of election, against the candidates of the lodge.

The plan which Mr. Carpenter suggests, of making local nominations till we get a strong paper or two in each State, has much to recommend it, though it will in some places endanger the temperance and other good causes in counties where a Masonic issue would divide and weaken other needed reforms. It is now a good time to consider these questions of wisdom and duty, while we are all cool, and only determined on the one point of doing our utmost, living and dying, to cast secret alienism out of American politics, and idolatry out of our religion.

The Circuit Court is sustaining the decision of the lower courts against dramselling in Du Page county, this State, and we hear the most cheering news of this reform from all quarters. The skies are everywhere brightening and the shadows must soon flee away.

NOTES.

—The Friends are moving slowly and cautiously, but surely, on the question of secret societies. In Iowa they are leaving the grange and though their quarterly meetings are making efforts to have well-defined action taken on the secret society question in the yearly meeting at Oskaloosa next September, and incorporated into their discipline.

—Miss Emma Allen of Seneca Falls, N. Y., who will be recollected for the interesting part she volunteered to fill at the Syracuse Convention last year, is lecturing on temperance and other social interests with popular effect.

—During the next six months books will be opened for subscriptions for a suitable monument to the memory of the loved Adam Crooks. Many of our readers will rejoice in an opportunity to contribute to such a fund.

—The expenses of the National Grange last year were about $160,000—a snug little sum for the State lecturers to be happy for, when they magnify the wrongs of the farmers and denounce cut-throat monopolies. This is the cost of the central office only, remember.

—The grange membership in Ohio is reported to be 65,000 in 1,146 granges. Delaware has just formed a State grange, from eighteen subordinate bodies and 1,000 membership. Kansas reports at the close of the year 1,360 granges, with 39,681 members. One hundred and eighty-six of these grangers are delinquent.

—The New York Freemasons are preparing for a great ado on the 2d of June next, at the dedication of a new Masonic temple. Grand Master Thorne has sent around the country and to foreign parts and expects the largest procession "ever seen in any city in the world." This is to be understood Masonically. Last summer the Masons were to be in procession by the ten thousand in Chicago, but there were more newsboys and bootblacks than the fraternity could muster.

—The Boston *News* of the 22d ult. reports from Groveland, Essex county, Mass., "At the late town meeting the anti-secret society portion voted solidly against the acceptance of any person on the jury list who was a member of any secret society. A number of Masons and others joined the movement.

—The secretists of New York State have formed a "Juvenile Templar" Society, of which a Mrs. M. B. O'Donnell is Chief Superintendent. Such zealous but misguided persons are little apt to reflect on the effect of their senseless rituals and secret pledges on young minds; but they are surely opening the door to a flock of greedy vampires that suck the blood of souls.

—One of the results of the Beecher trial is the knocking over of reputations

of some standing. This is one instance: "Mr. Wilkinson, a leading partner of the *Christian Union*, counseled as a means of stopping Tilton's revelations to insert lauditory articles concerning him as editor of the *Golden Age* in the *Independent* and *Christian Union*, which was accordingly done. That is, two so-called Christian papers boosted up a man who had been dismissed from the editorship of one of them because he was believed to be an infidel and a libertine, the facts being well known to all concerned."

—The Wesleyan Publishing House, Syracuse, have issued one of Elder Barlow's popular addresses, "Freemasonry a modern anti-Christ," delivered last fall at De Ruyter, N. Y., and printed by request.

—Some time since we noticed the trouble into which Daniel Boone Lodge, Knights of Pythias, located in Cincinnati, was about to be precipitated by an unbelieving widow. Just about a year ago her husband, David Lamadrid, a strong, healthy man, was initiated into this lodge and received injuries, it is claimed, which caused his death in a day or two. The lodge says it was an attack of the heart disease, but Mrs. Lamadrid thought otherwise and has filed a petition in the Common Pleas court claiming $50,000 damages.

—Another case. This one between a St. Louis National Bank and the Missouri Masonic Grand Lodge. It seems that in 1869 the Grand Lodge passed a resolution by which payment of certain bonds of an Association for building a Masonic Hall was guaranteed by the lodge, The bonds were sold under this endorsement, but next year the G. L. repudiated by repealing its former action. The Masonic Hall Association is insolvent and the Second National Bank has $10,000 worth of the bonds and brings suit to recover from the guarantee. It has come out that one man, who sold out several parcels of this paper to different parties, found an old woman who had saved $5,000 by twenty years hard work. On his recommendation she invested her savings in the Masonic business and lost her money. But the kind-hearted Mason, in view of his agency in the case, made provision for the old lady *in his will*, which in the natural course of human events would be worth about as much as the bonds. The lodge will find with Brigham Young, that with all the assumption of false sanctity, the law, if tardy, yet may find a way through its triple-plated injustice.

—The action of the general bodies of the United and Reformed Presbyterian churches warning their membership against the grange, and the renunciation of Mr. Cogswell at Mansfield, O., are attracting general attention in the press, and the frequent impartial notices are significant of the increasing aversion to the lodge.

—Our contributor, "Royal Arch," complets in this number the third of his forcible, scathing reviews of Freemasonry. If any one has omitted to read them as they appeared he should turn back to January 21st and Febuary 18th and read without fail. Seldom has anything been written from a like standpoint. The author could any day compel recognition from any lodge in Chicago; yet from his intimate knowledge of the institution he knows its depravity and warns community against the viper in its bosom. He expects to address the citizens of his ward, the 18th, at the hall of Bremer Street School on the evening of the 11th inst. The lodge may be sure of a faithful delineation of its boasted virtues from one who has studied them.

Obituary—Robert Harper.

From the *Christian Instructor* we learn of the sudden and painful death of Robert Harper of West Hoboken, N. J., the publisher of the pamphlet "Thirteen Reasons why a Christian should not be a Freemason." Mr. Harper was born in the county of Londonderry, Ireland, removing to this country in 1849, where he settled in West Hoboken with other members of the family, and has ever since been a pillar in the United Presbyterian church of that place. On the 30th of January last while engaged in clearing snow from the roof of a building adjoining the church, the ladder slipped and Mr. Harper fell heavily, striking his head. He was stunned for a time, but on being carried into a drugstore recovered his senses, but internal injuries caused death in a short time. On being told by the physician that he could live but a short time he expressed his resignation, committed his soul calmly to God and made a hasty disposition of his property, which he hardly completed before death closed his eyes and labors forever. Mr. Harper was never married, and spent much of his spare time in attending to the interests of the church which he loved so well. He was a man of superior natural ability and of varied and very thorough acquirements. Among insurance men he was looked upon as an accomplished and very reliable authority. He was very active in the anti-secret reform from its first national meeting at Pittsburgh in 1868. For several years five copies of this paper have been sent to his address; and, as above mentioned above, he published "Thirteen Reasons," a brief pamphlet, but handling the main arguments against the lodge in a thorough and Christian manner. This work has had a large sale, the publishers of this paper having purchased some three thousand copies.

Letter from Rev. Hankins of James Iowa.—His Experience of Freemasonry.

I am not much accustomed to writing for publication, and would not attempt it now only to enter my protest against one of the great evils of our day, and all the more dangerous because of its great popularity. I speak of secret organizations, and Freemasonry in particular. That being the father of all others, when it is exposed and shown to be evil, we will naturally conclude that the children partake more or less of the nature of the parent; and when I hear a man stand up and talk as Bro. Stoddard did last week, and tell so much truth, and then hear men who make pretensions to truth and religion, say that what he said was false, I am alarmed for my country and my race.

Now for a little of my own experience. In 1855, I joined the Masonic fraternity in the town of Vinton in this State; was regularly initiated an Entered Apprentice Mason; was soon passed to the degree of a Fellow Craft, and raised to the "sublime" degree of a Master Mason. In the last degree I have always seen something objectionable, and suppose I have never been a true Mason, for I have never seen a time that I would or could keep a brother Mason's secrets safe when he was guilty of crime of any kind, much less that of murder and treason, which in the oath of this degree is left to my own election. I subsequently took a demit, and in 1860, when I was on the Mason City charge as a minister of the M. E. church, I affiliated with the lodge at Mason City where I now reside; two years after, when I was on the Iowa City work, and transferred my membership to that place, and in the summer or fall of 1862 took the four chapter degrees, and in the seventh or Royal Arch degree, I saw so much that was mockery, and so much that to me was objectionable, especially that part of the obligation that bound me to defend a companion, *right or wrong*, and to keep his secrets, murder and treason not excepted, I became alarmed and declared I never would enter the lodge again. However, I took my demit from the Blue lodge and chapter both, and have not been in either since; except in one case, and then I only staid in the room till the lodge was called from labor to refreshment. That was about three years ago and I have told a number of Masons that I never intended entering another lodge. I took my chapter demit to the lodge that night to show the same; left it there; subsequently requested it to be returned to me, and after urging its return several times in about a year and a half the lodge voted it to be returned; but it never could be found, which showed their sincerity in ordering it thus.

Now I say in conclusion that if Masons (many of them) were not better than their Masonic obligations, our churches, especially that branch of the church to which I belong, would have no moral power and almost all our courts would be an expensive farce; and this is too true largely in both cases. Where is the moral power of our church? Why is it that all over this land criminals go unpunished, and if punished at all, why does the law only lay its little finger upon them and not its whole hand, and lastly I say (not boastingly,) that twenty years living in northern Iowa and sixteen years in the ministry, with all my noted peculiarities, has left no stain upon my moral character, and no one dare attempt anything in this direction. So far as I have any influence I am ready to labor for the downfall of this corrupt institution, *Freemasonry*.

JAMES HANKINS.

TO ALL SECEDING MASONS.—By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Secretary, with their endorsement of Bernard's Light on Masonry; they are also requested to send their post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG, *Rec. Sec'y.*
13 WABASH AVE.

Religious Intelligence.

—R. Pearsall Smith, the well-known lay preacher, has gone to Berlin, where he will hold a series of meetings by request of the chaplain to the Emperor William, in the interest of free salvation.

—During the sixty-four years of its history six missionaries of the American Board have suffered martyrdom.

—Mr. Gibson, in San Francisco, recently held his first Chinese love feast. Thirty-five persons gave a relation of Christian experience, and thirty persons partook of the communion. There were fifty present—men and women.

—The title "reverend" it is pointed out in a London paper, in no way declares a man to be a clergyman. Two hundred and fifty years ago the English Masters in Chancery were styled reverend.

—Mr. George H. Stuart of Philadelphia, estimates the number of conversions in Great Britain, through the instrumentality of Messrs. Moody and Sankey of Chicago, at 25,000 or 30,000. No such prevading religious interest has been known in England since the days of Whitefield and the Wesleys.

—The interest of the Greek Christians in the Protestant mission services at Damascus continues, according to recent reports, unabated. The native Christians of the United Presbyterian church have been greatly stirred up to evangelistic labors in view of these enlarged opportunities. A Bible book-store and reading-room have also been opened in the most important bazaar in the city.

—The young Japanese churches are distinguished above those in almost every other mission field for the spirit of self-support. Dr. Berry writes in regard to the congregation about to be formed at Sanda, where eight persons are awaiting baptism, that the intention has been already expressed: "As soon as we have a church here the church will take care of the hospital, and through it do much charity work."

—The flourishing station of the Church Missionary Society, Metakahtla, is situated on the borders of Alaska. Indians from this American territory have visited the station and have shown great interest in the Gospel. From the island 450 miles to the north earnest appeals have been made to be taught as the Tsimpheans are at Metakahtiah. The Greek church formerly had missionaries in Alaska, but has recently withdrawn them. The Roman Catholics have one missionary stationed in that country.

—Good tidings are received of copies of the Bible sent three years ago into the interier of Abyssinia. The hearts of many Abyssians have been enlightened, and priests and laymen have, in many places, gathered the people together and read to them the Bible. Four converted teachers are making tours among the Jews, proclaiming the Gospel to Jews and Christians. Sixty-nine converted Jews were last year received into the Christian church, and twice that number are ready now to unite.

—In 1863 there were only four ordained Hawiian pastors on the islands, now there are not less than thirty; then there were only four or five churches, now there are fifty. In discipline and spiritual tone, they compare well with those which were under American supervision. Their annual missionary contributions have advanced from three thousand five hundred and sixty-nine dollars to ten thousand eight hundred and forty-nine dollars. In 1863, there were only two female boarding schools for all the islands, with not over thirty pupils. Now there are five places where schools of this character may be kept—one on each of the large islands of the group, excepting Oahu, where there are two. On Kauai, there is also now a theological seminary, with young ministers training for the work. The change from foreign to home supervision, seems to have been followed by real and substantial growth.

—The revival labors of Messrs. Whittle and Bliss at Louisville, Ky., have already brought into the churches over 250 new members and the end is not yet.

The Home Circle.

God is Love.

There are mysteries all around us—
  Dark clouds oft veil our sky;
Our way seems hedged before us,
  And none can tell us why.

We are often disappointed
  In our plans we thought were right;
Our joy is turned to mourning,
  Our day to blackest night.

Friends that we thought were truest
  Have falsest sometimes proved.
And we have found they ne'er possessed
  The qualities we loved.

We see the heartless villain
  On velvet carpets tread,
While the children of the "righteous"
  Do sometimes lack for bread.

We see the highest merit,
  Trampled by wicked might,
And, indignantly, we scorn to hear
  That "whatever is, is right."

We see truth—bleeding—crushed to earth,
  We know it shall rise again,
But, while error's so proudly boastful,
  We can only whisper, "when?"

We see the death-gasp of the right--
  We hear the shouts of wrong—
And we cry in bitter anguish,
  "How long, O Lord, how long!"

But do we ever begin to doubt
  That a just God reigns on high?
The right will surely at last prevail,
  Though it waits—we know not why.

Do our own especial sorrows
  Seem greater than we can bear?
And does it seem as though our God
  Had forgotten to answer prayer?

Though we sink beneath our burden,
  And beneath the chastening rod,
All things will work together
  For good, if we love God.

Though sometimes we can find our way
  By the eye of faith alone,
We soon shall see as we are seen,
  And know as we are known.

That which was wrapped in shadow
  Will then be clear as day,
And the loving hand of Jesus
  Will wipe all tears away.

We shall know why wrong was permitted,
  For a season to have its sway,
We shall see how a little of darkness
  Has brought a glorious day.

We shall know for what we suffered—
  We shall see that it brought us rest.
We shall thank our Heavenly Father
  That he did what he saw best.

Oh! let it cheer us ever,
  To know God reigns above;
And to feel, in the darkest hours,
  That surely God is love.

—*Church Advocate.*

Our Florida Letter.

WEATHER TOPICS—JACKSONVILLE AND ITS PEOPLE—COLORED SCHOOLS AND CHURCHES—VISITORS, ETC.

JACKSONVILLE, Fla., March 3, 1875.

Those who came to Florida this year expecting to find perpetual sunshine and a clear, dry atmosphere, sweet with the breath of roses and orange blossoms, have been doomed to disappointment. Never before, say long-time residents, has she presented so frowning an aspect to her numerous visitants. Clouds, sunshine and steady rain alternated, during the month of January and nearly all of February, varied by occasional gleams of sunshine and a few pleasant days. Yet we saw no ice, and the few frosts did little harm. Even on the coldest days we were very comfortable by our coal and wood fires and could pick up Northren papers and read with much complacency such items as the following: "Unprecedented cold weather. Thermometer 30 degrees below zero. Frozen to death. Hydrants all frozen," etc. Or we could look out of our windows, down the avenue of stately oaks, clad in dark green verdure, and into the adjacant gardens upon tropical plants, and orange trees bending under their load of golden fruit, and enjoy a summer scene—rather incongruous, it is true, to the one within doors—but only waiting to be lighted up by the sun and blown upon by the south wind, to become the glorious reality which we have been enjoying for the past ten days. Now, those trees and shrubs that are bare during the winter months are putting forth foliage, and the tints of spring mingle with those of summer, and the blossoms of the wild olive, plum, peach and orange with the perfected fruit of the latter, making the landscape indescribably lovely. Add to this the singing of birds, and a view of the waters of the St. John's river flashing in the sunlight, and lively with boats of every description, inviting to excursions to various points of interest, and it will not seem strange that enthusiasts sometimes even run wild in their descriptions of this country.

The land on which Jacksonville is located rises gradually to the height of ten or fifteen feet from the western bank of the St. John's river, twenty-five miles from its mouth. It is very rolling, so that the center or one side of a block is often much higher than the other part. Its wide streets are well shaded with the water oak and adorned with many fine residences and pleasant gardens. The business street of the city is "Bay," which runs parallel with the river's bank, and is a mile in length, containing numerous stores of every kind, the Grand National Hotel, Post-office, bank, curiosity shops, market, etc. Here the people throng, and it is interesting to view the variety that the human family presents in form, color, and expression of countenance. All shades of color, from the dark hue of the pure African to the delicate white of the Northern infant, that lifts its smiling face to you from its little carriage, are seen in a few moment's walk; and you catch from each face some slight impression of the mental, moral, and physical condition of its possessor, making an aggregate as varied as the shifting views of the kaleidoscope. Old and young, queenly looking ladies and ragged beggars; dignified and refined looking gentlemen and disagreeable, vicious looking men, all crowd past in rapid succession. One morning in our walks, we came upon a Chinaman with his basket of fans and feather brushes, and specimens of tea. He told us there was only one more of his kindred in the city.

We hear many unkind flings at the colored race, which forms about one-half of the population, as to their indolence, incapacity, thieving propensities, etc.; dictated it would seem by an unchristian spirit, and a desire rather to crush than to lift them up. A better spirit is leading some to establish schools for their mental and moral elevation. The gratifying results that attend such efforts may be seen at Stanton Institute, where several New England ladies are laboring with great zeal, week days, and on the Sabbath, for their improvement. They have between three and four hundred pupils, and though many of these are obliged by poverty, to be irregular in their attendance, you want only to look into their intelligent faces and listen to their recitations to be convinced of their capabilities for improvement. We have never seen a more interesting or better conducted Sabbath school than theirs. Numerous visitors from the strangers in the city, are present every Sabbath, and on these they rely for teachers, as the churches in the city give them little or no aid. This institution was formerly under the auspices of the American Missionary Association, but is now supported by the county and donations of friends. The building was given them by the Freedmen's Bureau,—one of the last acts of Gen. Howard, and is a very good one. The Methodist denomination have also a school called "Cookman Institute" and are expecting to put up a new one.

The colored people have several churches. Their ministers are reported to be ignorant and incapable, and their services, on Sabbath evenings, are said to partake of that wild character so commonly attributed to their gatherings. The two services that we attended were conducted by strangers, one of them the Presiding Elder, who preached a good sermon in which he condemned merely emotional religion; the other, a young mulatto, who also preached well, making, of course, some grammatical blunders, but leaving a very good impression. There are two Presbyterian, two Methodist and one Baptist churches with white congregations.

The number of visitors in the city is said to be greater than ever before. Both of the large hotels, all of the smaller ones, and the numerous boarding-houses are well filled and many private houses have opened their doors to the strangers. There must be between two or three thousand present now. The population of the place is 8000; some make a higher estimate.

It is almost impossible to convince a man used to rich prairie soil, that the sandy soil of Jacksonville and vicinity can be productive. He may look into the gardens and see peas several feet high, and potatoes, cabbage, beets and lettuce growing finely—he may listen to statements of residents who have raised two hundred and fifty bushels of sweet potatoes to the acre; may look at a cane from one to three inches in diameter, made from pig weed, and at wild bean pods a foot long and nearly two inches wide, and like "A man convinced against his will, be of the same opinion still." The large growth of oak, magnolia and orange must be explained, and so the air and climate get a large share of praise. Those better versed in such matters than ourself, must decide this important question. If fertilizers could be readily and cheaply obtained no doubt that would throw light on the subject.

Society in Christ.

BY REV. HOWARD CROSBY, D. D.

That which leads young people astray is not so much any concrete form of pleasure as it is evil companionship. The devil's choicest emissary is a bosom friend, and that which is sapping the life of the church is that its members find their bosom friends in those who know nothing of a Christian's faith and a Christian's Saviour. I can imagine a theater that would be pure and virtuous, but I cannot imagine an evil companionship that would be pure and virtuous. I would far rather have my child live among Christians, I mean real Christians, who played all sorts of games, than to live among Christless people who carefully abstained from playing any games. I am afraid that many Christian teachers do not make this just discrimination, and hence fulminate against this or that outward form of amusement, when the serpent in the whole thing is evil companionship.

It should be the constant care of Christian parents to see that their children, while yet small and under complete control, have the companionship of such children who belong to decidedly religious families, and, as they grow older, to strengthen the tendency thus formed, to union with a godly society. But oh! what objections arise to this plan! "The rule would keep my children from intimacy with some of the very cynosures of wealth and ton. And just think of my bringing them up as Cinderellas! And, hen, too, what a sour-visaged generation would I rear, only fit for funerals and prayer-meetings! Besides, Christian youth are so dull and stupid. If I wish my children to have wit and snap, they must go elsewhere to get it." This is the familiar style of repartee which a faithful man meets when he endeavors to show a young Christian mother or father what the claims of Christ are upon the parent. It is vain to show the falsehood of some of the statements and the vanity of others. The ears are deaf. The trouble is, the heart is set on the tinsel of fashion, and everything is distorted by this radical perversion. Christian society does seem stupid and prayer-meetings very melancholy things to a man who is inhaling the nutritious oxide of a worldly society. Sober things are miserably dull to a drunken man. But, after all, the sober things are the best.

But even when Christian parents are not themselves plunged up to the neck in worldliness, they are often willing to let their children jump in. "It is liberal," says the devil. And they take him to be an angel of light; and so reluctantly they say, "We-e-e-ell, yes;" and away the son or the daughter hies to the school of immorals. How often we find that the Christian parent is an invertebrate animal!

Now I take it that fun and frolic and every other innocent good thing is at home among consistent Christians, and, what is better, Christ is there too. Is mirth sanctified no longer mirth? Is merriment that recognizes Jesus no longer merriment? The very pith of the Christian's happiness is, that whether he eats or drinks, or whatever he does, he can do all to the glory of God. What a dreadful misconstruction it is that confounds godliness and gloom! Let us teach our young people from the beginning on this subject, before the world gets its lie in their

heads, that sets them longing for Moab or Philistia. Let home be made both Christian and cheerful. The two adjectives should never be separated. Under such influences let our young people be brought up with as little idea of joining the gay idlers of the world as of joining the pot-house politicians. Let their tastes be formed in a Christian mold, which discriminates between recreation and indolence, between joyousness and gaiety, between manliness and worldliness, between social activity and fashionable society, between healthy excitement and dissipation.

Now the key to all this is the deliberate formation of Christian acquaintance. Refinement need not be sacrificed, nor education, nor special tastes. Perhaps an error has sometimes been made just here, and the innocent demands of the character and disposition have been ignored and rudely shocked. There is abundance of good material for every Christian family to use in this most important work of anchoring young hearts amid Christian influences when their social instincts are strongest. Let the Lord's people draw together. They are a large host. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Prov. xiii. 20. "Be ye not unequally yoked with unbelievers." 2 Cor. vi. 14. The Old Testament and the New are at one. It is in a separation from the world and a separation unto Christ, that the highest type of Christian character, with its peace and power, its glory and gladness, is found.—*Am. Messenger.*

Macaulay on the Corruption of Religion.

The ark of God was never taken until surrounded by its earthly defenders. In captivity its sanctity was sufficient to defend it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be in found its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences, and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that are not carnal, and the kingdom that was not of his world. The victory which Porphyry and Diocletian failed to gain, is not, to all appearance, reserved for any of those who, in this age, have directed their attacks against the last restraint of the powerful, and the last hope of the wretched.

The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust their temporal sovereignty upon her treat her as their prototypes treated her. They bow the knee and spit upon her; they cry Hail! and smite her on the cheek; they put a scepter in her hands, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.

"Paddle your Own Canoe."

Hamerton in "Chapters about Animals," gives a fine illustration of the success of people who seek for distinction by imitating some successful genius:

"In my goat-house there is a hay-rack placed low enough to be conveniently accessible for the full-grown animals but rather high for young kids, who are supposed to be nurtured on the maternal milk. One of the kids, in the spirit of exploration which characterizes them, put its fore paws against the wall and got its head level with the bottom of the rack, on which another, desiring to imitate the first, in exactly the same place, could only manage it by getting on his brother's back. The same desire took possession of their sister, who got upon the back of number two. It is evident that only the first of the three could reach the hay, so that the two others remained in a state of unavailing aspiration. They reminded me of the consequence of imitation in literature and the fine arts. An original artist has access for himself to nature, but his imitators think to get at the hay by climbing upon his back, which is just the way not to get at it. There is plenty of it to the right and left if they would go to it for themselves."

Children's Corner.

March.

In the snowing and the blowing,
In the cruel sleeet,—
Little flowers begin their growing
Far beneath our feet.
Softly taps the Spring, and cheerily,
"Darlings, are you here?"
Till she answers: "We are nearly,
Nearly ready, dear."

"Where is Winter, with his snowing?
Tell us, Spring," they say;
Then she answers: "He is going,
Going on his way.
Poor old Winter does not love you,—
But his time is past;
Soon my birds shall sing above you,—
Set you free at last!"

A Letter from California.

WRITTEN BY A LITTLE BOY JUST EIGHT YEARS OLD.

A kind lady who remembers the little folks, has sent a long and very interesting letter from little Charlie —— describing his journey to California. The first part of the letter tells of the journey across the plains. This we print now, and next week will be the story of the mountains. The lady who sent the letter gives us an introduction to our little letter writer. She says: "Charlie has never been to school. He has received some instruction at home, though his advantages have not been first-class; but he is very observing and has a very good memory. His mother is American and his father German, a professor of music. Olga is Charlie's sister, not quite two years old. Their home was in Indiana; last October they moved to California stopping on their way to visit friends in Du Page county, Illinois, to one of whom this letter was written." The letter is printed just as Charlie wrote it.

MARYSVILLE, Dec. 8th, 1874.

DEAR L———:—You will see by the date of my letter, that I am writing on my birthday. I guess you will think I have not improved much in the past year, but I will try and improve more in the next year, than I have in the past one. . . . We got to the Mississippi just at dusk and I saw the big iron bridge and saw a steamboat on the river, when the cars stopped there at Clinton. Pa was most the first one I saw. I was glad for it seemed so long without him; the cars soon started on and I began to want my supper, so Pa went through into the baggage car and got the basket that my dear friend L—— had filled with so many good things for us, and grandpa was so good and kind to think of so many things for our comfort. I might as well say grandma and Aunt C—— too, for you were all so kind and made our visit so pleasant that I shall not forget it very soon. After I had my supper it was dark. I could not see anything to interest me so I soon got sleepy; so with my pillow and blanket I made myself comfortable for the night; the next morning I was up early that I might see whatever was to be seen; I soon saw three Indians in their blankets, comeing towards the bluffs, for we were all ready in sight of Council Bluffs; such high bare Bluffs they were allmost as high as you could look; here we come to the city of Council Bluffs but it does not look like our cities at home, the houses looked so low and black; we are 2 miles from Omaha, from here we take the exchange car for that place; I wish you could have seen Olga; it was raining, so Ma put a nubia on her head and Ma's big water proof cape around her, and she took her band box and started, every one walked very fast and she kept along with the rest; it made the folks laugh to see her she looked so cunning. we were soon in Omaha and here it took 3 hours to get the baggage changed; the baggage room is as long as 3 of your Depots. It was full of trunks. everything is re-checked here; such a rush of people with checks in their hands listening for their numbers to be called. the baggage master calls out the number and another rolls the trunk on the scales, weighs it and so on; it passes from one hand to another until it reaches the baggage car; this is all done as fast as you can think, and yet it took them 3 hours to get it all re-checked and loaded. Pa listened all this time for his numbers to be called and when they got through he found that our baggage was not there; it had not been transferred; we thought we should have to stay until the next day as there is but one train a day leaves here for Ogden; just as the train was going to start Pa got it fixed so it would come safe after us; now you may think we had to rush fast to get our baskets and satchels all on board before the train began to move; little Olga troted off with her band box as usual. the car was crowded so that we could not get a seat till the Conductor came through and made some go out, that had second class tickets; one after another left the car so by bed time we had plenty of room to make ourselves comfortable. As we were now on the plains we had nothing interesting except the prairie dogs and wolves; the young men in our car kept shooting at them; then we saw droves of Antilopes feeding, but they did not come so close as the dogs and wolves; some of them thought they could see some buffalo but it was so far off they were not sure about it; once in a while we could see a little hut or house. I hardly know what to call them; they were made of clay cut in the shape of brick and dried in the sun and laid up with clay plastering. Some of them were right in the ground like the outdoor cellars at home. I guess they are used by herdsmen for I saw so many herds of cattle and sheep. I do not know how they live there for the ground was so brown and bare, not a shrub nor a tree to be seen for hundreds of miles, but they told me it was the best kind of grazing for cattle. I should have thought what there was would have been burned up for I could see the big prarie fires in every direction.

[Concluded next week.]

Waiting for Jesus to Pass By.

Willie was a little boy in the city of New York, who was run over in the streets, not long ago, and seriously injured. He was carried to a hospital, where on examination it was found that his leg had been badly crushed and broken by the accident. An operation was performed, and every care was taken to sustain his strength, but the poor little fellow appeared to sink under his load of pain. One day, while lying in his cot, he groaned and cried very much, and aroused all the sympathies of a little girl who lay near him.

She turned on her pillow, and tried to comfort him. "Little Willie," she said, "is your pain so bad that you moan so? Why don't you ask Jesus to take it away?"

"I don't know Jesus; who is he?" said the child.

"Why, he is our Saviour, Willie. Don't you know Jesus? When we suffer pain, we tell Jesus, and he comes and takes it all away," said the dear little girl, whose name was Sarah.

"And will he come to me and take away my pain, Sarah?" asked the boy, eagerly.

"Yes, Willie, I know he will, if you ask him."

"But I am such a little fellow; don't you think the Saviour may overlook me among so many here?"

"No, Willie, He comes for every little child." Then Sarah told him her little story about Jesus, and ended by saying, "He loves little children; and when he lived on earth, he took them up in his arms and blessed them."

"Then I will hold up my little hand," said Willie, "and when the Saviour passes by, he will notice me."

The trembling hand was raised, and he waited patiently for Jesus; but being weak and weary from suffering, he dropped asleep. How long he slept none knew, for when the nurse went to his bedside some time afterward, little Willie was dead. The Saviour had passed by while he slept, and taken him from all pain and suffering.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*S. S. Visitor.*

A HISTORY OF THE REFORM AGAINST SECRET SOCIETIES.

Testimonies of Different Religious Bodies against Freemasonry and Kindred Organizations.

The American Missionary Association in October, 1869, passed the following resolution:

"WHEREAS, The freedmen are at this time exposed to be attracted by the secrecy, ceremonies and showy parades of popery and the secret orders; we affectionately advise the members and ministers of our churches not to unite with them."

In October 28th, 1874, the following resolution was passed by the same body:

"*Resolved*, That we renew that [the above quoted] advice with spec al reference to the secret college fraternities, and hope that all our institutions of learning will carefully exclude these "brotherhoods" as hostile to the best interests of learning and religion."

The *Interior*, Presbyterian, said in July, 1874, editorially, that Masons "*must expect and respect sharp criticism and earnest opposition from evangelical Christianity.*"

The General Association of Congregational churches of Illinois in 1866, passed resolutions drawn up by Rev. Samuel C. Bartlett, of their Theological Seminary, from which we quote the following:

"*Fourth resolution.* That there are certain other widespread organizations—such as Freemasonry—which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Saviour and of Christianity as the only true religion; because, while they are in fact nothing but restricted partnerships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men in confidential relations to bad men; and because, while in theory, they supplant the church of Chr st, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connections with such associations we earnestly advise the members of our churches, and exhort them, 'Be ye not unequally yoked together with unbelievers.'"

A triennial convention of Congregationalists, representing 1,150 churches and about 70,000 members, residing in eight different States, in April, 1873, while in session in Chicago,

"*Resolved*, That we desire the directors of the WESTERN EDUCATION SOCIETY to decline aiding into the ministry any young man . . . who is connected with any secret, oath-bound society."

Sixteen days previous'y, a local Congregational Association at Aurora, Ill., refused to approbate a young man to preach the Gospel while he continued his adherence to the lodge.

The United Presbyterian church states in its testimony: "That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations,"

The Reformed Presbyterian organization testifies:

"We reject all systems of false religion and will-worship, and with these, all forms of secret, oath-bound societies as ensnaring in their nature, pernicious in their tendency and perilous to the liberties of both church and state: and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed and the church beautified with universal conformity to the law and will of her divine Head and Lord."

The Free Methodist church believing that "evil works instinctively incline to darkness;" that "good works grow up in the light;" that "God commands us to let our light shine;" that "a *bad* institution *ought not* and a *good* one *need* not be secret," maintains the following rule:

"Any society requiring an oath, affirmation or promise of secrecy, as a condition of membership, is held to be a *secret society;* and any member joining, or continuing in such, violates his covenant obligations and shall in due form be excluded from the church."

The Wesleyan Methodist church states in its discipline:

"We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies, such as Freemasonry or Odd-fellowship; as in the judgment of the Wesleyan Methodist connection it is inconsistent with our duties to God to hold such connections."

From the discipline of the Friends we take the following on *secret societies:*

"It being obvious that the public entertainments, and the vain, ostentatious processions of those called Freemasons are altogether inconsistent with our religious profession: if therefore, any of our members shall join therein or unite in membership with them, they are to be treated with as in other cases of disorderly conduct, and if, after tender admonition and brotherly labor, they cannot be dissuaded therefrom they are to be disowned."

The United Brethren put a rule into their discipline excluding adhering Freemasons from membership in their church in 1829. The subject came before their general conference in 1849, was thoroughly discussed and the following rule (more explicit than the other) was inserted in the place of the old one:

"Freemasonry, in every sense of the word, shall be totally prohibited, and there shall be no connection with secret combinations (a secret combination is one whose initiatory ceremony or bond of union is a secret); and any member found connected with such society, shall be affectionately admonished by the preacher in charge twice or thrice, and if such member does not desist in a reasonable time, he shall be notified to appear before the tribunal to which he is amenable; and if he still refuses to desist, he shall be expelled from the church."

The first recorded action of the Free-will Baptist church against Freemasonry was taken at general conference in 1830. A vote of disapproval was taken in 1833; again in 1844. In 1847, at Sutton, Vt, the special committee to whom was submitted some resolutions on secret societies, made the following report: "WHEREAS, This conference is fully convinced that the Bible contains a revelation of all the principles obligatory upon us in all our various relations to God and man; that these principles were designed to be exhibited to public view, and urged home upon the consciences of men in all relations of life; and

WHEREAS, All secret societies, whatever incidental or personal advantages they may seem to afford, are unnecessary for the accomplishment of any good end; therefore, (1) *Resolved*, That the jealousies which such organizations are calculated to excite, and the ease with which designing men may use them for evil purposes, render it inconsistent for the disciples of Christ, and especially for Free-will Baptists, to form or sustain a connection with any such associations.

(2) *Resolved*, That all laudable effort be put forth to prevent the members of our churches, who are now free from such societies, from becoming connected with them, and if possible to reclaim all who do now sustain such a relation."

This proposition was re-affirmed at Providence, R. I., in 1850, and at Lowell, Mass., in 1859.

Rev. S. S. Mohler, writes: "The members of the Brethren or German Baptist church, of which I am a minister, number, perhaps, more than 200,000 in the States and Territories, and are decided anti-secretists, not even tolerating connection with the grange." J. W. Beer, of the same church, gives the recorded testimony of that church against the secret orders as early as 1804. They have adopted similar testimonies in many annual conferences since.

There are three general ecclesiastical bodies in the Lutheran church in the United States and Canada. 1st, The *General Synod* numbering 103,362 communicants. This body has not placed itself in decided opposition to secret societies and wants no discussion. 2d, The *General Council*, numbering 135,602 communicants which has adopted a *quasi* resolution against secret societies. In this body discussion is not desired. 3d, The *Synodical Conference*, numbering 187,873 communicants. This body has always been steadfastly opposed to all oath-bound secret associations.

The Albrights, *Christians* and Winnebrennarians have testimonies against them, putting secret societies (where they put themselves), among the "works of darkness." Different bodies of Christians which will have no fellowship with Masonry find in the National Christian Association an opportunity to mass their forces and make each church feel the strength of every other, many realize in the words of Edward Burke, that "When bad men combine, the good must associate, else they will fall, one by one, an unpitied sacrifice in a contemptible struggle."

THE PEWS TO THE PULPIT.

Deacon Sylvanus Town, in an address to an assemblage of clergymen, entitled "From the Pews to the Pulpit," correctly represented the sentiment of sincere Christians in various denominations throughout our land. From it we take the following extract:—

"Nor can we understand how it is that you have so little to say, in public, against secret, oath-bound societies, when their influence is so pernicious. They are drawing our young men into their lodges by scores, and once in, they are rarely ever converted. There is just about religion enough to satisfy the carnal mind, and, as they purposely exclude Christ from their worship, there can be no salvation in them though they profess to go from the lodge below to the lodge above. We believe the time is coming when we would no sooner allow one of the members of our churches to frequent a lodge and assist in degrading the manhood of others by denuding them of most of their clothing, hoodwinking and cable-towing them, administering to them their horrid oaths and then playing the ridiculous farce of raising Hiram Abiff after he is dead and rotten, and then slaying his murderers,—I say, I believe the day is coming when we will no sooner allow our members to do these things than we would permit them to enter an idol's temple and worship a senseless god. I know you say that the lodge cannot be so bad because some good men, and even ministers belong to it. Why, brethren, there never has been an evil under the sun since Aaron made the golden calf, that could not have been justified in this same way. Our fathers, and some of us, used to drink and sell intoxicating liquor. John Newton was engaged in the slave trade. Dr. Nelson came from a meeting where he was weeping over sinners and went into his back yard to whip a female slave; so blind and inconsistent is poor human nature when partially enlightened and sanctified."

These testimonies might be indefinitely multiplied, and to the end that they may continue to increase until secret societies are overthrown, we labor and devoutly pray.

News of the Week.

The City.

The long session of the Third district election courts, eighty-five days, have closed and the voluminous testimony in the Le Moyne-Farwell case has been forwarded to Washington.——Gen. Sheridan is making preparations to receive the Grand Army of the Republic which meets here in May.——As the result of poisoning the mother and two children of a Polish family died here last week. Who was the murderer is a mystery as there is no proof to implicate the ignorant father. One child recovered, however, and told of a book the mother had been reading and put in a trunk. It was found to be a yellow-covered sensational story of a family poisoning case. It is believed that anxiety, poverty and an imagination fed by this story caused the mother to commit the awful crime.

General.

A number of Ku-Klux cases have been indicted in Kentucky. Ten were arrested in Todd county last week.——Sioux City is full of strangers ready to start for the Black Hills. Gen. Sherman's order they have no regard for.——A band of Mexicans came

over last week pillaged and burned a post-office at Neuces, robbed stores and houses and marched off a number of Americans as prisoners. Pursuit was made.——A fearful tornado passed over the eastern portion of Georgia on March 20th, destroying everything in its path. A large number of people were killed and considerable property destroyed.

Foreign.

In consequence of a recent appeal made by Minister Washburne to the Deputies and principal merchants of Paris, a committee has been formed to make arrangements for the participation of France in the Philadelphia Exhibition.——Gen. Campos has defeated the Carlists before Olot and entered the town. Nine hundred Carlists were made prisoners. A conspiracy formed to assassinate Gen. Cambrera, who lately abandoned the Carlist cause, has been broken up.——Louis Kussoth, the Hungarian patriot was lately defeated in an election for member of the Hungarian Diet.——The German government has lately prohibited the exportation of horses, a measure seldom used except on the eve of war.

The Methodist Bishops.

ROCHESTER, N. Y., 1875.

DEAR CYNOSURE:—Some of our bishops, we know from their own lips, are not Masons, nor secret society men; and the great majority of them, we are satisfied, have no affiliation with Masonry, nor are consciously influenced by it. Yet, bishop or no bishop, experience has proved to more than one that Freemasonry, to a marvelous extent, sways the Christian church, a branch of which is our own. It is terribly true! What can scores of bishops do when their ruling preachers and people are Freemasons? Bishops are but men, and sometimes poor specimens at that; are as ready to cater, though they may not be acting Masons, to the fraternity, as politicians ever did to corrupt constituencies. And Anti-masonic ministers and people, with comparitively few exceptions, seem as though the love of their own interests and the fear of infidel, abominable Freemasonry are more worthy of consideration than the fear of offending God, and the prosperity of Zion. A *lamentable* fact! Oh that God would hasten the time when these things shall not be. This is greatly ruet also in those churches known as *out* and *out* anti-secret. Lord help the people. W. POST.

THE SANITARIAN for April enters its third volume with every appearance of prosperity. The leading articles are on the Gathering, Packing, Transportation and Sale of Fresh Fruits and Vegetables; Water supply of towns and cities; Defective Drainage as a cause of Disease in New York State; with brief articles on health and ventilation in houses and schools. A. N. Bell, 234 Broadway, N. Y.

The National S. S Teacher for April will be found one of the best helps, after the Bible itself, on the lessons for the month. The teacher has an extended view of the subjects discussed in the lessons in the general articles on Baal and Ashtoreth, the Book of Judges, the Chronology of Judges, and the Gideonites; and in the notes, questions, Bible explanatory references, etc., will be found very satisfactory helps for a thorough preparation for the class. Adams, Blackmer & Lyon Publishing Co., Chicago.

EXPOSITION

—:OF:—

THE GRANGE.

—‡o‡—

Illustrated with Engravings, showing the Lodge Room,

Signals, Grips, etc.

EDITED BY REV. A. W. GEESLIN.

—:o:—

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LABORERS DEGREE CONTINUED.

MAID DEGREE CONTINUED.

Overseer to Lady Assistant Steward:—Are they competent to assume the duties that will devolve upon them?

Lady Assistant Steward to Overseer:—They are.

Overseer to Candidates:—Is it of your own free will?

Candidates to Overseer:—It is.

Overseer to Lady Assistant Steward:—Before you can proceed it will be necessary for them to give a pledge of secrecy and fidelity. You will please conduct them to the altar that they may then register their pledge." (They are led to the altar and there stand and are met by the Master.)

Master to Candidates (calling up):—My friends, you are now standing at the altar of our Order. Is it your desire to give a pledge which will not conflict with your moral or social duties?"

Candidates to Master:—It is.

Master to Candidates:—You will repeat after me the following obligation. This is the same as is administered to the "Laborer." (See page 17.)

Master to Candidates:—"As your companions, which will you choose—Ignorance, or Knowledge?"

Candidates:—Knowledge.

Master to Candidates:—Your choice is good. You will now be conducted to our Worthy Overseer, that you may be brought to light." (They pass to Overseer.)

Lady Assistant Steward to Overseer:—Worthy Overseer, it is our Worthy Master's pleasure that our friends be restored to light.

Overseer to Lady Assistant Steward:—His request shall be obeyed. You will now conduct them to the Master.

Another song is sung as they pass to Master after obligation.

Lady Assistant Steward to Master:—Worthy Master, our sisters come for your counsel.

Master to Candidates:—My sisters, I am happy to meet you and to encourage you to persevere in the pursuit of the true, the beautiful and the good. Scorn not to receive instruction from the humblest object that offers you its lesson. Permit me to exhibit to you this boquet. You will see that it is composed wholly of different varieties of grass, possessing little of beauty and less of interest to the careless observer, but replete with instruction to the reflecting mind. Grass is the universal, the most useful, the most valuable product of the vegetable kingdom. Without it the higher orders of animals including man, could not exist, and the earth would be an arid, barren waste. How it makes glad the heart of man, as Spring spreads her flower embroidered carpet upon the plains, and hangs her verdant mantle upon the hills! When the sun of summer has dried the precious juices, with what care and labor does the prudent farmer gather it into his barns, that his animals may have food in winter. But looking beyond its material form and uses, may you find in it an expression of a higher truth. As you look upon this boquet, its colors faded and its fragrance departed, does it not recall to your mind the solemn reflection of Job that "all flesh is grass" and that "man cometh forth as a flower and is cut down?" But these solemn admonitions of man's transitory estate upon earth give place to a brighter and more glorious truth. As the green grass awakens to life again at the call of Spring, does not each tiny spear, as it shoots from the ground, preach to you of the resurrection and immortality? Let the modesty and usefulness of the humble grass be to you an object of imitation. As a sister in our Order, you will now be conducted to the Steward. (Music while going).

Steward to Candidates:—Sisters, you entered here blindfolded and covered with that garment. Before you were placed Ignorance and Knowledge. You were allowed to choose for yourself; though in darkness, you chose wisely, and found light. Wearing that garment is to teach you that those we admit to our circle, are not chosen by outward appearance, and that we are not deceived by display in dress. It is the mind and heart we look to in accomplishing all good works; therefore in your intercourse with the world, remember that a noble mind and generous heart are often concealed beneath the garments of poverty. (Steward now removes the cloak.) I greet you as sisters and crown you with this wreath (places a wreath of plain grass on her head.) Worthy Assistant, you will please introduce candidates to lecturer.

Music.

Lady Assistant Steward to Lecturer:—Worthy Lecturer, I bring sisters for counsel.

Lecturer to Candidates:—Sisters, when God created the garden of Eden' and planted therein all that was beautiful of tree, shrub, plant and flower, and so distributed his handiwork, it was Paradise. His last great work was to adorn it with woman, and to woman we look for those noble traits that adorn humanity. Ever foremost in deeds of charity, ever lenient and forgiving, by the sick bed ever watchful, and, where affection claims her aid, none more devoted. In ancient mythology, even among the heathen, where a charm was needed to make divinity perfect, they invariably chose the type of woman. We see this in Ceres, the goddess who presided over the golden grain; in Flora, the goddess of flowers; and in Pomona presiding over fruits. Fortune, Fortitude, Truth, Fidelity, Friendship, all prominent deities, were given the female form; therefore let me urge you to remember the high position assigned your sex, and that you walk worthily in it.

Lady Assistant Steward to Overseer:—Worthy Overseer, our sisters come for instruction.

Overseer to Candidates:—I greet you as worthy sisters to our Order. Woman is the educator of youth, and our co-student through life, and to be this she must acquire wisdom and knowledge. Education adds the greatest charm to woman, it is a companion which no misfortune can depress, no clime destroy, no enemy alienate, no despotism enslave; an ornament in prosperity and a refuge in adversity. I now decorate you with the apron, an emblem of our order. You will now be conducted to our Worthy Chaplain.

Lady Assistant Steward to Chaplain:—Worthy Chaplain, I present worthy sisters for instruction.

Chaplain to Candidates:—The interests, the social relations, and the destiny of man and woman are identical. She was intended by her Creator to be the helpmeet, companion and equal of man; each shares the glory or the shame of the other. The principles inculcated in the mind of the child by the mother are there for life; hence the importance that her mind be stimulated with the love of the beautiful and the good. It is a fixed principle of our Order that woman be taught to be a good manager, particularly in rural pursuits, that, when left without a protector, she may not be entirely dependent upon the bounty of others. Also remember, my sister, that favor is deceitful and beauty vain; but a woman that feareth the Lord, she shall be praised. Many daughters have done virtuously, may you exceed them all. (Music).

Lady Assistant Steward to Master:—Worthy Master, our sisters are now prepared to receive the signs of this degree.

Master to Candidates:—Sisters, I will now give you the signs by which you may at any proper time make yourself known as having received the first degree of our Order. (Same sign as given to "Laborer;" signifies the same; *faith in God.*) The candidates are introduced to Ceres.

PASS-WORD AT OUTER GATE (for women), *Ceres.*

PASS-WORD AT INNER GATE, *Maid.*

Ceres to Candidates:—Sisters, I welcome you to the fields, where kind nature profusely spreads her charms to cheer the eye, and fill the heart with gratitude.

Pomona to Candidates:—Let me also invite you to the orchard and fruit garden where the blessings of life in luscious fruits bid you welcome.

Flora to Candidates:—And I, too, will spread your path with flowers, whose beauty and fragrance cannot fail to make life pleasant, and teach you there is another and a better world.

Lady Assistant Steward to Master:—Worthy Master, my task is done, and our sisters are prepared to be assigned to duty.

Master to Candidates:—Sister's, I now commend you to all in our Order, assuring you that with us you shall ever find friends, in prosperity or adversity. Patrons, welcome our sisters.

SONG.

1. We bid you here welcome to altar and heart,
   We bid you here welcome, no longer to part—
   We bid you here welcome to shrine and to hall,
   We bid you here welcome! thrice welcome to all!
   Ye Reapers, and Fruiters, and Florists, rejoice
   And here in thanksgiving all lift up the voice;
   Oh, never may discord heart-music destroy,
   We'll sing the high chorus—the chorus of joy.
2. We'll sing of the grain that graces our shrine—
   We'll sing of the fruits, of the tree and the vine—
   We'll sing of the flowers, of garden and wood—
   All teaching the lesson, our Father is good.
   Thus ever from gift to the giver should rise
   Our thanks for the blessings His wisdom supplies,
   And ever should we His protection implore.
   Whose power is dispensing his love evermore."

REMARKS ON INITIATORY CEREMONIES LABORER'S DEGREE.

In the Laborer's degree are found some maxims which all persons should know and practice.

The Chaplain's Lecture, composed of selections from the Proverbs (which book we advise every real Patron of Husbandry to commit to memory) claims our approbation. Ignorance, sloth and superstition are justly characterized as enemies. Wisdom and knowledge are recommended as better than silver and gold. It is also true that farmers and others should seek peace by a charitable demeanor, cultivate their minds and be merciful to dumb animals.

In order to obtain these maxims, all which may be learned in the Bible, a man pays the price of two Bibles and submits, blindfolded, to be initiated into a society whose *secret* ceremonies he is not allowed to examine beforehand. Ceremonies which the Constitution of the National Grange says, in its preamble, bind the members "in mutual fraternity as with a band of IRON." The nature of this bond which unites a man to thousands of strangers in "mutual fraternity" is concealed. Wm. Sanders, founder of the order, truthfully states that the discipline necessary to secure permanent organization could not be attained by any other means than the secret ceremony. Liberty-loving farmers would not be initiated if allowed a previous examination of the ceremonies, and they surrender the rights of intelligent human beings by submitting to this ritual without first examining it.

[TO BE CONTINUED.]

Home and Health Hints.

Cleaning the Cellar.

One day a neighbor caught us down cellar right in the midst of our cleaning in a part of the house which we have come to regard as more essential to the well-being of the family than the parlor; and while we were giving the timbers overhead and the nicely-painted walls a good coat of whitewash, she expressed her surprise that any one should be so foolish.

"Don't you have enough whitewashing to do up-stairs? Is so much extra work necessary?

We mildly answered "yes" to the first query, and emphatically "yes" to the last, for in lieu of a cool room above ground the cellar was to be our milk room during the heat of the summer, so no unpleasant odor must linger to taint cream or butter. Our work was soon finished, and the freshly scoured milk racks and tables were in place, when two comical figures, mistress and maid, emerged from the cellar, well pleased with their half-day's work.

After tea our friend followed us down the stairway, and rewarded us with the following comment:

"How cool and light it seems! Why I should like to stay here and skim the milk myself."

This approval from the skeptic of an hour or two ago was quite encouraging, and here is the programme from the beginning to the end. In the spring, just as soon as the weather will permit, the windows and outside cellar door are opened, and all the decaying vegetables, as well as empty barrels and bins, are carried out. When it is warm enough to remove the roots to some out-building the men folks again lend us a helping hand, and the rest of the boards and boxes are piled up somewhere out of doors for further use. Nothing is left that can harbor mold or undue moisture, not even the vinegar barrel and jugs. Only the rubbish on the cellar bottom reminds us of the generous store of good things that went down in November; and when the last vestige of that is borne away by stout hands, we dismiss our knights of the hoe with thanks, for the rest of the task is comparatively easy.

First, there is a thorough sweeping overhead, down the walls, and about the grates in the windows and upper half of the doors. Then the gravelly ground, which by use has become almost as smooth and hard as a floor, gets several sweepings, till we are quite sure that no decaying matter hides in the soil, when Bridget carries the disabled spiders and scrapings off to some far-away place.

After some dry lime, such as we find partially slacked among the lumps, has been sprinkled on the ground close to the walls and in the entrance to the drain, we are ready for whitewashing. Providing ourselves with an old brush (for the process is damaging to a new one) and a kettle of whitewash made of fresh lime, a handful of salt and sufficient boiling water to allow the mixture to be spread on the stones, we give the boards and sleepers above, and every stone and crevice in the wall, a generous brushing. By the time they are dry and the air is purified by the action of the lime the cellar is perfectly sweet and clean, and we aim to keep it so. If milk is spilled, it is wiped up immediately, and occasionally dry lime is sprinkled under the racks to prevent mold. With everything banished from the room that could impart an unpleasant odor, we spend many cheerful summer hours in our dairy.—*Rural New Yorker.*

Farm and Garden.

Balky Horses.

The Society for the Prevention of Cruelty to Animals, puts forth a set of rules for the treatment of balky horses:

1. Pat the horse upon the neck; examine the harness carefully, first on one side and then on the other, speaking encouragingly while doing so; then jump into the wagon and give the word go; generally he will obey.

2. A teamster in Maine says he can start the worst balky horse by taking him out of the shafts and making him go round in a circle till he is giddy. If the first dance of this sort does not cure him, a second will.

3. To cure a balky horse, simply place your hand over the horse's nose and shut off his wind until he wants to go.

4. The brain of a horse seems to entertain but one idea at a time; therefore confirmed whipping only confirms his stubborn resolve. If you can, by any means, give him a new subject to think of, you will generally have no trouble in starting him. A simple remedy is to take a couple of turns of stout twine around the foreleg, just below the knee, tight enough for the horse to feel, and tie in a bow knot. At the first check he will generally go dancing off, and after going a short distance you can get out and remove the string to prevent injury to the tendon in your further drive.

5. Take the tail of the horse between the hind legs, and tie it by a cord to the saddle girth.

6. Tie a string around the horse's ear, close to his head.

RENOVATING TREES.—(*C. P. H.*): To renovate an old fruit tree, cut the branches well back, cover the ends with an application of fresh cow manure secured by means of cloth bandages, scrape the dead bark from every portion of the limbs and trunk remaining, scrub them with a solution of soft soap and weak whitewash, grub up the soil carefully (so as not to disturb the roots) for a considerable distance around the stem, and apply to the surface of the soil a liberal dressing of thoroughly decayed manure. Old trees so treated seem to take a new lease of life, an abundance of young healthy shoots at once start out from the stumps of branches, and speedily form a new head, which in a year or two reward us for our trouble by a fine crop. Under certain circumstances we have known this plan to be adopted with satisfactory results on different kinds of fruit.

Millet makes a good soiling crop, as on the right soil, it will produce a large amount of green fodder of the very best quality, and if cut when fifteen to eighteen inches high will grow a second crop; but should not recommend cutting till the seed is in the milk, when fifteen tons of green fodder may be cut to the acre.

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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Topics of the Time.

From more than one reliable source it appears that a new plan is maturing at the South by which to solve the problem how to secede and succeed. The experiment of war from outside the Union was a costly failure. The next time the North is expected to assume the burden of rebellion. By carrying the next general election and filling Congress with the right material, the animated remains of the slave power will dictate to the North with more than old-time arrogance. The rebel soldiers will be pensioned; the amendment against the rebel war debt will be assailed, and the North will be forced into resistance. But she will find it a rebellion against the Union, whose government, treasury and arms are enlisted against loyalty and justice. There is much that seems chemerical in this plot, yet facts give it a look of fearful reality. The next House of Representatives will be full of ex-confederates, and the Southern lodge-dens are as numerous and bold as before the late war.

The religious movement in Great Britain has been compared to the revivals under the preaching of the Wesleys and Whitefield. There is, however, a difference in the agents and their methods and probably time will show different results. The former evangelists were men highly educated as well as of great natural ability. Their methods of reaching the people were simple; their power was only in their preaching, which was largely directed to the reformation of the established church and met frequent opposition. Mr. Moody is neither liberally educated nor been ordained; his library is the Word of God, and the unction of the Spirit the seal of his apostleship. Sankey is not an artist of faultless or classic style, but his voice and heart are in tune with the Gospel. All classes and denominations join their work, which will be permanent in individual hearts; but none expect such social changes as have followed the Wesleys in the history of the Methodist church. Less is said of revivals in our own country under Whittle and Bliss in Louisville and Cincinnati, Varley in New York, Hammond in California, Morehouse and Earle in Chicago and St. Louis, Howard in Virginia and Needham in Georgia. These movements are hardly less marked and successful all things considered; and although carried on through the agency of the churches, are a testimony against soulless essays *about* religion, the husks on which too many popular churches are fed.

The coal and iron interests of Pennsylvania have escaped a legislative disaster which is only worth notice to show that in the abnormal struggle between capital and labor both sides may share the blame. A bill was barely defeated in the Legislature aimed to regulate these industries in the workman's interest. It authorized the election by lottery of eleven men, three of whom were to be laborers about the coal mines; three of them workmen in the mines; three of them laborers about iron and steel works; one "coal operator" and one iron manufacturer. These *nine* employees and *two* employers were to form on "Industrial Tribunal" and any *seven* could fix the wages for mines and furnaces, restore discharged workmen, decide how much coal should be mined, and fix the amount of profits the owners might receive. If the owner did not obey shortly, his coal mine or iron works were to be siezed and put in the hands of another person who would run it according to the decree of the tribunal. This crazy scheme never passed, and if it had was too unjust to have been obeyed. The difficulties in Pennsylvania which have led to serious riots lately can be amicably adjusted if the parties would practice toward each other the simple and sensible Golden Rule.

Our warfare is not with flesh and blood, but with the rulers of the darkness of this world. We conquer liberty, not dominion, would win human souls from the thrall of sin and Satan, and lead them into the light, the freedom, and the joy of the sons of God. We wield the sword of the Spirit, which is the word of God; but it is the sword of the Spirit not our sword, God's truth not our truth."—*Lewett.*

Victory through Faith.

BY REV. A. J. HIATT.

Many things are sung by singers and many more may be;
Why not sing a song to-day of deceitful Masonry;
Which binds her men with oaths until they are no longer free;
For God is on our side.

Our army is a brave one and we're certain of success,
Our voices we have lifted and our souls they cannot rest
Till Jesus, blessed religion crush the "Image of the Beast;"
For God is on our side.

The lodge in vain may laugh to scorn the effort that we make;
By God's assisting grace we now the work do undertake;
To crush this false religion, though we suffer at the stake;
For God is on our side.

They have no secrets longer, for to us they all are known,
The Fellow-Craft's "Shibboleth" and the Master's "Ma-ha-bone:"
Their workings of iniquity shall to the world be shown,
For God is on our side.

Christ will ever go before us and lead us in the fight,
We are trusting in his wisdom and the power of his might;
And when we've won the victory we'll reign with him in light,
For God is on our side.

Sumner's Estimate of Slavery and the Lodge.

BY SAMUEL D. GREENE.

I have delayed the following letter from my departed friend, Hon. Charles Sumner, in hope that the Civil Rights bill (which was so near his heart) would become a law at the Congress now adjourned. As I was unwilling, in giving his views on another subject to arouse the least objection in anyone to all he wished to accomplish on that. I have given an account of a conversation I had with him on my escape from Wilmington, N. C., in 1836, and his farewell remark.

At the time of investigation by the Legislative committee of Massachusetts upon the imprisonment of free negroes by the Southern States, especially North and South Carolina, I was called before the committee to testify. This was in 1837. The result of it was the sending of Judge Hoar on a mission to Charleston, South Carolina.

This was the last time I saw Mr. Sumner to hold any conversation with him. He then said, "All secret societies are a conspiracy against the uninitiated;" and "Freemasonry is a conspiracy against God and man, and should never be allowed to exist in our free government." He also said that Gen. Washington took the right view of secret societies when he said in his last address, "Beware of such organizations." He said he would never join any secret societies or become connected with any ring, but was determined to stand upon a *pure, independent platform.* Slavery was working a great evil in our country and must be abolished.

I have never had a personal conversation with him since, and only a few hearty shakes of his hand with the accompaning words "I am glad to meet you." But in the early part of the fourth year after he entered the United States Senate, January 13th, 1854, he wrote me a letter of which I kept the following memorandum:

"MY DEAR FRIEND SAMUEL D. GREENE: Are you as much interested in opposition to Freemasonry as formerly? I find two powers here in Washington in harmony, and both are antagonistical to our free institutions and tending to centralization and anarchy, Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it. Masonry seemed to be dead at home, but it is ripe here. *Destroy this letter*, and please never mention my name in opposition to Freemasonry, as it may weaken my determination to oppose, and if possible to destroy slavery. The battle is now against slavery. *These enemies to our free institutions must be met separately.*"

I wrote him on the 20th of January, 1854, and fully coincided with his views, for I did not believe that any man, were he ever so good and great, could successfully battle, at the same time, two such great and tremendous evils as slavery and Freemasonry. But by the successful destruction of either, it would show the power of our nation, planted and nurtued by God, to destroy them both. "I have destroyed your letter and I will do as you request me, and will be tender of your reputation every way. I have not done anything in opposition to Freemasonry of any account for some time, having been engaged in selling the Pictorial Geography for a number of years to gain a living and educate my sons. I am now agent of the Waverly Land Company, seven miles from Boston on the Fitchburg road." I got a brief note from him saying, that he would send me his speeches and others of importance and public documents "and contrive some way to keep up a correspondence without committing myself on a subject I wish to avoid as bearing my writing. I want to stand strictly upon *one platform.* Opposition to slavery." He sent me his speeches and other documents as they were published.

Chelsea, Mich.

An instant decides the life of man and his whole faith; for after lengthened thought the resolve is only the act of a moment; it is the man of sense that seizes on the right thing to be done; it is ever dangerous to linger in your selection of this and that, and so by your hesitation get confused.

Masonic Acquaintance.]

BY D. B. TURNEY,
Pres. W. V. D. A. of the Methodist Church.

My recent address on A. F. A. M., published in the *Cynosure*, has brought war and denunciation upon my track. A personal friend, whose affection for me is as warm as the genial sunshine of an April noonday, has interviewed me, and the conversation terminated with an unsuccessful attempt to tole me into the lodge by holding out allurements, as men would tole swine into a pig-pen by shelling grains of corn along on the ground. He detailed the wonderful augustness of the majestic fraternity. "Freemasonry," he said, "engirdles the globe itself." I answered, "So does sin." "Lodges," he continued, "are spread like network over the whole earth." "Say rather 'like spider's webs,' " was my rejoinder; "for by means of oath-bound combinations and conclaves of darkness the many-linked ties of humanity, like cakes seasoned with arsenic instead of salt, are converted from a blessing into a curse." "But the lodge is doing good to the poor, and Freemasons do more for each other than professed followers of Christ do. Those very oaths to which you object teach this, and they are authoritative in their every word and syllable. How awful their binding power! How terrible their penalties! No good Mason dare disregard or break them. It is not so with your church promises and vows." I stopped my friend by a question which burst upon him like a boomshell exploding in a dilapidated fort: "Do you mean to say that Freemasonry is more practical than Christianity? If so, I shall oppose the order on the ground of its rivalry to the cause of Christ, and denounce it as the most potent nest-egg of infidelity. But it is not true; for the facts of experience and history prove that you are wrong." Our conversation drifted along for a considerable time. At last it assumed a more distinctive shape, and in that shape I shall try to paint its picture. My friend detailed the motives that led him to become a Freemason, and they are about as rational, from my standpoint, as the motives that induced Raiton to become a Mormon, or Hamil to cry "whee-oo! cope! whee-oo!" to a Mexican bull.

"1st, The motives of personal policy had some influence. The power that resides in a working organization of numbers, when used in a man's favor, must necessarily help him to gain friends, pleasures, honors, riches, business, office, and success of every kind." "Oh, yes; I see! Here is, of itself, a very unworthy motive. A most masterly stroke of cunning, using the lodge as a means of furthering your ambitious schemes." My friend resented my language and flamed up thereat, in a way that boded no good to me.

"Well, Turney, if you will hear me through without interrupting me, I will talk on; otherwise—"

"Of course I'll hear you." So I listened in silence, and the observations I shall append to my friend's motives, did not so much as show their heads during the speech that he made.

"Well, to resume," said my friend, "while there are few objections that can be raised, there are strong motives why every young man should join.

1st. Personal safety may require it. It is not safe to wrong a Freemason. A person who does so once, will generally find it to his own interest to avoid a repetition of the wrong, or he may pay a dear price for his presumption and offiense.

2d. It is no disadvantage to belong. It procures the respect of many outsiders. It gives a man a chance to establish a very good business upon a small capital, and helps him in a thousand unseen ways. It opens every road to success.

3d. As a system of mere life insurance, it is the best and safest that the world affords, and many widows and orphans can lean upon that arm which is stretched out for their assistance.

4th. The ceremonies are very instructive and grand.

5th. It affords an exhibition of the most beautiful traits of true religion."

Observations: My friend said a few objections can be raised. One valid objection would be enough to forever condemn the thing, if no fair escape could be found to mitigate the force and blunt the edge of the objection. But nature and revelation are storehouses that fairly teem with objections to the whole gigantic fraud.

1st. Personal safety no more requires Freemasonry than it does telling lies. It is just as unsafe to wrong one man as it is to wrong another, where human wisdom does not undertake to supercede divine law. Life in general is not so safe in a Masonic community as in an unmasonic one. I think the statistics of Gerrit Smith have proved this fact.

2d. As no one can join without an abrogation of his rights of conscience under a most inhuman and barbarous oath, it is a very serious disadvantage to belong. His initiation is procured at the expense of self-respect, true soul freedom; and by resigning the authority of God over his conscience, by swearing to keep secret what he as yet knows not the nature of. Thus, he answers to what he has not heard, and pledges himself concerning it. "He that answereth a matter before he heareth it, it is a shame unto him."

3d. As a system of life-insurance, it is the poorest and most inefficient on earth. There is no way by which to determine the equity and justness of its disbursements; and its very insurance dues are credited as the offerings of charity, thus discarding the very basis on which it might hope for honor as an honest insurance society. Besides, it leaves more widows and orphans desolate than it aids, even from the showing of its votaries. Compare the number of deaths reported with the sums appropriated, or reported as appropriated, for the widows and orphans of deceased Masons, and the astounding fact is revealed that ten Freemasons die for every single Masonic widow that gets a dollar from the lodge.

"Masonic mortality. 2,500
Widows aided by Masonic apr. . 214
Average appropriation . . . $12."

What benevolence! Twenty-five hundred Masons die, and then twenty-five hundred and sixty-eight dollars are appropriated to two hundred and fourteen of the widows, while the rest of the Masonic widows are left out in the cold to the charities and curses of the uninitiated rabble. Well, if that be the best life-insurance, I would be unable to point to the worst. Besides, when one of the unitiated, like myself, proceed to help a poor widow whose deceased husband in his life time had the misfortune to be a Freemason, the lodge takes the whole credit, by blazing abroad that Mrs. Suchandso, "a deceased Mason's widow, has been made the recipient of a sack of flour, two hams of meat, twenty pounds of butter, eight cords of wood, and twenty dollars in money." Out of personal respect, I withhold the lady's name and the other details, having sufficiently ventilated this matter before.

[CONCLUDED NEXT WEEK.]

Our New Mexico Letter.

SPECIMEN OF INDIAN MANAGEMENT.

FORT STANTON, New Mexico, March 2d, 1875.

Editor of the Christian Cynosure:

There have lately transpired on this Indian reservation events of tragic interest. And as they are furnishing much good for criticism by the enemies of the humane policy adopted by President Grant toward the Indian, I thought that some facts might be of interest to your readers.

During the month of January there were two successive raids made on the Indians belonging to this agency in camp near the military post. The raiders getting off with about two hundred head of Indian horses, and according to the statement of some of their number with thirteen scalps; also perpetrating an act of most shocking barbarity, no less than dashing out the brains of a child on the rocks. The military turned out, but by the time they reached the ground the citizen raiders were gone with the plunder.

The Indians then took to the mountains; some leaving their tribe and going to the Comanche country. Others made their appearance in the neighborhood of the Pecos River, from where most of their enemies came, and there committed various depredations, stealing stock and killing several parties. But by far the larger part stopped in the mountains, only a few day's travel from the Agency. As soon as it was known that the Indians had left a company of cavalry were sent in pursuit, but after several days search they returned, not having found any Indians.

The whole country for many miles round was in a state of intense excitement. People were afraid to travel or go outside of their houses for fear of Indians. And as in all such cases where there must be a scape goat for the sins of the people, the agent got much unjust blame.

Major Crothers now sent out a couple of squaws who said they could find the Indians; but as they were returning and were within two miles of the Agency they were shot and scalped, and their scalps exhibited behind the bar of the firm who have since circulated a petition for the removal of the present agent.

Soon after the return of the first scout information was brought by Mexicans of the whereabouts of a party of Indians and Capt. F—— with his braves in blue went out, found, and with a gallant charge captured the camp and almost the entire equipment of the Indians, with about fifty ponies and one prisoner, an infant Indian of the female sex. The force thus signally routed greatly outnumbered the soldiers, but fortunately consisted mostly of women and children. After this gallant feat at arms the braves in blue returned to their quarters having first burned what stores and blankets they had captured.

Major Crothers, deeming that more could be done by peacable measures than by the military to induce the Indians to return, sent out a party of four citizens to hunt them in their mountain fastnesses and assure them of kind treatment if they would return to the Agency. He selected for this arduous undertaking Mr. Cleny, who being one of the oldest settlers in the country, and understanding their language; as well as having in former years been very active in collecting the Indians, when they were gathered from the hills and plains of Texas and New Mexico to become the government's wards, was eminently fitted for such a task. Mr. Livingston, an old miner and trapper, well versed in Indian ways, and whose hospitality many of these Indians had enjoyed in his cabin home. Also Mr. Sharp, a man who had for some time been an employe at the Agency and whom the Indians considered one of their best friends. Also a Mexican interpreter whose only fitness for the task was his knowledge of the language, and who went because the force of circumstances compelled him to go.

This little party traveled for sixteen days in the dead of winter; searching through dark canyons, climbing rugged, snow-covered mountains, traversing dense forests and arid plains, facing for days driving storms of sleet and snow; part of their number sleeping nights on the cold ground while the balance stood guard lest they should be surprised, for they knew not how they would be received by the Indians, as friends or foes. But when they did return they had accomplished more than all the cavalry that had been out, having brought in near three hundred Indians, who are now living at the Agency and most earnestly protest that in leaving they had no hostile intentions against the whites but left because they were afraid of the Texans. They say that there are bad Indians among them. That they are their enemies as well as the enemies of the whites, and that they want them punished. In the language of Gregonia, one of their head men, "We know that there is a God, and that if we steal we will be punished. We are now at peace with ourselves. We are at peace with the Mexicans. We are at peace with the soldiers. We are at peace with the Americans. The sun,

the moon and the stars are at peace with us. Even the Rio Boniti is at peace, for in it there is much water." Many Indians are still out, but those that are here are sending out couriers to bring them in, and three companies of cavalry are now out on a thirty day's scout. It is hoped that peace and quiet will soon again be restored. Much credit it due both to the agent and to the military for the prompt measures taken to bring the Indians again upon the reservation.

The question now arises, what is the cause of all this trouble? We may answer on the part of the Indians: *it lies* with a few vagabonds who belong to the tribe, but who spend most of their time off the reservation, trading back and forth with the Comanches and thieving Mexicans; also with Indians of other tribes who steal stock and trail it toward this reservation in order to throw suspicion on the Mescalero Apaches, while they get away with the plunder. Further it lays in the fact that the country is infested with organized bands of thieves and cut-throats, mostly Mexicans, who have the game of playing Indian down to a fine thing, and who cover their tracks with the cry of "Fresh Indian depredations." Last but not least is the low tone of moral sentiment in the community and slight estimate placed on human life in Lincoln county. Almost every man goes about his business armed. Personal difficulties are generally settled on the spot, and I think I may safely assert, without knowing definitely, that within the last two years in this county alone one hundred men have lost their lives through private quarrels or bar-room rows; and yet not one murderer has, at the hands of the law, met his just dues. Stealing, if caught in the act, or calling a man a liar are by many considered capital offenses. The crime not consisting so much in the act as in its detection, or in the want of power or lack of sand to back it up. While a boy, who can catch a squaw away from camp, shoot and scalp her, is considered a promising member of society.

H. T. H.

Masonic Persecution in the United Brethren Church.—IV.

BY REV. W. W. KNIPPLE.

I give the language just as Mr. Orr gave it in a letter to Rev. I. Kretzinger, as testimony against me, under date March 17th, 1874:

"I hereby certify that the following is the substance of a letter which I received from W. W. Knipple in relation to the election of delegates to the General Conference, from the Parkersburg conference. 1st, He wanted to know who we intended to send from Parkersburg conference. 2d, He said, the only salvation for the church was to put a large majority of anti-secret men in the General Conference. 3d, He stated that Warner and Slaughter would not do, as they were rotten to the core. This is true to the best of my recollection.

(Signed,) A. ORR.

I may add, that I stated further in said letter, that there would be an effort made in the Sandusky conference to elect anti-secrecy men to the General Conference.

As further evidence that this letter was the cause of my failure in getting an appointment, I give the following expression from Mr. Bulger. Before leaving the seat of conference I met him in the church at the close of the Sabbath-school anniversary, Sabbath afternoon, and complained to him of the treatment I had received by the conference, he having encouraged me to come. He answered my complaint by direct reference to the wonderful letter, stating that I might have known that it would have cut my head off. But the complaints presented to the committee by Mr. Rose were based wholly on the ground of executive inability: 1st, That I was one of the most arbitrary men, in an official capacity, that he had ever met with, and that I would not take advice from any one. 2d, That I seemed to delight in settling church difficulties by trial, and that I invariably made them worse instead of better. 3d, That in my arbitrary way of doing business I had ruined Cardington circuit, and that he could see no propriety in permitting me to ruin others, and that I would break down the best circuit in the conference in one year. 4th, That there was but one appointment on Cardington circuit that would receive me, under any circumstances, if sent back another year. And though there was another elder on the committee, who had had a little insight to the administration on Cardington circuit, he having held my third quarterly meeting, and took some pains to inquire after my standing on the work, and found it to be, in the main, satisfactory, and so represented it to the committee, stating that there must have been a wonderful change after his visit to the circuit. Still Mr. Rose insisted most persistently that I should not have a charge, stating that a wonderful revolution had taken place after the third quarter. While the facts in the case are, that there were no serious difficulties on the work after that time, and that the only one that did exist, was reported at the last quarterly meeting, as having been amicably adjusted, and to which Elder Rose gave a hearty approval.

I ascertained the particulars respecting the character of this assault, before leaving the seat of conference, to which I said in reply, that I knew that Cardington circuit would give the lie to the whole of it. And it did it in the following paper:

Cardington circuit, Sandusky conference, U. B. church, Sept. 11th, 1872.

We the undersigned official, and private members of the U. B. church on Cardington circuit, hereby certify in behalf of Rev. W. W. Knipple.

1st, That had it been the pleasure of the conference to have returned him to our circuit to labor among us the ensuing year, we would have received and supported him. 2d, That so far as we know, he in all cases of difficulty, counseled the leading brethren before taking action. 3d, That we believe him to be a lover of peace and harmony, among the brethren. And that in his administration he labored to promote those principles, both from the pulpit and the fireside. 4th, That so far as we have reason to know, either from his own expressions, or his administration, we believe him to entertain an utter abhorrence to church trials. And that in all cases of dispute or strife among the brethren, which came under our observation, he used his utmost endeavors to adjust them without trial. And through his arduous efforts for peace, he had but one church trial during the year. 5th, That we have no hesitancy in saying that the past year of his labor, was not a fair test of his ability, or qualification as a circuit preacher, he having found a portion of the circuit in a state of confusion, which was continued to near the close of the year, through the influence of evil-designing men, principally outside of the church. True, Bro. Knipple has enemies on this circuit. But we believe they have, in the main, become to be such through his unwavering opposition to all sin, including that of secret societies. And that this is but the fate of others who have traveled this circuit whom we regarded as very good men. And 6th, That we deplore his misfortune in not receiving an appointment by the conference. Thereby being left in a destitute condition, without the means of support for himself and family. Given under our hands this the 11th day of September, 1872.

The foregoing paper was signed by three-fourths of the official members of the circuit, comprising all except the Masons and their jacks, and representing each appointment on the work. And the unanimous officiary of the point at which the principal troubles existed. It was also signed by about forty of the private members on the circuit, which were all that had opportunity, save one.

[TO BE CONTINUED.]

Sketches of Masonry at the South.

A non-affiliated Freemason told the writer some time ago that Freemasons regarded their Masonic oaths as more binding than the oaths required to execute the laws of the State. This was exemplified some time ago in Dawson Co., Ga. Priestly E. Willis, a Master Mason, being sheriff of the county, had a warrant put into his hand to take Willian Barrett, another Master Mason, and instead of performing his duty according to law he sent a runner to notify Barrett to keep out of his way, in conformity with the Master Mason's oath which required one Mason to apprise another of all approaching danger, and so never took him; and by this means the law of the State was frustrated. This is a positive proof that Masonic oaths disqualify men for holding a civil office in the government of the country. SPECTATOR.

Atlanta, Ga.

Secret Societies and Trades Unions from a Roman Catholic Standpoint.

Archbishop Purcell of Cincinnati, in his Lenten Pastoral, says:

For the amelioration of the condition of the aged poor and sick, the care and education of the orphans, we have asylums, hospitals and protectories, generally well sustained by public charity, and admirably conducted by religious men and women, who do their duty for the love of God and their neighbors, without fee or reward on earth. But for the laboring classes we are never without anxiety. They suffer for want of employment at times and seasons like the present. They are often tempted, perhaps we should say they deem it a duty to join trades unions and participate in strikes; they are incited to join organizations and societies which nearly resemble those forbidden by the church, exacting oaths, or promises solemn as oaths, having passwords, grips, chaplains, degrees after the fashion of the Freemasons, and other features of illicit combinations and covenants. If the A. O. U. W. present none of these objectionable traits, and if the widow or family of the deceased member receive $2,000 from the order, why are we to forbid or dissuade men from joining it? But if there are, as we have been informed, other rules than such as meet the public eye; if there is a communistic plot at the bottom of it, we say to Catholics have nothing to do with it. As the case now stands you have to pay an initiation fee of five dollars, a dollar at the death of a member, and monthly and annual dues, and meet with certain other contingencies. Think, therefore, in time, if you comply with those obligations, how much you and your family will be out of pocket, if you get tired of the society, if you fall into arrears, if conscientiously you forfeit your claims, or are expelled from the order. Better for every man to be his own treasury, his own benevolent society, his own helper.

If men who earn money will take care of it, if they invest their spare cash in responsible savings banks at legal interest, if they shun the drinking-houses and join temperance or total abstinence societies, and secure God's blessing by being friends of the needy, the poor and the orphan, they will have no need to join those which, in a free country like ours, have no necessity—we should rather say, have no right—to wrap themselves in mystery. Only "they whose deeds are evil," says the Saviour, "shun the light."

When we speak in opposition to Freemasonry, or any of the kindred associations, we do not make a charge against the character of men who are members of those societies. On the contrary, we often praise the men, wondering why, with all their excellencies, they can be so devotedly attached to bodies so puerile and unscriptural. We know many men of unusual worth who stand high as Masons. They are men of the strictest integrity, of the most amiable dispositions, and of the highest Christian benevolence, to speak against whom would be to assail persons possessing some of the finest traits of nature, ennobled by grace and culture. But we do think it is a mistake and blemish in such men to belong to orders so utterly unworthy of them. They are made to trifle with an oath, to submit to all kinds of silly mummery, to deny, if occasion demands it, the Lord who bought them, to fraternize with men for whom, in a personal and moral way, they have severest contempt, and to lend themselves to doings and influences that are precisely opposite to their highest aims and most precious hopes. They who oppose Masonry heartily and uncompromisingly, yet number among their friends many who are deeply in love with its mysteries and absurdities.—*United Presbyterian.*

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

Connecticut State Meeting.

The Connecticut Christian Association will hold a meeting in Hartford, commencing Wednesday, April 28th, 1875, to continue two days or more. Correspondence has been entered into with J. L. Barlow, L. N. Stratton, D. P. Rathbun and other speakers, and an effort will be made to secure a large attendance from the State.

TO ALL SECEDING MASONS.—By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Secretary, with their endorsement of Bernard's Light on Masonry; they are also requested to send their post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG, *Rec. Sec'y.*
13 WABASH AVE.

Reform News.

—The Corresponding Secretary of the N. C. A. attended the Fenton Convention and will fill several appointments before he returns.

—The brief letter from the General Agent will be of interest to all who are waiting to hear from the Michigan meeting.

—The *Wesleyan* says that D. P. Rathbun is again on a two-weeks lecturing tour in Michigan; and that he will return by way of his old circuit in Bradford county, Pa., where he assists in dedicating a new Wesleyan church. But the Michigan friends have captured him.

—Friend Perham of Brookfield, Vt., writes that Elder Jackson and wife of Minnesota have been doing a good work in northern New England for our reform. The Elder called on us Monday on his way to the northwest.

The Peninsular State Rally—Organization, State Lecturer, etc.—From the General Agent.

HOWELL, Mich., Apr. 1, 1875.

DEAR K:—I have just reached this place direct from Fenton and the State meeting. Michigan is now among the States organized for the conflict, and should the interest and good sense exhibited in the Convention characterize subsequent efforts, as I have no doubt they will, this State will outrank her less zealous but more populous sisters.

Comparatively little had been done in advance with direct reference to the convention, but there were present at the first session seventy-nine who placed their names upon the roll. Others arrived and the roll was subsequently considerably increased. The Convention was presided over by the Hon. Geo. Kipp, Vice-president of the N. C. A., for Michigan, and the necessary business transacted in due form, of which you will receive a report in due time from the Secretary Charles Remington. The addresses were in keeping with the occasion and an excellent spirit pervaded the entire meeting. Bro. Rathbun was chosen as lecturer and agent for the State and $223 pledged towards his salary. I write in haste and as you will receive a full report from the Secretary, soon, it is only necessary for me to say that in my judgment, the convention was a success in every important feature.

Now that this mile-post is past, I shall apply myself with diligence and prayer to the work of securing funds and pledges for our Publishing House, in the hope that at least one-half the $30,000 can be secured before the first of June, 1875.

Brethren, expect me if it is possible to reach you, but do not wait my coming. Send your pledges or contributions to the Treasurer who is glad to serve you without fee or reward in receiving and accepting for your offering in this great work. J. P. STODDARD.

From the Indiana Agent.

RICHMOND, Ind., Mar. 29, 1875

Editors Christian Cynosure:

Leaving home on Thursday I arrived here on Saturday, stopping off at Portland and Newport, and arranging for future work in both localities. I have found kind friends and pleasant homes to welcome me here, and to co-operate in carrying on the "anti" war in this place. We are looking forward to the organization of this county soon. We expect to hold the convention here in Richmond. Yesterday I attended Friend's meeting at ten in the morning, and preached for the Wesleyan Methodists (colored) in the evening. Arranged for some lectures here, to begin on Wednesday evening, April 7th. The Indiana yearly meeting of Friends holds its annual Sabbath-school Convention here next week, on Friday and Saturday, the 9th and 10th. I expect to attend these meetings, and do what I can for God's cause. On Sabbath, the 6th, and Monday, the 7th, I will be at Newport. Meantime I go to Cambridge and Dublin, and friends will address me according to previous instructions. I feel very much encouraged. I think the cause has never been in so encouraging a condition in Indiana as now. JOHN T. KIGGINS.

Correspondence.

Odd-fellowship in Court; An Attorney's Experience.

FORT MADISON, Iowa, Mar. 19, 1875.

DEAR CYNOSURE:—Will you permit me to give through your paper to the public, an account of my legal experience in this section of the country as an attorney.

At the February term of the District Court of Lee county, Iowa, at Keokuk, 1872, one Benjamin Reesman was indicted and tried for manslaughter for killing one Lee. Daniel F. Miller and myself were engaged for the defense. My son and present partner, was then with me, and Mr. Miller was not only eminent himself as an attorney, but was a member of a leading firm in that city. All the partners of each of us were in their sympathies interested in our success, but otherwise took no part in the case.

The court, by the mutual consent of all the counsel interested, *pro and con*, fixed upon a day for the trial to begin. I think this day was Thursday, but may be mistaken in this particular. On the morning set for the trial to begin, I was the first man in the court-house, except a brother of the defendant and prisoner, Mr. Samuel Reesman (I trust I may be pardoned for giving the name). Just here permit me to premise that the Reesman family were respectable people and members of the Methodist church, their family escutcheon without stain and all of them deeply interested in behalf of the indicted son and brother.

Samuel Reesman, whom I met in the court-room first that morning, at once told me that he had made a discovery; that he himself was an Odd-fellow; had discovered that there was an Odd-fellow on the panel of jurors; that he had thrown him the sign of distress, and had received in reply an exhibition of three links; had a brotherly talk, and that brother had pledged himself to hang the jury or save his brother from going to the penitentiary.

I declined advising any course to be pursued under the cicumstances stated until the arrival of Mr. Miller, my associate counsel. While speaking, he arrived, and I proceeded to lay the matter before him as it came from Samuel Reesman.

Permit me here to say that Mr. Miller is not a member of any secret society. He at once said that if we could thus use Odd-fellowship it would be policy to do so; but suggested that every able attorney in the employ of the family of the deceased, was both Mason and Odd-fellow, and would challenge from the jury the plighted member of a secret society.

When the jury was called, our pledged friend was duly called and as quickly challenged, as Mr. Miller had predicted. We went on in defense and succeeded in procuring the acquittal of Benj. Reesman in spite of all they were able to do against him.

This case induced me to think some on the subject of secret societies and their corrupting influence on the courts of the country. There is here first an agreement between two Odd-fellows to prevent the honest action of a jury in a criminal case, affecting the justice of the court and the administration of the law upon all men alike, as provided by the Constitution of our State. The challenge of our well-informed member of the bar is a clean admission that such pledges do exist among Odd-fellows. There is an attempt to use this corruption of the court, not to save a "brother" of the order, but a brot of a "brother," who is, I think, the o member of the Reesman family c nected with secrecy in any way. this case the court is kept pure by cident only. If the attorney had been informed of the workings of sec ism, Benj. Reesman would have ser and the public had been none wiser than to believe all was done h estly. The intent and capacity of O fellowship to corrupt the courts is h proved beyond any question, as I lieve.

To further throw light on this su ject, I send you copy of an article tak from the Fort Madison *Democrat*, givi tragic history of the result of what believe to have been the same use secretism that was attempted and fail in the Reesman case.

Now many of our people are awa that the intent, purpose, and sole ject of secret societies, is to steal fr those not of their order the most sacr and best guaranteed rights they p sess. FRANCIS SEMPLE.

[The article referred to is an accou of the trial and lynching of the noto ous Charles Howard at Des Moine Iowa, last December. Eleven of t jury were agreed on a verdict of murd in the first degree, but the twelft Thos. G. Orwig, "refused to assent to verdict of guilty at all." The case w given to the jury on Wednesday afte noon. They remained out all nigh through Thursday, Friday, and on Sa urday afternoon were called into cou given an additional charge by th judge, and sent back. The disagreein juror finally consented to a verdict murder in the second degree, and agreement was reached on this. Th sentence was life imprisonment, but Tuesday night a mob seized Howa from the jail and hung him on th nearest lamp-post.— ED CYNOSURE]

Grange Corruption.

Editor of the Cynosure:

I am exceedingly pleased to kno that there is an organization of Chri tians working against the crying evil secret organizations in our belove country. I have long looked upo Freemasonry and all other secret ass ciations as contrary to religion an morality and productive of very gre evil and injustice in every communit where they exist; and I am happy t know that there are those who hav the courage and manhood to stan up against this relic of heathenism.

We have seen some of the evil effec of secret societies here. We have flourishing United Presbyterian church All went on well with us until a le turer for the granges came along an gave us a very smooth and insinuating account of the great good to be accom plished by forming a grange. Som five of our U. P. members joined among them, one elder of the church and he was elected Master of the lodge Secret organizations being condemne by the discipline of our body, it be came the duty of the session of th church to use their authority to purg the church of this evil. Upon the ses sion informing the private members c the testimony of the church in regar to secrecy they all withdrew from th lodge.

The elder, however, could not with

stand the temptation of Satan, and by his course proved that he preferred the secret lodge to the church of Christ. He refused to submit to the rules of the church, and left it, eventually preferring the works of darkness to the light of the glorious Sun of righteousness. He went over to the Methodist church which winks at all these secret organizations; and in that respect I think they are trying to render service to both God and Mammon.

I know from my own sad experience that Freemasonry is one of Satan's own institutions more particularly in preventing justice in courts and causing the innocent to suffer for the benefit of the accursed craft. When a man makes up his mind deliberately to swear that he will keep secret before he knows what the secrets are which he is required to keep, I say he has already not only unmanned himself but forsworn himself before his own conscience and his God. I therefore don't hesitate to say that the adhering members of lodges ought not to be permitted to act as jurors or witnesses, neither should they be allowed to hold offices of trust in the government. Thousands of our youth are drawn into these nets of Satan through ignorance of their evil and after they get once in they think they cannot violate the horrible oaths under which they have bound themselves to the orders, and thus remain under a cloud during their lives. What we want is the light of Christian teaching on this subject, opening the mind to see that it is not only right, but a duty, to disregard all such oaths of secrecy as bind men to do iniquity. I do hope your Christian work will be pressed forward as the anti-slavery work was by the few noble men who led that noble reform, until the works of darkness and death shall give way to the glorious teachings of Christ, and in so doing you will hasten tha blessed day when the knowledge of the Lord shall cover the earth. I shall use my influence to get a number of persons to take the *Cynosure* among us. We want this paper circulated extensively here. The leaven of unrighteousness is spreading wide, planting its roots deep in this country, working under double guards and in the darkness of night while all honest people are asleep. But God's ways are not as our ways. Often in his providence the success of the wicked has proved their ruin in this world, and always so in that which is to come. Yours very sincerely,

S. Monteith.

Charity of Odd-fellows.

I do not condemn any one, nor any society, for giving relief to the needy or aiding each other. But when it is claimed that the relief given by Odd-fellows to their brothers is on a par with Christian charity as taught in God's Word, I must take exception. And of all societies extant, the Odd-fellows are the greatest braggarts I have met, especially on this one point, charity. Let us look at it a moment. Odd-fellowship requires as a requisite for membership in the order, that you be a man robust, in health, with a visible means of support. Such they want, and such they get, consequently few poor men are found in the order; and a society is formed that needs but little *aid*, the bone and muscle of the land is drawn into the ring, and all cripples, old men, women, children, the lame, the halt, the blind, all left outside for those to aid who do not feel disposed to have a hoodwink placed over their eyes and a disgusting ceremony thrust upon them.

Now let us look at this picture. Here comes a crowd of people following a hearse. They are dressed in gay colored trappings; carry red and blue sticks, and collars around their shoulders. One might take them for savages only for their white faces and lack of war paint. It is an Odd-fellow funeral. A brother has gone. He fell off a building and died of the effect. They are paying the expense and throw in the ceremony. He was a robust man, in good business. He had only paid ten or fifteen dollars and they do a great thing for him.

Another picture. Over here in this little chapel are gathered a few friends of a poor woman who has died. She lived yonder in a small house by herself, earning a scanty support by her needle, known only to a few as a Christian woman. She laid sick perhaps three weeks attended by those who now surround her, and as they take the last look a tear slips down the cheeks of more than one, over this almost sinless one. They go to the lonely graveyard and lay her away. Tell me, reader, where's the true charity?

P. Woodring.

A Lodge Funeral.

Good Hope, Ill., March 23, 1875

Mr. Editor:—I have just returned home from attending the funeral discourse of an elder in the Presbyterian church, a Freemason and a near neighbor of mine. The discourse was preached by the pastor of the Presbyterian congregation of this place, who is also a Mason. It is thought not proper by some to refer to the weaknesses of humanity after it has fallen a victim. But it is often difficult for those well acquainted with the life of the deceased to harmonize all that the minister may say relative to their future condition with the conduct of their daily action. Charity does not require me to believe that men are greater saints after death than before. A brother in the same church with the one whose funeral I attended to-day died this morning; he was a very poor man in worldly goods, but rich in grace and so very poor that he could not be a member of this so-called charitable lodge. All the lodge-men were in full force to display their great love for their fallen brother, but who will look after the poor man who possessed too much manhood while living, to now be disgraced by having the adulterer and infidel follow his remains to the grave under the direction of the lodge. A few friends, thank God, will see that he shall have a decent burial.

The minister, in closing his discourse to-day, after speaking a few words to the widow and children and friends, addressed the members of the lodge, commending the life of their brother as worthy of their example. It might do for Masonry but I question its conformity to the Gospel of Christ. I observed that after we had placed this man in his coffin, we had to step back and let the lodge-men take charge of it, and then when we reached the church, the members of the lodge must take the advanced position, as though they were the only mourners in the train. I also observed that the minister divested himself of the white apron before he commenced the pulpit services. This I consider the most sensible thing I saw any of them do. The remainder was disgusting. How a minister of Jesus Christ can be so duped and stultified as to submit to such foolishness and meaningless parade I confess I cannot see.

A. B. Walker, *P. E. in the U. B. church.*

Masonic Dedication and Ball.

Streator, Ill., Mar. 23, 1875.

The above is the heading to a programme appearing in our Streator *Monitor*, and carried out last week by the Masonic lodge, No. 607. The hall was dedicated and the convivial Masonic dance had in connection agreeable to the arrangement of the order. There are a few things contained in the notice which appeared in the *Monitor*, which are peculiarly noteworthy.

The first is that Masonry approves, appoints and sustains, as an order, balls and routs and dances, and other convivial entertainments, after the carnal and unhallowed spirit and practice of the world. Where is its corrective and reformative influence on the practices, habits, and morals of society?

2. That Masonry is a pleasure-going, dancing institution, fully irreligious in principle and practice.

3. Those who have been initiated into the boasted order and adhere to it, belong and adhere to a dancing society which appoints and sustains balls and dances.

Who will doubt this when they look at the title of this programme and see how it was carried out? Was it not as fully a Masonic ball and dance as a dedication? And was not the appointment expressed in the programme "Opened with prayer" pertain equally to the dance and the dedication?

It must have appeared singularly appropriate to infidels and wicked men to hear ministers under solemn ordained vows opening a ball or dance with prayer. What! preach the Gospel and adhere to, and recognize membership in a dancing club or society? Preach the Gospel! and dress yourself up in an anti-Methodistic costume, giving the contradiction to the Methodist discipline on plain dress? "Can the same fountain send forth fresh water and bitter?" Again it is to be observed that they have an open Bible, but it has placed upon it the square and compass, to sanctify it, we suppose, to Masonry, and give it validity. God's Word is not sufficient for Masons without the influence of certain mechanical instruments.

B.

Masonic Barbarity.

The following instance of Masonic barbarity is well authenticated. Soon after the murder of Morgan, Eld. Joseph Robinson of Bowdoinham, Maine, of the Christian denomination, an educated man and an evangelist, joined the Freemasons, but after a year's meditation came out publicly against them, saying that Masonry was injurious to vital religion and tended to ruin the country. The Masons, in a mob at night, his horse's tail and ears off and cut his tongue out. They left a note pinned on the saddle, saying they would serve the owner in the same way. Father Allen Smith, a most excellent Christian man, now residing in New Market, N. H., then a member of Eld. R's church, related these facts and said he could take his oath to the truth of all except the note on the saddle that he did not read but believed it was as stated. His wife also confirmed the facts. Father Smith himself also joined the Masons through the influence of his pastor, Eld. R., but only attended two meetings. He verified Morgan's Revelation as far as he went. He told them he could not enjoy religion and be a Mason, that his religion left him when he went inside the lodge and that they must release him. He also bore testimony that as a rule adhering Masons, although professed Christians, were opposed to vital religion. Father Smith is still living at the advanced age of eighty-six years. S. C. K.

A Few Facts in Regard to Masonry.

In 1856, the writer applied at the Land Office in Salem, Oregon, for a contract to survey some of the public land, held by actual settlers, under the Donation Laws. The chief clerk in the land office, after some general conversation inquired whether I was a Mason. I answered in the negative. He then informed me that there was a lodge in the place, and I could be initiated, if I choose. I replied that I had traveled very extensively, and never found any necessity of belonging to the order in passing through the world; and besides, that my connection with the United Presbyterian church, as one of its religious teachers, would not allow me to form the connection that he suggested. He said nothing further to me on the subject, and though I declined his proposal, to his honor be it spoken, he treated me like a gentleman, and aided me in obtaining a contract under the government. Had I acted on the suggestion, and united with the mystic brotherhood, I could doubtless have obtained a much more lucrative appointment than I did.

Though Masons profess that they do not solicit persons to unite with their order, they know well when, where, and how to present the subject to the non-initiated, so that the *indirect* invitation is a strong appeal to self-interest.

During the late rebellion, the writer see. He and his company were marching toward a certain place, and met a rebel officer; the two officers recognized each other as brother Masons; and the was in company with an officer in the 17th Ohio Volunteers, and the subject of Masonry happening to be introduced, he related to me an occurrence, which took place, I think, in western Tennerebel, true to his obligation to his brother Mason, warned the latter to retreat, or he would be captured. The Federal officer with his command retreated, and escaped the horrors of a

rebel prison. This incident was related to me as an illustrative argument in favor of the mystic order. Every intelligent Christian, however, who regards the sacredness of an oath; and every intelligent patriot, who regards his country's liberty, and the preservation of the lives of his fellow-citizens, will say that the rebel officer was guilty of perjury in giving an enemy notice of danger. Federal officers may have acted in this treasonable manner with rebel officers, and thus the fatal struggle between the belligerents was prolonged; thus the blood and treasure of the nation was poured out until exhaustion was like to succeed. In the case referred to, it is evident that the Masonic oath to warn a brother of impending danger, was considered paramount to the oath which had been taken for the support of the rebel government. Thus two oaths came into collision, and as both could not be kept at the same time, as a man cannot serve two masters at the same time, the confederate officer elected to serve the interests of Masonry. The foregoing instance of disregard to an oath to the government, which people acknowledged, was by no means a solitary one.

A mason, who has resided here for some years in a state of separation from his wife, in the East, died and was buried a few days ago. Whether a divorce had been obtained by either party I cannot say, but the report is that he wished to form another matrimonial alliance here, but did not succeed; and that the repulse received affected his health. In his sickness he was attended and nursed by a young man who has no connection with the Masonic order and who seems opposed to it. This nurse went twice to the Master of the lodge and acquainted him with the condition of his brother Mason, but no brother Mason came to nurse him in his sickness. Masonry flings in the church's face the reproach that she neglects her members in their distress, and boasts that she sympathizes with the distressed, supplies the wants of the destitute, and sends them on their way rejoicing. But is this the object of the Masonic institution, to perform a part of the church's work which she neglects? If this is so, it is strange that this service is not confined to church members; if the church neglects her poor, why does not Masonry search them out, and act the part of a kind parent to them? We would like to know whether their church connection would give them any claim on Masonic charity. If so, it should be recognized as a new argument in favor of the order. Does Masonry in very deed "give a cup of cold water to a disciple *in the name of a disciple*" of Christ? If so, let it be put on record. If the order has indeed been instituted to supply the shortcomings of the church in caring for her afflicted members, why are oaths of secrecy administered about the management of this charitable fund? It has been stated that Masons here neglected their sick brother; they met, however, and with their regalia on, they conducted him, that is, his body, to "the house appointed for all living." They had applied at a distance for a Masonic Baptist clergyman to officiate as chaplain; but as he did not make his appearance, one of the fraternity requested Rev. R. J. Thompson of the U. P. church, who was present without invitation, to address the company, stating at the same time, that if he would not officiate, no religious services would take place on the occasion. This young brother, construing his commission as authorizing him to "pray everywhere," and that he should bear testimony to the truths of the Gospel, "publicly and from house to house," he addressed the throne of grace in the name of the Redeemer. No Jew was present to object to these sentiments of the officiating clergyman, and others raised no objection. The local paper, however, in noticing the funeral and eulogizing the deceased, said nothing about the services of the extemporized chaplain. Whether they will ever call on him, in a like case, remains to be seen.

Being once in company with a Mason, who at the same time was in fellowship with an Anti-masonic church, I casually mentioned to him that Masons did not use the name of Christ in their prayers. This statement he contradicted in an angry tone, saying that having been in the lodge, he knew better. Well the truth appears to lie here. The name of Him who is the only Mediator between God and men is not used in their printed forms of prayer; but notwithstanding this, if the officiating chaplain should omit the printed form, and pray extemporaneously, and use the name of our great Intercessor with the Father, the prayer may be tolerated, providing that no Jew or deist is present to object.

Under the law of Moses no person was allowed to offer sacrifice except through a priest; the stranger who would presume to disregard this law was to "be put to death." Num. iii. 10–38. He, who is the faithful and true Witness, assures us that "no man cometh to the Father but by Him." John xiv. 6. The prayers of the saints must ascend out of this Angel of the Covenant's hands, perfumed with the abundant incense of his merits. Rev. viii. 3. Through this divine person, manifested in the flesh, we, both Jew and Gentile Christians, have access by one spirit in our approaches to the Father as reconciled to us. Eph. ii. 18. Well would it be for Masons and their advocates, to consider seriously the forecited Scriptures and compare them with the Christless prayers in Masonic rituals.

DAVID THOMPSON.

Arkansas City, Kans., Feb. 13, '75.

A Veteran's Recollections.

BRODHEAD, WIS., March, 1875.

About fifty years since I was initiated into a Freemason's lodge. I have taken three degrees. I met with the Masons a few times. Just then as God would have it, by his spirit I was brought to feel myself a sinner and by his grace, his free favor, I was led to Christ as my only hope and refuge. I saw in him a fullness, all a poor sinner needed. From that time to this writing I have not seen the inside of a lodge. I cast my lot with God's people and here I have found all the fellowship I desired or needed. My brethren were pleased to designate me as a preacher of the Gospel. I accepted the appointment and have been blessed in the duties of the station I have so poorly sustained. Often have I been solicited to return to enslavement, and more frequently besought to unite with Odd fellows and kindred societies, as Good Templars, Sons of Temperance, and last of all the grange but my sense of secret societies has prevented my doing any such a thing hitherto, and I trust will to my latest hour. My last hour at the longest cannot be far hence, for I have made quite an advance on my 74th year. I was quite familiar with the events transpiring in "Morgan times," but had ceased to be a "Mason" ere that scene was opened or came to light. I am what is called an "old fogy" in relation to religious things, the practice of many professors of Christ's religion meets my disapproval. I think the church of the Redeemer has lost its spirituality and of course its designed power amongst men. It is astonishing how any lover of the Gospel and ministers of Christ can consent to encourage the tomfoolery of a Masonic lodge and take a part in Masonic funerals, etc. "Tell it not in Gath."

I little thought of letting my pen run riot; when I sat down to write I intended only a business letter. I esteem the *Christian Cynosure*; I like the religious style of the paper. O for the return of good, old-fashioned gospel simplicity and fellowship and works of love!

Of Gerrit Smith allow me to say I have not seen yet one word too much praise of the poor man's friend. I knew him personally. I lived in the same township in Madison county, N. Y., where he lived and died, Smithfield, seven miles from his home in Peterboro. He was a man, and many will bless his memory.

And now another, John G. Stearns; I was intimately acquainted with him; by him I was baptized nearly 50 years ago, and have known him all along his journey of life. He, too, died in the faith. His end was peace. It is possible that you may hear from me again at no distant day. Pardon me for this intrusion, I am but a humble person not much known in the world; but I feel it my duty to bear testimony against iniquity though it be found in high places in church or state. Free grace in Christ Jesus is my theme and shall be until I die. Yours for light,

DENISON ALCOTT.

The Christian Power.

UTICA, MINN., March 18, 1875.

Editor Christian Cynosure:

God is awakening the hearts of many and stirring up the nations. Only let the enemies of the reform clasp it in their arms and try to stifle it, it will gather strength under their pressure and come forth ten times more formidable. There is but one order that is holy and makes man holy, and that is Christianity. There is an immeasurable superiority of God's servants over all the great ones of earth. The Christian is not called upon to count his forces or number his means of victory if he looks only to his Master's glory. God grant that no human power may be able to resist this reformation. MRS. L. R.

OUR MAIL.

Wm. Miller, Uniopolis, O., writes:

"I consider all secret societies dangerous to any free government, political or ecclesiastical. I hate them with a perfect hatred. I hate them because I know that Jesus hates them. I have one of the first copies of your excellent paper that I have laid away carefully in my drawer as a relic for my friends when I am dead and gone. I wish it to be known while I live, and when I am dead, which side I am on. I am surrounded with secret societies, especially grangers; nevertheless, God being my helper I shall stand up and battle for the right."

Mrs. I. A. Morgan, Crystal, Mich., writes:

"I lend my papers and they are read and re-read. I think they may do some good. Masonry abounds here and it makes an awful community. Drinking and revelry go with it."

B. J. Hunt, Waitesburg, Wash. Ter., writes:

"The good work has commenced to move here in this land of secret societies. May the time soon come when hundreds may take your noble paper."

J. M. Oxley, New Concord, O., writes:

"The more I read the *Cynosure* the more it appears to me that it has no rival. It would be the last paper that I would drop. I hope to get some new subscribers soon. There is not so much excitement on the subject as I would like. We have not had any lectures here for some time. I hope we may have a shower here this spring that will cause the seed that has been sowed to sprout and bring forth fruit abundantly to the honor of our glorious Captain who is leading us on to a sure and glorious victory."

Mrs. May, Grant City, Mo., writes:

"Now that I am left alone in the world I do not feel like giving up the *Cynosure*. May God bless you and strengthen you that you may ever battle manfully for the right."

Lyman Scoville, Monroe, Wis., writes:

"I read your paper with interest, and pray for the principles it advocates. I am much pleased with your platform. Think it could not be bettered."

David Glaspie, Oxford, Mich., writes:

"I was a young man at the time of the abduction and murder of Morgan. I well remember the excitement that it caused. I supposed that the old handmaid had committed suicide and buried herself beneath her own rubbish (at that time), but soon after I began to perceive that the old serpent was still alive, and, in her snake-like manner, was making great progress in popularity, and also making deep inroads in society. I believe it to be a noble calling to work for God in putting down secret societies and in building up Zion everywhere in the name of our Lord and Saviour Jesus Christ who said nothing in secret."

Harvey Pease, Scipio, Ind., writes:

"I am a poor man seventy-two years old, not able to do much in the Anti-masonic cause, but I was an Anti-mason before the Morgan tragedy."

Mr. Pease wants a lecturer. Can Mr. Kiggins pass that way?

Samuel W. Elliott, North Rome, Pa., writes:

"The lodge-power is quite strong here, and makes itself felt whenever possible. I am seventy-four years old, but I intend to take your paper as long as I can see to read it. I lend the paper to my neighbors, and in that way do what I can in the cause of reform."

David Foreman, Milton, Ill., writes:

"I like the paper extremely well. I shall pray for its success. May the Lord still guide you in the future as he has in the past."

Mrs. Harrington, Union City, Pa., writes:

"My husband saw Wm. Morgan after he had lain in the river thirteen months. He saw his wife when she came up; she recognized her husband and said she knew what they had done with him now.

I believe in God, and I ask the help of his Almighty arm in this our war."

Mrs. Thompson. Mid Prairie, Ia., writes:

"I am still sending *Cynosures* over the country. I hope the work may go on." We are glad to see the ladies spending time and thought in this reform. We hope that their numbers may constantly increase."

L. W. Mathews, Lincolnville, Ind., writes:

"The Quakers here seem to be passive so far as an aggressive movement against secret orders is concerned. Aggresssion! Aggression!! is what is needed in this reform."

O. Bickford, Wilton, Ill., writes:

"I am a constant reader of the *Cynosure;* its weekly visits are looked forward to with a good deal of interest by us all. We like the fearless manner in which it deals blows at the hydra-headed monster (Masonry.) May the day soon come when it will be as unpopular to defend Masonry and kindred societies as it is now to oppose them."

C. W. Roberts, Pomeroy, O., writes:

"Your paper is an invaluable treasure. It is a blazing star in the moral world, from whose center radiates truth which cuts. I am scattering *Cynosures* and talking with the people privately on the subject. I find that the minds of the people are changing very much in regard to secret societies, even within a few months. I have succeeded in turning one Mason. Our leading and intelligent men are getting hold of the *Cynosure.* It makes them a little wrathy. I think I will get a subscriber or two before long."

John Smith, Baldwin, Pa., writes:

"There is some talk of forming a county organization in this county about the first of next May."

We are glad to know this, and hope similar organizations will be formed all through the country. Let those which are formed rouse to the importance of the work and be earnest in it.

Curtis Cogswell, Deer Lick O., writes:

"I am now seventy years old and not able to get round much. I joined the Masons soon after they murdered Morgan, and went to the dishonorable degree of Master Mason. I saw the iniquity of the beast and left them right off; and have been fighting Masonry ever since. . . They had a fire a few days ago in Bryan our county seat, and God burned up the Masonic hall with all its implements of idolatry, for which I thank him. I wish that false worship and idolatry all over these United States could be destroyed in the same way, and be burned out of the hearts of the people. . . I am a poor man, but I have sent of my money for the paper for sixteen different men in the last year. I wish we could have some lecturers come this way and stir the people up. May God destroy this system of idolatry and drive it out of our country."

Can any of our Ohio readers, Mr. Caldwell, or others, arrange to lecture in Williams county?

Mrs. S. B. Allen, Morrison, Ill., writes:

"The Anti-masonic cause is gaining a little."

Asher Thompson, Mina, N. Y., writes:

"I think since you have been through fire and water, and stood the test, coming out brighter than ever, we may take courage. Brother Amidon and myself have been scattering Anti-masonic books and papers. . . Brother Amidon has written to J. L. Barlow to be at our place the last of next month, as we have several places for him to lecture in in this vicinity. My prayer is as ever that light and truth may triumph, the glory of God be revealed, and souls saved from the unfruitful works of darkness."

The Sabbath School.

Lesson for April 18th, 1875.—The Call of Gideon.

Judges vi. 11-18.

11 And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor.

13 And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord has forsaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have I not sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

COMMIT TO MEMORY, vrs. 13, 14.

SCRIPTURE READINGS.—Concerning "the angel," see Judges ii. 1, and Gen. xvi. 7; the hiding of the wheat, 1 Sam. xxiii. 1; the angels appeared, Judges xiii. 3; and salutation, Ruth ii. 4; concerning the Midianites (v. 13), see v. 1-6; on the force of "looked," see 2 Sam. ix. 8; and on thy "might" (v. 14), see Eph. vi. 10; with v. 15, read Ex. iii. 11; and with v. 16, Ex. iii. 12; and on the sign (v. 17), see Gen. xviii. 3, and Luke xxiv. 41-43.

GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 20.

CENTRAL TRUTH.—The Lord chooses the weak things of the world.

SUGGESTIVE TOPICS.— Judges— what kind of officers—why raised up—by whom—on what occasion—the sin of Israel—the warning—the prophet—Gideon—his family—rank—how employed when visited—what it shows—his might—how increased—his complaint—the token given him—why asked—his preparation for the work—his assurance founded on what—similar cases—how revelation to a man may be gradual—how hateful is apostasy—the way of escape from its consequences—how freedom is to be secured—how mighty ones are strengthened.—*S. S. World.*

M.	Gen.	12: 1-18..The Call of Abraham.
T.	Ex.	3: 1- 5..The Call of Moses.
W.	1 Sam.	3: 1-20..The Call of Samuel.
Th.	1 Sam.	16: 1-13..The Call of David.
F.	1 K.	19: 1-21..The Call of Elisha.
S.	Acts.	9: 1-22..The Call of Saul.
S.	Is.	55: 1--13..The Universal Call.

—*Natl. S. S. Teacher.*

Forty Years Ago.

An Able Argument for Free Inquiry.

A discourse at Woodstock, Conn., Sept. 11, 1829, by Daniel Dow, Pastor of the church in Thompson.

If ye will inquire, inquire ye.—Is. xxi. 12.

God has endowed the human mind with the faculty of inquiring, reasoning, and, in this way, arriving at the knowledge of truth. This faculty, it is conceived, was not given to lie dormant; but to be exercised. And it would seem inferable from the very constitution of our nature, that nothing ought to be believed; and that nothing ought to be done, for which no reason can be assigned. Hence it is generally conceded, that free inquiry is the common privilege of all mankind; and that in regard to all subjects, so far as is needful to form a proper estimation of them, and to act accordingly.

It is farther to be observed, that God himself, not only allows, but enjoins, the exercise of free inquiry, even upon subjects the most momentous. He does not require us to attend to the concerns of our everlasting salvation, without a rational inquiry. "Come let us reason together, saith the Lord." Saith our Saviour, "Why even of yourselves, judge ye not what is right?" Again, God calls upon his people, to judge of the equity of his government: "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. O house of Israel, are not my ways equal? are not your ways unequal?" And even an appeal is made to reason, by an inspired apostle, to prove the Divine existence: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." While on the other hand, such as deny the supremacy of Jehovah, are expressly called upon, to bring forth their strong reasons. It is not displeasing, then, to the Almighty, that mankind should exercise their reason in the investigation of truth. But on the contrary; the belief of any doctrine, or the practice of any supposed duty, for which no reason could be given either from the light of nature, or from the Word of God, would not be acceptable in his sight.

Accordingly, all subjects are fairly open to free inquiry. And who will dispute the right? Were we, this day, to search into the merits of any question, relating either to natural philosophy, history, civil jurisprudence, ethics, or theology; were we to inquire concerning any object either in heaven, or on earth, either in the natural, or moral world, and were to do it with a right temper, observing proper decorum, our right to do so, by this enlightened assembly would not be disputed. If the subject of Freemasonry be an exception, it is the only subject there is, about which it is unlawful to inquire. And even to say, that it is unlawful to inquire about *this,* requires a reason to be given, which I for one, have never been able to discover. I take it for granted, then, that it is as lawful to inquire about this subject as any other.

2. Freemasonry is a subject which merits inquiry. If it be what its friends have represented; of all subjects in the world, it is most worthy of attention. Its most able abettors, Mr. Town, Mr. Preston, Mr. Webb, and others, whose writings have been approved and recommended by the higher authorities of the order, declare it to be not merely the handmaid of religion, but to be Christianity itself—the highest kind of Christianity, even the perfection of it. If this be true, it certainly demands inquiry. It should be looked into most carefully, by every one who has any faith in Christianity, and who would ever wish to attain to the measure of the stature of the fulness of Christ. All who can possibly gain admittance, ought immediately to take their standing in the lodge. And if one-half of the human race, even all females, must unavoidably be forever excluded from participating of its blessings and its privileges, it certainly is not too trivial to inquire after the evidences, if not the reasonableness, of so mysterious a dispensation.

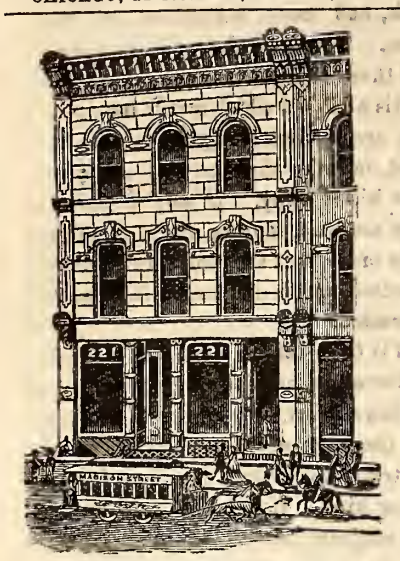
If it be, or be not, what its enemies represent, it is a subject which merits inquiry. Its enemies aver that all its pretentions to religion are sheer hypocrisy; that whilst it professes to be Christianity, it is in fact nothing but infidelity; that it profanes the Word of God and the ordinances of religion by applying them to the vilest of purposes; that its oaths are bloody and blasphemous; that its object is wholly selfish, its ceremonies most degrading, and that it is an institution which has not only a tendency to make infidels, but to corrupt the morals of society. All this, and more is asserted by its enemies. Now whether all, or even any of these charges be either true or false, it is a subject which merits inquiry. If they are not true; inquiry ought to proceed, in order that the foul slander may be wiped away. If any of these charges are true, inquiry ought to proceed, in order that the imposture may be detected, and its deleterious influence counteracted.

Or if it be a subject which in itself is indifferent, of no kind of importance, still it is a subject which merits inquiry. Some there are who consider it as a mere trifle, calculated to do neither good nor hurt. If it be so, still very trifling subjects become important, because they are esteemed important, and the minds of men are as much agitated about them as though they were so; and hence it becomes needful to inquire into them in order that they may be duly appreciated. Thus with Freemasonry, whatever it may be in itself, it certainly is a subject which has been considered by many as being vastly important; by some, for its good; by others, for its bad tendency. There are many here present, who will bear me witness, that it is a subject capable of agitating, and which does agitate the minds of men. Even admitting, then, what some aver, that is a subject of a very trivial nature, inquiry ought to proceed, in order that it may appear such; and that thus all unhappy excitement may be allayed, as it certainly will be, when the people become convinced that the occasion of it is a subject of little or no consequence. Whether Freemasonry, therefore be as it is represented by its friends; or as bad as it is represented by its enemies; or as trifling as any one who feels indifferent has esteemed it; the inquiry ought to be made. What is this novel and alarming subject, which has been the occasion of so much excitement? For until it be duly weighed and appreciated, you may rest assured the excitement will not abate.

This subject merits inquiry, in view of the condition in which it has involved the churches of Christ. It is well known that, at the present time, there are many professing Christians who really believe that Freemasonry is an anti-Christ. At the same time there are members of the Christian church, in all denominations, who belong to that fraternity. Now it would seem from the necessity of the case, that some inquiry should be made, that we may be able, understandingly, to discharge our duty. For how will it be possible for any one to determine, which of the two is in the wrong, or to exercise that Christian watchfulness, which the Gospel requires, without serious inquiry into the merits of the case. It would seem, that no Christian church, at this day, can do their duty to their brethren, either in vindicating or reproving them, without inquiry. For without this, they would be as likely to censure the innocent, as the guilty; and to justify the guilty, as the innocent. And to sit down and do nothing, when duty calls to action, would be to sustain the character, and to fall under the condemnation, of a slothful servant. The present condition of the churches, evinces that inquiry on this subject is needful.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 8, 1875.



THE CARPENTER DONATION.

The legal form by which possession and ownership of this fine building is given appears on the 12th page, and some words from the General Agent on page 4 should not be omitted.

A FALSE WITNESS.

SHARON, Wis.

DEAR SIR:—The pastor of our church, who is an Anti-mason, put this question this morning to one o the members of our assembly who is a Mason and a man of honesty and integrity. The question,—"Did you ever take an oath in the Master Mason's degree which was in substance like this: that you would defend a brother Mason right or wrong? Answer,—"I never did; and I was never in a lodge where they took such an oath. And if you will bring in the justice of the peace I will swear to it. I am a Master Mason." Please answer through your columns and oblige.

Tom. Here, you, Dick, let go that kite-string.

Dick. (dropping it). I ain't touching your string. What you talking about?

That is the nature of the reply usually given by Masons when they are pushed to an extremity; not outright lying judged by the hair-splitting rule, but it would have been a moment before with the boy, and with the Mason, if a word or two in the question is changed without affecting its sense. Thus in the above, if instead of saying "in the Master's degree," it had been 'during the initiation of the Master's degree,' and instead of "defend a brother Mason" it had been 'a brother Master Mason,' putting in the two well-known exceptions of murder and treason a denial could hardly wrench itself out of the mouth of "a man of honesty and integrity." Masonic ministers have been known to forearm themselves against mischievous inquiry by asking permission to retire, or to have their eyes covered, or to be placed so as not to hear, during the ceremonies of initiation, but the reply above is more sweeping. It might explain the answer to know with what lodges the party has affiliated.

As this is not a supposed case, with fixed premises, there is a further explanation, which charity for the Mason and the judgment of his friends would incline us to omit. But it is by no means unusual, even with men believed to be of integrity and honor. An actual incident will illustrate.

When Dr. T. M. Eddy was officiating in one of the Methodist churches of this city he became engaged in conversation with the redoubtable Nathaniel Colver on the subject of Masonry, not knowing that the latter had ever been inside the lodge. In enforcing some line of argument Colver quoted part of the Master's oath. Eddy tried to avoid the stroke by a forced laugh and the remark that the Baptist brother had been duped by some pretended revelation and that no such expression was used in the oath. Colver roused and turning right upon the other said, "Dr. Eddy, you *know* that is in the oath and *I* know it." Eddy looked with a surprised and curious stare into the unflinching eye of his opponent for a moment, and reading there that his subterfuge was known, turned without a word and walked off; nor from that day would he give the remotest opportunity for a renewal of the conversation. Perhaps the Sharon friend would be found out by a similar treatment. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth," writes Paul to Timothy. President Finney, who has been a Mason, and has a fair reputation for honor and integrity, says in his well known work, p. 234, "While a Mason adheres his word cannot be credited on questions relating to the secrets of Masonry."

GRAND BENEVOLENCE.

"'They say' that Odd-fellows take care of their own. Who says so? Those Pharisees who see no good except in themselves or their own works—the holier-than-thou people. They ignore the relief sent by Odd-fellows to famishing Ireland, plague-stricken Norfolk, Wilmington, New Orleans, Memphis, Shreveport, etc., etc., and say Odd-fellows only care for and aid their own." Thus begins an editorial flourish at the opponents of secrecy in the *Heart and Hand* of March 6th, immediately following another full of talk about the sufferings of the poor, which finally concludes that "something must be done. How to do it will afford food for thought;" and as spring had already come it was best to do it immediately. In another column is a communication from the O. F. Grand Master of Indiana to the pseudo-dignitary of like title in Nebraska giving leave to ask the Indiana lodges for aid, dated Feb. 20th, and saying the aid of these lodges had been already solicited for the western sufferers, but having no notice from the Grand Lodge of Nebraska that Odd-fellows were needing, the lodges "felt that it would be hazardous to donate the amount they would otherwise donate." In the *Heart and Hand* of March 27th appears a communication from the Grand Master of Kansas stating that he had just sent to all the States an appeal for aid in the shape of money only.

This is certainly "food for thought." While the generous public has been sending since early Fall to relieve these sufferers, the "great Odd-fellow order" as soon as warm weather comes finds out that it is a "benevolent" society. "Better late than never" to be sure, but not a flattering commentary on the swelling boasts of the order. What sort of charity are we to call that that considers it "hazardous" to clothe the naked and feed the hungry because some "Grand" individual has sent no word whether these poor are of the right sort? Away with such falseness! Because the poor mother with her children don't know the grip or the sign they may get food as they can. Men would curse the name charity, if these false lodges were its only supporters.

HOW MASONS WRITE HISTORY.

Charles C. Northrup, 32nd deg., of New York, is preparing a Masonic Annual for 1876 from information drawn from all the lodges of the country, to which circulars have been sent. On the back side of one of these circulars is an epitome of an article by Daniel C. Emery of Portland, Me., entitled "The Anti-Masonic War," which is here given to our readers as a genuine specimen of Masonic history. It is hardly necessary to say that its whole aim is falsehood, proven to be so by the investigations ordered by the State of New York and by conventions of the people in charge of some of her best and most uncorruptible citizens; and also by various court trials, up to the Supreme Bench of the State whose reports contain the oaths of the blue lodge as taken and published under the authority of the State. (See Wendell's Supreme Court Reports, Vol. xii., pp. 9 to 26.) For other documents containing evidence on this case our readers are referred to The Broken Seal, The Anti-mason's Scrapbook, Valance' Confession, Minutes of the Syracuse Convention and The History of the Morgan Abduction, all published at this office: Also to Harper's Magazine for January, 1874, the American Encyclopedia, and the letters of Benjamin Rush. It is well to be aware of the falsehoods of the order, and this is one:

It was at first an insignificant affair, resulting from a petty quarrel between the proprietors of two country papers, and unnoticed, would have been forgotten, but agitation increased the feud.

It commenced in Batavia, New York. Wm. Morgan, David C. Miller (proprietors of one of the papers referred to), and John Davis, all of Batavia, and Russel Dyer of Rochester, induced by a desire of gain, arranged to publish a book, purporting to reveal the mysteries of Freemasonry. Morgan, who was poor, illiterate, intemperate and dissolute, was to be the editor, the other parties furnishing material for the work, and giving Morgan one-fourth the proceeds. While the sheets were in press, an effort was made to suppress the work, which only gave it tenfold notoriety. Soon Morgan was reported kidnapped, and murdered by the Masons. This story created such intense excitement, that when the book was issued the sale was immense.

Designing men now tried to prove that no Freemason was worthy of trust, and thus succeeded in forming an Anti-masonic party; they prostituted press and pulpit to uphold them, arraigned the best men in the community, upon infamous charges, and disorganized society generally. A species of madness ruled the hour.

In the midst of this confusion, Thomas Hamilton appeared in the vacinity of Batavia; although unworthy of confidence, he bore a conspicious part, pretending to know about Morgan's death; he gave no particulars, but expressed great fear of the Masons. Representing himself a Methodist preacher, he fleeced citizens out of their money, and was finally imprisoned for that offense. Even this the ringleaders turned to advantage, holding that Hamilton was persecuted by Masons. He was heralded as a martyr, and soon set at liberty, and a time set for him to expose his persecators, but at the time he was dead drunk. Nothing daunted, his position was laid to the persecutions of the Masons. He was secreted and reported missing, and murdered. About this time the body of Norman Fay who had been drowned, was recovered, and said to be that of Hamilton. His identity was proven by witnesses, when Hamilton suddenly appeared before the court in his proper person. One would think the imposition discovered, but the fact was concealed, for an election was close at hand, and the Anti-masons determined if possible to ride into power on this whirlwind. About this time another body was found, and buried as unknown: the managers of the excitement immediately seized the circumstance, and turned it to advantage.

Morgan had been missing thirteen months, and witnesses were found who under oath, recognized the body as that of Morgan.

The funeral took place with great display, the remains being interred in Batavia. This gave a new impetus to the feeling of hatred toward the Masons, and all who did not join against them were denounced. The feeling was augmented by the support of religious associations and men of high standing.

Shortly after the funeral, a Mr. Munro was reported to have been missing, and a description of his appearance coinciding with that of the supposed Morgan, the body was disinterred and re-examined, when the body was proven to be that of Munro. After this, the excitement abated, resulting in the elevation of a few men into public office who otherwise would have been unknown, but the community was most egregiously humbugged.

NOTES.

—Can Bishop Cheney or any member of the new denomination show why the *Wesleyan* is not correct in the following remark on the Reformed Episcopal church?—"The reform proposed by this church, is hardly to be attained through such logical discrepancies as is exhibited between its dogmas and its practice. One of its fundamental principles is that "this church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of a church polity." Yet "the Reformed Episcopal church" admits Masons to its sacred offices and communion, who believe that Masonry is of divine origin. All the male adult members of this so-called Reformed church ministers, deacons and all, might be Masons believing in the divinity of Masonry, and yet reject a divine origin for their church? Masonry is divine, but the church of Christ is not! Such is the practical logic of this new reform in religion."

—Last week we noticed a practical feature of the reform set forth by the good and true men of Groveland, Mass. Now we have another instance in the same county of Essex. At the town

meeting of Ipswich, says a late Boston paper, it was voted that the names of all persons belonging to secret societies be stricken from the jury list. A correspondent says this is the result of seed sown there two years ago by the circulation of tracts and copies of the *Cynosure*. That's worth a cheer.

—We see a statement that the only place where there is preaching in the Irish language is in Elmira, Ill. This is an error as to language used, which is the Gaelic of Scotland. A large and very thriving neighborhood in Stark and Henry counties around Elmira was settled years ago by Scotchmen direct from their original glens. The church, which is Scotch Presbyterian in every respect, has sent out some able workers, through Monmouth, into the United Presbyterian ranks.

—Eastern Massachusetts is getting its grand juries right on the lodge question. Now in the western counties they have begun with the churches. A Berkshire county paper tells us of "probably the first and only instance of the kind, for the same cause, that ever occurred" in that district, namely, the dismissal of a minister for his Masonry. The Baptist church of Cheshire finding their pastor, H. A. Morgan, worshiping at the Baal altar of the lodge, and loving to do so, met the case fairly and firmly, and dismissed him by a vote of 27 to 2. The Masons thereabout made great show of indignation and spread false reports of the case, but without avail. Speed the day when this example shall be followed by all our churches.

—The tenth stanza in the poetry on the first page of two weeks ago was probably noticed to be disjointed which made an address to truth's warrior, "*Shrink*" not from the task before you, mean nothing at all.

Obituary—Rev. E. B. Rollins.

The *Biblical Messenger* of Waterbury, Vt., brings us the first notice of the death of this veteran. A correspondent at Brookfield writes that he died at half-past three on the morning of February 1st. During his last illness, which he did not think until a short time before death to be fatal, he was attended by the kind offices of neighbors and friends. His funeral was attended by large numbers of friends and several ministers who felt sincerely the loss of a good and useful man. He leaves a widow in feeble health. The Vermont Quarterly Conference of the Christian church of which Mr. Rollins was a member, passed the following memorial resolution at its meeting March 3d:

"WHEREAS, death has suddenly caused the labors of our venerable and much esteemed brother, E. B. Rollins, to cease since our last conference, thereby taking from our membership one whom devotion to divine truth, to righteousness, humanity, to equity and justice, from early manhood, led cheerfully to accept privation, hardship, trial and exposure to pain, one whose courage and devotion knew no abatement, at the advanced age of 80 odd years, although called to contend with sickness in his family and with poverty to the end of his life: therefore, *Resolved*, That we do deeply mourn the death of our brother so endeared to us by every recollection of his heroic and faithful defense of the Gospel of our dear Lord and Saviour Jesus Christ, and that we do hereby tender to his dear afflicted and invalid wife, our heartfelt sympathy; and *Resolved* further, that we will use our best endeavors to look after her temporal comforts, that she whose earthly staff is broken may suffer no needless privations that it is in our power to prevent, thus giving her substantial tokens of our regard for him whose loss we with her do truly mourn."

Mr. Rollins is best known to our readers through his remarks at the Syracuse Convention, and an address to his Christian brethren, originally published in 1829, appearing in these columns last December. He had just passed his 82d year when he met in the Convention as a delegate from East Braintree, Vt., yet spoke with great force and earnestness though his voice was not strong. He had taken seven degrees in Freemasonry though but a short time connected with the order. Its abominable principles were too clearly seen for him to continue in its fellowship. Withdrawal was followed by persecution. Every means, even the press and the church, were suborned. In defense Mr. Rollin started the Vermont *Luminary*, which quickly became a power against the lodge. The reform grew rapidly, and on the nomination of Mr. Rollins through the *Luminary*, Wm. A. Palmer was elected governor, the election having gone to the Legislature. He was also elected to a second term. The charter of the Grand Lodge was revoked by the Legislature, and the State brought into the foremost rank on this question. Father Rollins maintained his good fight to the end, never failing in his testimony and activity having delivered public addresses against the order on several occasions during the past season. May his testimony be like seed truth in the old Granite State and an army of earnest men be found pressing to victory where a few like him have been pushing on the battle.

Political.

A Word on Politics from Missouri.

Masonry, in political parlance, is a faction, with its members to be found in both the existing political parties of the day, evidently for the purpose of securing to its own members all the offices of honor, trust and emolument within the gift of the people. And for the American people to expect or look for an honest and impartial administration of the affairs of this government, (one which will secure justice to all classes), from either of the present parties, while they are managed and manipulated as they now are, by men who are under obligations which they consider paramount, to secure the advancement and interests of their own members and order, is sheer folly and nonsense. The leaders of the Republican party here are as truly Masonic as are those of the Democratic party, and nothing can be judged here of a man's position during the "late unpleasantness" by the side he takes in the movement now on foot, which fact makes me feel like offering a few suggestions to the *Cynosure* and some of its correspondents.

And allow me to say here that I am not warped or prejudiced in what I shall say, for if I understand myself I am a firm supporter of the principles set forth in our Declaration of Independence and embodied in our Constitution down to the last Amendment. In the war I rallied to the flag of our country as a private, and since then have stood by and supported the Republican party, even when it has suffered defeat in two States, Tennessee and Missouri. What I wish to say is this: I have spent my life in two Southern States since the close of the war (Tenn. and Mo.), and have mingled with the people in all the relations of life and I am satisfied that the masses of the people of the South were honest in *their* views of the war, no matter how clear it may appear to others that they were wrong. And when we take into consideration the circumstances, the institutions and the political and religious training of the Southern people, nothing is more natural than that they should fall just where they did in the conquest. I further believe that the masses are honest in accepting the results of the war, and are now willing and desirous of having pure and good government which will secure life, liberty and the pursuit of happiness to all its citizens.

But now to apply. If I understand the nature of the movement against the secret orders it is national, and designs to unite in opposition to these orders all who favor good government and are opposed to the prostitution of our principles of free government, for the purpose of advancing the ends of an organization whose lodge government is directly antagonistic to our Constitution. The plaster should always be as large as the sore. Masonry knows no North, no South, no East, no West, and those who oppose it should not either. If the leaders of the rebellion used Masonry to furthering it the people knew not of it, and to charge the Democratic party of the South (as a mass) as favoring Masonry is unjust, unwise and impolitic. A very large majority of those who favor the reform here were Southern men. And many of the expressions of correspondents charging the Democratic party *en masse* with supporting Masonry because it may have favored the rebellion, are caught up by Masonic Democratic leaders and used to prejudice the minds of Democrats against the movement on the lodge. And it is evident that the Masonic leaders of both parties here would rather see discord, contention and strife spring up among the people over the issues of the war, than for the lodge to loose its supremacy and they suffer a just and merited rebuke. The lodge will not suffer past issues to affect it, neither should we.

I have written the above in a spirit of brotherly love, and from what I know here and believe it to be true of the South in general, and I hope a word to the wise will be sufficient. Let us, forgetting the past, rally to the support of the American party all those of every party who desire good government and are willing to work for the demolition of this giant of Gath who is not only threatening our civil liberties, but is defying the church of the living God.

W. M. LOVE.

N. C. A. Receipts for March.

1st Church of Christ, Wheaton, Ill.	$ 5,00
Memberships	10,00
P. P. Chapman and others, Farmington, for Ill. Fund,	7,00
C. F. A. Gantzchow, Hartsville, for Ind. Fund,	5,00
Do for Publishing House Fund,	10,00
	$ 37,00

There is needed immediately to settle accounts now due $200 for the work at large, $75 for the Ohio fund and $55 for the Indiana fund. Who will help? H. L. Kellogg, Treas.

Religious Intelligence.

—Bro. S. P. Hoy writes of a generous revival work in Streator, Ill., in which there have been ninety conversions and ninety-one accessions to the United Brethren church. This blessing makes the lodge envious, and Good Templar have been put forward to check it, but as yet without success.

—The Washington Conference is the largest and wealthiest colored conference in the Methodist Episcopal Church. It has 3,053 probationers, 24,272 members, 205 local preachers, 105 traveling ministers, 177 churches, valued at $454,728, and twenty parsonages, worth $21,630; 239 Sunday-schools and 11,432 scholars.

—According to a recent report there are 180 church edifices in Suffolk county, in which Boston is situated. Their estimated value is $11,240,200.

—The work of Moody and Sankey has encouraged a rather remarkable revival in France. United services for several days were held by the clergymen of the National, Free, Methodist, and Baptist churches in Paris. Similar meetings have since been held at Nismes, where 100 ministers were present, and at Montauban, the seat of the Theological Seminary of the Reformed church of France. Large congregations met at every place, four places of worship being opened at once at Nismes.

—It is cited as a remarkable instance that the various Protestant denominations in some parts of Ireland are holding united evangelical meetings.

—The establishment of a Young Men's Christian Association in Yale College has been abandoned after discussion among the students. They have determined to begin more earnest efforts for the conversion of members of the institution.

—Talmage lately spoke of his Tabernacle congregation on "Brooklyn or Sodom," and used very plain speech on the infamous scandal of the Beecher case. He described it as a corpse rotting for eight months in the sun. Three daily papers came to his house that day with 123 feet of scandal. No one can estimate the evil influence of 300,000 daily papers of that city bringing five million columns of licentiousness into the houses of the people. Well may we cry to the Lord to save his people.

—Mr. Bruce, the missionary who has been revising the Persian Scriptures, returns to England in order to put his manuscript through the press. The Mohammedan priesthood is intensely fanatical, as the recent persecution of converts of the American Presbyterian missionaries at Yezd and Tabriz have shown. The ripeness of the Persians for the Gospel seems, however, so evident that the Church Missionary Society is about sending two missionaries in Mr. Bruce's place—into a country which, with the exception of a temporary irruption of Buddhism, is, as Mr. Markham says in his recent history of Persia, "the only one of all the nations of the world that has never at any period of her history worshipped graven images of any kind."

—Henry Varley, a converted London butcher and lay preacher in Spurgeon's church, has been preaching with great power in New York for two or three weeks, in different churches and halls. His audiences have grown to as many as ten thousand at times and the largest public buildings like Barnum's Hippodrome, and the skating rinks have been occupied. He speaks with great plainness and earnestness. At some of the meetings the Hutchinson family have assisted by singing.

—The buildings of the Presbyterian Theological Seminary, this city, will be enlarged the coming summer by the addition of a chapel to cost about $20,000, $15,000 of which is already secured by subscription.

—Rev. J. E. Carroll, pastor of the Wesleyan church at Cleveland, O., and who acted as Secretary of the Oberlin Convention of our National Association, expects to close his relation with that church this year.

—A number of the spring conferences of the Wesleyan church meet during the present month and the first of next. Some feature of the anti-lodge reform is made a subject of discussion in nearly all these meetings.

The Home Circle.

To Spring.

O, thou with dewey locks, who lookest down
Through the clear windows of the morning, turn
Thine angel eyes upon our western aisle,
Which in full choir hails thy approach, O Spring!

The hills tell each other, and the listening
Valleys hear: all our longing eyes are turned
Up to thy light pavilion; issue forth
And let thy holy feet visit our clime.

Come o'er the eastern hills, and let our winds
Kiss thy perfumed garments; let us taste
Thy morn and evening breath; scatter thy pearls
Upon our lovesick land that mourns for thee.

Oh, deck her forth with thy fair fingers; pour
Thy soft kisses on her brow; and put
Thy golden crown upon her languished head,
Whose modest tresses were bound up for thee.

Home Reading—A Delightful Plan for Mothers.

BY MRS. M. J. WHIPPLE.

Mothers, with silvering locks and care-crossed brows, bending over the burden of daily toil, and crying out that you have no time for mental growth, a word to you.

Train up your bright-eyed boys and sunny-haired girls to read to you while you fashion their frocks or bake their bread. Their idle hands are aching for something to do, their empty minds are longing to be filled, and Satan stands waiting to employ their fingers, and fill their heads with mischief. Thousands of homes contain books and periodicals just waiting to be read; thousands of weary mothers are just hungering to know something of the great world outside; and thousands of children are just tiring the patience of those mothers with their noisy inventions to fill up the vacancies of child-life.

Every day request each one in turn to read something profitable to you, while you ply needle and thread. It may seem like a task at first, but soon, thus accompanied, the minor melody of household mending will soon become the sweetest harmony, and the little folks' faces will light up with new intelligence.

We know a boy of only nine years who, ever since he learned to read, has been accustomed to thus entertain his mamma, and to-day he knows more history, literature and poetry, than many a boy twice his age, and so much attached to certain fine old poems is he, that he is ready at any time to drop everything to read them to her, while his little sister, not yet six, comes up every day with her book, saying, "Mamma let me read this story to you while you do that work." And very nice stories can she read too. She did not like to be told she could not read well enough for mamma to understand, so she has beset everyone with questions about this word and that word for a year past, until she is a reader for mamma.

We know a white-haired farmer among the old granite hills who excels all his neighbors in the art of reading, beside possessing a larger fund of general information than those around him. How did he learn to read and to love it? Sitting beside his father, evenings, while that father, after working hard all day on the farm, was making shoes to cover ten pairs of feet.

There is a young man in New York, a mere lad, who excels prominent literary men in the art of conversation. How did he acquire that art? His father, an active business man, with his own time wholly occupied, takes several papers, whose contents he has his son report to him at his dinner. This method has led the boy not only to read with care, but also to communicate to others what he has read. A very ungrateful child is that who would not be glad to read for an overworked parent.

Now, we have spoken of the benefit reading aloud is to the child first, in order to secure your attention, for mothers always want to hear what will advance their children. You will plan and plan and toil and toil, to let Johnny, and Charlie, and Willie, and Kittie, and Jessie, and Hattie go to school, but in the evenings, when that great basket of rent garments is brought out to have its wounded contents bound up, and you look with longing eyes at the book-shelves and paper-racks, where are those bright boys and girls for whom your labor stops not at set of sun? Do your boys want to steal away to town to see and hear some of its abominations? Do your girls sigh in one corner over sickly sentimental fictions? What have you ever done to cultivate in them a taste for more solid reading? Taken the books or stories away from the offenders whenever you have caught them in the offense? Better have them read to you, and you point out to them the reasonableness and the unreasonableness of the plots.

But best of all begin in the beginning to mould the literary tastes of your children. Let them learn from reading to you something about the early history of mankind. Let them read to you the lives of those whose names have pierced through the darkness of forgetfulness, and have come to us lighted up by the brightness of worthy deeds. History and biography contain more fascinating hair-breadth escapes and astonishing narrations than fiction can possibly produce, for fiction must all the time be covering up her doubtful form with such a smooth surface of probability, that she loses half her charm. Minds, whose taste for literature has developed in your and history's society, until their bodies have reached the age of sensational sentimentalities, are far above them. Booksellers wrap up their packages with startling first chapters and suggestive coarse wood cuts in vain; such minds never read the half-sheet tucked under the door by the rag-tag from the newsdealer. Give your boy Roman history to read and encourage him to relate to you what he finds in it, and he will trace out to you the rise and progress of the Romans with an untiring earnestness and interest. And before you are aware you will find him devouring the history of the world with a Roman zeal. By and by, when your children in their turn shall have taken up the great burdens of life, how will they thank you for their knowledge of history and literature. Moreover, you will find your own minds abundantly improved.

When all mothers shall have become as careful to provide food and clothing for the minds of their families as for their bodies, then shall gossip cease to be a scourge and the term backbiter shall fall into decay.

Mothers of ten children ought, by the time the youngest is six years old, to be at least as well informed in history and literature as an ordinary professor in a Collegiate Institute.

Bunker Hill Academy, Ill.

Sunday in Europe.

The American traveler who visits, for the first time, the continent of Europe, has naturally many surprises in store, many things to learn. But there is, perhaps, nothing that startles him more than the irreverent manner in which the inhabitants of the large cities are accustomed to spend the day of the Lord. Let him enter Paris, Berlin, Vienna, or any other European capital on Sunday, and he would never recognize the day. Indeed, the so-called Continental Sunday has nothing whatever in common with the Protestant, English or American Sabbath, save the name. The streets and public squares present their usual animated, bustling appearance. Traffic and business proceed as usual. The click of the mason's trowel and the blows of the carpenter's hammer are heard in all directions. The work of building on public and private edifices progresses without interruption. The shops are all open, the artificers are all busy, the unintelligible criers vociferate their wares, and the laboring classes wear their work-day dresses. There may possibly happen to be some church goers among the busy crowds that hurry along, but they are too few to be distinguished from those who are evidently bent only on following their ordinary pursuits. The hotels, restaurants and *cafes* are overflowing with customers. Men are wheeling barrows and carts, heavily-laden wagons roll by, merchandise is received and delivered, bands are playing, street minstrels are drawling for coppers, hand-organs are distracting musicsl ears, mountebanks and quacks of every species are giving al fresco performances, and the noise and confusion are bewildering. Such is the strange spectacle which a large Continental city generally presents to an American on the first day of the week until the hour of noon, and even later, when the countless places of amusement begin to exert their attraction on the population. Then the business portions of the city assume a holiday appearance; counting houses and offices, stores and workshops are shut up and their released denizens hasten to the suburban beer-gardens, casinos, and public parks, where the merry crowds talk, laugh, smoke, clink glasses, and beat time to the music until the doors of the theater and concert halls swing open. Dancing usually winds up the day which men are commanded to keep holy.

The truth is that the Continental Sunday is, to a large majority of the inhabitants of European cities, not a period of rest and devotion, but one of mixed toil and devotion. By far the greater part of the day is given to work and business, while pleasure and amusement claim the remainder.—*Interior.*

The Death of Livingstone.

Soon after Livingstone left Unanyembe he began to suffer from a chronic complaint, which occasioned much loss of blood, and exhausted his strength. The highlands, near Lake Tanganyika, were hard traveling, and he was obliged to climb the mountains himself, for fear of killing his donkey. He also felt the sun when he rode more than when he walked. But far worse than the mountains were the floods around Lake Bangweolo. It rained almost every day; the sky was covered with clouds; the earth was covered with water. The native canoes would not live on the lake, and he had to wade from morning until night, day after day. The country was desolate; there was no game, it was thinly populated. Sometimes the cooing of doves, the screaming of the francolin, the music of singing birds, announced that a village was near; but the people supposed him to be a slave hunter, concealed their food, and deserted their villages as soon as he approached. Others pretended to act as guides, misdirected him, and on one occasion he lost his way for a fornight. This terrible life soon began to tell upon a constitution already enfeebled by disease. He offered up prayers that he might be allowed to finish his work and return and be at rest. But first he must find the four fountains. "Nothing earthly," he says, "will make me give up my work in despair."

On the 10th of April he writes, "I am excessively weak, and but for the donkey could not move a hundred yards. It is not all pleasure, this exploration." On the 21st he started in the morning from a village where he had slept; but before he had gone very far he fell from the donkey, and was taken by his men back to the village. They made a litter, and carried him slowly from village to village. On the 25th he was brought to a hamlet from which the people had not run away. He called them, and asked if they knew of a hill on which four rivers took their rise. They replied that they were not in the habit of traveling. On the 27th he made the last entry in his diary. "Knocked up quite, and remain—recover—sent to buy milch goats. We are on the banks of the Molilamo." He was now unable to stand upright. He often implored his bearers to place the litter on the ground. Sometimes a drowsiness came over him, and the men began to be frightened, for they knew that death was drawing near. They arrived at Ilala, and laid him in a hut, on a native bed raised above the ground. Beside him was placed a box with the medicine chest upon it; outside, near the door, was lighted a fire, and around it sat the watchers, waiting for the end. A boy lay down within the hut.

It was at the night of the 30th of April. At 11 P. M., he sent for Susi, and asked whether those were his men shouting. Susi replied it was the na-

tives scaring away a buffalo from their field. He then asked how many days it was to the Luapuia, and soon afterwards sighed as if in great pain, and said, "O dear!" and then dozed off.

At midnight Susi was sent for again, and Livingstone took a dose of calomel. He then said in a feeble voice. "All right; you can go now." These were his last words. At 4 A. M. the boy ran to Susi, and said, "Come to Bwana. I am afraid; I don't know if he is alive." Susi called Chumah and four other men, and they entered the hut. Their master was not on the bed, but kneeling beside it; a candle stuck by its own wax to the top of the box, shed a light sufficient for them to see his form. His body was stretched forward, his head was buried in his hands upon the pillow. One of the men approached softly, and put his hands to his cheeks. They were quite cold. Livingstone was dead. A little while afterward the cocks crew. It was the morning of May 1, 1873.

Beyond Comprehension.

When Daniel Webster was in his best moral estate, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants, and almost all classes of literary persons. During the dinner the conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments, his belief in the divinity of Christ, and his dependence upon the atonement of the Saviour. A minister of very considerable literary reputation sat almost opposite him at the table, and he looked at him and said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks which no man can imitate, fixed his eye upon him, and promptly and emphatically said: "No, sir, I cannot comprehend it; and I would be ashamed to acknowledge him as my Saviour if I could comprehend it. If I could comprehend him he could be no greater than myself, and such is my conviction of accountability to God, such my sense of sinfulness before him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Saviour.—*Bishop Janes.*

Men abuse the world. when they make it their master. When God created man he put a crown on his brow and a sceptre in his hand, and told him to have dominion over the world. And man throws his crown on the ground, lets the sceptre fall from his relaxed grasp, and becomes the slave of his own servant. Every man who is slave to his own counting-room, every women who is slave to her own housekeeping, every one who is driven by the world, instead of breaking it in, harnessing it, and driving it himself, abuses the world; or what is worse he lets the world abuse him. Use the world, do not let it use you.

Children's Corner.

A Child's Birthday Hymn.

What shall I ask from heaven,
On this memorial day,
When one more year of childhood life
Has just now passed away?

I'll ask the Lord in prayer,
To pardon all the past;
To bless the future with His grace,
So long as life shall last.

I'll ask the spirit, too,
To come as gentle dove,
To teach the Saviour's precious name,
And fill my heart with love!

I'll ask the Father's hand,
To guide my steps aright,
And lead me safe through every snare,
To His own Home of Light!

A Letter from California.

WRITTEN BY A LITTLE BOY JUST EIGHT YEARS OLD.

[Concluded.]

Now we come to Wyoming it is more rolling; we begin to see the snow fences they are built to keep the snow from blowing on the track and were made of boards and are from ten to a hundred rods long; they stand in every shape you can think of, some with the end towards the road, some biasing, then there would be 8 or 10 in a roe, 10 or 15 feet apart and perhaps 20 rods long, in this way you can see them for miles, sometimes more and sometimes less; as we pass on we begin to see the peaks of mountains and in this Territory is the largest coal mine in the world allmost mountains of coal, and spreads over thousands of acres; near streams of water the ground is white with saleratus, one man told me there was places where they could take it out by wagon loads; as we near the mountains the Rail Road is protected by snow sheds, every little ways a tite shed and as dark as a tunnel, and now we see the big snow mountains they are so high that I can see the tops of them far above the clouds; then look in other directions and see the rocks piled up in every shape you can think of, and so high that they looked frightful, Ma said they looked Majestic, I hardly understand what she means by that; I forgot to tell you for the last few hundred miles the whole face of the earth is covered with a brown looking brush about a foot high, called sage brush. well we stoped here amongst these Rocks, and hitched on another engine, we soon found ourselves winding around and up the sides of a mountain, when we got to the top, a man who knows the country well, told me we were over 11,000 feet above the level of the sea; we soon wound our way down the side of the mountain, and through the deep canions and once in a while a tunnel, and then snow sheds; then we got into Utah. here we pass through what is called the 5 mile canion: L—— I wish I could draw a picture so you might see its beauties, for I cannot tell you anything; we would winde a round through those mountains, and the rocks on both sides were about as high as my eye could reach; when we passed through this Canion Ma and I stood on the platform of the last car so we had a good view; and there was a gentleman there that lived somewhere in that part and knew and explained everything and give names and then would tell me what to look for next; as we passed along through this Canion was a pretty stream called the Hombolt River; we would pass through snow sheds and quite a while after we would come around so it would look as though we were going through them again this is the way we wound round through the mountains, and away up there in the rocks we could see great holes as though there might be a cave there and so high up too; this gentleman told us to look on the left hand side when we had gone about so far and at the same time he gave us a history of what we might see: years ago one of the first families that ever emigrated to California, even before gold was found, they were passing through this lonely but very Beautiful spot, there only daughter was taken sick and died here, they buried her on a little flat perhaps a hundred feet above the cars and just far enough off to make a good view, the only mark they could leave was a board with the time age and name; she rested without farther notice till the Rail Road was being built. they found it and had it fixed up, nicely pavid with stone and a Cross erected modestly and on this is engraved so as to be easily read from the cars; The Maiden's Grave. Ma said she thought it a beautifull spot for a resting place; we pass on a little farther and we come to a tree called the thousand mile tree it was a very common looking tree not large; I guess what made it noted was because it was the most like a tree of anything in all that distance and I think I heard some one say that it was just 1000 miles from Omaha. near this was the Devil's Slide I don't know why they give it that name; it was on the side of one of the highest mountains I saw and was strait down from the top, and was solid Rock and looked as if something had slid down till it was worn smooth, and I guess they thought nothing could slide down that unless it was him and maby that is the reason they gave it this name. We soon passed near Salt Lake City and might have seen a part of it at a distance if it had not been quite so dark; the cars being over three hours behind time we lost quite a number of fine sceneries, so two men told me, they were on the cars three or four days, I got well acquainted with them, one of them is Proff. in the College at Salt Lake, he seemed very much interested with me; he would call me to him and talk with me and told me a great deal about the country; they were Mormons, but we did not know it until the cars were just stopping at Ogden; here was another change of cars; they took a train for Salt Lake to their homes and we took a train for California; it was nine o'clock before the cars started on and I had gone to sleep; the next morning when I waked, we were in Nevada. I did not see much difrence in the country, it was Mountains and Rocks and Canions and snowsheds and once in a while a tunnel, about all the diferance we could see was plenty of scruby looking pines; next morning was Sunday; we were all up early and here we had already passed into California, here every thing was changed the tall Pines stood just as thick from the top of the mountains to the bottom of the canions, it does not look like the pine at home, it does not have such wirey looking bunches, they look like those pyramid evergreens in the gardens at home, but here where the scenery was so fine we had to pass through 35 miles of snow sheds almost in one string, could only see out once in a while, we watched for a crack like a cat watching for a mouse that we could see that beautiful pine timber and surroundings, for just here we were climbing the Serrie Nevada, spoken of by every one as being very beautiful, when we reached the summit we were very high, and here we come to the gold mines, the ground looks like gold dust, and it is dug up all around, and such pretty streams of water winding around on the sides of the mountains in every direction; I wish you could have seen them, they are used for washing gold; all around the mines is little villages, I do not remember the names of any but 2, that was Dutch Flat and Colfax, and they were settled mostly by miners, the next we came to Cape Horn, a very strange and yet a very beautiful scenery, on one side not more than 5 feet from the track we could look down over 2000 feet and there you could see 2 pretty little houses and gardens, all the rest looked like homes for Grisley Bears, the Mountains rising on both sides and the largest and thickest timber all around, I would have been afraid to live there and I don't believe any one would dare live there unless it is Bear Hunters, it was beautifull to look at but would be a very scary place to live, and the other side of the cars and no farther from the track we could look as far above us at the Rocks as we looked below us on this side. The whole country had the same; as far as I could see up here on the mountains was 3 feet, but we soon left it all behind us as we rush down the mountain side and soon we began to see nice gardens and grape Vineyards; soon we came to Junction and here we left the San Francisco train and took a train for Marysville where we found my Uncle. . . there is ever so much more I want to tell you but have not got room this time; well good-bye L—— from

CHARLIE.

The Little Monitor.

A lady who had the charge of young persons not of kindred blood, became on one occasion perplexed with regard to her duty. She retired to her own room to meditate, and being grieved in spirit, laid her head on a table and wept bitterly. She scarcely perceived her little daughter, seated quietly in the corner. Unable longer to bear the sight of her mother's distress, she stole softly to her side, and taking her hand in both of her own, said, "Mamma, once you taught me a pretty hymn:—

"If e'er you meet with trials,
Or troubles on the way,
Then cast your care on Jesus,
And don't forget to pray!"

The counsel of the little monitor was taken and relief came. The mother was repaid for rightly training her child, by having her become her own blessed teacher. "Out of the mouth of babes and sucklings God has ordained praise." D. F. N.

A HISTORY OF THE REFORM AGAINST SECRET SOCIETIES.

Number of Pastors and Communicants

in churches which prohibit fellowship with secret societies.

Denominational Name.	No. of Preachers.	No. of Communicants.
Reformed Presbyterian	100	9,726
United Presbyterian	595	74,833
Associate Presbyterian	12	1,162
United Brethren	1,886	131,859
Free Methodist	145	6,113
German Baptists	1,048	200,000
LUTHERAN:		
Norwegian Danish Conf.	48	
Augustana Synod Swedish	93	30,127
Evangel. Synodical Conf.	930	187,873
Total,	4,857	641,693

We lack the statistics of the Wesleyan Methodists, Friend Quakers and others who do not fellowship Masonry; but this table is sufficiently complete to show that a vast body of conscientious Protestant Christians are opposed to secret societies.

Opinions of Prominent men on Secret Societies.

REV. ALBERT BARNES, PASTOR FIRST PRESBYTERIAN CHURCH IN PHILADELPHIA, FROM 1830–1867.

PHILADELPHIA, July 20, 1849.

GENTLEMEN:—I have never belonged to a secret society—Freemason, Odd-fellow, Sons of Temperance, or any other,—and with my present views, I never shall. Any good cause, I think, can be promoted openly; any secret association, is liable at least, to abuse and danger. I am respectfully yours,

ALBERT BARNES.

HON. S. C. POMEROY, IN 1869.

I have long seen clearly that the system of secret orders now everywhere so popular is in its principle and nature hostile to the whole order of things which our fathers set up in this country. One system or the other will certainly go under; they cannot co-exist and flourish together; they will not permanently co-exist; one will certainly subvert the other. And as I profoundly believe in our order of things, based on the idea at bottom, that every man ought to have a fair and equal chance, I must condemn this hostile and antagonistic system of secret orders, based on favoritism and partiality to their members, and proscription to everybody outside.

WENDELL PHILLIPS.

Jan. 22, 1874.

DEAR SIR:—I wish you success most heartily in your effort to rouse the community to the danger of secret societies. They are a great evil; entirely out of place in a Republic, and no patriot should join or uphold them.

Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organization, such should not be allowed to exist.

Yours respectfully, WENDELL PHILLIPS.

MR. C. A. BLANCHARD.

HON. WM. WIRT,

speaking of Freemasonry, says: I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man that ought to be put down.

PRES. JAMES MADISON.

Jan., 1832.

From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, out-weighing any advantages promised by its patrons.

HON. WM. H. SEWARD.

Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men.

HON. DANIEL WEBSTER.

All *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations should be prohibited by law.

GOV. JOHN HANCOCK.

I am opposed to all secret associations.

REV. JOHN TODD, PITTSFIELD, MASS.

Unhesitatingly I give my decided disapprobation of what I deem *secret societies* in college or elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way; and I have known great evils resulting from them. . . . . It is sometimes pleaded that these secret societies are charitable institutions and help their members in distress. It may be so; but that seems to me to be a very narrow kind of charity whose bank discounts only to stockholders.

HOWARD CROSBY, D. D., CHANCELOR N. Y. UNIVERSITY.

We have no hesitation in writing secret societies among the quackeries of this earth, a part of the great system by which the mud-begotten try to pass themselves off as Jove born.

PRES. J. Q. ADAMS.

Secrets written in blood should be revealed; a tree that bears such fruits should be hewn down. No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own, for the breach of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed.

C. G. FINNEY, FORMER PRESIDENT, OBERLIN COLLEGE.

God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

ELDER DAVID BERNARD.

I declare to you my Christian brother there is no mistake—Freemasonry is a most wicked and blasphemous institution. (*Elder Bernard took ten degrees in speculative Freemasonry.*)

REV. JOSEPH MOORE, PRES. EARLHAM COLLEGE.

The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

REV. J. BLANCHARD, PRESIDENT WHEATON COLLEGE.

We object to secret societies not merely as societies which are secret, but to the secret, religious ceremonies which they all practice, more or less, from the largest to the least. Such rites, practiced by members of a body taken promiscuously from the community, professors of religion and men making no profession is nothing less than a moral and religious system in which personal piety is not required, nor general justice, but only fealty to a clan. We regard the whole system, therefore, as opposed to true religion and just government, and of course hostile to God and man.

REV. JOEL SWARTZ, D. D., A SECEDING MASON.

Its (Freemasonry's) religion is anti-Christian. . . Its prayers are blasphemous. . . Its use of the Bible is sacriligious. . . . The whole is a compound of Judaism and paganism.

REV. NATHANIEL COLVER, FORMER PASTOR TRINITY TEMPLE, (BAPTIST) BOSTON. EXTRACT FROM A LETTER WRITTEN TO A BROTHER MASON.

I am free to say it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths is such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece,—a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

REV. MOSES STUART, PROF. ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

For a long time I neither knew or cared about the subject; but recent attention to it has filled me with astonishment; and as to some things contained in it, with horror. The trifling with oaths and with the awful name of the ever-blessed God, is a feature which I cannot contemplate, but with the deepest distrsss.

Dr. Fisch of Paris, says: The church in America must stand as one man against Masonry or be destroyed.

DONATION OF PHILO CARPENTER TO THE N. C. A.

Whereas I, the undersigned Philo Carpenter of Chicago, Illinois, desire to aid the "National Christian Association," a corporation organized under the laws of the State of Illinois, to oppose and counteract the influence of secret societies, by furnishing suitable head-quarters and accommodations for the transaction of its business, and I desire also to furnish an inducement to others to aid said Association.

Now this witnesseth, that for the purpose above mentioned, and in consideration of one dollar to me in hand paid by the said corporation, I do hereby covenant and agree with it, that if there shall, within one day from the first day of April next, be donated unto it the sum of ten thousand (10,000) dollars in money, or in good, negotiable, interest-bearing notes, I will, as soon as such donation shall be made, put said Corporation in full possession of the real estate and property hereinafter described, said Corporation to retain possession and receive the rents, issues, and profits thereof up to the first day of April, A. D. 1878, and it is also, during the term of such possession, to pay all current taxes and assessments, and it shall keep the building insured in my name and for my benefit.

And I furthermore covenant and agree that if the further sum of twenty thousand (20,000) dollars shall be donated to the said Corporation before the said first day of April, A. D 1878, in money, or in good, negotiable, interest-bearing notes, I will then, when said entire sum of thirty thousand (30,000) shall have been so donated in manner aforesaid, convey unto the said corporation by a good and sufficient Warranty Deed, the premises above mentioned and desribed as follows, viz.: Lot numbered twenty-eight (28) in block numbered fifty-three (53) in Carpenter addition to Chicago, in Chicago, in the county of Cook, and State of Illinois, and situated on West Madison street between Green and Peoria streets.

The value of this property, according to the estimation of myself and of the officers of the Corporation, is as follows, viz.: The lot thirteen thousand (13,000) dollars, the building and improvements seven thousand (7,000) dollars, total, twenty thousand (20,000) dollars.

In witness whereof, I have hereunto set my hand and seal at Chicago this 12th day of March, A. D., 1875. PHILO CARPENTER. [Seal.]

State of Illinois, }
County of Cook, } s. s.
City of Chicago. }

I, John Phillips, a Notary Public in and for the said city of Chicago in said county in the State aforesaid do hereby certify that Philo Carpenter, personally known to me to be the same person whose name is subscribed to the foregoing Instrument appeared before me this day in person and acknowledged that he signed, sealed, and delivered the said Instrument as his free and voluntary act, for the uses and purposes therein set forth, including the release and waiver of the right of homestead.

Given under my hand and Notarial Seal this twelfth day of March, A. D. 1875.

JOHN PHILLIPS, Notary Public.

EXPOSITION
—OF—
THE GRANGE.

Illustrated with Engravings, showing the Lodge Room, Signals, Grips, etc.

EDITED BY REV. A. W. GEESLIN.

Entered according to Act of Congress, in the year 1875,
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REMARKS ON LABORER'S DEGREE CONTINUED.

During their initiation they take upon themselves (without having read it before) a solemn obligation to do many things and among them never to reveal any of the secrets of the order. The obligation requires a helpful charity toward members of the Grange but imposes no obligation concerning outsiders, thus in seeking to establish a moral law, partially within the Grange, by implication, they are released from observing that law towards those outside of this mystic circle, so that instead of promoting general honesty such obligations operate as a general license to villainy." The penalty for violating this obligation is "to be forever disgraced among those who were my brothers and sisters." This penalty is evidently DESIGNED to organize a systematic course of malicious slander against all who, having once entered the Grange, for the sake of conscience, or from patriotic, or any other motives, are lead to use their influence against it.

Our last objection to the forgoing ritual must be of great weight with Christians and with all who approve of Christianity. The fact that an AGRICULTURALIST, A POST-OFFICE CLERK, A UNIVERSALIST MINISTER together with a few Masons and Odd-fellows, should prepare a ritual and require Christian farmers and their adult children to worship according to it and yet forbid their discussing religious topics in the society where that man-invented religion is taught, proves it to be a snare laid by "the spirit that now worketh in the children of disobedience," for the destruction of souls.

Men who are assembled for the purpose of discussing the best methods of enriching the soil or other agricultural topics, might reasonably object to remarks on religious subjects at their meeting. But if they are assembled for "intellectual and moral" advancement as they profess to be in the Grange, and are compelled to receive the instructions of a man-invented religious ritual and yet are prohibited from all discussion of religious topics they submit to a priest tyranny as absolute and degrading as any that the sun shines upon. They are instructed in the first degree that "happy is the man that findeth wisdom;" they are not admitted unless they are "traveling in search of light;" they are encouraged to expect the "instruction of WISDOM and not silver;"—they are assured that the faith which they exercise in passively submitting to the "secret ceremonies" of the "laborer degree" is emblematical of their faith in God; they are seriously told that their walk over a wooden stile, a board (professedly laid over a ditch), some round sticks of wood and a mattress, blindfolded, conducted by a man, is similar to the manner in which sensible men overcome the obstacles which Providence throws in their way; and as they succeeded in safely passing these obstructions, by a similar perseverance they may reach the paradise above. He is warned by Ceres never to "lose sight of preparations for that great harvest field in which he will sooner or later be garnered."

Thus a man, whatever his religious convictions, both in song and ceremony, must passively take the religion the Grange offers, while she coolly explains:

"For this is a kind of engagement you see,
Which is binding on you but not binding on me."

REMARKS ON CEREMONIES, MAID DEGREE.

The objections which arise to the degree of laborer will hold in condemnation of the degree of maid also. In this degree a part of the buffoonery of the preceding is omitted, but the passive degrading submission to a secret ritual is the same.

The obligation of the Maid is the same as that of Laborer and we object to it on the same grounds in the one case as in the other. The same proportion of religious hash, poorly seasoned, is served up in an insidious manner which Christians may well abhor.

CULTIVATOR, OR SECOND DEGREE FOR MEN.

Signal from Assistant Steward,

Steward to Overseer:—Worthy Overseer, an alarm at the gate.

Overseer to Steward:—See from whom it comes.

Steward:—Who seeks admission from without?

Assistant Steward to Steward:—Brothers who have labored in clearing the field and preparing the soil, now seek instruction in planting and cultivating.

Steward to Assistant Steward:—'Tis well; wait until I obtain our Worthy Overseer's permission.

Steward to Overseer:—Worthy Overseer, there are brothers in waiting who desire to be instructed in planting and cultivating.

Overseer to Steward:—Admit them, that we may learn their qualifications.

Steward opens door and says:—It is the will of our Worthy Overseer that they be brought before him.

They pass once around the hall and stop at Overseer. The following song is sung as Candidates enter.

SONG.

"Welcome, brothers, welcome ever
To our social, friendly band,
True and faithful nought can sever
Brothers pledged in heart and hand,
Whilst our order,
Reared in love, shall ever stand,
Whilst our order,
Reared in love, shall ever stand.

Overseer to Assistant Steward:—Whom bring you here?

Assistant Steward to Overseer:—Brothers who, having served faithfully as Laborers, seek promotion.

Overseer to Assistant Steward:—Are they honest, diligent and faithful?

Assistant Steward to Overseer:—They are honest with the brethren, faithful to their pledges, and diligent in their work.

Overseer to Assistant Steward:—A righteous man regardeth the life of his beast; are they kind and careful with their animals?

Assistant Steward to Overseer:—They are.

Overseer to Assistant Steward:—Order is heaven's first law. Do they keep their tools in their proper place, and take good care of them.

Assistant Steward to Overseer:—They do.

Overseer to Assistant Steward:—It is said of evil men, as a bowing wall shall ye be, and as a tottering fence. Have they given proper attention to their fences?

Assistant Steward to Overseer:—They have; their conduct is fenced with circumspection and they regard their neighbor's landmark.

Overseer to Assistant Steward:—By what further token are they distinguished?

Assistant Steward to Overseer:—By the sign of a thrifty farmer.

Overseer to Assistant Steward:—What is that?

Assistant Steward to Overseer:—Diligence in labor and attention to his own business.

Overseer to Candidates:—A diligent man shall prosper; he shall stand before kings, he shall not stand before mean men. Brothers, your recommendations are good; you will now be conducted to the Lecturer.

The following song is sung while passing from Overseer to Lecturer.

SONG.

"Oh come at the call,
There's work for all,
And a great reward for labor;
No work offends
Or want attends
The kind, true-hearted neighbor.
Then here to-day,
Our hearts so gay,
And heaven smiling o'er us,
We all unite,
With warm delight,
To sing the farmer's chorus.

Then come to the plain
Where the waving grain
Awaits us with our neighbor,
And the bounteous yield
Of the harvest field
Will repay us for our labor.
Then here to-day
Our hearts so gay,
And heaven smiling o'er us,
We all unite,
With warm delight,
To sing the farmer's chorus."

Assistant Steward to Lecturer:—Worthy Lecturer, our brothers, who are qualified, desire instructions in planting.

Lecturer to Assistant Steward:—Have they been furnished with seed?

Assistant Steward to Lecturer:—They have.

Lecturer to Assistant Steward:—From whom did they obtain it?

Assistant Steward to Lecturer:—When they were furnished with corn for their sustenance as laborers, they received the injunction to save a portion of the best for seed, and the admonition has been heeded.

Lecturer to Assistant Steward:—'Tis well. As laborers with the axe are their blows sturdy and true?

Assistant Steward to Lecturer:—They are; and their heaviest blows fall upon Ignorance and Superstition.

Lecturer to Assistant Steward:—As Plowmen, do they plow deep and keep their furrows straight?

Assistant Steward to Lecturer:—They do, and in deep study seek truth, and by straightforward conduct secure esteem.

Lecturer to Assistant Steward:—Are their lands properly drained?

Assistant Steward to Lecturer:—They are, and by careful inquiry they find prejudice removed.

Lecturer to Assistant Steward:—None have entered here with higher testimonials. Are they kind to the poor and lenient to all?

Assistant Steward to Lecturer:—Worthy Lecturer, we are forbidden to speak of our charitable acts, but taught, in giving alms not to let our left hand know what our right hand doeth.

Lecturer to Assistant Steward:—Right, Worthy Assistant, conduct them to our Worthy Chaplain that he may instruct them that charity is inculcated in our Order.

Assistant Steward to Chaplain:—Worthy Chaplain, we come to you for counsel.

Chaplain to Candidates:—Brothers, the springing seed teaches us benevolence; the growing trees teach kindness, and all the labors of the Husbandman and his surroundings beget refinement of feelings and kindly sentiments. In no occupation does a man's daily labor bring him in such close companionship with the Great Creator as in the cultivation of the soil. Be therefore free from selfishness. If thine enemy hunger feed him. Do good, hoping for nothing again and your reward shall be great. Love one another. Be charitable and impress on your heart the teachings of Paul, who said, "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I give my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing."

[TO BE CONTINUED.]

A Working Church—Read and Heed.

WHEATON, Ill., March 31, 1875.

The First church of Christ in Wheaton Ill., had six important objects, for which regular collections are taken up at intervals of two months. One on that list is the National Christian Association. The last subscription (taken up this year) for this cause, amounts to $371. 83 cents. We send you this report, hoping that some churches which have heretofore omitted this important object, may be led to do what they can unitedly for an Association so earnestly laboring to destroy the works of darkness, and to promote a pure Christianity.

M. A. BLANCHARD, *Ch'n of Com on collections for N. C. A.*

News of the Week.

The City.

Lake navigation has opened but there is little activity shown among the shipping. The low railroad freights will prevent many vessels leaving port until settled weather.——The sensation of last week was the imprisonment of Storey, editor and proprietor of the *Times* for "constructive contempt for ten days." The Grand Jury was finding bills against the *Times*, which retaliated with personal abuse of the jury and perhaps pointed out some actual failings in that body. Storey was released by a supersedess after ten hours in custody. The action of of the judge is generally condemned, and the *Times* has a great advertisement for its pestilential columns.

The Country.

The Massachusetts Legislature has passed a bill to regulate the sale of liquors, which prohibits the open sale of liquors over the bar, but provides for licenses in connection with hotels and restaurants. The law also dispenses with State police and seizures to enforce it.——Information has been received of outrages perpetrated by white scamps upon Sioux Indians on the Nebraska border. About a year ago they killed Whistler, a friendly chief. Last Fall they killed several Indians on the buffalo hunting ground, and now the same band of trappers and hunters, headed by the notorious Wild Bill, are stealing ponies from the Sioux by hundreds. A few days since seventy-five of these ponies were taken to Kansas and sold ——New York is greatly excited over the exposure of the Erie Canal ring by Gov. Tilden. Fraudulent contracts have been running for many years and payments made regularly. The Legislature was also bribed to cover the swindle.

Foreign.

There is prospect of peace in Spain. The Carlist forces are thinning out by desertion to a ruinous extent.—Eighty ecclesiastics are at present imprisoned in Posen, Germany, alone. It is rumored that the Government has arrested the Papal delegate who has been secretly administering the Archbishopric of Posen since the arrest of the incumbent.——It is anticipated that the old law forbidding intercourse between the Pope and the Catholic clergy in Prussia, except through the Government, will be re-enacted, and that measures will be introduced wholly suspending Papal authority in Prussia until the Pope abandons his pretentions o cancel the laws of the kingdom.—— The ceremony of conferring the title of Cardinal upon Archbishop Manning of England took plac last week, at Rome, in the Church o St. Gregory. The services were most imposing, and were witnessed by a large congregation, including 1,000 English and American Catholics.

Home and Health Hints.

Carpets.

There is no question, says a lady in the *American Grocer*, but the bare painted floors of a German or Swiss home make the air of a house much more healthful to breathe than the thickly-carpeted English or American ones. Think of the accumulation of a year's dust under, or in, the substance of a carpet; rising in an imperceptible cloud at every foot-fall, to be inhaled by the lungs of all the dwellers in the house. Few housekeepers think of raising their carpets more than once, or at the most, twice a year—and under the prevailing fashion of covering every jog and corner of floor, and nailing the whole down with a firm, solid line of tacks, it is too formidable a task to undertake, except at those heroic periods of a woman's history yclept house-cleaning. Of course in this climate we cannot do without our warm carpets, not to speak of the fact that we have become accustomed to the furnished look which a carpet gives, and could not easily renounce it.

A square of carpet which leaves bare a foot, or two feet of space along the sides of the wall for the chairs and furniture is quite as nice in effect, and has the advantage of being easily handled and shaken. Such a one, for an ordinary sized room, can be taken out of doors weekly or fortnightly, and hung upon the line, or laid upon the snow or grass, for a good sweeping or beating, and brings with it a sense of cleanliness, when it is again laid down, which is highly refreshing. The writer of this adopted this plan some ten years ago, and finds such comfort in it that she feels impelled to state some of its advantages.

First, then, there is the wholesomeness.

Secondly, saving of labor; a room covered with a square of carpet being much more easily kept clean than one entirely covered.

Thirdly, economy; as the amount of carpet which usually covers one floor, will in this case, nearly cover two.

And fourthly, the deliverance from annual or semi-annual house cleaning, which is so dreaded and so necessary in every household where carpets are nailed down and must be "taken up."

Of course the space of floor which is left uncovered should be painted, and it is a very good plan to paint it in stripes to imitate the floors laid of alternate pine or oak and black walnut. When the planks are of uniform width this effect can be produced by painting the half of every board (longitudinally) in dark brown, leaving the other half the natural color; if it is then oiled, a very poor floor will look well and be easily taken care of.

Care of Stove and Pipes.—When stoves are no longer needed, they are quite frequently set aside in an outbuilding, or other out of the way place, with no further thought, until again wanted for use. If neglected, the rust of the summer may injure them more than the whole winter's wear, particularly the parts made of sheet iron. They should be kept as free from dampness as possiole, and occasionally cleaned if rust is observed. Our plan has been to apply a coating of linseed oil to the pipes before putting them away. It should be done while the pipes are warm, but should be done thoroughly. It is not particular that it should be linseed oil—this being mentioned as the cheapest—almost any grease will answer.—*Telegraph.*

Receipt for Calcimining.—Take two pounds of Paris whiting, one ounce of white glue dissolved in warm water, mix the whiting with warm water and stir in the glue made thin with warm water.

Farm and Garden.

Prune Orchards.

Trees that are hardy may be pruned in midwinter, provided no large wounds are made. All orchards properly and timely attended to will rarely require the removal of large limbs. We often see recommendations to prune early in the summer, because the wounds heal rapidly at that time. That season may answer, providing the cutting is very sparingly performed, or provided the tree stands in a very rich soil and grows with great vigor. But early summer pruning always tends to check the thriftiness of trees, and if vigor of growth is desired, always prune before the buds begin to swell—either in winter or very early in spring; and if trouble is likely to occur from the flow of the sap, cover the wounds with paint, grafting wax, shellac varnish, or a mixture of tar and brick dust or road dust.

It often happens that the owner of large orchards cannot find time to do the work himself, and is unwilling to leave a hired man, who may have no experience or judgment in cutting away the right limbs. To obviate this difficulty, and to have the work done to his satisfaction, let him take a piece of chalk in his hand, and, going along the rows, draw a chalk-line at the base of every crooked, or crossing, or needless branch, and let his man follow with the saw and remove them.

Weeds.—Spring is one of the best times to kill certain biennial weeds. They start as early as the grass, and they are easily killed with a hoe. Go through the meadows and lanes, along the fences and over the grain fields, and cut or pull all such weeds as thistles, mulleins, wild teazles, daisies, wild parsnips and carrots, and many other plants now easily seen, but which will soon be concealed in the grass. Let docks alone; if cut they will make half a dozen shoots, which will break off when one tries to pull them; allow to grow until they are nearly ready to blossom, they may be pulled easily in wet weather, and destroy root and top.

Polishing Plows.—If those who wish to save themselves the trouble of polishing a rusty mould-board, will have recourse to muriatic acid, (quite a cheap article,) they will find that this acid will not touch the iron, but will render the rust soluble and easily removed. I would not advise allowing the surface to remain moist with any acid twenty-four hours. Muriatic acid will do the work in five minutes, and should be either washed off or cleansed by running through the soil without delay.—*Farm Journal.*

Evergreens.—The whole growth of evergreens for the year takes place in about fifteen to twenty days, last of April and first of May or June, in the North, according to locality, &c. If they are transplanted just as the new growth commences for the year, with ordinary care they will live as readily as apple trees. When the new growth for the year commences, the tree is the most vigorous, and, of course, will bear transplanting best. I have seen small Norway spruces and balsams make eight or ten inches growth the same season, when moved at the right time; while those moved only a few days too late or too early spent about a year in dying, but generally succeeded in discouraging their owners in trying to 'raise evergreens."—*Tribune.*

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Topics of the Time.

A week or two since a tornado raged through the central counties of Georgia, leaving in its path hundreds of mangled dead and thousands of wrecked homes. The blast swept the broad acres as the fire swept Chicago, and seems to compel a like acknowledgement of Divine justice. The country devastated includes some of the worst Ku Klux sections of the State, and a deep impression is left that this visitation is of God because of barbarity and violence. It is according to Scripture that if the people do not punish wicked doers and avenge bloodshed, God will punish the people.

The municipal authorities of New York and Philadelphia are not without some regard for the Sabbath, frequent as have been the abuses of that day. The Catholic Irish in each of these cities appointed a procession in honor of John Mitchell, the Irish agitator, renegade and Fenian, to march on the Sabbath, but Mayors Wickham and Stokely respectively vetoed the proceeding as contrary to law and the good order of the day. The influence of the priests probably had some effect in New York. They have little friendship for the Fenian movement, and in their struggle for the school fund are not anxious to arouse needless opposition. Mitchell was banished from Great Britain years ago, and escaped to this country where he became a naturalized citizen and a hot rebel in the late war. Lately returning to Ireland he attempted to get into Parliament by election from county Tipperary; was elected, and refused a seat by special vote of Parliament. The stubborn Emeralders, however, elected him again, but at this juncture Mitchell died, and this strange dispute summarily ended.

The Lower House of the Illinois Legislature made a record last week that the State should repudiate with emphasis. Soon after the death of Stephen A. Douglas a proposition was made by individuals to erect a monument to his memory near the University in the south part of Chicago. The foundation was begun, and the corner-stone laid by Andrew Johnson, then accidentally President of the United States, but with ceremonies odious to American taste and simplicity, and as well to sincere piety. Whether or no these rites excited popular disgust against the work itself, it remains to-day about as the Masonic fiasco left it, and an effort to obtain a legislative appropriation has also failed. But so far as the Legislature is concerned the loyalty of Douglas himself has cost him a monument The negro-hating majority of that body painfully called to mind the noble stand of the Democratic leader, which carried that party with him heartily into the Union ranks. That action they refused to endorse, even by voting a monument. The memory of Douglas will not be greatly dishonored, however, if it fails to be perpetuated by such a rabble.

New York has a school-war; the Catholics as usual the attacking party. The trustees of their parochial schools have applied to the Board of Education for a portion of the public funds raised by general taxation. The application is based on the pretense that these schools are free to the public as any other. The papists no doubt expect a defeat this time, for both State and municipal law forbid such a use of public funds, and the citizens, more wary than in times of Tammany rule, are vigorously petitioning against the appropriation. Under Tweed the comprehensive city law did not exist and the more general terms of the State act were easily avoided and millions of property passed into the hands of the Jesuits. But neither success or defeat seems to effect these tireless janizaries, nor exhaust their resources of strategy. A significant fact for such people as are weak enough to think this Catholic demand a fair one, is that in Italy, where the priests have managed all the schools, more than seventy in every hundred in the twenty-six millions of inhabitants can neither read nor write.

A muddy stream, flowing into one clear and sparkling, for a time rolls along by itself. A little further down they unite and the whole is impure. So youth, untouched by sin, may for a short time keep its purity in foul company, but a little later and they mingle.

Manhood Pulverized.

BY J. W. HOTT.

In this age of wickedness, presenting so many thousands who are bowed down to the various forms of public vice, it is a grand sight that we behold when we look upon an individual standing erect, free from the entanglement of iniquity, in untrammeled freedom and purity of Christian manhood. To be a man is the highest aspiration of the human soul. The grandest development of the Divine being ever made to intellect was in the form of a perfect and fearless example of manhood, Jesus Christ the Son of God, and the Son of man.

Manhood itself must have been lost in the rubbish surrounding our race had not the power of the Christian religion come to its rescue, and timely saved it from everlasting oblivion. Today under the pure, Christian civilization of our own country, and countries in a kindred degree religious, there is no reason why injured manhood should not free itself from much of the imbecility heretofore attached to it and rise up to a grander, nobler life than ever before. Indeed the struggle is being made. All the force of devoted intellect is drawing the human soul with its various powers to an independence and beauty of exercise, such as shall ultimately sparkle in the zenith of a better and brighter day. Even now there are features to be observed in the character of the manhood of our country that show us, as never before, the nobleness of our race.

Yet there is a sad view for us to take of the condition of thousands of our people in this country of Christian freedom. Men who have spent years in disciplining their minds, and in controlling their lives with a view to rise, through the grace of God, to the possession of a Christian manhood, are to be seen, like Samson of old, blindly grinding at the mill; while every whirl is pulverizing one feature after another of that long cultivated manhood. In the lodges of the secret societies of this age, week after week, there is being ground to powder the last particle of manhood possessed by many, who are now to be seen in society chained down by oath linked in oath until freedom is a stranger to their thoughts.

This grinding commences with the conscience. Secretism asks the man to surrender his conscience to those who have entered the lodge before him. Men who are trammeled by oaths enough to cause fiends to shudder, come to the man and ask him to trust his convictions of right to them, and to venture forward into that which to him is dark as the grave, and the man solemnly lays the obligation upon his sworn lips, and the mill turns, grinding his manhood to very ashes. How dare a man so prostitute his own God-given powers of thought and reason? What does he seek who thus grinds at the mill? One asks to be shown the way in which he may gain an advantage over his fellow man. This he would have by entering a company of men sworn to protect each other against whatever there may be averse to their pursuits and plans of life. A compact so organized as to afford shelter for the vile, the rejecter of Jesus, for the hater of God, and for the villain of society, is sought by the man of pretended manhood, and from motives we cannot fathom he plunges into the throng, and claims that he has some mysterious advantage over his fellows, by means of his pulverized manhood.

Another puts on an air of intellectuality and pretends to be in search of some heathen rite which the lodge has garbled from mythology. Casting dishonor upon the Book of God the man contents his soul with brooding over a few rusty legends to gain a hearing of which he has cast down the freedom of his lips to holy utterance, at the shrine of an authority which asks of him that which all his manhood forbids his giving.

Think of a man turning from the open, noble, honest path of life to find help in the association of the lodge, and at its door plighting away his life for he knows not what! Think of a minister of the Gospel of Christ descending from the sacred place and for the favor of a few, bowing before a despiser of Christ to be initiated into the secrets of a popular order! What a shock the man must experience, or if passing without terror into the hidden chambers, how he must feel his nature hardened by such associations as meet him within! The strength, and beauty, and Christian power of hundreds of the ministers of our country to-day, are ground out of them in the lodge-room. Their mouths are hushed against sin. Their consciences are chained and led away from the right. They court intimacies which pervert them and drag them down. Their freedom and their Christ are crucified daily before their eyes, by those whose garments are guarded at their own feet. How many shapeless shadows of men may be seen here and there seeking to hold together the shattered elements of a manhood that by their own consent has long ago been crushed in the council-chambers of the unholy!

Dayton, Ohio.

Masonic Acquaintance.

BY D. B. TURNEY,
Pres. W. V. D. A. of the Methodist Church.

[CONCLUDED FROM LAST WEEK.]

4th. As for grandness and instructiveness in the ceremonies, I care nothing. They are at least indecent and revolting to every man of sense in the lodge or out of it. A primer is very instructive to a baby; and the young mother counts it a grand ceremony for the babe to wash his own face. Doubtless it is. And for a baby to wash its own face and find an "O" in the primer, is both grand and instructive.

5th. The lodge is a burlesque upon religion; but it fails to exhibit a single trait of pure and true morality, and in every respect exhibits only the traits of false religion. As—

1. It separates the husband's interests from the wife's, and gives him secrets to be guarded and kept from her, thus teaching him to refuse to pay to her the debt of manly confidence that is due. It thus puts in peril every sacred obligation of matrimony, and introduces reason for strife and discord at the home fireside. If any earth-bond should be kept sacred and unimpaired, it is that which unites husband and wife. If any earth-spot should be kept free from discord and strife, it is the fireside at home. If any earth-center should be a type of heaven, it is he home where husband and wife exhibit reciprocal love and confidence.

2. The lodge system creates and nurtures selfishness and evil in the soul; and with frivolous ceremonies and the pomp of display, cripples the energies of spirituality by the cultivation of pride, ostentation and low cunning under all the ordinary circumstances and connections of social life. It thus becomes a great source of wretchedness, and when the husband yields to the strange infatuation and curtains his heart from her "that lieth in his bosom," family happiness becomes, in a measure, an impossibility. The result of such conduct is often seen in the pale cheeks and wasting life of her whom the husband, in the sight of God and at the marriage altar, had sworn to cherish even as himself, and whose outraged nature sinks under the wreck of fond affection into the surges of a wild despair. Freemasonry has frequently encouraged a breach of the marriage vow, and has weighed down many a gentle wife's heart under the burden and anguish of a life-long grief. Where a husband harbors doubt and suspicion of his wife, and estranges her soul from his own, by locking up the secrets which she is entitled to in his own bosom, in solemn defiance of every implication in the covenant of matrimony, the most endearing and hallowed relationship of life is poisoned at the very fountain-head of its glory. A husband should have no secret from his wife, and the wife none from her husband; and no black fiend should creep into the home circle as the serpent did into the Garden of bliss, to awaken a longing curiosity for what God forbids. How lovely such a home would be! Like a softly floating concord of sweetest music, in richest strains of melody, without one jarring note to break and mar the harmony. Like heaven—where the angels of God, cherubs and seraphs, delight in the everlasting symphony and perpetual flow of mutual love, and are thrilled and filled with the wonderful happiness of affection for God and one another.

3. The lodge system often enables one man to successfully encroach upon the rights of another, and the very penalties of the lodge-oaths are designed to school men for the gratification of malignant feelings, teaching retaliation and revenge in the most emphatic lessons of the ritual. In every community in which Freemasonry flourishes, the cause of Christ suffers, piety is on the decline, and obstacles almost insurmountable are placed between the sinner and his salvation; for this dastard carnality has invaded the sanctuary and walked into the pulpit, and is there sowing the seeds of death among the professed heirs of a heavenly life.

4. The actual outlays of money for lodge-halls, regalia, initiations, dues, and expenses of keeping up the order, with the capital that the fraternity allows to lie idle and unimployed, will be found to far exceed the direct expenditures of the whole of Protestant Christianity for the spread of the Gospel. Last year's Freemasonry, or Freemasonry in 1874, thus wasted, in direct expenditures, $63,532,482, and I suppose the indirect expenses and outlays of the order would be almost incredible; and yet, there are less than six hundred thousand Freemasons in the whole nation of ours. Why, the money that this order has wasted, would give a free common school education to all the millions of children in our nation, and leave a sum sufficient to support every college and minister in the United States, and would suffice to erect churches in every hamlet and town.

5. Another evil of Freemasonry, and one more disasterous than its waste of wealth, is its reversal of all the principles of the law of God. It has a bad moral effect, both upon its votaries, and upon the community in general. It is a direct appeal to the most unworthy passions of human nature—pride, cunning, display, idle curiosity, vanity, vain-gloriousness, selfishness, and secretiveness of unmanly rivalry. It requires and applauds the administration of illegal and extra-judicial oaths, stained and baptized with threats and barbarous penalties; and he who is the most blinded by these corrupting and unauthorized oaths, is styled a good Mason and a light to the craft. The very mainspring of each oath is, in most instances, retaliation to the death, murderous revenge, and inhuman ferocity. It engenders disregard for civil law by assuming that its own oaths and obligations are just as binding, and often couples this crime against government with that of murder. By the crime first named, it impairs the security of life; and by the crime last mentioned, it merely illustrates the influence that the impairment of life's security must have. Hence, its extra-judicial oaths work a greater evil to its votaries than its murders do to society. It is utterly subversive of true religion.

6. Freemasonry has destroyed many, but it never saved a soul. It teaches the grossest Universalism. Its death-ritual transplants every dead Mason in the celestial lodge, however unholy his life on earth, and however fearful his death. Its greatest outrages lie hidden from public observation and comment; but the few glimpses that we can catch, show that these outrages are too terrible for protracted and regular contemplation; for soul-destruction is the most fearful sin in God's moral universe. The life of the soul is of more value than that of the body. Now, without pausing to note the barriers that Masonry places between the sinner and his salvation; without pointing out how it fosters licentiousness, and affords dissolute men the means to gratify their depraved lusts; without defining the general demoralizing influence of the system, I point to its deistic, universalistic and pantheistic theology, and bewail the sad fate of the souls it has sent to people hell.

But I must not allow my appended observations to my friend's five chief motives, to make me forget his minor observations:

"Now, Turney, Freemasonry is a big affair. You cannot fight it with success. The Masons are able to crush you, and if you stir them up, it may be to your own hurt. I would advise you to go slow. If you cannot endorse the order, say nothing about it and it will be better for you. Your opposition to it will destroy all your influence and ruin you in Paris; so beware! I speak this for your good."

"Well, sir, with your permission, I will say that no evil thing is very apt to be small. I can fight your fraternity with success, for I use Gospel weaponry. The Masons, unless God please, have no power to crush me. I will not consent to let any dangerous sin or evil pass without rebuke. And if it destroys my influence to do what I believe is right, I am willing to live a few years without any influence. But that is not the case. A man's influence does not altogether depend upon himself; but a great deal of it depends upon what God does for him. So, I expect to retain the whole of my influence in the very eyes and teeth of any Masonic opposition that may be raised; and I shall make no effort whatever to secure the conviction and imprisonment of my would-be assassin."

"Well," said my friend, "I see that it is of no use to counsel you. You will take your own course. But I would like to know briefly your objections to Freemasonry."

"Sir, I object——

1st. To its false pretensions of antiquity, respectability, religion and philosophy.

2nd. To its waste of money, time, energy and sleep.

3rd. To its dissoluteness, frivolity, ostentation and immoral practices.

4th. To its corrupt plottings and numerous violations of law.

5th. To its immoral bearings in society and evil influence in government.

6th. To its abrogation of the rights of conscience, and its disregard of the authority of God over the human soul.

7th. To its violations of the marriage vow and destruction, in so many instances, of domestic happiness and peace.

8th. To its inculcations of selfishness and endorsements of dangerous theology.

9th. To its corrupting effect in the church.

10th. To its illegality—the extra-judicial character and unlawfulness of its oaths, the barbarous and inhuman nature of its penalties, the unchristian and pagan-like ceremonies, and its abominable falsehoods.

11th. To its unnecessary, unreasonable, unjust, inhuman, inefficacious, inglorious system of persecution, slander and self-glorification.

12th. To its impracticability as a system of benevolence."

Before I have finished, my friend grew restive. He looked excited and fatigued. His face was as red as anger could make it, and he gave me to understand that I might henceforth credit myself with the forfeiture of his good-will and friendship. So I have put him down, in my Lewis-Berry book, as another crock of milk turned sour in a thunder-storm.

When he has the sorrow of reading this letter in the *Cynosure*, maybe he will love me less; although I expect that he already finds the argument on which I feasted him, about as indigestible as that strong-flavored conglomerate dish, so rough on the palate of a foreigner, which the Syrians call *kibbeh* and eat with a relish as if they had been weaned on it.

O learned man! the *kibbeh* is well cooked. I pray you take another small morsel and eat it for my sake!

George Trask.

A good man has recently gone to glory, an out-spoken and strong opponent of secret societies, a radical moral reformer, whose testimonies against slavery, war, intemperance and narcotism were always timely, pointed and forcible—Rev. George Trask of Fitchburg, "Anti-tobacco Reformer." The Worcester county (Mass.) Temperance Union at its last quarterly meeting adopted a suitable tribute to his memory offered by Rev. Henry T. Cheever as follows:

Resolved, That we take occasion of the first meeting of this Temperance Union since the death of our worthy confederate, Rev. George Trask of Fitchburg, to declare to the world our conviction of the great loss experienced by the cause of reform in his departure. As a reformer he was sternly true to his convictions, and was a consistent fighter with intemperance, slavery, and tobacco from the moment of his own abandonment of the "baleful narcotic." And we devoutly thank God that in the prosecution of his chosen life work as a Christian reformer he was able so long to "war a good warfare, holding faith and a good conscience," and dying felicitiously, just as he could have wished to die, while in the act of completing the last proof sheet of his 120th tract against tobacco, "Spurgeon and his Cigar," which tract closes with this honorable testimony, the last sentence not complete: "The project of converting the world by the Gospel of Christ, by the power of the Holy

Ghost, and by man's free agency, is not a humbug, but a natural, Scriptural, glorious project, eclipsing every other. The idea of converting the world whilst rum, opium and tobacco are its masters. is a humbug"—.

Resolved, That while we extend to the widow of our departed brother the sympathy of friends, we offer also our congratulations upon her being left by her husband in charge of his rich legacy to humanity and moral reform, the stereotyped treasures of the "Anti-Tobacco Tract Depository, Fitchburg, Mass.;" and we recommend to the friends of moral reform in this State and throughout the country at large to send for and freely circulate those tracts as among the most efficient agencies in the warfare with intemperance.

Mr. Cheever said that although the earthly life of George Trask was ended, his character and influence were "marching on" and would live immortalized in his racy writings, which would be the arsenal of warfare in his specific reform for the use of the ages. Some of the best things ever said or written for intemperance were said by him. His indomitable pluck and perseverance, his force and foresight and unfailing good temper under obloquy and ridicule made his example an instructive one for all reformers. It is for his friends to see to it that his last testimonies are kept in circulation now that their author had crossed into the new Jerusalem.

The Jesuits.

It is a matter of notoriety that there are various grades in the order, and that the conditions surrounding the primary admission and the gradual advancement of the members constitute cardinal features in its organization. It would only bewilder the reader were we to give a catalogue (and within our space it could be but a catalogue) of the intricate series of subdivisions and removes which make up the gradations through which a Jesuit may be made to pass. To grasp the peculiar significance of these intermediate steps for the purpose of test or reward, would need an amount of explanation which we cannot here afford. It is enough for the general reader to hold fast the fact, that the vast organization known as the Society of Jesus, is composed of a body of men falling practically into three great divisions—first, the division of Probationers, comprising an infinity of various subgrades, to some of which are attached important trusts, but having this characteristic in common, that they are not connected as grades with any solemn profession of vows. Secondly, the division of Fathers, who have made profession of the three vows; and thirdly, the veterans of the order, the select Fathers, who have been proved worthy of admission to the innermost circle of the initiated, the Fathers who have made professions of the four vows. By the statutes no one under fourteen years of age can become a Novice. Once admitted as such, which depends on the absolute discretion of the Superiors, the Novice is systematically subjected to a most rigid probationship extending necessarily over a number of years, and in which advancement or non-advancement through the various stages is again wholly dependent on the opinion formed by the Superiors as to his qualifications. Assuming that he bears himself to their satisfaction, the aspirant will ultimately be permitted to make profession of the three vows, namely, of obedience, chastity and poverty. It is perplexing to meet with special mention of these vows at this point, as they have been apparently exacted at earlier stages. The explanation is that all previous vows constitute mere moral engagements taken towards God, which strictly bind the individual *in foro conscientiæ*, without, however, involving any contract that possesses a bilateral force. Thus, by his vows, the Probationer binds himself indeed to absolute obedience towards the General, for as long as the latter may see fit to command him (for the General can dismiss him at pleasure), without acquiring in return a particle of rights in the society.

To all intents and purposes the Probationer is no more than the bondsman of the order from the day he crossed its threshold; having renounced on his part every shred of individual liberty, while, on the other part, nothing whatsoever was guaranteed him beyond admission to a course of trial. The Jesuit who has made solemn profession of the three vows, is, however, in this improved position, that his expulsion can no longer happen at the mere individual whim of the General without the concurrence of the principal officers of the order, a proviso that is practically but of nominal value. If advancement up to this stage has been surrounded with arduous conditions, it is yet more difficult to obtain admission into that choice class which constitutes the core of the order. No Jesuit is to obtain this supreme degree under the age of forty-five; consequently, if he became a novice at the earliest legal period, he must perforce have passed thirty-one years in subordinate grades, however admirable his qualifications may be. The Father is required at this stage to renew the solemn profession of his former vows, to which is now added a vow imposed on no other order—the vow of special obedience to the Pope, at whose word the Jesuit binds himself instantly to go forth on whatsoever errand it may please the Holy Father to command. The Fathers who have sworn this oath compose what may be called the old guard of the order. It has been calculated that no more than two per cent. amongst the received members of the order come to be deemed worthy of admission to this supreme grade.—*London Quarterly.*

Masonic Conspiracy and Persecution in the U. B. Church.—V.

BY REV. W. W. KNIPPLE.

In November, 1872, the election of delegates to General Conference was held throughout the church. D. R. Miller, A. Rose and M. Bulger were elected in Sandusky conference, in which Rose had about fifty, and Bulger about thirty majority, as I have been informed.

In May, 1873, the General Conference met in session in Dayton, Ohio. And while there, Mr. Rose met with a prominent member of the church from Cardington circuit, and thought it a favorable opportunity to ascertain the facts relative to the above quoted paper (this brother being loyal to the church), and he accordingly interrogated him as to the real existence of the paper, when he was promptly informed that such was the case, and that his informant had headed the paper, and that a goodly number of the members (official and private) signed it, to which Mr. Rose replied, "That is a grand idea; there wasn't a man that I asked concerning Knipple, that wanted him back another year." When he was reminded that he had counseled none but those who were my enemies, which was the fact.

Mr. Rose was enabled to learn from this interview with Bro. Sellers (for that is the brother's name) that the state of feeling that existed on Cardington circuit toward him in regard to this matter, was not quite so pleasant as might be desired; from which he also inferred that there were breakers ahead, and that he would likely be brought to account for his unchristian conduct. And, Mason-like, his only hope seemed to anchor in the craft. Hence the aproned brethren from the Parkersburg conference, who were there as delegates, were taken into counsel, and they soon resolved upon a plan which, they supposed, would not only relieve Mr. Rose from his embarrassment, but that would also complete the work of destruction already inaugurated against me.

The plan adopted was quite Masonic. It was as follows, namely: The Parkersburg delegation in the persons of Warner, Slaughter and Harper (the two former of the apron brotherhood and the latter a "jack") were to return to their conference and put up a bill of charges against me, and forward it at once to the Sandusky brethren. And they did as they agreed, and in due time the charges were forthcoming. The following is a true copy:

The undersigned members of Parkersburg conference, church of the United Brethren in Christ, charge that W. W. Knipple, a former member of this body, but now transferred:

1st. With malicious falsehood.

2d. With having dealt dishonestly with his colleague in this: that he refused to pay said colleague with his proportionate share of salary, and afterwards affirmed that he had paid said amount when he had not done so, nor has he yet.

3d. With total neglect in the payment of honest debts, when it is confidently believed to be in his power to do so.

4th. With laboring since his transfer to form a secret conspiracy in this conference to the deep injury of reputable members thereof; also with a like conspiracy in Sandusky conference, as his letters here abundantly prove.

It is not affirmed that each of the undersigned can affirm to all of the particulars above charged, but each can affirm to one or more. Further, we state emphatically, that had the facts as here stated, been known to the conference, said Knipple could not have received a transfer.

Pennsboro, W. Va., June 13th, '73.

Signed, J. W. Miles,
E. Harper, P. E.
J. W. Perry, P. E.
G. W. Weekly.
W. H. Diddle, P. E.
S. G. Graham.
Z. Warner.
A. Orr.
E. Barnard.
J. L. Hensley.

The reader will perceive that three of the charges are based on circumstances which should have occurred prior to my transfer. And now what of the emphatic statement that had the facts been known I could not have gotten a transfer.

I have another paper in my possession from the pen of Z. Warner, stating that the first charge was endorsed by J. W. Miles, the second by E. Barnard, the third by himself and J. W. Perry, and the fourth, which occurred since my transfer, by A. Orr.

The above charges came against me—as was intended—without either specification or testimony. But the second charge specifies the first, which embodies both falsehood and dishonest dealing. E. Barnard was the colleague referred to. He traveled with me from March, 1869, to March, 1870, at which latter date we settled. He had not received his proportionate amount of the salary, we both having received less than $390, $83 of which he received and I $306; he being single and I married, and had six in family. On settlement I proposed to pay him as soon as I could, but he, as I thought, very generously declined the offer, saying that my afflicted wife and helpless children needed it worse than he did; and fortunately he made a statement of these facts to another member of the conference. Now this settlement occurred in March, 1870, and in April following Mr. Miles and I had some conversation concerning it, in which I stated that Barnard and I had settled the matter satisfactorily. This was the malicious falsehood. At the conference of March, 1871, I transferred in the presence of Messrs. Miles and Barnard, and they both voted for my transfer. As to the third charge, Warner and Perry constituted two of my creditors. They were both present, and I think Warner moved my transfer, and they both voted for it. Now what of the emphatic statement that these facts were not known to the conference. He that hath ears to hear let him hear. The fourth charge was based on that noted letter that I wrote to A. Orr, as already referred to.

The above charges were presented to Sandusky conference by A. Rose at its session in September, 1873, and were designed to defeat me in getting my transfer (which I had taken at the previous session of this conference) into the conference, with a view to disqualify me for prosecuting charges against him, he sustaining the relation of a full member, and I that of a transferred member. In proof of this, he sprung the issue on the presentation of my charges against him; but the ruling of the chair was in my favor. In further proof of the design of those charges, Mr. Rose said to me during the conference session, that had I taken my transfer and went off and let him alone, so far as he was concerned those charges would not have come against me, which language resolves itself into this concession: 1st, That he was concerned; and 2d, That it was at least in part through his concern that the charges came against me.

At this juncture of the conference ses-

sion Mr. Rose and I were both under arrest before the conference, and our characters referred to the proper committee for investigation. I appeared first before a committee of three. The suit was opened by Rose, who was chief of the prosecution assisted by M. Bulger. To their utter astonishment I appeared in the court room with sufficient testimony to meet each charge. But fortunately, through perhaps a slip of the tongue of a jack Mason, I indirectly learned the fact of the existence of charges, and at once set about gathering testimony to meet them; and I did meet them in a manner that ought to have satisfied any judicious committee. But by ruling out the most important testimony for the defense, simply to gratify the prosecution, who had taken exception to said testimony, on the ground that it was addressed to the Sandusky conference. The committee decided that I should be held to further trial, and so reported to the conference.

[TO BE CONTINUED.]

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

Address of Anti-masonic Lecturres.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturer for Indiana, J. T. Kiggins, Waterloo City, DeKalb county, Ind.

State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. S. Caldwell, Nevada, Wyandot, Co., Ohio.

State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.

State Lecturer for Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Bentonville, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Lisbon Center, N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake.
P. Hurless, Polo, Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis,
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co, Ia.
A. H. Springstein, Yipsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, Ashland Co., O.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

Connecticut State Meeting.

The Connecticut Christian Association will hold a meeting in Hartford, commencing Wednesday, April 28th, 1875, to continue two days or more. Correspondence has been entered into with J. L. Barlow, L. N. Stratton, D. P. Rathbun and other speakers, and an effort will be made to secure a large attendance from the State.

TO ALL SECEDING MASONS.—By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Secretary, with their endorsement of Bernard's Light on Masonry; they are also requested to send their post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG, *Rec. Sec'y.*
13 WABASH AVE.

The friends in St. Clair, Randolph and Washington counties, Ill., meet at Marissa, St. Clair county. on the afternoon of April 20th. Rev. P. P. Boyd will deliver the address on the occasion. Let arrangements be made in the churches and school districts for a full delegation to this important meeting.

Notice for Iowa.

DEAR BRO. KELLOGG:—I would like to say to the friends of the anti-secrecy movement in Iowa, inasmuch as there was a delegate elected at the late State Association to represent us at Pittsburgh in June it will be necessary to raise some money to defray his traveling expense. Those sending money for the object named can either send or pay it directly to me as treasurer of State Association, or to Louis Bookwalter, Cor. Secretary, and he will report to me, so that I can report. It will take between $50 and $60 to defray this expense, should more be raised it will be kept sacred to the cause and subject to the order of the Association. The address of Louis Bookwalter is Western College, Linn Co., Iowa. Don't fail to respond in time. JOHN DORCAS, *Treasurer.*

Shiloh, Cedar Co., Iowa.

TO FRIENDS WHO LIVE ON OR NEAR ANY ROUTE FROM CHICAGO TO PITTSBURGH, PA.—Rev. H. H. Hinman, the Illinois State agent, expects to start about May twenty fifth for Pittsburgh to attend the national meeting in June. He desires to stop at places along the route and lecture on secret societies, both on his way there and on his return after the meeting. Any friends living on or near either route who will provide a hall for the speaker, announce his lectures and raise ten dollars for one or two lectures from him on the subject of secret societies, can secure his services if they apply soon enough.

Mr. Hinman is a careful, clear thinker on this subject, and we believe gives general satisfaction wherever he lectures.

Address communications asking for his services to C. A. BLANCHARD, Cor. Secretary N. C. A., 13 Wabash Ave., Chicago.

A correspondent in Woodland City, Cal., sends a list of qualifications wanted in the pulpits of that place:—

WANTED—to labor as ministers for the cause of Christ in the United Brethren church three or more preachers who believe oath-bound secrecy to be a work of the devil; who can stand before a multitude and defend our church law; who can say, how hardly can a secrecy man enter the kingdom of heaven, *i. e,* who can say the lodge is destroying the vital power of religion in the churches; who can say it is damning souls every day.

Men of Pennsylvania, Help!

Our excellent brother, Rev. James W. Raynor, now of Uniondale, Pa., is arranging his affairs to go to work in this our great State as agent and lecturer, and will soon move to Montrose, Susquehanna Co., Pa., where he will have his head-quarters. All who have engaged in active efforts against the monster evil, *secretism,* know but too well the great sacrifice to be made in this cause. It is truly a God-send to Pennsylvanians, that we have a man like brother Raynor, who is willing to make the sacrifice.

Nearly $200 are yet to be raised to complete the lecture fund of $500. Who will help? Let men, and women too, in every part of the State who read the *Cynosure* make an effort at once to raise some part of this amount by reliable pledges and report to Rev. James W. Raynor, Montrose, Pa. Do NOT DELAY. Circulate a subscription and do it at once. Shall we, after the much hard work and heavy sacrifices in pushing the work forward thus far, now sacrifice all our toil for the want of a *little more* effort! This is a great and arduous work that we have entered on. Heaven alone knows how much good has already been effected by this movement. Light is penetrating many a dark den and flashing its unwelcome rays upon many an uneasy conscience. God sees and controls it. We cannot measure the good effects of our work any more than we can weigh or measure the progress of the morn-dawn. Little by little, as seems to us, it goes on till behold the glorious sun is up! So to them that look for him "shall the Sun of righteousness arise with healing in his beams."

Notwithstanding all the adverse influences peculiar to this State with its legions of secret clans, much progress has been made in forming and moulding public sentiment aright. Now, a few earnest and wide-awake men, who have the strength and the means to go forward, would set the whole State in motion to shake off the hateful chains of these fiendish infidel clans of *"the orders."*

Men and brethren of the old Keystone State, *come up to the work!* This is the only alternative to a criminal and ignominious retreat. If we go back from this work after such a start on this enterprise, we shall *deserve* and *receive* the hearty contempt of all honest (?) Masons. These poor fettered souls have a demand on our energetic and self-sacrificing work, and thousands of them will rise up to bless us for helping to disentangle their souls from "Satan's cable-tow." If we push on the work with an invincible will and purpose we shall force the respect of all, even our enemies; but if we falter and vacillate we shall be despised by both enemies and friends. Reforms go somewhat upon the principle of a wedge, the better the instrument and the heavier the blows the greater the execution. Our very existence is secured and extended upon this principle; even in the elements around us. The infant *pushes* its way all the way up from helplessness to mature and defiant manhood, and the more he pushes, dares and defies danger and difficulty, as a rule, *under God,* the wider the place he secures. Associated and personally, men create their own history. The Pennsylvania Christian Association may, under God's blessing, make for itself a more glorious history than its most sanguine friends ever dreamed of. FORWARD, BRETHREN, FORWARD! NATHAN CALLENDER.

Reform News.

—The General Agent is again with us preparing for the National Anniversary. He will start for Pittsburgh next week.

—Notice is asked to Bro. Hinman's proposal to speak on the way to Pittsburgh. There are other speakers East and West whose services can be more easily secured as they go or return than at any other time. Begin correspondence at once and secure a lecture.

—The Corresponding Secretary attended the Michigan Convention and spoke at several points, Fenton, Brighton and Pleasant Valley. He was much encouraged with the success of the State meeting.

—Beside the report on this page from Bro. Kiggins, he has sent another letter of unusual interest showing how the weapons of the lodge rebound and slay the user. It has some connection with Cardington circuit, Ohio, and Rev. W. W. Knipple, whose statement is now appearing in our columns.

From the Indiana Agent—Through Wayne and Henry Counties.

NEW GARDEN, Ind., April 5, 1875.

EDITOR CYNOSURE:—Leaving home a little more than a week ago, I arrived at Richmond on Saturday, having stopped and arranged for future work at two points on my way. I stopped with brother Paxton, a good Wesleyan brother, over Saturday night. On Sabbath morning I attended meeting in the Friends' church on Fifth St. I had previously met with Mr. Nicholson, a prominent member of that society. But he is quite extensively engaged in business, and touches the subject of secrecy with a very great delicacy. I am told, by those who seem to know, that the three Friends' societies existing here are very badly mixed with secrecy. In the afternoon I attended the Wesleyan Sabbath-school, (colored) and preached in the chapel in the evening, to an interesting (and appearently *interested*) audience. Monday I spent in visiting the Public Library, and looking over rare volumes, copying for future use that which seemed to be of most importance. This Library is an institution of no small degree of repute, an honor to the city, and especially to the founder, in honor of whom it is named "the Morrison Library." The building was erected especially for this purpose, and is admirably arranged. The building alone is said to have cost some $17,000. A life-size portrait of Mr. Morrison hangs on the wall in the principal apartment.

The Young Men's Christian Association have a nicely furnished reading room, well supplied with books and periodical literature. It is free, and intended to furnish young men with a place to spend their evenings pleasantly and profitably, and keep them away from the haunts of vice. My visit to

this institution was for the purpose of introducing to its superintendent the *Cynosure*. I found the room under the care of Mr. Gaylord, a very pleasant and kind gentleman upward of seventy, who is devoting most of his time to this enterprise. When I gave him a copy of the *Cynosure*, and explained its peculiar mission, he expressed great pleasure to know that anti-secrecy was being revived; and related his knowledge of the Morgan murder, having been a resident of New York at the time of that lodge tragedy. The result of my visit is, the *Cynosure* will be placed on their table weekly, to be read and discussed by the young men who visit this reading room, of whom there are twenty-five or thirty each evening, besides many through the day. May we not hope that hundreds of young men may thus be saved from the meshes of these enslaving and demoralizing "orders"?

On Monday evening I attended a temperance lecture by Mrs. Harper, a colored lady of Philadelphia, who evinced quite a degree of ability and culture. Here I met Howel Graves, an iron merchant and subscriber of the *Cynosure*, and a genuine reformer. One of "the old Abolitionists," a prohibitionist, and a woman suffragist, he stands by all his principles unflinchingly, and knows no such thing as compromise. May God multiply characters of this stamp in Richmond. I find here as elsewhere a great deal of wishy-washy, soft sentimentalism under the garb of Christianity and sanctification. When men get so "holy" that they can do as they like without sin, and dare not to call things by their right names, but "unite" with everything that comes along, they are just a little *too good* for practical purposes.

On Tuesday I went to Dublin, when I put up with my old friend, Milton Raines. On Wednesday he took me to Hopewell, a Friend's meeting, some four miles north-west of Dublin, where, at eleven o'clock I spoke to them a short time, and they gave me a hearty welcome, by inviting me to lecture, which I did to good audiences on Wednesday and Thursday evenings. I put up with Benjamin Butler while in this neighborhood. He is a son of Rev. A. Butler, the President of our State Society, and as "true as steel." This place is in the west end of Henry county. On Friday morning brother Butler sent his son to carry me to Cambridge in his buggy, when brother John Huddleston in the evening took me up, and drove to Milton to see our friend J. H. Frazee, a member of the M. E. church. He has paid me $20 to sustain the cause in this State, since the State Convention. Thus he, with a few others, is practically anti-secret, while thousands are only sentimentally so: I came back and stayed with brother Huddleston over night, and in the morning left for Newport, where I preached on Sunday morning, and on Sunday evening spoke on "the Religion of the Lodges." There is quite a society of Wesleyans here, but some are troubled with that terrible malady of which brother Barlow writes, from New York. Its symptoms are unmistakable; and in some respects it resembles a disease among cattle commonly termed "the trembles." At times, when the exigencies demand prompt and decisive action, they are seized by a kind of stupor which renders them unfit for service. When the hottest conflicts are waging with their well-known, and deadly foe, they shrink back into the "rear ranks," and with trembling, they—

"Whisper with white lips,"—
"The foe! they come! they come!"

Then, afterward, while nothing has been said or did by them to encourage the defenders of truth, they are visited by paroxisms of sympathy for the defeated votaries of lodgism, which lead them to go over and administer soothing syrup to quiet their distracted nerves. O for men who are not afraid of the face of man; but who, in the name of the Great Jehovah and American liberty will everywhere, and all the time demand the "unconditional surrender" of the hosts of hell!

JOHN T. KIGGINS.

The West Missouri Work.

The Osceola *Sentinel*, St. Clair Co., Mo., of March 13th, publishes the following of Bro. Love's lectures in the court-house at that place a few weeks since, an account of which appeared in the *Cynosure* two weeks ago. The editor evidently aims at a degree of fairness in his notice of the addresses, which is proof of their merit and force, otherwise the lodge pressure on the county paper would have crowded out the notice altogether. The platitudes might have been omitted as doubtful experiences. The *Sentinel* says:

The Rev. Wm. M. Love of this county delivered Anti masonic lectures at the court-house, on last Friday and Saturday evenings, to good audiences. The lectures were quite interesting and the manner in which the lecturer handled his subject, showed that he had bestowed upon it considerable study and research. He was well fortified with books, papers and other authorities, which he referred to and read from quite extensively. He denied the antiquity of the order, and attempted to show that it had its origin in modern times. He also professed to give the various grips and other modes of recognition resorted to by the craft, and also the manner in which members are initiated. To the uninitiated, some of his arguments were quite plausible and his authorities seemingly indisputable; but knowing nothing of the secret workings of the craft, of course we cannot say whether they are in reality so or not. This much we will say, however, we have seen the order bring relief to the unfortunate and distressed, hush the widow's groans, and dry the orphan's tears, and therefore do not care to inquire whether Solomon belonged to it or not. If good results from Masonry, it matters but little whether it originated before or after the Flood.

Correspondence.

Reforming the Churches.

EDITOR CYNOSURE:—While I wish much that the reformation of the churches from all complicity with secret societies did proceed more rapidly, still it seems to me clear, from the information conveyed by your correspondents and lecturers, that very sensible progress is making in this direction. In the reform of the churches, all Christians of every name should make common cause; and every one should exert himself to reform *his own* church and denomination. Nor should any one be backward in publishing facts showing the state of his own church, and in endeavoring to urge through the *Cynosure* proper measures for its reformation.

Such has been my own course as a United Presbyterian. My very partial exposure of the condition in Philadelphia of the U. P. churches in regard to secret societies, has, I observe, called forth my Christian brother, Dr. David Thompson, who comments in your number of March 18th on my papers on the doings of the U. P. Philadelphia Presbytery. The burden of Mr. Thompson's article appears to me to be —Hush up!—Keep the doings of "your mother" church secret!—let charity cover the multitude of her sins! I interpret the rule of Christian duty, however, differently. "Thou shalt in any wise rebuke thy brother, and shalt not suffer sin upon him!" . . .

I observe that the editor of the *Evangelical Repository* tries to put a face upon the Presbytery's action in *suppressing* all mention of the Odd-fellow case, which is both curious and novel. He writes (April No., p. 506:) "The truth is, that it was thought that if the proceedings of the Presbytery were published, without a full explanation of the whole matter, the case of the appellants would be prejudiced in the public mind. In the interest of justice, therefore, and with the understanding that he was acting according to the wish of both sides in the premises, the clerk did not publish any part of the proceedings in the case."

Allow a word of comment on this, Mr. Editor. No one has blamed the clerk, so far as I know. On the contrary, I published in my report, how he nobly recorded his name with the reforming party of the Presbytery, on the vote being taken. And in regard to the reason *now given* by Dr. Barr for the suppression of the case in the presbyterial report, I think that if the ministers and elders who voted in that case to sustain the action of Mr. Kerr and the majority of his session in receiving the Odd-fellow into their church membership,—if *they* can stand the publication of their vote which appeared in the *Cynosure*, "the appellants" and their "case" can well stand the publication of their votes. Indeed, I have been informed that congratulatory letters have been pouring in upon Dr. Barr for his service in the case in Presbytery. But if the case had not been reported in the *Cynosure*, how would his Christian brethren ever have known how well he had done? . . .

The United Presbyterian General Assembly will meet in May next in annual session. I would respectfully suggest to my U. P. fellow-Christians who feel insulted like myself in being compelled to sit down at the Lord's table with Freemasons and Odd-fellows—whether we are not now called by God and our duty, to join in a vigorous memorial and remonstrance to the ensuing Assembly, against such a scandal, and to urge the most summary remedial action on the subject? The question is not (as the editor of the Pittsburgh *United Presbyterian* extenuates it,) whether the U. P. church lives up to its profession as well or better than other churches; but whether we are to go on as heretofore, falsifying our profession, and bringing a reproach upon ourselves for insincerity and double-dealing? Certain it is, that as things are, and are going on here and elsewhere in the United Presbyterian churches, the *testimony* of that church against secretism is in a great measure a nullity.

W. S. R.

Philadelphia, April 3, 1875.

Suggestions and Encouragement.

When I look back at the secret societies of the past and then at the hundreds of thousands in our own towns and villages that are sworn to "always hail ever conceal and never reveal," I feel constrained to say that for us there is but one hope and that is to make frequent appeals to the God of our fathers, and take an independent stand in political action.

And why not commence now? We have as mighty wrongs to oppose as ever lifted their wretched heads in the days of the Revolution or the Rebellion. While our forefathers were busily engaged fighting for liberty and human rights, they did not know that such a mighty enemy as secret rings was silently creeping into their homes and gathering the young into its pretended Christian embrace.

Some time ago H. H. Hinman gave a series of lectures in this county and got several to make a call for a county organization opposed to secret societies. How many signed that call I do not know. I believe that if Jo Daveiss county was organized we could do a noble work and occupy a proud position in the front rank of this contest. I have looked at the platform you published and think it is nearer right than any other I have seen.

Would it not be a good plan to divide this State into several lecture districts, and let the Association assign to each lecturer in this State a district to canvass next fall? This question must be discussed to a great extent before it can be settled. When we get strong enough to discuss this question in the country school-houses and villages and cities, and the people will jump off the fence and take sides, either for or against us. I think that time is near at hand.

We must cheer up. We have nothing to fear. We are right and the steps we take in the future, if so well done as the one taken at Chicago when your paper was started, and those taken since, will, I trust, be always sustained nobly, faithfully, and sincerely.

Your sincere friend,

JAMES H. BERRYMAN.

Not Fair on the Mason.

WELLINGTON, Ill., April 5, 1875.

Editor Christian Cynosure:

Last Sabbath I attended a church where a Methodist Episcopal minister conducted the services at the morning meeting. This preacher came instead of the Elder, being quarterly meeting occasion. He is known in all this section as a leading Mason, and not long since he acted (and may now) as chaplain of a Masonic lodge. Now while this preacher was trying to preach

Christ, he was at the same time preaching anti-Christ for the lodge. This he was doing by his example; for there was perhaps not a person present but knew of his lodge connections. Not far from here an M. E. preacher was deposed from preaching because he took a few water-mellons from a patch and did not see fit to make any special apologies for it. This occurred perhaps last fall. The fact that a Masonic preacher is in good standing and one dismissed or silenced for eating a water-mellon when he was dry, is much like gagging at a gnat and swallowing a campbell. We, however, make no apologies for raids on mellon patches, but certainly think that a minister who acts as chaplain for a Masonic lodge and prays for such sinners, not that they may leave off their Masonic wickedness, but that the Lord may prosper them in it. This Masonic chaplain sees his own church brethren denuded in the lodge and swindled out of say $25 for the "degrees," when the self-same "degrees" can be bought in the open market of responsible parties under a warranty for twenty-five cents. Not only this, but after getting the candidate's money, and to make sure of their ill-gotten gains from the poor, denuded, frightened victim, they swear him at the risk of having his "throat cut across," etc., not to tell it! J. S. Hickman.

From a Seceding M. E. Minister in Northern N. Y.

[By permission.]

Lisbon, N. Y., Feb. 23d, 1875.

Rev. W. Post,

Dear Brother:—Yours of the 13th inst. was duly and gladly received. And lest I make too long tarrying I improve the earliest convenience in answering. Like you, I can truly say, that "the more I study Masonry in connection with Masonic ministers and church-members, the more marvelous it seems." I have no doubt of its infidel character, and that "blasphemy" should be written upon the head of this beast of the sea.

As to persons who are Masons professing sanctification and yet seeing nothing incompatable with holiness in Masonry, I would say, that their view of holiness, and the Bible view must be very different; and, in my judgment, their sanctification is quite as wide the mark. Of course, it is not for us to judge; but we are taught that, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." Again, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works?" These are all represented as sincere, and as going to the very gate of heaven with their high professions and yet rejected.

Masonry is an abomination. I have seen its inside work, and can conceive of nothing more ridiculous, more secrilegious, neither more blasphemous; and when I find a minister trying to defend it, who is a Mason, I am sickened. What! a man once enlightened and having "tasted the heavenly gift" and been "made a partaker of the Holy Ghost," one who has "tasted the good word of God, and the powers of the world to come." After all this, saying, that he sees nothing incompatable in Masonry with holiness? Yea, more, —as do all who adhere to Masonry, whether minister or otherwise,—we do not find our religious experience that which fully satisfies, but need this so-called "hand-maid of religion to complete the work?" But what astonishes me most is to see men professing godliness with all its attendant blessings, groping amid the mummeries of Masonry for enjoyment, or studying its symbolic lessons, so called, for instruction. It does seem to me, that had I been an infidel, when attending Masonic meetings, and then have seen a minister of the Gospel enter and seem to enjoy it, I should at once have believed him an imposter.

You will see by this that I have but little sympathy with adhering Masons who are professed Christians, be they members, preachers, or bishops. My feelings have undergone a great change within a few weeks. I find that to support and defend Masonry men will violate almost every principle of either justice or reason, and that they are ready to sacrifice, or at least silence the conscience of any man who dare so much as to say Masonry is wrong. Now that I have openly renounced Masonry and publicly spoken against it, though I have not attempted to discuss the merits of the question, men and ministers are trying to make it appear that I have done a great wrong. And I shall not be surprised if Masonry rises up against me, if I am spared until our next conference. But I fear not, only lest I get moved from the path of duty. Our conference, Northern New York, meets on the last of April, at Mexico, Oswego Co.

As to my experience as a Mason, to which you refer, you will do doubt see an answer to your inquiries in the *Reformer and Free Press* ere long. I have written out something of that sort which I shall send on at once.

As to what may be done, I would say, no effort can be made that will amount to anything without rousing the spirit and calling forth the vengeance of Masonry, but the point is to be lead by the Spirit, and not go upon a warfare at our own charges. If we do this we utterly fail. I say this because I find that with me the enemy attacks, or attempts to lead off in this direction fully as much as in any other. . . . I know of but one out-and-out Anti-mason in our Conference; there may be others. There are Anti-masons but they are not out-spoken, they say what they say on the sly,—*whisper it.* A memorial from a convention would weigh more perhaps than from any other available body, and this would give strength to others that might be presented.

I have never given an Anti-masonic lecture in my life, but feel the fire as it were shut up in my bones. . . .

As to success, I think that we have much to encourage us already. Bro. Guile of Ogdensburg, pastor there, was saved from Masonry I have no doubt by the reading of my "reasons for leaving the Masons." Sometime after coming out, I found several of the same lodge who felt as I did, but dare not openly say it. One, a Methodist and leading man, has since left. Several lectures have been given in our town within the past few weeks, one by Rev. D. P. Rathbun, and five by Rev. Mr. Barlow, State lecturer, and I am told by men who have been in conversation with young men that there are several who were intending to join the lodge who have abandoned the thought, since hearing these lectures. I thank you for your kind response and encouragement. May God bless you and open to you an effectual field of labor. Write often. Yours in the hope of the Gospel,

Ephraim W. Wheeler.

Open Benefit Societies.

West Belleville, St. Clair Co., Ill., Mar. 28, 1875.

Editor of the Christian Cynosure:

I promised you I would forward information respecting open benefit societies. I am glad to inform you we have started one in West Belleville, (I will send you a prospectus when printed), and it is bidding fair to do well. I invite the attention of Mr. A. S. Badgley, Belleville, who wrote you last issue, and of whom I have no personal knowledge. The society, if made a success, will be a counterblast against the fraternity of secret orders, and a great assistance to those who object to being connected with secretism. We have no pass-word, no door-rapping, no degrees with any of the tom-fooleries connected with secret societies. Officers are: president, secretary, treasurer, three stewards, and an examining committee consisting of three persons. The contribution, 50 cents a month, which provides $5.00 a week in sickness, and so much at death, in proportion to the numerical strength of the society. Initiation fee $2. (until about the 25th of April next, after which it will be $3) at 16 years of age, and 20 cents a year additional from 16 to 45 years of age. I believe the blessing of God can be invoked on such a society. Any information can be obtained from yours truly,

J. Hodder, *Sec.*

OUR MAIL.

A. C. Daugherty, New London, Wis., writes:

"I expect to be a regular subscriber for years."

We receive similar expressions from many of our readers and hope to merit them from all.

Rev. J. T. Kiggins, Portland, Ind., writes:

"Thousands of the quiet anti-secrecy men and women of this State would actively labor in support of our good cause, if we could get them to read the *Cynosure*."

We hope our Indiana friends, as well as as subscribers in other States,—for the same is true of other States as well as of Indiana—will realize this fact and circulate the *Cynosure*. Many are doing so now. May their numbers increase.

Chas. F. A. Gantzckow, Hartsville, Ind., writes:

"I am well pleased for the prospect of having a publishing house. Hope friends of the cause will send their thousands and hundreds and on down, whatever they have to give and wait not. I feel we need it."

He suits his action to his words by sending a cash remittance for the new publishing house. We hope these free-will offerings will more than make up the amount needed to secure the house.

Geo. Surface, North Union, Ind., writes:

"I would not give up the *Cynosure* for any paper I ever saw."

Rev. A. Musselman, Sacramento, Cal., writes:

"We purpose organizing here. . . As soon as we organize and secure funds we want an able and efficient lecturer. The best that can be secured."

This is encouraging news from the far West.

J. Miller, Wauseon, O., writes:

"We hope to secure a country library of cheap Anti-masonic literature for this (Fulton) county."

Laura L. Thompson, sends two new subscriptions and a renewal, desiring us to consider her a life subscriber. Her father was once a Mason, and she is doing what she can against secret societies. We especially notice this case because the infirmities of age are upon her. We hope those who enjoy full health will do as much in proportion to their opportunities.

P. Andreas, Canal Dover, O., writes:

"We need a lecturer here in this place, for I think it is one of the hot beds of secret, oath-bound societies. Men are afraid to express their opinions against the accursed thing, and the cause of God is languishing at every pore. May God speed the day when this abominable institution will be wiped out is the prayer of the writer"

John W. Knowles, Cynthiana, Ind., writes:

"There are a great many secret-society men here—Masons, Odd-fellows and grangers; and a worse feature still, they have a very large class of sympathizing friends who perhaps will never join any of the secret societies themselves, but are always ready to defend those who do. But I think the anti-secret men are gaining ground. I shall do all I can for the *Cynosure* and the cause of reform."

John Collins, Hicksville, O., writes:

"My zeal for the cause you advocate is not abated. . . . I have tried to get some subscribers for the *Cynosure*, but all with one consent make some excuse. But I will try and not weary in well doing. I expect to get some yet, for I verily believe it is one of the best papers printed in the United States."

Rev. J. W. Funk, Myersville, Md., writes:

"I am more than ever pleased with the paper, and pray that it may accomplish much in destroying the influence and power of oath-bound organizations, and of eventually uprooting every vestige of their existence."

J. W. Turner, Laclede, Mo., writes:

"I am determined to do all I can the present year and hope for the best results. The paper you have sent me, I am satisfied, has done enough good to pay for itself. It has brought the lodge into contempt with a number of the people in this vicinity."

We desire to call the especial attention to our sixteen subscribers in Hillsdale county, Mich., to the following from one of their fellow-citizens.

S. S. Carter, South Wright, Mich., writes:

"I think there is great need of somebody's doing something at this place. It seems as though the devil was let loose to prey on us. There is a grange here and I understand that they are gaining very fast here. Thirty persons have been taken in to the grange during the last six weeks. The next great monster is a Masonic hall. There is to be a chapter of Masons at this place as soon as they can get a charter. The grangers are running the thing strong throughout this whole town. Almost every officer is either a granger or a Mason. Our schools are not exempt. The man who is exposing the grange is doing a good thing for this community. Our church men here are anti-secret men. I heard this week that our presiding elder, of the Methodist Episcopal church, had joined the grange, but think it is a mistake."

Can D. P. Rathbun do something for this county?

The Sabbath School.

Lesson for April 25th, 1875.—Gideon's Army.

Judges vii. 1-8.

1 Then Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

int to

GOLDEN TEXT.—There is no restra w.—the Lord to save by many or by fe 1 Sam. xiv. 6. s by

CENTRAL TRUTH.—The Lord save many or by few.

COMMIT TO MEMORY, vrs. 2-4.

PARALLEL PASSAGE.—1 Cor. i. 27-30.

SCRIPTURE READINGS.—On Jerubbaal, see Judges vi. 32; on Harod (which means "trembling"), see 2 Sam. xxiii. 25.

With v. 2, read Deut. viii. 17,18; with v. 3, read Deut. xx. 8; with vs. 4 and 5, compare 2 Sam. xxiii. 16; with vs. 6,7, compare Acts xviii. 9,10; with v. 8, compare v. 16. *S. S. World.*

Side-light Topics.

1. Fret not, dear heart, if God's hand prunes your fair growth beyond what seemeth to be the power of endurance. So the gardner trims the plants he loves until nothing is left but a few roots of unsightly bulbs. But out of these spring the perfect flowers. While seeming to take away he has but added to their strength. So the refiner of silver tries his ores until he can see his face in the melted metal. He indeed takes away—but it is only the dross. Job, xxiii. 10; Dan. xii. 10; Zech. xiii. 9; Jas. i. 3, 4, 12; 1 Pet. i. 6,7.

2. It was a hard lesson for Gideon to learn as his army melted away, but, after the battle was over, then could he readily see that God's strength had been made perfect in his weakness. It is no less hard for us to learn, but if we do master it we shall have learned what faith is. 1 Cor. i. 23–25; 2 Cor. iii. 17; xii. 9,10; Luke xiv. 11; John iii. 30; Jas. iv. 6; Heb. xii. 11,

3. God has no use for cowards. "The fearful and unbelieving, etc., shall have their part in the lake which burneth with fire and brimstone, which is the second death." Therefore let those that are faint of heart strengthen themselves in the Lord. Cowardice is simply the lack of faith. Luke xii. 4,5; Acts xviii. 9,10; 2 Cor. iv. 16–18; 1 Pet. iii. 14,15; 1 Tim. iii. 13.

4. But how wonderfully he can work through men of faith. Heb. xi. 32-35; Jas. ii. 21,22; Matt. xvii. 20; 1 John v. 4, 5.

5. If the church would not put her trust in numbers, or in power, or in riches, but only in the Lord, how much stronger would she be to-day! 1 Sam. ii. 6,7; Ps. lxxv. 6,7; Is. xxxiii. 1, 2; lvii. 13; Eccl. ix. 11; Jer. ix. 23, 24; xvii. 5–7; 2 Cor, i. 9.

6. Perfect faith gives perfect victory—"according to your faith be it unto you." Matt. ix. 29.—*Nat'l S. S. Teacher.*

Forty Years Ago.

An Able Argument for Free Inquiry.

A disconrse at Woodstock, Conn., Sept. 11, 1829, by Daniel Dow, Pastor of the church in Thompson.

[CONTINUED.]

But perhaps, some will say, all those remarks might be pertinent, were the subject of such a nature as to admit of inquiry. But the subject is occult; so wrapped up in impenetrable darkness, that nothing can be known about it; all inquiry therefore ought to be suppressed, because it must be wholly fruitless. I would then observe,

3. That this is a subject concerning which, inquiry may be made, and information obtained; at least, so far as is necessary to answer every practical purpose. Were the subject indeed so occult, that nothing could be known concerning its real merits, a very important inquiry would arise, even in that case, whether any person could be justified in uniting with an institution, of which it is impossible for him to obtain any previous knowledge. I should judge, that this inquiry ought to occupy the mind of every candidate, till, somehow or other, information could be obtained concerning the merits of what he was about to receive. But it is not a fact, that this is a subject concerning which no information can be obtained. Secret as the nature of this institution has been, it is now a secret no longer. More than a thousand, nay, I should not go beyond the probable truth, were I to say, more than two thousand seceding Masons have openly proclaimed it. They profess to have told us, for substance, all that could be either learnt or told. And who are these witnesses? They are persons of all classes; from the highest to the lowest grade. Many of them, men of unblemished character. Many of them, men of undoubted piety. Many of them, ministers of the Gospel; and of all the various denominations of Christian people, Presbyterians, Baptists, Methodists, Quakers, and others, in different sections of the country, who could have had no combination together, yet all agreeing in bearing the same testimony, in regard to the secrets and obligations of the Masonic institution. And this many of them have done, when they were thereby exposing themselves to reproaches, and perils, and privations, and mortifications, which they might have avoided by only remaining silent. These witnesses are neither incompetent nor incredible. Nor can their testimony be rejected, without rejecting all human testimony, whatever. Do you wish for names? I have not time to give you the whole catalogue, neither is it needful; but I will mention a few. I would refer you to the Rev. Mr. Thacher, pastor of a Congregational church in Wrentham, Massachusetts; the Rev. Mr. Jones, pastor of the Presbyterian church in Cabot, Vermont; the Rev. Mr. Sanborn, pastor of the Presbyterterian church, at Painted Post, Steuben county, State of New York; the Rev. Mr. Stearns, pastor of the Baptist church in Paris, State of New York; Mr. Henry Dana Ward, editor of the *Anti-masonic Review*, in the city of New York; the revelation made by a large number of seceders, convened at Le Roy, State of New York; the renunciation of Mr. Mulford, Morris county, New Jersey; together with the genuine edition of the Illustrations of Masonry, by Morgan. I might mention many more of equal credibility; but I forbear. If any one, therefore, would wish to obtain information on this subject, the door is open, opportunity is offered. "If ye will inquire, inquire ye." It is certainly practicable to inquire into the number and credibility of those witnesses. It is as practicable to inquire into the testimony which they bear. And it is as practicable to inquire, whether the institution, as developed by them, be consistent with the holy religion which we profess.

4. It would seem that the friends of the institution, themselves, can have no rational objection to a free and unembarrassed investigation of all the facts which relate to this subject. For no cause can be in worse plight than to be laboring under high charges and heavy suspicions, and when investigation is proposed, and proof offered, to shrink from the investigation and endeavor to suppress inquiry. To do this, is always construed into a consciousness of guilt, and operates more to the disadvantage of the accused than the proof of the fact; because it not only fastens the guilt, but leaves the imaginatian to go even beyond what could have been proved. So that even a guilty person has suffered more, in point of character, by avoiding a trial, than he possibly could have done, even had he been tried and condemned.

5. The inquiry should be made in order that either the institution itself, or the community, may be delivered from the imputation of blood guiltiness. Where murder has been committed, or where there is any ground for suspicion that it has been committed, it is always proper to inquire into the fact; and if a fact, to inquire who was the perpetrator, and who were the accomplices. Most deplorable, indeed, must be the state of society where crimes of this nature can be committed, and no inquiry excited. In such case the whole community must be involved in the guilt. But in this case, it is alleged, that human blood has wickedly been shed. It is alleged that it was done in strict accordance with the oaths and obligations of the Masonic institution. It is also alleged that lodges and encampments have been acting in concert, in perpetrating and concealing this crime. These are awful charges; and the more alarming on account of the number said to be combined together. And now is it not indispensable that some inquiry be made? Should it not at least be asked, whether it be a probable fact, that such a crime has been committed? And whether it be a fact, that there is an institution in our land, which claims the right of thus disposing of the lives of its members, and who have bound themselves together, by horrid oaths, to submit to such a claim, and if not to aid in the commission of such crimes, yet to conceal them when committed, and to use their utmost efforts to screen the guilty from justice? If there be the least ground for the suspicion that such are the facts, it is not to be wondered at, that all good men should feel alarmed; and it is certainly proper that the inquiry should proceed. For, without it, if the charges be untrue, the innocent must labor under an unjust and cruel aspersion. Or, if they be true, the whole community must be under a vast load of guilt in being silently accessory to the shedding of blood. Justice to the public, as well as to the individual sufferer, demands that the inquiry proceed. "If ye will inquire, inquire ye."

[CONTINUED NEXT WEEK.]

To Old?—No, You Ain't.

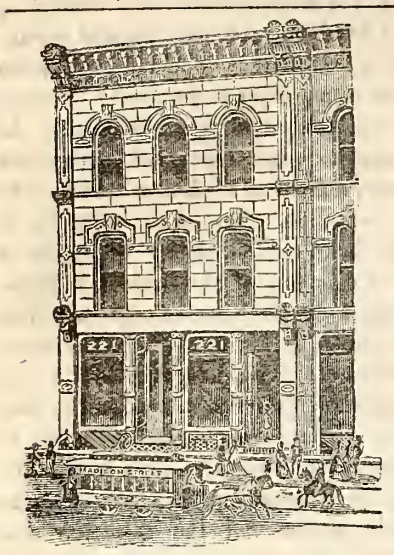
You are not too old to do good, to repent of your sins, put away your evil deeds, cut loose from your vicious habits and life.

"While the lamp holds ont to burn,
The vilest sinner may retnrn;"

says the beloved Watts. We know a man eighty winters on the stage of action, and during some fifty years of this time he had been a slave to the pipe or the quid. He became convinced of the evil, his conscience accused him. When told the money he lavished on this vile narcotic, to gratify a vitiated appetite, was God's money, that his example led others to the same evil, meanwhile he was injuring the vitality of his physical, intellectual and moral faculties,—when thus told, immediately he washed his hands clean from the filth, abandoned forever the dirty tyrant. What now? did he die, suffer loss? Nay, he gained everything by cutting off this right hand lust. Very soon he became another man, a new man; cheerful, happy; his health, bodily and spiritual, was vastly improved. He looked better, felt better, was better every way; far more decent, respectable. His soul caught new fire, new energy, new life. He could pray with renewed fervor, increased faith and holy zeal. O what a change, what a glorious change! Friends in the decline of life, are you addicted to this evil, this fleshly lust that wars against the soul? will you not cut loose from it, cost what it may? What an awful, fearful, horrible thing to die a slave, a tobacco sot! We are credibly informed that some persons become so saturated with this poisonous drug as to emit a stench when laid in their coffins! D. F. N.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 15, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and the Association hopes to raise this sum by June 10th next; and $20.000 as soon thereafter as possible to secure the ownership. Send on contributions.

EX-BISHOP KUMLER AND THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

DAYTON, O., April 2, 1875.

J. BLANCHARD, *Respected Brother in Christ—Greeting:*—Having some business for the *Cynosure*, I also have a deep anxiety to know your convictions in reference to the "*Young Men's Christian Associations.*" They are very popular, and are drawing our sons and ministers into their workings, and it seems that they are doing good. But here are my embarrassments in view of them: First, they are a separate and distinct society from the church, and consequently are only of human invention. Secondly, they are made up of Freemasons, Odd-fellows, Knight Templars, Sons of Temperance, etc. Can we be scripturally associated with such a conglomeration? Third, they have amusements (or play) connected with their assemblies. Can God's people harmessly endorse such an assembly? And fourthly, do such Associations deserve the name *Christian*? I stand almost entirely alone in my views about this Association, therefore I would love to have the views of older heads than mine by the *Cynosure* or in a private letter. Do not consider me troublesome, I am anxious to be right in all things. Yours respectfully,

HENRY KUMLER.

THE CYNOSURE'S ANSWER.

The charter of all *Christian* associations is given by Christ in these words: "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20.

Christ started no churches. He did not even baptize. But he recognized the Abrahamic church whose visibility expired with the ritual law, and left its spirit in a baptism and communion table, with a discipline to keep off "dogs, sorcerers, whoremongers, and whosoever loveth and maketh a lie." A Christian association is not a church. It does not profess to take its members to the "lodge above," or to heaven. It is simply some Christians met in Christ's name to oppose evils and do good.

A sinful human invention is either a religious contrivance with Christ left out, like a lodge; or a human invention, like popery, claiming a sacred nature and divine authority. The sin begins when the human contrivance begins to claim to bind conscience and promise salvation. So the brazen serpent which was at first a mere help to faith, because an idol and a snare when made an object of faith.

The Young Men's Christian Associations will become sinful, human inventions when they begin to claim to be a substitute for a church of Christ. So will our National Christian Association. We must always keep a distinction between God's appointments and man's contrivances; even good contrivances.

Next, a human association must not be "partakers of men's sins." If, at this day, Abraham and Jacob were members of a Young Men's Christian Association, that Association would be guilty of polygamy, though once they would not when polygamy was not understood. So Young Men's Christian Associations are now becoming guilty of the hypocrisy, heathenism, blasphemy, idolatry, swindling, loafing, and general devilism of the secret orders; and they must and will cast them out or be ruined by them.

Moody's test of membership is twofold. His members must be "young men" and "Christians." They have defined a young man to be forty years and under; and Christians to be members of some "evangelical church." I do not like the last. Beecher's church is called evangelical. I incline to leave the matter where the Bible puts it, and call "Christians," all who believe Jesus Christ "has come in the flesh." This will include both church and state. Both must be Christian or infidel, and both must and will perish if they neglect Christ.

As to "plays, amusements," etc., T. K. Beecher, Henry Ward, and their followers were openly for putting cards, billiards, dancing, etc. into the social rooms of the Young Men's Christian Associations. If we profess and call ourselves *Christians*, that simple fact will warrant us in turning out every person and practice which a large and decided majority regard as plainly subversive of Christianity. This is our security. So the Massachusetts Bill of Rights was held by the judges to have abolished human slavery.

WHAT SHALL BE OUR NAME?

At Syracuse, after discussion, we voted, as simple citizens, to call ourselves "Americans." And Mr. Needles appropriately keeps at the head of his editorial column "*The Platform of the American Party.*" And by our act of incorporation we are simply "The National Christian Association." That is to say, politically we are "Americans;" religiously we are "Christians."

The question was made at Syracuse, whether it is not arrogant in us to take the name of "Americans?" Are no others, it was asked, but a handful of Anti-masons entitled to be called "Americans?"

It was answered, "Yes, and all who are so entitled will be with us when they learn our principles and our objects." But a minion of popery who goes for the Pope's temporal power, is not an American, but an alien. So also is an adhering Freemason. He boasts his sworn allegiance to a power which reaches around the globe! Is he an American? Then our grand principle is precisely that on which America was peopled and started. "The austere principle was announced," says Bancroft, "that not even a ceremony was to be tolerated which was not required by the Word of God." This was what took the Puritans from Scrooby-manor to Holland, and from Delft-hhven to Plymouth. They might have stayed and flourished in their own country if they had been willing to practice the Masonic ceremonics, and worn the Masonic regalia required by Elizabeth and her Parliament. For this only were they branded and persecuted as Non-conformists. And events seemed to have proved their principles and justified their secession from the church and country of England. Mr. Bright's last great speech shows, as Hume, Brougham and Macauley had shown before him, that all the liberty there is in the British Constitution was put there by these same Non-conformists who "scrupled the vestments" and the ceremonies.

Now then we *are* Americans, and Freemasons are not: and persons and things should be called by their right names; nor are men "Christians" who worship at strange altars, whether those altars are pagan, Mormon, or Masonic. It would, perhaps, have been better if the Protestants had adhered to simple name of "Christians," and called the sect which they left, as they elect to be called, viz., "Roman Catholic." The name "Anti-mason" belies us. We are Anti-odd-fellow just as much, and anti-Jesuit more. The name "*anti-secret*' misstates us. We oppose Masonic fooleries at the funeral and out of the lodge, as much as we oppose Masonic secrets in the lodge. We oppose their *worships* more than their *secrets;* for the power of the system over mind is in its worships. Will the *Religious Telescope* and other prints consider and treat this subject or perhaps insert this article? Let us consider it at Pittsburgh and let us "all speak the same things."

WHAT ARE BISMARCK AND GLADSTONE AT?

The Papal Syllabus of modern errors condemned by the Pope in his allocutions and encyclicals, put forth in 1864, contains the following propositions which are condemned by papal authority as pestilent error. The numbers are prefixed to the propositions as they stand in the Syllabus which is a purely negative document. The church infallibly teaches the opposite affirmatives of the errors condemned.

"15. That every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." *Apostolic Letter, June,* 1851, *and Allocution,* 1862

The wording is subtle. Protestants hold to, and Papists deny the right of private judgment, '*guided by the Bible.*' But every man has to rely on his mind or reason to know there is any Bible.

"17. That we may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true church of Christ." *Alloc., Dec.,* 1854.

False again. The Romish error is "*extra excelsiam non salus est,* none saved but Roman Catholics. Protestants hold that the penitent thief was saved.

"21. That the church has not the power of defining, dogmatically, that the religion of the Catholic church is the only true religion." *Apos , Let., June,* 1851.

That is, the church has that power.

"24. The church has not the power of availing herself of force or any direct or indirect temporal power." *Aug ,* 1851.

This is explicit. Rome may use force!

"The church ought to be separated from the state and the state from the church." *Sept.,* 1852.

That is, it is error not to advocate 'church and state.'

"73. A merely civil contract may, among Christians, constitute a true marriage; and it is false either that the marriage contract between Christians, is always sacrament, or that the contract is null if the sacrament be excluded" *Apos., Let , Aug.,* 1851.

This means that all married people are living in adultery who were not united by a Catholic priest.

"78. It has been wisely provided by law in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship." *Alloc., Sept.,* 1852.

This too is explicit. Rome ought to suppress by force in all Catholic countries, all worships but her own.

Gladstone shows by quotations and dates given that, while himself and the English Liberals were advocating Catholic emancipation, Bishop Doyle and the other Irish Bishops declare positively against the Pope's infallibility, and against the idea that their civil allegiance was first to the Pope and afterwards to England. And that this their declaration has been reversed by "infallibility" and that the above and other horrible claims are now made part and parcel of Romanism itself!

Bismarck and Gladstone are therefore contending for the right of private judgment; for Protestant marriage; for salvation out of Rome; in short, for all that is worth living or dying for. And through the mist and craft of Popish negatives, we see Rome, with the forehead of an harlot and the wiliness of a serpent, denying to Protestants all rights which she is bound to respect; and her right to crush by "force" all opposition to her dark and terrible will.

AN INFIDEL CHRISTIAN.—H. W. Beecher's and Oliver Johnson's organ thus notices the objections of the press to the latter's editing a "*Christian*" paper:—

"The *Christian Statesman* appears to think that a man who sincerely believes that he has received communications from friends in the spirit world is, for that reason, unfit to be the editor of a Christian journal, or even to call himself a Christian. Certainly, such a belie is no proof of a Christian character, nor on the contrary, do we see that it is in any way incompatible with it. In every Christian sect, probably, in our country, there are men and women of devoted piety who hold this belief and find

comfort in it. They may be mistaken, but to deny them, on that account, the name and character of Christians looks to us like bigotry of the narrowest type."

This is precious. There is no "bigotry" of narrow or broad type in popery. The same number of the Johnson and Beecher organ speaks of the "accomplished and eloquent (Catholic) Bishop McQuaid" of Rochester, and lauds ritualism as a useful "drill." Only think of a professed Protestant swallowing without a grimace the Pope's declaration that nobody can be saved out of his church, and condemning the *Christian Statesman* as bigoted for saying a spirit-worshiper is not a Christian!

THE BIBLE CAST OUT OF SCHOOLS.

It seems the Rochester *Democrat* has interviewed the pastors of that city on the Bible-in-the-schools question and finds the majority for putting it out. "Rev. Mr. Morehouse, Baptist, declared that he thought it wrong in principle to have the Bible read in schools. The only true course is to throw it out altogether. I am willing to concede to others the same rights and privileges I would claim for myself. I would not like to have a Catholic or Mormon Bible thrust upon me."

This ignorant Protestant who puts the Douay Bible on a level with the Book of Mormon, probably never looked into a "Catholic Bible." If he did he knows or should know that the Douay translation is a very fair one, and with a few exceptions and "notes" would be good enough to read in a Protestant school or family. The Catholics are as much opposed, or nearly so, to having their own Bible read as ours. Their object being to take away the Word of God from men and put the word of a priest in its place. Another of these Rochester Protestants (Rev. C. J. Baldwin) lauded and endorsed by Beecher, said, "I do not regard the present use of the Bible in schools as anything but a mere form, and I don't consider its removal would have any irreligious effect."

If Bible-reading in schools is "mere form" it is pity. But to forbid its use in schools, even in that case, seems to us like an insult put on its Author, and on this Protestant country. Your neighbor's visits may be few and formal, but to forbid him you house is to insult and defy him. You loose God and do not gain the Catholics by it.

NOTES.

—The column of notices reminds us that it is high time to be stirring up the Pittsburgh delegations, and Bro. Dorcas is none too soon in reminding the Iowa friends of their part in providing a representative. Word comes also from York county in south-eastern Pennsylvania that the numerous friendly churches in that region will send one (Let it be several.) to hear and speak for them.

—The fare to Pittsburgh is a matter for some time under consideration. In the midst of the general confusion of the great railroad war between lines from Chicago to the seaboard nothing definite has yet been reached. But it is certain that rates will be from 20 to 30 per cent. lower than six weeks ago. Our readers shall be informed of every movement in this direction. Meantime let every person who expects to reach the National Convention by way of Chicago, New York or Philadelphia send word as soon as possible to the Corresponding Secretary of the N. C. A. at this office.

—Another *very urgent* business is opened by Bro. Callender to the Pennsylvania brethren. Let his stirring appeal be heard across State lines; especially friends in Ohio and Indiana, remember the exigences of the work with you and be not like the Reubenites when Deborah and Balak arose for the relief of God's people of Israel. The report of the treasury receipts last week shows the need of definite and immediate action.

—The Trinity Methodist Episcopal church of this city lately received Dr. O. H. Tiffany from Washington city, to be their pastor. This will be another considerable addition to the Masonic order here, and Collyer (Unitarian) and Forrester (Universalist) will have to stand aside for the party who officiated with Johnson, then President, over the Douglas Monument.

—It is said that the Roman Catholic Bishops of England have agreed together to forbid English Roman Catholics joining the association known as "The Independent Order of Good Templars." The sacraments are not to be administered to any Catholic who, after being warned, continues a member of it.

—On the 24th of March the dwelling of Mr. Samuel Hale of Mallet Creek, Ohio, took fire during his absence and in a high wind, and was soon entirely destroyed with most of its contents, including a valuable library. The loss will be $1,000 above the insurance. Mr. Hale will have the sincere sympathy of the friends of the reform of whom he has been among the most earnest. During the past year he has given some fifty lectures against the lodge mainly in north-eastern Ohio, and has circulated a large amount of literature on the same subject. We hope the late severe loss will be only a brief hindrance to his useful labors in this direction.

—The public exposition of the first three degrees of Masonry by Edmund Ronayne (our "Royal Arch") at the Hall of Bremer Street School last Sunday evening was not so fully attended as it deserved, about a hundred being present. The regular initiation of a candidate in proper costume was gone through in proper form. Mr. Ronayne having been Master of Keystone Lodge, No. 639, in Chicago and thoroughly understanding the business. Of course the lodge will ignore this spirited attack on the "order" as long as possible, and prevent any notice of the press that would arouse public interest; but their game will soon be played out. Chicago is Masonic headquarters for the North-west, and the seat of the Grand Lodge of the State. The fifty-one lodges here cannot long stand so thorough an exposition of their shameful "work," and the public will no doubt hear something more on this case ere long.

—In the Masonic sketch of the Morgan excitement published last week mention was made of a missing man named Munro, whose likeness to the murdered Morgan gave the lodge as pretext, as drowning men catch at straws, to deny its guilt. A correspondent in Castle Grove, Iowa, who was made an Anti-mason in those days, lived in the same township with Munro and knew the miserable woman, his wife, was bribed to swear that the recovered body of Morgan was that of her husband.

—A Virginia grange lately buried a female member with its peculiar ceremonies, and some of the Southern papers are honestly shocked in finding what they regard as sacrilege. The Chicago *Tribune* regards it, however, as "a singularly beautiful and impressive ceremony" with a "touching and appropriate" ritual marred only by the final salute of the Master: "In the name of Fisherville Grange, I pronounce the words, Sister Calbreath, farewell," which it thinks was not an "absolutely awe-inspiring invocation." The *Tribune* might have another opinion after reading the aforesaid ritual, which is drawn up with one part for a character called the "Chaplain." Whether a person of proper moral qualities can be found in the grange or not, this part must be filled by a member; and the ritual says that and no more. Suppose "Long John" Wentworth elected to the chaplaincy of a grange, the *Tribune* can see what sort of a religious abortion he would make of the prayer, prescribed for the funeral occasions: "And we beseech thee, that we, with all those who are now departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen." And how the religious sensibilities would be touched by this benediction from such a chaplain: "May the grace of our Lord and Saviour Jesus Christ be with us all now and evermore!"

—Bro. N. Wardner, of the Wesleyan church of northeastern New York, and an earnest opponent of the "orders" was an army chaplain, and seems not to have forgotten his warlike experiences. The temperance vigilance committee of West Chazy of which he is a member lately took some damaging testimony against a liquor dealer of the place, who retaliated by causing the arrest of a witness on some trumped-up charge, and was taking him to Plattsburgh, a dozen miles away, to jail. Pastor Wardner "got wind" of the matter and determined that the witness should not suffer for anything he had done in behalf of law and order, if it could be prevented. Hastily he harnessed his old war horse, said to be the first horse entering Richmond after the surrender, and now about 24 years of age, but full of fire, and the race for Plattsburgh commenced. Burns, the liquor-dealer, had considerable the start with his prisoner, and it was evening; but at Beekmantown, half way, he stopped to get a drink, and Wardner passed him. But the old horse did not slacken his speed.

"Hill rose and fell, but his heart was gay;
For Plattsburgh was only five miles away!"

The rescuer arrived in Plattsburgh some time in advance of Burns and arranged matters so that his witness was saved from a night behind the bars and was released on bail. Though not likely to become as historic, Bro. Wardner's ride deserves to stand beside Sheridan's at Winchester, so far as motives and interests are concerned.

Religious Intelligence.

—The labors of A. B. Earle, the evangelist, in the Second Baptist Church of Chicago have been greatly blessed. On a recent Sabbath 250 expressed the determination to live the Christian life; 100 of these were from the Sabbath-school. Mr. Earle will continue these meetings in the other Baptist churches of the city. The effort to secure a general revival lately discussed by Chicago clergymen has been given up.

—The work of Messrs. Whittle and Bliss in Cincinnati has been very successful. They have engaged to conduct a series of meetings at Nashville, Tenn.

—Rev. Nathan Brown, who will be remembered as the former editor of the *American Baptist*, now missionary in Yokohama, Japan, writes that the new chapel of the mission was lately destroyed in a conflagration which raged before a furious cyclone and burned over a large district in that part of the city.

—A good work was begun some years ago by the pastor of the German Presbyterian church of Dubuque, Iowa, in the education of young men for the ministry. The result is a German Presbyterian Seminary, fifty churches, thirty-five ordained ministers and twenty-three students.

—In 1850 the Presbyterian church of England contained about seventy-eight congregations; in 1860 it had risen to ninety-five; in 1870 it had reached one hundred and seventeen; and in 1874 it had increased to one hundred and forty-seven congregations.

—The Unitarians have three hundred and forty-eight churches and societies in the United States and Canada. Ninety-three are without ministers, some have ministers who are not Unitarians and some pulpits are supplied by men who do not even profess to be Christians.

—At Rome, for two or three years, a very interesting military church has been gathered, from among Italian evangelical soldiers, by the evangelist Capellini. The constant change of Italian regiments, of course, causes considerable fluctuation in the membership, yet about one hundred soldiers join in each celebration of the Lord's Supper. As tracts and Bibles are distributed among these soldiers, it may be truly said that five hundred families of the one hundred cities of Italy last year recieved the Word of Eternal Life, on the return of these conscripts to their parental homes.

—The Chicago Bible Society lately held its 38th anniversary. From the reports it appears that during the year five hotels were furnished with 902 Bibles; fifty-five vessels were visited and supplied with 144 Bibles. There were given to 41 missions and church schools 624 Bibles and 603 Testaments. Nearly 500 depot passenger stations connected with the rail-roads have been supplied with one or more Bibles each the past year. About 40 stations in this county were furnished by this society with 45 Bibles. About 250 families and persons of the destitute poor with 235 Bibles and Testaments. The jail, poor-house, orphan asylum, and seamen's home were furnished with 284 Bibles and Testaments, and a special grant of 366 was made to the bridewell.

—As a result of meetings for one week in Indianapolis, the Young Men's Christian Association reports fifty conversions.

The Home Circle.

Cross Wearing.

I am crucified with Christ—
With him nailed upon the tree;
Not the cross, then, do I bear,
But the cross it beareth me.
Solemn cross on which I died,
One with him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of him who fought my fight,
Cross of him who overcame?
Shall I deck myself with thee?
Awful cross of Calvary?

Shall I drag thee through the crowd,
'Mid the slaughter that is there;
Whirl thee through the giddy waltz,
Bound upon my neck or hair?
Awful cross of Calvary,
Shall I deck myself with thee,

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaud a cross,
Cross of him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

—*Horatius Bonar.*

"It Won't Do to Die By."

A TRUE HISTORY.

John Bryson and his wife were both members of the church, what church it dosen't matter. Everybody thought that John would soon do for an officer, and as for Susan, his wife, she was an earnest, pious, lovely little woman.

Dr. Samuel Westmoreland was John's next door neighbor, and he and John soon became very intimate. They were not at all alike, either. John was a young, thrifty, well-to-do farmer, and a Christian. Dr. Westmoreland was a physician, seemingly well advanced in years, much the superior of John mentally, but, alas! an infidel; of that mild type of infidelity that contents itself with being called Universalism.

They used to go hunting, fishing, and boating together, and, at last, carousing together. Susan noticed a great change in her husband. He did not try to make arrangements for their church-going as formerly. He gave up family worship. One night he came home, certainly not sober, and cursed her when she wept. At last he openly renounced religion, and ridiculed it on all occasions.

"O John!" cried Susan, "do give up that Dr. Westmoreland's company." She plead, she entreated.

"You stop your snivelling!" was his answer, and with that he cursed her bitterly and went out. He was more ready to give up her company than the doctor's.

That night he came home beastly drunk. It was a cold, gusty night. The ground was white with snow. Susan, knowing her husband's habits, was grieved sore, lest he might be lying in some fence-corner, or in some ditch, freezing—frozen—dead. She could bear the agony of a true wife's heart no longer—had already thrown a shawl around her shoulders and was starting after him, when open flew the door and in stumbled John. With a stifled cry she was about to throw her arms around him, when he struck her back from him. The blow did not hurt her, but her heart was bleeding. She sunk back into a chair, and the pent-up sorrow of years—such years—such long, long, weary years—broke forth into a wail that might have stirred the heart of the dead.

"Woman!" cried John, now somewhat sobered, but none the less brutal, "what do you mean by this? Ho!" and his eyes lit upon the open family Bible, "it is this, is it? This is what put these notions into your head?"

She sprang forward too late. The precious book, with the lock of hair of her precious little dead baby—her only child—in it, with the precious pages that she had kissed and wept over, was in the flames, and her own husband stood grim sentinel over it, poked it with the tongs, spit on it, cursed it, gathered up the stray leaves that flew out, and threw them in, and when the last shred was burned, threw himself down upon the bed in a drunken sleep. Susan watched and wept.

There was one little Testament left. But, alas! John came across it the very next day; he turned to the fireplace to throw it in, but the fire was out. So to the door he went, and threw the little book with all his might out into the road, and slammed the door to. "Woman!" he said, so addressing her that he had once called "Susie, darling," "never do you let any such trash come into this house again. I tell you I won't have it! Do you hear? If you don't you and I will fight; that's all."

And then, with the air of a man that had conquered a woman, he marched out and went to his accustomed haunts at the tavern.

I have heard one of the neighbors say that she saw Susie watch the form of her husband go down the road toward Dr. Westmoreland's. Then she went out weeping, picked up the little, soiled, torn book, kissed it, hid it in her bosom, looked up weeping, and then threading her way through a narrow thicket, down to an old-oak tree, hid the little book under one of its gnarled branches. Often would she go down to this trysting-place with her God, and weep as she read in her book of that home "where the wicked cease from troubling and the weary are at rest."

Of course, such a life as John was leading must have an end, and so the time came for him to die. He lay sick two weeks, and they were weeks that sorely fretted his untamed spirit. Never wife waited on husband more tenderly, than that broken-hearted woman did on him. But her words, her every step across the floor, at length her every presence, seemed to pain him, and his mind was wrapped in thought, the only expressions of which were curses against God. At last he sent for Dr. Westmoreland. As soon as the doctor entered he broke out,

"O doctor, I want you to comfort me. I feel that I must die. I see it. You know it. You told Susan so. My God, doctor! what must I do? I have suffered hell these past two weeks. Help me!"

"Ah, John!" answered the doctor, with a helpless sort of look in his face, "our religion is a first-rate one to live by. It dosen't suit so well to die by."

Had a thunder-clap come out of a clear sky, it would not have astonished John more than this answer. It was the smiting down of his last hope. "Then," cried he, "that cursed book is true, and I am lost!" He never heard nor uttered a word more after that.

Reader, I have given you a page out of a true history. I have not altered even the names of the parties. They are all dead now, so it does not matter. Dr. Westmoreland died last of all, and on his dying bed sent for a poor, old, blind negro-slave to pray for him. He saw that his religion "wouldn't do to die by," and so he yearned after the crumbs of comfort this poor slave could give him.

Have you ever heard of any religion but the religion of Jesus that will do to die by?—*Am. Messenger.*

Christian Sensitiveness.

The church of God seems to have lost her delicacy of touch and sensation. There are some members of Christ's body who do things in business they ought not to do, and they are not conscious of doing wrong, because they have not got enough life in them to be delicately sensitive of the approach of sin. Some good people neglect their Christian duty, and they are scarcely aware of it; they do not attach any importance to it, because they have not life enough to make them sensitive. If we are ever to do anything for God, we must get back the delicate touch of abundant life. There are some persons who may lose an arm and scarcely suffer so much as another having an ordinary wound, because these are constituted with abundance of life. There is something in the constitution of the brain that makes them sensitive all over, and they will have greater pain. Do not try to escape from spiritual pain. I would like to feel the burden of the Lord pressing upon me day and night, till the thought of a soul being lost will not let me rest. There is not the feeling that there ought to be; and till God gives us life which will make us feel for sinners so as to weep over cities as Christ did, we will not see any great work done. The Lord make us ministers, especially, to be delicately sensitive against everything that is wrong and would lead us to neglect the souls of others! We want to have more and more of that delicacy and quickness of apprehension. We read of our Lord that he was quick of understanding. We want to be just like that.

You who employ servants know the difference between those who must be told every time there is a thing to be done, and those others whose eye is on their mistress; just a look from you, and that is enough. You need not speak at all; they know what they shall do, and do it with alacrity. We want that kind of delicacy restored to us, that we shall know the Lord's will quickly, and not be as the horse or the mule, but ready to be moved at once by the will of God. We should not be like the 'Great Eastern,' that wants a huge wave to move it, but like the feather on the lake, that is driven along by the softest breath of the gale. Oh, to be delicately apprehensive of the mind of God, to know it; and to follow it! Sometimes life in certain parts of the body has been cultivated to such a high degree, that our bodily system is capable of much more than it has ever displayed. Look at the red Indian, as he puts his ear to the ground and listens, and he says, 'They come!' Just so, if our ears get quickened, we shall hear the footsteps of the coming Lord, and say, when others hear it not, 'He comes!' We shall be like the Highland woman at Lucknow, who cried, 'They are coming, they are coming!' She could hear the music of the Highlanders. Oh, to be able to hear the music of heaven, and to say—

'Home of my soul, how near at times
Thy golden gates appear!'

to get sensitive to unseen things, and realize and see the things that are yet to be revealed to us!—*Spurgeon.*

True Politeness.

This crowning grace of character cannot be learned or acquired by the study of etiquette books. They indeed are useful as manuals of social intercourse, and may help one in the observance of conventional rules, but they cannot make the true lady or the true gentleman. Genuine politeness strikes its roots far below the surface, deep in the heart, and blossoms out in all the little acts of life.

He whose pulse beats in time with the great pulse of humanity, who feels that "every human heart is human," bears about within him the very elemental soil from which true courtesy spontaneously springs. This large affinity characterizes all truly great souls and constitutes an essential part of their greatness. Some of the manifestations of its presence are perfect simplicity of manner, entire absence of all acting for effect, total unconsciousness of self. We see these in persons who have traveled extensively in our own and other countries, and who have thus been so thrown into sympathetic relations with people of various nationalities and civilizations that their citizenship is consciously cosmopolitan. We see it in philanthropists who may all their lives have lived in the narrow precincts of a single township, yet whose benevolent activities have brought them in direct personal contact with the poor, the ignorant, the degraded, the unfortunate, no less than with the happy, the wealthy, the prosperous, the intelligent. There is no need of circumnavigating the earth to acquire this largeness of heart whence true politeness springs, since nearly every neighborhood furnishes fitting representatives of all conditions of the race, and at our very doors we may communicate, if we will, with China, with Ethiopia, with almost every type of humanity.

In a great many neighborhoods there is found a certain class that pride themselves on their blood, or their correctness of deportment, or their discrimination of character, and think the best way of asserting themselves is to pass those socially beneath them without recognition. This spirit once manifested in a commnnity is as contagious as small pox or scarlet fever, and almost as mischievous, and soon infects all save the truly healthful souls in the place.

These, breathing the high atmosphere of universal sympathy, untainted by the narrow prejudices that torment and gangrene lean and meager souls, can afford a kind word or glance to all they meet, giving the faithful laborer due recognition on account of the manhood that is in him and the substantial good he renders society, lightening the heart of the humble servant girl who honestly tries to do her duty and who in her sphere is as indispensable as the sun in his, giving the meed of just appreciation and due respect to all, however high or low their station or calling.

Politeness has been called "benevolence in little things." From the very nature of this definition it appears that this benevolence in little things can only come from a large, a universal benevolence of heart from which all smaller streams flow as rivulets from a common fountain.

Instead, then, of placing great stress on the mere outside show, poring over books on how to behave, practising poses before the mirror, let the weightier matters of the law—real kindliness of feeling toward everybody, broad and catholic sympathies with all classes of people—let these be cultivated, and all little matters of etiquette will take care of themselves.—*N. Y. Tribune.*

Human Sacrifices in Orissa.

If you will look on the map of Hindustan, you will see a strip of country bordering on the Bay of Bengal, and called Orissa. In the hill districts of Orissa there live some wild tribes called Khunds. Among them female infanticide and the offering up of human sacrifices prevails to a fearful extent. The British government are doing all in their power to suppress these cruel rites and put a stop to this awful waste of human life. Since 1836 they have rescued 2,000 victims, men, women and children.

Of the children rescued, many have been sent by the British government to missionary schools, and some of them, after having grown up in the knowledge and the love of the Savior, have returned to their native hills to assist in establishing and carrying on schools and mission work among their barbarous countrymen.

I will tell you about two boys who were rescued by British officers from the hands of the cruel Khunds. One of them after having grown up, married a girl, who, like himself, had been delivered from an awful death, and brought through the missionaries into the knowledge and love of the Lord Jesus, and they both have gone to carry the message of life and love to their native hills. The name of the lad was Joy Sing. He had once witnessed a human sacrifice by stealth. He had seen the Khunds assembled at the place of sacrifice, arrayed in gala dress, some with bear-skins and peacock tails hanging from their shoulders; others with the graceful plumes of the jungle-cock waving over their heads. He watched their frenzied dances to the music of rude pipes and kettle-drums, and saw the priest and his assistants putting a living child in the cleft of a small tree, split for the purpose, the parts of the tree closing upon its body and holding it fast. At the appointed signal he saw the crowd rush forward with savage cries and cut the flesh from the bones of their writhing victim. When he himself was afterwards made prisoner and learned that he was to be the next sacrifice, can you wonder at the horror with which he looked forward at the awful death that awaited him? Can you wonder at the eagerness with which he seized every opportunity of escape, or at the determination with which he strained every nerve to obtain his freedom? His first effort was unsuccessful. After traveling two days through the jungles, he was recaptured and put in irons. The second time, heavily fettered though he was, he traveled for two days and nights, but on reaching the foot of the mountains, to his great dismay, he saw his relentless pursuers behind him. But through the watchful Providence whose tender mercies fail not, it so happened that an English officer was encamped not far off. To this encampment the poor fellow hastened with all possible speed, and reaching the officer's tent, made known his thrilling tale with signs and tears, and looks of unspeakable despair and agony. His irons were struck off, and he was made over to the missionaries at Basore, who would care not only for his temporal, but spiritual welfare.

The other boy, whose story I am sure will interest you, was called David. David was a clumsy, awkward lad, so dull and stupid, that the most painstaking efforts to teach him seemed to be utterly useless, and he was thought fit only to be employed as sweeper for the mission premises. About that time God's spirit seemed to be poured out upon the school, and many of the boys and girls received the waiting Saviour into their hearts. All at once a ray of heavenly light seemed to pierce poor David's darkened mind. He began to search the Scriptures most eagerly, and all were astonished at his questions and answers. After suitable instruction and examination he was received into the church. As he seemed to have wakened up into new life, and to have received new powers of body and mind, he was permitted to enter the printing-office. Here his proficiency amazed every one, and he made rapid advances in his new business. But soon after being promoted to the rank of compositor, alarming white spots were seen on his skin, and before long it was but too evident that David had that most dreadful of Eastern diseases—leprosy. It was in a rapid form, and soon his limbs were much eaten away. So, to keep the disease from spreading in the school, he was given a tent for his own use. On Sabbath days he would crawl to the door of the church and listen to the services, and Mr. Sutton, the missionary in charge, said he had never beheld a more interested listener.

One day Mr. and Mrs. Sutton went to pay him a visit, they found him lying on his mat with an open hymn-book in his hand, and his eyes fixed on the following verses:

Of all that decks the field or bower,
Thou art the fairest, sweetest flower;
Then, blessed Jesus, let not me
In Thy kind heart forgotten be.

Day after day youth's joys decay,
Death waits to seize the trembling prey;
Then, blessed Jesus, let not me
In Thy kind heart forgotten be.

When they left the tent, Mrs. Sutton, with much emotion, remarked to her husband, "There lies an heir of glory, for though, like Lazarus, he is full of sores, like Lazarus, also, he is rich in assured hope."

Soon after the angels carried him to the Saviour's bosom, the Saviour who had been offered in his stead, that he should not see death, but have life everlasting.—*Interior.*

Children's Corner.

Little Children.

BY ALICE CARY.

Blessings, blessings on the beds,
Whose white pillows softly bear
Rows of little shining heads,
That have never known a care.

Pity for the heart that bleeds
In the homestead desolate,
Where no little troubling needs
Make the weary working wait.

Safely, safely, to the fold,
Bring them, wheresoe'er they be;
Thou, who said'st to them of old:
"Suffer them to come to me."

How Father Cured his Horse.

Well, said Reuben, the story-teller, father always wanted a horse, because the folks in Greenville lived scattered, and he had so far to go to attend funerals and weddings, and visit schools, you know; but he never felt as if he could afford to buy one. But one day he was coming afoot from Hildreth, and a stranger asked him to ride.

Father said: "That's a handsome horse you're driving. I should like to own such a horse myself."

"What will you give for him?" said the man.

"Do you want to sell?" says father.

"Yes, I do, and I'll sell cheep, too," says he.

"O, well," says father, "it's no use talking, for I haven't the money to buy with."

"Make me an offer," said he.

"Well, just to put an end to the talk," father says, "I'll give you seventy-five dollars for the horse."

"You may have him," says the man, as quick as a flash, "but you'll repent of your bargain in a week."

"Why, what ails the horse?" says father.

"Ails him? He's got the 'Old Nick' in him; that's what ails him," says he. "If he has a will to go, he'll go; but if he takes a notion to stop, all creation can't start him. I've stood and beat that horse till the sweat ran off me in streams; I've fired a gun close to his ears; I've burnt shavings under him. I might have beat him to death or roasted him alive, before he'd have budged an inch."

"I'll take the horse," says father. "What is his name?"

"George," says the man.

"I shall call him Georgie," said father.

Well, father brought him home, and we boys were pleased, and we fixed a place for him in the barn, and curried him down and fed him well, and father said, "Talk to him, boys, and let him know you feel friendly."

So we coaxed and petted him, and the next morning father harnessed him, and got into the wagon to go. But George wouldn't stir a step. Father got out and patted him, and we boys brought him apples and clover-tops, and once in a while father would say, "Get up, Georgie," but he didn't strike the horse a blow. By and by he says: "This is going to take time. Well, Georgie, we'll see who has got the most patience, you or I." So he sat in the wagon and took out his skeletons—

"Skeletons?" said Poppet inquiringly.

Of sermons, you know. Ministers always carry around a little book to put things into that they think of when they are out walking, or driving, or hoeing in the garden.

Well, father sat there two full hours before the horse was ready to start; but when he did there was no more trouble for that day. The next morning 'twas the same thing over again, only Georgie gave in a little sooner. All the while it seemed as if father couldn't do enough for the horse. He was round the stable, feeding him and fussing over him, and talking to him in his pleasant, gentle way; and the third morning, when he had fed and curried and harnessed him with his own hands, somehow there was a very different look in his eyes. But when father was ready to go, Georgie put his feet together, laid his ears back, and wouldn't stir. Well, Dove was playing about the yard, and she brought her stool and climbed up by the horse's head.

"Dove, tell what you said to Georgie this morning."

"I gave him an awful talking to," said the little girl. "I told him it was perfectly 'ediculous for him to act so, that he'd come to real good place to live, where everybody helped everybody; that he was a minister's horse and ought to set a good 'sample to all the other horses, and God would not love him if he wasn't a good horse. That's what I told him. Then I kissed him on the nose."

"And what did Georgie do?"

"Why, he heard every word I said, and when I got through he felt so 'shamed of himself, he couldn't hold up his head; so he just dropped it till it 'most touched the ground, and he looked as sheepish as if he'd been stealing a hundred sheep."

Yes, said Reuben, and when father told him to go he was off like a shot. He has never made any trouble since. That's the way father cured a balky horse. And that night when he was unharnessing, he rubbed his nose against father's shoulder, and told him, as plain as a horse could speak, that he was sorry. He's tried to make it up with father ever since for the trouble he made him. When he's loose in the pasture, father has only to stand at the bars and call his name, and he walks up as quiet as an old sheep. Why, I've seen him back himself between the shafts of the wagon many a time to save father trouble. Father wouldn't take two hundred dollars for the horse to-day. He eats anything you give him. Sis often brings out some of her dinner to him.

"He likes to eat out of a plate," said Dove, "it makes him think he's folks."
—*Evangelist.*

News of the Week.

The City.

The general revival of business as Spring opens is encouraging to all classes. The prices of produce have been high for months and trade has been generally in favor of the country. The effect of the panic will probably have been obliterated by fall.——The 'town' elections were held as usual in the three Divisions of the city last week, run by roughs, who voted $88,000 of tax-payer's money into their own pockets. The officers of these town organizations do nothing but collect their salary. There is opposition to this rascality which will probably throw off this needless burden from the shoulders of taxpayers.

The Country.

The Illinois Legislature on Saturday broke up in a row which was almost tragic. Haines, the speaker, who is always the centerpiece of difficulties roused the factions of the House by his ruling and they began to pelt each other with law books. Haines declared an adjournment and ran like a coward. A chairman pro tem was chosen but the Democrats armed with clubs and ink-bottles threatened distruction to any one who should take the chair. The city police attempted to arrest some of the most riotous of the honorable assembly without success.——Reynolds, the Mormon, convicted of bigamy at Salt Lake a few days ago, has been senteneed to a year in the penetentiary and $300 fine. He appealed his case. Brigham Young was re-elected prophet, seer, revelator and President of the Mormon church on the annual conference on Saturday.——Property worth $500,000 was destroyed by the explosion of giant powder and fire at a bonded warehouse at San Fransisco last week. Eleven bodies have thus far been taken from the ruins, and are now in the hospital.——A fearful tornado swept over the town of Clinton, De Witt Co., Ill. last Thursday demolishing a church and several dwellings. One person was killed and a large number wounded. ——The Connecticut election last week was a complete Democratic victory; the vote for Governor being 44,301 Republican, 53,785 Democratic and 2,809 Prohibition. Three out of four Democratic Congressmen were elected. The Republicans attribute the defeat to lack of organization, though the best men in the party stumped the State. It is said that more Irishmen were naturalized than the Democratic majority who voted solidly for that party.

Foreign.

It is confidently predicted that the Republic will be formally decreed at no distant day in France.——Advices rom Rome say that the Papal nuncio to Spain has left the Vatican for Madrid, bearing instructions to the Spanish clergy to strive for the restoration of peace under King Alfonso.——Dispatches from Constantinople state that the famine in Asia Minor continues, having been greatly aggravated by the late disastrous floods. The Relief Committee is unable to meet the increasing demands. It is estimated that over forty thousand persons are receiving aid. Many families driven to distraction by hunger, have sold their children into slavery for food.——Professor Pirer, of the Madrid University, because he had the audacity to petition the throne against the late shameful educational decrees, was lately arrested, and though in ill health, was carried to Cadiz, preparatory to being shipped for a penal settlement. If Alfonso undertakes in this manner while he has a war on hand, what may be expected of his intolerance when Spain is at peace?

EXPOSITION

—:OF:—

THE GRANGE.

Illustrated with Engravings, showing the Lodge Room, Signals, Grips, etc.

EDITED BY REV. A. W. GEESLIN.

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CULTIVATOR DEGREE CONTINUED.

Assistant Steward to Candidates:—I will now conduct you to the Master.

Master to Assistant Steward:—Whom bring you here?

Assistant Steward to Master:—Brothers, seeking instruction.

Master to Assistant Steward:—Have they been obligated?

Assistant Steward to Master:—They have not in this degree.

Master to Candidates:—Before you go further, it is neeessary that you give us your pledge of seerecy and fidelity, whieh, however, will not conflict with your moral, social, religious or eivil duties. With this assuranee are you willing to proceed?

Candidates to Master:—I am.

Master to Assistant Steward:—Worthy Assistaut Steward, you will please place the Candidates at the altar with the right hand over the heart. (Calls up.)

Master to Caudidates:—You will repeat after me this

OBLIGATION:

I hereby solemnly renew my obligation of sceresy aud fidelity, taken in the first degree of this Order; and further promise, upon my sacred honor, to keep the secrets, fulfil the obligations, and obey the injunctions of the seeond degree, and aid my brothers and sisters in doing the same. (Calls down.)

Assistant Steward places a box of dry sand and a small dish of shelled eorn on the altar for the Master who takes a few kernels in the palm of the left hand and exhibits them to the candidates and says: "Brothers, we are now to teaeh you how to plant the seed. Behold it; inanimate kernels of corn, but the germ has life, the future plant is there. We loosen the soil, we bury the sced; and in so doing let us impress upon our minds the truth of the immortality of the soul. There is no other object found in nature, in which, to appearance, life aud death border so closely together as in the grains of seed buried in the earth, but when life seems extinet, a fuller and rieher existence begins anew. From this little seed, we have first the blade, then the ear, then the full eorn in the ear. So with the mind, which is the soil wherein we plant the seed of knowledge. As we sow, in like manner shall we reap. Let us also fertilize our minds with the virtues of Love, Truth, and Charity that never fail to add vigor and happiness to life, so that at our final harvest, when our Heavenly Father shall garner the ripened grain in the Paradise above, it may be worthy of his care.

SONG.

"Are we sowing seeds of kindness?
They shall blossom bright ere long,
Are we sowing seeds of discord?
They shall ripen into wrong.
Are we sowing seeds of honor?
They shall bring forth golden grain.
Are we sowing seeds of falsehood?
We shall yet reap bitter pain."

Assistant Steward to Candidates:—I now introduce you to our worthy Patroness, Ceres.

Ceres to Candidates:—As we look around us on this earth and see the beautiful transformations of seeds into attractive plants, or majestie trees, we have but another lesson taught us of the wondrous works of God. And if the beauties of this world, when rightly viewed, offer so much of the magnificence of the Creator to charm us here, what must be the sublime grandeur of that Paradise above, not made with hands, eternal in the heavens.

Assistant Steward to Candidates:—Next listen to Flora.

Flora to Candidates:—In exhibiting to you these flowers, symbols of the poetry of nature, let me entreat you to encourage their culture, as well as study their forms aud beauty; endeavor to surround your dwelling with the twining vine, or graceful, climbing plants, remembering always there is no spot on earth so rude as not to be refined by their presence, and noue so adorned as not to be graced by their beauty and fragrance. Flowers are ever welcome; in the hour of sadness we turn to them for comfort, and in the hour of joy the boquet is a fitting companion to the festal gathering, and the rose, with its associations of purity, never looks so enchanting as when it decks the brow of beauty, or the breast of innocence and peace. Above all remember amid all that is bright and beautiful in nature, there is nothing that blooms with such unfading colors—there is no perfume on earth fraught with such fragrance as the flowers of good works, and the sweet-smelling savor of that pity which feels for the wants and relieves the distress of our sisters and brothers.

Assistant Steward to Candidates:—And now listen to Pomona.

Pomona to Candidates:—Brothers, of all the varied productions of the soil, fruits, in their almost endless variety, are the only portion of our food which nature furnishes ready for our immediate use, and by this we are admonished that fruit should form a large portion of our daily nourishment. But to secure such supply in pleasing and wholesome variety, we must plant and cultivate. It is enjoined particularly upon you, to allow no returning Spring to pass, without planting one fruit-tree and one vine, hoping thereby that your labor will help hasten the advent of that glorious time, when every one may sit under his own vine and fruit-tree, and every heart be made glad by the yield thereof.

Assistant Steward to Candidates:—We will now proceed to the Lecturer.

Assistant Steward to Lecturer:—Worthy Lecturer, we come to you for instruction.

Lecturer to Candidates:—My friends, of all the instrumentalities for smoothing the wrinkled brow of care, tranquilizing the mind of the suffering invalid, for elevating the mind to higher and nobler purposes aud for making life happy, there is nothing more powerful than a home surrounded with the wealth of nature displayed in trees, fruits and flowers. Plant them, not for the present only, but for the future; while you enjoy life erect your own monument. Plant an orchard, and when your children and children's children, or the stranger, shall rest beneath its shade and eat the fruit thereof, your name will be spoken with praise. If he that causes two blades of grass to grow where but one grew before is greater than he who conquers an empire, how much greater is one that leaves for his descendants a bountiful supply of fruit?

Assistant Steward to Candidates:—I will now conduct you to our Worthy Master, that you may receive the implements used in this degree.

While going to Master's Desk the following song is sung.

SONG.

We can never be too careful,
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.
Seeds of good or ill we scatter
Heedlessly along our way;
But a glad or grievious fruitage
Waits us at the harvest day.

Master to Candidates:—The tools used by us in this degree are the hoe and pruning knife. Where we cultivate the soil and eradicate the weeds. The hoe is emblematical of that cultivation of the mind furnished by study, keeping our thoughts quickened and ready to apprehend, or apply new facts as they appear, to eradicate error, and promote the growth of knowledge and wisdom. The pruning knife is used by us to remove useless, and injurious growth from our trees, plants, and vines, and should remind you of that proper degree of restraint, so necessary to improve yourself, to keep your passions within due bounds, and prevent your fancy from leading you astray after the vanities and vices of the world; ever bearing in mind that as Laborer's and Cultivator's in field, orchard, and vineyard, mental worth ranks before worldly wealth or honors, and that as a cultivator, you, in our glorious fraternity, can justly claim to belong to the only true nobility of the land. I will now instruct you in the signal, pass-word, sign, and salutation of this degree.



Sign Cultivator Degree.

SIGNAL AT OUTER DOOR: *Three raps*, (same as in "*Laborer.*")

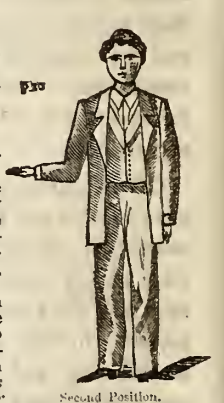
SIGNAL AT INNER GATE: *Three raps.*

PASSWORD AT OUTER GATE: *Adam*, (same as in "*Laborer.*")

PASSWORD AT INNER GATE: *Cultivator.*

SIGN FIRST POSITION: Conceal the thumb in palm of right hand, by passing it forward in the hand, to the junction of the third and fourth fingers with the hand, (*same as in "Laborer"*), arm hanging by the side, throw palm of hand outward.

SECOND POSITION: Bring forearm up to a horizontal position. The palm will now be upward, the thumb still lying in palm, fingers pointing straight outward, then let the arm fall again to side. *The sign of this degree signifies that a good Cultivator nurtures hope.*



Second Position.

I now greet you as a Cultivator, and our worthy Steward will see that work is assigned you.

REMARKS ON CULTIVATOR DEGREE.

Those who seek iuitiation in this degree seek instruction in "planting and cultivating" not their fields particularly, but their minds. You will notiee this in sueh statements as the following: "Their CONDUCT is fenced with circumspection." "Their heaviest blows fall on Ignorance and Superstition." "In deep study they seek the truth, and by straightforward conduct they secure esteem." By careful inquiry they find prejudice removed," aud also in the following address of the Chaplain to Candidates:—Brothers, the springing seed teaches us benevolence; the growing trees teach kindness, and all the labors of the Husbandman and his surroundings beget refinement of feelings and kindly sentiments. In no occupation does a man's daily labor bring him in such close companionship with the Great Creator as in the cultivation of the soil. Be therefore free from selfishness. If thine enemy hunger feed him. Do good, hoping for nothing again and your reward shall be great. Love one another. Be charitable and impress on your heart the teachings of Paul, who said, "Though I speak with the tongues of men aud of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of propheey, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I give my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing."

The obligation of the first degree imposing upon candidates the bond of honesty and charity towards all Patrons of Hus-

bandry and leaving their conduct towards people in general to be good or bad according to their own pleasure, in the Cultivator degree is reaffirmed. A further obligation to obey the injunctions of the second degree is also taken. The first part of the obligation binds those who take it to keep the ceremony secret under pain of being forever disgraced. The injunction of the Chaplain is, to be free from selfishness. Hence if a candidate finds any good thing in the secret work of the Grange, his obligation, enforced by a fearful penalty, binds him selfishly to conceal it, while his injuction, with no penalty attached, binds him to reveal it. In this confusion and conflict of obligation and injunction the injunction is entirely neutralized and simply shines like brazen jewelry, to beguile the innocent and enrich the knaves who vend it for gold. The master desires candidates to learn from seed buried in the earth that the soul is immortal and that at death a fuller and richer existence begins. Thus fragments of truth, or half-truths (which in effect are usually falsehoods), are arranged so as to confuse any clear impressions of the atonement and salvation through Christ and Christian integrity in general.

In publishing this ritual we have not only the satisfation that we are exposing a fraud, but also that, in a measure, we are separating the elements of the Grange mixture and are giving to the real patrons of husbandry good suggestions about diligence, mercy to the animals, keeping tools in order, keeping fences well repaired, cultivating flowers and fruit, without the poison of bondage to selfish and malignant obligations, the disgrace of blind submission to men and their arbitrary, sinful rules, and the sin of receiving a religion which "abideth not in thedoctrine of Christ."

SHEPHERDESS, OR SECOND DEGREE FOR LADIES.

Lady Assistant Steward with Lady Candidates retires to Anteroom where they are clothed with white veils, covering head and face. She then gives the signal and Steward says:

Worthy Overseer, an alarm.

The Overseer inquires:—Is the signal correct?

Steward to Overseer:—I so consider it.

Overseer to Steward:—Satisfy yourself that those seeking admittance are duly qualified, and, if so, admit them.

Steward opens door and says:—What brings you here at this hour?

Lady Assistant Steward:—I come with my companions to assist them in securing the promotion which they seek.

Steward:—Your attention is worthy of commendation; enter and pass to our worthy Overseer.

SONG.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Lady Assistant Steward to Overseer:—Worthy Overseer our sisters desire to be advanced to the second degree.

Overseer to Candidates:—Sisters, it is well. The duty is emblematical and will be fully explained. It will be necessary for you to place a tribute upon our altar; I therefore give each of you a rose. (Either real or artificial is given; real, if obtainable, is preferred.) You will now be conducted to our worthy Chaplain.

Lady Assistant Steward to Chaplain:—Worthy Chaplain, our sisters desire instruction from you as they advance.

Chaplain to Candidates:—My worthy sisters, the care of the flocks is one of the most ancient on record, and history tells us that Abel, in the simplicity of a shepherd's life, took a pleasure in practising all the social virtues. The first oblation made to God and which met his favor, was that of Abel's, which consisted of the milk of his herds and the firstlings of his flocks. It was to the shepherds abiding in the fields and keeping watch over their flocks at night, that the angel of the Lord came with the glad tidings of great joy, that the Saviour was born; and and to them the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." Our Saviour symbolized the flocks in his parable of the Good Shepherd, and the lamb has ever been held emblematical of purity and innocence. It is in this light we, in this fraternity, desire to look upon woman, and in our teachings we aim to inculcate all these virtues, which will make her noble and beloved. Wherever you go, whatever your calling, aim to do good. Good deeds are ever fruitful.

SONG AFTER CHAPLAIN'S CHARGE.

Nay, speak no ill! a kindly word
Can never leave a sting behind;
Then let us reach a higher mood,
The noblest summit of the mind;
For life is but a passing day,
To the oldest how brief its span;
Then in the little time we stay,
Let's speak of all the best we can.

They are now led to the altar where each lays her rose on the open Bible.

Lady Assistant Steward to Master who meets them at the altar:—Worthy Master, our sisters have brought their tributes to our altar.

Master to Candidates:—Worthy sisters, your tribute is accepted. This is God's Holy Word, and thereon fair hands, prompted by pure hearts, have dropped roses, emblems of everlasting love. As their fragrance claims our admiration, so may the teachings of this book inspire you with hope. Nevertheless let no hope allure or fear deter thee from doing that which is right, so shalt thou be prepared to meet all events with an equal mind. To entitle you to further privileges in our Order, you will be required to give a pledge of fidelity. (Calls up and gives same obligation as Cultivator. See the obligation of that degree page 33).

Lady Assistant Steward to Lecturer:—Worthy Lecturer, our sisters desire further instruction.

Lecturer to Candidates:—Sisters, it is a noble employment, and well worthy of woman, to constantly study the book of nature, to learn in it the truths which may remind us of the immense greatness of God, and our own littleness of his blessings and the obligations which they impose upon us. Nature is in small objects what she is in great ones. There is no less harmony in the construction of the mite than in the elephant. Every grain of sand is filled with cavities and these are the homes of insects. The mold on decayed substances presents a thick forest of trees and plants. When we consider that nature never repeats, that of everything that exists, from the smallest to the greatest, no two are alike, we are filled with awe and amazement. Let your minds be nurtured to study these wonders of the Great Creator, and, as you advance in our Order still further truths will be taught you.

SONG.

"Thou canst not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garners in the sky."

Lady Assistant Steward to Master:—Worthy Master, we now come for your welcome.

Master to Candidates:—My worthy sisters, may the simple lessons you have received, be engrafted upon your minds, cultivate the seed thus planted, that it may yield a hundred fold, and let me, in extending the right hand of fellowship urge you to know thyself. Remember thine own dignity, nor dare to descend to evil or meanness. Be generous. Whilst the poor groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity, aid them to the extent of thy ability. When the fatherless call upon thee, when the widow's heart is sunk and she implorcth thine assistance, remember and pity her affliction and extend thy hand to those who have none to help them. I will now give you the sign, signal, password and salutation of this degree. The sign of this degree signifies that a good shepherdess nurtures hope. The sign, signal and salutation (which is the sign) is the same as Cultivator Degree.

PASS-WORD AT OUTER GATE:—*Ceres.*

PASS WORD AT INNER GATE:—*Shepherdess.*

And now accept the right hand of fellowship and the congratulations of your associates.

SONG.

"Go gladly, with true sympathy,
Where want's pale victims pine,
And bid life's sweetest smiles again
Along their pathway shine."

HARVESTER, OR THIRD DEGREE FOR MEN.

Assistant Steward signals at the door.

Steward to Overseer:—Worthy Overseer, an alarm.

Overseer to Steward;—You will see who gives it.

Steward:—Who gives the alarm?

Assistant Steward to Steward:—Brothers who, having served faithfully as Laborers and Cultivators, desire to be instructed and receive employment as Harvesters.

Steward:—Tarry until I make their request known to the Overseer.

Steward to Overseer:—Worthy Overseer, brothers seek employment in the harvest field.

Overseer to Steward:—Let them be admitted that we may learn their qualifications.

Steward to Candidates:—Brothers, you will be conducted to our worthy Overseer.

Assistant Steward to Overseer:—Worthy Overseer, I bring brothers for the harvest-field.

Overseer to Candidates:—Brothers, is it of your own free will that you desire to enter the harvest-field?

Candidates to Overseer:—It is.

Overseer to Assistant Steward:—Worthy Assistant, have they been duly examined?

Assistant Steward to Overseer:—They have.

Overseer to Assistant Steward:—Have they been duly taught how to select good seed and how to plant it?

Assistant Steward to Overseer:—They have.

Overseer to Assistant Steward:—You will conduct them to our Worthy Master and secure his approval.

Assistant Steward to Master:—By direction of our Worthy Overseer I bring brothers to join in the labors of the harvest.

Master to Assistant Steward:—What are their qualifications?

Assistant Steward to Master:—As Laborers, diligence; as Cultivators, faithfulness; as men, honesty and uprightness.

Master to Assistant Steward:—Your recommendation is sufficient to insure them favor. More assistance is needed in the fields; the grain is ripe and ready for the harvest. It is, however, important that none but intelligent and skillful laborers be employed. Before they enter upon their labors it will be necessary for them to receive instructions and, first of all to give us a pledge of secrecy and fidelity. Brothers, this will not not conflict with your moral, social, religious or political views. With this assurance are you willing to proceed?

Candidates to Master:—I am.

Master to Candidates:—You will be conducted to the altar and there renew your obligations. (Calls up.)

OBLIGATION HARVESTER'S DEGREE.

You will repeat after me:—I solemnly renew my promise to keep sacred the pledges of the previous degrees of this Order, and hereby pledge my sacred honor that I will faithfully observe the precepts and injunctions of this degree, reveal none of its secrets, and assist in promoting the welfare of the Order according to my ability. (Calls down.)

Master to Assistant Steward:—Worthy Assistant, having given their pledge, you will conduct them to the Lecturer.

Assistant Steward to Lecturer:—Worthy Lecturer, our brothers come for instruction to enable them to become Harvesters.

[TO BE CONTINUED.]

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Act of Incorporation of the National Christian Association.

STATE OF ILLINOIS, DEPARTMENT OF STATE.

George H. Harlow, Secretary of State.

To All to whom these presents shall come—Greeting.

Whereas, a CERTIFICATE, duly signed and acknowledged, having been Filed in the Office of the Secretary of State, on the 17th day of April, A. D. 1874, for the organization of the

NATIONAL CHRISTIAN ASSOCIATION,

under and in accordance with the provisions of "An Act Concerning Corporations," approved April 18, 1872, and in force July 1, 1872, a copy of which certificate is hereto attached?

Now, *therefore,* I, GEORGE H. HARLOW, Secretary of State of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said,

NATIONAL CHRISTIAN ASSOCIATION

is a legally organized corporation under the laws of this State.

{ SEAL. } *In testimony whereof,* I hereto set my hand and cause to be affixed the Great Seal of State.

Done at the city of Springfield, this 17th day of April in the year of our Lord one thousand eight hundred and seventy-four, and of the Independence of the United States the ninety eighth.

GEORGE H. HARLOW,
Secretary of State.

By-laws prepared for the Nat'l Christian Association.

PREAMBLE.

WHEREAS, The undersigned citizens of the United States, Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. P. Stoddard, H. L. Kellogg, E. S. Cook and J. B. Blank, have formed themselves into a corporation, not for pecuniary profit, to be known as the National Christian Association and incorporated under an act of the General Assembly of the State of Illinois, entitled an act concerning corporations approved Apr., 1872. And

WHEREAS, The forms of law made and provided in such cases have been duly complied with and properly recorded. And

WHEREAS, The thirty-first section of said act, empowers such corporate bodies to "make by-laws, not inconsistent with the constitution of the United States, in which by-laws shall be described the duties of all officers of the corporation, society, or association, and the qualifications of the members thereof.

THEREFORE, we, the corporate members of the National Christian Association make and adopt the following

BY-LAWS.

ART. I. Any person recommended by two members of this Association, who is in sympathy with the objects of this Association and co-operating in its work may become a member on the payment of twenty-five dollars into its treasury and by receiving a two-thirds vote of all the members present at any regularly called meeting of the Association, provided, that in case any member shall object action shall be deferred until a subsequent meeting. Active connection with any of the orders which this Association is organized to oppose shall be a disqualification for membership, and any member of this Association forming such connection with a secret order or guilty of any other conduct plainly destructive of the objects and business of the Association, and which two-thirds of its members shall hold and declare to be such, shall thereby forfeit all right of membership in this Association.

ART. II. This Association shall meet annually on the third Wednesday in June at their principal place of business for the election of officers and other necessary business, but the Board of Directors shall have power to change the time and place of meeting for sufficient cause and special meetings may be called by the President with the concurrence of three members.

ART. III. Sec. 1. The officers of this Association shall be a President, Vice-president, Corresponding Secretary, Recording Secretary, Treasurer, Auditor, General Agent and Lecturer, and a Board of Eleven Directors, of whom the Corresponding Secretary shall be one, elected for a term of one year or until their successors are chosen—of whom shall constitute a quorum.

ART. IV. It shall be the duty of the President to preside at the meetings of the Association. The Vice-president shall aid the President in his official duties, and preside during his absence, and in the absence of both President and Vice-president, the Association shall choose a chairman pro tem.

ART. V. The Recording Secretary shall make a correct record of the proceedings and business transacted at the annual or other meetings of the Association, and shall keep the same in a convenient place for the use of the members.

ART. VI. The General Agent and Lecturer shall act under the instructions of the Board of Directors in carrying out the business and objects of this Association.

ART. VII. The Corresponding Secretary shall conduct the correspondence of the Association, and keep a correct record of all matters of interest and importance relating to its condition and work and with the General Agent shall submit to the Board of Directors from time to time, such business as may require their attention. He shall sign all certificates of membership, keep a correct list of the same, and perform such other duties as would naturally pertain to his office.

ART. VIII. The Treasurer's duty shall be to receive all monies and other valuables donated to the Association and receipt for the same. He shall keep a correct record of all funds received and pay them out as instructed by the Board of Directors. He shall be required to give security for the faithful performance of his duties in such sum and manner as shall by the Board of Directors be deemed sufficient to guarantee the Association against loss.

ART. IX. It shall be the duty of the Auditor to examine the financial accounts of the Association and report at each annual meeting.

ART. X. The Board of Directors shall meet soon after their election and proceed to elect their officers and organize in due form. They shall duly consider and attend to all matters referred to them by the Association, and transact such other business as the interests of the Association may require. Said Directors shall have a general supervision of the affairs of the society during the recess of the National Association. They shall have authority to act in all matters of interest to the society when the National Association is not in session, but shall not in any case divert the funds of the Association from the "business and objects" of the Association as set forth in its act of incorporation. They shall have authority to fill vacancies in any of the offices of the Association until the next regular meeting of the National Association, and may make for themselves such by-laws, rules and regulations as they may deem necessary, Provided, however, that by-laws, rules or regulations contain nothing in conflict with the act of incorporation or by-laws of the National Association. Said Board of Directors shall keep a record of all their proceedings and report their acts in detail to the National Association. They shall at the expiration of their term of office deliver to their successors all books, documents, and valuables in their possession belonging to the Association.

ART XI. The proceedings of the preceding year shall be reported in the several departments by the proper officer at each annual meeting of the National Association, and a summary of such reports shall be published in the organ of the Association.

ART. XII. All meetings of the Association and of the Board of Directors shall be opened by prayer, and the following order of Business observed as far as practicable: 1st, Call to order; 2nd, Prayer; 3rd, Reading Minutes of last meetng; 4th, Reports from Corresponding Secretary, General Agent, Treasurer, Auditor, and Directors; 5th, Reports of Committees; 6th, Reception of members; 7th, Election of officers; 8th, Miscellaneous business; 9th, Adjourn with prayer.

ART. XIII. These By-laws may be altered at any annual meeting of the Association by a two-thirds vote of the members present, provided notice with the proposed amendment shall have been published in the organ of the Association one month previous.

Home and Health Hints.

TO CLEAN CARPETS.—One teaspoonful of ammonia in one gallon of warm water, will often restore the color of carpets, even if spots have been produced by acid or alkali. If a ceiling has been whitewashed with the carpet on the floor, and a few drops are visible, this will remove it. Or, after the carpet is well beaten and brushed, scoured with ox gall, which will not only extract grease but freshen the colors—one pint of gall in three gallons of warm water, will cleanse a large carpet. Table floor-cloths may be thus washed. The suds left from a wash, where ammonia is used, even if almost cold, cleanses these floor-cloths well.

TO CLEAN PAINT.—Use but little water at once; keep it warm and clean by changing it often. A flannel cloth takes off fly specks better than cotton. Soap will remove the paint; so use but little of it. Cold tea is the best liquid for cleaning varnished paint, window-panes and mirrors. A sharp piece of wood is indispensable for cleaning corners. A saucer of sifted ashes should always be at hand to clean unvarnished paint that has become badly smoked; it is better than soap. Never put soap upon glass unless it can be thoroughly rinsed off. Wash off the specks with warm tea, and rub the panes dry; then make a paste of whitening and water, and put a little in the centre of each pane. Take a dry cloth and rub it off with a chamois skin or flannel and your windows will shine like crystals.

Those who have bad success with the ivy as a houseplant, should bear in mind that its native clime is better than ours. It cannot be expected, therefore, that the plant will so far change its habit as to thrive in a room where all the moisture is dried up by a coal-fire. Keep a basin of water on the stove to preserve the air moist; wash the leaves thoroughly with clear water once a week, and your ivies will be thrifty and beautiful the year round.

Farm and Garden.

TESTING SEEDS.—Now that spring and the planting season are approaching, it is often important to test the vitality of seeds before sowing them. Fill a box, pan or flower-pot partly with rich, mellow earth, making the upper surface perfectly smooth, and on this surface draw straight cross lines, and drop a seed at each intersection, so that they may be easily counted. Then take a wide hoop or frame, and make a bottom to it with cloth stretched across, so as to resemble a sieve. Place this upon the seed, and fill it with enough fine mould to form a sufficient covering for the seed, which should generally be four or five times the diameter of the seed for the depth. Keep the soil sufficiently moist and in a warm place. The sieve can be lifted easily and the seeds examined without disturbing them. In this way corn, wheat, clover seed, turnip seed and many other kinds can be easily tested, which may be of considerable importance where the age or freshness of the seed is not certainly known.—*Country Gentleman.*

STRAIGHT FURROWS.—I lay out all of my garden that I can, so as to be worked with a horse. Cabbage, cucumbers, melons, beets, turnips, and the like are in rows, and I can skim within an inch of them without breaking a leaf. Nothing is more useful to a farmer, than a handy horse who will stop exactly when directed, and who will pull steady among fruit trees and fruit bushes. The amount of work he will do in comparison with what one can do with a hoe is astonishing, and the soil is stirred to some purpose.—*Dr. Cross.*

ASPARAGUS.—Asparagus is easily cultivated, and a most delicious vegetable. Every farmer who has not a good thrifty bed of it should plant one this spring. Soak the seeds in tepid water twenty-four hours. Sow in rows a foot apart. Keep clean of weeds by frequent hoeing. At one or two year old transplant into permanent beds. Prepare the bed by trenching two feet deep, and mixing decayed leaves, manure and muck or leaf mould with the earth as it is returned to the pit. A good quantity of old brine or waste salt is a good addition to the mass. Lay off the bed four and a half feet wide, and draw three drills fourteen inches apart and six inches deep, lengthwise of the bed. Place the roots in the drills a foot apart taking care to spread out the roots naturally. Cover four inches deep. A sandy loam is the most suitable soil, but any well drained soil will answer. A new bed should not be cut over before the third year. Every fall a heavy mulching of good manure should be applied, which may be carefully raked off in the spring, or dug in, as the past condition of the bed may make desirable. A light dressing of salt every spring is believed to be advantageous. A well tended bed will never need replenishing.

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" No. 2	1 02	1 05
" No. 3		96
" Rejected	91½	92
Corn—No. 2		73½
Rejected		71
Oats—No. 2	58	61¼
Rejected	54	54½
Rye—No. 2	1 15	
Flour—Winter	5 00	7 00
Spring	3 75	5 25
Hay—Timothy	15 00	19 00
Prairie, "	9 50	14 00
Lard		15¼
Mess pork, per bbl		21 75
Butter	17	33
Cheese	10	18
Eggs	15	16
Potatoes, per bus	95	1 15
Broom corn	06	14
Seeds—Timothy	2 15	2 45
Clover	6 60	6 85
Flax	1 85	1 90
Chickens, per doz	4 50	5 00
Turkeys, dressed per lb	12	15
HIDES green to dry salted	07	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 40	6 90
Good to choice	5 50	6 25
Medium	5 00	5 50
Common	3 50	4 75
Hogs	7 00	9 35
Sheep	4 00	6 75

New York Market.

Flour	$ 4 70	8 25
Wheat	1 17	1 41
Corn	92	95
Oats	73	76¼
Rye	96	
Lard		15½
Mess pork		22 50
Butter	12	20
Cheese	12	16
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CHICAGO, THURSDAY, APRIL 22, 1875.

VOL. VII., NO. 28.—WHOLE NO. 268. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

Postmaster General Jewell, on his return from defeat in the Connecticut election laid the results to disorganization in the Republican ranks. This was a humiliating confession to be sure, of the weakness of the Republican leaders who "stumped" the State, but cannot well explain the result. The effect of the fall elections is still a power in politics, but a stronger influence is found in the character of the population in the manufacturing districts and large towns, where Irish and German, have, to a great extent, replaced the emigrant Puritan element. For some reason, Romanism and free liquor find their way without exception into the Democratic ranks and the votes of these two nationalities follow the lead of their superstitions and appetites. New England, faithful mother, has given her strength to the growing West, and has not looked in vain for the effect of her sacrifice; and never should while liberty is threatened by license or by priestly despotism.

"And still they come." Tweed Ring frauds; Credit Mobiler; Jayne & Co., the moietymen; Pacific Mail; Erie Canal ring; and now Postal contract swindles. While the late Postmaster General Creswell was gaining encomiums for activity in his department in reducing postal rates, internal and foreign, overthrowing the franking abuse and setting up government telegraphy, extensive frauds crept into the postal contracts which the usual care of an officer in his position should prevent. Mr. Jewell has uncapped the nest of conspirators managing the swindle and is attacking them with an energy which promises an utter rout and a saving of hundreds of thousands annually to the department. While we as a people are becoming sadly familiar with these public thieves, we cannot be indifferent or ungrateful to officials who have the honesty and courage to rout them. There are motives of selfish and party interest in clearing up these frauds, as well as of official duty and honor. They have all occurred under the rule of the Republican party. If that organization has hope of other results in next year's elections than those of last fall, it needs a clean balance sheet.

One feature of this mail contract conspiracy is decidedly Masonic. During a considerable vacancy in the office of second assistant Postmaster General, chief clerk French performed its duties. His experience in these contracts was found to be in the way of the thieves, who attempted his destruction. Kettles, a contractor, and an ex-Congressman, made repeated communications to the press correspondents that French was levying blackmail on the contractors, and used bad faith with them in favor of friends. These fellows went up and down "Newspaper Row" begging a publisher for their lies, which never secured any notice until now. They even placed anonymous circulars on the desks of Congressmen, but failed to get any attention. Whether or no these plotters were Freemasons, their action was entirely consistent with the lessons generally inculcated by the lodge.

We have entered on an era of centennials. The churches began it a few years since in honor of the work of Asbury in Methodism. The United Brethren in Christ have just closed the first century since Otterbein began his wonderful labors in Maryland and Pennsylvania. Some of the memorable events just preceding the Revolution have already had their one hundredth birth day, the most noteworthy being on Monday, the 19th, in memory of the sturdy farmers and awkward flintlocks of Concord and Lexington. While the preparations at Philadelphia for the peaceful entertainment of the nations are proceeding to a vast fulfilment, the wide interest in "superior things" must awaken grateful hope among the churches. The situation of the country has little to cheer a true patriot, in spite of all the progress made by the providence of war. A gentleman of profound legal attainments, who has served the Government in that capacity, lately wrote that there were not probably one hundred men in the nation who realize how near we have approached the dreaded embrace of monarchy. But the church has more encouragement. The scandal brought on the Christian pulpit, and Christian name even, in Brooklyn, cannot conceal the fact of a "feeling after" God among the masses. Evangelists and faithful preachers are developing and guiding it, and what waits but that Christians be, as well as seem *witnesses* for Christ?

The Bible in Public Schools.

The positions so ably defended in the *Christian Union* by Lyman Abbott, that no system of public instruction can be maintained which does not afford moral and religious instruction; that morality cannot be taught without teaching religion; that neither morality nor religion can be taught without the use of the Bible—find a powerful support in the autobiography of Dr. Guthrie, and the experience of the people of Scotland, as given in the instructive volume lately republished in this country by the Carters. As another contribution to one of the most important discussions that can occupy public attention, I copy a significant passage; it is from the recollections of Dr. Guthrie's childhood: "Having learned our letters and some small syllables printed on a fly-leaf of the Shorter Catechism, we were at once passed into the Book of Proverbs. In the olden time this was the universal custom in all the common schools of Scotland, a custom that should never have been abandoned. That book is without a rival for beginners, containing quite a repretory of monosyllables and pure Saxon—"English undefiled." Take this passage for example, where, with one exception, every word is formed of a single syllable and belongs to the Saxon tongue: "Train up a child in the way he should go and when he is old he will not depart from it." What a contrast to the silly trash of modern school-books for beginners, with such sentences as, 'Tom has a dog.' 'The cat is good.' 'The cow has a calf.'

While learning the art of reading by the Book of Proverbs, we had our minds stored with the highest moral truths, and, by sage advices applicable to all the ages and departments of life, the branch, while it was supple, received a bend in a direction highly favorable to future well-doing and success in life. The patience, prudence, foresight and economy which used to characterize Scotchmen—giving occasion to the saying "a canny Scot," and by which they are so often able to rise in the world and distance all competitors in the race of life, was to a large extent due to their being thus engrained in youth and childhood with the practical wisdom enshrined in the Book of Proverbs."

The Roman Catholics are right in their position that the education of youth must be a Christian, not godless education, and there cannot be peace until Protestants shall take the same position; that it is the indispensable duty of the State to educate her children; that that education must embrace every department of knowledge necessary to make wise and good citizens, and that there is no text-book so valuable for this purpose as the Bible. The study of moral and religious truths in their practical application to daily life and duty, is a part of the American youth's education which cannot be dispensed with. H. T. C.

[From the Temperance Visitor.]

The "Orders" and Temperance.

BY M. AUGE.

In your notice of the *Christian Cynosure* and its objection, that "the banishment of intemperance by an intemperate zeal for secret orders is futile," you say: "If our cotemporary will point out a better way, we shall be glad to hear his theory."

Now, without intending to anticipate the *Cynosure's* answer, or to endorse its objection against secret societies in general, permit me through your columns to enlarge briefly upon the topic raised by that paper, and your very pertinent reply.

About the commencement of the last century (1700 to 1712), Addison and Steele, who published the *Spectator*, in London, gave a long list of names of guilds, clubs and convivial associations of that city, with many of the ceremonials of initiation, &c., but among them all, there was no mention of any (other than trade societies) of the name of those existing amongst us. I conclude, therefore, (notwithstanding the claims of some), that most if not all our societies are of recent origin. The question raised by your cotemporary is, Will the secret form of temperance banish intemperance? This is a social or philosophical inquiry, and as such I desire to discuss it.

In order to do this, I will rapidly sketch the rise and progress of these societies for the past fifty years, since they came under my observation. Freemasonry, and perhaps a few other societies, date back to the Revolution, Odd-fellowship having been brought from England and founded here about sixty years ago. About 1826 the alleged murder of Morgan in New York State, and the trials that grew out of it, produced a strong feeling of distrust of secret societies, in many parts of the United States. This continued till the organization of the Sons and Daughters of Temperance, which grew out of the Washingtonian movement, 1840–42. At the organization of our order (the Sons) the common distaste to society oaths, signs, grips, names and titles, was so prevalent that we organized what was regarded as a "secret society" only in name, the "word of honor" being the only basis of obligation, and with no "private work" except the ceremonials of initiation and installation, and a quarterly pass-word. Not

only this, but the words "lodge," and "master," were substituted by "division," and "patriarch." I state these things to show that what were called secret societies were not popular, at least among religious classes; and because I desire to show that non-temperance orders have grown into popularity on the prestige of those which are organized for the promotion of our blessed cause. To illustrate this, I beg to state what occurred in the town where I reside.

On the flood-tide of Washingtonianism we organized two divisions inside of a year. Five years previously, a lodge of Odd-fellows had also been instituted which held its meetings in the rear of a tavern, and maintained a sickly life till the date of the establishment of the order of the Sons, when that order took a rapid start, and within three or four years, increased to three very large lodges; while during the very same three or four years, both the divisions went to decay, and surrendered their charters. Of my own knowledge, I am certain that a very large part of the membership of the divisions went into the lodges, and remained with them. And this process went on, too, during a period of great activity among the people, looking toward the procurement of a vote of the people, which was to settle the question of licenses for the whole State. The foregoing facts I leave with the reader to draw his own inferences, proceeding the task of showing that organization constitutes the basis of the moral, social, and political progress.

A shrewd English writer says that if he be allowed the right and privilege of writing the songs of a people, he cared not who made their laws, for he would govern them, and frame the laws by and through the sentiments thus inculcated. So whatever rules prevail in our social institutions will determine the character of the people. Now, your list of societies exhibits the following facts:

Non-abstinence orders and societies,	345
Freemasons and other orders not given, probably	150
	495
Total abstinence organizations of all kinds,	150
	345

The above figures show a preponderance in favor of the non-abstinence orders, of three to one—that is, supposing that the membership of all are alike numerous; though the probability is that the violation of the pledge continually depletes the latter, and keeps the lodges few and weak.

Of all these non-abstaining orders, there is hardly one that does not supervise the moral "walk and conversation" of its members, and yet three-fourths of them have no laws against drinking, which is the sole cause of intemperance. Accordingly it is fair and logical to conclude, that any society that does not prohibit the practice of drinking alcoholic liquors, approves it. Thus we see that three-fourths of the secret societies, and many of the churches, have no instituted bulwark against the growth of intemperance.

Now the further practical question is, How far do the non-abstinence orders bank on the moral capital, furnished by those which make teetotalism fundamental? This, doubtless, is the point of inquiry of your Chicago cotemporary. It is conceded that the charity or combined help afforded by these non pledged societies is abounding, but will the members thereof ever rise to the platform of total abstinence?

And, without people organize in sufficient numbers on the wiser ground, shall we ever secure prohibition? And if we seek not prohibition as our objective point, are we to rest satisfied with mitigating excess, by having our temperance lodges and divisions to be mere hospitals for the reclamation of inebriates?

While I confess to a serious doubt, that if we were not combined as we are, in "close societies," possibly no organizations equally efficient would exist, outside; still, when I see the non-abstinence orders outnumbering us so greatly, I feel like the *Cynosure* man, discouraged at the prospect; further, I cannot resist the conviction, that just so far as our initiatory and installation ceremonies, and our other "work" relates to temperance, they would not be one whit less effective if our doors were thrown open to the public.

Norristown, Pa.

Sticking to a Lie.

When a witness tells the truth, the law of God, conscience and consistency demand that he should ever stand by that truth, yea, persistently testify to it unto the end, and the benediction of heaven and the praise of all good men will rest upon him. But the longer a man sticks to a lie, the worse he is off, his crime daily grows blacker and the lower he sinks in moral debasement. This we believe to be true of all who cling to falsehood in any form; the longer they are under its power, the more degraded they become. Hence the demoralizing effect of false religions. All false religions are a lie. The heathen exchanged the truth of God for a lie when they adopted idolatrous worship. This departure from the truth was followed by the vilest deeds of immorality.

History and revelation show us that the farther men get from God in their principles and religion, the farther they get from virtue. "The tree is known by its fruit." "A corrupt tree cannot bring forth good fruit." Plant an evil tree and in the process of time it will be hung all over with evil fruit. All falsehood in religion is by its very nature opposed to virtue. When men or communities embrace errors, or adopt false religion, corresponding vice and crime soon appear. Let false teaching, corrupt principles, go to seed and you will have a terrible harvest. Error breeds crime and crime breeds error; for men who have become immoral readily embrace false doctrine to cover their practice. So on the other hand truth and virtue are allies.

May we not justly conclude that it is this leaven of falsehood and error which have so much weakened and marred Protestant churches for the last thirty years? And especially the entanglement of the church with secret societies. In this way many churches have lost their liberty and in a great measure their power for good. I believe that if the church would cast off the world, cut loose from all secret orders, cliques and rings, cease "to teach for doctrines the commandments of men," and come boldly to the front in all matters of reform, relying on the truth and efficacy of the Spirit for success, she would become "terrible as an army with banners." But alas! the visible church is far from this position now. What a sad spectacle to the eye of faith and piety does a large portion of the church present. In some evangelicel truth is not known; in others it is ridiculed. The teachings of the *Cynosure* would not be tolerated; in some churches the pulpit and pew would be thrown into a spasm over a copy of it. How many church-doors are shut against Anti-masonic lecturers! Would this be the case if the churches were not corrupted by the lodge? Would not a pure church always be ready to hear the truth and condemn false religion? O how long shall it be before the church will learn that she cannot fight the devil with lies! The devil is not afraid of the logic of false religion, it is the very element in which he lives. His kingdom is built upon falsehood and nurtured with lies, so when you teach men errors or keep back the truth from them, you build up Satan's kingdom. How absurd to think to reform men or scare the devil by telling them lies. The advancement of Christ's kingdom involves the destruction of all that is false and unholy. Destroy error in the minds of men, and you are pulling down the strongholds of Satan, checking vice and strengthening virtue. This arch enemy of souls will quail when met with a "Thus saith the Lord," but he smiles at all false instruction, for it strengthens his kingdom. Every error imbibed weakens the moral sense and leads to immorality in the life. We must stand by the truth, if we have to stand alone. The world must come to it or perish. The doctrine of modern charity, that "it is no matter what you believe if you are only sincere," will not do. To sincerely believe a lie can never make it a truth. The farther a man travels the wrong road, the farther he is getting from home.

One reason why I like the *Cynosure* is because it fearlessly tells the truth. An independent press and pulpit are what we want now. While the press and pulpit are gagged by that hidden, devilish power of secretism, reform must move slowly. In every great reformation, the truth comes to the surface. Reformers begin their work by presenting the truth. We would never have had the great reformation if Luther and others had set themselves to plastering and whitewashing over all the abominations of Rome with a false charity. That will not do. The truth must be told. Luther told it. Rome trembled. To expel the darkness you light a candle. To displace error in the minds of men, you must teach them the truth and when that truth is seen and believed, the opposite error is overthrown. To overthrow Freemasonry it will be necessary to show the world what it is. When they know that, Freemasonry is dead. Its security is in its power to hide itself and veil its hideous character. Though Masonry has all been revealed, yet it succeeds in blinding the masses by lies and dust so that they do not believe the testimony of seceding Masons. They believe that the Mason who has come out lies and the Mason inside tells the truth. But we are glad that the number of thinking and reading people who cannot be deceived by Masonic tricks are increasing daily. The bubble will burst ere long.

There is some show of consistency when men believe the errors they advocate, but what a humiliating spectacle when they cling to what they know is false! All falsehood is demoralizing, but what depravity is evinced by pertinaciously uttering known falsehood. How I have been filled with chagrin and sadness, to hear adhering Masons persistently deny the fact that ever Masonry was revealed. Several of my neighbors, adhering Masons, have told me and continue to tell it, that Finney's book, Bernard's, and others, are all lies! How can a Christian thus perpetuate a lie? These men know that Masonry has been all revealed. Every intelligent Anti-mason knows it too. How low a man sinks in the scale of morals, when you know that he knows that he is lying! I have wondered how Masonic preachers could stand under such falsehood. Their intercourse with the lodge repeats the lie. People say that Masonry cannot be as bad as Morgan and other seceding Masons say it is, or these Christian ministers could not remain in the lodge. This is natural reasoning to the untutored and simple, and thus multitudes are deceived. Hence the fact that ministers remain in the lodge is a virtual declaration that Masonry never has been revealed and so is a species of persistent lying. Thousands say that if Christ's ministers may fellowship the lodge, so may they. So all adhering Masons are helping to perpetuate the falsehood, that Masonry has never been revealed. Such double dealing cannot long stand against the tide. God-speed to the *Cynosure* and the cause it advocates.

KIMBOLTON.

Masonry is finely illustrated by the following story. Two gentlemen met at a time, and one of them had a beautiful trunk which excited the curiosity of the other. He became very anxious to know what was in it, so after a time, the owner of the trunk told him for so much money he might see; he paid it over and the trunk was opened, but to his surprise in that was another still smaller and more curious withal, so, with increased interest, and excitement doubled, the duped man wanted to know what was in that. For so much more he could see. He paid it over, and it was opened, and behold, in that was another still smaller, but exquisitly fine and attractive. Deeply chagrined and woefully disappointed,

the deceived gentleman demanded to know what that contained. For an increased sum of hard cash, he might see. He had paid so much, which he should loose if he did not proceed, and being quite well assured by hints and talk that the valuable object of his search must be in that nice little trunk, and it was next to certain, the price was paid, and that was opened; and to the great astonishment of the duped, deceived, defrauded man, in that there was not anything, and he could only turn away with disgust and scorn at his own duplicity.—*Wesleyan.*

Gambling Outside the Den.

The vice of gambling seems to have fastened itself upon almost all kinds of business. The transaction of all our gold, stock, and produce exchanges are to a great extent nothing more nor less than gambling schemes. Take for an example our own Board of Trade. If its business were narrowed down to regular and legitimate purchases and sales of produce, the majority of those who operate there daily would find their occupation gone. It is probably no exaggeration to say that nine-tenths of the transactions neither involve nor contemplate any transfer of property between those who are by courtesy styled buyers and sellers, and are simply and only bets that corn, wheat, oats, flour, lard, pork, or some other products will be higher or lower thirty, sixty, or ninety days hence. A margin is put up, and at the expiratian of the stipulated time the loser pays the winner the difference. The seller had nothing to sell and the buyer had no intention of purchasing. The same is true in regard to stocks, gold, and bonds. All such transactions are only a species of gambling, and there is a good reason for the Hankinses, McDonalds, Morriseys, and other confessed gamblers to claim that their business is just as reputable as the merchants who operate on, Change. When Vanderbilt, pious Daniel Drew, or Jay Gould make a cool million by a "corner" on some stock they are called great financiers, but I think in the great book of final account their names will be found on that page of the index appropriated to gamblers, and that large donations to churches and theological seminaries will not change their record.

The mania for betting has become almost universal. All our national games and sports are avenues for gambling. Horse-racing, base-ball, billiards, pedestrianism, the falsely termed manly art of self-defense, are one and all gambling schemes. Indeed, there seems to be a wide-spreading and universal tendency to get something for nothing. One would suppose that our churches would be free from the demoralizing vice, but instead of this our church fairs get up their raffles and Sunday-school children take their first lesson in games of chance. There is no doubt but that the mania for gambling which has resulted in the ruin of hundreds of young men can be traced to the appetite formed in church raffles. The steps are very easy and natural; prize packages of candy, prize concerts, grand distributions, opera-house drawings, great public library schemes are successfully patronized, and thus a habit is formed that ends in regular out-and-out gambling. The good Christian women who get up church fairs, and introduces raffling to swell their receipts, would be shocked to know that their sons were "bucking the tiger," or their daughters were secretly investing in lottery tickets, and yet these are in the name of religion teaching them to do just these very things. Doing evil that good may come is very questionable morality; the motive may be good, but the result is sure to be disastrous, and it is the duty of all good men and women to discountenance any and every scheme that is tainted with this terrible vice, no matter what the object may be.

There seems to be an infatuation about gambling which, when it once takes possession of a person, stultifies all moral perceptions, and the victim is soon prepared for any degree of crime. . . . Nine-tenths of the defalcations, embezzlements, and irregularities which occur among those to whom are intrusted the funds of others can be traced directly to gambling in some form. The evil is a growing one, and, if not checked, we shall soon deserve the appellation of "A nation of gamblers."—*Chicago Tribune.*

Masonic Conspiracy and Persecution in the U. B. Church.—VI.

BY REV. W. W. KNIPPLE.

The following is the report of said committee: We your committee on grievance, would report that the case of W. W. Knipple came before us, and we think in justice to himself and the church, that he should have a trial according to the rules of the church.

Signed, J. A. Crayton,
L. J. Osborn,
D. W. Downey.

The reader will observe that this committee makes no reference in this report, to an investigation of the charges. The reason is obvious. The counsel for the prosecution labored hard to, and finally succeeded in making the impression on the minds of at least two of the committee, that the business of the committee was, not to try the case, but merely to examine the charges, and consider the endorsement of the same, namely, by ten preachers, including three presiding elders, of the Parkersburg conference (all of whom were either Masons, or jack Masons,) and then decide whether the charges in themselves, they having no proof for, and admitting none against, are of such a character as to require a trial of the accused. And the above report is the result.

I asked the right of appeal from this report, which was readily granted by the chair, after he had mildly rebuked the committee for their ignorance in ruling out testimony because it was addressed to the conference. And a committee of five was then appointed to investigate the charges, and decide according to the testimony at hand. I felt thankful that I was under the administration of Bishop Weaver.

The case was *now* investigated, and the committee made the following report:

Your committee to investigate a summary of charges by members of the Parkersburg conference against W. W. Knipple, respectfully submit the following report. After a thorough investigation into the matter we found the following difficulties in our way: 1. The charges were almost wholly without specifications and without any accompanying testimony, so that the defendant, as well as your committee, were left to conjecture mainly the import of said charges. 2. To such charges as seemed sufficiently clear, the answer and testimony offered by the defense were satisfactory. 3. There seemed by implication allegations made yet without specifications or proof, reflecting on the moral character of the said Knipple, which would seem to demand a further investigation into the matter.

Your committee would therefore recommend the following: 1. That we receive the transfer of brother Knipple. 2. That as soon as charges are presented with definite specifications, and accompanied by the testimony in each charge and specification, then the presiding elder on the district where the accused resides shall recommend a trial of the case as per discipline.

Signed, J. Bever,
J. B. Resler,
M. Long,
A. Biddle.

The report was adopted and I received into the conference on my transfer.

By this report, I stood virtually acquitted before the Sandusky conference, and the charges, with the responsibility were thrown back on the parties that sent them, but left the way open for another Masonic assault.

Notwithstanding A. Rose's assertion in a private letter to Bro. Levington, which was published in the *Free Press* of July 2d, 1874, that no presiding elder or preacher was tried at this session of conference, for any cause, to his knowledge. I certainly consider this a trial to all intents and purposes. Indeed, it was a persistent trial on the part of the apron brotherhood, to destroy the character of Aan nti-mason. With reference to the result of this trial, Mr. Ross says, in a private letter to Rev. J. Levington, under date of March 2d, 1874, which letter was also published in the same number of the *Free Press*, that I came near losing my ministerial head, and I may do so yet. Intimating that the contest for my head was not yet settled. And then he sanctimoniously said, "*though I have not pursued him, nor will I if he will quit his misrepresentations of me.*" I will leave the candid reader to decide for himself from which side the misrepresentations come in. Mr. Rose further states, in his letter of March 2d, 1874: "The conference unanimously exhonorated him from all imputations of guilt in his treatment toward me. True, the conference did adopt such a resolution. But my attention having been drawn elsewhere at the time, I did not understand the import of the resolution, consequently I did not vote either pro or con, neither did I give it any further thought until I saw it in the so-called *U. B. Tribune.* (Pirate). But what of the vote. Can an annual conference, by even a unanimous vote, cancel the guilt of a presiding elder, who had maliciously attempted, by a base misrepresentation and false pretense, to slander the character of a minister under his jurisdiction, and throw him out of the work of the ministry, thereby inflicting injuries upon him and his family. It might appease the lashings of an unsanctified conscience, by covering up the crime, but cannot change the facts in the case. But the reader may be anxious to know what became of my bill of charges against A. Rose. I will not tax the patience of my readers with the list of charges and specifications in detail, but give it a abridged.

1st Charge. Gross maltreatment by throwing me, a member of conference; out of the ministerial work through false pretense, and a base misrepresentation of my official character.

2d Charge. With knowing positively in part, and having at hand the facility of knowing in the main, the statements made by him in this matter to be incorrect.

3d Charge. With practicing a base deception on the stationing committee, with reference to my official character, thereby taking an undue advantage of my limited acquaintance in the conference.

The reader may judge from the revelations already made concerning this matter, as to the extent to which the above charges might have been sustained. My reason for dropping the charges was not in the way of a compromise, though a proposition to that effect was made to me, not directly from Rose, but I learned that it was by his consent, from which he afterward recanted, through the influence of Bulger, his counsel. Neither was it through fear of Ross, or his emissaries. But it was alone through the importunate entreaties of Father Biddle, one of the oldest men in the conference, who professedly advised me for my own good, now as to his real motive in this. I will let the following narrative solve the problem.

Mr. Biddle had preached the following year at Galion Station, where he resides, as a supply. But now, in the revision of the itinerant list Mr. B. declined to take work, as did another minister of the conference, both of whom were on the committee of five, before whom I had my second trial, and both of whom were elected on the stationing committee, a position to which they could not have been elected had they not declined the itinerancy. When the list was revised, both of them were prominent members of the conference, and each of them told me that there was nothing new in this trouble that would in any way debar me from receiving an appointment, and Mr. Biddle had commended me in the highest terms for ceasing the prosecution of Mr. Rose. The stationing committee went into session, and in due time the report was read, and I was again left without an appointment. It is a little remarkable, that both Mr. Biddle and the other brother referred to, received appointments on stations, and both at their own places of residence. I leave the reader to draw his own conclusion as to whether it was for mine, or Mr. Rose's benefit, that I was thus persuaded to suspend the prosecution. I soon regretted that I had done so, and feel yet, that I did an injustice to myself, to A. Rose, and to the church in so doing.

(To be continued.)

Notices.

The National Christian Association.

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITOR.—H. A. Fischer.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, andother anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

Connecticut State Meeting.

The Connecticut Christian Association will hold a meeting in Hartford, commencing Wednesday, April 28th, 1875, to continue two days or more. Correspondence has been entered into with J. L. Barlow, L. N. Stratton, D. P. Rathbun and other speakers, and an effort will be made to secure a large attendance from the State.

TO ALL SECEDING MASONS.—By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Secretary, with their endorsement of Bernard's Light on Masonry; they are also requested to send their post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG, *Rec. Sec'y.*
13 WABASH AVE.

Notice for Iowa.

DEAR BRO. KELLOGG:—I would like to say to the friends of the anti-secrecy movement in Iowa, inasmuch as there was a delegate elected at the late State Association to represent us at Pittsburgh in June it will be necessary to raise some money to defray his traveling expense. Those sending money for the object named can either send or pay it directly to me as treasurer of State Association, or to Louis Bookwalter, Cor. Secretary, and he will report to me, so that I can report. It will ake between $50 and $60 to defray this expense, should more be raised it will be kept sacred to the cause and subject to the order of the Association. The address of Louis Bookwalter is Western College, Linn Co., Iowa. Don't fail to respond in time. JOHN DORCAS, *Treasurer.*

Shiloh, Cedar Co., Iowa.

TO FRIENDS WHO LIVE ON OR NEAR ANY ROUTE FROM CHICAGO TO PITTSBURGH, PA.—Rev. H. H. Hinman, the Illinois State agent, expects to start about May twenty-fifth for Pittsburgh to attend the national meeting in June. He desires to stop at places along the route and lecture on secret societies, both on his way there and on his return after the meeting. Any friends living on or near either route who will provide a hall for the speaker, announce his lectures and raise ten dollars for one or two lectures from him on the subject of secret societies, can secure his services if they apply soon enough.

Mr. Hinman is a careful, clear thinker on this subject, and we believe gives general satisfaction wherever he lectures.

Address communications asking for his services to C. A. BLANCHARD, Cor. Secretary N. C. A., 13 Wabash Ave., Chicago.

Address of Anti-masonic Lecturres.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Waterloo City, DeKalb county, Ind.

Illinois, H. H. Hinman, Wheaton, Ill.

Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.

New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.

Pennsylvania, J. W. Raynor, Montrose, Susquehanna Co., Pa.

Wisconsin, Philo Elzea, Delevan, Wis.

Michigan, D. P. Rathbun, (present address) Lisbon Center, N. Y.

Iowa (nominated by State Convention) James Hawkins, Mason City, Iowa.

Lecturers at Large:

I. A. Hart, Woodstok, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Bentonville, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton. O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co, Ia.
A. H. Springstein, Yipsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, Ashland Co., O.

Reform News.

—Elder Barlow has been on another tour in New York organizing and encouraging the ranks of the reform. He is expected at the Connecticut State meeting, at Hartford, April 28th. The *Wesleyan* notices that pledges made for his support should be paid. He may be addressed at the *Wesleyan* office, Syracuse.

—Elder Rathbun spoke at Saranac, Mich., and several places in the vicinity, March 18th, 19th and 20th and during the week following. On the 26th, at Lowell, the Masons were in force and desperate to the verge of violence. Stout-hearted friends were at hand and no personal injury beside epithets was offered.

—Our Illinois State Lecturer has removed to Wheaton and wishes all communications addressed to him at that place.

—He will be engaged at Amboy, in Lee county, and vicinity from the 22d to 26th instant. From the 27th to 30th he will speak in Paxton, Ford county and other points in that neighborhood. The first week in May is to be given to the work in Crawford county. Friends in these several localities will please notice and extend the notice. Let nothing be left undone to give success to the work.

—Rev. John Levington lately visited Youngsville, Pa., and obtained permission to speak in the Methodist Episcopal church. The lodge was present in force and with evident determination to disturb the meeting and prevent any revelation of their enormities. The speaker was proceeding with such a revelation when he was interrupted, time and again, until in their rage the Masons surrounded the pulpit; the preacher of the church in front vociferating and ordering the speaker from the sacred (?) desk; a justice of the peace and two constables, all Masons, surrounding him with threats of the law. It being plain that the law itself was prostituted to the purpose of the mob which would use personal violence rather than submit to free speech, the lecture was abruptly concluded. The friends of truth and free speech were ready in defense of their principles but were overborne by the lodge roughs. Such proceedings show that decay has struck to the heart of the lodge.

—A letter from the Wisconsin Agent giving an account of late lectures and experiences has been received too late for this week.

—The promised report from the Michigan Convention also came too late. Rev's R. Faurot of DuPlain and A. H. Springstein of Yipsilanti delivered interesting addresses on the occasion.

Correspondence.

The Crafty "Crafts" Caught in their Craft at Last.

Slander is naturally the defense of wicked systems, as truth and logic are the bulwarks of right principles and good systems. To illustrate this truth let me give a little of my personal experience in relation to modern secret orders.

While engaged in lecturing in Jay county, Indiana, more than a year since, I was one evening in Portland, after speaking, assailed in the most virulent and bitter way by a number of lodge men; among them a drunken Masonic doctor, a lawyer of the Odd-fellow persuasion and a wishy-washy Presbyterian preacher, who trained with the aforesaid doctor as a Mason. I withhold their names, knowing that those outside of their particular locality are not interested to know them; and those anywhere near know them already. Besides, I have no spite to vent upon them as individuals, believing that the wicked systems with which they are identified is largely the cause of their conduct; and that, as individuals, they would have been far from doing what, as Masons and Odd-fellows they found themselves bound to do. One of them held in his hand a copy of the Cardington *Independent*, published in Ohio, containing, as he said, an article very derogatory to my moral character, which he desired to read. To this I consented, and after it was read, only said a few words in reply, branding the whole thing as a Masonic lie and slander; which is a very weak name for what it contained. Some days after, a meeting was held at Miller's Hall in Portland, to organize an anti-secrecy association, which was effected. While there I was told that the Odd-fellows were holding a special meeting in their hall to consider the propriety of having the article published in the county papers; as the article alluded to my relations to that fraternity, in particular. The result was the publication of the article, with comments by the editor as follows:

"A man styling himself Rev. T. Kiggins, has been traveling over Jay county for some weeks past blasting secret societies wherever he can gather a crowd to listen to wise and wholesome argument. He spoke in Portland on Tuesday night, and Wednesday forenoon. The Masons, Odd-fellows, Good Templars, and grangers, all received their share of abuse. He may be a good man, and he may be a very bad one, but the following article taken from the Cardington (Ohio) *Independent* is more than likely a correct statement of this man:"

"We notice an article in the *Religious Telescope* of July 30th, announcing a call to the ministry of the United Brethren church to be held somewhere, for the purpose of building themselves up in their holy faith against all secret organizations. Among the names to that call, we find the name of the Rev. T. Kiggins, a member of the Sandusky conference, who *was kicked out of a lodge of the I. O O F. sometime since, for slanderous and obscene language, and for not paying his honest debts while living in the* Bucyrus circuit, when he could have paid as well as not. This Rev. gentleman has since taken a decided stand against all secret societies, and is now joining such of them as he can get into and then leaving them for the purpose of being better prepared to abuse the organization. We warn all secret organizations against him as a vile impostor; such a villain would not tell the truth about the order, after he had left it. We also notice the name of W. W. Knipple, (a man with whom many of our readers are acquainted,) in the call, and in all, twelve names out of one hundred and two ministers belonging to the conference, the others we venture to say are all soreheads in the church, and probably could not join secret societies if they wanted to. We refer the reader to the minutes of the Sandusky annual conference of Sept. 4th. in reference to this man Kiggins. We are glad to say that the better portion of the clergy of the United Brethren church are in favor of allowing their members the right of being free moral agents, so long as they do nothing in the cause of Christ. We would say in conclusion that if no one of the United Brethren church ever goes to hell for any other crime than belonging to a secret society of Masons or Odd-fellows, there will never one be found there. Persons who are harping about these societies, are persons of doubtful character, or those who know nothing about them."

To this slanderous document I made no immediate reply, but bided my time, knowing that God would vindicate my cause, and that unprejudiced minds would see the malicious and wicked spirit of the assault. But finally these tools of the devil have unintentionally taken the lie upon themselves, while I was busily engaged in "blasting secret societies wherever I could get a crowd to listen to wholesome argument." And it came about in this way. When last December I lectured in Newport, Wayne Co., Ind., I gave the manner in which I was initiated into the Odd-fellows, and the name and number of the lodge, and stated the fact that I had never gone into the lodge after the night I was "taken in," and my name was, I suppose, dropped for the non-payment of dues. Now hoping some wonderful developments might be made, the lodge at this place (New Garden Lodge, No. 337,) wrote to the secretary of the lodge of which I had been a member, and here is the answer, which I hope you will read with care, and compare with the article originating at Cardington, and published in Jay county, as above. Here it is:—

"McCOMB, Ohio, January 2d, 1875.
—Officers and members of New Garden Lodge, No. 337, I. O. O F: You wright to enquire of a one-armed man in your parts exposing the work of Odd-fellowship. And you further state

that he is a member of our lodge. He *was initiated* in our lodge some years ago, he is no longer a member and never had taken any degrees, *and is a dropped member for several years past.* He taught school in Mc Comb some years ago. This same Kiggins has been lecturing against secret organizations of all kinds. He is canvassing for a paper printed in Chicago, Illinois. *that exposes secret organizations.* He has been lecturing in North-western Ohio, and Indiana the past fall. We had a communication from Paris Lodge, Preble Co., Ohio, some time ago, which was answered, provided it be the same man. He is a bad man and SHOULD BE MOBBED AND EGGED, wherever he attempts to vilify the order in this way, for he is a base liar, fiend, and persecutor of the righteous. I have written to Columbus, and he will be published in the *Companion* of December, 1874. If you wish, you can read this letter to him. I will not put the seal to this as you did not, which you should have done. Yours Fraternally,

WM. PENDLETON, *Sec'y.*"

You observe at once what havoc this zealous Secretary Pendleton makes of the story published in the Cardington paper. The first story says I was "kicked out of a lodge, for slanderous and obscene language," etc. The secretary says I am "*a dropped member for several years,*" which is true. And, that he should regard me as a base *liar, fiend,* and persecutor of the righteous, (?) is only *what is* to be expected from a zealous Odd-fellow, who has been honored by the order, towards one who has violated the (un-)holy obligations of the system, and, as they acknowledge in this letter, is actually engaged in "exposing the works of Odd-fellowship." But one item in this letter furnishes an ample demonstration of the charitable spirit (?) of the order. "*He is a bad man,*" says Mr. Secretary, therefore he "should be MOBBED AND EGGED" whenever he engages in "vilifying the order, *in this way.*" Ah! Mr. Secretary Pendleton, had you known that this same "bad man" was to have a copy of your letter to let the world read, and thus continue to "expose the works of Odd-fellowship," I suspect you would have been more guarded in your language.

"*In this way*"! What does the man mean by this expression? Does he mean to assert that I slander the lodge and thus vilify it? Not by any means. He is writing to an Odd-fellow's lodge, and speaking confidentially to them he says he *is exposing Odd-fellowship,* "lecturing against all secret organizations," etc.; now consequently he is a "bad man," and as this is true of him, and as our order is intended to make bad men better (?) therefore "*mob* and *egg*" "the base liar, the fiend, and persecutor of the righteous." Now let my Odd-fellow brethren (?) remember that this man writes as secretary of McComb Lodge, No. 354, and that what he says is said *for the whole lodge,* and *to* a *whole lodge.*

There is something a little interesting in the manner in which I got a copy of this letter. The intention was not on the part of the writer or the receivers of it that I should have it. They intended to satisfy *me* by "*reading to me*" those flattering and soothing epithets with which it abounds; and insinuate to outsiders that they had found out all about my former character, and "that (all this with knowing 'winks' and 'nods,') I had a very bad reputation, etc." Hearing they had a letter of some kind, I went to Mr. Curtis, one of the secretaries of New Garden Lodge, and asked for a copy of it. He in a very gentlemanly way promised to furnish me a copy, saying if I came down in an hour or so he would have it copied for me. That it was up in his desk and he would go right up to the lodge and get it. In the course of two or three hours I started down for it, and meeting him on the street, was informed that he was mistaken about the letter being in his desk; that he could not find it there, but thought it must be in the other secretary's desk. The next day, however, he came to me saying that he had found it, and the Vice-Grand had told him to read it to me, but not to let me have a copy of it; and he proposed to read it to me. Extending my hand, I said, "Let *me* read it," and he handed it to me. I read it over, and determined, that God helping me I would have a copy of it. I told the young man he had promised me a copy and he knew I had a right to it, and had better let me copy it at once. He said if I would see the Vice-Grand and get his consent it would be all right. I told him to tell them that I had the letter and would not give it up till I had it copied. He exhibited signs of anger, but started off and I walked up stairs to my room and copied it, then enclosing the original in an envelope addressed it to the secretary, and dropped it in the post-office. And now I propose using it to their own discomfiture. With strengthened faith, I am yours in the Gospel,

JOHN T. KIGGINS.

April 7, 1874.

Rev. H. Coggswell.

MANSFIELD, Richland Co., Ohio, 9th April, 1875.

Editor Christian Cynosure:

With this communication to you, I have likewise inclosed the treasurer my donation for the great and good cause; and trust the brethren will come up promptly to all engagements made, as well as all other duties incumbent upon them as stewards of Christ's kingdom.

I thought the many friends I made during the convention held here in February would be glad to hear if I still survived the terrible ordeal of placing myself right, toward God, his word, his church, the world, and my own conscience. In the face of all this, I have steered a steady course, though things looked threatening for a time, yet all appears to have passed off calmly and quietly. I have been informed that all was done that could be to ascertain my standing in the lodge, with the view (of course) of making capital for the fraternity. I have no doubt they found out too much for their satisfaction. All has been quiet; nothing more has been said publicly.

I have faced the Masonic fraternity twice in considerable numbers since the convention; once at a large funeral where I preached a most earnest sermon, and once at Bible Society meeting held in Mansfield, when I tried as best I could to extol the word of the living God. They could see, as I was in earnest in the renunciation of Masonry in the one instance, I was no less earnest in preaching and advocating truth in the other.

I am almost tempted to give you some little incidents that have transpired from time to time since the convention, but will refrain at present; probably hereafter I may do so. I find you have so many good and able correspondents in your valuable paper that is shedding light from week to week upon the moral darkness of secret societies.

I am impressed more and more that to do right should be the unchanging desire and principle of all God's professed people. The time appears to me to be not far distant when all Christian professors shall have to stand on the side of right or wrong, and the sooner such put themselves right on secret societies, as well as all other moral and political reforms, the better.

There seem to me to be issues not yet developed, but which are being revealed from year to year, which are destined to try the stamina of the half-hearted professors and preachers of the Gospel, as well as the whole church of God. Christian brethren, let us all buckle on the armor of righteousness and truth; strengthen each other's hands, pull manfully in one united effort, strengthen the hands of the executive officers in every department. Labor, plan, purpose, and above all, "*do.*" Then shall secret societies soon totter and shake to its very foundation; and the world itself shall feel the moral good that a well organized, earnest and united band of Christians can do or effect.

Yours in labor and work,

HENRY COGSWELL.

Field Notes from a Zealous Co-worker.

Editor of the Cynosure:

During the year I have given some fifty lectures on Freemasonry. Judging from the attention and uplifted hands when an opportunity is given for voting, my propositions, arguments, and illustrations are convincing to all candid, intelligent minds. Had I the pen of a ready writer they might be profitable to your readers. As time permits I will send short articles containing some arguments and incidents.

I start out with this proposition: that previous to the Morgan revelation Freemasonry was generally supposed to be just what it claimed to be—ancient, honorable, patriotic, benevolent, Christian and moral; consequently large numbers of good men belonged to the institution. But when it was proved to be a conspiracy against Jesus Christ, the church, the government and the people, those good men renounced it and published it to the world. Thus giving the best possible testimony concerning the institution that can be produced. First, because they testify to facts within their knowledge; second, because in their testimony they renounce their errors and testify against themselves. I know Masons and their "jacks" will talk about perjured testimony, but such talk amounts to nothing with an intelligent audience, as one incident will show,

At the close of one of my lectures a clergyman was called out. After "beating around the bush" some time, attempting to throw dust in the eyes of the people, prating about good Masons such as Washington, etc., he come to this conclusion: that the speaker never having been in the lodge, of course know nothing about it; and the testimony of those who had been in and violated their obligations by renouncing it, thereby could not be believed.

I said in reply, "You are a minister of the Gospel, are you?" He was silent. I then said, "I mean no disrespect to the ministry, only wish to make an application. You preach a hell in reserve for the finally impenitent. What do you know about hell? Have you ever been there? If not, you of course know nothing about it. If you have been there and left for more congenial climes and company, you are not to be believed because you are a traitor to the devil. You preach a hell for the wicked and a heaven for the righteous from a revelation come down to you through fifty-six generations of men, and call us infidels if we reject your testimony. And yet you require us to reject the revelations of the present age, that of living witnesses like Elder Bernard, Rev. C. G. Finney and others whom God has blessed, as few men have been blessed, with long, peaceful lives."

That minister left a much wiser man and will never again make a like blunder. He has since attended one of my lectures and behaved like a gentleman. This same class of ministers has been throwing dust in our eyes all through the long, fearful and bloody battle with American slavery. If the professed ministers of Jesus Christ cannot help us in reforming the world, the very work for which the church and ministry were established, then let them stand from under. Since the days of slavery a generation has come up with less respect for station and I hope more for principle, and aside from this we know better how to deal with clerical robes put on to serve the devil in. None have more respect for the clergy than I have when they represent Christ and his cause. None have more disrespect when they represent the devil and his cause.

Yours truly, SAMUEL HALE.

"By their Fruits ye may Know them."

LEONI, Jackson Co., Mich.

I have lived in Leoni some thirty years, when I first came here there were four churches, small it is true, but they were alive trying to excel each other in doing good. There were no secret societies near here then, and the churches seemed to prosper, but soon there were Freemasons and Odd-fellow lodges formed in Jackson city eight miles from here, and at Grass Lake three miles away. It was a new thing and they went with a rush, many of the church members in good standing joined them. The churches began to decline, one after another disbanded; and now there is only one feeble and sickly church in Leoni village; that is a small branch of the M. E. church of whose ministers a good share of them are Freemasons or Odd-fellows. Those who joined these two societies without a single exception seem to have lost all the true religion they ever had;

some can scoff at religion, others curse and swear and profane the Sabbath without a blush.

I know a man that served as magistrate eight years to the perfect satisfaction of the people; his only fault is he does not like secrecy and takes the *Cynosure* and distributes it among the people, and talks sometimes about those societies not being what they pretend to be. For those reasons that upright man was defeated last spring, and a shoemaker, spiritualist and an Odd-fellow, was elected in his place Justice of the Peace. So much for those two societies in our vicinity. Truly by their fruits we do know them. God bless the *Cynosure*, I love it. Yours for the right.

HIRAM GARDNER.

A Needed Reform.

BAY CITY, Bay Co., Mich.

I have read much of reforms and reformers, and am yet in favor of pure, genuine reforms, at any age and in any country where it becomes evident that the good of our race and the best interests of society demand them. Even in matters which may seem small and trivial in themselves, much good may be effected by a change in the habits, manners and customs, of the age in which we live.

Now I wish to suggest to the numerous writers and correspondents of religious and reform journals, and especially to the writers for the *Christian Cynosure* the importance of giving the reader an intelligent location of every writer whose articles are designed for the public eyes. I will explain by giving a few examples: If Mr. Honeywell should write an article for the *Cynosure* and begin by saying: Altay, N. Y., April 1st, etc., not one reader in a hundred could tell in what part of the State to locate Mr. Honeywell. But if he should say, Altay, Schuyler Co., N. Y., then most of the readers could know where to place him. Again, if Hon. George Kipp should commence an article and say, Goodrich, Mich., not one in a thousand could tell where he was located, from the fact that this is but a small village and not known far away; but if he should add, Genesee Co., then almost every reader could tell where Mr. Kipp resides.

Now there are many excellent articles published in the *Cynosure*, which lo e much of their value to me by not knowing where to locate the writer. Those short articles in the *Cynosure* written under the heading "Our Mail" might be made much more valuable by adhering to these suggestions. A few moments reflection will convince any one that the faculty of memory in men is almost entirely dependent on location and association. Now it is easy for me to associate my Anti-masonic friends with the great principles of truth and righteousness, but if I cannot locate them, there is a link missing out of that chain of friendship which ought to bind together all the lovers of truth. First then, my brethren, your names in full; second, an intelligent location, and an association which will naturally result in a warm-hearted friendship. Remember me in your prayers.

A. OLDFIELD.

OUR MAIL.

Rev. A. Rust, Lincolnville, Ind., writes:

"Secrecy corrupts religion or teaches false religion."

Seward Robson, Hamilton, N. Y., writes:

"Secret societies do not flourish as much here in college as they used to, but are rather on the wane. Independent and anti-secret societies are in full tide of prosperity."

Thos. J. McLouth, Manchester, N. Y., writes:

"I live in the county of Ontario, State of New York, where Morgan was brought and lodged in the jail at the county seat Canandaigua, whence he was taken to Orford's landing thence to Fort Niagara."

Rev. B. M. Amsden, Manchester, Ia., writes:

"I think our cause is growing in the estimation of the people at large. Yesterday my text was 'How long halt ye between two opinions? If the Lord be God serve him; and if Baal, serve him.' A fine opportunity was given me to say something in regard to secret societies and I improved it. May Deacon Sylvanus Town's address stir up all the ministers to break silence on the subject of secret organizations."

Wm. E. Bay, Moulton, O., writes:

"I intend to send you one hundred subscribers within three months."

He sends seven this time.

Israel Gable, Stewardstown, Pa., writes:

"Do not fail to send every number of the *Cynosure*. . It is just the paper for me."

P. Taylor, Freedom, Ill., writes:

"Soon after the murder of Morgan I entered into the conflict with Masonry, fearless of threats, and continued the war till it was generally supposed the victory was won and Masonry was dead. But the same old harlot, with all her lying pretensions and shameless audacity, claims the respect and confidence of society now. With me it has just as much and no more respect than any other God-defying, Christ-rejecting organization."

D. D. Hayden, Colo, Ia., writes:

"In the year 1846 I offered in the Christian conference, of which I was a member, the following resolution: '*Resolved*, That this conference disapprove of its ministers or members joining or belonging to secret societies; inasmuch as we are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them.' After some warm discussion the resolution was tabled."

Joseph Sherk, Sherkston, Ont., writes:

"I hope and pray all secrecy may take a downfall."

Rev. H. S. Limbocker, Litchfield, Mich., sends a request that others will join in as follows:

"Will the Rev. H. Coggswell of Ohio, and Rev. Hankins of Iowa, both of whom I see by the *Christian Cynosure* have recently left the Masonic fraternity, state over their own signatures and from their own knowledge, if the penalty for the violation of the first three degrees of Masonry as the oaths are now administered, are correctly stated in Morgan and other Anti-masonic books? As I am circulating such documents, and occasionally speaking on the subject, I find some who flatly deny the truth of those statements; and among others one minister of my own denomination (Free Baptist)—I am sorry to say it—but more sorry that it is true."

Will these brethren and any others who have recently left the lodge make statements over their own names on this subject, telling us where and what their lodge standing has been?

John Fetterhoff, Chambersburg, Pa., writes:

"I have now sent you eleven subscribers and take pleasure in getting all I can. . . I wish the *Christian Cynosure* had a pleasant home in every family in our land, for it is worthy."

O. Stewart, Springwater, N. Y., writes:

"I am just as much Anti-masonic as ever, and have been ever since Morgan was killed. I am utterly opposed to Masonry and all secret combinations connected with it."

John Finney, Mansfield, O., writes:

"I have just read John Miller's remarks. He claims that one thousand more families in the United Brethren church ought to take the *Cynosure*. Fifteen hundred more of the United Presbyterian church ought to take it. It would do them good."

Allan Simpson, Lapeer, Mich., writes:

"This place is full of the strongholds of Satan. Two lodges of Masons and one of Odd-fellows. There is but one minister here that pretends to be anti-secret; and he has Masons in his society. We want a few good lectures here."

R. G. Wood, Brattleboro, Vt., writes:

"I have a very high estimation of the *Cynosure;* it seems to be just such a paper as the times require. It comes to us fresh and strong, and seems to give one new courage. I am in the habit of passing it around among the craft after reading it myself, and I believe that it has given them that very light that they profess to be seeking for; and I believe furthermore, that many of the lodge men wish they could be emancipated from their Masonic bondage. But, like Samson among the Philistines, shorn of his locks, they are powerless and most likely they will always grind in the Masonic prison-house."

Amos Kingsley, Lansing, Mich., writes:

"I am now in my eighty-third year. I was one of the oldest anti-slavery men in the State of New York. I have always hated slavery ever since I was capable of reasoning, and my hatred of all secret clans, especially Freemasonry, is equally intense. I lived many years in the town of Batavia, from whence Morgan was taken and murdered by Masons. I knew scores of guilty wretches that had a hand in the awful tragedy. I knew D. C. Miller who printed Morgan's book and S. D. Greene. We took sweet counsel together and walked to the house of God in company. I was acquainted with Elder Bernard and heard him preach more than forty years ago. I have been spared to see the death of slavery, and could I live to see the death and burial of Freemasonry and all her satilites, I do not know but I should be almost ready to say, 'Now lettest thou thy servant depart in peace for my eyes have seen thy salvation.'"

A. C Staples, West Branch, Ia., writes:

"The friends of light in Cedar county, Ia., held a meeting in the court-house at their county seat (Tipton) and voted $100 for the support of a State lecturer. I think we will try and be better represented at the next State meeting at Clear Lake, Ia., in June next."

We hope the Iowa friends generally will arrange to attend that meeting on the twenty-ninth day of next June.

Franklin McReynolds, Fennimore, Wis., writes:

"I have opposed secret societies ever since God converted my soul. I think secret societies belong to this world are the works of the devil, therefore I want nothing to do with them."

E. Darling, Paint Creek, Mich., writes:

"I had made but a poor effort to get signers to the petition. The tracts came to hand. I took them and a goodly number of the *Cynosure;* took my back track and distributed them and a tedious time I had of it. It is uphill work. With all my good wishes, I shall have to give over for I am now in my eighty fifth year. Last evening I heard brother Levington lecture on the beauties of Masonry. He is a host. It is sad to think that we have in our midst such a vast number of grand and great grand high priests and grand kings all claiming to belong to the royal family, and many of them ministering at our religious altars on the holy Sabbath, and then attending the tomfoolery of the lodge."

Isaac H. Brown, Bethel, O., writes:

"I keep my paper going until some copies are worn out. Men did not like to touch them some time ago. Now Masons and Odd-fellows all read them."

Wm. H. Linam, Pine Apple, Ala., writes:

"The *Cynosure* has a good many friends here. I read it and hand it around among my neighbors."

D. J. Harris, York Center, O., writes:

"I am eager to know how our reform movement succeeds. To gain this information I must have the *Cynosure*. The Lord grant us a speedy triumph for victory will be on the side of Israel."

A. N. Boardman, Plainfield, Ia., writes:

"I cannot say as one said 'that he was taking four papers and that he would have all four stopped before the *Cynosure;*' but of the four papers I take I acknowledge it would be hard to determine which should be stopped first. So come along, dear *Cynosure*, and if the old monster should receive his death-wound please bring notice of his obituary."

Temperance.

The womans' daily temperance prayer-meeting held from three to four o'clock, except on Sabbath, is a meeting which is well worth attending.

One fine looking man said, I had become such a drunkard that I was a disgrace and curse to all who knew me, and at last I came to Chicago. Here the spirit of God has led me into a better path. I have just received word that one of my associates has just died at the hospital of delirium tremens. Why was it not me? Another said, I tried again and again in my own strength to reform, but as often I failed; but at last I came to Christ and through his grace I made thorough work of it. I gave up tobacco and liquor together. I gave up my will entirely to God and he took the desire for liquor away from me. I have not tasted liquor for more than twelve months.

Another said he had guarded a man who had $500,000 of United States money subject to his order, who was so crazy for liquor that he would beg for rum, and cry like a child. He said no drunkard was fit to be entrusted with public funds. He said further that from a child he had been accustomed to get drunk with his father; that his father never seemed ashamed of drinking; that intoxicating liquor took away all sense of shame from those who partook of them. He testified that the blood of Christ cleanseth from all sin.

The Sabbath School.

Lesson for May 2d, 1875.—The Death of Samson.

Judges xvi. 25-31.

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and they set him between the pillars.

26 And Samson said unto the lad that led him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there, and there were upon the roof about three thousand men and women that beheld while Samson made sport.

28 And Samson called upon the Lord, and said, O Lord God, remember me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein: so the dead which he slew at his death were more than they which he slew in his life.

31 Then his brethren, and all the house of his father, came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father; and he judged Israel twenty years.

GOLDEN TEXT.—He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Prov. xiii. 20.

SCRIPTURE HELPS.—Sampson was a child of faith. His birth, his parent's trust in the Lord, and the source of his marvelous strength are told in Judges xiii. There are ten instances recorded in the xiv., xv. xvi chapters wherein this strength is shown; God also wrought a special miracle for him xv. 19. Although the strongest of men he was one of the weakest, and his powerful body was subject to passion. The consequence of bad company, Prov. i. 10; v. 3-13; vii. 21-27. 1 Cor. xv. 33; see also Ps. i. 1. These seem to have been things of special temptation, for he judged the people twenty years and the Spirit of God did not altogether desert him v. 28; Heb. xi. 32. "Slew in his life Ju. xiv. 19; xv. 8, 15. The spirit of a defender of the true church and an appointed avenger of the enemies of her God came on him at last. Ps. lxxiv. 18 23; lxxxix. 50, 51; Jer. xv. 15. His life a warning 2 Ps. iii. 17; 1 Cor. x. 6-13.

Christ in all Teaching.

We have known teachers who are always attentive to the class; they never miss a Sabbath, save for sickness; they prepare their lessons so as to attract the attention of the class; they are regarded as model teachers in almost every respect, and yet there are never any conversions in their classes—not even in revivals of religion. Why this strange thing? Just because they never talk about Christ to the class, only in a most general way. They never interest themselves in the spiritual welfare of one of the scholars. They seem to be of the impression that such an important matter as the conversion of the soul must be left almost exclusively to some other agency. They have not aimed at this, and, of course, have not accomplished it. Now, it seems very evident that while the "lighter matters" are not to be neglected, yet the "weightier matters" should ever occupy a most prominent place in the thought of the teacher. Teach everything that may be helpful to the class, but be careful that Christ is included in the *everything*. Keep constantly in mind that duty demands that you should teach for eternity. Never forget that you meet your class to talk to the members of it concerning the personal soul and the personal Christ. Better, far better, to teach less of some things and more of Christ. Is it not wrong to leave your class without having endeavored *directly or indirectly*, to leave Christ with it? Teachers, aim right—aim at the soul with Christ, and you shall strike the soul with Christ.—*Journal and Messenger.*

Forty Years Ago.

An Able Argument for Free Inquiry.

A discourse at Woodstock, Conn., Sept. 11, 1829, by Danniel Dow, Paetor of the church in Thompson.

[CONTINUED]

6. There are some things upon the very face of the institution; some effects which it has produced; and some things which have been done with respect to it, which do most imperiously demand inquiry. The propriety of an oath, administered to the young, and to the unwary, when he who takes it knows neither the form nor the subject of it, justly demands inquiry. When men are made to swear to obey all orders which may be handed, sent, or thrown to them, and to keep all secrets which may be committed to them, murder and treason excepted, and in some instances, murder and treason not accepted, it is certainly time to inquire, whether such oaths are consistent, either with the love of God, or of man. Again, Masonry is either a religious institution, or it is not. If it is not a religious institution, how comes it to pass that such intelligent men as Mr. Town, Mr. Preston, Mr. Webb, and others, so confidently assert that it is? How comes it to pass that grand lodges, chapters and encampments, have recommended these writers as giving a just account of the institution? How comes it to pass that this sentiment has either been openly avowed or passed over without remonstrance, by all the members of the fraternity, with scarce a single exception, till within a few years past? How comes it to pass that such orders are formed in the institution, as deacons and priests, and grand high priests, and grand prelates? How comes it to pass that so many religious emblems are made use of, and such as are borrowed from the most sacred ordinances of our holy religion? Why is the Lord's Supper mimicked? And why is there an exhibition of the most solemn scenes, described in the Word of God, not only on earth, but also in heaven? How comes it to pass that we sometimes see, inscribed in large letters upon the scarf of a Masonic High Priest, HOLINESS UNTO THE LORD? And how comes it to pass that even professed ministers of the Gospel, whose praise is in all the lodges, have publicly declared that the Masonic secret is nothing less than the manna which came down from heaven, and the white stone and the new name which no man knoweth, saving he that receiveth it? If it be not a religious institution, it is not needful to inquire whether a most wicked imposture hath not been practiced, and the sacred institutions of religion caricatured? It would seem that they who now tell us that Masonry is not a religious institution, are speaking very reproachfully of the ceremonies, the emblems, and the practices of the order, and are, in fact, impeaching the whole fraternity, as a body, of acting the part of hypocrisy, from the very commencement of the order down to the present time. You will observe that it is not I who assert that Masonry does not claim to be a religious institution. But surely, those gentlemen who do make the assertion, (unless they are willing to give up the institution as altogether indefensible), ought to consider well what they say. If it be not a religious institution, why has it always made such claims and pretentions, and why are religious emblems made use of? But if it be a religious institution, the inquiry certainly ought to be made, what sort of religion is it? The constitution of Freemasonry takes the broad ground that persons of all religions, whether they be Christians, or Jews, or Mohammedans, or pagans, may be admitted as members of the fraternity; and he that believes in the existence of any God, whether one or a thousand, or whatever the character of his gods may be, may have a right, so far as religion is concerned, to all the peculiar and distinguishing immunities, and blessings, and privileges of Freemasonry. The question then very naturally arises, (and who will say it is not an important question?) What religion does Freemasonry teach? Is it Christianity? Is it Judaism? Is it Mohammedanism? Is it paganism? Or does it place them all upon a common level? Surely, if religion is professedly taught in this institution, it cannot be considered as impertinent or uncivil to inquire what sort of religion it teaches, that we all may determine whether it be such a religion as we would wish to be taught, and that the pupils may supply themselves with suitable books and implements, and be prepared to receive the instruction which it gives. And if it be only the hand-maid of religion as some say, it is certainly desirable, in order that both the hand-maid and the mistress may perform their appropriate duties, that it may be well understood what this hand-maid has to do, and what may be reasonably expected of her. And would it not, sometimes, be proper to inquire whether she has in fact, done the service assigned her? It does seem that there are some things here, in the very claims and pretentions of the institution, which do especially demand inquiry.

Again, it does appear, that great evils have resulted from secret societies, and sometimes have grown out of the lodge; as Professor Robison and Abbe Barruel abundantly testify. It is not needful, then, to inquire what these secret societies have actually done? What have they done in France? What have they done in Germany? What have they done in Russia, in Prussia, in Spain, in Portugal and in England? What have they done in Mexico? And especially, what have they done, and what are they doing in the United States? If they have done nothing but what is salutary, let it be recorded to their honor. But if it be found to be a fact that revolutions have been meditated, and plans to effect them concerted and matured in the lodge-room, the inquiry ought to be made, in what way such evils may be avoided.

More than all this, what has been done by others in relation to this subject, who are not members of the institution, renders inquiry peculiarly needful. Whether at the first there was any necessity for the inquiry or not, inquiry has not only commenced, but there are many who have gone so far as to give their verdict. We have documents presented to the public of most weighty import, from very respectable sources. We have not only the confessions of Christian brethren and pious clergymen who have seceded from the institution, but we have also the doings of churches, and conventions of churches, and associations, and consociations, and assemblies of very respectable civilians, who have passed their acts and resolves, declaring that they have examined this subject with much prayerfulness and deliberation, and that they do find it to be an institution both corrupt and dangerous, inconsistent with morality, with liberty, with religion, and with law. They say so. Now the public acts of such respectable bodies certainly demand a respectful attention. If they have acted right, and in the view of evidence, we ought to concur with them. If they were mistaken, and their acts improper, we are not bound, indeed, by their decisions, but we have no right to say they have done wrong, until we have made the inquiry ourselves, and can give a good and substantial reason why their decisions should not be affirmed. To set aside their decision without inquiry, would be judging the case without hearing the evidence. And if any one can tell how Christians can do their duty to their brethren, with whom they are in covenant, and pay no respect to their doings, I should be glad to be informed. Such public declarations, acts, and resolves render inquiry indispensable.

I would ask whether it be not the duty of the members of the fraternity themselves to inquire as well as others? Would it be improper for them to inquire concerning an institution which they may have joined hastily, and of which they frequently confess they know but little? Would it not be well to examine still more deeply, what was the origin? what is the nature? what is the design? what are the secret doctrines and obligations, as well as the open and ostensible claims and pretentions of speculative Freemasonry. Such things as once were never written, nor printed, nor cut, nor carved, nor stamped, nor engraved, and which, therefore, could not be so well understood and remembered, are now printed in a fair type, and you may read them at your leisure, and reflect upon them deliberately. And is it not possible, that upon further investigation, you may discover some things which you had overlooked? Or, if you should not be convinced that it had an evil design at its commencement, may it not still be a subject of inquiry, whether it has not been so much corrupted as greatly to mar, if not to spoil the institution?

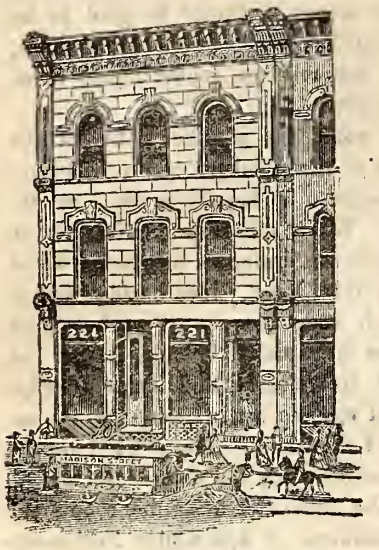
Would it not be well to inquire most seriously, whether the principles of illuminism have not been introduced into the lodges of the United States and spread to such extent as to be greatly alarming? And would it not be well to inquire, what is the propriety of all those higher orders in Masonry, which are confessedly of a very recent origin, and which claim supremacy, not only over all the lodges in this county, but in both hemispheres? Would it not be well to inquire, who gave them authority, before you submit to it? And would it be improper for you to inquire with respect to the bloody deeds, said to have been committed by Masons in the State of New York, and countenaced by lodges and encampments, and whether you are in reality (however ignorantly and unintentionally) in alliance with, if not in subjection to a body of men who are disposed either to perpetrate, or conceal such crimes? Or, if the institution be only what the Rev. Joseph Emerson says it is; who admits that it has done all the good it ever will do; would it not be well for you to inquire whether you might not, even out of condescension to your brethren, to allay this unhappy excitement, to make so small a sacrifice as to give up an institution, which, even its learned advocate acknowledges, has done all the good that can be expected from it, and which, consequently can be of no farther value, either to yourselves or others.

Whether my hearers be Masons or Anti-masons, or neither, it cannot be improper for them to inquire, so far as to be able to give a reason for all they do or say in relation to this subject.

(TO BE CONTINUED)

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 22, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head quarters and publishing house. Ten thousand dollars secures the occupation, and the Association hopes to raise this sum by June 10th next; and $20.000 as soon thereafter as possible to secure the ownership. Send on contributions.

MR. BEECHER.—We admit in this number an article entitled "THE CHRISTIAN HEART," in which the case of Mr. Beecher is stated with fearful clearness by a popular writer. In the verdict of the Brooklyn jury we feel little interest, especially since the laudation of ritualism, and hailing the appointment of an American Cardinal by Mr. Beecher and his brother, will doubtless secure through the influence of priests a favorable verdict from the two Roman Catholic jurymen.

And since we find good men and reformers, who are earnest friends and profound believers in the innocence of Mr. Beecher, we are simply aghast and know not what to look for or expect. To us, the simple naked fact that Oliver Johnson, who says under oath, that he is a Universalist and Unitarian, and receiver of messages from familiar spirits, is kept as associate editor of an "evangelical" (?) church paper by Mr. Beecher, condemns him past hope as an unscrupulous, shameless person. If professed abolitionists had set an avowed and earnest slaveholder to edit their paper, would not that fact brand them as hypocrites and wholly insincere? How much worse to employ a denier of the Bible to edit the *Christian Union?*

MR. NEEDEL'S LETTER.—The article headed "*Political*" is by far the best and ablest presentation of our political wisdom and duty during the coming canvass for Federal officers. It will be read with interest. The trouble is that two branches of the reform, political and religious, cannot well be carried forward at the same time by the same persons. And we are not numerous enough to give good politicians any hope of success. The only thing we can hope to do by nominating in the next canvass, will be as John VanBuren said of Free Soil Party in 1848 "to make a naked operation of principle." Mr. Needels ably advocates making that "operation." We incline to agree with him, and yet see many difficulties in the way, and some dangers of division among ourselves. King David in such cases used to pray, "cause me to know the way in which I should walk. Teach me to do thy will."

Temperance and the Lodge.

In the article from the *Temperance Visitor* on our first page friend Auge of Norristown, Pa., presents, as few could, a view of the secret order temperance work. The desire of the *Visitor* had escaped us, and our readers must thank him for the able presentation of one evil connected with pledged lodges. Others might be named, which are generally applicable to the lodges: a ritual of worship to be paid ostensibly to God, but which is often from necessity bald blasphemy, because prepared with indifference to the character of the person using it; it is also an almost universal testimony that "temperance" lodges are run by Masons and in the interest of that order, and that the "good of the order" is put before the cause it purports to advance. These are, however, objections only. It is superfluous to point out a "better way." The testimony of Dr. Charles Jewett, himself a "Son of Temperance," on the work of open and secret societies, and the great revival in the temperance work during the past three years is answer. The liquor law of Illinois and the "Baxter" law of Indiana were far from any connection with the "orders." For the repeal of the latter the lodge under some name probably has something to answer. The women's movement, the grandest if not most successful of any ever begun against the rum power, has nothing to do with the orders, nor does it need them; and the compromise they have patched up in the Temperance Alliance of this city, and in the national convention to be held here in June, with churches and open temperance workers, is not in its nature likely to give any permanent advantage to temperance. Let the lodges give up their rituals, regalias and senseless grips, and join hearts, hands and pockets with our noble women and we have no doubt the result will prove it a "better way."

NOTES.

—A correspondent of the *Western Rural* describes a Farmer's Club at Rosendale, Wis., which is carried on in a practical manner. The crops in that neighborhood are twenty-five per cent. better than the average in the State, as a result, it is believed, of the information gained and impressed in the discussions of the Club. This is more farmer-like than night after night spent in senseless grange rites.

—The wild, unreasonable conduct of miners in Pennsylvania, pushed on by their secret trade unions, has brought them into conflict with the military force of the State and greatly subdued their hostile operations. Beside risking their lives in a fruitless rebellion against authority these unions have brought upon the mining population and indeed on the whole business interests of the country enormous loss, as the New York *Bulletin* shows in a careful calculation. It shows that $500,000,000 of capital and 100,000 persons are now idle in this one State, simply on account of the strikes. The loss in wages is $200.000, and on capital (at six per cent.) $75,000 a day. This is an aggregate loss of $1,650,000 a week, without taking any account of the profit of production to the capitalist and the world. These figures show that, if the profit is excluded, there is a dead loss of $8.00 by the workingmen to every $3.00 lost by the employers. There can be only one issue to such a strife. Sooner or later the strikers must yield. The money lost by the 100 000 strikers, every day, would make 500 or 1,000 of them part-proprietors of the mines in which they work. Such a waste is a disgrace to civilization. It has ten thousand ramifications, and will make the wheels of trade turn more slowly for months. The industries of a nation are taxed to support a stubborn array of mine-owners and diggers (trades-unions), and neither party to the foolish contest is willing to submit the destructive quarrel to arbitration, or to take any steps towards the industrial partnerships which are the only cure for periodical strife between masters and men."

—We have again to make an entry on the death-record of patrons of our reform. On the 1st inst. Wm. S. Young of Philadelphia, publisher of the *Evangelical Repository*. He was born in that city and never removed from it, and was always engaged in publishing for the United Presbyterian church. A notice in the *Christian Instructor* says, "More than any other man, perhaps, he was identified with the publications of our church, issuing various editions of the Psalms, Catechisms, Bibles, Confession of Faith, and valuable reading books, while for a long time he was the publisher of the *Evangelical Repository* and *Christian Instructor*. In his printing-office and under his care many young men that have since made their mark in the world had their special training."

—An exchange says, "The Prince of Wales, whose accession to the throne is looked forward to by the great mass of the people of Great Britain with such mingled or sad feelings in view of his character and habits, is about to be installed Grand Master of the Freemasons with the most splendid and imposing ceremony in the history of English Masonry."

—The late Moses Stuart, Professor at Andover Theological Seminary was for thirty-five years addicted to the use of tobacco, but broke off the vile habit and like Bunyan's Pilgrim set up a waymark to warn future travelers. He wrote of the evil thus:

"I do not place the use of tobacco in the same scale with that of ardent spirits. It does not make men maniacs and demons. But that it does undermine the health of thousands; that it creates a nervous irritability, and thus operates on the temper and moral character of men; that it often creates a thirst for spiritous liquors; that it allures to clubs and grog-shops and taverns, and thus helps to make idlers and spendthrifts, and, finally, that it is a very serious and needless expense; are things which cannot be denied by any observant and considerate person. And if all this be true, how can the habitual use of tobacco as a mere luxury, be defended by any one who wishes well to his fellow-men, or has a proper regard to his own usefulness?"

"Nearer a Hell than Anything Earthly."

Under the heading "SHARP CRITICISM," the April number of the *Voice of Masonry*, published in this city, gives the following most remarkable view of the inside workings of the lodge. Until we read this Anti-masonic story we did not believe it possible that any amount of pressure could force Albert G. Mackey, "*Past General Grand High Priest and Secretary General of the Supreme Council 33d Degree for the Southern Jurisdiction U. S. A.*, to publish such facts to the world. Can it be possible that this editor is the same great Masonic author who says a Masonic apron is "More ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter or any other order?" Verily it is the same. It is evident from the remarks of the editor that a very great pressure was brought to bear in order to get these facts published and THE WORST OF THEM ARE UNDOUBTEDLY SUPPRESSED as the editor says: "This is not the whole of his picture of the conduct of Masons where he resides." Yet the editor sharply repremands the narrator for saying that, "*until there is a radical change he proposes to stand aside,*" and with almost unparalleled effrontery declares that "the moral record of Masonry will not suffer in comparison with that of any other society, not excepting the church." Surely Elder Baird is not far out of the way when he says, "Masonic statements are to be understood exactly the opposite." We were so forcibly reminded of Judge Whitney's letter to the Grand Master of the Grand Lodge of Illinois in 1851, where he says: "This lodge has been nearer a hell than anything earthly," that we have chosen part of it for the heading. E. A. C.

Years ago I came here and joined the several bodies by demits, and, on the first meeting of the lodge, after I had been elected to membership therein, I attended, and the third degree was conferred, after which I was treated to a scene never before witnessed. A keg of beer was set on the pillar in the South and the lodge proceeded to refreshment. I denounced the proceeding strongly, and told them openly that from that time on I should fight to overthrow such practices, and should ask for the arrest of the charter on a recurrence of the event. With a large number of the lodge it outlawed me for a time. But patient labor achieved much, and after seeing drunkenness and profanity permitted, unrebuked, for a long time in open lodge, two trials for un-Masonic conduct were reached, and after positive proof of the charges, the lodge refused to purge itself, but voted to reprimand, which the Master did, about in these words: 'Bro———, you have been a bad boy, but in the words of Christ to the woman accused of adultery, I say, 'go and sin no more.'" Renewed license was given, and the election of a Master followed who was sometimes too drunk to do the work. And so for years the struggle went on. Now and then a good man was elected, but, in the main, any good man was at once rejected.

On one occasion, when a candidate had been several times rejected, his petition was held until such time as there were only friends present, and then, half an hour before the time for meeting, the lodge was opened, the ballot

passed, the candidate elected, and, when the members began to collect, at the regular time, they found the obnoxious person already obligated. To the brother remonstrating, the Master said: "Go home and take some soothing syrup."

In the course of time I became Master of the lodge, and during one year, only good men were accepted, and a host of saloonists, roustabouts, raftsmen and barbarians, were rejected. For this, I was again outlawed.

To the Editor of the Cynosure.

DEAR SIR —I see some of your readers doubt about the expediency of your assuming the guilt of Beecher in the scandal case. I should myself, if your views were predicated upon the merely legal aspects of the case. Even the crime of perjury in this case is condoned in advance, by Thomas K Beecher, who writes to his sister Mrs. Hooker, that perjury in some cases is allowable. But as a Christian editor, who owes a duty to Christ, above the influence of men or denominations, I think the *Cynosure* has been true, while many have been fearful and false, sympathizing with impiety.

I send you the following article written by one known to some of your readers. There is no appeal from its conclusion—a conclusion which reaches by an infallible Scripture principle not only the principal in this case but those who knowingly sympathize with him.

The Christian Heart.

If the New Testament be true; if Christian experience has heart and conscience in it; if like tastes, like characters and aims produce heart-fellowship, then there is an aspect of this Beecher scandal about which Christian people cannot be mistaken. Some good people may not have examined the subject matter in the case, and hence in their ignorance their sympathy may mislead them; but we hold that no Christian, knowing the facts in the case, as gathered from Mr. Beecher's letters, can be for a moment in doubt in regard to the character of all the three men especially involved in this scandal.

That Tilton and Moulton are treacherous, even impious men in the Christian sense, no one doubts; the only question is whether Beecher is a third person in this unholy trinity of hypocrisy and impurity. Are these three one in heart; while selfishness, not holiness, being the element of their union, they may become the most deadly enemies when their lusts or personal interests come in collision.

Let us see. Is there *heart-union* between Beecher and Moulton? Beecher stands before the world as the pastor of Plymouth Church—which, if he be a Christian, he must be supposed to love and respect sincerely, especially the true men and women of his charge. But how is his heart, as between them and Moulton, whom he knew, while he accepted him as his bosom friend, to be an unbeliever, an associate of Mrs. Woodhull, a sporting man, a Sabbath-breaker and a profane swearer. Hear what he says to Moulton: "To feel *remorse, fear, desperation* and yet *put on* the *appearance* of serenity and happiness cannot be endured much longer." "If *you* cease to trust me, to *love* me, *I am alone.* I have no other person in the world to whom I could go"—Could not go to his wife, nor his deacons, *nor any Christian in the world;* but to an avowed infidel, knowing him to be the friend of lewd women and loose men. And this pastor tells this "heathen" that he puts on an appearance of serenity before his people while he feels *remorse, fear* and *desperation.*

Again, writing from his own home to this man who rejected Christ and Christianity, he says, "I only need some one to talk to and that *one* is you." In his next letter he says of Moulton's wife, whose testimony (*although she is a member of his own church*) they are trying to impeach: "her great-hearted kindness and trust have lifted me out of dispondence often; though sometimes her *clear truthfulness* has laid me pretty flat." In a succeeding letter he addresses Moulton in the language used by the most intimate sporting men to each other. He says, "I want to send my love to you and yours. God bless you, my *dear old fellow.*" In another letter, alluding to the methods by which they had endeavored to conciliate Tilton, he says, "They render me liable at any hour to be obliged to stultify all the *devices* by which we saved ourselves." This Plymouth pastor then had been engaged according to his own words with one whom he knew to be an associate of the Woodhull in "*devices* to save themselves; and there was danger that he might have to stultify his own devices, which he is now doing under oath. And when the time actually came that he had to stultify his past devices he felt that he would rather die than make the effort, and writes as follows: "The span of life is but a moment, the glory of the everlasting emancipation is worldless, inconceivable and full of glory. Oh my dear Frank, I shall know you then forever and *hold fellowship with you*, and look back and smile at the past." Not only in this life, but forever, Beecher expected to hold fellowship with one whom he knew to be an infidel, a companion of lechers and a liar. If there can be any more perfect or stronger or longer heart-fellowship than this, the world has never known it; and yet the apostle asks—as a thing impossible, "what fellowship hath light with darkness, and what part hath he that believeth with an infidel."

But the heart of this pastor of Plymouth is revealed very distinctly in another aspect. Mrs. Tilton did not like Moulton. But her pastor is determined that she too shall have fellowship with him; so he writes her a letter in which he says, "His hand it was that tied up the storm ready to burst upon *our* heads," "I have put myself *wholly* and gladly into Moulton's hand;" and then he tells her they must "meet in Moulton." What a terrible revealment of heart in the shepherd of the Plymouth flock. One of the dearest of the flock to the pastor is not to meet him in any of the officers or members or Christian ladies of the church, but in his bosom friend Moulton. And so this woman, whom he speaks of as a Christian lady, agrees to his proposition and adopts Moulton as their mutual friend. It is not possible for a Christian heart to feel any sentiment but that of condemnation towards a shepherd who leads one of his flock to the wolf's fold.

But it may be said this is only two persons of the vicious trio—what of the third? If Beecher was guilty of all that Tilton alleges, Tilton had no right to complain. The pastor only acted on his (Tilton's) principles; and hence the struggle of the prosecutor to condone both the fault of his wife and her parmour. Beecher understood this perfectly, and sympathized with Tilton. Before his people, who condemn Tilton, he had to assume a position consistent with his action in condemning Tilton's principles as immoral; but in his letters to Moulton he continues up to the last act in the drama in sympathy with Tilton; and although he says he advised his dismission from the *Independent* because of his opinions in connection with Woodhull and other immoral matters, yet he gives five thousand dollars through Moulton *secretly* to sustain Tilton in a paper that maintained the same principles only more earnestly and openly than he had avowed in the *Independent.* Five thousand dollars to support an open, confessed, free-marriage paper! Which is the true heart, Beecher condemning Tilton's principles before the public, or secretly giving five thousand dollars to sustain them?

The quality of the Plymouth pastor's heart is likewise revealed with striking distinctness not only in the character of Wilkeson, his partner, in publishing the Life of Christ whose profanity is repulsive, and Johnson, a spiritualist and a Universalist, his associate editor in a religious newspaper, but clearly in his letter to his boon companion Moulton, showing indignity to his neighbor, Dr. Storrs, whom he professed before the world and his church to regard with Christian affection. To the infidel Moulton he thus writes under the designation, "*Confidential;*" that is, the confidential revelation of the pastor of Plymouth to a man who professed to be a heathen in regard to religion, he writes thus: "After the *pretended* sympathy and friendship for Theodore he has turned against him in the most *venemous* manner; and *it is not sincere.* His profession of faith and affection for me are hollow and faithless." "Such a speech ought to damn Storrs."

Now, if these heart revelations to Mr. Moulton do not reveal the true character of the man there is no meaning in the New Testament. "*Like loves like forever,*" and the secret life reveals the true character. The secular press can take no cognizance of Christian criteria in this case; nor can the jury, or the judge; but a Christian cannot avoid doing so. Whatever may be the decision of the twelve jurors, to the Christian the decision of the twelve apostles is conclusive. X. Y.

Married.

TURNEY—OGLESBY.—April 14th, 1875, at the residence of the bride's father, in Richview, Washington county, Illinois, by J. O. Finley, ex-President of the Lebanon University, Rev. D. B. Turney, pastor of the Methodist church, Paris, Edgar county, Illinois, and Miss Emma Virginia Oglesby, daughter of Rev. D. Oglesby, of the Southern Ill. Conference M. E. church.

Political.

ALBANY, Gentry Co., Mo.

PRESIDENT BLANCHARD —When it was announced that the committee that was to have met at Indianapolis, Ind., last August, would meet at Pittsburgh at our next annual Convention, I was in hopes there would be something done worthy of the cause we are advocating. I had supposed that Mr. Green and other men of ability would come to the front and propose measures commensurate with the wants of our nation. But we have heard very little or nothing from them and now it is being advocated that we lay low and keep dark till we see what the two great parties will do. I had supposed that every man who was in for reformation was satisfied that both parties were failures so far as our movement was concerned. The Bourbon Masonic Democratic party plundered our nation in war and increased secret societies all over the land, and anything that looks towards the suppression of the liquor traffic is spurned and hooted down by them. If they should nominate a man for President who did not belong to secret societies, and he was elected, the secret conclaves would rule him, and if we gave him our support it would set us back at least four years in our movement and may be disorganize us, as some other movement would be sure to be put forward by the secret-society men, and so managed as to control our strength. There is now a great quaking among secret-society men throughout our land. I have talked with our friends who travel and they all say the question is being discussed everywhere; and shall we by our action throw a damper on this reformation by neglecting to thoroughly complete our organization and put a platform before the people so liberal and just that all will have to acknowledge its merits? The time has come when every citizen should be equal before the law; and we should insist that all class legislation should cease, whether made or enacted in the public halls or in the secret chambers of the secret empire that exists in our midst. One is just as dangerous as the other and no doubt exists in my mind but what they are working to build each other up until the auspicous hour arrives when they can unite their destinies and crush out the liberties of the American people. I know that men will say that we are croakers, and do all in their power to disorganize us. But when we read the history of the downfall of all republics we see that they all fell by the means now destroying us. And shall we follow in their wake! Let us avoid it if possible though we meet the scorn and gears of the rabble, and future generations will arise and bless our names. But this cannot be done by acting with either of the two great parties. We hear the same plea from each of the parties that the other cannot be trusted, and I believe both, and have so little choice that I cannot choose between them. Secretism is a ruling power with them both. Neither of them dare to make an issue on the temperance question while drunkenness is sinking our people (backed up by secretism) into barbarism. I hope we shall hear at once from all quarters that we will have a political convention immediately after the adjournment of the Christian Association, to take into consideration the propriety of making nominations for President and Vice-president. I hope every one of the platform Committee will be present, so that our amended platform may be the pride of our party and every one do all in his power to make it a success.

Yours, etc., G. W. NEEDELS.

The Home Circle.

Home.

It is not by walls, be they humble or grand,
That the dearest of words in our tongue we define—
No measure, or lesser or larger of land,
Can hold by its firman a thing so divine.
Home! sweetest of places beneath the broad sun,
Who is it thy sweetest of sweetness has won?

Nay—the lord in his palace, though smooth acres sweep
To the verge of his vision, his own—all his own—
Though sunshine his senses delightsomely steep—
Thy beautiful grace he may never have known.
Home! the brightest of places beneath the broad sun,
Who is it thy brightest of brightness has won?

And the cotter who rests him on Saturday night,
When the snow-sheeted world wins a glow from the fire,
When thrift all about him is smiling and bright—
Not always for him is there crowned his desire.
Home! rarest of places beneath the broad sun.
Who is it thy rarest of rareness has won?

Ah! the hamlet or hall may be equally blest,
With comfort and welcomes, with welcomes that cheer,
And better than any may each be confest,
Yet home that is home finds no anchorage here,
Home! subtlest of places beneath the broad sun,
Who is it thy subtleness truly has won?

They only have won thee—they only have known
Why thy four little letters express of pure bliss,
That dwell amid sweetness whose seed has been sown
In a region above, ere transplanted to this!
Home! Eden that blesses, though veiled be the sun,
It is love and love only thy essence has won.

The flowers of the garden may all fade away;
Through exile, love's landmarks be mistily lost;
But the spirit of home is not mortal as they,
And it lives howe'er sadly our longing is crossed.
Home! rest of the soul under shadow or sun,
Whoever has won thee, forever has won!

—*Aldine.*

Preaching to Sinners.

BY D. F. NEWTON.

Preach to sinners over a dead church—cold, formal, fashionable, covetous, money-loving? Ministers, why spend your strength for naught? Why wear out your lungs for naught, and worse than naught?

Preachers preach and exhort enough to rend the heavens, cause mountains to melt and flow down, while sinners stand like brazen pillars, unmoved, harder than the nether millstone! Truth enough is advanced at protracted efforts, on camp grounds, in churches, in sacred desks, to save a whole city, a State, a nation, but the truth falls powerless, useless, like water spilt on the earth.

What's the matter? where the failure? why so little effect produced under these divine ministrations? There are Achans in the camp by the hundreds and thousands, dead weights, clogs to the wheels of salvation, rumsellers, wine-bibbers, tobacco-chewers and smokers, idolaters in dress, covetous persons, lovers of pleasure more than lovers of God, secret, oath-bound societies, Odd-fellowship and Freemasonry, the curse of curses. "The children of Israel could not stand before their enemies, but turned their backs." Wherefore? Israel had sinned, transgressed the covenant, taken of the "accursed thing." "Rise," said the Lord, "sanctify the people, ... for there is an accursed thing in the midst of thee, O Israel." See Josh. vii. 12, 13. If *one* Achan in the camp prevented Israel to stand before their enemies, or moving onward in conquest, what can we do with scores of Achans in every tent, every church organization? Friends, why spend your strength for naught? why begin at the wrong end? Why not do as God commanded Joshua to do, "up, sanctify the people? I will be with you no more, except ye destroy the accursed among you." When our Saviour entered the temple of God, he cast out all that sold and bought in the temple, overthrew the tables of the money-changers and the seats of them that sold doves, saying. "It is written, my house shall be called a house of prayer, but ye have made it a den of thieves."

The command is, "Come out from among them, be separate and touch not the unclean thing, and I will receieve you." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders: . , . Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare the people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: why should they say among the people, where is their God?" "Rend your heart and not your garments, and turn to the Lord your God, . . . who knoweth if he will return and repent, and leave a blessing behind him, even a meat offering and a drink offering to the Lord your God." See Joel ii. 19.

"Awake to righteousness and sin not." "Repent, do your first works." "I council thee to buy of me gold tried in the fire, that thou mayest be rich; and white rayment that thou mayest be clothed, and that the shame of thy nakedness appear not." "Preach faith and repentence to the church—restitution and holiness of the Lord," entire sanctification; cleanse the senctuary. One special object in Christ's ministrations was to do away the traditions of men, the abominations that had crept into the church, the sanctuary of God, by a corrupting, time-serving priesthood. The apostles of Jesus Christ laboring intensely and continually to keep the church pure, holy, harmless, undefiled, that it might be "a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Eph. v. 27—"fair as the moon, clear as the sun, and terrible as an army with banners." "Then, one will chase a thousand, and two put ten thousand to flight."

Commence at the house of God, purify the church, prepare the people. "Wash you, make you clean, put away the evil of your doings." Before preaching to sinners, preach to the church—faith, repentance, holy living, entire conseoration. Israel could not move a step in conquest till Achan was searched out and destroyed. If we expect God to bless the preached word, hear our prayers for the conversion of sinners, the sanctification of believers, we must search out the Achans and destroy them. We must prepare ourselves duly for the work, repent, put away our sins, make restitution, wash ourselves, make ourselves clean, and God will bow the listening ear, receive us graciously.

Jacob said to his household and to all that were with him, "Put away the strange gods that are among you and be clean; and change your garments. . . . . And they gave to Jacob all the strange gods which were in their hands and the ear-rings which were in their ears; and Jacob hid them under the oak which was by Sechem." Gen. xxxv. 4.

Mark well—among other strange gods, the ear-rings are mentioned. The Lord blessed Jacob in his consecration. God cannot look complacently on his people, and bless their labors, while clinging to idols. It is our sins that hides God's face—pride, covetousness, oppression. "Seek judgment," saith the Lord, "relieve the oppressed, judge the fatherless, plead for the widow." What next? Hark! "Come, now, let us reason together, saith the Lord: though your sins be as scarlet they shall be white as snow," Take another case God hid his face from his ancient people the Jews, for their oppression and neglect of the poor. See Isaiah lviii.—the whole chapter. We quote a single verse: "Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? . . . Then shall their light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee: the glory of the Lord shall be thy reward."

"'Tis sin that grieves his holy mind,
And makes his anger rise;
And sinners, old or young, shall find
No favor in his eyes.

But when the broken spirit burns
And would from sin depart,
The God of mercy never spurns
That broken, bumble heart."

—303 W. 29th St. New York.

The Providence of God.

In the number of providential interpositions in answer to prayer, says Le Clerc, may be seen by what happened on the coast of Holland in the year 1672. The Dutch expected an attack from their enemies by sea, and public prayers were ordered for their deliverance. It came to pass that when their enemies waited only for the tide, in order to land, the tide was retarded, contrary to its usual course, for twelve hours, so their enemies were obliged to defer the attempt to another opportunity; which they never found, because a storm arose afterwards, and drove them from the coast.

It is well known that many of the good men who were driven from England to America by persecution in the seventeenth century, had to endure great privations. In the spring of 1623 they planted more corn than ever before; but by the time they had done planting their food was spent. They daily prayed, 'Give us this day our daily bread;' and in some way or other the prayer was always answered. With a single boat and a net they caught some fish, and when these failed they dug in the sand for shell-fish. In the month of June their hopes of a harvest were nearly blasted by a drought which withered up their corn and made the grass look like hay. All expected to perish with hunger.

In their distress the pilgrims set apart a day of humiliation and prayer, and continued their worship for eight or nine hours. God heard their prayers, and answered them in a way which excited universal admiration. Although the morning of that day was clear, and the weather very hot and dry during the whole forenoon, yet before night it began to rain, and gentle showers continued to fall for many days, so that the ground became thoroughly soaked, and the drooping corn revived.

It is well known that in the year 1686, the Duke of Savoy was prevailed on by Louis the XIV, to repel the Waldensian Christians from their native valleys. In 1689, eight or nine hundred of these persons, through great difficulties returned. Dr. Calamy, in his 'Life and Times' relates that Dr. Arnauld, their minister and leader, told him that when they had nearly reached their homes, pursued by a number of enemies, they were in great danger of dying from want of provisions. Such, however, was the kindness of God to them, that a sudden thaw removed in one night a mass of snow from the fields where they discovered a considerable quantity of wheat standing in earth, ready for the sickle, that had been covered with snow, and which now was unexpectedly exposed. On this grain they lived until other sources supplied them with food.

God's hand still guides his trusting saints;
God's ear still hears their sad complaints;
His shadowing wings will us defend,
His arm uphold us to the end.
And in his steadfast promise we
Repose, from care and danger free.

—*Selected.*

Dr. Whately as a Preacher.

Dr. Whately was not, as has been said, a popular man with the "dons" of the university; and especially he was not admired by them in the university pulpit. His bearing was certainly not calculated to conciliate the good opinion or good graces of those who are as great admirers of dignity, decorum, and gravity of demeanor as the average Oxford don. We have looked at Dr. Newman on his passage from the vestry to the pulpit; let us now take a peep at his antithesis, Dr. Whately, on the same occasion.

The verger, doing his part of the business in the most admirable manner, precedes the preacher, holding his mace with an inflexibility of uprightness only to be equalled by the pokerlike rigidity of his own person. Pity that such a contrast should be afforded to the reverend figure that follows him! Behind him walks, or rather shuffles, up the aisle with a quick, brisk pace, indicating a repressed capability of proceeding at much greater speed, a figure somewhat above the ordinary hight and strongly framed, though rather loosely put together. The features of the face have certainly escaped the "fatal gift of beauty." It is essentially a hard-featured face, with but small amount of color to aid its expressiveness. The eyes are of a pale grayish blue; the hair is rather sparse and of a pale, sandy tint. The forehead is large and square, and the chin has the pronounced development which

indicates abundance of what the French call *caractere.* The *tout ensemble* of face, figure, manner, and movement is as wholly devoid of graciousness and gracefulness as can easily be imagined. The outward wrappages and integuments which so frequently furnish a key to the character of the human being that is inside correspond with very complete accuracy to that of the man in question. His black waistcoat bears the marks of having been copiously besprinkled with snuff. His academic gown hangs from his shoulders all awry. His hands are probably not in their proper place in front of his neck. His doctor's hood hangs similarly out of its due position behind it. And all these trappings, instead of being borne along with the pompous elegance which would befit the time and place, are worn with an air that seems to say unmistakably that in the wearer's opinion they are stupid incumbrances and annoyances, which he would fain get rid of if it were possible. But, withal, there is that about the head and face which to any competent observer would give the unmistakable assurance that there walked a man of no ordinary power and energy of intellect; and the springy activity of gait apparently repressed with difficulty to the sober pace befitting the occasion, and the superfluous amount of motion with which every part of the person seems to be instinct, give an equal impression of vigor and force.

Somehow or other he tumbles up the stairs to the pulpit, and, shuffling down on his knees, is silent in prayer for a very short space. Then, rising, he proceeds to recite, as he needs must, the old "bidding prayer" with a manner that, to those who have the gift of hearing more in a man's utterances than in the words he speaks, seems very unmistakably to say, "What confounded nonsense all this old-world stuff is! There! let us get through with it as soon as may be, and get to our real work." Then "all conditions of men," and "as he is particularly bound to pray for" the founder of Oriel College, having been duly prayed for, the preacher prepares for the task before him by tossing up the vigorous-looking, sandy-haired head with a brusque, violent action very much like that of an angry bull meditating mischief with his horns. Those who knew Whately were aware that this was an habitual action with him; but the irreverend youths in the undergraduates' gallery used to say that Whately, when he was brought to bay in the pulpit, always wanted to gore the congregation.

But then followed a sermon that, let the dons frown and the undergraduates smile as they pleased, kept the close attention of every man there, old and young, on the stretch from the first word to the last; a sermon close-reasoned as a syllogism, stirring the intellect and challenging from point to point the reasoning powers of any mind that should venture to try conclusions with the arguments enforced. Nevertheless there was sure to be something or other in the discourse which did not altogether commend itself to the donnish nature. And the general mind of the man, so little attuned to be in accord with the prejudices of the world around him, was deemed by it to be as far out of the safe and beaten track as was his outward manner.—*Lippincott's Magazine.*

Froude's History of Ireland.

In speaking of our Revolution, by which America became a free republic, and in whose success, it might have been supposed, "the wrongs of Ireland" should have led especially the Romanists to deeply sympathize, Froude says: "Of them (the Catholics) few or none had as yet gone to America, which was the chosen home of principles which they held most in abhorrence;" "when they emigrated it was to France, or Austria, or Spain."

Under these circumstances, how did the Irish papists feel and act toward the patriots who in America were resisting even unto blood the tyrannical government of Great Britain? "The wrongs," says Froude, "which America had taken arms to redress were trivial compared to the wrongs of Ireland. The Presbyterians looked on the revolt in America as a struggle in which many of their own kindred (emigrants) were engaged. Hence they watched the contest with increasing eagerness."

But what were the views and conduct of the papists? "Their gentry and clergy," says Froude, "came forward with an offer of a subscription; and when their money was declined, they expressed the earnest desire 'of two million faithful Irish hearts' to be allowed a chance of showing their devotion to their sovereign (Geo. III) by taking arms in his cause. Hence Ireland was complimented from the throne on her good behavior while America was in rebellion." Such was Irish popery. But we are assured "that the Presbyterians of the North were in their hearts Americans;" in other words, they sympathized with the defenders of liberty in America.

In a note the historian quotes "the petition of the Catholics of Ireland in 1775," in which they call themselves "his majesty's affectionate, loyal and dutiful Roman Catholic subjects," and express their "sincere, affectionate and grateful attachment to the most sacred person and government of the best of kings, and their just abhorrence of the unnatural rebellion which had broken out among some of his American subjects." "We humbly presume to lay at your majesty's feet two millions of loyal, faithful and affectionate hearts and hands."

Now, if these "two million" Irish papists could have been landed on our shores, as they desired, Washington and his little army would have been in a very unequal contest for freedom. To the papists, as Froude truly observes, "it mattered little, in itself, whether England got the better of her colonies or the colonies of England." They would have liked to get a dash at the Protestants who had emigrated to America!

In illustration of this savage nature, Froude publishes the oath of the papists in 1798, when they had risen in rebellion against "the best of kings:' "I swear by our Lord Jesus Christ, who suffered for us on the cross, and by the blessed Virgin Mary, that I will burn, destroy and murder all heretics up to my knees in blood." So Froude proves that some of the most cruel and blood-thirsty of all the leaders in rebellion were Romish priests.—*United Presbyterian.*

Children's Corner.

Little Ones.

Only beginning the journey,
Many a mile to go;
Little feet, how they patter,
Wandering to and fro!
Trying again so bravely,
Laughing in baby glee;
Hiding its face in mother's lap,
Proud as a baby can be.

Talking the oddest language
Ever before was heard;
But mother—you'd hardly think so—
Understands every word,
Tottering now and falling,
Eyes are going to cry;
Kisses and plenty of love-words,
Willing again to try.

Father of all, O, guide them,
The pattering little feet,
While they are treading the uphill road,
Braving the dust and heat!
Aid them when they grow weary,
Keep them in pathways blest;
And when the journey is ended,
Saviour, O, give them rest!

The Boyhood of Jesus.

His outward life was the life of all those of his age and station, and place of birth. He lived as lived the other children of peasant parents in that quiet town, and in a great measure as they live now. He who has seen the children of Nazareth in their red caftans and bright tunics of silk or cloth, girded with a many-colored sash, and sometimes covered with a loose outer jacket of white or blue—he who has watched their games, and heard their ringing laughter as they wander about the hills of their little, native vale, or play in bands on the hillside beside their sweet and abundant fountain,—may perhaps form some conception of how Jesus looked and played when he too was a child. And the traveler who has followed any of those children—as I have done—to their simple homes, and seen the scanty furniture, the plain, but sweet and wholesome food, the uneventful, happy, patriarchal life may form a vivid conception of the manner in which Jesus lived. Nothing can be plainer than those houses, with the doves sunning themselves on the white roofs, and the vines wreathing about them. The mats, or carpets, are laid loose along the walls; shoes and sandals are taken off at the threshold; from the center hangs a lamp, which forms the only ornament of the room; in some recess in the wall is placed the wooden chest, painted with bright colors, which contains the books or other possessions of the family; on a ledge that runs around the wall, within easy reach, are neatly rolled up the gay-colored quilts which serve as beds, and on the same ledge are ranged the earthen vessels for daily use; near the door stand the large common water-jars of red clay, with a few twigs and green leaves—often of aromatic shrubs—thrust into their orifices to keep the water cool. At meal-time a painted wooden stool is placed in the center of the apartment, a large tray is put upon it, and in the middle of the tray stands the dish of rice or meat, or *libban*, or stewed fruits, from which all help themselves in common. Both before and after the meal the servant, or the youngest member of the family, pours water over the hands from a brazen ewer into a brazen bowl. So quiet, so simple, so humble, so uneventful, was the outward life of the family of Nazareth.—*Farrar's Life of Christ.*

A little girl, about five years old, living with her parents, who were very poor, in a small cottage in a village in Prussia. One day, when her father went out, little Rosa was sitting by her mother, who was just recovering from an attack of fever, which had weakened her very much. She was singing a little hymn, when the door opened suddenly, and six soldiers walked into the room. The poor child was so terrified at first she fell from the bench on which she had been sitting. A few moments afterwards, however, she rose to her knees, and in her own simple, childlike words, while the big tears trembled in her eyes, she prayed that God would pity them and help them; that he would make the soldiers kind to her mother, and tell them to go away to some other house where they might get something to eat and drink, and ending with these words, "For thou knowest, Lord, that we are very poor." One of the soldiers patted the child's head kindly, and said, "Who taught you to pray so nicely, little one?" "Jesus and mother," was her simple reply. The soldier, a tall, strong, rough looking man, turned aside his head, and brushed a tear from his cheek, then putting a piece of money in her lap, he kisse the little girl, and said to her kindly, "There is something for your mother, my child. Pray for us soldiers also sometimes, like a good little girl, for we need prayer very much."

Some Poker Experiments.

1. If a little thread be well soaked in a strong solution of salt and water, and then dried and tied to a ring, not much larger than a wedding-ring; you may apply the flame of a candle to the thread, which will burn it to ashes, and yet it will sustain the ring. The cohesion of the fibrous particles of thread having been destroyed by the action of the flame, the ring is now suspended by the cohesion of the particles of salt.

2. Wrap a piece of clean writing paper tightly about the cylindrical handle of the poker, and the paper may be held over the flame of a lamp or candle for some time without being in the slightest degree injured or burnt; now wrap a similar piece of paper around a cylinder of wood, and hold it over the flame, which will burn it almost immediately. This experiment shows the difference between the conducting powers of metal and wood, the heat being conducted away from the paper by the iron almost as rapidly as communicated, whilst wood, being a bad conductor of heat, takes fire almost immediately.

3. Suspend a poker by two strings, and insert the extremities of them into the ears. A blow given to the poker will now produce, through the medium of the strings, a sound equal to that of a great bell. This shows that the vibrations given to the metallic mass of the poker by the blow are much more readily communicated to the ear by the strings than through the air. Thus, on the same principle, the boiling of a kettle, inaudible in the air, may be distinctly heard, even from the beginning by resting one end of the poker on the vessel, and applying the other to the ear. So also the ticking of a watch placed at one extremity of a long beam of timber may be heard through the timber at the other end of the beam by a person who holds his ear to the wood, although it is totally inaudible in the air.—*Advance.*

Religious Intelligence.

—The Methodist Episcopal church has 27 universities and colleges, and 60 academies and seminaries. The estimated value of the property of these institutions is $7,000,000, exclusive of the three theological seminaries at Boston, Mass., Madison, N. J., and Evanston, Ill. The property in schools under the supervision of the church is $2,000,000.

—The Wesleyan church at Pomeroy, Ohio, has been experiencing a powerful revival which has reached some of the most abandoned cases in the community.

—The General Conference of the Methodist church (not M. E.) takes place this year at Princeton, Ill., May 19th. Twenty-one districts are to be represented by 106 pastors and lay delegates, an equal number of each.

—The denomination of believers known as "Christians" formerly as "Campbellites" is much more numerous in this country than is commonly supposed, being about the same as that of Congregationalists. They are Congregational in their church polity. It has been supposed by some that there is among them a prevailing element of Unitarianism, this is a mistake, as they are, it is believed, as thoroughly evangelical as other denominations. They differ but slightly from the Free-will Baptists and a proposition for organic union with that body has been favorably received.

—The Evangelical Association of America is planning to celebrate the centennial year, '76, by paying $1.00 per member to their principal educational institution, Northwestern College, at Naperville, Ill.

—J. P. Schuatz, missionary agent of the same denomination has raised over $21,000 for the mission churches in Germany and Switzerland.

—The revival work in San Francisco keeps on with great interest. More than 1,500 names have been subscribed to the covenant, many of them young men just entering life. At a recent convert's meeting 500 were present and took part. Outdoor meetings are held frequently, jails and other public institutions visited, and the whole city seems moved with one spirit. It is hoped that the gracious work may spread throughout the State.

—Rev. Dr. M'Cosh lately said in reference to the great responsibility resting upon Sabbath-school teachers and the necessity of their being properly trained for their work, that every theological seminary ought to have a simple course of practical lectures on the organization and management of Sabbath-schools and methods of teaching, so as to have the future pastors be prepared to become teachers of teachers.

—J. W. Scoville, a banker of Chicago, has offered a suit of rooms for five years, rent, heating and janitor's services free, to the Congregational Home and Foreign missionary secretaries and the secretary of the American Missionary Association.

—The union of the United Presbyterian Theological Seminary recently located at Monmouth, Ill., with that at Xenia, Ohio, was consumated last week at Xenia, and a constitution and plans were prepared and adopted for carrying into operation this consolidated and now oldest theological seminary in America. Rev. J. G. Carson, a former president of the National Christian Association, is one of the professors.

—It is reported that one hundred and seventy-six Lutheran churches have been dedicated during the past year.

—A statue of Richard Baxter, the celebrated Nonconformist clergyman, and author of the "Saint's Rest," was recently unvailed at Kidderminster, England where he was for many years a minister. The subscription for the statue was raised by churchmen and Nonconforists, the Bishop of Worcester giving a liberal sum. Dean Stanley was expected to deliver the address. Baxter was born in 1615 and died in London in 1691.

—The General Assembly of the Presbyterian church of the United States will be held in St. Louis during the month of May. Many questions of importance are to come before this body; questions of correspondence with other bodies; transfer of committes, questions of discipline, are among the topics named.

—It is said to be nearly half a century since Dartmouth College has been blessed with a revival so deep and extensive as that lately in progress there.

EXPOSITION
—:OF:—
THE GRANGE.

Illustrated with Engravings, showing the Lodge Room, Signals, Grips, etc.

EDITED BY REV. A. W. GEESLIN.

—:o:—

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HARVESTER DEGREE CONTINUED.

Lecturer to Candidates:—Brothers, as harvesters, reap for the mind as well as for the body. Natural history is replete with both the wonderful and the beautiful, and its study enables us the better to carry out the noble principles we inculcate of Friendship, Truth and Charity. In the field of nature, earth, air and vegetation are replete with life. Naturc has made nothing in vain. Wherever she has created a habitation, she has filled it with inhabitants. On the leaves of plants animals feed, like cattle in our meadows, to whom the dewdrop is an ocean without a shore; the flowers are their elysian fields, decorated with cascades and flowing with ambrosial fluids. Every plant has its inhabitants, and every clime its plants. A hasty glance at the soil or plants would lead one to presume there existed but little variety, but a carcful study and observation show an infinitude of forms, and all for some wise purpose Cultivate an observing mind. It is delightful to acquire knowledge, and much more so to diffuse it. The noblest reward of science is the pleasure of instructing the ignorant. Everything in nature that arrests our attention by the grandeur of its greatness, charms us with the simplicity of its operations when once clearly understood.

Master to Assistant Steward:—You will now conduct them to the Overseer.

Assistant Steward to Overseer:—Worthy Overseer, our brothers come for further instruction.

Overseer to Candidates:—My brothers, all honest labor is honorable. God made the earth. He set the example of labor. and sanctified it, and made it the necessity of his creatures; inasmuch as it is God's example and design, it is a part of our duty to honor and dignify it, and make it conducive to the advancement and happiness of God's creatures. You arc now about to enter the harvest. Labor with cheerfulness. Cultivate the habit of looking for better and brighter days, instead of mourning over the past. While you strive to make labor honorable, so exert yourself to make it pleasant and cheerful for all around you. Worthy Assistant, you will now conduct our brothers to the Chaplain.

Assistant Steward to Chaplain:—Worthy Chaplain, I present our brothers for instruction.

Chaplain to Candidates:—Brethren, the fields of our chief labor are ever "white unto the harvest," and in them "he that reapeth receiveth wages; and gathereth fruit unto life eternal; that both he that soweth and he that rcapeth may rejoice together." "Take heed therefore, and bewarc of covetousness; for a man's life consisteth not in the abundance of things he possesseth, but in the right use of God's blessings. Say not, therefore, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry," for our heavenly Father placed us here to be laborers together with him, and raises up the ever whitening harvest, that we may be the Stewards of his bounty, and so partake of his blessedness in being benficent. Therefore, be ye helpers, one of another; and be not proud, for pride gocth before destruction, aud a haughty spirit before a fall. Mind not high things, but condescend to men of low estate, for ye are all brethren. Be patient and contcnted in your labor, and in the use of their fruits, for godliness with contentment is great gain. Such are the great aims, labors, and rewards of the Harvester, and to these I bid you welcomc. Be faithful in gathering that you may be liberal in dispcnsing.

Assistant Steward to Candidates:—I will now present you to our Worthy Master.

Assistant Steward to Master:—Worthy Master, our brothers have received their instructions.

Master to Assistant Steward:—As the day is far spent, you will conduct them to the gate of the harvest-field, and there join the Harvesters as they return from their labors. They retire to the ante-room and sign the roll-book for this degree. Meanwhile each sister, with a wisp of thirty or forty spears of grain in her hand to represent gleanings, selects a brother for her partner and they form on the right of the room facing Overseer's desk.

They now represent the Harvester's coming in from the field at the close of the day. They then march around the room, two and two, singing the Harvest song. On passing the ante-room door the first time around the door is opened and the candidates join in the rear of the procession. The third time around each lady deposits her gleanings in front of Ceres; passing on to Overseer's desk come up the centre of the room and open to the right and left—gentlemen on one side and ladies on the other. The candidates are then conducted between the lines to the Master. (The Master, Chaplain, Lecturer, Ceres, Pomona and Flora do not join in the procession around the room.)

SONG.

"Come autumn, crowned with ripened grain
And fruits of richest flavors,
With notes of joy we hail again
The season of thy favors.
‖:Our hearts and voices strike the chime,
The harvest time, the harvest time!:‖

The harvest sun, how bright at noon,
His richest radiance throwing!
And, oh, how bright the harvest moon,
As she with joy is glowing!
‖:And fain with us would strike the chime
The harvest time, the harvest time.:‖

Our land is broad we've every clime,
And all some gift possessing;
And all enjoy the harvest time,
That makes each gift a blessing;
‖:Then let our hearts and voices chime,
The harvest time, the harvest time:‖

I now exhibit to you the sickle. Like all the tools we use, it is ancient and honorable. As an emblem of our Order there is none more so. It speaks of peace and prosperity, and is the harbinger of joy.

CHORUS OF SONG BY ALL.

"Then glory to the steel
That shines in the reaper's hand,
And thanks to God, who has blessed the sod
And crowns the harvest land."

I now give you the sign in this degree; also the signal, password and salutation.



Sign Harvester Degree.

The *Sign of this degree* signifies that a good Harvester dispenses charity.

SIGN: Stand erect, both forearms brought up to a level, or horizontal position, the hands in front of the body; left hand open palm upward, right hand laid over and upon the left hand, palm downward, the thumb of the left hand, over, and across the second joints of the right hand. the thumb of the right hand under and across the knuckles of the left hand.

SIGNAL AT OUTER GATE: Same as in Laborer and Cultivator degrees.

SIGNAL AT INNER GATE: Four raps.

PASSWORD: At outer gate same as Laborer and Cultivator degrees.

PASSWORD AT INNER GATE: *Harvester.*

SALUTATION; Same as sign.

Master continues:—Brothers and sisters, your task for the day is over; you have labored diligently, and now receive my commendation for faithfulness. Let me urge you to continue with the same diligence till the harvest is finished. Brothers, I now greet you as Harvesters and trust you will prove yourself competent workmen.

Assistant Steward to Candidates:—Let our worthy Patroness, Ceres, greet you.

Ceres to Candidates:—Brothers, happy are they who see charms in the harvest, may you appreciate them all and prove worthy of your trust.

Flora then offers congratulations thus:—Brothers, the charms of flowers to the cultivated mind are never ending; let your life be as pure as flowers, and your conduct as perfect.

Assistant Steward to Candidates:—And last listen to Pomona.

Pomona to Candidates:—The harvest of fruits will soon claim your toil, and may you realize it as a true harvest of bright hopes.

Master to Candidates:—You will now be conducted to the Steward and there await our pleasure.

The Master now conducts Ceres to the head of the lines, the Chaplain with Pomona and the Lecturer with Flora follow. It is now considered to be the hour of sunset (it may be midnight); the Harvester's assemble after the day's work on the lawn in front of the Master's office. The Steward now calls off the *Harvest dance.**

REMARKS ON HARVESTER DEGREE.

When some member of your family is out until midnight or after, and, on returning to the bolted door, signals for admittance, it is quite common for the watcher in the house to say, "Who is there?" for fear of admitting some desperadoe rather than the returning loved one. The more corrupt public morals the greater this vigilance becomes, until people keep their doors locked all day and then suffer much inconvenience and perhaps well grounded fear. In ancient times the progress of civilization was much hindered by this morbid distrust. People spent time in surrounding their cities with massive walls and in guarding strong gates. Christian civilization with her enlarged views and charity which thinketh no evil, has done much to break down these walls built by prejudice, ignorance and superstition. But what must be the effect on the susceptible minds of the young Patrons of Husbandry, of the mode of admitting candidates into the Grange. The theory is that the virtuous, honest Grangers are shut up in their lodge, attending peacefully to the laudable efforts for education, cultivation, and social, intellectual, moral and financial advancement. Shut in like sheep from outside wolves. There is a signal at the door. Instead of opening the door in a courteous, candid manner, the Steward obtains an order from the Overseer to investigate and without opening the door he inquires, "Who gives the alarm?" and before any courteous admission is permitted the outside strangers have to give assurance that they are "brothers seeking employment." Instead of conducting their exercises on the charitable, generous supposition that all men are innocent until proved guilty, they regard all as subjects of suspicion, as enemies to their welfare until proved innocent. In this way the Grange is insidiously training a large class of citizens to a narrow, prejudiced suspicion of the principles and purposes of fellow-citizens and withdrawing from our Christian civilization that trust which makes society desirable, separating men from each other into heathenish castes. After satisfactory examination the candidates renew their previous obligations which they are falsely told will not conflict with their "moral, social, religious or political views." Every obligation, sincerely taken, widens the breach between the Grang-

*O. H. Kelley, Secretary of the National Grange, says in a circular headed "*Private Instructions to Deputies, Masters and Assistant Stewards:*" "The dance may be omitted if a majority of the members desire; yet we hope this social feature of two minutes' time, once a month, will find favor among all good Patrons."

ers and society at large. If the Candidate is a Christian he cannot harmonize his vows to the church and to the Grange. There is an irrepressible conflict between them and one or the other will certainly suffer defeat.

The candidates are informed by the Lecturer, after taking their obligations, that Granges inculcate "Friendship, Truth and Charity." After having exercised even toward them, when they were seeking admission, an uncharitable want of confidence; after making untruthful statements to them about the nature of their obligations, and after hedging about that sacred trust of Friendship with unfriendly pledges and clannish favoritism, none but those who cannot distinguish the difference between assertion and fact, will believe that the Grange is an honorable institution.

The most poisonous and fatal element in these ceremonies after all is the attempt to teach a religion which requires no regeneration, a religion which will satisfy the carnal heart with its beguiling promises while at the same time it blinds and soothes a Christian who has unwarily entered into fellowship with this work of darkness. Notice the instruction from the Chaplain, "Brethren, the fields of our chief labor are ever 'white unto the harvest,' and in them he that reapeth receiveth wages and gathereth fruit unto life eternal.' "

GLEANER, OR THIRD DEGREE FOR LADIES.

The Master calls to order with one rap of the gavel and says:—Worthy Steward, it is reported to me by our Worthy Overseer that certain persons have been gleaning in the fields to-day, who have not been duly instructed. Is he correct.

Steward to Master:—He is, worthy Master.

Master to Steward:—By what authority were they there?

Steward to Master:—By precident, worthy Master. I was satisfied they were qualified for the duties, and the harvest required attention that nothing be lost.

Master to Steward:—Your reasons are good, and as our time will now permit, you will please summon them that they may receive instructions necessary to fit them more perfectly for their duties.

Lady Assistant Steward summons the ladies who are to receive this degree, and places them at Overseer's desk.

Overseer to Candidates:—Worthy sisters, that you may appear before our Worthy Master in a proper manner, let me crown you with these wreaths (places wreaths of flowers upon their heads.) You will now be conducted to our Worthy Master.

SONG.

"To praise the bounteous Lord of all,
Wake all your thankful powers,
He calls and at his call come forth
The smiling harvest hours.

Lady Assistant Steward to Master:—Worthy Master, in compliance with your command, I present our sisters to be qualified as Gleaners.

Master to Candidates:—Worthy sisters, as gleaners in our Order, gather only the good seed. Our associations in life are the fields in which we reap. Use judgment, and while you glean, let your example be correct that others may profit by it. Be ever ready to forgive. Remember, she who refuses forgiveness, breaks the bridge over which she must pass, for all need forgiveness. In your intercourse with your fellow-beings, you cannot fail of profiting by this advice, and I trust in your duties; it may prove to be one of the good injunctions you have gleaned from our fraternity. You will now be conducted to our Worthy Lecturer.

Lady Assistant Steward to Lecturer:—Worthy Lecturer, our sisters come to glean words of wisdom from you.

Lecturer to Candidates:—Worthy sisters, remember when storms lower and wintry winds oppress you, that nature is beautiful, always beautiful. Even the snow-flakes fall as if fairies of the air caught water-drops and made them into flowers to garland the wings of the wind. It is sad to think that even one human soul should dimly perceive the beauty that is ever around us. Nature preaches to us forever in tones of love, and writes truth in all colors on manuscripts illuminated with stars and flowers. Sisters, be trustful, be free, and thus be individuate is the constant song that nature sings, through warbling birds and whispering pines, and roaring waves, and screeching winds, how beautiful, how angelic, seems every fragment of life which is earnest and true. (The following is sung as candidates pass from Lecturer to Chaplain.)

SONG.

Oh! not in the outward world alone
May the beautiful be to the soul made known;
In its far depths, in its inner life
Silent and pure in its spirit rife.

Lady Assistant Steward to Chaplain:—Worthy Chaplain, our sisters come for instruction.

Chaplain to Candidates:—As gleaners, are you not reminded of the fidelity of Ruth to Naomi? But let me urge you to be faithful to yourselves; in doing so be ever guarded against anger. It has been said by them of old time "He that is angry with his brother without cause shall be in danger of the judgment." But have we not a better law, which knoweth no cause for anger? Are we not all brethren? Bear we not God's image? Canst thou not endure with each others small offences for a brief time when our Father above has endured our many, and often flagrant sins through our whole life? My sisters, put away far from you all anger, contempt, evil speaking, evil suggestions, all that savors not of humility, for all else are but the soul snares of the tempter. Let me entreat you, as sisters in our Order, to be ever lenient toward others faults. The tears of the compassionate are sweeter than dewdrops, falling from roses on the bosom of the earth.

Lady Assistant Steward to Master:—Worthy Master, the Gleaners have labored faithfully and now come to receive at your hands the signs by which they may enter the fields.

Master the sign of this degree signifies that a good Gleaner dispenses charity. I will also give you the salutation, signal, and password.

SIGN:—same as "Harvester."

SALUTATION:—Same as sign.

SIGNALS:—Same as "Harvester."

PASS-WORD AT OUTER GATE:—Ceres.

PASS-WORD AT INNER GATE:—Gleaner.

(Master continues) Worthy sisters, that you may prepare for the feast, our Worthy Stewardess will attend you.

SONG.

"Heartily let us join in singing,
Heartily O! Heartily O!
Nature e'er with joy is ringing,
Merrily, O! Merrily, O!
Heart a free domain ever craveth,
Where the golden grain Ceres waveth,
Joy and blessing ever flinging,
Plentifully, O! plentifully, O!

Beautiful fruit Pomona groweth,
Beautiful, O! Beautiful, O!
And her varied bounty showeth
Merrily, O! Merrily, O!
In the orchard fine she delighteth,
And to the bush and vine, taste inviteth,
While the song of joy there floweth,
Merrily, O! Merrily, O!

Towering trees in wood were o'er us
Towering, O! Towering, O!
Flowers springing up before us,
Merrily, O! Merrily, O!
Everywhere are found happy voices,
Garden, lawn or wood, earth rejoices,
We will join creation's chorus,
Merrily, O! Merrily O!
Joyfully—gratefully—happily—heartily—cheerily,
Merrily, O! Cheerily, O! Merrily, O!

Singing and music last while the table is being prepared.

HUSBANDMAN, OR FOURTH DEGREE FOR MEN.

(The table is prepared before work in this degree commences. The feast consists of a picnic each one bringing what they please.)

Assistant Steward signals.

Steward:—Who comes?

Assistant Steward to Steward:—Brothers, who, having finished their labor in the harvest-field, seek advancement.

Steward to Assistant Steward:—Do you vouch for them?

Assistant Steward to Steward:—I do.

Steward to Candidates:—(opens the door and admits them) Brothers, I welcome you on your way; proceed to our worthy Overseer.

SONG.

"The breezes that blow o'er the broad fields of corn
Are music to them who of Spirit are born;
The blossoms that blow on the tree and the vine,
Direct, by their beauty, to wisdom divine;
The voices unite, unite to impart
A lesson of trust to the lovely of heart,
And sounding from earth to the kingdom above,
Is heard the high anthem of gladness, of love.

Assistant Steward to Overseer:—Worthy Overseer, brothers who have served faithfully, desire to become *Husbandmen.*

Overseer to Candidates:—Brothers, your industry, zeal and efficiency have gained you the approbation of your companions in our Order, and the uprightness of your conduct and your fidelity to your pledges, are received as evidences of your moral worth and fitness to be received among honorable patrons. The position of Husbandman further confers upon you great privileges, and binds you in a closer tie of brotherhood. Is it your earnest desire to proceed?

Candidates to Overseer:—It is.

Overseer to Candidates:—It will first be necessary that you give a pledge of honor to secrecy and fidelity as a Patron, which will not interfere with your duty to God, to your country, or yourself. With this assurance will you go on?

Candidates:—I will.

Master calls up and proceeds with the

OBLIGATION.

I hereby renew and confirm the obligations I have heretofore taken in this Order; hereby solemnly declare and say that I will never communicate the secrets of this Order to any one, unless legally authorized to do so; that I will endeavor to be a true and faithful Patron of Husbandry, perform the duties enjoined in this Order, and aid others in the performance of the same.

Master to Candidates:—Brothers, you will now be conducted to the Lecturer for further instruction.

Assistant Steward to Lecturer:—Worthy Lecturer, our worthy Master desires you to instruct the Candidates.

Lecturer to Candidates:—Brothers, to live in the country and enjoy all its pleasures, we should love the country. To love the country is to take interest in all that belongs to the country—its occupations, its sports, its culture, its improvement; to gather the flocks around us and feed them from our own hands; to make the birds our friends, and call them all by their names; to rove over the verdant fields with a higher pleasure than we should tread the carpeted halls of regal courts; to inhale the fresh air of the morning, as if it were the sweet breath of infi ancy (?); to brush the dew from the glittering fields, as if our path were strewed with diamonds, to perceive this glorious temple, all instinct with the presence of the Divinity, and to feel amidst all this the heart swelling with an adoration and a holy joy absolutely incapable of utterance—this it is to love the country and to make it not the home of the person only, but of the soul.

[TO BE CONTINUED.

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Home and Health Hints.

For Hanging Baskets.—Line the baskets with moss, with a little soil attached. Place in the center a small pot, containing a showy plant of upright habit; fill up the surrounding space with rich wood and old hot-bed soil; fill in with plants of a climbing or traveling habit; when the center fades you can replace it by a fresh plant. In filling the basket, select a similar nature—such as like shade and moisture—the Fuschia, Lobelia, Ivy Geraniums, Ivies, Linaria, Panicum, Balms, gold and silver Vinca, Ferns. A basket for a hot, sunny situation should be filled with Coleus for the center; also, Petunia (double), Sedums, Convolvulus minor, Nasturciums, Begonia, Mignonette, for training. A carnation will make a complete blooming center—a Coleus a brilliant one.—*American Farmer.*

The London *Furniture Gazette* gives this receipt for a glue to resist fire: Mix a handful of quick-lime in four ounces of linseed oil; boil to a good thickness, then spread on plates in the shade and it will become exceedingly hard, but may be easily dissolved over the fire, and used as ordinary glue. It resists fire after being used for gluing substances together.

A little alum was dissolved in hot water, and thrown into a tub of thick soapsuds. In a moment the soap curdled, and accompanied by the muddy particles, sank to the bottom, leaving the water perfectly clear, pure, and devoid of smell. This water was found very useful for washing clothing again, when poured off the sediment. A similar result was attained in a quick manner by filling a boiler with soapsuds, placing it on a fire, and throwing a bit of alum into it. When the suds boiled, the scum went over and left the water clear, and as useful for washing clothes as it had originally been.

Hot water is the best thing to kill insects on house plants. It is almost certain that 120 deg. of heat will destroy aphides and all other insects that infest shrubs, without hurting the plant. The way to use it is to invert the pot and hold the earth so that it will not fall out; and then dip the plant into water, heated to 120 deg. Fah. and instantly withdraw it. By doing so, every insect will perish.—*Young Folk's Monthly.*

Farm and Garden.

Culture of Potatoes.—Potatoes require dry land. A rich clover sod is excellent. But if the land is rich enough, potatoes can be successfully grown after any crop. If manure is used, it should be well rotted and fine, and the more thoroughly it is mixed and incorporated with the soil, the less likely it is to injure the quality of the potatoes. Peruvian guano is one of the best auxiliary manures for potatoes—say 203 pounds per acre sown broadcast, or a tablespoonful dropped in the hill and mixed with the soil before dropping the potatoes. The latter is the better way to apply it, provided the work is done carefully. Peruvian guano, if a good article, will burn the potatoes if they come in direct contact with it. On the sod land it is far more convenient to plant potatoes in hills, three feet apart, than in drills. On mellow, rich land, where furrows can be opened with a plough, it is a good plan to make the furrows three feet apart and drop the sets in the furrows every fifteen or eighteen inches and cover with the plough. If the land is rich enough a larger crop can be obtained in this way than by planting in hills. Harrowing the potatoes with a light harrow, just as soon as they begin to break the ground, will kill millions of young weeds and favor the growth of the potatoes. On our own farm we use a Thomas harrow for this purpose, and go over the ground three or four times. We have frequently used an ordinary harrow. It pulls up a few hills, but not enough to do serious damage to the crop.—*American Agriculturist.*

Proper Distance for Root-Planting.—Distance between rows and plants in the row must depend on the variety. The large growing beets and mangles should have at least four square feet to each plant. I would have the distance between the rows 2 1-2 feet; this is a sufficient space to run the culvator. When the rows are 2 1-2 feet apart, I would let the plants stand 18 inches in the row. These distances, 18x30, will give 11,616 plants per acre.

In the summer of 1872, I tried an experiment as to the distance between three varities, one of beets and two of wurtzels. The result was nearly the same with the first two varieties, and I will therefore give the facts of the beets. Plots of land sowed April 23, rows 30 inches apart, plants at different distances in the rows, gave the following results: Plants 6 inches apart in the rows, produced at the rate of 37 3-4 tons per acre, 9 inches apart, 38 3-4 tons; 13 inches, 41 1-2 tons; 15 inches, 44 tons; 18 inches, 44 1-2 tons. Two plants together, 18 inches between bunches, produced at the rate of 40 1-2 tons per acre; 3 plants together, 39 1-2 tons.

In this experiment I was exact in the distances between rows and plants. I used sufficient seed to insure at least one plant in each hill. This experiment proves that the plants 18 inches apart in the row produced more than any distance less, and that single plants will yield better than two or more in each hill. The Yellow Globe mangle produced the greatest yield at 12 inches apart in the row.

A crop of beets can be raised at very much less expense when single plants are 18 inches apart than at distances less than that. When the plants are but six inches in the row, the labor is nearly or quite double. Beets 18 inches by 30 will give the following result: Beets weighing 3 pounds would give to the acre 17 1-2 tons; 4 pounds, 23 1-4 tons; 5 pounds, 29 tons; 6 pounds, 34 3-4 tons; 7 pounds, 40 1-2 tons; 8 pounds, 46 1-2 tons.

On good land well manured, and the crop well cared for, it is not difficult to raise beets averaging 8 pounds each by the acre. It is always better that the crop should be made up of large, sound roots than that it should consist of a greater number of smaller ones, even though the weight be the same per acre. The large roots require less labor from the singling out to the final harvesting of the crop, and indeed till they are fed out.—*N. Y. Tribune.*

Weaning Calves on Gruel.—Calves may be weaned expensively upon gruel, and healthy, well-grown beasts may be thus obtained. Farmers should not attempt it unless they give it their personal supervision, or can insure its being promptly carried out. The calves are fed upon new milk for the first week or ten days and then gradually changed to gruel composed as follows: Seven pounds of linseed cake is crushed and dissolved in two gallons of hot water; two of hay tea and two gallons of water are next added; finally, seven pounds of mixed meal, formed of equal portions of oat, wheat, barley and bean meal, are then stirred in. Of this gruel, two quarts of water are sufficient for one meal and the calves should be fed at six A. M. and six P. M.

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News of the Week.

The City.

Some alarm was occasioned among the city officials at the passage by the Legislature of a bill giving large power of removal to the Mayor.——A remarkable forgery case was discovered here lately in which it is found that a few adroit rascals have forged deeds for several millions worth of real estate in Illinois and Missouri. They have already realized considerable sums from forced settlements. The principal in the case has fled to Mexico.——A small society of Millerites or Adventists have been preaching that Monday the 19th would certainly be the end of mortal things, and prepared accordingly. After a while they will explain the failure of their prophecies.

The Country.

The compromise recommended by the congressional Committee for Louisiana has been adopted by the Legislature. It was resisted by the White Leaguers, whose power sensibly declined after Sheridan's visit. It continues the executive department without change, one branch of the Legislature is Democratic the other Republican. The State Constitution is amended limiting tax rates.——A tremendous flood occurred on Saturday evening, in the towns of Norfolk and Westham, twenty-five miles from Boston, by the bursting of a dam. Mill property, bridges, dams and roads were swept away involving a loss of from $100,000 to $200,000. No lives were lost so far as known.——Since April 7th, over 300 men, 40 wagons and 13 pack animals have left Sioux City for the Black Hills. Small parties continue to arrive daily and push forward to join the main body. Several other parties have gone from Yankton and Springfield. It is estimated that at least 5 000 men are now on the way to the Hills. They generally express contempt for the government order forbidding them the district, and it is feared will not be restrained by the troops now on the way to intercept them ——President Grant and party left Washington last Thursday for Boston. They attended the Centennial celebration at Concord on Monday.——Prof. S. R. Wells the well-known phrenological lecturer and publisher died at his residence in New York Tuesday last ——Base-ball has opened in the South with a game at Savannah, Ga., which was given up when one player had his leg broken and another his nose split and one eye nearly put out.——Henry Varley, the English evangelist, who has been preaching to unprecedented crowds in New York for several weeks has gone to Boston.

Foreign.

The Emperor William has signed the bill withdrawing State grants to the Catholic church.——Capt. Paul Boyton, an American, lately attempted to cross the English channel at Dover in his life-saving dress. The night coming on early he was against his will taken on board the steamer accompanying him, when five miles from France.——In confirmation of the late rumors of war in Europe the French government has ordered the enrollment of all its subjects abroad liable to service. It is thought that France can bring 1.500,000 men into the field.——Prohibition is making vast progress throughout the Dominion of Canada. At Ottawa numerous petitions have been received in favor of a prohibitory liquor law. So generally is the public sentiment enlisted on the side of temperance that the people of the most remote districts are found to have raised their voices urging the total suppression of the sale of intoxicating liquors.

—A terrible slaughter of Christians was reported at Constantinople last week from Roumalia. The Turks in large numbers made an attack upon the portion of the town occupied by the Christians, and a desperate encounter resulted. Two hundred and seventy Christians, many of them being women and children, were massacred. There is a great excitement among the Europeans here over the outrage, and a united effort will be made by Christian power to demand punishment of the murderers by the Turkish government.——The Emperor Francis Joseph of Austria, and King Victor Emmanuel exchanged fraternal greetings at Venice last week. The conference is supposed to refer to a movement for uniting their governments with Germany and Russia to prevent an election of an Infallibilist Pope on the death of Pious IX.——While the bill withdrawing the State grants from the Roman Catholic clergy was under debate in the Prussian Diet, Prince Bismarck made a speech in which he declared that since the Vatican Council Catholic Bishops were merely "the Pope's prefects." He said he "was not an enemy of the Catholic church. He warred only against the papacy, which had adopted the principle of the extermination of heretics. and which was in enmity with the Gospel as well as with the Prussian State."

Publishers' Department.

The Brief History of the work of our Association is nearly ready. We hope all of our friends and co-workers will do what they can to circulate it among clergymen and others and, endeavor to secure their aid in advancing this reform. The book is published in an attractive style, and contains tabular views of our National and State meetings up to date, a list of auxiliary societies, the testimonies of religious bodies opposed to Freemasonry, and much other important and interesting information. Single copies, post paid, 25 cents, per doz. " " " . . $2.00 " 100 " expressage extra, 10.00 Send orders.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING APRIL 17th, 1875.—J W Allen, R T Allison, F W Arndt, A Birchard, H F Buffam, Z Bishop, A N Boardman, I H Brown, I Bunting, K Bjorgo, S C Buck, J C Bartholomew, N B Blanton, G Bunting. Mrs M Coffman, S F Clark, D W Cunningham, G Cutler, D S Caldwell, J Clayton, M J Cole, J Chadwick, A Cowley, E Darling, O N Durant, C F Danby, J Fordice, J Falde, S Gorton, D Goodwillie, D J Harris, O Hanson, N W Harrow, H Jenness, L C Koeler, J W Kendall, D Kelley, Joel Langton, W H Linam, A W Laflen. J McKelvey, W B Milligan, J W G McCormick, H S Riegel, A Robinson, O J Rose, J B Stinespring, W Slossen, J Stuart, Mrs J Smith, G Swanson Sr, J H Snyder, W O Small, A Stevens, J Smith, E P Townsley, W Talbert, G Thompson, J Weidler, B J Wise.

MARKET REPORTS

CHICAGO, April 19, 1875.

The following are the latest advices:

Grain Wheat—Spring, No. 1..	$1 06	1 07
" No. 2.....	1 01¼	1 03
" No. 3.....	96½	99¾
" Rejected.....		91
Corn—No. 2.....	71½	73
Rejected.....		71
Oats—No. 2.....		59½
Rejected.....	57½	58
Rye—No. 2.....	1 03	1 04
Flour—Winter.....	5 00	7 00
Spring.....	3 75	5 25
Hay—Timothy.....	15 00	19 00
Prairie, "	9 50	14 00
Lard.....		15½
Mess pork, per bbl.....		22 10
Butter.....	17	33
Cheese.....	10	18
Eggs.....	13	13½
Potatoes, per bus.....	75	15
Broom corn.....	04	14
Seeds—Timothy.....	2 30	2 45
Clover.....	6 61	6 75
Flax.....	1 85	1 90
Hides green to dry salted.....	07	15
Lumber—Clear.....	37 00	55 00
Common.....	11 00	12 00
Lath.....		2 25
Shingles.....	1 50	3 25
WOOL—Washed.....	40	58
Unwashed.....	27	37
LIVE STOCK Cattle, extra....	6 60	7 15
Good to choice.....	5 75	6 50
Medium.....	5 50	5 75
Common.....	4 00	5 00
Hogs.....	7 40	9 50
Sheep.....	5 00	7 00

New York Market.

Flour.....	$ 4 70	8 35
Wheat.....	1 17	1 41½
Corn.....	91½	92½
Oats.....	73	77
Rye.....		1 00
Lard.....		15½
Mess pork.....		22 50
Butter.....	12	18
Cheese.....	12	16
Eggs.....	17	18

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, APRIL 29, 1875.

VOL. VII., NO. 29.—WHOLE NO. 264. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

It has been lately published that two of our Presidents desired a Cardinal of Rome. The official announcement that President Grant is expected to attend the inauguration of Cardinal McCloskey with his Cabinet, gives color of truth to this doubtful report. This announcement, to be sure, is from Romish officials who may not be particular as to the ground of their expectation; but if, in the midst of the nation's rejoicing over the early victories which established American principles, General Grant has the effrontery to officially recognize the appointment of an American citizen, on American soil and under American laws, as prince of a foreign power, he will draw the just suspicion of every patriot that he is not only willing to be his own successor as President, but to perpetuate his power under some title unfamiliar to the ears and loathed in the hearts of his countrymen.

The President may not meet the expectations of the Jesuits, he has, however, grieved many a loyal soul—as did Lincoln on the memorable night of his death—by attending a New York theatre, and on the same evening when the most finished orator of the metropolitan pulpit gave an address in the Academy of Music on the timely topic, "The Early American Spirit and its Genesis." What plea can absolve him from the guilt of giving his high santion to an institution as hostile to common morality as it is to true religion? The *Witness* justly says: "We know not that the British people have anything to do with the private life of their Queen or of the Prince of Wales, but if they have, much more have we to do with the private life of our President, seeing that they cannot change their chief ruler, but we can change ours. It is surely right to condemn the private life of their Queen or of the Prince of Wales, but if they have, much more have we to do with the private life of our President, seeing that they cannot change their chief ruler, but we can change ours. It is surely right to commend the private virtues and character of public men, and it is a poor rule that does not work both ways."

The centennial season opened with becoming pageantry at Concord and Lexington last week, the prelude of a seven year's drama. Before we reach Yorktown the nation will have read again in the historical panorama the story of its birth, and the time will be long enough for reasonable reflection and a study of American principles just from the forge of the Revolution. The Fourth of July as a teaching day for the nation is pretty generally demoralized. Country dances, drunks, fights and rowdyism take the place of a sober, patriotic enjoyment of the day and recollection of its proper use, and we may be thankful that the state of the nation is more hopeful than its anniversary. But we shall now be long enough before the mirror of history to have a fair view of the national character and conscience; long enough to make an effort to return to the first principles of Americanism which we cannot outgrow if we do trample them underfoot.

Two decapitations last week point a moral. "Cousin" Columbus Delano, Secretary of the Interior, has given up his portfolio, some say because the President found him overloaded with an unscrupulous son John and bad Indian management, and asked him to do it; others that the resignation is voluntary. But none deny the fraudulent dealing with the Indians to which the Secretary was party; and which forced the Indian Commissioners, Farwell, Brunot and others, men of unquestioned honesty and patriotism, to resign when they could not break the ring. Another case is the Superintending architect of the new Custom-House and Post Office in Chicago, Mr. Rankin, private partner with P. G. Master Cregier in the flatulent Masonic show of last 24th of June. Mr. Rankin has been the subject of long and severe complaints by the press for the bad stone and shabby work allowed about the building. Mr. Potter, the government architect, came, and saw, and sent Mr. Rankin a letter of dismission. Now neither of these gentlemen may be dishonest, unofficially; but having bound themselves to the Masonic ring, fidelity to its obligations has probably been at the bottom of their troubles. They must "conceal," when concealment was dishonesty to the government. They are, in this view, Masonic martyrs; and this kind of martyrs is all Masonry ever had.

Lexington—1775.

Whittier's poem for the Centennial.

No maddening thirst for blood had they,
No battle joy was theirs who set
Against the alien bayonet
Their homespun breasts in that old day.

Their feet had trodden peaceful ways,
They loved not strife, they dreaded pain;
They saw not, what to us is plain,
That God would make man's wrath his praise.

No seers were they, but simple men;
Its vast results the future hid;
The meaning of the work they did
Was strange and dark and doubtful then.

Swift as the summons came they left
The plow, mid-furrow, standing still,
The half-ground corn-grist in the mill,
The spade in earth, the ax in cleft.

They went where duty seemed to call;
They scarcely asked the reason why;
They only knew they could but die,
And death was not the worst of all.

Of man for man the sacrifice,
Unstained by blood, save theirs, they gave.
The flowers that blossomed from their grave
Have sown themselves beneath all skies.

Their death-shot shook the feudal tower,
And shattered slavery's chain as well;
On the sky's dome, as on a bell,
Its echo struck the world's great hour

That fateful echo is not dumb;
The nations, listening to the sound,
Wait, from a century's vantage ground,
The holier triumphs yet to come—

The bridal time of Law and Love,
The gladness of the world's release,
When, war-sick, at the feet of Peace
The hawk shall nestle with the dove—

The golden age of brotherhood,
Unknown to other rivalries
Than of the mild humanities,
And gracious interchange of good,

When closer strand shall lean to strand,
Till meet, beneath saluting flags,
The eagle of our mountain crags,
The lion of our Motherland.

Masonic Equality.

BY J. H. H. WOODWARD.

Under the head of "Ancient Constitutions," on page 183, of Gray's Mystic Circle (a Masonic publication) occurs the following article approved by the Grand Lodge of England. It speaks for itself, and is so direct that it cannot be misunderstood:

"ART. 12. At the Grand Lodge on June 8, 1732, Viscount Montague being Grand Master, and in his absence, Deputy Grand Master Batson in the chair, having signified, that notwithstanding the general charity, some poor brothers had molested noblemen and others (being Masons) with private applications for charity; it was resolved, that any brother who makes such private applications for the future, shall be forever debarred from any relief from the Committee of Charity, the Grand Lodge, or any assemblies of Masons."

It would seem to be very plainly indicated by the above article that Masonry in so far from "not regarding any person from his worldly wealth or honors," did by the adoption of such an article, pay the most abject homage to the nobility of England, and thereby clearly demonstrated that "it was the external and not the internal qualifications of the man" that caused the engrafting of the article cited as a fundamental part of the Masonic law within the English jurisdiction. Furthermore, that the boasted equality which is said to pervade the Masonic system has no place in the spirit, letter, intent, or purpose of this article, and that the endearing title of "brother" was not at all suited to the taste of the English nobility when approached by a Masonic mendicant, *though a brother in distress*, notwithstanding the solemn and binding vows of Masonic brotherly love.

The Masonic brethren who were the innocent cause of the severe article of proscription above quoted, were no doubt misled in their course of conduct in applying for relief to their brother Masons of noble extraction, through the Masonic doctrine of equality, coupled with the presumption that those noblemen had been effectively taught how to lay the chief corner-stone of the (so-called) beautiful fabric of Masonic charity when they were initiated in the first degree of symbolic Blue Lodge Masonry; but alas! which principle, when touched by the practical test of human need, faded like the baseless fabric of a vision, and showed to those Masonic mendicants that their noble brethren instead of making a home application of the doctrine of Masonry as laid down by Dr. Oliver in his Theocratic Philosophy, page 193, that "a king in the lodge is reminded that although a crown may adorn the head, or a sceptre the hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest subject," reversed this philosophy most effectually in securing the adoption of the article quoted, thereby warning all mendicant brethren ever after to keep at a respectful distance and carefully to note the actual inequality that ever obtains between noble and plebian blood, and thus to govern themselves accordingly. It is presumed that after the adoption of the article quoted, those noblemen Masons were not again molested by any of their mendicant brethren, and that the Grand Lodge of England also breathed much more freely and felt a sense of happy relief in the promulgation of this *pronuncia mento* in favor of royalty and against poverty, thus

cementing the living but incongruous blocks of Masonic perfection into that harmonious and indivisible whole which unrestrained and despotic power exercised against the weak and in favor of the strong may ever securely accomplish. Those noblemen Masons, after such a ready compliance with their designs on the part of the Grand Lodge of England, must have felt a sense of renewed obligations of love and fidelity towards an order that on the slightest intimation stood ready to subserve their interests and demands with such freedom, fervency and zeal, though the service rendered were at the sacrifice of a fundamental principle.

The Masonic mendicants referred to, had surely not have made their application for brotherly relief to their brother noblemen, had they not been overshadowed and enthused with the spirit depicted by Robison in his "Proofs of a Conspiracy" pages 32 and 33, wherein he observed that "familiar name of brother could not but tickle the fancy of those (Masons) of inferior rank, when they found themselves set cheek by jowl with persons whom they cannot approach out of doors but with cautious respect; and while these men of rank have their pride lulled a little, and perhaps their hearts a little softened by the slang of sentimental declamation on the topic of brotherly love and Utopian felicity, the others (of inferior rank) begin to fancy the happy days arrived, and the light of philanthrophy beaming from the East and illuminating the lodge. The garret pamphleteer enjoys his fancied authority as Senior Warden and conducts with affectionate solemnity the young nobleman who pants for the honor of Mastership, and he praises the 'trusty brother' who has guarded him in his perilous journeys round the room. What topic of declamation can be more agreeable than the equality of the worthy brethren? and how naturally will the brother orator, in support of this favorite topic, slide into all the common-place pictures of human society, freed from all the anxieties attending civil distinction, and passing their days in happy simplicity and equality!" Yet, "in spite of this, in erring reason's spite," what a vain, delusive hope and what a piece of presumption in those Masonic mendicants, who without doubt would have been glad to have shared the enjoyments of their wealthy aristocratic brethren, barring the trouble of laboring therefor, it was to have sought, as they did seek, under the Shibboleth and with the talismanic grip of Masonry, that charity at the hands of the purse-proud aristocracy of England, from the bestowal of which they did, as they ever will, recoil with holy horror and withering contempt! O man! Canst thou not learn wisdom from the history of the past? Know then, that the crafty and powerful stoop to conquer, not to be conquered; and Masonry, stand thou aghast,—for with all thy glittering show, and pompous pretensions, thou art in many respects the prince of humbugs! yea, *the devil incarnate!*

Cincinnati, O,

Denominational Testimony.

BRO. BLANCHARD:—In your list of different religious bodies which have testified against Freemasonry and kindred secret societies, I notice that the Baptist denomination is not represented. The reason of this omission I am at a loss to understand; for a volume, instead of a newspaper article, might be filled with such testimony from churches, associations, State conventions, etc., etc.; especially if the entire history of this question among these organizations should be traced through the Morgan excitement. I will not, however, enter upon this history here. I will only ask attention to an item or two, of a much earlier date, in the history of a single organization.

The Shaftsbury Baptist Association was organized in the year 1780. It was originally one of the first, and (territorially, at least,) one of the largest organizations of the kind in the United States, embracing larger portions of Massachusetts and New York than even of Vermont, where it had its birth-place. The minutes of its eighteenth anniversary, which occurred in 1798, contain this entry:

"Item 14.—Several queries from churches occasioned the following advice: DEAR BRETHREN: As a number of our churches are greatly distressed by their members joining with the Freemasons, for the peace of the churches we pray such to desist. If there is no moral evil in joining with the Masons, yet it is sinning against the weak brethren, and he that sins against his weak brother, sins against Christ. But as this Association claims no jurisdiction over the members of churches, each church must judge for itself, according to fact and circumstance."

In 1802, the church in Providence addressed the following query to the Association: "Is honor done to the public cause of religion, where an association has published advice, in their minutes to the churches, not to allow their members to associate with Freemason lodges, and have declared against it, and yet give fellowship to brethren of other associations, who do the same, and call on them to take a seat in the association?"

This query was referred to a committee with instructions to report at the next session. The report came in 1804, was "*unanimously* accepted" and read as follows: "In answer to the query from the church at Providence at our last session, we think it proper to insert in our minutes that there are *numbers* of our brethren, and *some* of our churches, who cannot walk in fellowship with those brethren who join with and frequent the Masonic society, when they know it is a grief to their brethren; and that some have joined with that society, to the grief of others, which has been, and still is, the cause of much difficulty in many of our churches, and has repeatedly occasioned trouble in this Association. This has given rise to the remarks published in the 14th section of our minutes for 1798, on that subject. In order to prevent any further difficulty of that nature, we wish now to be fairly and fully understood: That, as to the propriety or impropriety of Freemasonry, we do not, as an Association, undertake to determine. Yet, we freely say, that inasmuch as our brethren do not pretend they are bound in conscience by any rule in the Word of God to unite with that fraternity, for them to form a connection with them, or frequent their lodges, *when they know it is a grief to their Christian brethren* and makes disturbance in the churches; it (in our opinion) gives sufficient reason for others to conclude they are not such as follow after the things that make for peace, and things whereby one may edify another; (Rom. xiv. 19) but rather are such as cause divisions and contentions contrary to the teachings we have learned (Rom. xiv. 19), and, of course, if they continue obstinately in such practices, ought to be rejected from fellowship, and, consequently, it is not reasonable for us to invite them to a seat in our Association. We therefore answer the query from the church at Providence in the negative."

I forbear comment upon this testimony, lest I should weaken its force. I commend it to the prayerful consideration of my Baptist brethren in particular and of Christians in general. And I would say especially to the lodge-goers among them: Whatever may be the character of secret societies, you know that God does not *require* you to adhere to them; and you know equally well that your adherence to them is a source of grief to many of your brethren. How then can you avoid the conclusion that so long as you continue that adherence you are actually sinning against Christ?—1 Cor. viii. 12.

A. D. LOW.

Evansville, Wis.

Masonic Conspiracy and Persecution in the U. B. Church.—VII.

BY REV. W. W. KNIPPLE.

It was confidently believed by all, from whom I had an expression at all, on the subject, that this was the end of the conspiracy. But I entertained a different opinion. I knew the men who stood at the helm. The object was, as already stated, not only to deliver Mr. Rose, but to behead an Antimason; and in this they had signally failed. There was yet left them a glimmering hope of success, strengthened by a letter which I wrote to Mr. Warner immediately after the session of Sandusky conference of 1873; in which I clearly portrayed the whole procedure of the conspiracy. In this letter I made some pointed approaches on the character of Mr. Warner and his accomplices, which I considered deserving a cutting rebuke. To which Mr. W. replied by demanding a retraction *in toto*, of every insinuation upon his character as a man and a minister, or he would feel it his duty to base several charges on my letter. Of course I could not, and did not retract one single insinuation, as I knew it all to be true, and could establish the whole if necessary. I wrote him accordingly; and consequently he at once set about preparing another bill of particulars, which in addition to the original, comprised the following charges based on said letter, under date of Oct. 14th, 1873; from which charges, the reader may draw an inference of the sentiment of my letter. After specifying the original charges Mr Warner says:

I now complain that he has charged me falsely:

1st. That I was engaged in a secret conspiracy to ruin him, (see his letter dated Sept. 12th, 1873). This I deny, as the preparation of the complaints was public in our conference.

2d. In charging by implication that I assisted in this matter through false pretense, (see same letter). This I deny.

3d. In charging by implication that I am influenced by the spirit of Freemasonry in this matter (see same letter). This I deny.

4th. In charging that this whole thing originated at Dayton, Ohio, and was intended to save the head of a man. &c. (see same letter). This I deny.

5th. In charging that I am disloyal to the church, and opposed to its laws and institutions, (see same letter). This I deny, and demand his proof of these charges, or if he fail to do this, that he be dealt with under the law of the church. I claim that under these statements by him, I am slandered and wronged, and therefore entitled to redress. The single rule on secrecy I have voted against, but as to the *laws* and *institutions* of the church, I have spent twenty years in advocating and defending them; and whosoever charges the contrary to this statement *lies in his throat.*

Signed, Z. WARNER.

This bill of charges was sent to Rev. A. W. Holden, presiding elder of the Sandusky District, Sandusky conference. In the meantime I saw an opening in the Central Illinois conference, made application for work, and was appointed to Pleasant Grove circuit; and proceeded at once to move to this place, where I have traveled since October, 1873. Soon after my arrival here, I wrote Rev. A. W. Holden that, in case those charges should be renewed, I wished a change of venue, to be tried in this conference. I was not definitely apprised before leaving Ohio that the case would be renewed; but it was, and was, at my request, sent to Rev. I. Kretzinger, my presiding elder, to be tried as per Discipline; and the case was tried on the 6th and 7th of May, 1874, at Pleasant Grove Chapel, Logan Co., Ill.

Notwithstanding the five new charges, it was evident that the prosecution was seriously damaged in the former contest, for I readily perceived that the most serious charge in the former bill, namely, that of laboring to create a secret conspiracy in the Parkersburg and Sandusky conferences, to the deep injury of reputable members thereof, was now withdrawn; although they asserted in the former bill that my letters already in their own hands would abundantly prove it.

I will not attempt a report in detail of the trial. Suffice it to say that in every particular, I was fully sustained by the Committee. But for the satisfaction of my readers, I give a few proofs of my last charge against Mr. Warner, namely, of disloyalty. His own defense as offered in connection with the charge, will convict him, namely: "the single rule on *secrecy* I

have voted against, but as to the *laws* and *institutions* of the church," etc. This is conclusive evidence that Mr. W. ignores the rule on secrecy, as having no connection with the laws and institutions of the church.

I will now give a few extracts which I have clipped from Mr. Warner's letters to a friend of mine living in this State:

1st. "Whenever a church seeks in its law-making to override private judgment, and personal conviction, as well as trample down the consciences of 50,000 of its people, it deserves to die, just as any other criminal.

2d. It is this spirit of hate, cherished, and manifested by the friends of the "law" that constrains me to regard them as dangerous men in the church. They will yet tear it asunder, unless God interpose.

3d. If I wished to unite with a secret society "the law" would not prevent me at all. If it were based on the Word of God, it would, but being a purely human enactment, and based on the belief of men no more intelligent nor pious than those on our side, I have no more respect for it than any other bad "law." Then the manner in which the constitution was adopted, the advantage taken of the people in putting it out of their power to alter it, and thrusting into it that odious, and fraudulent plan of representation, awakens in me all the contempt I can have for anything."

The above is taken from letters now in my possession, and though Mr. Warner is alone responsible for the treasonable language, it simply expresses the sentiment of the entire secrecy element in the church.

A report in detail, of the trial here, was sent to Rev. A. W. Holden, P. E. of Sandusky District, Sandusky conference, (of which conference I was still a member, and consequently amenable) who presented the case to the conference in a light quite different from that desired, and no doubt expected by the lamb-skin brethren, but, satisfactory to a large majority of the conference, which, save a half dozen members, voted for the passage of my character, and for a transfer to Central Illinois conference, at my request.

Church Tests.

As to the right of a church to establish a test of membership by which she may exclude from her number those whom she recognizes as Christians, I have no doubt. A church composed of Baptists, Calvinists, and Methodists could not work well together. Each may believe that the other is a Christian, and yet, because they represent those different views and opinions it would not be wise for them to attempt to live together in one church. If a close-communion Baptist or Calvinist, as such, should offer himself to a Methodist congregation for membership, he would most likely be rejected. Not because he is not a Christian, but because he is not in harmony with the established views of that church on certain points of doctrine. For aught I know, a man holding and advocating restorationism may be a Christian, but it certainly would not add to the strength and harmony of an orthodox church to receive him into its communion, knowing him to be such.

It has been asserted a thousand times that the only test a church has a right to set up is a profession of faith in the Lord Jesus. It is claimed that this, and this only, was the apostolic test. But was there nothing more implied than a mere profession of faith in Christ? Christ taught the people that they must believe in him; but was this all? By no means. He said, "If any man will come after me, let him deny himself, and take up his cross and follow me." Here is faith, self-denial, and obedience, all included in the conditions of discipleship. Was there anything less than this implied in the apostolic test? Peter in his first sermon told the people that they must believe in the Lord Jesus and be baptized in order to be saved. Not a word is said about repentance. In his second sermon, delivered to another congregation, he told them that they must repent and be converted. Not a word is said about faith. But why? Simply because faith and repentance mutually imply each other. So when the apostles required faith in Jesus as a condition of membership they also (impliedly) required repentance: and repentance not only implies a godly sorrow for sin, but a turning away from all sin. Faith alone justies, but not that faith that is alone. If a mere profession of faith in Jesus Christ is the only scriptural test of membership, then a Roman Catholic, a Universalist, or a Unitarian may be received into any orthodox church; for they all profess to believe in Jesus Christ. Now I conceive that while the apostles made faith prominent in their test of membership, they included repentance and all the conditions of discipline laid down by the Master himself. Does any one say that their test included less than this?

The oft repeated declaration that a mere profession of faith in Christ is all that was implied and included in the apostolic test of membership, is well calculated to lead persons astray. Some modern divines put it in this way, "Are you a Christian?" If this question is answered affirmatively, that is all we have a right to know or ask. Now suppose we submit this to a practical test. A Roman Catholic presents himself for membership. You ask the questions, "Do you believe in the Lord Jesus Christ? Are you a Christian?" He answers affirmatively. Then you must take him into the church. A distiller, a saloon-keeper, a slave-dealer, a man with a dozen wives, each presents himself and answers the questions affirmatively; then you must take them into the church. If not, why not? Do they not all say that they believe in Jesus Christ? Do they not all say they are Christians? Was there anything more than this in the apostolic test? If not, then we are bound to take anybody and everybody into the church who says he is a Christian, no matter what his practices are.

There is a growing tendency toward liberalism, an inkling toward widening the church doors, all for the purpose of increasing the number and wealth of the church. Now, while it is not my purpose in this article to advocate any one test in particular, I do most earnestly protest against widening the door so as to receive into church fellowship those who persist in practices that are not in harmony with the word and the spirit of the Gospel of Christ. We are living in perilous times. The church and the world are seeking to make friends with each other. Compromise seems to be the watch-word n both sides. The church says to the world, "We will widen the door a little, so that you can come in. We will ask no questions about your practices; if you believe in Christ and say you are a Christian, that is all we want to know. We set up no test except one: the apostolic test—a profession of faith in Jesus Christ. You may be a Universalist, a Restorationist, a Unitarian,—no matter what your faith is, only so that you profess to believe in Jesus Christ. Come and join us; our door is wide enough to take you all in. You may be a distiller of liquor, a rum seller, a dancing-master, a slave-dealer; no matter, come and join us. All we ask is a profession of faith in Jesus Christt. This, and this only, is the apostolic test." Does any one say that this is an extravagant way of putting the question? I answer that it is not. It simply shows its practical workings; for any of the above named characters could say that they believed in Jesus Christ. And just such persons have been received into church-fellowship. There are churches now whose doors are wide enough to take them all in; and if the apostolic test implied nothing more than a profession of faith in Jesus Christ, we have no right to exclude any of them from church fellowship.—*Bishop Weaver.*

Bishop Brown on Romanism in America.

Remember that this church played its part in the commencement and during the continuance of our own Rebellion; that those who were immediately connected with the assassination of Lincoln were communicants of that church; that the pope was among the first to manifest sympathy with the rebel cause; that when the Confederate army invaded Pennsylvania and threatened the city of New York, a frenzied and brutal combination, seemingly of a sectarian character, reared itself in that city to prepare for and to welcome the anticipated entry of the rebel forces; that this combination bore all the marks of its Catholic paternity, and its demonstration signalized its Catholic inspiration; think of the possibility of Catholic Europe pouring its funds into the country to stir up discord and fan the flames of a new rebellion; of the fact that the South hates the North with an unquenchable hatred; that it also fraternizes with Catholicism, which finds there strong root; think of a war say with Spain, in which Catholic sympathies would be enlisted; think also of the gigantic efforts now being made to proselyte the negro element in this country to Catholicism, of the multiplication of Catholic missions and their organized training for this special work; consider when the musket was put in the hand of the black man it became the decided agency which saved the Union, and that the Catholic never forgets history; think also of our reduced army and navy, of the possibility of the failure of appropriations to support even the force we now have; think of the negro, tired of hoping for protection and peace from the agencies he has relied upon unavailingly for ten years, and being driven to accept almost any alternative which promises him that security the nation has failed to give—think of these things, Republicans and Protestants, and say, if you all continue to be blind, if you are determined to remain deaf. The family altars of the North must blaze anew, and save to freedom and Protestantism the class they freed, and maintain their faith and free hearth stones.

The Pope.

As the age grows, on one side enlightened and on the other skeptical, he encounters the skepticism with denunciation, and the enlightenment with retrogression. As he rises higher and higher into the regions of transcendental obscurantism, he departs by wider and wider space from the living intellect of man; he loses province after province; he quarrels with government after government; he generates schism after schism; and the crowning achievement of the Vatican Council and its decrees is followed, and the mysterious counsels of Providence, by the passing over, for the first time in history, of his temporal dominions to an orderly and national Italian kingdom, and of a German imperial crown to the head of a Lutheran king, who is the summit and center of Continental Protestantism. But what then? His clergy are more and more an army, a police, a caste, farther and farther from the Christian commons; but nearer to one another, and in closer subservience to him. They have made him "The Infallible," and they have promised he shall be made "The Great," and, as if to complete the irony of the situation, the owners or the heirs of a handful of English titles, formerly unclaimed, are now enrolled upon the list of his most orthodox, most obsequious followers, although the mass of the British nation repudiates him more eagerly and resolutely than it has done for many generations.—*Gladstone.*

A man who has been redeemed should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these very eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy, and I should be dead to the world, and live for heaven.—*Albert Barnes.*

For Notices see 9th page.

Reform News.

—The Jay County, Ind., Association was appointed to meet yesterday, the 28th, at Bellefontaine. This we learn from Bro. Kiggins who was expecting to be present.

—Rev. O. E. Birch of the Huntley M. E. church lectured on the evening of the 15th inst. at Crystal Lake, Ill.

—The DuPage County Association of this State holds its semi-annual meeting in Bloomingdale during the second week in May.

Elders Barlow and Rathbun, Bro. L. N. Stratton of the *Wesleyan* and Samuel D Greene of Massachusetts were on the programme for the State meeting at Hartford Ct., yesterday.

Secretary's Report of the Michigan Convention.

In response to a call issued by the General Agent of the National Christian Association the friends of the Anti-masonic reform of the State of Michigan, met at Colwell Hall, Fenton, March 30th, 1875. Meeting was called to order by Hon. George Kipp, Vice-president of National Christian Association for the State of Michigan.

Hon. George Kipp was chosen chairman, C. B. Remington, secretary. Committees on enrollment, constitution, finance and permanent organization were then chosen, and while they were making out their several reports, the Convention was favored by an address from Rev. A. H. Springstein.

Committee on enrollment presented the names of ninety-three as members of Convention. The remainder of the afternoon was spent in listening to short speeches.

Rev. J. P. Stoddard recited startling incidents of the progress of the Anti-masonic cause; Rev. R. Faurot speaking strongly in disapproval of secret societies; Rev. D. A. Richards defining his position as an unqualified anti-secret man. N. Willcox of Jackson, by request, gave reminisences of Morgan times. He is an old veteran and an unflinching friend to the anti-secret reform.

The Convention then took a short recess until 6:30 P. M., when they again assembled and spent some time in prayer and praise to God, after which the Convention listened to a powerful address from Rev. R. Faurot, subject, "Effects of Secrecy upon Conscience;" followed by Rev. A. H. Springstein reciting what he went through with when made a Mason. Meeting then adjourned.

At 9 A. M. following day opened by prayer-meeting; after spending a full three-quarters of an hour in prayer the meeting then listened to report of committee on constitution, who presented the constitution adopted by the Ohio Convention which was reviewed, article by article, and adopted as constitution of the Michigan Association opposed to secret societies; except article third of preamble which was made to read: "The Masonic system, its rites, oaths, laws, penalties and morality, are all deistical, heathenish and blasphemous; and are contrary to Christian morality."

The forenoon was occupied in the discussions upon constitution. The afternoon was occupied in the election of officers provided by constitution for the ensuing year.

President, Cornelius Quick, Weston, Lenawee Co.

Vice-presidents, Hon. George Kipp, Goodrich, Genesee Co.; H. M. Rorabacher, Hamburg, Livingston Co.

Recording Sec'y, C. B. Remington, Fenton, Genesee Co.

Corresponding Sec'y, A. H. Springstein, Ypsilanti.

Treasurer, J. H. Willcox, Howell, Livingston Co.

Executive Committee, H. C. Pratt, Fairfield, Seneca Co.; L. J. Wicker, Pontiac, Oakland Co.

After the election of the above officers the Association was privileged by listening for about one and a half hours to an address by General Agent, J. P. Stoddard; Subject, "Masonry and Christian Religion compared." During the whole address a more attentive audience could not have been found. The speaker announced at the close that Prof. Blanchard was present and that he would speak to the Association in the evening. Prof. Blanchard being loudly called for made his appearance upon the stage amid claping of hands and general cheering. He occupied their attention for only a short time, after which the Association took into consideration who they would have for State agent, when D. P. Rathbun was unanimously chosen; then adjourned until 6:30 P. M.

The meeting upon re-assembling took into consideration the place for holding the next meeting of this Association, and finally agreed upon Lansing, the capital of the State. At the evening session the house was jammed to overflowing, order prevailed, all listening with breathless silence to the powerful arguments presented by Prof. Blanchard, who spoke full two hours upon the accursed institution of Masonry.

C. B. Remington, *Sec'y.*

From the Indiana Agent.

THE COLORED PEOPLE AT RICHMOND—BONES IN A HAY-MOW—DUBLIN AND HOPEWELL—A MINISTER IN THE WRONG PULPIT.

Indianapolis, Ind., April 15, 1875.

Editor of the Cynosure:

My last left me at Newport, Wayne county, where I met Rev. G. P. Riley, the Wesleyan pastor of New Garden circuit. He is just beginning to be aroused to an appreciation of the work of our reform, and I hope to hear from him in this direction in the future. He is quite successful in his labors, especially in revival work. On Wednesday the 7th I left Newport, feeling that my visit had not been entirely in vain. On the evening of the 7th I spoke in the Wesleyan church, (colored) in Richmond, to a small, but apparently interested audience. Here I again met Howell Grave, whose presence was a source of encouragement to me. It is remarkable what a degree of prosperity in temporal affairs is attending many of the colored people here at Richmond. As an instance, Mr. Johnson was a slave till the late war made him free. He came to Richmond soon after, where he now owns a pleasant and valuable home in that city, and is prospering in business. Many similar cases might be mentioned as evidences of the ability of the despised race to compete with their fairer brothers.

A STRANGE AFFAIR

took place here some time since on this wise. Some children engaged in play in the loft of a barn, discovered a coffin containing human bones. They alarmed the inmates of the house with their story, who on examining the matter reported it to the police. It ran over the city like *wildfire*, and the sensation seems to have been intense. The reporter of the daily paper visited the scene of excitement and wrote up a *humorous article* upon it, in which after giving a brief description of the coffin and skeleton, (for it proved to be a skeleton entire) he mentions the probability of its having been the property of a defunct Masonic lodge, used in initiation.

Here was a studied attempt to cover a discovered trail. For doubtless the coffin and skeleton were used, (or intended *to be* used), by the Odd-fellows or Knights of Pythias; or foul play had been practiced upon some individual. One can scarcely conceive of any "order" concealing its "property,"—lodge property,—in such a place. What became of the said "property" the public does not seem to have learned. But the whole gist of the newspaper articles alluding to the affair was intended to cover up this palpable protrusion of the

CLOVEN FOOT OF MASONRY,

by ridicule. But (*not*) strange to say the minds of the people intuitively attribute the whole matter to secretism.

On Thursday morning not thinking I would have the time to spare from the lecture work, I did not remain to attend the Friends Annual First-day School Convention. I took my leave of the Quaker city, and went to Cambridge City where after taking supper with brother Huddlestone, I went with himself and family to prayer meeting at the U. B. chapel in Dublin. The meeting was especially encouraging to me, in that one good brother (James Ware) had the courage and faith to pray for the overthrow of all secret organizations, and to ask God to "bless brother Kiggins in his labors, and to make him efficient in this great reform." It is quite refreshing to meet with such things in *some* quarters. On Friday morning, in company with our devoted President Butler I went again to the Hopewell neighborhood, where in the evening I attended a social meeting and spoke relative to the danger of too indiscriminate a union of Christians with principles and men, from the words, "Endeavoring to keep the unity of the Spirit in the bond of peace." I enforced especially the necessity of being sure that the unity which we keep *is* "the unity of the Spirit," and not a unity with the *spirit of the world;* remembering that "whosoever will be a friend of the world, is the enemy of God." James iv. 4. "For if ye live after the flesh ye shall die: but if ye through the Spirit, do mortify the deeds of the body *ye shall live.* For as many as are led by the *spirit of God, they* are the sons of God." I made an appointment to preach on the following evening in the same place, which I did; I met Rev. Thomas Evans, U. B., who is not unknown to the readers of the *Cynosure*, and who took especial pains to inform me in the presence of quite a number of young men, that "he takes no stock in Anti-masonic lectures, and to denounce in no delicate terms the course of *the Cynosure*, in publishing Mr. Darby's letter concerning him.

Mr. Evans is quite a popular minister with the masses, and his course is to be greatly regretted. As a speaker he knows how to reach the people; but his responsibility will be the greater. His plea was identical with that of those who in slavery times dared not to speak out against that vile institution. "My work is to *'preach the Gospel,'* and not to lecture against secrecy." Ah! how men do love to shun responsibility without *seeming* to do so. As though preaching the Gospel did not embrace the duty of "reproving, rebuking" and "warning," men of *evil*, as well as "exhorting" them.

Well, "to make a long story short," I spoke on Monday eve. at Friends meeting-house at Rich Square; on Tuesday took the train for this place where I arrived in the evening. I find the interest on the increase in Indianapolis. I go to Hendricks county to see friends there and look up the interests of the cause to-morrow. More anon. Sincerely,

John T. Kiggins.

Northwestern Ohio.—Going Forward in Williams County.

West Unity, O., Apr. 19, 1875.

Editor of the Christian Cynosure:

We have had another waking up in our place. Bro. J. P. Stoddard visited us a few days ago on his way home from the Michigan meeting, lectured four times in our county, and preached twice on the Sabbath; in the forenoon for the Presbyterian, and in the afternoon for the U. B. minister, besides doing a great deal of work for our Publishing House. We hope he will be able to make a good report at Pittsburgh of this part of our work. We have no ill-will against Mr. Carpenter, but as he has offered to match his benevolence in the cause against all the rest of the friends, we hope it may be said of him in this respect, "Weighed in the balance and found wanting."

But to the meetings. It would be superfluous, after stating they were addressed by Bro. Stoddard, to add they were good. As usual, circumstances as well as Masonry seemed against us. Meetings in the other churches, evening school in the school-house., etc., but the interest grew till the last, Sabbath night the house was full. His theme was the religion of Masonry, and it was amusing to notice some of the Mason's wives as they would look into their husband's faces with an illy suppressed smile; seeming to ask, Are these things so?—and the embarrassed, serious, and at times troubled look of the husband that as plainly answered, Yes. The meeting was hardly out till some of the cable-towed friends seemed to feel called upon to defend their pet, and we are glad to say they did it with a great deal more decency than when Bro. Stoddard was here before.

With a certain class there seems to be considerable anxiety felt, lest the agitation of this question disturb the churches. Well, if Masonry is ever ready to shield the murderer, the plotter against the government, the libertine, the rum-seller, or the violater of all law, human or divine, provided he don't practice it on a brother Mason, his wife, daughter, sister or mother,—we say if Masonry is ever ready to take this class of men under one wing, provided they can give the grand hailing sign of distress, we think it is not entitled to any more respect because it offers to take the churches under the other wing. Nor have we much faith in that church that forgetting the promise, "Lo, I am with you always," should accept the proffered shelter. We think, put down Masonry as soon as possible, and if a few churches fall, it will only show what they have been leaning on.

Some of the friends ask, Is it best to carry this move into politics? If it is right we see no reason why it should not be. It is evident Masonry does not fit a man for office, and if we can show the young men of this nation that it does not fit a man to *run* for office, we think it would be the heaviest stroke ever dealt to the craft.

Yours, etc., J. G. Mattoon.

From Wisconsin—A Lodge Argument from Washington County.

WEST BEND, Wis., April 15, 1875.

MR. EDITOR:—After my return to this State to enter upon the work, I was hindered by the bad state of the roads, there having been a heavy fall of snow through the winter, and much of it drifted into the north and south roads, when it began to melt, for about three week, reaching into the first week of April, it was almost impossible to travel. Having received a letter from Bro. Hamlin, started and reached this place on the 9th and was cordially received, and arrangements made for work.

I think there never had been a lecture in Washington county. Bro. Holt is the pioneer here, he having been opposing secretism for years, and a reader of the *Cynosure* about four; has had the energetic assistance of Bro. Hamlin about one year. It was known that the Baptist church could be had, but the M. E. church was promised by three of the trustees, but one of the five is a Mason and he bullied them out of it.

I preached on Sunday in the Baptist house, and gave the first lecture there Monday evening, and announced for another on Tuesday; but the court-house having been obtained, changed to that place. These two evenings things passed off pleasantly, though it was evident that secretism was disturbed. I was unusually mild and on the first evening indulged in a little pleasantry. On the second among other things showed that the "*I will conceal, and never reveal*" in Masonry and Odd-fellowship necessitated lying in some instances, and that set the storm to brewing. I agreed the next night to speak on the Master Mason's oath, but at first for a short time, spoke of the evidences that the Masonry of to-day was the same that Morgan had revealed. I had spoken but a short time before a lawyer named Frisbee jumped up and asked me some questions, which of course was designed to get me into a tight place. I gave only such answers as I thought best. He spoke violently for some time giving the old hash of charity to widows and orphans, and it was better than the church, amidst a tumultuous stamping, clatter and confusion. It was very evident the whirlwind had begun, but I kept my position and when he sat down told the people that it was not a "few misguided men that murdered Morgan," but a wide-spread conspiracy, embracing a large portion of the fraternity, and that the institution was supposed to be dead. But I could not proceed. It was evident the mob by previous arrangement had taken possession of the house. They appointed a chairman. I appealed to him to keep order while I should proceed, but was interrupted again and again. I kept my position and was determined not to yield, but was constantly interrupted, and every time it was decided that the rowdy had the floor regardless of the rules governing deliberative bodies, and I so charged him. Whereupon he left the chair and came at me in a rage with his hand extended, but I paid no attention to him. I had but one object in view, the triumph of truth. They had a secretary appointed, and voted that each speaker should have five minutes, and that I might have twenty minutes, then changed it to fifteen, and then amended by putting in a condition that I must not abuse anybody. But I was not there for a discussion, but to lecture. When proper arrangements were made for a debate, I would attend to that. I would not yield, and addressed the chair every opportunity I had, but of course almost certain to be ruled out of order. Finally, Bro. Holt moved that I should quietly withdraw and leave the house. It was seconded, and on that motion I took the opportunity to say that they had given a stronger lecture against secret societies than I could, by their attempt to stop free discussion, which could not be done in this country, and that it would tell heavily against secret societies; then quietly prepared to leave. Amid all the confusion and uproar, I never was more calm and self-possessed in my life, and think all of our friends were in the same condition.

The mob embraced some of the following: lawyers, doctors, preachers, merchants, post-masters and editors; societies represented, Masons, Odd-fellows, Good Templars and grangers. I have been convinced for some time past that secret societies of all names are most terribly demoralizing to poor humanity. For the war,

P. ELZEA.

Southwestern Illinois.—Interesting Meeting at Marissa.

COULTERSVILLE, Ill., April 21, 1875.

DEAR CYNOSURE:—We have had a third meeting in the interests of anti-secrecy in our part of the State. This third meeting was held in "Rankin's Hall," in Marissa, on the afternoon and evening of April 20th, 1875. In the absence of Rev. Thomas Guthrie, D. D., the chairman of the last meeting, the meeting was called to order by Rev. D. S. Faris, and Mr. Samuel Elliott of Coultersville, was chosen chariman, and the meeting was opened with prayer by Rev. Smiley. J. M. Faris of Coultersville, was continued secretary. The minutes of the last meeting were read and approved, after which the resolutions laid on the table at the last meeting were taken up for discussion and adoption seriatim. After the discussion, amendment and adoption of the first six "charges," about five o'clock a recess was taken till seven and a half o'clock.

At the expiration of the recess the meeting was called to order by the chairman, and prayer was offered by Rev. Glenn. The address of Rev. P. Boyd being the order of the hour, was then delivered to quite a large audience, considering the season of the year and the threatening appearance of the weather. The address was quite appropriate and impressive.

The remaining resolutions were then taken up, briefly discussed, and adopted. The resolutions as a whole were then adopted, and are as follows:

Secret societies modeled like Masonry, with obligations of perpetual secrecy, degrees, signs, and grips, and childish regalia, are of vicious and dangerous tendency; and we believe that a careful scrutiny of their nature and operations will sustain the following charges:

1. They are contrary to the general teachings of the Scriptures.

2. They are not benevolent, but selfish, constituting so many rings that may conspire against fair dealing and equality in social and political relations, and therefore to be opposed and abjured by the truly benevolent, who labor for equal rights and the common good of all.

3. They are contrary in form and operation to republicanism, constituted as they are according to the ideas of despotism, and bearing titles at once childish, despotic, and blasphemous.

4. They are opposed to Christianity as far as they reject the Christ of the Bible, the atonement for sin, and degrade the true religion by making their own the universal religion of which Christianity is only a *sect;* they teach men to hope for salvation through their own merits, contrary to the whole tenor of the Word of God.

5. They undermine sound morals by substituting for them artificial codes, and setting these above the law of God. They embrace in one confidential brotherhood drunkards, extortioners, murderers, and robbers, and make these the peers or the superiors of Christians seduced into membership of the lodge, thus destroying the very ground of true virtue.

6. They tend to subvert justice by imposing on their members ensnaring obligations, binding them always to give the preference to a fellow-member, other things being equal; to contradict criminal charges, and to suggest mitigation in case of acknowledged guilt.

7. Trustworthy revelations prove that in some of these societies, and particularly in Masonry, the oaths are wicked, horrible and barbarous, administered without jurisdiction of law, and binding the juror to a criminal concealment of things the public have a right to know in order to the preservation of individual rights and the peace and prosperity of church and state.

8. History based on the most undoubted and conclusive testimony, convicts some of these societies, and especially Masonry, of outrageous violations of the law, and in several instances of murder.

9. Such societies keep in working order a *devilish* machinery which has been and is now called into requisition for the destruction of the best interests of church and state.

We therefore recommend the adoption of the following resolutions:

Resolved 1st, That it is the duty of all good men to withdraw countenance and support from these institutions, one and all; and in case such have been beguiled into membership to renounce the unholy alliance, and warn the public of the dangerous character of such associations.

Resolved 2d, That it is the duty of the church of Christ to debar adhering and officiating members of secret societies from the sacramental membership, until they manifest repentance and reformation by renouncing the diabolical fellowship of the craft and of the works of darkness.

Resolved 3d, That it is the duty of the State to withdraw all charters incorporating such institutions, and to give to other citizens the right to challenge and reject jurymen and impeach witnesses connected with the fraternities on the ground that they are biased to partiality in judgment and testimony by the overruling power of the lodge, and the promise to secrete a brother from punishment and to conceal and never reveal his secrets."

Respectfully submitted,

D. S. FARIS, Chairman.

The meeting adjourned with prayer by Rev. P. P. Boyd, to meet at the call of the chairman and secretary after consultation with those interested in the meetings.

J. M. FARIS, *Sec'y.*

P. S.—Our meeting was the more interesting from the fact that a person who said he was a Mason of the seventh degree was present and was permitted to speak as often as he choose.

J. M. F.

Correspondence.

Masonry Wormed into the U. B. Church of York County, Pa.

Editor of the Cynosure:

As no member of the United Brethren church, residing in this place, has written anything for the *Cynosure*, and as you are now giving your readers an account of one Masonic plot against a worthy minister of that denomination, I desire to call your attention to a few facts which should cause all intelligent members of that noble Christian brotherhood to consider well the great ring question, and the necessity for prompt and vigorous action.

Since October, 1868, I have labored amongst the members of the First and Second U. B. churches of this place, including all the ministers stationed here, except the present pastor's. I have scattered amongst them many tracts and papers and some other documents, have talked much, and have used every means in my power to induce action favorable to our cause. Now for the result.

The only minister who has opposed the lodge power was left without work by the last conference; while another pastor who smiled upon the old harlot was lately buried by secretists with white gloves and green sprigs. A third minister refused his church for lectures; while another told me that I was not worthy of a notice by Freemasons of York. Still another pastor argued in defense of Freemasonry, and said our Anti-masonic facts are all lies. I might say much more in regard to these ministers, but I have given enough for one dose.

The members of the two churches are divided on the secrecy question. Some of them hate the lodge but are very careful to keep a good shade on their anti-secrecy candle. Others are a little bolder but still are exceedingly discreet. A large portion, however, are well drilled in Masonic tactics, pantomime, ect. And a few of them can go through the Masonic monkey-shines as gracefully as an organ grinder's monkey can perform his duty. Many of these misguided people have been making the same pantomimical signs at me that Masons, Odd-fellows, and other secretists have made. I am told, too, that many of them belong to the various sly societies. This goes to prove that there really is a great Masonic conspiracy against the United Brethren denomination; and that the members of this promising church are being led astray by their own ministers, and drilled in dark dens by the dupes of the devil.

I have discovered that the U. B. *Tribune* is, in some cases, taken by lodge people and then passed along to U. B. people who are anti-secret. So we see the old slave power is still at work.

In conclusion, I desire to express my admiration of the U. B. church for its loyalty to the government and its sound morality in regard to rum, tobacco, secretism, etc. And I will add that I have true friends in its ranks.

Yours as ever, E. J. CHALFANT.

How Secrecy is Estimated in the Mountains.

DENVER, Colorado.

EDITOR CYNOSURE:—I have for some time thought of penning you a few lines on some of the secret orders of the day. This has been some of the results of reading your paper, so you see it has some influence even in the wilde regions of the Rocky Mountains.

We have often thought of the various secret orders prevailing and heard their principles discussed from our boyhood, but not until lately have we seriously reflected on their evil tendency.

Since the organization of the grangers, the matter has been forced on our attention; for we have been solicited to join the order as well as some others that seem to be making a stir just now. This has caused some reflections which we herewith transmit to you.

Of the Masons and Odd-fellows we have but little practical acquaintance, but have never found out of what advantage either has been to the mass of mankind. We have been advised to join the Masons, and thinking it might be to our advantage to do so, we have applied to some of the order for a statement of principles so we might know whether to join or not, but never received a satisfactory answer. Some Masons told us that in foreign travel or among strangers it might be of some use, but at home or among friends it would be of no use whatever. The Bib has been referred to as the best book on Masonry that we could read and so we concluded the order did not have any code of principles, nothing but signs, pass-words, secret mysteries of hob-goblins and midnight ghosts with a mess of nonsensical orgies more fit for maniacs than an assembly of high-minded, honorable men. We gave it up.

Of the Odd-fellows we had a better opinion, being told they were not so pretentious and a good deal more honest in their principles than the Masons. But what was our surprise when told that none but a *sound man* could be admitted in the order! Here was genuine charity and no mistake! It is a most beautiful philosophy to help a man when he don't need any aid, but the moment he falls, stand aloof and "pass by to the other side," without giving a lift! That's the way the good Samaritan did—was it?

Yes, the Bible teaches a great many good things, and the Saviour came not to heal the afflicted—when you read through Masonic or Odd-fellows glasses. How he went among the sound and those clothed in their right mind helping and speaking words of cheer to those who needed no help, and how he spurned and neglected those poor unfortunate creatures afflicted from birth with disease!

As to the grangers we agree in the need of a great reform of the monopolies, rings, salary and land grabbers, and those oppressive combinations that deprive labor of its just reward. But are the grangers not following in the footsteps of other *secret* orders that oppress, and of combinations that run into corruption and fraud? Have not the grangers scores of unprincipled men, known tricksters, wire-pullers and office-seekers in their order in its very infancy? Are there not men already admitted who will soon suck the life-blood from the vitals? What has been the chief occupation of some subordinate lodges in this Territory alone? *Feasting and dancing.* Last 4th of July, at Central Park, near Denver, quite a large concourse of people had assembled and the grangers wouldn't celebrate with other patriotic organizations, but must be *exclusive*, by themselves! What did they do?—had lawyers and politicians to address them from an ice-cream stand presided over by a *middleman!* Only a few scattering farmers who had not finished their cream and were too old to dance, were the audience. Up in the dance-hall the room was filled to almost suffocation by the dancers and feasters who were going to march against all monopolies—that set in the way of amusement. Last winter about the same thing was repeated at Guard's Hall in the city, only on a larger scale. Now we don't propose to write down the grangers, but would like to know how soon they will bring the much needed reform by such a frivolous pastime as characterize some of their doings.

Some of the same evils attend the grangers that follow other secret orders. Selfishness, exclusiveness, and neglect are among some evils we notice. Members of the order are not cared for properly, and some of the most bitter lawsuits here have been between the members of the same grange! Instead of being more social, open, free-hearted and genial, they are more exclusive, unfriendly and *secret* in their intercourse with their fellow man. They will defend and hold up for a member of the order in true Masonic style, and men who were once open to their neighbors, since getting into the grange seem to have a sort of secret fever, and are more reticent and unsocial than before.

The general tendency of secrecy is to destroy some of the noblest emotions of the heart. Why all men (and women too) cannot unite on some general rule of action or principle, to secure the highest and best enjoyment of this life without going into some midnight conclave or dark-lantern order, shutting out the very star-light of the heavens, when honest folks should be at home and abed, is past my calculations. We would like to see men and women act together so as to bring about any reform necessary without banding together in secret conclaves with "strange oaths" like a band of pirates or outlaws ashamed of their own action. On principle, every reform the world needs can be made without secrecy, and we should have the aid and counsel of many good men and women who will never join any secret order whatever. Yours truly,

WM. B. ROBB.

Sound Advice.

Scene 1st.—(Agent for Seaman's Western Aid Society delivering an address on temperance). "May God bless the Good Templars for the noble work they have done in the cause of temperance."

Scene 2d.—(Same place a few weeks later; pastor of Congregational church, a body strong financially and numerically, weak in spiritual powers, also overrun with Masons and Odd-fellows, delivering temperance address to a large audience). "I desire you all, and especially the young, to sign the pledge and join a temperance society, but I do not advise you to join the Good Templars or any *secret* organization. Doubtless some have been saved by them, but nothing has been accomplished that might not have been done by an *open* society. I believe they were used by the devil as an agency to kill off the old Washingtonian temperance movement, for as soon as they began to take the place of the open societies the whole movement began to lose ground. It was shorn of its moral strength."

To those who are in the midst of the fight, such an expression may not seem very significant, but to me they seem brave words in the pastor of a church which not long ago dismissed an able and efficient minister who had the audacitity to preach against secret societies. This field is being planted with good seed in the shape of the publications of the N. C. A.; by and by a lecturer can gather a harvest.

WESTERN ILL.

The Corruption of Freemasonry.

A Master Mason swears not to violate the chastity of a Master Mason's wife or daughter he knowing them to be such.

Elder P. of my congregation, who was aware of this fact, heard a Master Mason speak lightly of a certain woman. To test the truth of the case, Elder P. put a question to the Mason, and was answered that as he was a Master Mason he did not dare to have anything to do with her, for she was a Master Mason's wife.

But, continued Elder P., "How would it be with my wife?"

"Oh," said the Master Mason, "That is another matter."

Elder P. could not restrain his wrath, but turning upon the Mason exclaimed, "You villain, your system is of the devil. Just because I am not a Mason you would violate the chastity of my wife if you could get a chance."

This conversation in substance I had from Elder P.; you may make use of it if you please. W.

The Triumph of Christianity.

YORK CENTER, Ohio.

As a system of truth Christianity is prepared to meet an opposing world. It was the design of its divine Author to be the aggressor and this aggressive character has ever marked her progress in the world. Satan is wielding all the power he can bring to bear against her, presenting systems in which there is a designed commingling of truth and falsehood, perverting the Scriptures and yet avowing it to be a moral method by which man may be saved.

This is Freemasonry and the credulous are taken under its tileing; but men that are acute judges of theology are not easily hood-winked. "Artifice in this matter, however ingenious, is very apt to be discovered; it cannot endure severe scrutiny. There are spurious productions in the world, which assume to be of divine authority, which no sober man regards in any other light than mere fabrication, and which are distinguished by nothing more than the absence of every criterion of Divine inspiration."

But Christianity is able to meet this giant foe. God will be glorified in its overthrow, in his own good time. God's ministers must warn the people of the fearful consequence of being found at last leagued together with the workers of darkness, "Cry aloud and spare not." The minister who is an adhering secretist will shun this duty. The man that will be "weighed in the balances and found wanting" will be one that has disobeyed God. Belshazzar "saw the fingers of a man's hand that wrote upon the wall: his countenance was changed and his thoughts troubled him so that the joints of his loins were loosed, and his knees smote one against an other." What trembling then will seize upon the man who has the hand of God against him; not in a few words but in the tenor of God's eternal truth, threatening not the loss of a temporal but of an everlasting kingdom.

Zealous, God-fearing men who hold connection in churches which have a law against secrecy are by some of the craft called bigots, but we mind not those epithets. God has commanded it is the duty of man to obey. May God grant his servants grace to declare the whole truth and seriously perform their work as men knowing that they must shortly give an account of their stewardship. Christianity will continue to move against the powers of darkness with the assured confidence of final triumph. She may have to pass through waters, and the fiery furnace of persecution, yet we may behold with her one "like the Son of God." D. J. HARRIS.

OUR MAIL.

L. C. Koepler, Sandy Bay, Wis., writes:

"It is not only necessary to oppose these societies as true patriots of our country, but it is also our duty to work against these leagues of despotic, atheistic, satanic character if we wish to be true followers of Christ; and as the power of these dark societies has become great we need the help of our Lord, and help will be granted to us as long as we keep on the Lord's side, and as long as we are following Jesus' footsteps watchfully and prayerfully. Many times have I felt sorry for my German countrymen that so many of them are willing to put their souls, bought by Christ's blood, into the hands of the Prince of darkness in joining such societies, and yet—where are our German Christian editors? Where is their voice to be heard?"

This friend desires to form anti-secret societies among the Germans. We hope that the spirit of God will descend mightly on men and raise up wise and faithful workers everywhere.

O. N. Durant, Elkhart, Ind., writes:

"I hope and pray that I may be able to take the *Cynosure* as long as I live."

S. P. Reed, State Center, Ia., writes:

"I learned Masonry to the seventh degree from John Gilkey, in Mercer county, Pa., ten years before Morgan was killed. I was then a boy, but I still remember the abominable oaths, and am determined to do what I can to let every young man wherever I go, know what the institution is; then if they join they will do it with their eyes open. I am now old, but healthy and strong. You may depend on me as a subscriber for life. I intend to continue the war upon that wicked institution while I live. Go on in the glorious work you have begun."

C. A. Webb, Green Bush, Wis., writes:

"Greenbush supports a grange, an Odd-fellow's and Masonic lodge, and two churches. One Free Methodist and one Methodist Episcopal. Both of the elders belong to the Odd-fellows. . . This plea that ministers and church members can do more good in secret lodges than they can through the church of God, is an insult to the cause of Christ. May God speed the day when the church shall come out from the world."

J. C. Weidler, Boiling Springs, Pa., writes:

"I am feeling the need of the assistance the *Christian Cynosure* affords, more every day. May your light never go out."

J. H. Snyder, Westfield, Ill., writes:

"I am pleased to see the good cause gaining ground. Victory will come."

Samuel Gorton, Colon, Mich., writes:

"They like to read my paper, and, of course, I let them. But they have not courage to take it out of the office. A brother-in-law or cousin might sneer."

Jeremiah Chadwick, Smeethport, Pa., writes:

"God bless you and the cause you advocate. It is God's cause. My entire, moral being is enlisted in this reform; for I have two boys, adhering Masons. O the soul destroying power of the lodge! Intelligence, Masonry and Christianity cannot unite the same man. Christ and Belial cannot possess the heart at the same time. The Bible first; the *Cynosure* next. Thrice welcome thou weekly visitant."

A friend at Emporia, Kan., writes:

"Not long since the Presbyterian church, of this place, was the scene of another Masonic funeral. . . The pastor of the Congregational church here is a Master Mason and a granger. He is also Professor of Natural Sciences in the State Normal School here. We understand that he is not very enthusiastic on the subject of secrecy, but why does he belong? . . Spring opens in the Neosho Valley with rather cool weather, and but little provisions for man or beast in the country. Notwithstanding the backward spring, the scarcity of feed, and the almost entire failure of crops last year, there are numerous emigrants coming to the Neosho and the Kansas Valleys this year. Fall wheat promises well, and spring grains are being largely sown."

Frederick W. Arndt, Menasha, Wis., writes:

"I expect to take hold of this work as I never have done; for it is my duty. O the blessing of God, how it inspires us to fight! I know God is for us, and we need not fear."

Arthur Robinson, Indianapolis, Ind., writes:

"The *Cynosure* is especially valuable for its religious conservatism. The Gospel of Christ, unaffected by modern progress, so-called, is the polar star, kept in view by the editor of the *Cynosure*. This, combined with an unwavering opposition to Jesuitism, Freemasonry, the American Protestant Association, and kindred orders, makes the paper, in my estimation, the best in the world."

Alfred Cowley, Polo, Mo., writes:

"I have put the paper into the hands of several persons, and they all seem to be very well pleased with it, but times are very hard. We have had poor crops for the two past years, and it is about all that a good many of us can do to keep the wolf from our doors."

J. B. Stinespring, Newton's Retreat, Ind., writes:

"I am surrounded by grangers, but I am giving them the *Cynosure* to read, and I think some of them will take your paper. There was another secret society organized here called the Independent Champion. Can you tell us anything about them? . . By the help of your paper and books, I have succeeded in getting one young man to forsake the Odd-fellows, and to several who were going to join, I have given the "Phelps" book to read; and by so doing save them from being trapped."

We never heard of the secret order you mention.

Mrs. Coffman, Logan, Ill., writes:

"We love the spirit of your excellent paper."

Austin Birhard, Fayetteville, Vt., writes:

"I fought my battle with Masonry between forty and fifty years ago; but now I am too old and too infirm either to fight or run. Nevertheless, I am willing to do what I can to encourage you, and those acting with you, to prosecute your noble enterprise in checking and putting down, if possible, the accursed thing. . . . I think you did well to publish the address of Hon. Z. Eastman, on Gerrit Smith, as all Vermont Anti-masons had an excellent opinion of Mr. Smith; and some of us count Mr. Eastman as a valued friend."

H. S. Riegel, Auburn, Ill., writes:

"I love the principles that are advocated in the *Christian Cynosure*. I pray that God will continue to bless you in your noble efforts until universal success shall crown them."

Joel Langton, Ilion, N. Y., writes:

"I came in contact with Masonry in the Methodist Episcopal church. I am now a Free Methodist. My doctrine is that no man can be a Bible Christian and a Mason at the same time. I read the papers and then send them about the country for others to read. I have come to the point in my history that I do not care to hear any man attempt to preach the Gospel who is a Mason. I propose to cut loose from all these entanglements. I am a free man in Christ."

Z. Bishop, Erhard, O., writes:

"I do not wish to lose any paper containing the articles on the grange, as I hope to deter several of my young friends from joining that secret society by it. Is it reliable? If it is it is worth a year's subscription."

The truth of the Grange Exposition which we are publishing has been testified to by one seceding granger, and we know it is correct; also from official documents which we hold.

C. H. Welsh, Degraff, O., writes:

"I have had good success in canvassing (for the *Cynosure*) so far. (He has secured seventeen subscriptions.) . . . I love to oppose secrecy in every shape and form."

The Sabbath School.

Lesson for May 9, 1875.—Ruth and Naomi.

SCRIPTURE.—Ruth i. 16-22. Commit 16-18; Primary Verse, 16.

16 And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Bethlehem. And it came to pass when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the Lord hath brought me home again empty; why then call me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

52 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

GOLDEN TEXT.—"Thy people shall be my people, and thy God my God."—RUTH i. 16.

TOPIC.—"The last shall be first."

HOME READINGS.

M. Ruth 1: 1-22. Naomi Changed into Mara.
T. Ruth 2: 1-23. The Generous Landlord and the Humble Gleaner.
W. Ruth 3: 1-18. The Meeting of Piety and Innocence.
Th. Ruth 4: 1-22. Unselfish Love Rewarded.
F. 2K. 2: 1-15. Elisha's Persevering Devotion.
S. Luke 14: 26-33. The Forsaking of All.
S. Matt. 19: 16-30. The Hundred-fold Reward.

SIDE-LIGHT TRUTHS.

1.—What potent power there is in unselfish love. It is the one on which God relies to overcome the world. Jer. 31. 3; John 3. 6; 6. 44; 12. 32; Rom. 5. 7, 8, 18; Eph. 2. 4, 5; Jas. 2. 8.

2.—The lesson of humility—hard for the world to learn, but indispensable for the Christian. Matt. 11. 29; 18. 4; 20. 26, 27; 23. 11, 12; Mark 9. 35; 10. 42–45; Luke 22. 25–27; John 13. 14, 15; Phil. 2. 3–9. Heb. 5. 8; 1 Pet. 5. 3.

3.—In ten years "Naomi" was changed into "Mara." We should put our trust and our comfort in something better than earthly riches that so readily vanish away. Job. 1. 14–17; Prov. 23. 5; Matt. 6. 20; Luke 12. 33; Col. 3. 1–4; 1 Tim. 6. 9, 10, 17; Heb. 10. 34; Jas. 5. 2, 3.

4.—The care of the poor is to us a sacred legacy. As Bishop Hall says: "If the rich can exchange their alms with the poor for blessings, they have no cause to complain of an ill bargain." Deut. 15. 7–11; Job. 29, 11–16; Ps. 41. 1; Prov. 14. 21; 19. 17; 28. 27; Is. 58. 10, 11; Matt. 25. 40; Luke 14. 13, 14; Acts 20. 35; 2 Cor. 8. 9.

5.—What a bargain Ruth made! She gave up her country and her gods for a home in Israel, a glorious immortality here and hereafter, and a place in the royal line of Christ. She bargained idols for Jehovah, and rags for royalty—a bargain repeated every time that a sinner exchanges his sins for Christ's salvation. Is. 52. 3; 55. 1, 2; Ps. 49. 7, 8; Prov. 3. 13–17; Matt. 16. 26; 13. 44; Luke 9. 35; Eph. 2. 8; 1 Pet. 1. 18, 19; Rev. 3. 17.—*Natl. S. S. Teacher.*

Forty Years Ago.

An Able Argument for Free Inquiry.

A discourse at Woodstock, Conn., Sept. 11, 1829, by Daniel Dow, Pastor of the church in Thompson.

[CONCLUDED.]

But in what manner should the inquiry be made?

1. With the greatest impartiality. There should be no desire on the one hand to find guilt where there is none, nor on the other hand to cover over iniquity and to justify it when it becomes manifest. Evidence alone is to be looked at, and all personal animosities, and favor and all affection, should here be out of sight, and if possible out of remembrance.

2. The inquiry should be made with much prayerfulness. The subject, whatever it may be in itself, is likely to be attended with vast consequences. It has a great bearing, not only upon individual character, but upon the interests of the civil community, and, what is of still higher consideration, upon the interests of Zion. We are not without a hope that the agitation which it produces will terminate in the greater purity of the church, and the greater extension of the Redeemer's kingdom. But it may be for the fall, and for the rising again of many in Israel. What great changes it may produce it is impossible for us to foretell. Surely, then, an inquiry of this kind should not be entered upon without a solemn sense of the important consequences which may be depending, and without looking to God for that wisdom which comes from above, which is always profitable to direct, but especially needful on occasions so momentous.

3. The inquiry should be conducted with decorum. The man who has truth on his side will eventually prevail. If the vision tarry long, in the end it will speak. And it is the truth itself, when clearly discerned, that must produce the desired effect. Let all, therefore, who think they have truth on their side, remember that the weapons of their warfare should be spiritual and not carnal. Leave all noise, and clamor, and reveling, and evil speaking, to them who have the wrong side of the question. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good gifts, without partiality, and without hypocrisy."

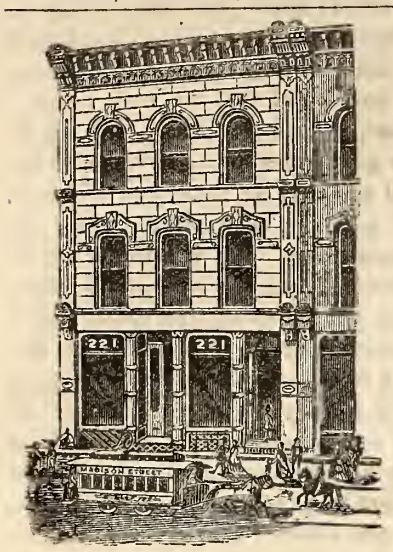
4. The inquiry should be made with a sincere desire that such as are in darkness, may be enlightened, and come to the knowledge of the truth. Merely to have it said that we have carried a point, or gained a victory, will do little good either to ourselves or others. All this may be done, and still both we and they may remain under the power of sin. But if a sinner can be converted from the error of his way, a soul will be saved from death, and a multitude of sins be covered, and that in a far better way than the covering over iniquity without repentance. In all our investigations, then, and in all our endeavors to enlighten others, we ought to be actuated, and if possible, to give evidence that we are actuated, by a sincere desire to promote their best interest by convincing them of sin and error. Feeling thus, if we are not successful, we shall mourn in secret places, and spread their case before God. And if we are instrumental of doing any good, we shall still walk humbly and give the glory to the Lord. O what joy would there be in heaven if all they who are perishing with famine in this strange land, were to come to themselves, and like the penitent prodigal, form the resolution to return to their heavenly Father's house, where there is bread enough and to spare!

5. The inquiry should be made under a solemn sense of the judgment day approaching. All may rest assured, that if there be any works done in secret, they will then be brought to light. And if we ourselves are influenced by any impropor motives, the secrets of our hearts will then be laid open. Should we not, therefore, even now, anticipate the feelings we shall then have, in the review of all that we have ever done, and the eternal consequences which will follow from it, both to ourselves and our fellow-sinners. Brethren, let us all remember, and endeavor to realize that the coming of the Lord draweth nigh.

The right which free citizens have to assemble, to inquire, and to debate upon whatever concerns their interest in this land of liberty, is not to be called in question. But it is to be desired, and it is to be hoped, that all the transactions of this day will be so conducted as that you will not be afraid to have them re-examined (as re-examined they certainly will be), nor feel dissatisfied yourselves with the future recollection of them. Let truth be your object—let universal benevolence inspire your hearts. Walk as children of the light and of the day, and endeavor to commend yourselves to the approbation of your God, and to the consciences of your fellow-men. "Let all thing be done decently, and in order. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Under these restrictions, "If ye will inquire, inquire ye."

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 29, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and the Association hopes to raise this sum by June 10th next; and $20.000 as soon thereafter as possible to secure the ownership. Send on contributions.

Is Gen. Grant Drunk Again?—The papers tell us that he, with the members of his cabinet are to attend the popish Cardinal McCloskey's inauguration! His patronizing personal attendance on jocky-club horse-racing was neither elevated nor Christian, but if he shall attend and make his high office part of a popish pageant, it is *sinister* and ominous.

A Beautiful Little Book.—Messrs. E. A. Cook & Co., have just out a "Brief History of the National Christian Association" which is to be an epoch in our cause. It contains a beautiful picture of the Carpenter building with the name of the street "Madison," a street car in front, and the street number, 221, over the door. It is a neatly printed and clear-spoken pamphlet, of about fifty pages, and contains the delicate, clear ring of Mrs. M. E. Cook's pen. It contains a tabular view of our general conventions; brief history of the National Association; our political platform, of which Prof. Sloane said, in the *Christian Statesman*, that it was the 'best ever put before the American people;' the Carpenter donation; the inauguration of the *Christian Cynosure;* condensed testimonies of religious bodies vs. secret orders; Dea. S. Town's address to the pulpit on the subject; table of pastors and churches in the reform; brief opinions of eminent men on the same subject; our article of incorporation; by-laws; table of State conventions, and State associations; list of auxiliaries and form of bequest for those who wish to remember the cause in their wills.

This book is the diamond ediiton of our cause, and should be circulated by thousands on thousands. The time will come, if our Republic stands, when it will be treasured as a relic and perused through tears by the children of those whose names it contains, and who are now embarked in this movement for life of our land and the glory of our God and Saviour Jesus Christ. It will be afforded by the hundred at the low price of $8.00; $1.50 per doz.; 25 cts. each.

Another Book.—We have just received from the Author, Rev. Wm. B. Orvis, his volume "*Ritualism Dethroned.*" It bears in its table of contents the works of the writer's earnestness, who states his object to be, "To aid in lessening the too frequent and too manifest idolatrous attachment to rituals, and in the re-enthronement of Christ." The burden of the book is to answer the question, "What is Christian Baptism?" to answer which he travels down the ages of church history. *Published by Henry Longstreth, 738 Sansom St., Philadelphia.*

SECTARIANISM.

Our good friend, Daniel Countryman, writes us, sending a letter of Rev. I. E. Carey (Presbyterian) on Sectarianism, and asks a frank expression of the *Cynosure's* opinion which we proceed to give:—And

First, Mr. Countryman does us an unintentional injustice by putting us on a level with the *Church Union*, whose editor lauded and be-praised Freemasonry, the vilest, or among the vilest sects on earth; one that swears its members to have their throats cut if they violate its sectarian laws or rules. On the contrary, the *Cynosure* never has advocated sectarianism, but disapproves of it.

Secondly, we dislike Rev. Mr. Carey's letter, which our brother sends us, because this letter itself advocates sectarianism! Thus, Mr. Carey recommends: "As a first step, the merging of a church of one name into that of another name, as Presbyterian into Methodist or Congregational, or Congregational into Baptist, or *vice versa.*"

Now we, for years, have belonged to a church which has no name but "*The Church of Christ.*" Such is The First Church of Christ in Galesburgh, to which we belonged before coming to Wheaton; and we here belong to a church which refuses to be called "*Congregational,*" "*Methodist,*" or by any sectarian designation. And we have suffered reproach for this our anti-sectarian position. True, Mr. Carey recommends this joining churches under sectarian names, only as a "first step," and advocates "bringing Christians together under one new name and polity." What that "new name and polity" are to be he does not inform us. But when he has got his "new name and polity" started it will be only repetition to the weak contrivance of another *sect whose creed is that there shall be no sects.* This has been tried and failed again and again. Besides, as Mr. Carey advocates joining churches with sectarian names "as a first step," he of course, believes Christians can belong to such Methodist, Baptist, and Congregational churches without sin; otherwise he would not advise us to join such churches "as a first step!" Our friend Mr. Countryman writes us he would not join such a church sooner than he would join a lodge! Yet Mr. Carey advices that very thing "as a first step." Of course he differs with Mr. Carey, and agrees with us who have for twenty years refused to belong to any but a "Church of Jesus Christ." Meantime, we do not, as Mr. Carey does not, unchurch those brethren who do not see this matter as we do.

Then we fear Mr. Carey's "broad basis" church will be like the *Church Union's*, "a broad-gauge" church, and take in Freemasons and other deists. A church made by dropping all that the sects would object to would be like the husband with two wives. The old wife pulled out his brown hairs to make him look like her; and the young one pulled out the white hairs to make him look like her; so the poor man had soon not a hair left in his head! The only way to destroy sectarianism is to do as we do, cleave to Christ and his church and cast out everything which he has not put into it.

THE MATTER WITH ITALY.

The Chicago *Times*, whose editor gets persecuted for libel and put in jail for contempt of court, is one of those prints which aspires to be so bad that it can publish good things without being condemned for it, as the quarrelsome negro did not wish the Lord to take him to be in earnest in his prayers. See how the *Times'* editor handles without gloves that other curse of poor Italy which seeks to supplant popery by itself, and so substitute Protestant Jesuitism instead of Papal. This is what he says:

"The baneful operation of secret political societies was shown in the recent murder of Sonzogno, the Roman editor. Shortly after the entry of the Italians into Rome a secret society was formed in Trastevere, of which Luciani and Sonzogno were members. It had the old-time name of "Carbonari," and one of its old laws, namely that any member opposing the will of the society to gratify a private feeling shall die. Last fall Luciani was put forward as the Carbonari candidate for Parliament. The lodge was overwhelmingly in favor of his nomination. But Sonzogno having discovered that Luciani was his wife's paramour, he became his bitter and open enemy. During the canvass Sonzogno's paper, the *Capitale*, opposed Luciani's election with all the power at its disposal. A meeting of the lodge was held to consider the editor's conduct, and he was sentenced to death for opposing private vengeance to the will of the society. His assassin was elected by lots, and the choice fell upon Pio Frezza, whose poniard went straight to Sonzogno's heart. Pio was simply the agent of the society, for he did not know Luciani even by sight. Twenty-one persons have been arrested to await trial, and are in solitary confinement."

EVANGELISTS AND PENNY-A-LINERS.

"Many shall run too and fro and knowledge shall be increased," is the type of the latter day preaching given by prophesy. During that time in church history when religious teaching was almost confined to an educated and ordained ministry, "the Satanic press" used to brand revivals as the work of professional and selfish clergymen. But now that Moody, Sankey, Whittle, Varley, Hammond and others, are "scattered abroad" like New Testament disciples and go everywhere, preaching the Word;" and, as then, converts begin to be counted by the thousands, some papers, like the New York *Tribune* and San Francisco *Chronicle*, hitherto professing decency, have let loose an army of dissipated and vagabond reporters who vilify and throw mud on these religious movements by their garbled reports, and false colorings.

This shoal of adventurers whose home is where they stop last, and whose irresponsibility for what they write make them waterproof, contrive to caricature and malign some of the best and most popular religious movements of the age, those which are the most democratic and farthest remote from sectarianism or the interest and spirit of caste. It is the malignant spirit of the world against Christ. And it is curious to note how these literary birds of passage fawn on and flatter Jesuits, priests, and their broad-gauge Protestant backers, while they light like flesh-flies on honest, earnest men like Moody, who go forth, like the Judean stripling, naked and without ecclesiastical armor to turn their fellow-men to Christ. The only remedy for this wholesale burlesque and blackening of good men, is to hold papers responsible for their correspondence, and drop all which employ this class of writers without character, whose one merit is a brilliant paragraph. In no other way can the reading public be sure that they are not imposed upon; and that the streams of daily intelligence are not polluted by the minds through which they flow.

NOTES.

—Attention is again called to the matter of rail-road fare to the Anniversary convention at Pittsburgh, June 8th to 10th. There is little or no probability of a general reduction of rates, but it is understood that ten or more tickets from Chicago can be had for $16, go and return. Friends going or returning this way should take the benefit of this arrangement; and to make sure should send their names to the Corresponding Secretary at this office before June 5th.

—The present number closes the series of articles by Rev. W. W. Knipple, detailing the malicious attacks upon his character, as a minister of the United Brethren church faithful to her discipline. They are a strong proof of a conspiracy of the lodge against that godly people, and there is not wanting other corroborating evidence. When Rev. J. T. Kiggins entered on the lecture work, a similar conspiracy, and by some of the same parties, was undertaken to break down his character. Our correspondence with Rev. A. Rose satisfied us on this point. How this league succeeded Bro. Kiggins told us last week. Rose and Warner, and others whose names are dishonorably connected with this latter case are strong supporters of the Masonic *United Brethren Tribune*, and Rose even aspires to the office of bishop in a church whose life-long principles he belies.

—The centennial of the Pennsylvania Anti-slavery Society was held on the 14th in Philadelphia. Addresses were made by Vice-president Wilson, William Elder, Frederick Douglas, Lucretia Mott, Abby Kelly Foster and others. The last named made a bitter attack on the honor of Abraham Lincoln in connection with the abolition of slavery. Mr. Wilson replied with courtesy and great force, showing the action of Lincoln and Seward to have been patriotic and the best planned for the entire overthrow of the slave system. We notice that Rev. A. L. Post, the well-known and earnest worker in our later reform was present from Montrose, in Susquehanna county.

—Especial attention is asked this week to the Publisher's Department. Some matters are there given which are prepared, not for part, as is expected of some other departments, but for all our readers.

—We should be glad to make additions, especially of later date to the Baptist testimony on the 2nd page. The Free-will Baptists, through David Marks and some of their conferences, have shown their judgment of the lodge anti-Christ, especially in Michigan and Pennsylvania. The Seventh-day Baptists also are well-known in their position, but we do not now recall any conference action against the lodge. The single churches in Cheshire, Mass., and in Zebo, Henry county, Mo., have taken a firm and noble stand recently and their record has been published. Let us have "more light" on this subject.

—While this matter is in mind let our numerous Biptist friends remember the request of Bro. W. W. Ames of Menomonie, Dunn Co., Wis., whose church, the First Baptist, is organized on the basis of opposition to the "orders." He desires information from all similar churches in regard to their location, membership, relative social strength and present standing of the church to this testimony.

—Mention has been made of an attempted falsification of history by the Messrs. Appletons in their new Cyclopedia in regard to Jesuitism, and the present sent them by the Pope. At a grand wedding of a daughter of one of the firm lately, Cardinal McClosky performed the ceremony.

—At the recent Masonic exposition in Chicago by Mr. E. Ronayne, Past Master, the *Tribune* reporter present was a Mason whom Mr. Ronayne had himself initiated. The report, what there was of it, was naturally written in a "nervous" style. Mr. Ronayne expects to repeat the exposition ere long n different parts of the city, and will if desired present the same to audiences in the country. He has also issued a challenge to the fraternity through the city papers to meet him in debate.

—Freemasonry is not yet through with its support of French communists. It spread its banners and signs on the walls of Paris for them, and now it is reported that the governor of the New Caledonia French colony has been instructed by McMahon to crush out Freemasonry, and several eminent merchants have been sent to France, on suspicion of being either Freemasons or communistic friends of Rochefort.

—The *Herald and Presbyter* thinks that by proscribing the Good Templars the Romish bishops of England are opposed to temperance. They may be, but this action does not prove it. The Good Templar organization has a dual nature. It has a set of rites of a religious nature to go through, and if any time or disposition is left, may do something for temperance. The action of the papists is just as if Cincinnati Presbytery should forbid active Romanists from its churches.

—Numerous readers will be interested to learn of the celebration of the 90th birthday of Dr. Jacob Ide, the staunch reformer and senior pastor of the Second Congregational Church at West Medway, Mass., which was observed on Monday, the 29th ult, by a gathering of his friends and parishoners at the church, where appropriate exercises were held.

Quarterly Report of Agents.

During the quarter ending April 1st, 1875, the General Agent, Rev. J. P. Stoddard, has been in labors very abundant. In January he was in Ohio assisting Rev. D. S. Caldwell and arranging for the Mansfield Convention. His labors for this meeting were great, and the effect of the meeting was powerful. As one of the delegates who attended it remarked, "It was glorious." In February he attended a good State meeting in Wisconsin and commenced his efforts towards securing $30,000 for the Publishing house. In March he attended a State meeting in Iowa and one in Michigan, traveling 1,529 miles. During the quarter he delivered twenty-nine lectures. Raised in cash and notes $2,292.73. Obtained twenty-five subscriptions for the *Cynosure*, and reports two new State organizations, one in Iowa and one in Michigan. He has spent his whole time in Association work. Expenses for traveling, etc., $156.48. Total amount due, $406.48. Balance yet unpaid, $87.50. Mr. Stoddard finds it expensive to travel from place to place soliciting funds, but when we remember that he has raised $2,292.73, we cannot but say "well done."

Rev. J. T. Kiggins, State Agent for Indiana, reports seventy-four days spent in Association work. Fifty-eight meetings attended. Thirty-nine lectures delivered. Total expenses, $19.35. Total amount due $120.63. Cash collected $59.75, $60.88 still due, ($25.00 of which has been borrowed and must be returned.) Three 1-4 *Cynosure* subscriptions reported. Mr. Kiggins has been re-writing his lectures and starts out on the new quarter's work in health and courage. We ask the people of Indiana to rally to his assistance by preparing the way for him to lecture, by contributing to his support and that of the cause for which he labors, and also by their counsels and prayers. State Agent for Illinois, Rev. H. H. Hinman, has had sickness to struggle with, but still reports forty-three days work done, twenty-eight lectures delivered, twenty-eight meetings attended. Eleven *Cynosure* subscriptions obtained, $44.38 cash collected, $28.20 expenses. Total amount due $121 84, all of which has been paid.

Rev. D. S. Caldwell, State Agent for Ohio, reports all the quarter spent in work except three weeks during which he was sick. $25.00 cash collected, but has not reported farther.

Rev. J. L. Barlow, State Agent for New York, reports 47 lectures during the quarter. Expenses $41.02, cash received, $143.56. One or two *Cynosure* subscriptions. One town organization at Spencer which promises well. Another at Perry. (Will the secretaries of these organizations please send us their address for record?)

Let us hear from other State agents.

Mr. Stoddard has been at work in Ohio, Indiana, Illinois, Iowa, Wisconsin and Michigan. Mr. Kiggins in Defiance, Ohio, Waterloo, Columbia City, and Larwill, Indiana. Mr. Hinman in the counties of Livingston, Iroquois, Vermillion, Champaign and Jo Daviess, in the towns of Chebanse, Warren, Stockton, Elizabeth, Chelsea, Rush, and Scales Mound. Mr. Barlow in the counties of Clinton, Franklin, St. Lawrence, and Tioga, in Rochester, Perry, Batavia, and Warsaw.

We hope the agents and friends will do all in their power to make our National Convention at Pittsburgh a success. The weather of the present quarter will doubtless be more agreeable than that of the last, and we hope through all its swift flying moments the Anti-masonic army will press on to battle against the powers of darkness for God and for their country.

C. A. Blanchard,
Cor. Sec'y N. C. A.

Chicago, April 20, 1875.

Religious Intelligence.

—At a meeting of Unitarians in Liverpool the chairman spoke approvingly of the movement of Moody and Sankey, and said the evangelists had done more in a month than the Unitarians had done in ten years towards elevating the people. The remark was applauded.

—Some rather startling proofs of the progress of ritualism in London and the suburbs may be gathered from "Mackeson's Guide." It appears from the data given by this publication that Eucharistic vestments are now worn in thirty-six churches against thirty in 1874, incense is burnt in seventeen churches against fourteen last year, and altar candles for ceremonial purposes in fifty-three against thirty-six churches.

—The Danish Lutheran church in America is growing rapidly. Churches have been established in many places in the East, as well as in the West. Last year she counted twelve churches and six ministers. Now she counts twenty-six churches and nine ministers, and 1,600 communicants.

—There is a great work of grace going on in Savannah, Atlanta, Augusta, and many of the smaller cities and towns of Georgia. The daily prayer-meetings in the Presbyterian, Methodist, and Baptist churches of Augusta are crowded, and large numbers have been enrolled on profession in all these churches.

—The Baptists of Pennsylvania propose to celebrate the national centennial year by an offering to the cause of Christian education. They ask $75,000 for the Institution at Mt. Pleasant, and $100,000 for the one at Jefferson, and $500,000 for the University at Lewisburg.

—The aggregate force of all boards and societies in Japan is but one ordained missionary for each million of people.

—In and around the city of Madura, India, there are at least forty church-members who consider it a privilege to go out to the heathen, and preach the Gospel every Sabbath afternoon.

Notices.

The National Christian Association.

President.—B. T. Roberts, Rochester, N. Y.

Directors.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry. J. M. Wallace, Isaac Preston, Wm. Pinkney.

Corresponding Secretary.—C. A. Blanchard, 13 Wabash Ave., Chicago.

Recording Secretary and Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.

General Agent and Lecturer.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Auditor.—H. A. Fischer.

Object.—"To expose, withstand and remove secret societies, Freemasonry in particular, andother anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

Life membership, $10.00; annual do, 25 cents. The names of members and general correspondence of the Association should be sent to the Corresponding Secretary. To carry on the increasing and successful lecture work by agents in different States and for promoting the general work of the Association donations of any amount are solicited from all friends of the reform. All donations or bequests should be sent to the Treasurer.

The Corresponding Secretary or his assistant may be seen at the *Cynosure* office from 9 to 11 A. M.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

Western New York.

Elder Barlow, State Agent, is expected in Chautauqua and Cattaraugus counties, beginning about the first of May and continuing through the month. Friends in these counties wishing lectures will write to J. B. Nessell, Cor. Sec'y of the Chaut. county Association, and arrangements will be made to facilitate the work and save needless travel.

Rev. H. H. Hinman, the Illinois State Agent, is expecting to start about the twenty-fifth of May for the National meeting at Pittsburgh. He desires to accommodate friends on or near the route which he will take, probably the Pittsburgh and Ft. Wayne, with lectures, and by this means also to pay his expenses to and from Pittsburgh. Are there not friends in the counties of Lake, Marshall and Whitley in Indiana, and in VanWert, Allen, Crawford, Stark and Columbina counties in Ohio, who would be glad to secure the services of Mr. Hinman either on his way to the Convention or on his return, for one or more lectures against Freemasonry and kindred orders? As these counties are on his route the expense of such lectures would be much less than under less favorable circumstances. Let us hear from friends in Hobart, Plymouth, Bourbon and Larwill, Indiana, and from VanWert, Delphos, Elida, Bucyrus, Canton, Salem, Leetonia, and Columbiana, Ohio, on this subject. Consult with friends, see what arrangements can be made, and write to C. A. Blanchard, Cor. Sec'y N. C. A.
13 Wabash Ave., Chicago.

The Home Circle.

The Peaceful Mind.

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

Oh Sabbath rest by Galilee!
Oh calm of hills above!
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

With that deep hush subduing all
Our words and works that drown
The tender whisper of thy call,
As noiseless let thy blessings fall
As fell thy manna down.

Drop thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the pulses of desire
Thy coolness and thy balm;
Let sense be dumb—its heats expire;
Speak through the earthquake, wind and fire,
Oh still, small voice of calm!

—*Whittier.*

The Highlands of Edom.

At the southeastern border of Palestine is a well-defined region, always historically connected with the chosen people. It is a mountainous tract extending north from the Gulf of Akaba to the Dead Sea, bounded on the east by the great desert, and on the west by the long deep trench called the Arabah, the southern continuation of the Jordan Valley. It takes its name from "Esau, the father of the Edomites," who, we are told, (Gen. xxxii. 6) went off with his family and retainers, and property, and took forcible possession of Mount Seir, driving out the Horites (cave-dwellers) who were the original inhabitants. Here his descendants remained for centuries undisturbed, Moses not being allowed to cross their territory on his way with Israel to the promised land. Long after this, the divine prohibition was removed, for we find Edom subdued and made tributary by David and several of his successors. But subsequently they threw off the yoke and became independent, in which condition they were found by Nebuchadnezzar, with whom they co-operated in the overthrow of Jerusalem. In this they appear to have shown peculiar bitterness and ferocity, to which repeated reference is made in the Scripture. Afterwards they spread out over the Negeb or South country of Palestine, and their original territory was occupied by descendants of Nebaioth (Esau's brother-in-law), who founded a little kingdom called by the Romans Arabia Petraea, which subsisted until the Mohammedan conquest, soon after which all became desolate.

The modern traveler, under the escort of a certain Bedouin Sheik, can now traverse this entire region from end to end, but no one ever makes the journey without being filled with wonder. Edom is mountainous, or rather a series of mountains, covering a territory from twenty to twenty-five miles in breadth, but these are intersected in all directions, but mainly north and south, by wide valleys; sometimes opening out into extensive plains. For the first day or two's march, a man must content himself with the execrable water of Akaba, but after that, springs are found in abundance; grass and small patches of grain are not unfrequent; traces of old terraces are seen on the hillsides; heaps of squared stones indicate ancient settlements; and signs of former roads are easily discernible. But no houses are seen, no inhabitants encountered; all looks as waste and deserted as an untrodden wilderness in our own continent. After some day's journey the visitor arrives at the singular city of Petra (the Selah of Scripture) long lost from the knowledge of men, and only discovered and identified in the early part of this century. Here numerous dwellings are cut out of the rock. A natural basin in the mountains has been artificially enlarged until everywhere around it are houses, temples and even a theatre, excavated in the soft lime-stone. Here evidently lived a numerous people. The structures which still remain do not exhibit any noteworthy taste, but they show large resources and an advanced civilization in these successors of the ancient Troglodytes. Yet they have left none to take their places. Nobody lives in Petra, and the only use now made of these costly excavations is to pen sheep or goats. Various tribes of Bedouins are in the vicinity, but they live in tents, and apparently set no store by the rock-hewn city.

It is not easy to see or consider these wastes without recalling the words of the prophets. Take one instance from Jeremiah (xlix. 16):

"Thy terribleness hath deceived thee, the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill. Tho' thou shouldst make thy nest high as the eagle, I will bring thee down from thence and Edom shall become a desolation. As in the overthrow of Sodom and Gomorrah, saith the Lord, no man shall abide there."

Now it is true that these words were addressed not to the region itself but to its inhabitants; and these, the hereditary and bitter foes of the covenant people, ages ago met their deserved doom, and other races occupied their homes. Still it can hardly be accidental that these homes, the intermediate inhabitants having perished, should now present the picture they do of unrelieved solitude and decay; the land a desert for want of cultivation, the cities all in ruins, the castles hewn out of the solid rock dismantled and abandoned,—no hum of industry, no sign of traffic, thorns ooming up in the palaces, nettles and brambles in the fortresses, the only human inhabitant an occasional shepherd with his flock or a predatory Arab lying in wait for his foe. It surely seems as if God had stamped his judgment upon the very ground to remind men in all coming time of the fearful wages of sin.

The Edomites, in their spite and bitterness against the people of God, stood pre-eminent among the nations, and hence are fit representatives of all the Lord's foes. As such they are repeatedly set forth by Isaiah, especially in the grand dramatic passage where the prophet sees the conqueror coming back from the conflict, his raiment dripping with the blood of the foe:

"Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like one that treadeth in a wine-press? I trod the wine-press alone, and of the nations there was not a man with me."

Edom and Bozrah were thus trodden beneath the feet of God as a righteous avenger. And the proper impression to be made by a sight of the gloomy solitudes which stretch from Akaba to the Dead Sea is not, what great sinners were these children of Esau; but, how surely shall all sinners, all oppressors of God, be overthrown, no matter what their numbers, or wisdom, or resources; nay, even though they set their nests as high as an eagle's eyrie, or rise to be among the stars. (Obad. 4.) There is no natural physical reason why this land should lie waste. Its soil might be made to support a dense population, solid highways like those of old Rome might traverse its vallies, and long caravans carry back and forth, as in ancient days, the products of the East and the West. Ships, too, might proceed from the Gulf of Akaba as they do from Suez, and divert in this direction the great India trade. Nothing in the necessary condition of the country hinders such a restoration. Yet it is not attempted, not even dreamed of. Trade, culture, capital, social institutions all have gone, seemingly never to return. And there lies the land, with its hills and vallies, its monuments and ruins, its past memories and present desolation, a living witness to the truth of God's Word, and a memorial of his righteous judgment.—*N. Y. Observer.*

Watch!

How startling the word! and how important and reasonable. The Master foresaw all our dangers—all the snares throughout our pilgrimage. Yea, he went through and overcame them all. And now the privilege he grants to us is, that we may look unto him when thus exposed. He left us "an example, that we should follow his steps." But we must watch, or discern those steps, and this may be done by studying his Word. To be well guarded against all the devices of Satan, we cannot be too thoroughly acquainted with the Bible. It is "a lamp" to the pilgrim's feet, and "the entrance" of it into our hearts "giveth light." "Whatsoever maketh manifest is light;" the Word of God does this—shows us the nature of our enemy—exposes all the snares laid for our feet, and tells us how we may escape the corruption that is in the world through lust. If, then, we watch the Saviour's steps with a submissive heart, we shall see and overcome the evil; our defense will be prepared, both in answers of wisdom to the gainsayer, and in the thoughts of our minds.

With a vigilant eye, decision of character is also indispensable. For, though a man may see evil before him, and be on his guard, yet if he is not fully decided, he will be likely to fall by the hand of his enemy.

We are to look diligently "lest any root of bitterness springing up" we may get into trouble. We are to "follow peace with all men," "if it be possible."

We are to "take heed" that we are not "overcharged with surfeiting and drunkenness;" that is, we are to eat and drink temperately, "with gladness and singleness of heart," "giving thanks to the Lord."

Also, we are to guard against being overburdened with riches, and "cares of the world." What will a practical watching do to avert this evil? To prevent our becoming "very rich," and having "great possessions," we can, we must, we will if we are truly God's children, be ready to distribute" among the poor we have always with us. "Sow bountifully." By thus disposing of God's property, we keep our hearts warm, and the exercise of doing good keeps us awake. With the eye first on the benevolent Jesus, "who for our sakes became poor," and then on our fellow-men in want, seeking to relieve suffering anywhere, everywhere, we shall cheerfully embrace the many opportunities to do good.—*Selected.*

Superstitious Fears.

"There is no fear in love."—1 John iv. 18.

THE NEW MOON OVER THE LEFT SHOULDER.

It would be sad, were it not so laughable, to what extent certain small superstitions have power to make lives unhappy even in this ripe age. Three friends are walking on the street as the day goes down, a day fair, clear, with stars crowding the sunset. As they walk they talk, when one, gazing up to the western sky—the party were facing northward—exclaims: "Oh, the new moon!" seen, of course, over the left shoulder. You will actually find, and that too, in this late century, one of the party to exclaim: "Why did you call my attention for I saw it over my left shoulder, dread sign of ill-luck! Yet stay; I did not really see the moon, did I!" and, turning, the first (!) glimpse of the crescent is thus received over the right shoulder. You reply I make too much of a fancy; yet it cannot be denied that this old folly has power to confer momentary apprehension or assurance. Dear old simple-faced moon! rolling along in thy cheery, blundering way; peeping into windows, falling into nightly mirrors, thou hast caused more trouble down here on earth with bean patches and other planted fields, with sailors and girls and nervous sleepers more trouble than thou knowest!

UNLUCKY FRIDAY.

Here is another undoubted case. Friday is a day of ill omen. Who first said so can't be told, or why. It is necessary for some reason, suppose, to have the wedding on Friday. What dismay among the female friends of the bride! "Friday? Never!" "She'll be pursued by bad luck!" "Impossible!" "Friday indeed! I'd not be married on Friday if I"— And while the family are discussing, in comes Master Jack the youngest brother of the be-

trothed, bright, impertinent, fresh from the public school at noon—fourteen. "Grandma, what is the harm of Friday?" "Great harm, my child." "But, grandma, I read in the family record in the Bible how father wrote that sister Susie was born on Friday, April 6, 1852." "Child, child! why did you bring that to mind, when I am always trying to forget the tragic fact!" "But I read in a book that Columbus sailed on Friday, and on that day discovered America, that Washington was born on Friday, the first glorious Fourth of July was on Friday, Saratoga and Yorktown victories were on Friday! Hurrah, grandma, hurrah!" "Alas," bemoans the dear lady, "alas, they are teaching so much to the children nowdays that infidelity is coming in like a flood, and all the old landmarks will soon be gone!" In due time the wedding occurs and on Friday. Lo, it rains also! And this is the "bride's day," prognostic of her life-future! Tell me, out of fifty guests of the parlors, will not four at least go away shadowed by a sign, apprehensive for their young friend. And if by chance some accident or ill does come, will you deny me that these four clap hand to hand with exclamation, "There, married on Friday, and in the rain!" As if the great, good God, who rules this world all or rules it none, could allow one day any mystic power of evil.

DREAMS AND OMENS.

There are those who swear, "I know dreams prognosticate!" There are those who tremble if a hearse chances to stop before their door. Why stopped the hearse? The horse cast a shoe; the driver pulled him up to find it. And the great Father, who rules this world by a law of love, seeing indeed that sombre vehicle, must needs turn to the angel of death, commanding, "Go, therefore, Death, and take a child!" Why dreamed you a "bad dream!" Plum pudding at ten o'clock, night; and great Providence thus foretells sickness in your daughter's family in Chicago. Away! What can be more profane? Surely no oath. Therefore the true Christian uncovers himself, saying: "I so contemn and spit upon these all, that I do imprecate upon my devoted head every bad sign of the hag's art. If I could defy them all at once I would. My God loves me; I love him. He never speaks to me with dread presentiments nor with the snap of a piano string. He speaks by the book, by history, by reason, by the still, small voice."

THD SHOE-BLACK.

"Good evening, Mike." "You didn't guess right that time; Jim, sir, is my name. A shine?" "No, Jim, thanks; father and mother living?" "Don't know 'em sir?" "Ever go to school?" "Not I?" "Church?" "What's church?" Over the river he buys a pie at a low stand, and see, before he eats he crosses himself. "Jim, you told me a falsehood. Why you are a Roman Catholic—you crossed yourself." "Don't know what that is, sir, you call me, but I allus make that sign—it's ag'inst bad luck." All else of religion taught in infancy is gone but this lingering shred of fear. Further up the darker alley from Water street a pistol shot rings out; Jim crosses the street to the opposite side, and retreats upon a run. Why did he not turn in his tracks, retreating on the same side? "A sign, sir, of bad luck." Further up the alley—for, not having the money for Old Bowery and its play, he is going home; up five flights of crazy stairs, in an entry-way at the hall's further end, a dry goods box and straw; before he falls in for sleep he makes a bow to a picture on the night-shadowed wall. The bow is not the crossing genuflection of the Romanist. The picture is not the Virgin nor the Christ, nor the Pope, but an old colored campaign print of Gen. Fremont, which the boy once fished from an ash-barrel by an up-town curbstone. "Jim, why do you bow to that picture?" "It is ag'inst bad luck, sir." And with the watching stars of the good Unknown God looking in at the smutched window, he wraps himself in a religion, not of love, or of any sweet gratitude, but of fear, and sleeps. Go ask those beneficent workers with these *gamin* of the countless vagaries of "faith" found among them. The same thing is noticeable among ruffians. A burglar creeps towards your house—is half across the lawn—a cock crows! he stops, it is a sign in a religion of fear; or, before he starts upon his errand he tosses up a penny—"Heads I shall win, tails I shall lose," it is tails, and millions would not tempt him to the effort. Gamblers and lottery dealers are among the most "religiously" moved of men—the word of the fortune teller being to them an Elijah's voice.

THE YOUNG MAN.

"I am not a member of your church, yet I would have you understand I am not without religion; I pray." Yes, and the facts are these: the young man is far from home, among strangers, diptheria is prevalent, a fellow-clerk died with it, and another has recently been converted; but our friend is too hard of heart for that, though fearing to be utterly faithless, and hence prays. He repeats the Lord's prayer every night. It is not because he hungers after righteousness, nor loves to talk with Jesus his Saviour; but as a talisman it is used.

FREEMASONRY.

I know Freemasons, respect and value them; I know other similar organizations; and I know some men who embrace and accept these noble, moral [?] bonds, saying: "I dare not be without any religion, yet I cannot bow a mourner at prayer-meeting altars. Will not, O Lord, this fraternization do?" Are there no women who thus present their activity in mission schools, fairs for the church, benevolent societies, unwilling to bend as a "seeker," asking: "Lord, I fear to live utterly without feaity; will not these things do?"

I invite you into the liberty of love, out from the slavery of a fear which counts each prayer, and measures Bible reading by square inches.—*Rev. E. J. Haynes in the Methodist.*

Children's Corner.

The Verse-a-Day System.

"GIVE US THIS DAY OUR DAILY BREAD."

"Bread of our souls! whereon we feed;
True manna from on high!"

Little folks, do you commit a verse from the Holy Book daily; repeat it likewise at the table spread with heaven's bounties? How many verses will this be in one year? Three hundred and sixty-five? Yes, young friends, three hundred and sixty-five precious texts from the sacred volume, worth more to you, if hid in the heart, than so many gold eagles. Parents, what think you of this system. The responsibility of its success rests on you.

Says the Psalmist: "Thy word have I hid in my heart, that I sin not against thee."

The Bible is full of injunctions to parents to teach their children the Word of God. "Thou shalt teach them to thy children, lying down and rising up, in the house and on the way; line upon line, precept upon precept, here a little and there a little."

How important that the parent or teacher remember the injunction, "Search the Scriptures!"

"The commandment is a lamp and the law is a light;" imprint, then, upon the young mind, Bible truths to be hid in the heart, ready to be applied by the divine Spirit whenever temptation assails.

Infinite wisdom could devise no better protection for the morals of the young, no better means for the right formation of character than the early knowledge of his will.

This most important part of education every parent in a Christian land may so control as to be able to say, when his offspring arrive at maturity, "From childhood they have known the Holy Scriptures, which are able to make them wise unto salvation."

We love to think how many a child there is in our country who gets a verse by heart every day. We have seen all the children of a large family busy before breakfast. Every one had a Bible, a "Heavenly Manna," or the attractive little "Dew Drops," each of which have a verse for every day in the year.

When we went to the table, after their father had asked a blessing, all were quiet. The father said a verse; then the large boy at his right hand; then the tall girl that sat next to him; then the noble-looking lady at the corner; then the lady that sat at the head of the table; then the two little ones on our side of the table.

Little folks, is not this beautiful? Will you try the verse-a-day system?

"Blessed Bible, how we love it!
How it doth our bosom cheer!
What hath earth like this to covet?
Oh, what stores of wealth are here!"
—*Author of "Home Thrusts."*

A Letter for Our Corner.

CONSTABLEVILLE, N. Y.,
April 8, 1875.

DEAR CYNOSURE:—I am only 12 years old, but I thought I would try to write to you. I think Masonry a very bad institution. I hope when the present generation of Masons are dead, there will be no more, because there are no children silly enough to join them. I like to read Elder Barlow's letters, because he lectured here two evenings. I have read the history of the abduction and murder of William Morgan, and I think the Masons are very wicked. I think they were very cruel to Elder Rathbun. I hope all the members who are dissatisfied with the order will have the courage to secede, and that the churches will receive no Masons. I read a piece in the *Cynosure* of some children telling which birds they liked best, and finding verses of Scripture about them. We tried last Sunday, and I send you the names of the birds I found, and some buried animals. Yours truly,

CORA M. FISK.

BIRDS.

Dove,	Gen. viii. 8.
Raven,	1 Kings xvii. 6.
Eagle,	Jer. iv. 13.
Owl,	Job xxx. 29.
Peacock,	" xxix. 13.
Hawk,	" xxix. 26.
Swan,	Deut. xiv. 16.
Stork,	" xiv. 18.
Pelican,	" xiv. 17.
Gier Eagle,	"
Cormorant,	"
Crane,	Isa. xxxviii. 14.
Swallow,	"
Turtle,	Jer. viii. 7.
Glede,	Deut. xiv. 15.
Kite,	"
Vulture,	"
Nighthawk,	"
Cuckoo,	"
Pigeon,	Lev. xii. 8.
Heron,	Deut. xiv. 18.
Lapwing,	"
Bat,	"
Ossifrage,	Deut. xiv. 12.
Ospray,	"

BURIED ANIMALS.

1. Is the queen bee larger than the rest?
2. Norah, Orsen and Ralph rode out.
3. Did Og, King of Bashan, live in Moses' time?
4. Was the city of Dembea very rich?
5. Morocco will always be in Africa.
6. Was Alexander at Persia or Macedon?
7. Was Rachel kind?
8. This is to Ada.
9. The Arab bit his lip.
10. Yes, he came, little girl.
11. They named the babe Arabella.
12. Is the Bishop ignorant of this?

CORA M. FISK.

NOTE.—Others of our little readers may like to write for their "Corner," and Cora has made a good beginning for them. We would be glad to print two or three short letters each week from them. The plan for Bible study is found in the *Cynosure* for March 25th. It is a very entertaining and useful way of studying the Bible. Cora has twenty-five birds. Who can find others? Our little friends may dig for the answers to her puzzle two weeks before we shall tell them what they are. THE EDITOR.

—When we shall live in that day, we shall look with wonder on one another, and say, "shame! that we were not of better cheer, braver and stronger, and more joyful to trust Christ, and to endure the cross and all tribulations and persecutions, since this glory is so great."

—Afflictions, like medicine, are few of them sweet, but all of them good.

An Open Letter to Men of Means.

Your are, no doubt, well aware that a sentiment averse to lodge principles and practices must be developed, cultivated, and in many instances *created,* before our reform can realize ultimate success. Such a sentiment, to be efficient must be based upon a right understanding of the nature and tendency of secretism. Thousands who are in sentiment opposed to the lodges, are so instinctively; and their opposition to the lodge is very inefficient, because based in the main upon prejudice.

What the masses need is

EN LIGHTENMENT.

For I am convinced that our people are, in the main, honest, and a knowledge of secretism is all they need to bring them against the myrmidons of *night*, in solid column.

To diffuse such a knowledge is not the work of the day, nor can it be accomplished *without expense*. Some of us have given ourselves to the work of the lecture-field, and are receiving constant evidence that this is *one* of God's chosen ways of spreading the truth, and arousing the sleepy public to action. But there is another mighty engine of successful agitation, the power of which I fear is too little appreciated by those who should use it to the downfall of Dagon. I allude to the *Christian Cynosure.* It is, without doubt, doing more to educate a thorough intelligent, and yet godly anti-lodge sentiment into the heads and hearts of the people than all the other means combined. And it ought to have a circulation of ONE HUNDRED THOUSAND copies.

But I address this letter to *men of means*, that is, men who feel that they have means, (however little) to invest in the cause of God's truth, because I see a field opened up, in which you may successfully labor.

In most of our larger towns there are public reading rooms, where scores of young men congregate to read and spend their evenings. *Every reading* room in *America* should have the *Cynosure* placed on its tables, to be read and discussed. It will, in most cases be gladly received, and would accomplish untold good. I visited the rooms in Richmond, and the paper was more than welcomed to their list of periodicals. But I sent it at my own expense. Now Indianapolis has a fine reading room in charge of "the Young Men's Christian Association." The superintendent desires the *Cynosure* on their tables,—but I am a poor man, and can't send it to more than *one* Now suppose we have a plan to supply *all* the reading rooms with the paper? Let the Corresponding Secretary see to getting the addresses of these rooms and furnishing them with the *Cynosure*, and let us send in to Ezra A. Cook & Co., the publishers, the funds to pay for it. What say you? Who will at once forward $2.00 for the reading rooms at Indianapolis? I am certain your means cannot be devoted to a nobler purpose. J. T. KIGGINS.

April 25th.

—See sixteenth page.

CIRCULAR TO PASTORS.

13 WABASH AVE., CHICAGO, April, 1875.

DEAR SIR:

As you are probably aware, Dea. Philo Carpenter, of Chicago, has offered to give to the National Christian Association a building and lot, well located in the city of Chicago, on condition the friends of the Association raise $30,000 in cash or in interest bearing notes, with which to carry on a publishing house. Rev. J. P. Stoddard, General Agent of the National Christian Association, is now doing all he can towards raising the amount needed for securing it. Rev. B. T. Roberts, President of the N. C. A., has several times expressed an opinion that the Free Methodist churches are willing and will be glad to contribute what they can for the support of this Association. We have recently received the following of him, a part of which we emphasize:

ROCHESTER, N. Y., April 12, 1875.

MY DEAR BROTHER BLANCHARD:—Our societies, as you know, are poor, and we have everything to do, church edifices to build, and so on, yet I think OUR PEOPLE MIGHT AND SHOULD DO SOMETHING TOWARDS THE PUBLISHING HOUSE. I have not the statistics of the Minnesota or Kansas Conferences, but we are weak in both these conferences. Our societies in this section and in Illinois might help and ought to, and I hope you will GIVE THEM THE OPPORTUNITY."

Rev. L. N. Stratton wrote last September: "It is a good time to ask contributions from churches."

Churches at Wheaton and Coulterville have already taken up contributions for the Association.

In view of the above facts together with our pressing need of funds, we earnestly request you to take up a contribution in your churches for the Publishing House or for the general work (please state when you forward your contribution which it is for) and send the same to H. L. Kellogg, Treasurer N. C. A., 13 Wabash Ave., Chicago, Illinois.

We will send you a brief history of the Association, if you request it, which gives further information about our work. When we secure $10,000 we can have the use of the building. About $3,000 has already been obtained. Will you do all you can to help us raise the rest before the first of June? Send interest-bearing notes or pledges from those who will contribute but cannot now pay cash. Will you help on in this good work? We will send you subscription cards or blank notes on application

Yours in Christ,

C. A. BLANCHARD, Cor. Sec'y. N. C. A.

EXPOSITION

—:OF:—

THE GRANGE.

—to—

Illustrated with Engravings, showing the Lodge Room, Signals, Grips, etc.

EDITED BY REV. A. W. GREESLIN.

—:o:—

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—:o:—

HUSBANDMAN DEGREE CONTINUED.

Part of the following may now be sung.

SONG.

1. There are many friends of summer
Who are kind while flowers bloom;
But when winter chills the blossoms,
They depart with the perfume.
On the broad highway of action,
Friends of worth are far and few;
So when one has proved his friendship,
Cling to him who clings to you.

2. Do not harshly judge your neighbor—
Do not deem his life untrue
If he makes no great pretensions,
Deeds are great though words are few.
Those who stand amid the tempest
Firm as when the skies are blue,
Will be friends while life endureth—
Cling to those who cling to you.

3. When you see a worthy brother,
Buffeting the stormy main,
Lend a helping hand fraternal
Till he reach the shore again.
Don't desert the old and tried friend
When misfortunes come in view,
For he needs true friendship's compass—
Cling to those who cling to you.

Assistant Steward to Overseer:—Worthy Overseer, our brothers are on their way to receive their reward and desire counsel from you.

Overseer to Candidates:—Brothers, you are now about to receive your reward as faithful laborers. It is to be made Husbandman in our Order, a position reached by merit alone. There are duties devolving upon you in this degree which must not be overlooked, and in their proper observance, your example will reflect credit upon you and our Order. As a Husbandman, look with earnest solicitude upon children and their welfare, and remember that they are to follow in our footsteps and occupy our positions. If we desire to encourage them to love rural life, we must make its labors cheerful. What a child sees makes the most lasting impression. We may tell them of the pleasures and independence of the farmer's life, but if their daily intercourse with us shows it to be tedious, irksome labor, without any recreations of body or mind, they will soon loose all interest in it and seek fascinations elsewhere. Therefore strive to make your home pleasing, make it more and more attractive. Adorn your grounds with some of those natural attractions God has so profusely spread around us; adorn your family circle with the noble traits of man, a kind disposition, govern them with affection, teach them to love and not fear you, for love is power. (They sing another song.)

Assistant Steward to Master:—Worthy Master, our brothers are now ready to receive their reward.

Master to Candidates:—Brothers, you have labored diligently, and I say to you, "Well done, good and faithful servants." As Husbandmen I now decorate you with the sash. Wear it with honor and dignity. You will now be instructed in the lessons of the signs of the degrees. The first you will receive from Ceres.

Ceres to Candidates:—Worthy brothers, I greet you as Husbandmen. Have faith. In the child where love is instilled by kind parents, its faith in them to protect and provide for its safety and wants is unbounded. So the Husbandman has faith in the Great Provider. He prepares his ground, puts in the seed, having faith in its resurrection. No man comes closer to God in his daily labor than the Husbandman. Constantly surrounded by, and coming continually in contact with, his beautiful creations, let your life show that you appreciate your honored position. Let corn be to you an emblem of faith.

Assistant Steward to Candidates:—Brothers, give heed to further lessons from Pomona.

Pomona to Candidates:—I also welcome you as Husbandmen. I need not prompt you to nurture hope. It is the beacon light that guides us in our labors. Were we deprived of that source of consolation, life would indeed be dreary. When you see the blossoms open in the Spring, hope is there for the luscious fruits, and the Husbandman's labors encourage hope at every turn. Let fruit be to you an emblem of hope.

Assistant Steward to Candidates:—From Flora you will be further taught.

Flora to Candidates:—Brothers, my tribute is the flower seed. Flowers are emblematical of charity; they do not display their beauties to the rich alone. Nay, God decorates his footstool with them. They are everywhere and cover many a deformity; their colors may be admired by all. Their fragrance fills the air and is wafted on the breeze to all alike. Encourage their culture, and dispense your charities as freely and modestly as the rose imparts its perfume.

Assistant Steward to Candidates:—We will now to the Master.

Master to Candidates:—Let the Agate be to you an emblem of fidelity. May your principles of manhood be as firmly impressed, as the lasting colors in the stone, and may our friendship be as firm as the rock itself. The sign of a good Husbandman is that he places Faith in God, nurtures Hope, dispenses Charity, and is noted for his Fidelity. I now give you the sign in this degree. I will also impart to you the signal, annual password, grip, sign of recognition, and patrons test.



Sign Husbandman Degree.

SIGN: Place the open right hand, *thumb concealed in the palm*, over the heart.

The sign signifies that a good Husbandman is noted for his fidelity, or that he places faith in God, nurtures Hope, dispenses Charity, and is noted for his fidelity.

SIGNAL AT OUTER DOOR: Same as the other degrees, (three raps).

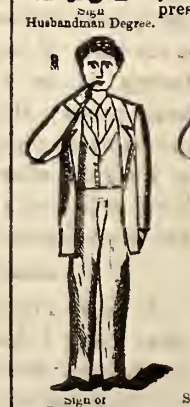
SIGNAL AT INNER DOOR: *Five Raps*, given thus: Two raps, then a short pause, then one, followed by two more.

PASSWORD: *Husbandman.*

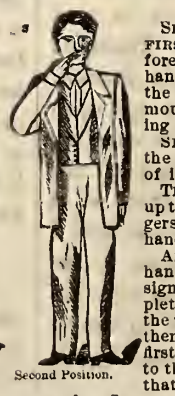
ANNUAL PASSWORD: (Changed annually, for 1875) *Farming.* To be given in connection with degree word at inner gate

GRIP: Join right hands, as in shaking hands, place thumbs on the knuckle joint of fourth fingers, rather on outside of joint next to the little fingers, press hard. (This is seldom used).





Sign of Recognition.



Second Position.



Third Position

SIGN OF RECOGNITION: FIRST POSITION, Put the fore-finger of the right hand to the under lip at the right corner of the mouth, the other fingers being yet closed.

SECOND POSITION: Bring the second finger along side of it on the lip.

THIRD POSITION: Bring up the third and fourth fingers; this will open the hand.

ANSWER: Put the right hand to the mouth as the sign given above is completed, and then close, first the third and fourth fingers, then the second, then the first, and let the hand fall to the side. Next, the one that first gave the sign will say: "It appears to me that I *recognize* you; where have we met?" The other answers: "In the Grange." They shake hands.

PATRON'S TEST. (Master calls on one of the members present to assist him.)

Master to Member: Are you a Patron?
Member: Yes.
Master: How may I know you to be a Patron?
Member: By my words and sign.
Master: Will you give them?

They take positions facing each other, right foot advanced, the member having his thumb placed in palm of right hand as if to give the sign of one of the degrees, the arm hanging by side, slightly inclined *outward*. They spell together the annual password, (for 1875, Farming) and the Fourth degree word, (Husbandman) beginning with the second syllable:

MEMBER:—I.	MASTER:—B.
MASTER:—N.	MEMBER:—A.
MEMBER:—G.	MASTER:—N.
MASTER:—F.	MEMBER:—D.
MEMBER:—A.	MASTER:—M.
MASTER:—R.	MEMBER:—A.
MEMBER:—M.	MASTER:—N.
	MEMBER:—H.
	MASTER:—U.
	MEMBER:—S.

PATRON'S TEST: (Given as the last letter is pronounced.) Pass right foot to rear (right foot was in front) and right hand to back, *quickly.*

ANSWER: *Same*

Master to Chaplain:—Worthy Chaplain, our harvest being ended and the fruits thereof spread before us, it is meet that we return thanks to the Great Creator for these blessings.

PRAYER HUSBANDMAN DEGREE.

Heavenly Father, who openest thine hand and satifiest the desires of every living thing, make us grateful for thy present provision and may the strength it imparts be expended in thy service and that of humanity. Amen.

(Here all enjoy the feast, indulging largely in social intercourse.)

The feast being over, the Master rises in his place at the feast and (calls up) pronounces the closing lecture of this degree.

CLOSING LECTURE BY MASTER, HUSBANDMAN DEGREE.

Another season in the work of our Order has passed. The lessons we have endeavored to inculcate are appropriate to all the walks of life. In the morning, or Spring-time, as Laborers, we are admonished to be diligent and persevering in our researches for truth, and to a faithful discharge of the various duties that devolve upon us. As cultivators we are impressed with maxims that lead to habits of observation, industry, and order. As harvesters, to be joyous and thankful for the blessings that reward our efforts to increase the store of comforts and happiness vouchsafed to man, that when the ripened fruits and falling leaves of autumn, gives place to winter's storm, as Husbandmen, we can enter into the enjoyment of that rest from physical labor which gives us leisure for mental and social culture, and in our Order brings us into that circle where unbounded confidence prevails, and where we study the good of all. Let us treasure up the lessons we have learned both by successes and failures, renew our hopes for the future, and strive to make our lives as harmoniously beautiful as are the works of nature.

A short recess is now taken.

REMARKS ON HUSBANDMAN DEGREE.

Early in this degree the Candidate renews his obligation never to reveal the secrets of the order. He afterwards receives from the Overseer some good instructions to look after the welfare of children with earnest solicitude; to strive to make home pleasing, especially to adorn it with a kind disposition and govern with affection.

This degree contains to some extent the same mixture of falsehood that is found in the other degrees. For instance, the Overseer tells the candidates that the degree of Husbandman in the Grange is "*a position reached by merit alone.*" This cannot be true. A man, however meritorious, would not be allowed to become a 'Husbandman' unless he had paid his initiation fees. Nor unless he had submitted to the ceremonies of the previous degrees; nor could he receive those ceremonies without first having been voted in, unless he was a charter member. Again, "No man comes closer to God in his daily labors than the Husbandman." This is sometimes true, sometimes false.

MATRON, OR FOURTH DEGREE FOR WOMEN.

The feast being over, the Overseer calls to order, giving one rap with the gavel.

Overseer to Master:—Worthy Master, there are several of our worthy sisters, who desire to receive the degree of Matron.

Master:—It will give us pleasure to comply with their request, and the worthy Steward will assemble them for that purpose. (Lady Assistant Steward assembles Gleaners before Overseer.)

Overseer to Candidates:—Worthy sisters, permit me to congratulate you in your desire to advance to the highest degree in a subordinate Grange. May the occasion be one to which you can in after years look back with pride and pleasure. (Lady Assistant Steward conducts them to Chaplain.)

Lady Assistant Steward to Chaplain:—Worthy Chaplain, our sisters come first to you for counsel.

Chaplain to Candidates:—Sisters, speak not evil one to another. Be kind one to another. Let us hold fast the profession of our faith without wavering. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue and if there be any praise, think on these things. Let no man deceive you with vain words. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves.

SONG.

"All blind and deaf the soul may be,
To God's o'erruling plan.
And nothing hear and nothing see
Of truth exalting man.
But they who look with curious eye,
And list with spirit ear,
Shall see bright visions ever nigh,
And heavenly music here."

They pass around the hall during the song and come to the altar.

Master to Lady Assistant Steward:—Worthy Assistant, whom bring you to our altar?

Lady Assistant Steward to Master:—Sisters who have gleaned in the field.

Master to Lady Assistant Steward:—Have you a precedent?

Lady Assistant Steward to Master:—I have.

Master to Lady Assistant Steward:—Will you give it to me?

Lady Assistant Steward to Master:—In Ruth, the Moabitess, who gleaned in the fields of Boaz.

Master to Lady Assistant Steward:—When urged by Naomi to return to her kindred, how did she reply?

Lady Assistant Steward to Master:—Entreat me not to leave thee, or return from following after thee for where thou goest, I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest I will die and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.

Master to Lady Assistant Steward:—Right, sister, let us trust that equally strong devotion to principles of friendship may exist between us all in our fraternity. Do you vouch for sisters as gleaners?

Lady Assistant Steward to Master:—I do.

Master to Candidates:—As you were not obligated then, it is necessary you now give us a final pledge, for which, if you have no objections you will now be prepared. Gleaners stand around the altar, when they are met by the Master, who gives the same obligation as "Husbandman." (see Page 25) They are now conducted to Ceres.

Lady Assistant Steward to Ceres:—Worthy Ceres, our sisters come to pay their respects to their worthy patroness.

Ceres to Candidates:—Worthy sisters, as nature bestows her favors bountifully, so may you as Matrons, liberally dispense good to your fellow-beings.

Pomona to Candidates:—Wherever you go, whatever do, be as choice fruits, ever welcome.

Flora to Candidates:—Weave for yourself garlands of noble deeds, that shall adorn your path on earth, and on their fragrance rise to immortality. They sing another song here.

Lady Assistant Steward to Candidates:—Let us now to the Lecturer.

Lady Assistant Steward to Lecturer:—Worthy Lecturer, greet our sisters on their way.

Lecturer to Candidates:—Worthy sisters, the Great Creator has appointed to each creature the place it is to inhabit, and each finds on entering the world everything necessary to the preservation of life. How many enjoyments and pleasing sensations does he grant with life to animated beings and particularly to mankind. With what magnificence has he embellished and adorned the world which man inhabits! what sweets social life affords! what tender ties, what warm affections, what delightful sentiments has he created for the heart to enjoy. These are ours; let us appreciate them, and let us never be ungrateful to such a bountiful Creator, and since we are endowed with reason. Let us acknowledge with transports of joy that the earth is full of His mercies. (They sing again.)

SONG.

"The breezes that blow o'er the broad fields of corn
Are music to them who of Spirit are born;
The blossoms that blow on the tree and the vine,
Direct, by their beauty, to wisdom divine;
The voices unite, unite to impart
A lesson of trust to the lonely of heart,
And sounding from earth to the kingdom above,
Is heard the high anthem of gladness, of love.

Lady Assistant Steward to Overseer:—Worthy Overseer, our sisters have been obligated, and now desire further instructions.

Overseer to Candidates:—As Matrons in our Order, remember that the mother writes her own history on the imperishable mind of her child. That history will remain indellible. On the tablet of the mind you write for everlasting good or ill, which storms cannot wash out, nor the slow-moving ages of eternity obliterate. Be careful, then, to engraft those truths which shall be a guide and teacher when your voice shall be silent and you have passed from this to another world. song During the song the sisters pass to the altar, and join hands the Master (calls up) meets them; joining hands, they form a circle around the altar, and all the members join theirs, making a grand circle enclosing the Master and sisters within.) This song is sung as the Grange join hands.

SONG.

"Come, Patrons, let us join our hands,
Around our sacred shrine,
We'll pledge to each fraternal love
As sacred and divine."

Master to Candidates:—Here, sisters, around our altar, with hands united we pledge to you our friendship. We accept your pledge of fidelity, and in turn as we in form enclose you within our sacred circle, so will we in life shield you from harm.

SONG.

"We pledge fidelity, hold fast unto your vow,
In love, in truth, in charity, the pledge you give us now."

I now give you the sign of a Matron, who, with heart and hands, gives aid and succor to our cause. I also give you the annual password, signal, grip, sign of recognition and Patron's test. The Master gives explanation of salutation and all instructions, same as for "Husbandman." As with the Husbandman, the sign of a good Matron is, she places faith in God, nurtures hope, dispenses Charity, and is noted for her Fidelity.

REMARKS ON THE INITIATION CEREMONY OF THE PATRONS OF HUSBANDRY.

"A nation may lose their liberties in a day and not discover the loss for years."

"We have a ceremony of initiation which binds us in mutual fraternity as with a band of iron; but although its influence is so powerful, its application is as gentle as that of the silken thread that binds a wreath of flowers."—Constitution of the Preamble to the Nat'l. Grange.

It will be seen by all who will read carefully the preceding pages that the Grange is but a branch of what is really a religious society. You will observe that it has its mode of divesting its member's "minds" of "prejudices" and impurities. The members are "raised" from the lower to the higher degrees because of merit; that which merits a member to the immunities of the higher degrees is fidelity to his pledges, and obedience to the injunctions of the Order. The Grange proposes to the members of the Order a "law" better than the Bible. "Have we not a better law? Bear we not God's image? Are we not all brethren?" What makes them brethren? Connection with the Order. And, finally, the members are promised the privileges of the "broad and bright plains of the Eden above" as a reward for their labors below. No system of religion in existence, not even the Christian proposes to do more than to "purify the minds of its members, keep them faithful" and finally give them a crown of life.

[TO BE CONTINUED.

News of the Week.

The City.

At an election Apr. 23d for adopting or rejecting a new charter under legislative act of 1872. The Mayor and other officials formed a ring and run up a majority of 1,400 for the measure. The election will be contested for alleged frauds. The new charter would leave the city without any government for six months and would be a golden age for thieves.——J. V. Farwell, the great dry goods merchant, is reported to have gone to England to assist Mr. Moody.

The Country.

The Union Pacific Road has been broken for some time in Wyoming by heavy floods in Weber and Echo canons. Great efforts have been made to relay the track but a transfer has yet to be made with teams for several miles.——Three steamboats burned last Friday at New Orleans at the wharf. From 20 to 100 persons, were burned or drowned.——The Union League Club-house in New York was partially destroyed by fire on Sunday morning.——The centennial celebration of the battle of Lexington took place on the 19th. Great preparations were made at Concord and Lexington. Pres. Grant and members of the cabinet with many other prominent men were present. Orations were delivered by G. W. Curtis and R. H. Dana, Jr. Over 50,000 people attended from Boston and vicinity.——The Sioux City party of miners, taken out of the Black Hills by Superintendent Mix, arrived at Fort Lorraine on Monday. They had to leave half their stock in the hills, as the troops would not wait to find them.

Foreign.

The London revival is increasing. Several hundred ministers were present at one of Messrs. Moody and Sankey's meetings.——The Lower House of the Prussian Diet has passed the bill abrogating those clauses of the Constitution which allow the independent administration of ecclesiastical affairs, the unimpeded intercourse of religious bodies with their superiors, and freedom of clerical appointment.

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Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co, Ia.
A. H. Springstein, Ypsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, Ashland Co., O.

Home and Health Hints.

KALSOMINING.—Buy the best bleached glue, if the walls are to be white or some light tint (if dark it is immaterial so the glue is clean), and use it in the proportion of a quarter of a pound to eight pounds of whiting. Soak the glue over night; in the morning pour off the water, as it simply swells while soaking. Add fresh water, put it in a pail, and set that in a kettle of boiling water. When dissolved, stir it into the whiting, adding enough water to make it after mixing, of the same consistency as common whitewash. It may be tinted any color, and is applied with a whitewash brush. If the color is rubbed smooth in a little water and then mixed with the wash it will be more even. If the walls have been previously whitewashed scrape away all that will come off, and wash with a solution of white vitriol—two ounces in a pail of water. The vitriol will be decomposed, forming zinc white and plaster of paris, to which the kalsomining easily adheres. It is important to dissolve the glue in a hot water bath, for if scorched by too great heat, its tenacity is impaired or destroyed. Whiting is simply chalk freed from impurities and reduced to a fine powder, and is also known under the names of Paris and Spanish white, though the latter is really a white earth found in Spain. There is a great difference in whitewash brushes, and the beauty of the work as well as the ease of performing it depends very much on a good brush, making it well worth while to pay the difference between that and a cheap one. For the inexperienced it is more difficult to lay on tints evenly than pure white.—*Country Gentleman.*

DEAFNESS.—Prof. Geo. Buchanan of Edinburgh, in a late address told the following: "At this time a young lady, in a family upon whom I was making a professional visit, asked me if I could do anything for deafness. I said I did not profess to practice aural surgery; but requested her, after I left, to swallow some water two or three times while she held her nostrils compressed between her finger and thumb. Judge of my surprise when I called next morning, to be told that after swallowing the third time, she experienced a sensation of crackling in her ear, and the deafness instantaneously disappeared and did not return. In 1862, Poltizer, of Vienna published his new method of restoring Eustachian deafness, by the very means I have described, with the addition of the introducing a stream of condensed air, admitted to the pharnyx by a tube passed through one of the compressed nostrils.

—To mend rubber goods, take pure rubber and dissolve it in naphtha so as to make a mucilaginous compound. Bring the broken edges of the boot or other article together and fasten them; then with the brush apply the liquid until a thick coating has been formed. It dries rapidly, and the repairing occupies only a few minutes.

Two parts gum camphor, with one part of crystallized carbolic acid, the whole rubbed together with whitening, is an excellent disinfectant and preservative for furs. The odor of the acid is mostly dissipated by the camphor.

To take ink-spots out of mahogany, touch with a feather dipped into a teaspoonful of water to which a few drops of spirits of nitre have been added, and rub quickly with a wet cloth.

To each bowl of starch, before boiling, add a teaspoonful of Epsom salts. Articles prepared with this will be stiffer and in a measure fireproof.

Farm and Garden.

THE CATERPILLAR AND HOW TO DESTROY IT.—This has been a most serious enemy for the last few years to fruit trees in all parts of the country. Some years it has nearly stripped the orchards of foliage to the great destruction of the fruit crops, and if left to accumulate and gather strength, it will finally very much enfeeble the tree. At this season of the year will be seen a small glutionus ring around the small branches, and at or near the extremities of these. This ring is composed of eggs in number from three to five hundred. In the winter the eggs are protected by a water proof varnish which can be destroyed neither by frost nor rain. There is no trouble about detecting the little knots to which reference is here made. And now is the time for their speedy destruction. For this purpose it is best to select a cloudy day, as on a bright one the continuous round of inspection which is carried on is painful to the eyes. Take a basket and ladder so that you may be able to ascend at pleasure. Scrutinize the branches closely, and cut off all those on which eggs are located and burn them. In this way, in one hour, more of the pests can be destroyed than in a whole day further on the season, when they are scattered about on the trees. If any of the eggs chance to be overlooked they will be hatched about the time the leaves begin to open. At this stage the most effectual method is to take a long pole, at the end of which attach a sponge. Finally swab the nest of caterpillars thoroughly, and every single insect that the sponge comes in contact with will be killed.—*Cor. Farmer's Home Journal.*

ROLLING THE GROUND.—A correspondent of the Germantown *Telegraph* writes: "On dry or wet ground the effect of the roller is found to be salutary. Plowed and prepared for sowing, dry land is much helped by the roller. The blades of grass spring up sooner and retain a firmer hold in the earth. In a season of drought, rolling has saved the crop when, without it the seed would have never sprung from the ground. In wet and heavy ground it is believed the roller smoothing and strengthening the surface, will leave the soil immediately beneath the surface in a better condition to generate the seed. On grass ground that has been heaved by the frost, the roller has an excellent effect in fixing the roots. Rolling the ground is also good when the land has been laid down unevenly the previous yesr. If the land is too dry, wait till just after a soaking rain, and it will work capitally. It is a good idea to roll ploughed sowed land before harrowing, as it presses down the furrows that would be turned back and makes the surface less uneven, and the harrow pulverizes it much. We find that on an average not one farmer in four has a roller.

SUNDRY MATTERS.—A list should be made of all work that must be done, and that which may be done. Fix a time for doing that which must be done, and stick to it. Do that which may be done in the intervals. This is how leisure is made. This is what is meant by looking ahead. There is much now to be looked to ahead. It is needless to point out what these things are. No man is a true farmer who is ignorant of them, but many farmers fail to think of them in time. We do not pretend to tell a farmer everything that he must do, or how he must do it; our object is rather to remind him of many things that are frequently forgotten until it is too late.

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" No. 2	1 01¼	1 02
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" Rejected		90
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Rejected	70	70½
Oats—No. 2		61½
Rejected		59
Rye—No. 2	1 06½	1 08
Flour—Winter	5 00	7 00
Spring	3 75	5 25
Hay—Timothy	15 00	19 00
Prairie, "	9 50	14 00
Lard		15½
Mess pork, per bbl		21 80
Butter	17	32
Cheese	10	17½
Eggs	13	13½
Potatoes, per bus	60	90
Broom corn	06	14
Seeds—Timothy	2 20	2 45
Clover	6 60	6 70
Flax	1 85	1 90
HIDES green to dry salted	07	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 75	7 25
Good to choice	5 85	6 60
Medium	5 50	5 75
Common	4 00	5 00
Hogs	7 50	9 25
Sheep	5 00	7 00

New York Market.

Flour	$ 4 70	8 35
Wheat	1 14	1 41
Corn	93	94
Oats	73	77
Rye	97	1 06
Lard		15½
Mess pork		22 00
Butter	12	22
Cheese	12	16
Eggs	16	16½

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Topics of the Time.

The Philadelphia ministers, in their Union, composed of all the evangelical denominations of the city, made lately an opportune move which may be wisely followed throughout the country. The duty of ministers to solemnize marriage under the existing divorce laws of the State being under discussion the following was passed:

WHEREAS, The law of Christ recognizes but one, or at most two cases of divorce, namely, adultery and wilful and final desertion; therefore,

Resolved, That as Christian ministers, we pledge ourselves not to unite in marriage persons divorced by the State for other causes than those specified, and also that we will teach from our pulpits the truth in relation to this matter, so important to the family, the church, and the Christian State.

George William Curtis, in his finished and eloquent oration at the Concord Centennial, marshalls the internal enemies of our Republic, but forbids despondency or fear of their number or power. He has opened a subject where opinions are neither few nor harmonious. To the evils which threaten through foreign immigration, commercial and political monopolies and the slave system, among others he might have added these,—no less obvious, but more harsh to the public ear—strong drink which is besotting and destroying the bodies, and the lodge, the consciences of our countrymen. The latitudinarian spirit of Mr. Curtis himself, which calls that careful and solicitous guardianship of our institutions, "cynicism" and "one of the foes that we must meet and conquer," wears too roseate hues under his pencil. The "fashion of scepticism of American principles" is indeed one of the "oldest," but far from one of the "worst" of our peculiarities. Washington, Adams and Jefferson gave the warning; and while there shall be a "power of the air" at war with liberty of conscience and of the citizen, so long will fast liberty demand the dower of ceaseless vigilance. Such influences as have driven other republics from the earth operate on ours. Are we to regard our exceptional character the only needed safe-guard? Do we not rather prove and cherish our faith in the future of the nation by watchfulness and activity against suspected enemies?

Another change from the condition of our fathers which calls for most serious reflection is that secularizing spirit which has crept over us, turning the people to mercenaries and unbelievers, and Christ their King to a sectary. We have become liable to the same punishments and the same fate of other nations which have forgotton God. Apprehending such a condition Washington in his Farewell Address, that "Deuteronomy of American history," speaks almost with inspiration: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Since we proved in arms our right to to the "Declaration" of 1876, "American" has been a proud title, of which no man was ashamed in any quarter of the globe; and if—

"In that elder day
To be a Roman was greater than a king,"

much more might the patriotic heart glory in the distinction given by the later Republic. But Mr. McCloskey of New York thinks the fine old sentiment gone into decay; that to be a prince of an Italian power in its whining dotage, so weak it cannot stand alone, is worth more than the privileges and honors of an American citizen. And so last week, with all the pomp and tinsel and imposing ceremony and bewildering rites of popery he took his disfranchisement under this clause in the Constitution of the United States: "If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept or retain any present, pension, office or emolument of any kind whatever, from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them or either of them." Without reference to any question of legality, it certainly is one of honor to what extent an alien may undertake to lead an open war upon one of the most cherished and fundamental institutions of the nation on which he has turned his back. But such is the relation "Cardinal" McCloskey is understood to hold toward our public schools.

The Mason's Wife.

Why stays he still? the lonely hours,
Drag by, in solemn silence deep.
Save the slow ticking of the clock;
While I my lonely vigil keep.

The old clock in the corner there,
Has told the midnight hour drear;
But still he lingers at the lodge,
While lonely I await him here.

Five years ago, when I became
His own, his joyons, happy bride,
He vowed I should be all to him,
Whatever here should ns betide.

But to the Masons' lodge he's gone,
There swearing ever to conceal,
From me his loving, faithful wife,
What they may there to him reveal.

God's word of truth has plainly said,
They twain shall ever be as one;
One's joys shall be the other's joys,
Shall share in all in shade or sun.

But in his breast he ever holds,
A casket I may never see,
May never here its contents know
"A silent tongue" its lock and key;

I hear the longed-for footstep now,
I'll haste with loving words to greet;
I'll ask no questions,---but, ah me!
Where is our converse once so sweet?

E. J. H.

Freemasonry Pagan and Idolatrous.

MR. EDITOR:—It being the usual custom "adopted and practiced in all regular and well-governed lodges (of Freemasons) from time immemorial" to give a *lecture* to the candidate after initiation, and as I have "regularly" initiated my clerical friend whom, for want of a better name, I call the "Rev. Septimus Jones, D. D.," I shall proceed to explain the ceremony through which he has passed, feeling assured from the vehemence and earnestness with which the Tiffanys, the Feltons, the Parkhursts, the Gurneys, and the entire Methodist church generally in Chicago maintain and adhere to the peculiar institution of Freemasonry that they look upon the ceremonials of the lodge as of equal if not more importance than the pure and simple worship of "Our Father who art in heaven" as represented in the Holy Bible, and which Freemasonry falsely asserts to be "the rule and guide of our faith."

The first or Entered Apprentice degree in Freemasonry may appropriately be and indeed usually is divided into five parts, namely: the *Preparation*, the rite of *Induction*, the rite of the *Wanderer*, the rite of *Illumination* and the rite of *Investiture;*" and it shall be my purpose in this and subsequent communications to examine into the origin of each of these ceremonials and to show how utterly at variance are the practices of the Masonic lodge with that divine Gospel which alone can effect man's salvation and which our Lord and Saviour commanded his apostles to go into all the world and preach to every creature.

Preparation.—Under this head the Masonic ritual teaches that the candidate was "neither naked nor clothed, barefoot nor shod, blindfolded, and with a cable-tow around his neck." And being thus prepared, Dan. Sickels, "Past Grand High Priest" and "Secretary General of the Supreme Council Northern Jurisdiction," etc., etc., in his celebrated Masonic work, the "General Ahiman Rizon," acknowledged by the Grand Lodge of Illinois to be one of the most authentic works extant on monotorial and lodge discipline, further instructs the newly initiated (page 5) that "coming from the ignorance and darkness of the outer world his first craving is for light. . . Hence the great the primary object of the first degree, is to symbolize that birth of intellectual light into the world, and the Entered Apprentice is the type of *unregenerate man*, groping in moral and mental darkness and *seeking* for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward."

This is authentic Masonic teaching. The minister of God, the dispenser of his holy Word, the divine Redeemer's chosen and annointed embassador is here represented as "coming from the ignorance and darkness of the outer world"—the "type of unregenerate man"—"groping in moral and mental darkness"—"and seeking for light" (of course from the Masonic lodge) which is to point him "to duty and to Him who gives to duty its reward." I need scarcely enter into any refutation of the blasphemous doctrine stealthily concealed under the sophistry of the preceding extract. I will inquire, however, how would the Apostle John or Paul or Peter or James or Jude look had they appeared half naked and blindfolded, with a rope around their necks, at the door of a Masonic lodge seeking for light "to guide them to God the Father, God the Son and God the Holy Ghost? Is this the doctrine they learned at the Mount of Transfiguration, in the Garden of Gethsamene, or at the foot of the Cross? Is this the doctrine which they preached and for which they suffered martyrdom, that we must put a hoodwink over our eyes, a rope around our necks, old drawers upon our person and an old slipper on one foot, and thus present ourselves at the door of a Masonic lodge to learn the way to God, to holiness, to righteousness and to pure and undefiled religion? And yet this is just what Freemasonry does. It presents itself to us as a religion capable of "leading us to duty and to God who gives to duty its reward," and claims our approbation and allegiance on the ground that outside of Freemasonry we are groping in "moral and mental darkness and that it fur-

nishes us—at the rate of fifty dollars a man—with the sure means of reaching "the grand lodge above where the Supreme Architect of the universe forever presides, forever reigns." Had I never read a word in the Bible, the Masonic doctrine of the rite of Preparation would be abhorrent both to my reason and common sense, and hence I am at a loss to understand how any man professing to be a minister of the Gospel can support and defend an institution which thus attempts to subvert the religion of Christ and to "make the Word of God of no effect by their tradition." But our divine Redeemer expressly states, "I am the *way*, the *truth*, and the *life*: no man cometh unto the Father but by me." Now, which am I to believe, the Lord Jesus Christ, or Masonic tradition and the mouthings of Masonic authors and orators? Which, my reverend friend, are you bound to believe, the divine Master whom you profess to serve, or the Masonic lodge to whose behests you have sworn allegiance under the fearful penalty of having your body ruthlessly mutilated and consigned to an unknown and unhonored grave? If Freemasonry professes to "guide" the unregenerate and "point him to the path which leads to God," when the Saviour expressly declares that he alone is "the way, the truth, and the life," and that no man (Mason or Anti-mason) can approach the Father except through him, then I think my duty is plain and that I must obey God rather than man,—nay, more, that I must of necessity believe that Freemasonry is the anti-Christ, and hence that no man professing Christianity much less an ordained minister of the Gospel, should belong to any such institution. One or two passages more and I shall leave the Masonic cable-tow, hoodwink, etc., to those who delight in such ridiculous anti-Christian trash.

"I am the door; by me if any man enter in he shall be saved and he shall go in and out and find pasture." Not by the mystic power of Grand Lodge Masonry, not by the cable-tow, not by the everlasting ol1 drawers and hoodwind; but '*by Me* if any man enter in he shall be saved;" for "by one Spirit we have access unto the Father." O what a fearful antagonism there is between Christianity and Freemasonry, and what a terrible account shall those ministers be called upon to render up who affiliate with this vile institution and become supporters of its paganism and infidelity. As the "sweet Psalmist of Israel" beautifully expresses it, "I would rather be a door keeper in the house of my God," than be a Worshipful Master or even the most Puissant Grand Master of a Masonic lodge. And let us fervently hope that the time is coming when no Christian, whether clergyman or layman, will have any connection with Freemasonry or any of its numerous offspring. Let us hope that Masonry has seen its best and brightest days, as I really believe it has, and that the time is fast approaching, if not already arrived, when no oath-bound office-seeker shall be elected to a position of trust or emolument under this free government. Let us all pray for this. Let us all work for it, and let every Christian man in the country firmly resolve never to pay one cent towards the support of a minister who has been cable-towed and hoodwinked in a Masonic lodge unless he renounces forever all allegiance to the craft. This is the sincere desire of one who has been a teacher, a lecturer in the lodge, and who now subscribes himself

EDMOND RONAYNE.

(Heretofore "Royal Arch") Past Master Keystone Lodge No. 689.

(TO BE CONTINUED.)

Warning.

BY F. F. FRENCH.

But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. ——Ez. xxxiii. 6.

All of God's people are watchmen, according to the light they have. If, therefore, the Lord's watchmen fail to warn the people of what they understand to be sin, according to their ability, they become traitors to the cause of Christ. Just as the sentinel who knowingly suffers an enemy to come upon a slumbering army without warning it of its danger, is a traitor to the trust committed to his keeping.

This is the principle by which it becomes a duty for me to make the following statements.

On the evening of the 6th of October, 1872, in a social meeting, I reproved the sin of Masonry, as existing in the membership of the M. E. church, Hardwick, Vt. I compared it to the "doctrine of Balaam," as condemned in the second chapter of Revelation, repeating verses 13 to 16.

At the close of the meeting, the pastor, and several of the members of the church said that I had disturbed the meeting. They professed not to be in sympathy with Masonry, but said the social meeting was not the place to reprove it. The pastor, the Rev. C. Tabor, said that I must desist, in the future, or he should take measures to stop me.

Accordingly, (feeling that I might be wrong in my convictions of duty), I desisted for a while from saying anything about it in social meetings. But again becoming satisfied that my convictions were right, I reproved not only the sin of Masonry, but other phases of worldly conformity, such as antiquarian, and other church festivals, or parties, for the avowed object of raising money for benevolent purposes.

During the time that intervened between my first and second reproofs, I explained, in private interview, my views and feelings in regard to these public church errors, or sins, to nearly all of the leading members of the church. Some of them agreed with me, but made no effort to right the wrong. I continued my public reproof of these sins, occasionally, according as I thought that circumstances and the spirit of God required.

On one occasion, the pastor ordered me to stop three or four times. I answered him by saying, "I shall not." Finding out my determination, he suffered me to finish my remarks without further disturbance. On several occasions he commenced singing while I was speaking. I invariably waited until he was done singing, and then proceeded with my remarks. He next threatened a civil suit against me for disturbing the peace.

As a preliminary move to the civil suit, he called a kind of church council, and this council chose a committee to visit me, and inform me of the consequences, if I continued longer to disturb their meetings, by introducing therein the subject of Masonry, and other things above mentioned. This committee consisted of Masons and their equals; only one of whom maintained even a form of godliness. One of the four members of the committee, a Mason, visited me. I could not, however, comply with his request.

As another preliminary step to the civil suit, he secured the approval of his presiding elder, the Rev. I. McAnn of the St. Johnsbury district, (and as I was informed, although I cannot vouch for its truthfulness) consulted the Rev. W. D. Malcom, of the St. Albans district. He also conferred with the preacher in charge, and some of the members of the Wolcott M. E. church, in an adjoining town, (of which church I was a member) and informed them against me.

Accordingly I received a visit from the Rev. J. C. Langford, a preacher in charge of the Wolcott church, and Mr. Harvey Taylor, a leading member of the church, and chaplain of the lodge, together with Mr. S. R. Norris, a leading member of the Hardwick church. As near as I could judge, they did not come to ascertain whether the reports against me were true or not, but to advise and urge me to repent, make proper acknowledgements and promise reformation in the future. I would not, however, give them the least encouragement in either particular.

The next day, the Rev. Mr. Langford called on me, and presented me with a bill of charges and specifications, covering three pages of foolscap. He read the bill in my hearing (I have never read it) and desired me to choose between two days that he mentioned, for the trial. I told him it would make no difference with me, as I thought it doubtful about my paying any attention to it. He selected the day, but I did not attend.

The trial was at Wolcott; and on the day apppointed the Hardwick witnesses went on in force, and how many more I know not. I have no doubt the trial was harmonious, and the finding of the committee a clear case, according to evidence; judging at least from a letter which I received from the Rev. Mr. Langford soon afterward.

I will make the following extracts from the letter:

WOLCOTT, Vt., Nov. 4, 1873.

F. F. French, Hardwick.

BRO. FRENCH:—It is my painful duty to inform you that the charges preferred against you, were fully sustained in every specification by a unanimous vote of the committee. As you was not, present either in person or by counsel, I did the best I could under the circumstances, and appointed the Rev. C. Wedgeworth of Hyde Park as your counsel. . . . . I am sorry you was not present. If you had been here, we should have heard you in your own defense, but you was not. And now I pray you suffer a word of advice from a Bro. in Christ, who, though younger in years than yourself, yet I think knows something of this religion of love, which teaches us to hide another's faults, and at the same time labor with them for their salvation. I did hope that you would have been willing to have taken back the language which you used toward Bro. Tabor, and have confessed it was unChristian conduct to speak of a man in his position, as the witnesses declare you did. And I still hope you will be willing to acknowledge your error in the matters charged against you. All that is required to hush the matter up forever, is an acknowledgement of the wrong in the matters with which you are charged, and a promise to abstain from all unprofitable discussion in social meetings in the future."

Signed, Yours cordially,
J. C. LANGFORD,
pastor M. E. church, Wolcott, Vt."

The language alluded to in the above extract, as being used by me, "towards Bro. Tabor," was the fourth and fifth verses of the third chapter of second Timothy; which language it was my very painful duty to repeat, and apply to the Rev. C. Tabor at the close of a social meeting.

After the reception of the letter from which the above extracts are made, I received a second letter from the Rev. Mr. Langford, informing me of my expulsion from the M. E. church at Wolcott, in accordance with the finding of the committee referred to in the above extracts.

(CONTINUED NEXT WEEK)

The Responsibilities of the Present Century.

[From Geo. Wm. Curtis' oration at the Concord Centennial, Apr. 19th.]

Such was the vision and the exulting faith of 50 years ago. "Atlantis hath risen from the ocean," cried Edward Everett to applauding Harvard; and Daniel Webster answered from Bunker Hill, "If we fail popular governments are impossible." So far as they could see, they stood among the unchanged conditions of the early republic. But within the last half century causes then latent or wholly incalculable before, have radically changed those conditions, and we enter upon the second century of the republic with responsibilities which neither our fathers nor the men of 50 years ago could possibly foresee.

Think, for instance, of the change wrought by foreign immigration, with all its necessary consequences. In the State of Massachusetts to-day the number of citizens of foreign birth who have no traditional association with the story of Concord and Lexington is larger than the entire population of the State on the day of battle. The first 50 years after the battle brought to the whole country fewer immigrants than are now living in Massachusetts alone. At the end of that half century, when Mr. Everett stood here, less than 300,000 foreign immigrants had come to this country, but in the 50 years that have since elapsed that immigration has been more than 9,000,000 of persons. The

aggregate population in the last 50 years has advanced somewhat more than three fold, the foreign immigration more than thirty fold, so that now immigrants and the children of immigrants are a quarter of the whole population. This enormous influx of foreigners has added an immense ignorance and entire unfamiliarity with republican ideas and habits to the voting class. It has brought other political traditions, other languages, and other religious faiths. It has introduced powerful and organized influences not friendly to the republican principle of freedom of thought and action. It is to the change produced by immigration that we owe the first serious questioning of the public school system, which was the nursery of the early republic, and which is to-day the palladium of free popular government.

Do not misunderstand me. I am not lamenting even in thought the boundless hospitality of America. I do not forget that the whole European race came hither but yesterday and has been domesticated here not yet 300 years. I am not insensible of the proud claim of America to be the refuge of the oppressed of every clime, nor do I doubt in her maturity her power, if duly directed, to assimilate whole nations, if need be, as in her infancy she achieved her independence, and in her prime maintained her unity. But if she has been the hope of the world, and is so still, it is because she has understood both the conditions and the perils of freedom, and watches carefully the changing conditions under which republican liberty is to be maintained. She will still welcome to her ample bosom all who choose to be called her children. But if she is to remain the mother of liberty, it will not be the result of those craven counsels whose type is the ostrich burying his head in the sand, but of that wise and heroic statesmanship whose symbol is her own heaven soaring eagle, gazing undazzled even at the spots upon the sun.

* * * * * *

In New-England the characteristic village and local life of the last half century perishes in the age of steam. Meanwhile the enormous accumulation of capital engaged in great enterprises, with unscrupulous greed of power, constantly tends to make itself felt in corruption of the press which molds public opinion, and of the Legislature which makes the laws. Thus steam and the telegraph tend to the concentration of capital and the consolidation of political power, a tendency which threatens liberty, and which was wholly unknown when the Republic began, and was unsuspected fifty years ago.

But the most formidable problem for popular government which the opening of our second century presents, springs from a source which was unsuspected a hundred years ago, and which the orators of fifty years since forbore to name. This was the system of slave labor, which vanished in civil war. But slavery had not been the fatal evil that it was, if with its abolition its consequences had disappeared. It holds us still in mortmain. Its dead hand is strong, and its living power was terrible. Emancipation has left the Republic exposed to a new and extraordinary trial of the principles and practices of free government. A civilization resting upon slavery, as formerly in part of the country, however polished and ornate, is necessarily aristocratic, and hostile to republican equality, while the exigencies of such a society forbid that universal education which is indispensable to wise popular government. When war emancipates the slaves and makes them equal citizens, the ignorance and venality which are the fatal legacies of slavery to the subject class, whether white or black, and the natural alienation of the master class, which alone has political knowledge and experience, with all the secret conspiracies, the reckless corruption, the political knavery, springing naturally from such a situation, and ending often in menacing disorder that seems to invite the military interference and supervision of the government—all this accumulation of difficulty and danger lays a strain along the very fiber of free institutions.

* * * * * *

No royal governor, indeed, sits in yon stately capital, no hostile fleet for many a year has vexed the waters of our coasts, nor is any army but our own ever likely to tread our soil. Not such are our enemies to-day. They do not come proudly stepping to the drum-beat, with bayonets flashing in the morning sun. But wherever party spirit shall strain the ancient guarantees of freedom, or bigotry and ignorance shall lay their fatal hands upon education, or the arrogance of caste shall strike at equal rights, or corruption shall poison the very springs of national life, there, minute-men of liberty, are your Lexington Green and Concord Bridge, and as you love your country and your kind, and would have your children rise up and call you blessed, spare not the enemy! Over the hills, out of the earth, down from the clouds, pour in resistless might. Fire from every rock and tree, from door and window, from hearthstone and chamber; hang upon his flank and rear from noon to sunset, and so through a land blazing with holy indignation hurl the hordes of ignorance and corruption and injustice back, back, in utter defeat and ruin.

Temperance History.

Prof. Geo. W. Clark, who "leads the singing" latterly in our conventions, is as earnest for temperance as against the lodge or as he used to be against American slavery. Those who have heard his beautiful "Cold Water" song will never forget it. In an address lately given by him in Sparta, N. Y. are the following interesting historical passages. After describing the fearful prevalence of drunkenness in this country six years ago, when liquor taverns were thicker than school-houses, nearly every store sold liquors, and a score of distilleries, "Devil's Teakettles" as they were called, were in full blast in some counties, he continued:

"The nation was reeling and staggering to its fall with sottishness, but thoughtful men, statesmen and philanthropists began to take the alarm. Good and earnest men and ministers began to preach the necessity of "moderation," but moderation did not stay the sweeping tide. In 1804 came Rush's famous "inquiry" which began to tingle the slumbering eyelids of the nation. Next came the powerful appeal of the Rev. Mr. Porter of Ct., in 1806. Then followed the startling report of the committee of Lyme, Ct., on the terrible evils of intemperance. This was followed by the Rev. Lyman Beecher in those very able six sermons, which placed the crime of drink and drink selling clearly before the people; and in 1808 was born the first organized temperance society on the principle of abstinence from distilled liquors in America, at Moro in Saratoga county, in this State. The interest and the discussion as to the causes and the fearful consequences of intemperance spread throughout the country. The new reformers took this common sense view: The use of ardent spirits the cause, abstinence from ardent spirits the remedy. Stop the cause and the effects will cease. Cut off the fountain and the stream will dry up. . . .

Thus preached the early temperance pioneers, encountering everywhere the most powerful opposition. But the cause made progress. Many local societies were formed here and there through the country, and in 1813 came the Massachusetts State Temperance society. Then soon followed other States in the wake, until along up to 1830 and 1840, when the "reformed drunkard's movement" burst forth, the "Washingtonians" entered the field, and the tidal wave of temperance rolled over the land with great power. . .

When the news of our achievements in this cause reached Europe, the hearts of good men there were gladdened with hope, and they began a similar reform; but they found our "'alf and 'alf" pledge of abstinence from "distilled spirits" only, would not do, for the principal drinks there, especially among the lower classes, were their "ales;" so they were compelled to adopt the principle of "total abstinence from all intoxicating drinks." Immense and most enthusiastic meetings were held in London, Manchester, Preston, and many other places, and thousands were hopefully reclaimed, and joy and gladness was carried into many long wretched and hapless homes. The wives of these poor robbed and bloated victims of beer, while listening to the thrilling accounts of their husbands' abject slavery to the beer and gin sellers, their degradation and suffering in consequence, the misery of their families, the great change that came from signing the pledge, the fruit of their labor now carried home to their families, and the new gladness that now lit up their happy homes, would burst out into shouts "that's so John." "that's so," "Glory to God on High." One poor reformed man who stuttered, in closing the account of his experience thanked God that ever "te-te-te-total came to Bamber Bridge" —the place where he lived. From this circumstance originated the term "tee-total" as applied to total abstainers from intoxicating drinks. The work soon spread from England to Scotland and to Ireland, to Stockholm and other places in the old world, and ere long the wonderful "Father Matthew movement" succeeded in Ireland and many thousands were enrolled under his banner, and saved from the curse of drink. Though some of these who struggled so hard for freedom and sobriety and dear life—aided by the counsels and prayers of friends—were drawn back again to ruin and death by the liquor dealers, yet multitudes were enabled to overcome the morbid appetite for their accustomed drinks, and resisting temptation, became sober, Christian men. Alas! even the bonds of the church do not save all the members from the wiles of the devil."

The Infidel Bradlaugh a Freemason.

A few years since the lodges of the Pacific coast were in trouble over the theology of B. F. Underwood, an infidel lecturer and Freemason. They attempted to rule him out, but were met by facts and arguments they were unable to answer. Another case of more note is Charles Bradlaugh, the English iconoclast, whose hand is raised alike against the churches and government of Great Britain. The London correspondent of the New York *Daily Graphic* writes under date of April 3J:—

The American Freemasons are directly interested in a very pretty quarrel which has been going on between some of their English brethren and Mr. Charles Bradlaugh. It is the common boast of English Freemasons —and I think the same thing is said generally of American members of the mystic tie—that no one can be a Mason who does not believe in God. But when Mr. Bradlaugh, who does not believe in God, was in Boston he was received by the Masons there as a brother; he visited their lodges and made one or two speeches at their festivals. Upon news of this reaching England, a number of Masons rushed into print, declaring that the American Masons had been deceived; that Mr. Bradlaugh was not and could not be a Mason, but that he was, on the contrary, "a cowan and an intruder." They were all wrong, however. The other day Mr. Bradlaugh showed to me his diploma as Master Mason. It is a parchment dated May 11th, 1862, signed by the Grand Master of "Le Grand Orient de France," and by eleven other officials. Mr. Bradlaugh was an avowed atheist long before 1859, and on the 9th of March of that year he was initiated into the Masonic order, and was made Master Mason of the Grand Lodge of France on the date above given. More than this, he joined an English lodge—the Tottenham High Cross Lodge—and held his regular certificate from the Grand Lodge until September of last year, when in consequence of the Prince of Wales being made Grand Master, he returned his certificate canceled. Mr. Bradlaugh's status as a Mason cannot be questioned; and although the fact that he, an avowed atheist, has been a Mason for sixteen years, may embarrass those who boast of Masonry as a religious order, it cannot be denied. The fact is, I presume, that although in England and America the majority of Freemasons happen to be Christians, on the Continent the very reverse is the case, and there is really nothing in Masonry which renders belief in God a necessary condition of membership.

The old city of Troy, had but one gate. You would search in vain for a second through all its high walls in all their ample circumference. There was only one way, and no other could be found that led into the city. Nevertheless, the one gate was passable for all save an enemy.

Even so is the way into life eternal in the city of God. "I am the door," said Christ. "Strait is the gate," he also said; and again, "Enter ye in at the strait gate." Troy was, but Jerusalem the golden is. Its door is wide open, its gate ever accessible. The way there is narrow, but all the lowly can walk in it. The gate is difficult, but all may find it. There is room enough in the great heart of Jesus, room enough within the pearly gate of the ample city for the perishing millions. None need remain outside.

For Notices see 9th page.

Reform News.

—Elder Barlow has charged his residence from Mulberry street to 65 Johnson street, Syracuse. He wrote on the 27th that Brn. Stratton and Rathbun were to take the train for Connecticut that evening with him.

—Bro. Hinman wrote on Saturday of good meetings at Paxton and Eldena, Ford county, Ill., last week. He speaks in Crawford county this week.

—Bro. Elzea does not find Wisconsin roses without thorns. But such opposition as he has met is a dangerous experiment for the lodge.

H. H. Hinman in Amboy, Lee Co., Ill.

DEAR CYNOSURE:—Permit me to report to you very briefly that brother Hinman has paid us a visit, and given us three good lectures to good congregations. The first evening giving a general outline of the objectionable points in Masonry, and its evil tendency and effect on community, its false pretenses and how it falsifies history. The second lecture, showing how a man is prepared, and made a Mason; also showing their pretended charities to be nothing but sham and deception. The third evening he gave from their own standard works, the religion of Masonry, proving conclusively that it is nothing more nor less than naked paganism, devil worship. At the commencement of each lecture, he requested the Masons to notice his statements and if he said anything that was not substantially correct, to contradict it, and if they remained silent the congregation would take it for granted that all he had stated was true. But they all remained silent till after the congregation was dismissed, then among themselves they were saying that his statements were false, but would give no particulars. Before the close of the last lecture, brother Starks of Lee Center, a member of the M. E. church, a seceding Mason, publicly confirmed all that the speaker had said, that he had been made a Mason in the manner described, and also that when the compasses were pressed against his breast, he was told to remember the fate of Morgan, (as much as to say that Morgan was killed for revealing, and you shall share the same fate; that Morgan's book was true). The Masons generally behaved well, that is, like men and not like Masons; but some boys, or young *gentlemen*, prominent among whom was, as I am informed, a son of the M. E. minister, engaged in burning brimstone before their proper time, that is, they were firing off percussion matches, in the back part of the congregation.

On Sabbath, brother Hinman gave us an excellent sermon, from the text, "Ye are my witnesses," etc., showing that Christ and his Gospel was on trial before the world, as the jury; that Christians were the witnesses, and that they were obligated to tell the whole truth and nothing but the truth; that there always had been, and always would be till the end of this dispensation a vigorous charge by Satan made against Christ and his church under different forms of error, which he named; but that secrecy was that form of error by which Satan was now seeking to destroy the church; that Christians should testify not only by their words, but by their daily life, not going into places where Christ would not go, nor indulging in those amusements that Christ would not patronize, such as croquet, or the squandering of money for tobacco. It would be impossible for me to give a sketch of that sermon, that would do the subject justice. I will only add, every word was directly to the point. HIEL LEWIS.

From Washington County, Wis.—Lodge Rowdyism Foiled.

WAUKESHA, WIS.

EDITOR CYNOSURE:—After the proceedings of the mob at West Bend, nothing was done publicly until Sunday when I preached in the Walter Schoolhouse, about three miles from the Bend, and announced a lecture for the next evening. There were a few secretists present who made some disturbance at the lecture. One Mason present said that "Masonry would put its foot on my neck." At the close there was considerable earnest talk. There were two persons that were evidently doing their best to get the roughs from the Bend to come and break up the lectures. These two belong only to the Good Templars and grangers. The second evening one or two began their rowdyism but were quieted, and on the whole all went off pleasantly. But on the third evening, there were more of the mobocrats on hand, with a doctor and preacher, and they doubtless meant to break up the meeting. I had proceeded but a little way with my lecture, before this doctor took the floor and began to talk; but I was determined not to be broken up, and I extended my hand toward him, and with a tone of authority said, "Sit down. Sit down. You shall not speak till my lecture is finished." Thus I continued perhaps fifty or a hundred times, in all—"Sit down. You shall not speak till I am through with my lecture." I so completely drowned his voice that he could not proceed, but said he would not sit down till I did, and I insisted that he should. Finally the friends began to say to him, "Sit down. Sit down," and soon there was a movement that was quite general through the house, and this would-be bully, by force of circumstances took his seat, squelched, but rebel-like not repentant, hung his head, and smothered his wrath, and with two or three exceptions, was quiet until the lecture was finished. When an opportunity was given, I was the object of his envenomed slang. He was coarse, vicious and false in his statements, worthy of his character and the cause he was there to defend of a mobocrat; and he is the postmaster of West Bend.

I replied to some of his talk, and then the rowdies called for Greely. This Greely is a German M. E. minister. He come to the defense of Good Templarism. His remarks were characterized by personalities, perversions and false statements. Some of these fellows of the baser sort proposed after this blatant doctor had interrupted me, that I should discuss with him, taking half an hour each, and this sapient "Rev." among other things blamed me for not doing so. So that I was under the necessity of informing him that when a lecture was to be given, a few roughs at their will could not change it into a debating club.

I do not like to ask so much space but can scarcely refrain from saying, that a young man, a teacher, by the name of Finnegan. spoke some earnest, eloquent words in condemnation of the course this "reverend" had taken. When asked what he thought of the course this doctor had taken, he said, "The doctor is my personal friend, but if I had been chairman, should have ruled him out of order. When asked about the debating question, he said they had no right to say a word until the close of the lecture, nor then without my permission. His choice of words and manner of delivery, shows him to be a young man of more than ordinary talent, and they had a good effect upon those that heard them. The good cause is greatly strengthened in that section. The advancement made is a glorious triumph, many fast friends have been added, and others set to thinking. The kindness with which I was treated by nearly the *whole community* will not soon be forgotten. For the war, P. ELZEA.

A Veteran Seceder Still Lecturing Against the Lodge.

CARTHAGE, Ind., April 16, 1875.

Editor of the Cynosure:

The undersigned has been reading your paper during the present year and finding it to be on the right track after the secret foes of God's moral government and our Christian liberty, I therefore want the Christian brotherhood throughout the land to know that I am with you heart and soul in the fight. I have been firing into their dark lodges and trying to rout them from their lurking places, but I have been working under great disadvantages during the last fifteen or twenty years. Our Democracy of the North began to fall in love with the Catholic tory Democracy of Calhoun; from that day forward the secret oaths by which they bound our young democracy throughout the land of free America was in substance just the same as the Jesuits took to destroy the Protestants and confiscate their property, for no sooner were the young knights organized than they began to show that the Christian brotherhood was the party to be persecuted, and all who stood up for "liberty and right" have been persecuted even unto death.

But I will not be more tedious. I am now an old man close to seventy-five years of age. I had long since thought that Freemasonry was literally dead, as we fought it from 1827 to 1833; but its "deadly wound is healed." I have been a teacher in the Christian church for forty three years; was very popular until a portion of our brethren justified slavery and whiskey, and ever since that they are not certain that I am sane. I have been engaged in a few debates on secrecy with its advocates and my proposition is "That a man cannot be a Christian and a Freemason;" I have also delivered some three or four lectures this spring and have generally received the ill-will of the craft. But I find the seed takes in good honest hearts and that is all the Lord would save if he was here. The only chance left is to spread their secrets before the American people. I am now in that service and while our Heavenly Father lets me stay I shall continue in the work. Please send me the worth of the enclosed in your best books and pamphlets to give light to the people, and if you will send me what books I can sell during the summer you shall have all the proceeds, also; if you have any tracts for distribution I will scatter them to the best advantage. From a Christian brother who was a Freemason for seven years previous to the abduction of Morgan.

ELDER DRURY HOLT.

Association Work in Harrison County, Ohio.

DEESVILLE, O., April 23, 1875.

[From a letter to the Corresponding Secretary we take the following interesting items.—ED.]

Our Association now numbers about fifty members. We are holding monthly meetings; subject for discussion at first meeting, "The relation secret societies sustain to civil government and the Christian religion:" a good attendance. The speaker used Masonic authority to substantiate his positions, at which there was some squirming, and some annoyance by the Masons or their "jacks." Subject for second meeting, "The origin of Freemasonry, its deceptive character and demoralizing tendency." Good attendance, all quiet; same subject continued for next meeting. The writer has an invitation to lecture in an adjoining township as soon as arrangements can be made.

We have a strong lodge of determined spirits in this village, but they are not strong enough to face the truth, and they must be overthrown sooner or later.

In reference to taking up annual collections for the reform, I will present the subject to my congregation at an early date and report resnlts. What we need *most* is an increase of subscribers for the *Cynosure*. We cannot get people to invest in an enterprise until they are enlightened. I shall do what I can in this direction. Our cause *must* be sustained, and it *will* be, for it is God's cause. Yours for the truth as it is in Jesus,

A. D. CARTER.

From Chautauqua County, N. Y.

FINDLEY'S LAKE, N. Y., April 23, 1875.

We are anxiously looking for Bro. Barlow in this county to show up some of the beauties of the "old handmaid," and to show some of the Patrons of Husbandry how to get along with that thumb. The secretists are making quite an effort to establish themselves here at Findley's Lake. The Masons say that all our writing and lecturing

and circulating Anti-mason tracts and books is only helping on their cause, but I think they have a very poor way of showing their appreciation of such help in their treatment of Rev. J. Levington at Youngsville. The probability is, he was making the Sons of Hiram look a little too ridiculous before the public and they could not endure it any longer, and they raised a Masonic row just for the time being so Levington should not go on so swimmingly exposing the craft; but truth is mighty and must prevail. Your Bro. in Christ,

REV. J. S. AMIDON.

Correspondence.

The Lutheran Churches.

[From letters to the Corresponding Sec'y.]

LEEDS, Wis., Apr. 10, 1875.

DEAR SIR:—In compliance with your request I herewith send you the testimony of the Norwegian Synod of the Lutheran church of America against secret societies. At the 11th annual meeting of said synod, at Lisbon, Ill., in July, 1870, the subject of secret societies was taken up for discussion, and the following resolutions, presented by Rev. Hoistendohl, were thoroughly discussed and unanimously adopted by the entire ministry and lay delagation of the synod:

I. The habitual secrecy of Masonry and kindred societies, is contrary to the Word of God.

II. The exaction of oaths by secret societies from their members, is, likewise, contrary to the Word of God.

III. Secret societies are adverse to Christianity: 1, because they design to establish a universal brotherhood between men of all creeds, on the broad basis of bare natural religion; and 2, because they propose to work out a moral reformation of mankind, while setting aside Christian faith and religion, especially the redemption through Christ and the operation of the Holy Spirit through the means of grace; and to practice true charity merely by the natural strength and abilities of man.

Our synod numbers at present about 110 ministers and 55,000 communicants.

Yours sincerely, A. BREDESEN.

BURLINGTON, Iowa, April 7, 1875.

DEAR SIR:—Grace and peace.

Some time ago I received a "Prospectus of the *Christian Cynosure*," a blank for a "Petition for all persons who believe Freemasonry to be at war with equal rights," etc. I should have written to you before and presented you with *many* names against these secret societies, but I have myself been engaged in a little trouble concerning these societies, which has prevented me from doing anything.

Our church, the Evangelical Lutheran church, especially the Swedish (to which I belong), German and Norwegian synods thereof, will have nothing to do with these *anti-Christian* societies. In the constitution of our churches (the Swedish) it is said: " . . . persons who belong to Freemasons or to other infidel societies cannot be members of our church." In the constitution of the German Lutheran church, Missouri Synod, it is said that no one can be a member of the church, who is a "Glied einer geheimen Gesellschaft."

Our church is therefore with you in your work against these societies and wishes you God's blessing to do the work according to the *Word of God* and the doctrine of the true Christian church.

Which is the true and real doctrine and constitution of Freemasonry? Can it be had? I have seen quotations from their constitution, but then some say, "No, that is not so, you cannot get the constitution," etc.,

I shall not, perhaps, stay here in Burlington during the summer, (I intend in July to go out West for my health and on a missionary tour through Colorado and Utah) and therefore it is not worth while to subscribe only for a few months for the *Cynosure*, although I think I would like the paper. At the same time with this letter I also send you a copy of the minutes of our last synodical meeting, where you will find all the addresses of our pastors. God be with you.

Humbly, yours in Christ,

C. P. RYDHOLM.

A Suggestion.

I venture a suggestion to the friends of our cause now which I wish I had presented sooner, that it might have been more thoroughly discussed before the Pittsburgh meeting than it can now be. It has long been a question in my mind whether it is not bad policy for us to hold our National meetings *annually*, which cost such an outlay of exertion and money, while our State and local organizations are so weak, and need all the aid that can be bestowed. I am now satisfied it is, and suggest a change. Let our National Association meet again in two years, and meantime let us apply the means and effort thus economized, to the more thorough organization of State and local societies.

With an executive committee fully authorized to transact its business, and an efficient General Agent, (such as we have), and an equally good Secretary, the National Association can, I am well satisfied, afford to hold its meeting biennially, while we all exert ourselves to hold such meetings as the Mansfield Convention as often as once a year in each State.

I believe the subject is at least worthy of careful consideration, which I hope it may receive. Sincerely,

JOHN T. KIGGINS.

An Ex-Mason's Offer.

GARDNER, Johnson Co., Kans., April 18, 1875.

I was made a Mason during the War. Since that time have been in twelve different States of the Union, and recognized in all of them, as they call it, as a bright Mason. In 1865 I worked my way into the lodge at the Masonic temple, Chicago, and was there told that I was as well posted a Mason as had visited that lodge for months. This I do not state as any recommendation, but that you may know that I speak from personal knowledge.

I have distributed 75 copies of Morgan's Revelation of Masonry in the last two years, with the offer that if any one could not pass as Masons (among strangers) by carefully studying the book, I would pay five dollars for each book. No books have been returned. For this the Masons charged me with lying, and slandered me in every manner possible, but I was enough for them on this point. I asked them if it was any violation of their obligation to correct a lie on the order. They said no. "Then," said I, "let us arbitrate the case and choose a committee of five for jury, and every lie that you will pick out in Morgan's Revelation of Masonry I will either pay five dollars each or prove them true, and will enter into bonds of $1,000 to perform according to contract." I made this offer about eighteen months ago; since that time they have kept their jewel, and I have had no more trouble from them openly. I have the obligations at my tongue's end and use them wherever I go whether it is at the post-office or elsewhere, none who know me daring to dispute. L. R. P. HALE.

An Old Man Pleads for Massachusetts.

While the Anti-masonic Convention was in session in Worcester, in 1871; I called on a native of Worcester and asked him if I could see the charter of the Morning Star Lodge, of which he was a member, and a Master Mason in it. He said unless I was a member of the institution I could not see it. I asked him if that was the kind of republican principle to suit him, but he did not answer my question. He did not know, he said, whether the Governor of the State signed the charter or not. Now here is something for young men to study. Take my neighbor to whom I have just now referred. I don't know at what age he joined the lodge, but when I put my question to him he was, I think, not less than sixty years old. Now to the young I would say, Don't sign many contracts, even in day-light, without knowing what you are signing; but when asked to go into dark places to do such things, refuse at once, and refer those who are trying to deceive you to Genesis xlix. 5th and 6th verses for an answer.

When I read what Mr. Booth, Father Chiniquy, and Rev. Mr. Vincent say upon different subjects, all affecting the welfare of our country, I wish to add my mite also. Here in Worcester we call ourselves the heart of the commonwealth, with daily and weekly papers not a few, not one that I know of raises its warning voice against secret, oath-bound societies, but all seem to be ready and willing to extol and magnify them; is not the heart indeed deceitful above all things; and when I see by your good paper, that my native State stands at No. 12 in seeking for light through the *Christian Cynosure*, I am ready to exclaim, "Men and brethren, what shall we do." The old Bay State must rally against the great Juggernaut of Freemasonry and put it down or we shall soon be ground in the dust by its ponderous wheels. My tongue must soon be silent, but it shall not be said truly that I was not opposed to secret societies, popery and dishonesty in every possible shape. Citizens of Massachusetts, let us try to come together somewhere soon and see if we can organize a State party, to oppose secret societies, to oppose the system of popery, and to strengthen the bands and lengthen the cords of patriotism, civil and religious liberty, and enlarge the area of Gospel freedom. NATHANIEL C. MOORE.

Our Neighbors.

[We insert the following from a highly respectable gentleman of Kane county, that the papers named may see that their neighbors think of them; and to show that the *Cynosure* represents the leading reform of the age, as its editors are blamed for every other. "Blanchard" knew nothing of the petitions in the cars till one was given him to sign.—ED. CYN.]

EDITOR OF THE CYNOSURE:—A communication appeared in the Geneva *Republican* and Saint Charles *Leader*, lately headed "Old Blanchard's Banditti on the Rampage," and signed, "True Temperance." The writer says:

"Last Saturday evening, as soon as the St. Charles train left the Wells St. Depot, several of President Blanchard's henchmen, with numerous petitions to the legislature not to change the existing temperance laws of the State, started on a raid through the cars. In violation of all laws of decency and common sense, they thrust their papers under the noses of the passengers, and insisted, in the most boorish manner upon obtaining the signatures of all. They even went so far as to tell several ladies, entire strangers to them, and who refused to take any notice of them, that if they did not sign the papers, they should set them down as rummies, or the friends of rummies."

I have given you only a part of the slanderous article. The writer goes on, in the same libelous strain throughout, using the terms "arrant hypocrites," "whited sepulchres," "saintly hypocrites," "devourers of widow's houses," etc.

Now I venture to say, that the creature who wrote that article is a tobacco user, and a whiskey bloat, as well as a Freemason. A man, who would talk of insulting ladies, by asking them to sign a temperance petition, would puff tobacco smoke in their faces, or squirt tobacco juice on the floor of the cars where ladies are obliged to sit.

These papers, the *Republican* and *Leader*, one of whose editors is a Mason and another an infidel, have been notorious for a long time in their abuse and slander of some of the best men in this county. Will consistent temperance men and Anti-masons continue any longer to take the libelous, infidel sheets. JUSTITIA.

NOTE.—The revilers of Christ's harbinger, John the Baptist, were called "a generation of vipers." We commend the study of that Scripture to the Geneva *Republican* and St. Charles *Leader*.

From Rev. S. Ranks.

ALGONA, Kossuth Co., Iowa, April 13, 1875.

BRO. KELLOGG:—Please receive thanks for the *Cynosure*. I am intending to make an effort for it soon. This is a region cursed by grasshoppers and the rule of Masons in the churches. So our cause makes but slow progress yet. Persecutions have appeared in various ways in this county as in Green county last year. I have been menaced with the warning that I had better not lecture in Kossuth county. I wish brother Hankins could be sent here to lecture against the vile institution. My health and circumstances hardly allow me to do much.

In answer to the request made of seceding Masons, I send the following:

1. I heartily endorse Bernard's Light on Masonry.

2. P. O. address, Algona.

3. I had taken three degrees.

4. Had been connected with the lodge about fourteen years.

5. Time of leaving the lodge, June or July, 1874.

6. I resided at Alfred, Maine.

As a Christian minister I was persuaded to join by the earnest solicitation of influential and older members of my church on the ground that it would add to my ministerial influence, but I soon became disgusted with it on looking it over, and never met in lodge more than five times in fourteen years, and I never would accept help from their hands. Since I have left them my history has been one of continual persecution both from ministers and people. After thirty-three years of church membership in the M. E. church, my church relation has been broken up and my family divided. But I am still preaching in the Free Methodist church. Yours in love,

SWANTON RANKS.

What Followed Daniel Dow's Sermon.

A letter from our veteran friend Greene gives the interesting accompaniment of the sermon on Free Inquiry just completed in the "Forty Years Ago" Department.

I notice in the last two *Cynosures* under the head "Forty Years Ago," Rev. Daniel Dow's sermon on Free Inquiry is published, to be continued. This was delivered the third day after my address in Faneuil Hall in Boston. On the 10th of September I arrived by stage at Thompson, Conn., at the house of the father of Herbert A. Reed of Leroy, and there heard that a sermon was to be preached at Woodstock. At Mr. Reed's, during the entire night of the 10th, I wrote my first lecture, breakfasted early, and got to Woodstock and entered the desk with my friend, Rev. Daniel Dow. Before the desk on the top of the pews was a stage spread with a carpet and all the paraphernalia of an open lodge, Jacob Allen of Braintree, presiding as Master, and all the officers in readiness to exhibit the three first degrees of Masonry. Mr. Dow delivered his exceedingly instructive discourse, and when he had closed with prayer he introduced me and spoke of his former acquaintance with me and of my discretion and undaunted courage in a case of discipline of an ugly pupil in my school in his town years ago, and "undoubtedly you will get the same impression now, for determined young men rarely loose their courage in after life." I bowed respect and delivered my first written Anti-masonic discourse and at the close I was requested by Mr. Allen to act as Senior Warden of his lodge. I consented, and having an only brother living in Woodstock the people were greatly excited to hear me and also to see the performance, and some of the windows were taken out and a plank platform made so as to get a sight of the performance, the stage taking up room and the house full of people.

Instead of going to Lexington in a cold day to join in the commemoration of our first battle, I busied myself in picking up and putting together the scattered leaves of this first address to see if it would add any strength to our cause and I concluded to write it off and send it to the *Cynosure*. I had company all day, but I gave my visitor Anti-masonic documents to read and did some considerable writing.

SAMUEL D. GREENE.

From the Pine Woods.

LELAND, Mich.

DEAR BRO:—I could wish I was able and I would put your paper on a firm basis, give you a good "home," and plenty of subscribers. My will is good. I preserve and circulate my copy of the *Cynosure*, but do not feel able to pay for it, nor can subscribers be gotten in this region. Those who are able, are not inclined, and those who would cannot from poverty.

Think of it! I labor incessantly, here and in out fields to a distance of seven miles; preach, lecture, sing, preach funeral sermons and marry, and probably do not receive $150 in a year; and I have nine in my family and much company. I work till I feel worn down, and yet I must continue to work with my hands, mind, pen and tongue, and trust in the Lord for food and clothing, etc. We receive sou's occasionally for the Master, but not much money.

I am invited to attend the State National anti-secret conventions, and I would rejoice greatly in the privilege, but cannot; first, for lack of means to travel, and, second, I am alone in my large field and cannot leave the work to stand still or go back while I go forth to other work. I can write occasionally and this I cheerfully do. But for the opposition of Masons, because I have dared to speak and write against them, I should receive a better support. They will not give and do what they can to prevent others. But blessed be God, I am able to show them that I am wholly independent of them; built a neat church without them, while they scoffed and sneered; sustain meetings without them and live without them by working with my own hands, and so can rebuke sin of all kinds without fear or favor. I rejoice in my position. They cannot shut my mouth in my church. With God's help and the aid of sympathizing friends, I built, hold the key, make the fires, light the lamps, sweep, etc., and so am perfectly free to preach a faithful Gospel. Will those who love the cause of Christ pray for me?

Yours for the good work,

GEORGE THOMPSON.

OUR MAIL.

(We have not room to put in the counties as a valued friend desires us to do).

S. W. Patterson, North Cedar, Kan., writes:

"Your paper is always a welcome messenger to our home, for it teaches us the Scriptures of truth. I give my papers away when we are done reading them; I also keep them laying on the counters, and those who may be disposed can read them. We have but few Masons in our community, but we are in the midst of grangers,—one member of the grange resigned,—saying he had enough of this organization. May God speed the day when these secret combinations and organizations of darkness shall be entirely rooted out of existence."

Benj Ulsh, Silver Lake, Ind., writes:

"There will be a Sunday-school convention and pentecostal meeting near our place in May, at which time I should like to have a good assortment of books and tracts. We are having a very cold backward spring. It snowed on the 12th, 13th, 14th, 15th, 16th, and 17th of April. The ground is completely covered with snow and is still freezing."

Let all friends be prepared to promote this reform in the spring and summer meetings.

Martin C. Sallsbury, Warren, Ill., writes:

"I intend to take the paper for it suits my views better than any other I can get hold of. I have distributed all I have had and it is well liked."

M. Liscomb, Goodrich, Mich., writes:

"I want your valuable paper read by every one, for I am interested in having the people wake up in this reform. Even the Masons want to borrow my paper very often, and I am ready to lend it every time. On return of the paper they say: 'You have some pretty smart pieces in there.' One read the piece headed 'MORGAN'S JAILOR,' which spoke of Chesebro and Sawyer as dying near Kalamazoo, but that is a mistake on the part of Sawyer. Col. E. Sawyer is yet living in the town of Grand Blanc, Genesee Co., Mich., near the station, and is quite a wealthy farmer. He is over ninety years of age. His hair is white as snow, and I am informed he is quite smart for a man of his age. I have often spoken with him but not on the subject of Masonry, nor about Morgan. He has a very stern look with him. His neighbors sometimes call him Morgan; and strangers sometimes go there and call him Mr. Morgan to his face, being informed that that is his name. This makes the old gentleman angry, so much so that he sometimes takes his cane to them and says that he will not be so insulted, and they have to flee for their lives. I would say to those who are lecturing on Freemasonry that the people are waiting in the town of Davison, Genesee Co., Mich., for one to come and give them a lecture. I have been informed that the Baptist church is to be had at any time for the purpose. Where is Elder Rathbun or Elder Springstein? Can they not come this way?"

Will these gentlemen please answer?

J. B. Nessell, Ellington, N. Y., writes:

"It is one of the seven wonders of the world why there is so much apathy through the country on this subject when there is so much at stake. Our much beloved land is on the point of being engulfed in a votex of total ruin. Therefore I would advise that more of that kind of prayer that avails at the throne of God be earnestly offered that the nation may be saved from impending danger and prevent the sun of our hope from going down in blood and murder. Especially let the prayer of faith ascend in the name of Christ that our meeting at Pittsburgh be wonderfully successful and Christ's cause be greatly advanced."

Jacob Ackart, Schaghticoke, N. Y., writes:

"I have Finney's work on Masonry, 'The Broken Seal,' 'Bernard's Light on Masonry,' and several other Anti-masonic works which I keep in circulation. And best of all I have 'The True Masonic Guide' by Robert Macoy, one of their standard authors, which book I think is doing much in opening the eyes of intelligent, thinking people as to the religious character and claims of the order."

J. M. Bryant, Bethany, Mo, writes:

"An amusing incident happened in the Ancient, Free and Accepted Masonic lodge at Bethany, Mo., not long since. It was this: A meeting was called for the purpose of conferring the second degree on the wives and daughters of affiliating Masons. The anteroom being pretty well filled, they commenced operations in lodge which caused considerable fun and created a desire in those waiting to see. They then slipped the wicket, seized the saber, pushed away the inside guard, when those in the anteroom could get full view. The authorities then introduced the doctor's wife, and after they had proceeded to a certain point, they requested her to lay off some of her clothing which she refused to do; but being informed that she must conform to the rules or retire she accepted the latter, and left to the horror of the faithful and amusement of those in the ante-room. They, being informed by the retiring one of the performance within left pell mell, like so many frightened rats, denouncing the delusion. Among them were a number of the leading persons of the town. . . They have divulged the nonsense."

C. M. Preston, South Wright, Mich., writes:

"The Masons are trying to build up through the grange in this place. But the thing is running rather wild to promise permanency. The grangers seem to be running for *fun* and *frolic*, with the prospect of a little gain. The Masons, of course, have a deeper design."

Rev. C. Hepler, Mendon, Pa., writes:

"I think that there is no subject that we as Christians and Christian ministers should think more on than to save sinners from their sins and professed Christians and men from the lodge. I believe that if the *Cynosure* could be placed in every Christian family that there would be no Christians found in the lodge in a very few years."

M. H. Sly, Wadesburg, Mo., writes:

"I am travelling as a missionary for the United Brethren church, and am in full sympathy with her rules and doctrines. When I began to preach here there was no church in this part; but our principles were accepted by many honest hearts. Those who were wearing the chains of darkness bound to them by Masonic oaths began to cry perjury and lies; and tried to frighten me by threatening me. . . Last Sabbath one of the worshipers of the goddess '*Fides*' also a Mason, when I took occasion according to our rules to read our law on secrecy, arose and forbid my proceeding, as I was in a grange hall. I had to stop, but told them to make an appointment in the grove and in June I would give them a lecture exposing the serpent to their gaze. Heretofore I have only opposed them as a church policy. But now I have declared war upon the Prince of darkness."

Wm. Millet, Springdale, Ia., writes:

"I believe the Lord is in this cause, hence it will prevail."

Wm. Cheetham, Lowell, Mich., writes:

"I wish to say I like your paper very much; and after I read it I give it to my neighbors to read. Rev. D. P. Rathbun was here a few weeks ago and I tryed to get our Baptist church for him to speak in but it was voted down, so went and hired Music Hall and paid for it myself. I then went ten miles to see brother Rathbun, told him I had secured a hall for him and wanted to know when he would give us a lecture. The time was set for Friday evening. I then spread the news far and near and the hall was full. Hiram Abiff (the M. E. preacher were there) and all his subordinates and he gave it to them hot and heavy; but they behaved very well until towards the close, when they all appeared like bees from an overturned hive, buzzing around with their stingers out ready to sting. They called the speaker a perjured wretch and a liar, and finally broke up the meeting. Such is Freemasonry."

H. T. Slaughenhaupt, Littletown, Pa., sends a new subscription, and writes:

"One year ago I procured this subscriber. The reform then was something new in that neighborhood, but by the aid of the *Cynosure* two young men of more than ordinary influence have been doing a noble work in defense of anti-secrecy, and would have done much more if some in their own congregation would not be against them. At one time they procured an appointment for an anti-secrecy meeting to be held by three of the most zealous ministers in the conference, J. M. Bishop being the principal lecturer. After all things had been arranged an element was brought about bordering on Masonic misrepresentations that closed the church doors on these good men; but I feel satisfied that the good Lord will ere long remove this unrighteous element. I consider the *Cynosure* a good paper. I have been a close reader of it for three years, and in all this time have not seen a single sentence in its columns that had the least spirit of levity connected with it. Where is another religious journal that can have as much said of it?"

The Sabbath School.

Lesson for May 16, 1875.—A Praying Mother.

SCRIPTURE.—1 Samuel i. 21-28. Commit 21-28; Primary Verse, 27.

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young.

25 And he slew a bullock and brought the child to Eli.

26 And he said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him:

28 Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshiped the Lord there.

GOLDEN TEXT.—"I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."—1 Sam. i. 28.

TOPIC.—Early Consecration.

HOME READINGS.

M.	Num.	30:	1-16..The Law of the Vow.
T.	Gen.	25:	20-26..The Birth of Jacob.
W.	Ex.	2:	1-10..The Birth of Moses.
Th.	Judges	13:	1-25..The Birth of Samson.
F.	Luke	1:	5 25..The Birth of John.
S.	Luke	1:	26-38..The Birth of Jesus.
S.	1 Sam.	2:	1-10..Hannah's Song.

—*Nat'l S. S. Teacher.*

LESSONS.

(1) "In everything . . . make your requests known unto God" (Phil. iv. 6). It is the best help against an enemy, the best way to peace (compare 1 Sam. i. 18, with Acts ii. 46, 47, and Phil. iv. 7).

(2) Pay your vows. Wicked men call on God in their trouble, and forget him when out of their straits (Job, xxvii. 10.) How many broken pledges are recorded against men concerning strong drink, gifts in money, if they grow rich, marriage, and the service of the Lord, in baptism and the supper!

(2) Particularly should vows regarding children be kept. They are given to God. Yet they are not treated as if the Lord's. If they die, there is often rebellious grief. If they live, they are allowed to go their own way, not taught, not restrained, not brought up for God, often committed to the care of teachers, who will mislead them, or for the sake of supposed temporary advantages, or showy attainments, they are put under influences that corrupt the soul.

(4) Children should be brought up to serve God from their infancy—in the nursery, in the infant school, and onward in the church. These are our Shiloh; and if mothers and fathers brought their children and visited them there, to see how they do, there would be blessing all around, for God is faithful and keeps that which is committed unto him (2 Tim. i. 12)

(5) Those mothers, whose early lack of children fixes their attention on their sons when born, may well shadow to us the church which in God's time shall have a multitude of sons innumerable (see Isa. xlix. 21, and Rev. vii. 9).

(6) And now, children, suppose your parents have given you to the Lord and desired that you should be his, are you holding back or giving yourselves to him?—*S. S. World.*

The Lodge Takes a new Departure.

[From the St. Louis Freemason, March and April.]

IS FREEMASONRY AGGRESSIVE, OR SIMPLY ON THE DEFENSE?

The principles of Freemasonry are now systematically and unitedly attacked by the strongest societies of the age. It has stood the assault of ages past, but those warfares were waged by different men and from a different standpoint. To-day Freemasonry stands like a firm rock amidst the waves of hate and fanaticism, calm and serene, unmoved, and apparently immovable; but we must recollect that we live in an era of progress and revolution. While the giant mountain may stand unscathed in mid-ocean, yet the never-ceasing waves continually roll to the farthest shore, wearing away the rock-bound coast, or carrying on their crests the driftwood of ignorance and error. It will suffice nothing that the mountain stands firm and solid—the great ocean of thought still rolls on and bears its triumphs to parts of the world where the mountain cannot follow. To defend Freemasonry simply by name as the ideal of a beautiful thought, would be chivalry enough itself and beautiful in itself; but that accomplishes nothing. If defended at all, it must be in the name of its eternal and life-giving principles. We must change places with our enemies. We can no longer remain the mountain, and either be worn away or left standing harmlessly alone, high and dry. But let the fossil remains of an effete bigotry assume its normal condition as a sterile rock of unproductiveness, and we become the deep and silent rolling sea of regenerating thought, reaching every shore, and bathing the weary traveler in search of soul like and intellectual refreshment. Hundreds of thousands of dollars are annually spent by our enemies to crush us, and yet we remain silent and passive in our present security. We stand still while Anti-masons are marshalled by well-trained leaders, leading them on to the attack. We simply stand like a rock, while the storm passes over our heads and crushes our reputations and that of our families and friends behind us, so that when we look around for our support we find that those who should have been friends are turned either into enemies or cold and indifferent allies. Why is this? Simply because we have been indifferent to our own danger, and too self-confident of our own strength. Candidates may crowd the door by thousands, but are they made, and remain, "Masons" in the true sense of that word? Let the attendance at our own lodges, the interest felt by the craft, the number of Masonic students outside the lodge-room, the energy in good and noble works of love and truth, reply.

However, we will give our brethren a brief insight into the workings of our secret enemy, and let them see why the minds of their family have been poisoned and their friends turned away, and then let them decide if it is not time that they should awaken to their duties, in and out of the lodge-room, both in doing good Masonic work before God and enlightening their firesides by Masonic literature. Freemasons can no more ignore and despise the printing-press than could a great and once all-powerful church, which for nearly a hundred years damned the newspapers and forbid the publication of truths; but it had at last to surrender, and finally now becomes the greatest manipulator of the press, and uses it, too, under every name and guise. Knowing full well that Freemasonry could not be reached through an open course, as but few Protestant families would see it, it comes out in an apparently anti-Catholic and Protestant paper, on the Jesuit plan and at great expense, a weekly, Anti-masonic journal, called the *Christian Cynosure*, published in Chicago. . . . We have, heretofore, remained comparatively silent on this subject, expecting these fanatics to wear themselves out, but they have presumed upon the conservative apathy of the craft, and are now waging a silent, secret and bitter warfare against the Masonic fraternity, in particular, simply because it is the oldest, strongest, and most liberal of all in its views and actions, hence the most dangerous to narrow-minded and bigoted fanaticism.

If it were not for the many thousands of good and true men of all denominations, who belong to the order, and who are personally aware of the persistent lies of these Anti-masons, and that they are nothing but falsehoods out of the whole cloth, they would rise and crush us by force; but as it is, they resort to the means we have alluded to.

This is a strange aggregation of forces. Here we have churches, of directly opposite purposes, united against an order which recognized the good members of all of them. The Quakers are rather passive and conservative. The Episcopalians take no part in the fight, and so with some others; and only a certain portion of the Presbyterians, Methodists, and Baptists. Judging from the *Cynosure* correspondence, it looks as though the United Brethren, Congregationalists, Roman Catholics, and a few fanatical sects, make Anti-masonry a test of membership; while a few leaders, who have been blackballed in the lodge, are trying to introduce the war into all the churches. Let us furnish the truth to them all, and let the pure light of love and morality shine before all men.

In another article on "The Roman Church and Public Schools" the *Freemason* says:—

How much the *Christian Cynosure*, Wheaton College of Illinois, Rev. Doctors Blanchard, Finney, and others, get from the secret fund of Rome to pay the expenses of their warfare, we know not, but they are surely entitled to much as the allies of the assassins of political and religious liberty.

Freemasonry has been the incarnation of long suffering and patience for centuries, on account of its cosmopolitan and universal character, but as the warfare against us has not ceased, notmonitions to that end, for the sake of peace, we must acknowledge the old adage, that patience has ceased to be a virtue; and now, at last, being driven withstanding repeated requests and ado the wall, we propose to strike back in the defense of pure Morality, Education, and Truth, against the well developed and organized phalanxes of the Church of Rome, which lets no opportunity pass to crush our public school system.

The clear sunlight of educated reason let into the dark recesses of dark bigotry and hierarchal power dissolves it like salt on a snail's back, hence the Pope in every allocution spurs on his bishops and people to shut out the light of free and generous knowledge.

We call the attention of the craft to this important matter, and ask them to well attend to their duties as the members of an universal fraternity, whose every step is accompanied by the God-like prayer of "more light." We regret that we have been called upon to call any church by name, and we would not do so now, but that that church has eternally damned our order by name, to the chagrin and mortification of many intelligent communicants of that church. We regret, also, that other churches have been drawn by a secret motive of their ministers to war against us; but none of those of the true Gospel of Christ can arraign us, and we intend now to fight out this fight on purely honorable and straightforward principles of investigation and comparison. "Time, the grand arbiter of events," will record in his own good time who shall be the victor—"Darkness" or "Light."

We shall fight against no church as a particular denomination, for we know that there are thousands of intelligent members of the Roman, the Congregational, the Presbyterian, and other churches, who are ashamed of their leaders on this anti-public school and Anti-masonic warfare. Many of them are our personal friends, and many of them are earnest and true members of our fraternity, and for such we sympathize; but they will well know when we tell the truth or not.

Again, in "A Word to our Christian Brethren and Sisters" (!) occurs the following:—

The gigantic Anti-masonic crusade, now thoroughly organized and at work—especially in the West—has its stronghold in an unscrupulous attempt to deceive our Christian women, on the ground that Freemasonry denies Christ and his teachings. Headed by fanatics of the type of Professor Blanchard, Finney & Co., they publish all sorts of reports in Anti-masonic tracts and papers, arguing solely on the basis that whatever does not preach Christ is of necessity anti-Christ; therefore they ignore works as teachers and themselves deny the living and practical teachings of the Saviour. . . Because Freemasonry does not teach Romanism we are damned by them; because we do not teach immersion, some Baptists condemn us; because we do not teach that all forms and ceremonies are useless, we are blamed by the plain folks; because we accept all religions and deny none, but teach a pure and exalted morality and friendship, we are damned by fanatics as being "anti-Christ." All we ask is, judge us by our works.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 6, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and the Association hopes to raise this sum by June 10th next; and $20,000 as soon thereafter as possible to secure the ownership. Send on contributions.

DISCUSSION WITH MASONS IN IOWA.—Our good brother Rev. Mr. Grinnell has sent us the numbers of the paper containing this discussion which we shall endeavor to notice at large next week. The lodge, like the brothel its symbol and type, can only lose by discussion. The success of both those institutions is by silent lures. When the inmates of the spiritual or literal brothel come out and plead, they are starving.

Our General Agent has at last left for Pittsburgh, and he will not let grass grow under his feet. But the time is so short that every one of us must watch and pray, and helps well the attendance and interest of our coming Anniversary and make the 8th of June, 1875, if possible, an epoch in our cause. Isaac Preston, Esq., of Lockpock, Ill., writes us he has arranged to attend. Hon. Samuel D. Greene, who like Mr. Preston is on the way from 80 to 90 years of age, wrote us he should attend at Hartford, Conn. These venerable octogenarians astonish, reprove, and comfort us. Surely God holds them in his right hand. And like John Quincy Adams, their faculties seem to brighten, while other men's decay. Is it because their intellects rejecting all that is spurious in religion, hold unobstructed converse with God? The Hebrew prophets tell us of a time when "The child shall die an hundred years old."

THEY WAR ON OUR CHARACTERS.—In 1836, Duff. Green in the U. S. *Telegraph* said of the Abolitionists:

"They could not if they would excite our slaves to insurrection. The war they wage is on our characters. Unless the Abolition societies are put down and suppressed, there will soon be springing up among ourselves the idea that slaveholding is sinful; and they will thus produce a state of sentiment in which a man's life will not be worth anything to him so long as he owns a slave."

This was precisely what happened; and the lodge raises now the same cry, as it nears the same fate. The new departure says:

"We simply stand like the rock, while the storm passes over our heads and crushes our reputations and that of our families and friends behind us, so that when we look around for our support, we find that those who should have been our friends are turned either into enemies or cold indifferent allies."

Well said Mr. St. Louis *Freemason!* This is just what is going to happen; what is even now taking place.

But we must never forget that Masonic lodges can die, as in several States they did die, and yet the system live under other names. Nothing will extinguish it but Christ; and the worship which takes men to God through him. Until we learn this we have'nt "*found the seam.*"

OUR PITTSBURGH ANNIVERSARY.

Who is laboring, planning, and praying for our Anniversary? No great moral triumph issuing in the material benefit of mankind ever took place without two attending incidents: 1st, Truth asserted; and 2d, Earnest prayer. Methodism started in a series of prayer-meetings under the lime-trees of Oxford University. All Scotland, in the days of her Covenant, was on her knees in prayer; and her people, says Hume, during Cromwell's Protectorate, "gave their assent to the ideas of their preachers by groans and amens." Abolitionism succeeded by its "Monthly Concerts;" and the rebellion gave way to fasting, humiliation and prayer, such as Lincoln requested of his neighbors when he left Springfield for Washington. And Luther's "prayer at Worms" before he met the Diet is a more remarkable document than his famous speech to that body refusing to recant, ending "God help me. Amen."

Our chief danger is "forgetting God." Our General Agent and Lecturer, Mr. Stoddard, has been ordered by the Committee to Pittsburgh. The meeting is now suffering for the want of some one in that vicinity to arouse the people, make needed arrangements, and call public attention to the Anniversary. We are going to meet there, too, with nothing matured as to politics, and no general line of action laid out. These deficiencies are evils to be lamented and remedied as far as possible. But the greatest evil and danger is there is so little prayer and practical dependence on God 'without whom we can do nothing.'

GOD GIVES THE RAIN.

When Paul, by the power of Christ had healed the Lystra cripple, and the Lystrans and Lycaoanians got oxen and were about to sacrifice to him and his companion Barnabas; unlike his popish "successors," Paul refused the homage, and in his discourse attributed the rainfall to God. "Nevertheless, he left not himself without witness in that he did good, and gave us rain and fruitful seasons."

The Scotch Dr. Chalmers, (cited by McCosh) whose great mind resembled Paul's, immediate inspiration excepted, calls on us to notice that "we can follow no law back but a little way;" and argues that God can interpose in the weather back of and beyond our reach, so as to make a drought or a shower at a given time and place, in perfect keeping with his immutability. Yet many speak as though the weather was altogether beyond God, and ruled by laws inexorable as fate; and that cold and drought and natural pests may be about to make our prairies deserts. Our prairies may indeed become like Asiatic deserts, unpeopled where millions once lived and sinned and "worshipped other gods." And in the inimitable words of Byron:

——"Their decay
Has dried up realms to deserts."

But if our wells fail and our prairies become deserts, it will be because their inhabitants become Asiatics, practice conjuring tricks for religion, and cease to look to God for "rain and fruitful seasons."

THE NEW MASONIC DEPARTURE.

Our readers will share our delighted surprise at the last protean dodge of the lodge as seen in the article headed "*The Lodge Takes a New Departure,*" in the present number. It is very significant. The Saint Louis *Freemason,* which gives the article, is a large stitched and covered monthly; and may be regarded as the lodge-organ for the Southwest, as Dr. Mackey's "*Voice*" aspires to be in the country represented by Chicago.

When Nehemiah and a handful of Asiatics who believed and trusted the true God, began to rebuild Jerusalem, and separate God's worship from the idolatries, which then as now cursed that continent and its enslaved and priest-ridden populations, the Samballats, and Geshems of that day first despised them; then plotted against; then prosecuted; then begged and plead to be taken into partnership and communion with them in restoring the ruins and re-establishing the pure worship of God.

The lodge-methods with us are the same. They first regarded our national movement as a curious joke. They made wide the mouth at us. They said, "If a fox go up he shall break down even their stone wall." The Chicago *Journal* & Co. called our first Anniversary in this city, a "convention of mustard pots and vinegar cruets." Then Grand Master Blair proposed to patronize Wheaton College, and the Wheaton lodge master subscribed a thousand dollars towards its debt, and one thousand more to a professorship; neither of which he paid, but betrayed and sunk us sixteen hundred dollars by inducing subscribers to repudiate. Then he prosecuted us in our Circuit and Supreme courts, to force us by *mandamus* to admit adhering secret society men to the College. They were beaten by both courts. Then they moved on the Wheaton church, to reverse our rule and force open the fellowship of the College church to lodgemen. They intimidated the members so that some declared that fifty would leave the church unless the rule excluding Freemasons was thrown out. They were again defeated, and a stronger rule adopted. Then Quint, Bacon and company moved on Oberlin by a "National Congregational Council" which is run by a Knight Templar and Past Grand Chaplain of the Massachusetts Grand Lodge. We exposed and assailed that measure, and the five hundred *Cynosures,* containing J. B. Walker's attack on that Masonic Congregational Council," were returned to us! The friends of our cause in Oberlin were offended by Dr. Walker's article; and Anti-masons voted for Grand Chaplain Quint to be Secretary and the only permanent officer of that Council, which office he still holds.

Now read the "New Departure" and behold the grand hailing sign of distress against—"The gigantic Anti-masonic crusade, thoroughly organized and at work, especially in the West." Now, they propose to break over their "ancient landmark," and defend the lodge by argument and appeal!

But be not deceived. Their wail is the cry of the crockodile to allure prey within its jaws. They cry "persecution" like the Pope. They appeal to their "Christian brethren and sisters." (!) And weak and foolish men and women will be deceived by them. Our own church members and ministers (see the *United Brethren Tribune*) will think them lovely, condemn our "bigotry," and send Peter's Pence to these popes! But their grapes are those of Sodom, and their apples those of Gormorrah! Read, read "*The New Departure.*"

JEWS AS FREEMASONS.

The *Hebrew Leader* a large eight page weekly has been published in New York for a quarter of a century. The numbers we have seen contain not one word positively Jewish but only some small wrangling with the Grand Lodge of the State against the fag ends of the Christian religion tacked or woven into Freemasonry which, as our readers know, aims to be a compound of all religions and to form a mongrel religion for "the god of this world." The *Leader* has been waging a furious war against dedicating lodges to "*The Holy Saints John,*" not because Saint-worship is devil-worship, but lest some Jewish conscience would be ensnared into worshipping Christian saints. Whereupon the (Maine) *Masonic Token* comes down on his Hebrew brethren in this wise:—

THE ISRAELITISH QUESTION.

"The *Hebrew Leader* asks, "Have Israelites any rights as Masons?"

We answer, "As Masons—yes! As Israelites—no!"

"You have joined a fraternity dedicated to the Holy Saints John, and you knew it when you joined. You knew that the prejudices, if not the fixed laws of that fraternity, were against any change in the ritual. You also know that although the traditions make it antedate the Christian Era, there is not the slightest evidence that it was ever anything but a Christian institution. Therefore, what right have you to claim that it shall be changed to meet your views?"

The learned Jew replies, showing by history that the immutability of the lodge like the *semper eadem* of popery, is mere dodge and imposition. Hear him:—

"The term "Landmark" is a mere Masonic *cant.* We have no such irre-

movable landmarks. We have shown that the oldest requisite for membership, viz., "to be true to the church," was removed by Anderson. "Moder Marybright," and the legend of the four holy martyrs were expunged from the rituals by the first Protestant operatives. It has further been demonstrated that the laws of the old operatives were repeatedly changed. And in modern times, Anderson changed both ritual and laws, and every peddling American lecturer, from Webb to Cross, altered again and again the Masonic ritual. And yet our luminaries talk of "ancient landmarks." How ancient are those landmarks? Do we not know that Anderson was the first to introduce the form of dedicating lodges? He, however, dedicated lodges to the Baptist only; and such appears to have been the fashion in England, up to 1813. From that time, for obvious reasons, the Grand Lodge of England expunged all allusion to the saints from the Masonic ritual But Webb, in America, began to dedicate lodges to both saints, and this you call a landmark! But even Webb did not know that the Evangelist became Grand Master when upwards of ninety. This Christian imposition was not introduced into the American lodges till some years after the Grand Lodge of England denuded the ritual of saints. And this is another of your landmarks! Dunckerly manufactured the symbol of the "Parallel Lines," with the two Saints John as parallels; and this is also an ancient landmark! Bosh!"

To all which we add, "*Bosh*" indeed. The whole concern is "*Bosh;*" like the bosh of paganism and all priestly inventions to humbug the masses into paying "dues."

"I thank thee, Jew, for teaching me that word." But is it not pitiful to see a Christian (?) editor *brothering* the Jew, whose hate of Christianity is so intense that he cannot brook the mockery of "the Holy Saints John;" because, in making up the Masonic swindle, a popish saint or two has been woven into the compound. And the meek Masonic Yankee, though claiming Masonry to be "Christian" in its origin, yet promises that if he will be patient the last fibre of Christianity shall soon be extirpated from the lodge and "*the Holy Saints John*" be dropped from theritual, thus:

"Therefore, we say, you have no right to demand it, but your request is entirely reasonable, is in accordance with the spirit of the fraternity, and with the universal brotherhood of man on which it pretends to be founded, and, if you wait a time with patience, your request will be granted."

"Herod and Pilot friends," Jew and Freemason brothers! And the Mason assures the Jew that "his request is entirely reasonable" to be rid in the lodge of the faintest remainder of Christianity! How long shall this foul thing pollute our pulpits and communion tables!

NOTES.

—The notice of last week that the railroad fare to Pittsburgh would be $16, there and return from Chicago, was given under a misunderstanding. The rate will be $18.50 each for ten tickets. We repeat that all who wish to take advantage of this arrangement should send their names to the Corresponding Secretary at this office before the close of the month if possible.

—A person signing himself "J. W. B." writes from Nineveh, Broome Co., N. Y., bitterly complaining of our course, which he says produces strife between Masonic preachers and their churches, and wants to know what good can result from it. He desires an answer, which will be cheerfully given when it is known who wants it. Meanwhile will friend "J. W. B." read Acts xvi. 16–22 and xvii. 1–8.

—Friend Washburn of Madison, Me., asks what were the charges filed by the Catholics against Freemasons that led the Grand Master of England, the Marquis of Ripon, to leave the lodge for the Romanists. No "charges" in particular that we know of, but the opposition of the Catholics led to an investigation of the principles underlying it whereby the Grand Master was brought to see the false position of the lodge. These principles as set forth by Romish authority were published in the *Cynosure* of September 17th last.

—Mr. Edmond Ronayne, whose contributions have added to the interest of our columns, will repeat on the evening of May 11th, the exposition of the three degrees of Masonry given a short time ago, in the hall of Bremer Street School. We expect to give a report this time without depending on the Masonic reporters of the daily press.

—During the absence of the Corresponding Secretary at the Michigan State Convention a list of annual members sent about that time was lost. The $5 accompanying it was received and paid to the Treasurer. Will the sender please renew the list and oblige.

—A correspondent of the *United Presbyterian* desires Rev. R. McAyeal of Des Moines, to prepare an article on the religious nature of the grange. Bro. McAyeal can contribute a valuable article on this subject, and we shall rejoice to learn that he has undertaken it.

—In remarking on Gen. Grant's attendance at a New York theater last week a sad blunder in the types made us charge the New York *Witness* with an unjust sentiment quite foreign to its character. The *Witness* did say of remarks on the evil propensities of pubic men, "We know not that the British people have anything to do with the private life of their Queen or the Prince of Wales, but if they have, much more have we to do with the private life of our President, seeing that they cannot change their chief ruler, but we can change ours. It is surely right to commend the private virtues and character of public men, and it is a poor rule that does not work both ways."

—The next session of the Iowa Masonic Grand Lodge in June will have the pleasure of looking over its resolutions of 1856 withdrawing Masonic sanction from dancing parties. Some Dubuque lodges wanted lately to help out the dedication of a new hall with the usual dance. Some "Methodist brothers" objected to such a use of Masonry. A quarrel ensued, and one or more lodges it is said have been put under ban and their symbols of office removed by the Grand Master, and an appeal has been taken. As the lodges include a large proportion of those who delight to revel in the indiscriminate pleasures of the ball room, the result of the appeal may be anticipated.

Another Veteran Fallen.

Brother George A. Tuttle of Fenton, Broom, Co., N. Y., died suddenly of heart disease on the evening of the 16th of April, aged 61 years. During a period of forty years or more brother Tuttle was known as a follower of Christ, an excellent neighbor, a good citizen, an active and consistent Christian; and although at first connected with the M. E. church, yet the fact that so large a proportion of that church, especially its ministry, are Masons, led him to leave that connection and unite with the Wesleyans. It may, we think, be truly said of him that he was willing to forsake all for Christ. He was very zealous and uncompromising in opposing the popular evils of the day, both in church and state, and was ready to have his name cast out as evil even among professing Christians for the sake of promoting the purity of the church and the integrity of our government. Hence, like his divine Master, he was often maligned and persecuted in consequence of his fidelity to the cause of truth and right. His opposition to secret societies made him a special object of hatred to the "ancient and honorable fraternity." The readers of the *Cynosure* may remember that some four or five years ago he was pursued by a Masonic mob, compelled to flee from his house and hide himself in a cornfield where he remained all night, hotly pursued by these myrmidons of the lodge, until the morning dawn compelled them to desist, and he barely escaped being discovered. But this was not all, he was called upon to suffer for his zeal and activity in the cause of reform. One of his daughters, a young lady of feeble health, was so distressed on account of this Masonic persecution that she told her father she could not survive it, and shortly after, in a state of mental aberration she committed suicide by throwing herself across the rail-road track and allowing herself to be run over by the cars. But even this severe trial did not have the effect to abate his zeal or cause him to cease from his endeavors to promote this great and much-needed reform, and save his fellow-men from the curse and slavery of secretism.

He was one of those noble men of God who felt called upon to stand for a righteous, unpopular cause, though they stand alone. Some two weeks before his death he remarked to a brother in the church that he had no desire to live, but to be prepared to die, adding, "I expect to go suddenly." In this his expectation was realized; he died almost without a moment's warning, but he died with his armor on, and we have the blessed assurance that our loss is his gain.

"Brother though from yonder sky
Cometh neither voice nor cry,
Yet we know from thee to-day,
Every pain has passed away."

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." —2nd Tim. iii. 12.

JAMES L. ANDRUS.
Binghamton, N. Y., April 22, 1875.

Notices.

The Seventh Anniversary of the National Christian Association will be held in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

Western New York.

Elder Barlow, State Agent, is expected in Chautauqua and Cattaraugus counties, beginning about the first of May and continuing through the month. Friends in these counties wishing lectures will write to J. B. Nessell, Cor. Sec'y of the Chaut. county Association, and arrangements will be made to facilitate the work and save needless travel.

REV. H. H. HINMAN, the Illinois State Agent, is expecting to start about the twenty-fifth of May for the National meeting at Pittsburgh. He desires to accommodate friends on or near the route which he will take, probably the Pittsburgh and Ft. Wayne, with lectures, and by this means also to pay his expenses to and from Pittsburgh. Are there not friends in the counties of Lake, Marshall and Whitley in Indiana, and in VanWert, Allen, Crawford, Stark and Columbina counties in Ohio, who would be glad to secure the services of Mr. Hinman either on his way to the Convention or on his return. Consult with friends, see what arrangements can be made, and write to C. A. Blanchard, Cor. Sec'y N. C. A. 13 Wabash Ave., Chicago.

Indiana, Attention!

The Executive Committee of the Indiana Association will meet at the residence of Jesse Small, in Marion, Grant Co., on Wednesday, the 19th of fifth month, (May) at 10. A. M. That committee consists of Rev. H. Floyd of Dublin, Geo. W. Champ of Van Buren, Isaac Elliott of Marion, Hon. Wm. Hall of Fairmount, and Wm. Small of Xenia. A full attendance is desired, as important business is to be transacted. The friends of the cause are invited to send information relative to what they think the times require of us, and the best way of accomplishing it. The State agent is to be present.

By order of the CHAIRMAN.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturers:
Indiana, J. T. Kiggins, Waterloo City, DeKalb county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St., both Syracuse, N. Y.
Pennsylvania, J. W. Raynor, Montrose, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, D. P. Rathbun, (present address) Lisbon Center, N. Y.
Iowa (nominated by State Convention) James Hankins, Mason City, Iowa.
Lecturers at Large:
I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Bentonville, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co, Ia.
A. H. Springstein, Yipsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, Ashland Co., O.

The Home Circle.

Finish Thy Work.

Finish thy work; the time is short,
The sun is in the West.
The night is coming down; till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work: then wipe thy brow,
Ungird thee from thy toil;
Take breath and from each weary limb
Shake off the soil.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work! then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy
And heavenly love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

—*Selected.*

The Christian Family.

The family is the germ of the state historically, and the family is the safeguard of the state ethically. Well-ordered families will make a well-ordered state. Man was put upon the earth, not in isolation, and not in promiscuous aggregation, but in families. The earliest commands of God recorded in Scripture have relation to family ties, and the New Testament exalts the family and pronounces it a normal element of the Christian church. The celibacy of the clergy was one of Satan's schemes for destroying the church. The higher sanctity of the unmarried state was a doctrine naturally following, and striking at the very heart of the Christian system. An unmarried man or woman is incomplete, to be blamed or pitied as the case may be. Pauline emergencies are but emergencies and only confirm the rule. In the family, piety admits of a natural cultivation, and grace spreads and descends through channels especially provided. ("Else were your children unclean, but now are they holy.")

If this true view of the family were held by every Christian man and woman, should we not see some present evil habits cease?

1. *Could a father spend his day in business cares beyond what is necessary for the support of the family?* Has a Christian a right to use his whole strength to make money, to become rich, leaving his family without his presence, care, teaching, and example? Christian men, worth hundreds of thousands or millions of dollars, are wont to use all the day hours and all their nervous energy in adding to their already more than sufficient wealth, as if making money were the one great duty of life. Instead of associating with their children, helping them in their studies, joining them in their plays and exercising a steadying influence over all their ways, they abandon them to evil surroundings and only teach them by their example that life is money-making. In many Christian homes of New York the father is a stranger or at least only a distant friend of the family. He is seen at dinner and then leave for an evening at a place of amusement, or a committee, or the club. One of God's grand designs in the family is thus completely thwarted.

2. *Could a mother allow herself to touch even the edge of the fashionable vortex?* Is it right to enter a system, which consumes time, money, and strength for hollow forms and tinselled display, and so deprive the children of the watchful attentions of a mother's experience and care? A fashionable woman must make up her character in "society" by deficiencies at home. She must be irregular in her times of rising and eating, family prayers must be neglected, the children will straggle to school as they may, the servants will take advantage of the chaos and become demoralized, and so home-life, which should have been the corrector of evil tendencies and the conservator of order and truth, becomes the very guide to laxity, waste, and frivolity. In Christian homes (so called) there are many fashionable, semi-fashionable mothers, and by them another of God's grand designs in the family is completely thwarted.

3. *Could the education if children be committed to anybody without regard to moral qualifications?* Is it right for Christian parents to send a child to school without a clear knowledge of the views of the teacher on the most momentous of all subjects and of his religious habits and influence? And yet how utterly thoughtless many Christian parents are on this point? They will patronize a school whose head is a bigoted Romanist or a pronounced infidel, where the seeds of error will not only be planted in their minds but will be vigorously nursed and established there, and so the parental counsel will be cancelled, and the parent's piety be reckoned as *old fogyism*, which means respectable ignorance and weakness. The school should be in all cases the parent's coadjutor, and not his substitute, and *never*, NEVER his counter actor. Unless this be the case another of God's designs in the family is completely thwarted.

One reason the church of Jesus grows so slowly, and, alas! grows so corruptly, is because the sacred ark of the family is violated, and the holy influences which should thence proceed are perverted at their source. Baalim and Ashtaroth are found where Jehovah Jesus alone should dwell.—*Dr. Crosby in the Am. Messenger.*

A Dry Rot.

The church was never more aggressive than now. Machinery was never better managed. There never was so much of it. The display of strength was never finer. But all this may be only equipped and organized weakness. The church is nothing if not pious. More than this, it is very little if not consistently pious. To be zealously affected in a good cause is good only on condition that it be "always." A church is an "ekklesia;" a company called out from the world. Its strength therefore is in its deliverance from the world. To be in it, yet not of it, is the double problem which our machinery and our spirit must combine to solve. Therefore we do not believe in those forms of worldliness in the church which excuse themselves on the ground that to get a leverage on the world we must in some sort stand on its level. Monks, we are told, cannot convert the world. Neither, we might reply, can the spirit of the world convert the world. The strength of a Christian's argument with men, is in the fact that his life has a standing place other than theirs. He must move them, if at all, from above. Our Christian Archimedes has a lever that is strong enough. He needs the standing of high religious principles not only, but religious living as well. The man in the water beating the waves cannot help his imperiled comrade. For that he must be planted on a rock. You lose your strength when you surrender the vantage ground of holy living, of a separate and uncompromising Christian calling. Are we not in some danger of having our sinews dissolved into powder dust under the dry rot of worldly compromise? Some churches we have heard of are only religious ways of encouraging the world. Is it money that is wanted? There are two ways of getting it. One is the Lord's money freely offered by the Lord's people, coming from the heart into the treasury, with no indirection. The other is to have lotteries and corners on fancy-work, and bringing all the world's scheming into the church, name it, by way of satire—a fair. Is literature wanted? Let the church be levied on to vie in poor measures with the lyceum, and give to a debating school the energy and time that are taken from a prayer-meeting. Is it social life that is the prize? Let us build our churches with dramatic club rooms and parlors arranged for dancing, and a plentiful supply of little stands to hold scolloped oysters or a pack of cards. This is what scientists might call a sap-rot, taking the life out of our religion and letting it powder down to dry and inefficient dust. Again, we say the strength of the church is in its piety.—*The Interior.*

Providing for Our Own Households.

We assume that there is no text or command in all the Scriptures which gets more attention and more willing obedience than that which requires men to provide for their own households. Christian and heathen alike overdo this branch of duty, and yet we apprehend there is no divine injunction more imperfectly understood. It is made to justify every expenditure, and it forgets altogether that severe denunciation against those who join field to field and add house to house. When God sent the daily manna for the nourishment of his people, it was found that when they had gathered more than was required for their daily necessities, the surplus stank on their hands, and bred worms and disease. Has God changed his dealings with us? The spirit of greed which showed itself then has been doing so ever since, to the detriment of our fellow-creatures and the dishonor of our Heavenly Father, to whom we pray for our daily bread. This prayer, by the way, appears strange on the lips of those who have already abundance of the world's goods, nearly all of which is held and administered for their own households. One of the reasons, no doubt, why Christianity has not overrun the world with Pentecostal speed, is because so many of Christ's followers trust their bank books more than their Bibles, and have little or nothing in common with their poor brothers.

Those who call themselves Christians are really as guilty in this matter as the veriest worldling. No doubt the command to provide for our families was rendered necessary by those idle loafers, found in every age, who will not work, and therefore should not eat. In every circle we see such men and women, who are wholly unproductive, and wasting their years in worthless living, while their families grow up without education, without religion, ill clad and half fed. These are the fellows who are worse than infidels. We see them in beer gardens and whisky dens. Here is a so-called disciple of the Lord with his name on the church roll, worth a hundred thousand, perhaps half a million, enjoying himself immensely, his personal expenditures for the year creeping up to many thousands of dollars. The family content themselves with giving their cast-off clothing to Christ! Is not the pulpit largely responsible for the prevalence of such grievous selfishness?

But whilst the wealthy few overdo providing for their own households, the poor many underdo it, and this latter is incalculably the greatest injury to society. Every man who spends a cent on useless and selfish indulgence in drink or tobacco, while his family is in any respect in want of comfortable food and clothing and suitable education, is neglecting to provide for his own household, and is in so far worse than an infidel. This is a grievous charge, but reason and experience fully bear it out. Were the seven thousand licensed and two thousand unlicensed dram shops, and thousands of tobacco shops of [New York], all of whose business is not only unnecessary but positively pernicious, left without customers, there would be few or no poor, and little or no crime amongst our population.—*N. Y. Witness.*

"Take me on Shore."

A godly minister had a careless and idle son, who left his home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice. The ship which bore their boy reached a distant port, and was waiting to take in a fresh cargo, when the sailors went on shore and brought back with them a little native boy who could play some curious kind of music.

He amused them for a long time; but at last he said, "You must now take me on shore."

The sailors told him that he must not go yet.

"Oh, indeed, I cannot stay any longer," replied the little black boy.

"And I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and at once rowed him ashore.

The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," said he to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it!"

In great distress of mind he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy tidings reached his parents.—*Foreign Missionary.*

The Great Japanese Idol Daibutz.

We started from Yokohama at 5:30 in the morning, a party of six, in what is called here a traveling carriage—a hard-seated, stiff-springed vehicle, but one strong and well fitted for rough country roads. We jolted along for nine miles before stopping for breakfast, the road for that distance running through small villages that were so close together that they really formed one long straggling town, having districts bearing different names. The houses are mostly mean and dirty, and a state of almost complete nudity is the prevailing habit of both sexes. At Totska, one of these many villages, we halted at a tea-house to refresh ourselves for the long journey still before us. In making these country trips, it is necessary to go well provided with eatables, as the tea-houses only supply Japanese "chow," such as tea, rice, eggs, and fish, the last being served in such a state of decomposition as to disgust even the hungriest traveler. So we only accepted the plates and bowls offered us by the young girls of the house, and settled ourselves in comfort on the floor-mats, while our servant prepared and we ate a civilized meal. Then into our carriage again and on to Katase, beyond which the roads are too narrow and rough for carriages to pass. This ride brought us within a short distance of the object of our trip, namely, a sight of Daibutz, the largest and most famous of the many gods of Japan. This idol is in the midst of a plain, once the site of a large city. Now it is surrounded only by a thin grove of trees, which have outlived the more perishable temples and shrines once included in these sacred grounds, and of the city only the small, straggling village of Kamakura remains. The approach to the statue is by a broad walk of flagstones, and I almost dreaded the moment when it would be in full view, for fear of a disappointment with regard to its wonders, of which I had heard so much. But a single glance dispelled this idea, for its size and grandeur were far beyond what I had pictured in my mind. Daibutz, meaning the "Great Buddha," is about 70 feet in height, entirely of bronze, and represents the god in his usual state of profound repose, sitting cross-legged, the eyes closed, and hands clasped with thumb nails meeting. It rests upon a stone foundation, and in front of it, upon a stone altar, are two large bronze vases, each containing blossoms and leaves of the lotos, a sacred plant of the Buddhists, perfectly carved in bronze, and in front of both is the inevitable cash-box. Climbing up the folds of the god's garment, which form safe footholds for some distance, we sat down on his immense thumbs, and some idea may be formed of the size of this statue by the fact that three grown persons can sit comfortably on one thumb, between its end and second joint. This majestic idol, perfect in its proportions and sublime in its expression of an eternity of repose, was placed in its present position many centuries ago—so many that the exact date is unknown. Two wire-guarded windows are cut in the back near the shoulders, and a door cut on one side admits visitors. Here we found a good-sized room with images of various saints on two rough altars, and incense burning before them. Cut in the woodwork of the altars and written in Japanese ink anywhere and everywhere about this interior of the statue were innumerable names and addresses of visitors, most of them, I regret to say, of our countrymen. This name-writing propensity of Americans never appeared to me more obnoxious than on this occasion, when I saw an object that has been revered by generations of people desecrated by the puerile vanity of travelers.

Toys for Children.

The amount expended for toys and playthings for children is immense. Is this right, in accordance with Bible stewardship? Were children trained in the way they should go, nurtured from early infancy in the fear of the Lord, on gospel principles, would they delight, as they now do, in these trifling toys? Are not very many of these fancy articles, on which millions are lavished, worse than useless, of a pernicious tendency? Such is the opinion of not a few who are wise in things pertaining to the heavenly kingdom.

An intelligent writer, alluding to this unwise and extravagant expenditure, says: "Playthings that the children make for themselves are a great deal better than those which are bought for them. They employ them a much longer time, they exercise ingenuity, and they please them more. A little girl had better fashion her cups and saucers of acorns, than to have a set of earthen ones supplied. A boy takes ten times more pleasure in a little wooden cart he has pegged together, than he would in a painted and gilded carriage brought from the toy-shop; and we do not believe any expensive rocking-horse ever gave so much satisfaction as we have seen a child in the country take with a coacoanut husk, which he had bridled and placed on four sticks. There is a peculiar satisfaction in inventing things for one's self. No matter though the construction be clumsy and awkward, it employs time (which is a great object in childhood), and the pleasure the invention gives is the first impulse to ingenuity and skill. For this reason, the making of little boats and mechanical toys should not be discouraged; and when any difficulty occurs above the powers of a child assistance should be cheerfully given.—D. F. N.

Children's Corner.

Happy Children Love Each Other.

"Love is the golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Shall scatter and be lost."

Little girls and boys, have you any brothers or sisters? If you have, love them a *great deal*, for you do not know how long you may be together. And even if you should live to be old men and women, do you not think it would make you very happy to remember when you were children you never quarrelled? And if you have lost a darling little brother, or a gentle, loving sister, there is nothing that makes you feel so sad as that sometimes you were unkind and angry.

"Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?"

We heard of a brother and sister who loved one another very much. He was older, and was taken ill and died. They laid him out on his own little bed, and his mother took his little sister to look at him. I cannot tell what she felt and thought as she stood and looked at his sweet face, as white and cold as marble; but she wept very much. At last she said:

"Mother, may I take hold of his hand?"

After a little time she placed it in hers, when the dear child, lifting it up and stroking it gently, said:

"This little hand never struck me!"

Oh, how pleased she was to think of that! "Little children, love one another."

"Little children, love each other,
Never give another pain;
If your brother speak in anger,
Answer not in wrath again."

D. F. N.

Just One.

While I was walking in the garden one bright morning, a breeze came through and set all the leaves and flowers fluttering. Now that is the way flowers talk; so I listened.

Presently an elder tree said, "Flowers, shake off your caterpillars!"

"Why," said a dozen altogether, for they were like some children who always say, "Why?" when they are told to do anything—bad children those!

The elder said, "If you don't they will eat you alive."

So the flowers went to shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and said to herself, "Oh! that's a beauty; I'll keep that one."

The elder overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet; I want to keep him; surely one won't hurt me."

A few mornings after I passed the rose again; there was not a whole leaf on her; her beauty was gone; she was almost killed, and had only life enough to weep over her folly, while the tears stood like dewdrops on her scattered leaves. "Alas! I didn't think one caterpillar would ruin me."

One sin will destroy a noble boy or beautiful girl as sure as the worm the rose.—*Selected.*

The Common Pump.

I think it is Herschel who somewhere says that if a man were confined from childhood in a prison he might be able to reason out all the truths of pure mathematics, but he never could tell, unless he saw it, what would become of a lump of sugar when thrown into water.

In illustration of this I will take as an instance the rise of water in a pump. It was a matter of common experience that the suction of the piston was followed by the rise of water in the well. How was it to be accounted for? The Greeks had sense enough to see that a vacuum was created above the water, and having established in their minds a theory that "Nature abhors a vacuum," they thought this a sufficient reason to explain the occurrence. As nature abhorred a vacuum, she testified her abhorrence by making the water fill it. Now, there is obviously no physical cause given to account for the physical effect. It is merely an imaginary reason unsupported by any mechanical proof. And yet this theory, that nature abhors a vacuum, was accepted as a sufficient explanation of every phenomenon, of a fluid, whether liquid or aeriform, rushing in to fill empty space, for more than two thousand years. At last in the middle of the seventeenth century, when some engineers were employed by the Duke of Tuscany to sink a well near Florence of an unusual depth, it was found that the pump would not work. They applied to Galileo, then an old man living at Fiesole, to explain the reason, and he, half in jest and half in earnest, told them that he supposed that nature did not abhor a vacuum above ten *metres*. But Torricelli, a pupil of Galileo, applied himself to the problem, and he soon satisfied himself that a column of water thirty-three feet high, which is the utmost height to which water can be raised in a pump, must be raised by some mechanical force equivalent to the weight of water supported. He made experiments, and found that this mechanical force was nothing else than the weight of the atmosphere. Here, then, was the discovery by scientific experiment of an unsuspected truth—that the air has definite weight, and a weight exactly equal to that of a column of water exactly thirty-three feet high. But men are slow to admit what shocks a long-cherished opinion or prejudice, and it was not until Pascal demonstrated the truth of Torriselli's theory by experimentally showing that mercury in the barometer (invented by Torricelli) sinks as it is carried up a mountain—where, of course, the higher it goes the weight of the air is less—that men were absolutely convinced that the atmospheric weight and pressure are the sole cause of the phenomenon. For, as Pascal observed, "we cannot suppose that nature abhors a vacuum at the foot of a mountain more than at the summit."—*Fraser's Magazine.*

Religious Intelligence.

—There are now thirty different missionary societies at work in China. There are 196 foreign missionaries, and nearly 700 native preachers and teachers. There are about 10,000 native communicants.

—Among the Mohammedan converts received by the Presbyterian missionaries in Persia was a soldier, who stated that 200 men in the army thought as he did, and were holding secret meetings in regard to the Christian religion.

—The death is announced in Rome of the Rev. Robert Buchanan, D. D., one of the founders and a minister of the Free church of Scotland. He had gone to Rome to preach during the winter in the Scotch chapel, and died in that city suddenly, March 30. Dr. Buchanan has been in the ministry over 50 years, having been ordained in the established church of Scotland in 1821.

—An incident connected with Mr. Hammond's work in San Francisco is thus related in the *Herald and Presbyter*: A few evenings since Mr. Hammond said: "If there is any infidel in the church, a man who says, 'I don't believe in the Bible or in Christianity,' let him rise up." A young man, a civil engineer, arose. Rev. Dr. Cox sought out this young man in the inquiry meeting, and finding him to be honest in his skepticism, he urged him to seek the solution of his doubts by prayer and the reading of the Bible. The young man finally promised the Doctor that he would go home and read the 51st Psalm on his knees. He kept his promise, and while reading he was convicted of sin. His skepticism vanished. He sought and found salvation through Christ, and last night stood up before the great congregation and told his experience. Dr. Cox says quaintly that the 51st Psalm is his favorite prescription in such cases.

—The United Brethren Ministerial Association of the Northern Ohio Conference holds a meeting May 18th in Poplar Grove Chapel, Fulton county. A large number of topics relating to church work and doctrine will be discussed, among them we notice that Bro. J. K. Alwood opens the argument on secret societies.

—The Anniversary exercises of the Chicago Cong. Theological Seminary occurred last week, including an address by Pres. Fowler of Evanston, the inauguration of Prof. T. W. Hopkins as Professor of History, and the exercises of the graduating class numbering twelve.

THE NEW YORK WITNESS has issued an extra with the sermons of Moody in London and Varley in New York which is furnished at $1.50 per hundred post paid.

THE NATIONAL S. S. TEACHER has an able corps of contributors this month, among them Lyman Abbott, Howard Crosby and Edward Beecher. The lessons in the *Teacher* are well conducted and will be found most useful helps to Sabbath-school workers. Chicago: Adams, Blackmer and Lyon Pub. Co.

THE SANITARIAN gives to the science of health valuable suggestions on house drainage, lead pipes, milk, ventilation and the climatic influences of California. A. N. Bell, 234 Broadway, N. Y., publisher.

THE GALAXY for May is most interesting in sketches of the great artists, Salvator and Angelica Kauffman, and of King Louis II. of Bavaria and his mentor, the famous musician Wagner. Sheldon and Co., New York.

EXPOSITION
—:OF:—
THE GRANGE.

Illustrated with Engravings, showing the Lodge Room, Signals, Grips, etc.

EDITED BY REV. A. W. GREESLIN.

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REMARKS ON CEREMONIES CONTINUED.

The Grange proposes to do this. Thus it is a religion, but it is at variance with the Christian religion. It is a heathenish religion on Christian soil.

In the ceremonies of the degrees of the Patrons of Husbandry the reader will find good injunctions, pleasing sentiments with a few poetical sentences curiously mingled with customs which would benefit a party of innocent people who were concealing themselves from blood-thirsty persecutors. The fact that Freemasonry and other secret orders practice worse customs does not lessen the vicious nature of these now under consideration.

The unobjectionable parts of their ritual are evidently intended to make the application of the "iron" bondage gentle as that of a "silken thread" and to conceal the hideousness of the form of admitting members and of their solemn obligations never to reveal the secrets of the Order, in a country whose fundamental principle of action is, that all men have equal rights as regards life, liberty, and the pursuit of happiness.

CLOSING CEREMONIES IN A SUBORDINATE GRANGE.

(These are the closing ceremonies of the evening and may occur after conferring any one of the four degrees. The Constitution forbids conferring more than one of the four degrees in one evening.)

Master to Overseer:—Worthy Overseer, are the labors of the day completed?

Overseer to Master:—They are, worthy Master.

Master to Patrons:—As there seems to be no more work for us to-day, the Steward will see that the implements* are properly secured for the night.

Steward to Master:—All is secure, Worthy Master (all having been collected and locked up).

Master to Patrons:—(Calls up, 3 raps) Brothers and Sisters: As we are again to separate and mingle once more with the world, let us not forget the precepts of our Order. Let us aim to add dignity to labor. In our dealing with our fellowmen, be honest, be just and fear not. Avoid intemperance in eating, drinking, and language; also in work and recreation. Whatever you attempt to do, strive to do well. Let us be quiet, peaceful citizens. Feed the hungry; help the fatherless and the widows and keep ourselves unspotted from the world.

CLOSING SONG.

Brothers and sisters, now we must
Give each the parting hand,
Beseeching God, in whom we trust
To freely bless our land;
To bless the Grange assembled here,
Our hearts to Him incline,
And make us pure as Patrons were
In the days of "Auld Lang Syne."

BENEDICTION BY CHAPLAIN.

May our Divine Master above protect and bless you all now and evermore.

All respond:—Amen.

Master to Steward:—Worthy Steward, inform the Gate Keeper that I now declare the labors of the day closed.

REMARKS ON CLOSING CEREMONIES.

It will be seen by the closing services that the initiated regard themselves as holy, elect or chosen in some way; the language is, "you are about to mingle with the world, the uninitiated, let us not forget the precepts of our Order;" i. e., be faithful to your pledges and obey the injunctions of the Order. But now comes the more fearful prostitution of God's Word to a profane use. They are exhorted in the language of the apostle James, to visit the fatherless and widows and to keep themselves unspotsed from the world. Certainly the uninitiated are the world; the members of the Grange are made up promiscuously of church members, adulterers, preachers, fornicators and so on; and now at dismission this conglomerate mass is exhorted to keep unspotted from the rest of mankind, evidently esteeming its members better than the members of the church of Christ. This is anti-Christ.

INSTALLATION OF OFFICERS IN A SUBORDINATE GRANGE.

Any member of a State Grange can install officers in a Subordinate Grange. It may be public if desired.

Master:—We have met on this occasion to install the officers of this Grange; let us first invoke the blessing of God. Calls up.

PRAYER BY CHAPLAIN.

Almighty Father, Maker of the universe and giver of every good to mankind, we beseech Thee, be with us on this occasion; bless those who shall at this time be installed officers of this Grange; endow them with prudence and wisdom. Be with all the officers of the State and National Grange, and all connected with our Order, and aid us in extending its benefits in all parts of our land. Be with all orders and associations having for their object the advancement of education and the moral welfare and happiness of mankind; we ask all in Thy name. Amen.

*The implements of the Lodge that are secured, are the regalia, aprons, etc.

Master calls down. The officers elect will please seat themselves at the left of the altar. When seated, he says: Patrons and friends, be pleased to give an attentive ear to our worthy brother, who has been authorized to install our officers.

ADDRESS OF INSTALLING OFFICER.

Since God created the earth, agriculture has existed; there is no occupation that precedes it, no order or association that can rank with the tillers of the soil. Before literature existed, before governments were known, agriculture was the first calling of man. The order of Patrons is the only association that originates, exists and works with its members in their daily associations. It is part of a farmer's life; it does not call him from his work to put his mind upon any other subject, but tends to recreation in his daily duties, and, by cheerful instruction to lighten and elevate his labor. Its teachings are the loftiest that man can seek. It does not interfere with his religious or political views. In morality it seeks the highest point; honesty is inculcated; education, nurtured; charity is a prominent characteristic; temperance is supported and brotherly love cultivated.

It is designed to bind the farmers together in fraternity and, by encouraging education, advance to a higher state of perfection in the science of agriculture. We aim to encourage the planting of fruits and flowars by which to enhance the value and increase the attractions of our homes, adorning them with those beauties so lavishly given us by the God of nature. And there is no calling more clevating to the mind than agriculture, when viewed as instructed in our Order. God in the beginning made it honorable and it is our duty to sustain it as such. Discarding the principles which shut out woman from a knowledge of the mysteries, we open wide the door and bid her welcome. In so doing, we claim a precedent, when God said "it is not good for man to be alone." Ours is a social Order. All can find herein something to enjoy and we believe there is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor. It is from the hand of God. We ask none to join us who cannot see good in their fellow-beings; but to all those who have generous hearts and open hands to help the needy, raise the fallen and are willing to aid in making the labors of life cherful, we say, welcome to the Grange.

To the members:—Patrons, I am clothed with the power to install your officers.

To the officers elect:—Placing confidence in you that you will seek to add honor to your position by correct deportment, your companions have selected you as their leaders for the ensuing year.

To the Grange:—Patrons, is it your wish that Bro. ——— shall be installed as Master of this Grange?

Grange:—It is.

Installing Officer's assistant now conducts the Master elect to the altar.

Assistant to Installing Officer:—Worthy sire, I have the honor to introduce to you Bro. ———, who has been chosen Master of this Grahge- I believe him to be well skilled in our work and observant of the noble precepts of our Order and have no doubt that he will discharge the important duties of his office with fidelity.

Installing officer (*Calls up*) then administers the following

OBLIGATION.

I ———, having been elected Master of ——— Grange, I do solemnly pledge my honor that I will perform all the duties appertaining to the office as far as in my power, until my successor is duly installed. I will support the constitution of the National Grange, the by-laws of this Grange and I will inculcate a strict obedience to all laws and edicts emanating from the proper authority. I will not take advantage of the position to bias in any way, either directly or indirectly, the political or religious opinion of any member of the Order. (Calls down.)

Installing Officer:—Worthy brother, in performing this duty, I must impress upon your mind the importance of the position you hold. You will be foremost in advocating the principles and carrying out the objects of our Order. To you will not only those connected with your Grange look for example, but those outside the gate will scrutinize each act. Let me caution you that you keep the eye of the mind open among your members; encourage improvement; remember that nature's motto is onward. She never goes backward.

You may encounter difficulties; overcome them, remembering that difficulties are but opportunities to test our abilities. As Master of this Grange, your fellow-laborers will look to you to devise work; a judicious Master will take due care that no time is lost in useless labor. Encourage improvement. Your laborers may not at first comprehend the value of this, but it is your duty to instruct them, and in this you will come in contact with their minds; if those be left uncultivated, if neglect is allowed to sow itself, the moral weed crop will meet your eye to baffle and torment you.

It will be a prominent part of your duty both in and out of the Grange, to encourage the education of the children within the limits of your jurisdiction, to see that they are not banished at the tender age of childhood from the school of early instruction to the labors of the fields before the mind has received that gentle care and training which enlivens, explains, and dignifies labors. (Calls up.) I now decorate you with the sash and pouch of the Master of this Grange and present you with the Master's gavel; and in conducting you to the chair, I place in your hands the constitution of the Order and laws of the Grange. (Calls down.) Retiring Master greets the new one, and, if he sees proper, can make a retiring speech.

The other officers are now called up and receive the obliga-

tion after which Installing Officer's assistant then introduces Overseer.

ADDRESS OF INSTALLING OFFICER TO OVERSEER.

Brother, your duty is to see that the orders of the Master are faithfully transmitted to the laborers, and in his absence to take his place. The laborers come to you for instructions in their work and you are brought in contact with them; your influence is direct; exert that influence with due care. Of all the sweetness of human toil, of all the motive powers that give alacrity to hand or foot, readiness to the will, intelligence to the mind and purpose, the quickest and most enduring in results is the kind word spoken in season. In presenting you with the emblem of your rank I need not urge you to be faithful in the performance of your duties.

Assistant places sash and pouch upon him and conducts him to his seat and introduces Lecturer.

ADDRESS OF INSTALLING OFFICER TO LECTURER.

Brother, to you is assigned the important duty of imparting instruction to the members of the Grange. To this end you will be prepared at each meeting of the Grange, whenever the time will permit to deliver short addresses; to read, or cause to be read short articles containing uscful information and to suggest topics for discussion by the Grange. You will also see that all addresses, lectures and other information for the good of the Order, are promptly laid before the Grange, or distributed among the members. In selecting subjects, include the house and the home, as well as the farm and the field; for it is in the former that the rewards of labor upon the latter are finally enjoyed. A well ordered household is essential to a happy home. I now have the pleasure of investing you with the sash and pouch, and of decorating you with the emblem of your office.

Assistant conducts him to his seat and introduces Steward.

ADDRESS OF INSTALLING OFFICER TO STEWARD.

It is required in Stewards that they be found faithful. Your duty in the Grange is to set new laborers at work and to learn their qualifications, then to assign them their proper places. It requires good judgment on your part. You are also to see that each one is suitably rewarded for his labor. You will find many who will claim a thorough knowledge of the business of the farm, at the same time are ignorant of the first principles of the laws of nature; to these you will furnish every facility, by access to the library to improve their minds and use every effort to enable them to attain the highest rank in their calling. It is yours to guide your brother over the field and keep his feet from stumbling, until he is enabled to walk by himself; and herein it is necessary that you be faithful, having no respect to persons. It is also your duty to see that the property of the Grange is secured and all safely put in the hands of the gate keeper. Your emblem is the Spade, an ancient implement, used by Stewards in passing through the fields to eradicate weeds that may have escaped the notice of the laborers. Let it remind you of your duty as a faithful Steward, to check the growth of weeds in our Order.

Assistant places sash and pouch upon the Steward, conducts him to his seat and introduces Assistant Steward.

ADDRESS OF INSTALLING OFFICER TO ASSISTANT STEWARD.

Brother, your duty is to guard the inner gate and assist the Steward in his labors. Be cautious, be true. As the Assistant Steward there are labors also devolving upon you which require that you look carefully to the welfare of those consigned to your charge. Your associations with the Steward should be of the most amicable nature. Your emblem is the pruning-hook. The spear, beat into a pruning-hook, is emblematical of peace. May it always remind you of your duty, to strive in preserving peace in our Order.

Assistant Installing Officer places sash and pouch upon him and conducts him to his seat and introduces Chaplain.

ADDRESS OF INSTALLING OFFICER TO CHAPLAIN.

(Places sash and pouch upon him). Reverend brother, upon you devolves a labor that I trust will ever be a pleasant and cheerful task. In presenting you with the sacred volume, (calls up), a text-book in which all look for wisdom and instruction; I need not urge you to be faithful in your calling. As the medium of this Grange to hold converse with the Master of the Great Grange above. May you never intercede in vain. May the spiritual seed you shall sow fall on good soil and bring forth a hundred-fold. Cast thy bread upon the waters, and thou shalt gather it after many days. Remember the parable of the mustard seed. Brethren, behold your Chaplain. (Calls down.)

Assistant Installation Officer conducts him to his seat and introduces Treasurer.

ADDRESS OF INSTALLING OFFICER TO TREASURER.

Brother, confidence in your honesty and integrity prompts your companions to deposit in your keeping the keys of the treasury. Take the emblem of your office and may you prove to all that you are honorable and worthy of the trust.

Assistant Installation Officer places sash and pouch upon him; conducts him to his seat and introduces Secretary.

ADDRESS OF INSTALLING OFFICER TO SECRETARY.

Brother, the duties of your office are the most arduous of all, requiring judgment, promptness and efficiency. You become the organ of the Grange and through you communication is maintained with the Grange throughout the land. Let your correspondence at all times be courteous, brief, yet comprehensive. The record of the Grange will ever be held as a valuable memento of your labors. Let them be exact, and a faithful history of its work.

Assistant places sash and pouch upon him, conducts him to his seat and introduces Gate Keeper.

ADDRESS OF INSTALLING OFFICER TO GATE KEEPER.

Brother, in presenting you with the emblem of your rank, I caution you to be vigilant and watchful. Your position is a responsible one; neglect on your part might enable an enemy to enter, rob the orchard and vineyard, or sow the ground with tares. Being chosen by your fellow husbandmen is evidence that they hold you in high esteem. The jewels of the Grange are placed in your keeping, together with all its paraphernalia, see that the garments of the laborers are suitable and let none enter the fields except in proper attire.

Assistant places sash and pouch upon him, conducts him to a seat and introduces Ceres.

ADDRESS OF INSTALLING OFFICER TO CERES.

Worthy sisters, the ancients worshipped Ceres as the goddess of agriculture; but we, in a more enlightened age, give you the honored position metaphorically and to show our respect for woman. Let woman elevate her thoughts. As you have been chosen to grace this Grange and encourage your brothers by your presence to labor with diligence, I place this wreath upon your head and the sickle under your protection. Revere the one and guard the other; they are significant of the bounties of God, that can only properly be garnered by the labor of man.

Assistant Installation Officer seats Ceres and introduces Pomona.

ADDRESS OF INSTALLING OFFICER TO POMONA.

In placing upon your brow this wreath of fruit blossoms, it is to aid your associates in our Order and to encourage the association of women in our work. In placing in your hands this branch ladened with fruit blossoms, let us remember that no trees bear fruit in autumn which do not bloom in Spring. To the end that our age be profitable and laden with good fruit, let all endeavor that our youth may be studious and replete with the blossoms of observation and learning.

Assistant conducts Pomona to her seat and introduces Flora.

ADDRESS OF INSTALLING OFFICER TO FLORA.

Selected to personate Flora in this Grange, I cordially welcome you and trust the ardor you will evince in the culture of flowers, will prompt all your associates to beautify their homes with them. Their culture and study invariably elevates and never degrades. I crown you with this wreath, emblematical of every grace and virtue that should be found in woman.

Assistant conducts Flora to her seat and introduces Stewardess.

ADDRESS OF INSTALLING OFFICER TO STEWARDESS.

Sister, as Stewardess of this Grange, I present you with the Shepherd's crook. It is emblematical of care and kindness, as well as innocence and purity. It is your duty to conduct your sister initiates and keep their feet from stumbling. At your hands alone are they enabled for the first time to see the interior of a working Grange and it is by you they are decorated as sisters in our Order. May the impressions made by you upon their minds be good, and so formed an honor to all.

Assistant seats Stewardess. (Calls up.)

ADDRESS OF INSTALLING OFFICER TO GRANGE.

I now declare the officers of this Grange duly installed; may your labors be pleasant and your duties faithfully performed to the satisfaction of all working under you. Be cheerful and united. Behold how good and how pleasant it is for brethren to dwell together in unity. (Closing ode.)

And now, Patrons, removing from our hearts all jealousies and hatred and bitterness of feeling towards other orders and associations, let us strive with them, working with them hand in hand, for the good of our fellow-beings. Let us remember that amid all that is bright and beautiful in nature, there is nothing that blooms with such unfading colors, there is no perfume on earth so fraught with fragrance as the flowers of good works and the sweet-smelling savor of that pity which feels for the wants and relieves the distress of our sisters and brothers.

BENEDICTION.

And now, may He who has adorned this earth with never-ending beauties, bless your labors and crown them with abundant harvests.

FUNERAL CEREMONIES.

The badge of mourning consists one piece each of black and white ribbon, one inch wide, tied above the elbow on the left arm.

The male members meet at their Grange with the usual badge of mourning, form in order, four abreast, with or without music, and march to the residence of the deceased. Pall-bearers wear a white sash. Each member, male or female, carries a small boquet of flowers, either fresh or dried. The hearse is decked with evergreens, and, preceding the procession, move to the cemetery in the following order:—Pall-bearers on either side of the hearse.

Relatives of deceased, and sisters of the Order next, in carriages.

Music next.

Brothers of the Order next.

On reaching the cemetery gate, the hearse halts and brothers, two and two, open to the right and left, and pass on ahead to the grave, forming in two lines, facing inward. Pall-bearers now pass up the centre with the body and deposit it at the side of the grave. Relatives now follow and then the sisters and halt at the grave.

MASTER'S ADDRESS.

Worthy sisters and brothers, it becomes our duty to pay a last tribute of respect to a worthy (brother or sister). Let us remember that we must needs die and are as water spilt on the ground which cannot be gathered up again; neither does God respect any person, yet doth he devise means that his banished be not expelled from him.

Worthy Chaplain let us bow in prayer.

TO BE CONTINUED.

News of the Week.

The City.

The ninth annual encampment of the Grand Army of the Republic will be held here on the 12th inst. A grand reunion of the army and navy occurs at the same time; great preparations are being made for the reception.——The new superintending architect of the Custom House now building, has found the work and material so poor that a consultation was held last week with the Government architect on the advisability of taking down all the work and beginning from a new foundation. It was the "bad" (M)asons spoiled the job last June 24th.——In spite of the storm of last week an unusually large lumber fleet, numbering some forty vessels were waiting to be transferred to the yards on Monday morning.——Three fishermen were drowned in the Lake near the Chicago University in the Saturday's storm.

The Country.

On the 22d ult., a band of Cheyennes camped near Monument Station, 380 miles west of Kansas City. Information was sent to old Fort Lyon, and Lieutenant Henely, with two companies were ordered out. They followed the trail rapidly and came up with the Cheyennes next day who made a desperate fight. The engagement lasted for two hours, when the Indians broks and fled, leaving their baggage, poniee and tents on the field. Twenty-seven Indians and two soldiers were killed. Intense excitement prevails along the border.——Attorney General Williams has at last resigned and Judge Edwards Pierrepont of New York, a Republican who is believed to hold principle above-party, has been appointed to fill the vacancy.——A fire broke out in Oskosh, Wis., Apr. 28th, and was soon beyond control, enveloping over one-third of the city in flames, and totally destroying everything in its path. The fire started in Spaulding's saw-mill, on the river bank, and burned along Main street, destroying among other buildings, the Beckwith House, the First Congregational Church, the Harding Opera House, and several blocks in addition including many of the best dwellings in the city. The railroad buildings were uninjured. The burned district is one and a half miles long and half a mile wide. Nearly all of the business houses were burned, including all the banks, and on the north side there is not a dry-goods store standing. A high wind prevailed at the time the fire broke out, and the flames swept onward with irresis ible force. The portion of the city consumed embraces the leading business blocks and some of the finest residences in Oshkosh. The loss is estimated at $2,700,000; three hundred families were made homeless, and three persons were killed during the fire.

Foreign.

The Prince of Wales was formally installed as Grand Master of the Freemasons in England on the 28th of April. The ceremony took place at Albert Hall, London, which was filled by members of the order from all parts of Britain and from the continent. The display was one of unprecedented magnificence; but neither party is greatly honored by the selection.——A learned blacksmith in Canada, named Reiber, expressed his disbelief in the doctrine of a purgatory. For this, Father Renan, the town priest, warned his parishoners from the altar not to patronize the blacksmith under penalty of deprivation of the sacraments. Reiber sued to recover damages, and Mr. Justice Sicott, of the Circuit Court, a Catholic, dismissed the suit. Reiber appealed to the Court of Review, and has been granted $100 demages, a Catholic Judge giving the decision.

Home and Health Hints.

HEALTHY HOUSES.—Most persons in selecting a town site prefer a level plain, yet all know that the mountain is healthier than the valley. A elevated situation is less liable to disease than a flat; the difference in salubrity is less, from the fact that water tends downwards, leaving a dry soil; dampness and disease go hand in hand.

There is another reason. In flat localities all the accumulations of dirt and filth on the surface are rained upon, are dissolved, and the water is saturated with them. This water sinks into the ground a few feet, and there remains. It is this water which supplies the wells, which is mixed with our food and swallowed into our stomachs by the gallon every day. To have pure water, the source should be higher than the town, and if in the country, higher than any of the dwellings in the neighborhood; and yet, in most cases, the "spring" or the well has to be gone down to, is almost always at the bottom of the hill, or other elevation. In respect to the selection of a site for a family residence, especially in cities, it should either be an a sandy soil or on a natural hill, never over a filling. As this must be done, there should be a system of drain-pipes to carry the water abundantly and rapidly away. Many a family mansion has been built with the accumulations of the savings of half a life-time, to make the graves of half the household in a few months, from neglect of precautions for thorough draining and a proper water supply for drinking and cooking.

NEWSPAPERS VS. MOTHS.—Newspapers are better than cedar chests for keeping woolen clothing in over summer. The moths don't like to tackle the newspapers; they know better. Whip the coats, shawls, &c., thoroughly—particularly about the seams; then fold them snugly in a large printed sheet, and paste the paper tight—gum arabic mucilage is best. Then fasten it all tightly in a linen or cotton sheet. This, we are assured by those who have had years of experience at all kinds of preventives, is the most effectual protection of woolen clothing from the ravages of moths.

KEEP MIRRORS FROM THE SUN.—It does not seem to be generally understood that the amalgam of tin-foil with mercury, which is spread on glass plates to make looking glasses, is very readily crystalized by actinic solar rays. A mirror hung where the sun can shine on it is usually spoiled; it takes a granulated appearance familiar to housekeepers, though they may not be acquainted with the cause of the change. In such a state the article is nearly worthless, the continuity of the surface is destroyed, and it will not reflect outlines with any approach to precision.

TO REMOVE FRECKLES.—Pack so much knowledge into the head that it will shine out through the eyes and draw attention away from the skin, then cultivate amiability of temper, gentleness and sweetness of manner, so as to charm beholders into admiration. Eat wholesome food, exercise abundantly in the open air, keep the hair neatly combed, and the teeth pearly, and let the freckles take care of themselves. The cosmetics in use for their removal don't remove them in the first place, and, secondly, are deadly poisons. Who cares or asks whether Emily Faithfull or Florence Nightingale is freckled or not?

Farm and Garden.

ORCHARD GRASS flowers in dense clusters; stem is erect, about three feet high; leaves, linear, flat, dark green, rough on both sides; root perennial, and flowers in June and July. It blossoms earlier than timothy and about the time of red clover, and it makes an admirable mixture with that plant to cut in blossom and cure for hay. As a pasture grass it should be fed close, both to prevent it forming thick tufts and running to seed, when it loses a large percentage of its nutritive matter and becomes hard and wiry, but all kinds of stock eat it greedily when green. For cows it is one of the best grasses we have, and is probably better adapted to sow with clover and other seeds for a permanent pasture than any other forage plant. Five or six days' growth in summer suffices to give a good bite, and sheep will pass over everything else to eat it. It is less exhausting to the soil than rye grass or timothy, and will endure considerable shade, and in porous subsoils its roots extend to a great depth. The seed weighs about fourteen pounds to the bushel, and to sow alone about twenty-four pounds are required to the acre to make a good, sure crop—but half the quantity is required when sown with clover. It should be cut early for hay, and is worthy of an extended cultivation.—*Inter-Ocean.*

GRASS GARDEN WALKS.—After having been bothered for years by grass and weed-grown walks, I determined to conquer the enemy by a masterly surrender. I therefore spaded up all my walks, adding enough good soil to raise them to a level with the adjoining beds; raked and rolled them till they were firm and even, and then sowed them thickly with 'mixed lawn grass seed,' scratching it in with a rake, and giving a final going over with the roller, and awaited the result. In a very few days (not over three weeks), I had the pleasure of walking on green velvet instead of gritty gravel; and with the help of a lawn mower, and an occasional cutting down of the edges true with a sharp spade, have had no further trouble with my walks.—*Country Gentleman.*

KEEP THE SOIL MELLOW AROUND TREES.—Unless the surface of the ground is mulched around young trees over an area of six to ten feet in diameter, the ground should be kept clean and mellow. Every farmer knows that a hill of corn or potatoes will not amount to much unless cultivated, and yet there are many who will neglect to give the same care to a tree which is worth a hundred hills of either of the former. In rich soils, trees may grow rapidly without cultivation, and no amount of grass and weeds will retard them, but there are other things besides growth to be looked after. If the weeds and grass are allowed to grow up around the stems of apple, peach or quince trees, the bark will become soft near their base by being shaded, and thereby be in a suitable condition for the reception of the eggs which will eventually become peach or apple borers. Take any dozen young apple trees in sections where the apple borer is abundant, and allow a portion to be choked with weeds and the remainder well cultivated, and then watch the result. From the writer's own experience he believes that the chances are nine to one in favor of those cultivated being exempt from this pest.

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Potatoes, per bus	60	95
Broom corn	06	14
Seeds—Timothy	2 35	2 40
Clover	6 75	7 00
Flax	1 85	1 90
HIDES green to dry salted	07	15
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 30	6 75
Good to choice	5 80	6 20
Medium	5 50	5 75
Common	4 00	5 00
Hogs,	7 60	8 75
Sheep	3 00	6 50

New York Market.

Flour	$ 4 70	8 25
Wheat	1 25	1 44
Corn	91	93¾
Oats	74	78
Rye	97	1 06
Lard		16
Mess pork		22 25
Butter	12	
Cheese	12	22¼
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CHICAGO, THURSDAY, MAY 13, 1875.

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Topics of the Time.

Prof. Marsh of Yale College made a successful search for fossils in Dakota, near the Black Hills region, last fall. It seems his opportunities for unearthing fossils not usual in college cabinets were not misimproved. His quest brought him among the Indians on Red Cloud's reservation and he brought back specimens of the rations furnished them by the government—flour so poor that ponies would not eat it, and coffee full of black beans. These samples of fossilized fraud he laid before the President and the Indian Commissioner with the opinion that the Indian agent at that reservation was unfit for the place. Fossil hunters of such a practical turn are rare and worth cultivating.

Abbot, editor of the *Index*, an infidel journal leading the opposition to the Constitutional reform movement, was, before renouncing Christianity, pastor of a Unitarian church in New Hampshire. His lapse from the "Christian" party divided the church and sent the factions bitterly into law. The Supreme Court of the State has decided against Abbot, forbidding the society to permit his preaching in said meeting-house, or "to employ, suffer, or permit to preach in said meeting-house any person who rejects Christianity altogether; or who teaches there, as a system of religion, Christianity is partly true and partly false; or who preaches and inculcates a disbelief in the doctrine of the Lordship and Messiahship of Jesus Christ as the great head of the church, or of his divine mission and authority as a religious teacher, as thus taught by him; or who preaches and inculcates a denial of the doctrine that the Scriptures of the Old and New Testaments do contain a divine revelation given by inspiration of God, and containing a sufficient and perfect rule of faith and practice." This is a pretty sweeping verdict nobody will deny. Free-religionists so-called, with their infidel kin will protest in holy horror at its simple justice, which their loose logic will distort into fanaticism. But no one who has carefully compared the status of many popular churches with the Word of God, would be grieved if a like injunction were placed upon them.

Hon. Hugh McCulloch, ex-Secretary of the Treasury, is contributing a series of letters to the New York *Tribune* upon the financial and peace questions of the French Republic, which are justly receiving marked attention. The prompt payment of the war indemnity to Germany is justly regarded as one of the most wonderful financial achievments of any age. The amount of this indemnity was about one billion dollars, and was raised and paid within twenty-seven months (June 1st, 1871 to September 5th, 1873), "and not one serious difficulty or serious disorder was produced by it." Along with this vast amount were the war expenses of the French which were about half the amount of the indemnity. The French people have thus within three years extinguished a debt one-half as great as that of the United States and are ready to resume specie payments, while the gold premium has never risen above two and one-half per cent; our debt is reduced a little, while gold is now 15 per cent and specie payment a question of the future. This comparison is naturally the study of financiers. Why cannot we do as well as France with a greater population and equal resources? Partly because our country is yet new and while in process of development expenses will be greater for internal improvements. We are unable yet to store up a reserve capital to meet great emergencies. But it must be acknowledged that the greater drawback is the extravagant and spendthrift habits which have taken hold upon the private citizen and the general government alike. The panic began to school us in private economy, and the reform is slowly reaching the political center. When deficiencies are met, not by increasing the taxes, but by reducing the expenses of the government, on the policy lately begun by Secretary Bristow in the customs department, there is hope of a sounder finance.

On the present warlike aspect of Europe, Mr. McCulloch says it is the standing armies of France and other countries that menace the peace of Europe. "These armies are not created for the preservation of the peace; they are the preparations for war; they mean war and nothing else." A period of peace is especially needed by France and she would have that peace if she disbanded her army. 'The Empire is peace,' was the remark of the Third Napoleon. What a blessing it would be to France, and to civilization everywhere if she would now say, 'The Republic is peace,' and verify the saying by following the example of the United States at the close of the late civil war! If she should do so, she would shame every European nation into doing the same." These views recall the wise counsel of Charles Sumner, while yet the negotiations between France and Germany were pending, that the latter should require the disarmament of France instead of a war indemnity or the session of Alsace and Lorraine. Bitterly as such a measure would have been denounced in some quarters, it would have resulted in the peace of Europe and added a brighter glory to the fame of the conqueror.

Our Three-fold Indictment.

BY H. H. HINMAN.

There are three Divinely appointed institutions for the well being of man; the family, the church, and the state; and he who fills up the full measure of his duty in this three-fold relation will find little need or opportunity for any other sphere of activity. Now Masonry is antagonistic to each of these institutions. First, it brings a barrier between the husband and wife, binding him to withhold from her his plighted confidence, separating him from her influence and the society of his children, and bringing him into social relations which often are most pernicious in their tendency. God created us male and female,—counterparts to each other,—joined together for mutual help and guidance; but by an unchangable law of Masonry no woman can be a Mason; and those whom God has joined together man puts asunder. Masonry wars on the church of Christ by being a rival religion, offering salvation without Christ, and bringing the Christian Mason into intimate communion and fellowship with those who *hate* Him. It teaches men to pray to another than God the Father of our Lord Jesus Christ, and in the Royal Arch degree, to worship the idols Baal and On as equal with Jehovah (see Mackey's Masonic Lexicon; Art. "Jehovah.") It wars on the state. It establishes a code of laws unknown to our Constitution, and contrary to our whole system of jurisprudence. It binds its members by these secret codes to conceal crimes against law, and to espouse the cause of a companion so far as to extricate him from any difficulty whether he be right or wrong. Such an institution is a conspiracy against God and man, and though many good men are involved in it, it is the enemy of every Christian and every citizen.

Dialogue on the Virtues of Masonry.

[S. is secretary of the lodge, member of Congregational church, Sabbath-school teacher, prominent business man, ready to aid in every good enterprise, *but one*, and usually occupying some important place in all public enterprises, an accommodating neighbor and respected citizen.

A. an anti-secret member of Congregational church.]

S.—What in the world have you against Freemasons? Freemasons never harm any one. The institution is a grand and noble one, relieving the afflicted, etc.

A.—Is it better than the church?

S.—It often *does* reach cases that would not be reached by the church.

A.—Would it not be better to do your good deeds in the name of Christ?

S.—But I do not see why you should object to Freemasonry.

A.—Christ is excluded. It is unmasonic to mention him in the services of the lodge.

S.—Christ's name is often used in our prayers, and while there are some things in this respect that I would like to change, yet the matter is no more essential than it would be in an insurance society. Freemasonry is not a religious creed, but simply a benevolent organization.

A.—It *is a religion*, as its highest standard authors abundantly prove, and multitudes expect to go to heaven solely on the merit of being good Masons.

S.—I know some hold that view, but I think they are wrong. Other good things are perverted. Uprightness and morality are good, and some men expect heaven by being moral. To me Freemasonry is not a religion, and I do not see why you are so set against us. If a man lives up to all the requirements and teachings of Freemasonry, he will live as a Christian ought to, better than many church-members do.

(Our secretary's *spiritual* perceptions are evidently so obfuscated by the high-sounding professions of Masonic lecturers, that Anti tries a new tack, in reply to his renewed request for light).

A.—It interferes with the cause of justice in the courts. (The Ellen Slade case is here narrated, with the decision of the Grand Lodge of Illinois, thus making Freemasonry responsible).

S.—Bad men get into all organizations, and *will* help each other inside or outside. I do not believe the Grand Lodge did or could make such a decision as you narrate in Whitney's case. We do not know what other circumstances may have entered into the case; quite likely Whitney was overbearing or tyrannical, or he may have been involved in some technical error which justified or compelled their adverse decision. Such a decision as you describe is contrary to the spirit and principles of Freemasonry.

A.—The trial was published just as

I have narrated it, and never denied. Moreover, the action of the sheriff in notifying his brother Mason murderer to escape *was* in accordance with the principles of Freemasonry, for the Master's oath requires you to help a brother Mason in distress, murder and treason alone accepted and they left to your election; while the Royal Arch degree requires a brother Mason to be assisted, *murder and treason not accepted.*

S.—My friend, you are deceived, there is no such thing in any degree or oath of Freemasonry.

A.—Have *you* ever taken the seventh degree?

S.—I decline to answer your questions; but I assure you, on my honor as a *man*, a *Christian*, and a *Mason*, that there is no such thing; the statement is false. I *know* it to be so. You are mistaken, deceived by those ranting opponents of our noble institution, and some perjured Masons who have been expelled.

A.—Either you have taken the seventh degree or you have not (as a matter of fact S. has only taken three degrees); if you have, you *know* that what I say is *true*; if you have not, how can you know what is contained in that fearful secret oath any better than I do? As to perjured Masons, etc., what is perjury? If they have told a lie, they are liars; if the truth, they may be perjurers; but their revelations are *true.*

S.—I *know* that you are wrong. I say I *know* it. You do not know what you are talking about.

A.—My friend, *you* are the *mistaken* one. With all due respect for your positive assertion, and for you as a gentleman and a Christian; with all regard for the friendship you have shown toward me, I *must* say that I have evidence of the truth of the revelations of Freemasonry that would overbear your statement in almost any court of justice; such evidence I am obliged to believe.

S.—(Walking off in an excited manner)—I won't talk any more with you. You are mistaken. (At a distance turning again). You had better be careful how you meddle with things that do not concern you. You will get into trouble.

Thus ended the conversation which, it will be noticed, was *forced upon* the Anti, who had good reasons for not wishing to be drawn into such a discussion just at that time.

Warning.

BY F. F. FRENCH.

[Continued.]

As the civil law protecting religious worship, takes cognizance of innocence or guilt, irrespective of church relations, therefore my civil and religious liberties to expose and reprove sin in Hardwick, or anywhere else, remained intact.

After this farce, called a trial, was over, and my expulsion from the Wolcot church announced as aforesaid, the Rev. Mr. Tabor withdrew the social meetings entirely from the church, and held them in the parsonage. He knew that I had not attended the social meetings in the parsonage, for months previous. My reasons for not so doing were the following: First, they were not sufficiently public; only a few of the regular attendants being present. For the benefit of outsiders, who might possibly be benefited, I felt it a duty to expose the false light which this poor man, and his poor deceived followers were setting up before a benighted and perishing world of sinners about us, a light more cruel and dangerous than the false lights of the Florida wreckers. I had, therefore, no motive to attend, in the absence of those who might possibly be benefited.

Secondly, I wanted some one to bear testimony to what I said other than the clique and their leader, the pastor, who would be likely to consider themselves under church obligations to do God service by testifying against me.

There were a number of convenient pretexts for the removal of these meetings under which the *real* one might be hid, until the occasion of the quarterly meeting.

I made inquiry of nearly all of the regular attendants, to know why, and by whom, the meetings were removed. No one professed to know anything about it. Some were dissatisfied on account of their removal.

But on the occasion of the quarterly meeting, the social meetings must necessarily be in the church. Consequently, the quarterly meeting love feast gave me an opportunity to warn the people, in a few brief remarks, of the false light this enemy of souls was setting up in our midst for their destruction. This arroused the Rev. C. Tabor, apparently, to a high pitch. He had been obviously skulking since the trial to avoid my fire; and as this was the last quarterly meeting of his last year in H., he could dodge back again to the parsonage with his social meetings, until his year was out, and then leave the poor church, which he had half destroyed, to paddle out of the fight he had led them into, as best they could. But here he was foiled. He must now put in execution his loud and oft repeated threats of a civil suit against me for disturbing the peace, or else back out of the fight, and leave the field in my possession. He ordered me to stop, but in somewhat of a faint manner, compared with his former peremptory orders. Not being obeyed, he then informed me that I was disturbing the meeting. Now I doubt if any one present was so utterly void of common sense, as to have thought of any disorderly disturbance, as being occasioned by my remarks, (however much they might have differed with me in sentiment, time and manner of communication) had the Rev. Mr. Tabor been quiet, and not made all the disturbance himself, in trying to stop me. I bore substantially the same testimony in a camp-meeting love feast, at Lindonville, Vt., Aug. 29th, 1873; and being nobly sustained by a prominent member of the church, in a testimony immediately following, not the least disturbance occurred. Also, at the close of the love-feast, the presiding elder, Rev. J. McAnn, made this remark: "I am in hearty sympathy with all that has been said."

But to return. Being defeated in this attempt to stop me, he was under the painful necessity of remaining quiet until I had finished my testimony. He probably consoled himself, however, with this remark: "We will attend to his case to-morrow."

To-morrow came, and week after week came, and went, but I heard nothing from the civil suit until about the time the Rev. Mr. Tabor was to leave for the annual conference. A short time previous to this, the town grand juror notified me that a complaint had been made to him against me, for disturbing the social meetings. He also showed me a paper containing a list of names of those who were to appear as witnesses against me. The following is a true copy of the list: "Elder Church Tabor, Samuel Norris, Sullivan Wheatly, A. M. Ward, Ephriam Dutton, Willis Still, B. F. Chandler, George Smawley, H. D. Stone, Z. Huntley." He added, in substance, this remark: "I suppose I shall have to see the law executed." I advised him to proceed at once, if he had any good cause of action. About eight months have now passed since this notification, but I have heard nothing more from the civil suit, as yet.

The foregoing statements are a brief outline of the warfare, which, by the grace of God, I have been enabled to carry on against the powers of darkness, for the two years last past. This battle has not been waged with carnal weapons, or with 'confused noise, and garments rolled in blood, but with burning and fuel of fire.' It has been waged with the powers of darkness, in the form of that earthly, sensual, devilish monster, worldly conformity in the church of God—a beast more dreadful and terrible and strong exceedingly, above the one seen by Daniel, which was diverse from all the beasts that were before it, and which had great iron teeth, and devoured and break in pieces, and stamped the residue with the feet of it, more strong and terrible, because more subtile.

A reigning characteristic of this beast is his wisdom, being diverse from the "wisdom which is from above," which is "first *pure*, and *then* peaceable." The wisdom of this beast consists in being first *impure*, and then peaceable. Impurity being the vital element of his being, he is never peaceable, except on the condition of this impurity.

The carnal mind is the den in which this beast lives, and every unclean bird is caged with him. With the carnal mind still alive in him, no professor of religion can live without worldly conformity, either in act or desire. The carnal mind knows of no other atmosphere than that of the world. Every professor of religion,—unless this carnal mind is taken out of him, is under its reign, and is a stranger to the purity, and consequent peace of the "mind that was in Christ;" for this carnal mind "is not subject to the law of God, neither indeed can be." He is dependent on the beast, worldly conformity, for the breath which he breathes. Hence, this professor must have carnal enjoyment of some kind, or he is out of his element.

The National Grange—Rings within Rings.

[From the Chicago Times.]

According to gushing writers of the "Gath" type, "one dark and stormy night, in 1867, three men met in a Washington hotel, and one said to the others, 'Can we do nothing for the poor farmers?'" Of these "three men," two were William Saunders and O. H. Kelly, now the head engineers of the "National Grange."

Mr. Kelley was originally a farmer in Minnesota, where he was unable to make a living, and, being forced into insolvency, went to Washington, where he secured a government clerkship. In 1867, he had occasion, on business connected with the Freedmen's Bureau, to visit the Carolinas. Here he found a colony of Scotch immigrants who had, to keep green their memories of old Scotland, organized themselves into a semi-secret agricultural society, holding regular meetings partly devoted to social matters, partly to practical discussions. This gave brother Kelley the idea of the grange, though at times he has claimed to have invented it at the suggestion and by the advice of Andy Johnson. The latter story is not generally believed outside of Mr. O. H. Kelley, though, as Mr. Johnson is rather too much of a demagogue to deny it in view of the spread of the order, it is somewhat singular that he does not more generally publish the parentage of the grange.

Mr. William Saunders, "second conspirator," as Shakspeare would say, was an ex-English gardiner who had been pitchforked into the bureau of agriculture.

Rev. A. B. Grosh was a Universalist preacher and peripatetic organizer of lodges of Odd-fellows. To the same order Saunders also belonged, and these two men gave the grange its "ritual" and "secret features."

John Trimble, Jr., and T. R. Thompson, who also figures in the official list of "founders of the order," were also department clerks. The other two "founders" were F. M. McDowell of New York, now treasurer, and W. M. Ireland. Somehow or other, when they came to reconstruct the grange, they left out two "founders." One was Mr. D. S. Curtiss, who wrote the "preamble" of the constitution; the other a Mr. Bryan, who lent the grange the money wherewith to print its first supply of blanks, commissions, etc. Anyway these seven "founders" and their friends belonged to the Washington Grange that in 1873 suddenly blossomed out as the National Grange, and assumed despotic authority over 1,361 granges—that now controls 22,000 granges and 1,500,000 patrons. Precisely how these seven founders came to represent the American agricultural community, I cannot say; but there stands the fact that but two of them knew a turnip from a tomato, and of these two one was an insolvent farmer and the other an invalided gardener.

On the 8th of January, 1873, the

"National Grange" held its "sixth annual session" at Washington. There is no record surviving of the first five annual sessions, but we learn (see "Patron's Handbook," published officially in Kansas) that "nineteen States were represented." Inasmuch as, of the 1,362 granges, 3 were in Canada, and in three States State granges were not organized;" about 1,330 remain. Iowa, South Carolina, and Mississippi had 917 of these, so that the remaining 16 States had 413 granges.

THE FIRST NATIONAL GRANGE.

Taking a glance down the list of seventeen officers then elected, we find that the the District of Columbia, which has not a State Grange, a subordinate grange, or even a farmer, has Mr. Kelley as Secretary, Mr. Kelley's wife as Pomona, and Mr. Kelley's wife's sister as assistant steward, Mr. Kelly's friend, Mr. Grosh, as chaplain, and Mr. Grosh's friend, Mr. Saunders, as a member of the executive committee. Iowa sends Mr. D. W. Adams as Master, his wife as Ceres, Mrs. Abbott as Flora, and Mr. Shankland as a member of the executive committee. Now Mr. Adams never was master of a subordinate grange, and consequently never entitled to a seat in the State Grange, whence he stepped to the National Grange, being succeeded by Mr. Shankland. Further, Mr. Adams, master and supreme controller of 1,500,000 farmers, never was even a farmer. The Waukon *Standard*, published in the town where he lives, says plainly that he is the senior partner in the dry goods firm of Adams and Hale, from which the major part of his income is derived, thus rendering him ineligible even to membership according to the ruling of Master Golder of Illinois. Beyond this, he was a nurseryman, and during his residence in Waukon had not owned a horse or a cow. Evidently, this model Grand Master was sketching from life when he described several ineligible classes as "men who had indeed an interest in agriculture—such an interest as the sparrowhawk had in the sparrow."

Of course, Mr. Adams will assert, as he did to a suckling interviewer in St. Louis a year ago, that he "organized the second grange in Iowa in December, 1869." Postville Grange was No. 2; it was organized in November or October. The Waukon Grange, No. 3, was organized Jan. 6, 1870. Mr. Adams did not return to Waukon till Jan. 20, when he joined the grange, not having organized it, not being even an officer. *Falsus in uno, falsus in omnibus*—I only want to put Master Adams out of court, as a falsifier of the record. Of the Adams-Shankland Iowa ring more anon. Let us "return to our sheep"—rather to our shearers.

South Carolina sends Thomas Taylor and D. W. Aikin. There is nothing particularly wrong about them. Mr. Aikin was put in charge of the Grange Crop Report Bureau last year—a sort of signal service, whereby he was to judge how much pork or corn would be produced in the year and order short signals for Minnesota on wheat or note a rising barometer in sugar-cane for Mississippi. They sent out a hydra-headed circular last May. Either they didn't get answers enough or they got too many, for right on its heels came a second, announcing the withdrawal of the "Bureau." Cost for stamps, circulars, and salaries about $4,000, equal to 13,000 bushels of corn.

Mississipi sends A. J. Vaughan. Next day he opened a great "grange commission house" at Memphis and proceeded to organize the Southwest. The Missourians did't get into the close corporation, being too late, but Mr. N. J. Colman, politician, publisher, commission merchant, and insurance agent, became general deputy, and the grange swelled his subscription list and made him Lieutenant-Governor. Mr. T. R. Allen, his friend, became Master, and was one of the organizers of the Boonville independent movement of 1874. Mr. Quensenberry, Treasurer, ran for office on the Reform ticket and ran away with $22,000 of its funds.

Minnesota sends T. A. Thompson. He is "Lecturer," with a salary of $1,000 and expenses, and last year got a "forward pay grab" of $1,000.

New Jersey—G. W. Thompson, Assistant Steward. Not in the ring.

New York—F. M. McDowell, Treasurer. Receives a salary.

Indiana—O. Dinwiddie, Gate-keeper. This man never was Master of a subordinate grange, never was Master of a State Grange, and so has no business in the National Grange. As the Agent of Messrs. Briggs & Enoch, Rockford, Ill., one of the ostracised plow companies, I don't see how Mr. Dinwiddie ever got into the order at all. It would be interesting to know whether Mrs. Dinwiddie's traveling expenses were borne by the National Grange in 1874, as she became Mrs. D. just before that body met, and the wedding trip was made to St. Louis.

This is the directory of the National Grange. If you examine it, you will see that

THE WASHINGTON AND IOWA RING,

the presence of whose members is by their own statutes a fraud, control the whole working machinery. Iowa has the Master, Washington the Secretary, and each has one of three members of the Executive Committee, and the third was given a salaried sinecure. Any mortal man would think that the ring had sufficient power to be content, but last year they tried to make themselves life members, and to swamp the grange by adding to it all past members.

Lying before me is the evidence of Mr. Charles W. Greene, formerly of *The National Crop Reporter*. He inveighs bitterly against the "special deputy" system, and declares that newspaper canvassers, insurance agents, small politicians, and commission dealers were bought up with "commissions" that gave them the liberty to travel on their own business, draw custom and attention to themselves, and "charge the grange $5 a day and expenses."

"It is well that all young men remember that nothing will do them so much injury as quick and easy success, and that nothing needs them so much good as a struggle which teaches them exactly what there is in them, educates them gradually to its use, instructs them in personal economy, drills them into a patient and persistent habit of work, and keeps them at the foot of the ladder until they become strong enough to hold every step they are enabled to gain. The first years of every man's business or professional life are years of education. They are intended to be, in the order of nature and providence. Doors do not open to a man until he is prepared to enter them.

A New Secret Political Society.—The H. L. P. A.

A special dispatch to the Chicago *Tribune* from New York, dated April 21st, states that no little excitement has been caused by a circular issued from a new secret order, "The Holy League of the Peers of America." This document of the Sovereign Royal Council, which is telegraphed in full, sets forth the intention of the society to enter the arena of politics and the principles on which it claims patronage.

H. L. P. A.—TEMPORARY HEADQUARTERS OF THE S. R. COUNCIL, March, A. D. 1875.—To the thinking part of the public generally, but more particularly to the enlightened press of this country, we respectfully submit the following address:

Although our society has existed for several generations, the fact that its membership has been secret and confined to comparatively few families in each State, has rendered its existence of no importance to the public; while its purely social character prevented it from attracting the attention of the press.

Now, however, that we are about to change the character of our league from a social to a political one, it is but reasonable to suppose that as we increase in strength and numbers we must, in the course of time, fall under the notice and be subjected to the criticism of the press, no matter how quietly we may proceed in our work.

We shall push our organization—as rapidly as is consistent with care and prudence—until it shall embrace such a portion of the ability, wealth, and character of the voting population as will place it beyond the power of any political party to govern without our consent.

A continued preservation of absolute secrecy will, of course, become impracticable; and, as we desire to be judged fairly and intelligently, whether by friends or opponents, we have deemed it best to unequivocally define our position in regard to some of the more important questions of government.

The following may be taken as a part of our platform of principles, and as indicating our sentiments and convictions concerning such subjects as are here touched upon.

1. We maintain that there are certain fundamental doctrines of government which are inherently, absolutely, and self-evidently right, and which cannot be rendered wrong by the adverse opinion or decision of any majority, however large; and that the converse of this proposition is also true. That the unity of this nation, and the supremacy of the National Government over all the Territorial subdivisions of the country (such as States, Territories, counties, and cities), is one of those doctrines which it would be the right and duty of a minority to defend against a majority, if necessary; even by force of arms. That the heresy of "State Sovereignty," or "State Rights," as opposed to national supremacy, is inconsistent with the welfare of the nation; and that all attempts to practically apply said heresy are to be crushed out by force, in the future as they have been in the past. That the claim of some of the older States, that they were at some period in the past independent governments, is not based upon fact, and if it were, it could not be allowed to effect the question at the present day.

2. Treason and rebellion against the Government should be punished by death and confiscation of property.

3. Absolute equality of all men *before this law*. Security to persons and property throughout the length and breadth of the land.

4. We advocate the "Monroe doctrine" in its external application. We deny the right of any European or other foreign government to exercise any jurisdiction whatever over the territory or the inhabitants of any portion of the Continent of North America or the neighboring islands; and we believe it to be the duty of this Government to assist any people of this Continent or its islands, that shall desire to establish its independence.

5. Opposition to all churches, religions, and sects acknowledging, in temporal matters, any authority outside of the limits of this country, or owing any allegiance not consistent with their allegiance to this Government. No creed should be in conflict with the laws of the land. Beyond this, unlimited religious liberty and toleration for every form of divine worship.

6. "In time of peace prepare for war." We want the army and navy placed on such a footing, numerically and otherwise, as will render them an ever-ready and formidable menace to foreign foes and domestic disturbers. We are opposed to any further reduction of the army, and regard with contempt and indignation the mustering out of competent officers, from considerations of petty economy.

7. Eternal enmity to communism and all kindred anarchial abominations.

8. Disfranchisement of ignorance, incapacity, vice, and pauperism. There is no such thing as a natural right to cast a ballot. The privilege of voting at the polls, like that of voting in a representative assembly or holding a public office, is one which the people may impose as a duty on whomsoever they deem fit to exercise it properly; and which they may withhold at pleasure, or limit and restrict at their discretion.

9. There is an excess of legislation. The country is too old and too far advanced to require a ceaseless assembling of the people for the purpose of tinkering the laws. Changes in existing

laws, before they have had time to be fully tested, are far too frequent. Legislative assemblies meet entirely too often. We doubt the wisdom of giving pay to lawmakers.

10. Swift and unfailing punishment to crime. No abolition of capital punishment. Criminal laws to be so constructed and applied as to be a terror to criminals, and not a protection.

11. No elective judiciary. The administration of justice should be unembarrassed by any dependence upon popular favor.

12. While we shall, in the main, always act with that political party which we deem to be nearest right, we shall arrogate to ourselves dictation to this extent only, to-wit: That we will review all party nominations, and will invariably and inflexibly vote against all candidates whose personal and private character, record, or reputation is bad; and this regardless of their fitness in other respects. And to this rule we shall firmly adhere, even when its enforcement shall bring defeat or disaster to the party.

13. Incidentally we seek mutual improvement, and the best possible mental, moral, and physical development of our members.

SOME EXPLANATORY REMARKS.

We shall not, at first, solicit the membership of persons prominently connected with the conduct of any important newspaper: realizing that their position requires them to be independent, and unembarrassed by connections with secret societies. When our plans shall be fully developed, those who favor us will join of their own accord. To a certain extent this applies equally to public men in high station.

We choose to build on the foundation of the old League, in preference to establishing a new one, because its peculiar nature and constitution are particularly well adapted to our purpose, and furnish strong safeguards against the intrusion of undesirable elements.

That many persons will object to the secrecy of our organization and proceedings is highly probable. There are many reasons why a secret organization can, under certain circumstances, work to better advantage than an open one, not the least of which is that all open organizations are certain, sooner or later, to be entered and controlled by demagogues and persons of questionable character, seeking their personal advancement. The plain fact is that there are too many persons who, being thoroughly ignorant of the first principles of government, and possessing neither self-respect nor a sense of responsibility, are yet continually intruding themselves into politics, solely for the purpose of getting some public office for which they are not fitted. We prefer the enmity of all such to their co-operation. Hence secrecy.

We maintain the hereditary principle within the league because it is an element of strength. We aim at a permanent membership of loyal families with fixed principles and sentiments. Families are longer-lived than individuals; *and they cast more votes.*

We adhere to our aristocratic institutions and designations because they are attractive. They harm no one, and they serve as a bond of fellowship, and stimulate a spirit of emulation.

With those who abhor any application of the hereditary principle, or who have conscientious scruples against the use of titles, we have no quarrel. Membership of the league is not compulsory, and we have not the slightest inclination to extend our peculiar institutions beyond our own ranks. We use them merely for purposes of cohesion among ourselves.

The first national or general convention of this league will be held in 1876, preparatory to the Presidential election of that year, and subsequent to the conventions of the Republican and Democratic parties. Its object will be to decide upon the attitude to be taken by the league in that great struggle, the far-reaching importance of which can even now be plainly seen.

We do not now furnish the address of the Council of the league, because there is no present occasion to communicate with it. As soon as practicable, trustworthy agents will be appointed in the different States, who will be furnished with credentials, and through whom all those desirous of corresponding with us may do so as openly or as secretly as their tastes or interests may seem to dictate.

Witness the Red Seal of the Council; and the Herald of the League is hereby directed to cause copies of this address to be printed, and to certify the same by attaching this official seal.

—The A. O. U. A. W. or A. O. U. W., Ancient Order of United (American) Workmen, held a grand demonstration in Dayton, O., last week. Mayor Johnston of Cincinnati was the orator of the day.

Political.

From Brother Cogswell.

MANSFIELD, O., May 6, 2875.

Editor Christian Cynosure:

In your issue of the 22d April, Mr. Needles gave us a very important and valuable letter on politics, which accorded with my views; yet you will pardon me for an opinion on the subject, though not a politician.

In the first place, your valuable paper should not be the battle-ground of political controversy, at least not for the present, as I think the time has not come for that. This paper came before the public as contending with moral evils, and proposed to deal with them in their civil, judicial, and religious aspect. After our Convention here a warm and earnest Christian, but a staunch Democrat, called on me and said, "Bro. Cogswell, there is politics at the bottom of all this, it is to make a third party." I am well aware that will be the result, and praise God for it.

In the issue of March 11th, a political platform was presented which accords with many views here, and which should be brought out often in the *Cynosure*, thereby keeping it before the people, and in this way preparing the way for its adoption.

My reason for writing thus, is to keep the idea before the masses, that this was not the primary object of this movement. For I am assured, that if Masons are led to believe it was commenced for that object, under the guise of religious reform, its usefulness in a measure would be retarded. I wish to see both prosper, but it must be cautiously introduced or Masons will say, "They made Masonry a pretext to further politics."

Politics of a sound nature must spring from the advocacy of the first principles, (as an inevitable result), that we are assured of; but when we move, we wish to do so with effect, and to do this, it appears to me we are not yet ready. It requires some more of the invincible work of Bro. Stoddard, with the co-operation of the other agents, flanked by the whole brotherhood. Mr. Needles will please pardon my review of this very valuable letter.

HENRY COGSWELL.

Convention in Bremer County, Iowa.

The undersigned, citizens of Bremer Co., believing that secret societies are destructive of civil liberty and subversive of good government, and that a united action should be taken to counteract and destroy their evil designs, do hereby call for a convention of all friends of this cause to meet at 10 o'clock, Wednesday, June 2d, 1875, in the Presbyterian church in Waverly, Iowa, and continuing two days, for the discussion of secret societies and their tendency; and to take such measures as shall be deemed advisable. Able speakers are expected from abroad.

H. Woodford, Rev. F. Belzer, J. Messenger, P. Woodring, I. Westbrook, Rev. A. Shillen, Rev. S. George, J. George, S. Kennedy, A. Smith.

Reform News.

The Seventh Anniversary of the National Christian Association will be held in Library Hall in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

—Attention should be given immediately to several items in connection with the Anniversary: 1, Get notices as far as possible into the local papers everywhere; 2, Be sure that all friendly churches and auxiliary associations appoint delegates, and if their expenses are to be paid have the money raised. Blank certificates for delegates will be sent on application.

—Prof. C. A. Blanchard delivered a series of lectures in Streator, beginning on Friday evening last.

—George Heaton, a seceding Mason, spoke in the Free Methodist church in Salem, Jefferson county, Iowa, last week.

—J. T. Kiggins has appointments at Whitley, Wabash Co., Ind., this week. Read the announcement of work planned for Indiana. Let all take hold with the Ex. Committee and State Agent. Bro. Kiggins has removed to Portland, Jay Co., where he should hereafter be addressed.

—A letter from Bro. Hamlyn on the meetings and disturbance in West Bend, Wis., is published, although the main facts have appeared before. "By the mouth of two or three witnesses," etc.

—Bro. Needels of Sparta, Ohio, writes that Rev. John Levington has organized a campaign in Morrow Co., O., beginning at Chesterville, May 23d, then at Sparta on the 27th, at Marengo on the 30th, then at Morton's Corners; three days at each place. He will then go to the Pittsburgh Convention.

The Connecticut State Meeting—Letter from Bro. Stratton.

HARTFORD, Conn., Apr. 29, 1875.

MY DEAR PRESIDENT:—I am sitting in Central Hall, across from the State House, in the midst of an enthusiastic meeting of the convention of the Connecticut Christian Association opposed to secret societies. Leonidas and his band were not more true and brave than these; clear-eyed, and gifted with tongues and pens and generous hearts. I never have seen a company of men better fitted to open the revolution destined to sweep every one of the New England States than these. A grander centennial than Concord and Lexington celebrated the other day awaits them.

The meeting commands the respect of the city press, which declares that there is a strong religious feeling in the sessions, and that a good class of men compose the convention. We have drawn the fire of the enemy, found their ambush, though a running fire was kept up for half an hour while I was speaking, and participated in at the close of my address by D. P. Rathbun; though shrewdly framed, we were familiar with such sham breast works and they were routed amidst the cheers of the audience.

These Connecticut Anti-masons are in earnest. J. A. Conant, once a Wesleyan, and one of our and your faithful subscribers, gives not less than $100 for the support of this meeting. The expenses have been heavy. Brethren Barlow and Rathbun are both here, and have done splendidly. The former is now speaking. The Masons are out; but there are many friends and sympathizers who can be detected by the enthusiastic clapping which echoes occasionally throughout the hall.

Rev. A. L. Dearing, a popular and scholarly pastor of the M. E. church, was awakened by Bro. Levington's lectures, and has been investigating for six months, and proposes to act faithfully. The decided purpose of the brother to investigate has resulted in his being branded and injured by his own brethren. But his purpose is settled. He made a fine impression on the convention. Then there is Ellsworth (the secretary) Bacon, (Vice-president) Collins, Mitchelson, Russel, Beckwith, the Rhodeses, Loomis, Perry, Trenton, Williams, Murray, and others, with whom one could wish to live and die.

That old veteran, S. D. Greene, sits on the platform, and has made some new and excellent hits. Prof. Browne of New Hampshire, a new man, is also here and takes an active interest.

But I cannot detail to you the facts and incidents which have encouraged me so much. I send you herewith clippings from the *Daily Courant* and *Daily Times* of this city.

May the battle speed on. Yours truly, L. N. STRATTON.

The *Courant's* Report of the first day's meeting is as follows:

An association was organized in this city last February under the name of "The Connecticut Christian Assocation," for the purpose of exposing the evil effects of secret societies, but more particularly directed against the Masonic order. This association opened a two-days' convention in Central Hall yesterday morning. A small number was present at the opening of the meeting, but more dropped in gradually, till there was a fair audience. The moving spirit of the meeting seems to be a religious one—Masonry being opposed on this ground entirely. Mr. J. A. Conant of Willimantic, President; D. G. Ellsworth of Windsor, Secretary; and C. F. Collins of Windsor, Treasurer; and there is a Vice-president for every county in the State. Mr. Samuel Greene an old man of 87, is present at the convention. He was connected with Anti-masonic movement in New York many years ago at the time of Morgan's murder. As Mr. Greene is deaf, he stands by the side of each speaker in order to hear. . . .

After the reading of the secretary's report, Mr. Collins of Windsor, was called upon. He said Mr. John Levington lectured at Windsor, last winter, bringing out the Anti-masonic element. Mr. Collins said he was formerly an active member of the Methodist church, holding various offices, but had resigned, as he found the Masonic lodges controlled the church. When he opened his mouth against the diabolical system it stirred up animosity, and at

the last official meeting of the board of trustees they left him out, as he supposed they would, though he had already made up his mind to withdraw.

Mr. Perry of Thompson, Windham county, next spoke, testifying to the iniquities of Freemasonry. He said a Master Mason once told him that he didn't believe in hanging, but he replied that he (the Mason) was under oath to do worse things than hanging. There are just two things in regard to Masonry—it is anti-Christian and anti-republican. No Mason can give the oath of a free man in a court room. His Masonic oath takes precedence of all others. This means something. A criminal—if a Mason—is cleared by his order.

Mr. Russell of Waterbury, spoke in reference to some Anti-mason tracts which had been circulated in a church there. It had been charged that it was done in a clandestine manner, but it was not so. There was nothing clandestine about it. Masonry had a strong hold in Waterbury, and presents a bold front and a bad one. It is hard to oppose, because so many of such fair character and known honesty have been connected with it so many years. The Anti-masons scattered a few tracts in the Methodist church, and they intend to scatter more.

The Rev. D. P. Ratabun of Lisbon Centre, N. Y., a former Mason, next spoke. He said: I am opposed to Masonry because it gives so much credit to the Bible and at the same time doesn't believe it to be the revealed word of God. In 1856, in a lodge in Ohio, a resolution acknowledging a belief in the Bible was rejected and referred to a committee, who reported that the resolution was all wrong, as Jews, Chinese, Mohammedans would be excluded under it, and there is no reason why they should not be made Masons. Masonry is not founded on the Bible. It is an institution founded upon tradition. Solomon, our first Grand Master, never heard of the New Testament Scriptures. The position which Christians assign to the Bible is very natural, but is not good Masonry. God never ordered men, like blind mules, to seek light in a lodge-room.

The Rev. Mr. Barlow of Syracuse, said the members of this convention are not working against Masonry in a spirit of spite, but in a spirit of love. No one can win a victory except in a spirit of love. We are not here because we hate Masons as men, but their principles and institutions. Masonry has been turned inside out; we know it thoroughly. Many say that no one can know it who is not a Mason himself; but hundreds have seceded, and its secrets have been turned inside out. After the murder of Morgan it was exposed throughout the country; 45,000 left the institution entirely, and entered their testimony against it. Mr. Samuel Greene here was one of the number who left. Masons have destroyed all the Anti-masons writings they could, but we are reviving them again. We have now eleven States organized. It is a Christian movement entirely. We initiate women in our order; they don't in Masons. We want them to join us; why should we exclude them? They go to heaven the same way we do. Seven years ago we started our national organ, the *Christian Cynosure*, published in Chicago. It has 5,000 subscribers. There are some other religious papers which speak out on this subject, so that we have papers reaching nearly 100,000 families a week, besides books and tracts. They say we are only driving men into the lodge, but all I have to say of those who are driven into such a place, that that is the place for them. But while they are opening the front door and taking in new members, the back door opens and lets out a better class.

From the Illinois Agent.—Notes of an Interesting Work.

EFFINGHAM, Ill., May 3, 1875.

DEAR BRO. K:—I left home April 22d, and on reaching Amboy in the evening found a good audience in the United Brethren church which amidst abounding opposition is holding up the light of a pure Christianity. On the two following evenings the house was well filled, but none of the ministers of the place were at any time present except those connected with the U. B. church. On the last evening at the close of my lecture Bro. Starks of Lee Center, gave his experience as a seceding Mason. Many persons who knew him well were convinced by his testimony, though they had not been by my arguments.

I enjoyed the hospitalities of Bro. H., and Rev. M. Lewis, who have been specially active in this reform. On the Sabbath I preached in the U. B. church to an interesting congregation. On Monday and Tuesday evenings I spoke to good audiences in the Union church in Eldena. An extensive revival had prepared the way for a candid reception of the truth, and I trust that some young men will be saved to Christ, and from the influences of the lodge.

From here I took passage at three o'clock A. M. for Paxton, Ford Co. On reaching Amboy I had the agreeable surprise of meeting Bro. Stoddard, who is hard at work on the Carpenter donation fund, with cheering hopes of success. On reaching Paxton on the evening of the 28th, I found my lectures announced for the evenings of the 30th and May 1st, and accordingly visited Rankin, Loda and Ludlow, and made arrangements for future work.

We had fair audiences at Paxton, with a fair proportion of Masons. Rev. Geo. Schlosser, ex-Mayor of Paxton, presided at our first meeting, and Rev. Wm. M. Ritchie, pastor of the United Presbyterian church manifested, not by words alone, his warm interest in this cause. Rev. Wm. Blanchard, brother of the President, is an earnest and faithful worker, nor should I forget Dea. S. P. Bushnell, who shows his faith by his works. The young men connected with the Swedish College attended in a body, and manifested a warm interest, buying nearly all my books. Some high Masons, whose breath was full of whiskey, made themselves quite conspicuous on Saturday evening, but did not seriously disturb us.

On Sabbath morning I walked nine miles to Rankin, over a very muddy road and arrived quite weary, in time to attend service in the United Presbyterian church. By invitation of the pastor I spoke in the evening to a full, and in the main, attentive audience. The M. E. minister gave notice of my meeting expressing a hope that his people would not attend, and to prevent this he appointed services in his own church, but no services were held there, and he and his people were present at my lecture. He told me he was not a Mason, but *should be* at the earliest opportunity; that nearly all good men were Masons, and that Pres. Finney and other seceders were *liars*. But on the other hand a young man who has recently joined the Rankin lodge was glad to buy Morgan's Expose in order to be better posted in lodge work.

From here I go to Crawford county to spend a week and then stop on my return at other points on the Central railroad. Yours for Christ,

H. H. HINMAN.

From Wisconsin.—The Washington County Meetings.

WEST BEND, Wis., May 1, 1875.

BRO. KELLOGG:—Seeing a notice in the *Cynosure* from brother Elzea in regard to lectures, I wrote, and he came at my house on the 10th of April. I secured the use of the Baptist church, and he gave his first lecture there on the evening of the 12th to a crowded house, and every thing went off well. Expecting the audience would be much larger the next evening, I got the use of the court-house and that was crowded, and a goodly number of Masons, Odd-fellows, grangers, and Good-Templars were out. As Bro. Elzea felt somewhat pleased with the good behavior of the past evening, he went into the work in good earnest, and stirred up the blood of the secret parties, and roused quite an earnest spirit in the other part of the audience; everything went well. We got the court-house for the third lecture, and Bro. Elzea opened his lecture with singing and prayer as usual. He had not got fairly started when up rose a Mason and asked the speaker if he was a Mason or not, and a great many insisted on an answer. Bro. Elzea did not gratify the gentlemen, but went on showing that Masonry was the same as it was in Morgan's time, and how the Masons murdered Morgan. But that, with other things spoken in previous lectures, was too much for the mystic tie; and as they had prepared themselves through the day, they now commenced their disturbance. They choose a chairman and two secretaries, and commenced interrupting the speaker. Bro. Elzea held the floor for some time, until he saw it was useless; he told them he saw that their object was to break up the meeting, but he gave them to understand that they had done more for the anti-secret cause than he could if he had spoken for two hours. A motion was put by Bro. Holt that we quietly withdraw from the court-house, which was gladly accepted by the Masons. So much for the first chapter.

The anti-secret friends, not willing to give up the field to the Masons so easily, secured the use of a school-house three miles from the Bend, and held three good lectures in it. The first and second were given to a full house, and the third to a crowded house. The Masons hired a "bus" and drove up from the Bend designing to break up or stop the lecture, but they failed this time. The "anti" spirit was too strong for them. One Mason, a Doctor, got up to say something, but Bro. Elzea talked him down. We think Bro. Elzea is just the man for the work, as he is not easily bluffed off and always ready for discussion. We are much pleased with him.

Yours truly, WM. HAMLYN.

Anti-Grange Work in Crawford County, Ohio.

BUCYRUS, O., Apr. 29 1845.

Editors Christian Cynosure:

I wish to say that Rev. D. S. Caldwell and myself are still stirring at the grangers. They have made only one attempt to reply and then they chased the women from the house. . . . The grangers here got a box of garden seeds and are doing a large business selling the seed to grangers at five cents a paper and to outsiders at eight cents, making 60 per cent profit. There is one very poor family in the neighborhood. They sold to them for six cents. Some of the grangers are worth $10,000, they got their seed at the cheaper rate. This poor man cannot join the grange; he has not the money to pay the $5 initiation fee. What has become of the Golden Rule? Not many nights ago I heard an old granger abuse Bro Caldwell for preaching the truth. Liberty Grange got on a bad spell, and they thought they wanted Caldwell to speak before them on the question of secrecy. But after a while they changed their minds. The following is their note of invitation:

LIBERTY GRANGE, No. 1822, March 4, 1075.

To the Rev. D. S. Caldwell:

At a meeting of this grange held this 4th day of March, the following resolution was adopted, viz: "Resolved, That this grange extend to the Reverend Caldwell an invitation to deliver a lecture in Liberty Hall, in Liberty township, on secret societies."

A. R. BRIGGS, Master.
John Cox, Sec'y pro tem.

P. S.—If you favor us with a lecture, the meeting will be at the Advent church, near Parcher's Corners.

J. C.

When Mr. Caldwell received this letter the evenings of the 22d and 23d of March were set for himself and Mr. Parks to accept their invitation, but when the evening arrived Mr Caldwell was sick, and Mr. Parks started alone to fill the engagement; but, reaching Bucyrus, it was so stormy he thought the people would, of course, give up all thoughts of the lecture, so he sent word by Mr. Wingart, postponing the engagement until some future evening, when Mr. Caldwell could also attend.

On the 14th, Mr. Caldwell sent a letter agreeing to be present on the 20th and 21st, to which the following answer was received:

BUCYRUS, O., April 16, 1875.

MR. D. S. CALDWELL—*Dear Sir:* Your note has come to hand. Would say that we had set a time for you to lecture and kill all secret societies, but you did not come to time, therefore we are all alive yet, so I shall not try again to get a church for your lecture.

Yours with respect,

A. R. BRIGGS.

P. S.—I am not in the habit of receiving my letters in the care J. N. McCurdy.

On the evening of the 20th, Messrs. Caldwell and Parks were present at the Advent church, near Parcher's Corners, and waited until eight o'clock, and no one being present, nor the church even lit up, they returned home.

On the evening of the 26th I spoke in the Albright School-house, two miles east of Bucyrus. The grangers kept their peace. My subject, "Grange Pretention." Rev. D. S. Caldwell had an appointment for Tuesday night.

G. W. PARK.

Anti-masonry in South Creek, Pa.

Last summer, Rev. John Levington gave a number of telling lectures on secret societies, and now, April 6th and 7th., Rev. D. P. Rathbun has given two lectures on the same subject; first at Gillet's, the second at Fassett's in the town of South Creek. The first lecture the house was full. The speaker had just begun his lecture when disturbance was commenced, and continued until a peace-officer present demanded order. Among the important points made by the speaker we produce the following:—That Masonry teaches a religion because it has altars, priests, high priests, prayers, &c., and claims to "fit men for heaven," in fact to do "all that the soul of man requires. Second, that it is a false religion, because it teaches salvation in a way different from the Bible. Third, Masonry is antagonistic to free government. Other points were made, after which the speaker gave some of his experience in Masonry. He showed that a bad oath is better broken than kept. He gave some of the ceremonies and oaths of the three first degrees. The lecturer produced a profound sensation, and we think good will result from it.

The second lecture was similar to the first, because so requested. Yet many new points were made. There was much disturbance, so much so that the peace officer was required to keep order. The speaknr gave an account of the Morgan times, and of personal abuse that himself and others have suffered. When he gave the ceremonies and oaths of the first three degrees, some of the craft became excited and lost their "jewel," "a silent tongue." One attempted to reply, but before he got through, virtually acknowledged that what had been said was true.—*S. Bedford in the Wesleyan.*

Correspondence.

Listen, Ministers!

POMEROY, O.

I assume the position that the principle which justifies the existence of Masonry in the churches, is morally wrong, or, in other words, it is a sin. The principle, I contend, aside from all circumstances, is evil, and that continually! No hand can sanctify it, no circumstances can change it from bad to good. It is a reprobate; too bad to be converted, not subject to the law of God, neither indeed can be. If any circumstances could justify the right of Masonry to exist in either church or state then we have only to change some of those circumstances with which Masonry is connected, and it becomes universally right, so that in that case the sin would be in the circumstances.

But, say the good clergy, we must keep quiet on this subject, Anti-masonic discussion is not conducive to the peace of the church. Suppose this were admitted, are there no interests to be consulted beside the peace of the church? It may not, perhaps, be always best, that the church be at peace. There may be "ease in Zion," connected with a "wedge of gold and a Babylonish garment." The church has an unholy alliance with Masonry; she ought not therefore, to give herself any peace till she cleanses the skirts of her garments from "blood guiltiness!" Shall the dearest interests of undying millions be sacrificed on the altar of the peace of the church, when the nation is bleeding at every pore from the dire effects of this hydra-headed monster?

But the church will be divided! What will divide it? The church is built upon a rock, and the gates of hell shall not prevail against it. If, therefore, Masonry is from beneath, of which I have not the least doubt, the church is safe; for the gates of hell *shall not* prevail against it. But keep cool, say the pious clergy, for fear of offending brothers A. and B. who are wealthy and influential men in the church. We will not listen to these fanatics who are blinded by prejudice and working in the dark. Thus they talk. But ah! let me say to you, kind sirs, blind though we be, aye, blind as Samson in the temple of Dagon, like him, if we can do no more, we will grope our way along, feeling for the pillars of that temple which has been consecrated to the bloody rites of the Moloch Masonry; grasping their base we will bend forward, nerved by the omnipotence of truth, and upheave the entire fabric, whose undistinguishable ruins shall mark the spot where our grandest moral victory was proudly won.

Yours for a just cause.

C. W. ROBERTS.

From Cass County, Mo.

WADESBURG, Mo., Apr. 20, 1875.

MR. EDITOR:—Perhaps you would like to know how the opposition to the power of darkness prospers here in the south-west. I am traveling as a missionary for the United Brethren church, and am in full sympathy with her rules and doctrine. When I began to preach here there was no church in this section, but our principles were accepted by many honest hearts. Those who were wearing the chains of darkness bound to them by Masonic oaths, soon began to cry perjury, lies, etc., and tried to frighten me by threatening to assault me, but I headed them not. They have not dared to make any personal assaults or remonstrance until last Sabbath, when I took occasion acccording to our church rules to read our law on secrecy, one of the worshipers of the goddess Fides, also a Mason, got up in the congregation and forbid my proceeding, as I was in a grange hall. I had to quit, but told them to make an appointment in the grove and in June I would give them a lecture exposing the serpent to their gaze. Heretofore I have only opposed them as a church policy, but now I have declared war upon the Prince of darkness. I shall need your excellent paper and what other documents you can furnish.

Yours truly, M. H. SLY.

Morgan's Book Certified.

MANSFIELD, O., April 30, 1875.

Editor of the Cynosure:

In your issue of the 22d of April a brother H. I. Limbocker requested that myself with others give him, or the public at large, satisfactory assurance that the penalties attached to the first three degrees in Masonry are correct, as given by Morgan and others.

I beg to say I never saw Morgan's statement until since making my recantation in February, but have examined those oaths, and find them substantially correct.

I would observe (here) that the wording of the Masonic ritual varies at different periods, and in different States, in the grammatical use of words, etc., which is governed by the different grand lecturers of each State, but the essential meaning is the same everywhere. It is the duty of the grand lecturer to visit the lodges wherever he may be called, and drill the officers in the uses of Masonic language, as all systems will in time become corrupt. This may in some part account for these Masons saying, "You know nothing about it."

I was raised to the "sublime degree" of Master Mason (as termed by the fraternity) the last of October. On December 27th occurred the annual election of officers. As I had a good voice and other qualifications, as they thought, I was elected Senior Warden, or second officer in the lodge, over all other aspirants. I objected to taking it, but was overruled by the ring existing that lodge, and filled the chair for two years. Of course, I had to qualify myself at once to fill this important station. The duty devolved on me to give the obligations, whenever the Master requested me, and in his absence to act as Master.

But to be brief, as that is the life of all correspondence, I give you the penalties as used by myself, in one of the oldest and most respectable lodges in New York State, and which could boast of having had one Grand Master. And now to the question.

1. *The Entered Apprentice penalty.* After the obligation is given closes as follows: "To all of which I do most solemnly and sincerely promise and swear without the least equivocation, menial reservation, or self-evasion of mind in me whatever. Binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows in twenty-four hours, should I knowingly or wilfully violate this my solemn obligation of Entered Apprentice. So help me God and keep me steadfast in the due performance of the same."

2. *Fellow craft penalty:* Binding myself under no less penalty than to have my left breast torn open, and my heart and vitals taken from thence, thrown over my left shoulder and carried to the valley of Jehosaphat, there to become a prey to the wild beasts of the field and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my oath or obligation of a Fellow Craft Mason."

3. *Master Mason's penalty:* "To all of which I do most solemnly promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same. Binding myself under no less penalty than to have my body severed in two in the midst, and divided to the North and South, my bowels burnt to ashes, scattered to the four winds of heaven; that there might not remain the least track, trace, or remembrance among men and Masons of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast to do, and perform the same." HENRY COGSWELL.

MASON CITY, Ia., April 26, 1875.

Editor Christian Cynosure:

DEAR BRO.—In a late number of your paper I am requested, in connection with others, to tell over my own signature whether or not the penalties of the first three degrees of Freemasonry as administered, in my experience, are the some as in Morgan's exposure. I answer, *Yes*, word for word; and the exposures of others in the higher degrees are correct as far as I have gone; that is, to the seventh or Royal Arch degree. One of the charges I bring against the fraternity is the crime of obtaining money under false pretenses, by their falsehoods in denying these exposures, and I have heard men say when they had gone through those degrees that they knew just as well what was going to be done before as afterwards. JAMES HANKINS.

The Symbolism of Rome and the Lodge.

Editor of the Christian Cynosure:

In an article on this caricature in *Harper's Magazine* for March, the writer quotes from a catechism coming down from the Middle Ages and still taught to children in western France. The catechism turns upon the sacred character of that lowly animal, the ass. Aside from the great moral lesson inculcated, it seems to me every intelligent reader must admit that it might well be used as a Masonic lecture. Permit me through the columns of the *Cynosure* to recommend it to the consideration of the craft. I quote:

Priest.—"What signify the two ears of the ass?"

Child.—"The two ears of the ass signify the two great patron saints of our city."

Priest.—"What signifies the head of the ass?"

Child.—"The head of the ass signifies the great bell and the halter; the clapper of the great bell which is in the tower of the cathedral of the patron saints of our city."

Priest.—"What signifies the ass's mouth?"

Child.—"The ass's mouth signifies the great door of the cathedral of the patron saints of our city."

Priest.—"What signifiy the four feet of the ass?"

Child.—"The four feet of the ass signify the four great pillars of the cathedral of the patron saints of our city."

Priest.—"What signifies the paunch of the ass?"

Child.—"The paunch of the ass signifies the great chest wherein Christians put their offerings to the patron saints of our cathedral."

Priest.—"What signifies the tail of the ass?"

Child.—"The tail of the ass signifies the holy-water brush of the good dean of the cathedral of the patron saints of our city."

The priest does not stop at the tail, but pursues the symbolism with a simplicity and innocence which do not bear translating into our blunt English words.

Now, Mr. Editor, how much better are the stale platitudes taught in the lectures of speculative Freemasonry, than the utter nonsense contained in the above. W. H. PARKER.

OUR MAIL.

John D. Kerr, Worthington, Pa., writes:

"The Masons are plenty out here, and there are very few to oppose them. All the churches in this neighborhood have Masons in full communion, except the United Presbyterians."

P. Taylor, Freedom, Ill., writes:

"God bless you and the cause you represent."

Geo. W. Champ, VanBuren, Ind., writes:

"I hope to do something for the Publishing House this season. Would like to see from time to time a report in the *Cynosure* of what is being done in that direction. May God bless and prosper those in the van of our noble reform."

D. L. Jones, Hawkeye, Neb., writes:

"I have been quite out of health and have not been able to do much in regard to circulating your paper, but shall endeavor to do so as soon as I can; for it speaks my sentiments better than I can write them. I have given several copies to some of the prominent members of the grange and Sons of Temperance. One good Methodist brother and sister think the paper must be wrong; for if secret societies were not a good thing, so many of their beloved preachers would not belong to them."

A. Mayn, Stout's City, O., writes:

"I have lectured twice in this county, and lecture again to-night (April 27th)." We are glad to hear reports of lectures delivered.

Mr. and Mrs. Andrus, Lenox, O., writes: We love the *Cynosure*. We have been constant readers of the same for a year; and scatter the papers and Honeywell's tracts broadcast. We also keep all the Anti-masonic books we can get, in circulation, and do a good deal of talking. Have waked up the people considerable. We will not—nay, cannot fellowship Masonry in the church. . . There are a good many Anti-masons about here; also, some Masons. We hope in the course of a few months to send a donation for that Publishing House. . . Onward to victory, and may God bless you."

James Young, Council Bluffs, Ia., writes:

"I will do what I can to help on the blessed cause."

Leander Fowler, Brookfield, Vt., writes:

Dear Cynosure: I like you very much and have done the best I could for you, by introducing you to some extent, together with some books and tracts. Lately, I have been out and searched Jerusalem through all the streets thereof to see if I could find a man . . that seeketh the truth. (See Jeremiah 5th Chap., 1st ver.) . . . The fact is there are but few families but some of its members belong to one or more secret societies, and a man's foes are they of his own house."

We are authorized to thank you for your efforts in behalf of the *Cynosure;* and our faith is strong that God will use such efforts as you have been putting forth for the overthrow of the works of darkness. "Be of good courage."

Rev. A. Musselman, Sacramento City, Cal., writes:

"I have a very hard field to work in, a great deal of opposition. I am distributing papers, and also many tracts, gratuitously; and find many people even afraid to read them. But I am not discouraged, for the cause is a good one. We intend to try to organize a State Association immediately after the United Brethren Conference of California."

Another friend in California writes that the grangers are having trouble among themselves, and that those opposed to secret societies in that State should make a general rally. If the State is organized as proposed on May 10th, we hope that its work will be vigorously prosecuted.

Have you found your place? Then stick to it. Work there though it be in the humblest corner of the most out-of-the way vineyard. An idle man in the church is a monster. And you cannot give a cup of Gospel water to a beggar's child without receiving Christ's smile in return for it. "Neglect not the gift that is in thee," and whatever thou doest for the Lord, "do it heartily."

The Sabbath School.

Lesson for May 23, 1875.—The Child Samuel.

SCRIPTURE.—1 Samuel iii. 1-10; Commit 1-10; Primary Verse, 10.

1 And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

4 That the Lord called Samuel: and he answered, Here am I.

5 And he ran unto Eli, and said, Here am I; for thou callest me. And he said, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee that thou shalt say, Speak, Lord, for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

GOLDEN TEXT.—"Whomsoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—LUKE xviii. 17.

TOPIC.—God revealed unto babes.

HOME READINGS.

M. Gen. 22: 1-18..The Child Isaac.
T. Gen. 37: 3-11..The Child Joseph.
W. Gen. 44: 1-34..The Child Benjamin.
Th. 1 Sam. 16: 1-13..The Child David.
F. Dan. 1: 1-21..The Child Daniel.
S. Luke 1: 57-80..The Child John.
S. Luke 2: 40-52..The Child Jesus.

1.—God does not depend on great men to carry out his purposes. He can use a child as well as a man. . Ps. 8: 2; Matt. 11: 25; 18: 3; 1 Cor. 1: 27, 28.

2.—He that is faithful over a few things shall be made ruler over many things. Matt. 25: 21; John 12: 26; Rom. 8: 17; 2 Pet. 1: 8; Rev. 3: 21.

3.—The more in favor we are with God the more in favor we will be with men. For then the spirit of God in us will attract men—the spirit of Him who said of himself: "And I if I be lifted up will draw all men unto me." Prov. 3: 3, 4; Is. 42: 1; John 12: 26; Rom. 14: 17, 18; 16: 17.

4.—*Wherefore kick ye at my sacrifice and at mine offering?* God is jealous of his ordinances. He looks not at the number of our observances but at the spirit of them. Lev. 22: 19–21; 1 Sam. 15: 22; Ps. 4: 5; 51: 17–19; Is. 1: 13, 16, 17; Mal. 3: 3; Rom 12: 1; 1 Pet. 2: 5.

5.—Esau and Eli—representatives of the class who find no place of repentance though they seek it carefully with tears. There may be for us a "Too late." Prov. 1: 28, 29; Is. 1: 15; Matt. 25: 1–13; Luke 13; 24, 25; John 8: 21; Rev. 16: 15; 22: 11; Luke 21: 34–36.

6.—A faith that lives only in sunshine is worthless. It is the dark days that test it and show whether or not it is good for anything. 2 K. 20: 16–19; Job. 1: 21; 2: 10; Ps. 39: 9; John 18: 11; Heb. 12: 9; Jas. 5: 10, 11; 1 Pet. 4: 19.—*Nat'l. S. S. Teacher.*

The atmosphere of the class is quite as important as the amount of truth that is brought in by the teacher. Sunshine gives the children appetite. They will take pains to understand and digest the words of the teacher, because it is natural for them to do so. They can hardly help it. By sunshiny, I do not mean a smiling teacher, especially one of those smirks, who conceive that their chief duty is palaver. The young understand these things by instinct. So much the other way may it be, that I think the most sunshiny teacher of my boyhood was the homeliest and most sedate of all who ever instructed me. But some how his soul shone. And that may be just the word we want, *soul-shine.* He was gentle, sure, true, firm, appreciative, and we loved him; although we never saw him smile. Old Father Camp lived above the clouds, where the sun is constant, although it is a little cool up there. Soul-shining comes to us in very curious ways. I have had it burst out from a field daisy or a dandelion, when handed to me by some obscure little child of poverty. It used to lighten up the whole church, when three-year old Roddy handed me a flower regularly plucked from his wonderful little pansy bed. A teacher that has this kind of shine knows how to give it, and it will always warm up and vitalize the class. But one who simply carries truth and law, and sows it, broad-cast and drilled, in a senseless way, might as well plant corn in his cellar.—*S. S. World.*

The Advantages of Freemasonry.

[From "The Square."]

In spite of all which can be said of Masonry by its opponents, singularly enough but proves its great utility to society. The arguments against the institution are generally founded upon that long exploded humbug, the abduction of Morgan by the fraternity, and have long since ceased to attract the attention of sensible people. That Masonry is of great advantage to the brethren, our opponents unite in asserting; since they claim that it was through Masonic judges, Masonic juries and Masonic everybody, that the perpetrators of the outrage escaped. Taking their word for it, Masonry is certainly not a bad institution to belong to, since it affords such complete security to its devotees; and what other institution, on their own showing, could do this? Masonry, however, is no such refuge for rogues, as the difficulty attending becoming a Mason clearly shows. No one is admitted save that he has a clear record; and a secret ballot has to be had before he can obtain a foothold into the institution.

Step by step the candidate advances, and at each successive round, as he ascends the Masonic ladder, he is met by this remorseless test, by which he must stand or fall. He becomes a Mason, and what is he taught? Morality and benevolence; to reverence the name of God, and to restrain the appetites and passions; and in return for his pledges of loyalty to the craft, he receives the benefits of his profession.

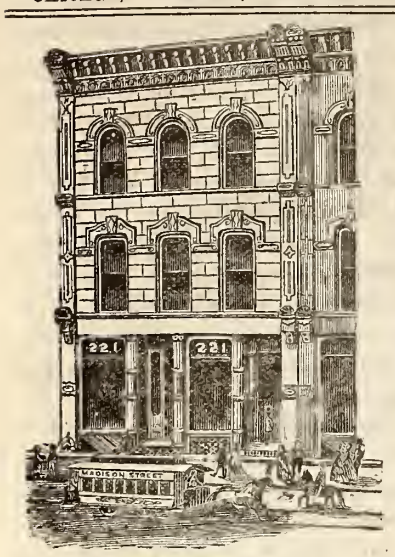
Admitted to the lodge he finds himself in the midst of a band of brothers, by every one of whom he is esteemed and guarded; they do not stop him at the lodge door to inquire his opinions upon the political aspect before they bid him enter; neither is it the Tyler's duty to ascertain his religious belief previous to announcing his presence to the brothers; it is all summed up in the brief, but how expressive, "Bro. A. is in waiting," and Bro. A. is met upon the level by all present.

The brother leaves home, and in every portion of this great country, from the Atlantic to the Pacific, in the crowded cities or upon the boundless prairies, where the cabin of the emigrant is the solitary reminder of civilization, he finds a brother. Perhaps the brother is of a different nationality, and does not understand his comrade's tongue; still they talk, Masonically, and in the universal language of the craft thoroughly comprehend each other's meaning. The brother travels, and visits every part of the habitable globe; and in every clime he meets with some one who is glad to see him, and who exerts himself to prove the esteem in which he holds his brother. Wherever he goes it is the same old story; he has but to make himself known, even though he never opens his mouth, and the great advantage of being a Mason becomes at once evident. That Masonry does not interfere with the duty which we owe to our country, has been too clearly demonstrated to need any additional testimony here; the great watch-word of the craft is, Universality. It presents the only platform upon which all nations may unite in common; may join without feeling outraged; and is the only subject upon which all may converse without dispute. In the Masonic lodge the world has the extraordinary spectacle of all nations united in prayer. The Christian, Turk, and Jew all joining in one solemn petition for the blessing of the Great Architect of the Universe upon all mankind. Here are buried all animosities, all prejudices; here vanish all shades of difference between man and man, and naught but brotherly love prevails.

This is the inestimable privilege of being a Mason; of having a friend at every hand, in both palace and cabin, on sea or on shore, and this is what makes Masonry so distasteful to the ignorant few. We read that the chief accusation against St. Paul, when he was arrested for preaching was, "that he belonged to a sect called Nazarenes, we know that everywhere it is spoken against," and the opposition to the fraternity flows from the same corrupt source: either ignorance or prejudice. And our enemies are ever ready to grasp at a straw in order to excite popular attention, and feel highly incensed that people should have opinions adverse to theirs, or any opinion at all. Still all their endeavors thus far have failed to show but one thing, the immense advantages of Masonry to the craft.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 13, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and the Association hopes to raise this sum by June 10th next; and $20.000 as soon thereafter as possible to secure the ownership. Send on contributions.

THE SINEWS OF WAR.

The conflict at present existing between secret societies and Christianity, will never close until one or the other is destroyed. It is only a part of that great war which is waged by Satan and his agents against Christ and his kingdom. We are in danger of underestimating the importance of our own work. When we see tailors, blacksmiths, ministers, day-laborers, lawyers and doctors dubbing themselves "Sons of Light," "High Priests," "Sublime Princes," "Grand Sovereigns," etc., etc., the matter looks too silly to cause special alarm. As we look further, however, and find these men to be almost always strangers to the prayer-room, and not unfrequently deniers of the Bible and our Lord Jesus Christ while they profess to go, at death, to the "Grand Lodge above;" as we look further and find them seeking and obtaining offices, little and large, which are used for the "benefit of the craft," we can understand why these orders have the vast power that they exercise over men. Selfishness is their tap root, vanity is their most prominent feature, despotism is their principle in government, and infidelity their religion. Thus they appeal to all that is base in man; and while men are selfish, vain, tyrannical and at enemity with God, secret societies of some sort will exist.

The work then that we have in hand is no other than to expose and overthrow the present secret organizations, strong in number, in money, in the fears of their enemies and the aid which the god of this world gives to all rivals of the Christian church. But this work is the least that we have to do. While the selfishness and the atheism that make these societies continue to exist, no special advantage would be gained by their overthrow. What we desire to do is not only to overthrow these bulwarks of Satan's cause, but to establish in their stead the kingdom of Christ whom we strive to serve. Hence our name, "The National Christian Association."

Well, says some one, that is the object of the Christian churches and if your object is the same, you are rivals of the church. We answer, the work which we seek to accomplish is the work of the churches, and as we who are striving especially to advance it are connected with *different* churches, we think it well while maintaining our own organizations to meet at times and join our forces for an assault on that part of Satan's host which seems most to need resistance.

HOW CAN THIS BE DONE?

When Moody went into London, the friends of his work raised seventy-five thousand dollars to carry on the movement. Why so? London is full of churches. It was because if they were to have a Union effort they must have special places for meeting, and various expenses which would have been unnecessary for an effort of another kind. If we are to have a successful enterprise we must open our hearts and purses. The press must be used without limit, meetings must be held in every village and hamlet throughout our country. If we wish to be heard we must speak; and if we speak, we shall be heard. Our *Cynosure* must have one hundred subscribers where it now has ten. Local papers devoted to a full discussion of this subject must be multiplied. Lecturers must be commissioned and sent into the field yet more abundantly. Tracts must be scattered—

"Thick as autumnal leaves in Valambrosa."

When thus God's truth respecting these unfruitful works of darkness has free course, it will run and be glorified. He only commands men to speak his truth and takes care of the result himself.

WHAT IS THE FIRST STEP?

The first step is to pay the present obligations of the society and then secure the Carpenter Donation. The Association is now owing for salaries and printing only $125, exclusive of unsettled accounts. Let our friends, who believe in and favor the great work we are doing, send in this sum within a week. Then let us raise the thirty thousand dollars required to secure the deed of a building that has *rented* for five thousand dollars per year. When this great work has been accomplished, let us continue our exertions until, by the favor of our Heavenly Father, Catholicism, Masonry, and all other systems of despotism and idolatry have gone to join the great host of evils that have already fallen beneath the arm of Immanuel.

THE ROMAN CATHOLIC QUESTION.

The Puritans who settled New England and gave their independent church government to townships and town-meetings, which were the units of the Republic, were the only persons except perhaps the Covenanters, who knew how to deal with popery. They run a line through human society, placing New Testament religion on one side and all human religious inventions on the other; and came out from, and condemned as "unlawful" every ceremony, rite, government and doctrine not found in the Word of God, as belonging to the "god of this world." The early histories of New England and the later historians of the early times, as Palfrey, show that the first voting masses in the Colonies abhorred Christ *mass* and every festival and principle of religious fiction, as containing the seeds of the system from which they fled. Where the masses are imbued with this spirit, popery cannot flourish. It did not flourish here, till in 1733 the institution of Freemasonry, which contains all the elements which compose popery, viz., despotism, lying legends, sham rites and symbols, and, generally, salvation by ceremonies, gained footing in Massachusetts.

Phillip, father of Alexander, said he could take any city into which he could introduce an ass-load of gold. Popery can take any country in whose religion it can insert a set of sham ceremonies. It will, in the end, leaven the whole lump of society. It has nearly obscured all the truth on which human freedom rests. See how freedom's watch-dogs guard her in New York. An Archbishop is made a Cardinal. The President of the United States and his Cabinet, Governor Tilden and staff, judges and dignitaries are invited. Police are obsequious. Streets blocked and chained up, and *General Clap-trap* commands for the day. The Cardinal makes a lying speech in praise of the Republic which his master, the Pope, did all he could to destroy, by recognizing the Confederacy-Slavery Empire; and all that our fathers fled from, was enacted in the abused name of religion. On this national choke-damp, hear the New York press.

The *Tribune* abjectly compliments the pageant thus:

"With a central dignitary as its standard-bearer and guiding impulse, the organization of that church is now complete; its connection with Rome becomes closer; it takes a bolder attitude among the religious bodies; and, as a natural consequence, the zeal of its members is likely to increase. Their new leader is a prudent man. That is much to be thankful for."

And, after thus hailing what every patriot views with concern, even the *closer connection with Rome*, the *Tribune* closes with the swagger: "We are not of those timid souls who dread danger to our political institutions from this consolidation of the Catholic population."

Next comes the *Herald* thus:

"If Catholicism in America could repeat the history of Catholicism in Europe, in the period when its temporal power reached the climax, the creation of a Roman Catholic Cardinal might be regarded as a danger. But there is no possibility of this evil. The Catholics are probably not one-eighth of our population, and so long as the Presbyterians fail in their favorite scheme to place "God in the Constitution," we may hope that a union of church and state in this country will be impossible. Interference with the absolute right of conscience in religious affairs, no matter to what extremes the freedom of belief may go, must be resisted, from whatever quarter it comes. But we cannot find any menace to our free constitution and non-religious and independent political institutions in the elevation of the Archbishop of New York to the Cardinalship."

The malice of this sheet toward Christianity is as manifest as its fawning sycophancy to its Romish counterfeit.

The *World* shows some lingerings of American feeling and sentiment, thus:

"Yesterday's ceremony may, however, to some of those who witnessed it, have suggested by one of its most characteristic features a curious train of thought. This was the presence at the high altar, with drawn sword, arrayed in the uniform of the Guardia Nobile, as guardian of the *berretta*, of Count Marefoschi. It was a page of the aristocratic Old World, of Rome in the days of the temporal power, bound up in the volume of American life. That in the country of the Pilgrims and the Puritans the Catholic religion should have made such progress as to merit this substantial token of the Papal favor, accompanied by a display so elaborate, while novel in itself, recalls the yet more striking possibility that the Supreme Pontiff, when contemplating the event of his departure from the immemorial seat of the Papacy because of the downfall of the temporal power, might meditate a removal to the country whose public opinions and institutions are most unequivocally opposed to any union of church and state."

Now will the readers of the *Cynosure* consider the forces here confronting each other, viz., the Romish church, run by Jesuits, and the American press in its New York city representatives, and say, upon the principles of rational common sense, whether the sure and certain result must not be the sinking of American principles and setting up those of Rome?

Nor is the prospect in Europe much better. The ideas represented by Gladstone and Bismarck have been pitted against Romanism ever since the Reformation. And since the middle of the 16th century the Reformation from popery has not advanced one step in Europe. The Christianity of Gladstone and Bismarck is state-church Christianity; and state-churchism is little better than popery. The state means force; and Napoleon said truly, "Physical force settles nothing." The Scottish Covenant, signed and sealed with blood; the protest of the Pilgrim Puritans ratified by their flight to the American wilderness,——we must come back to the spirit and principle of these, if we would save all that is truly American from the power symbolized by the scarlet beast, the red dragon, or the red hat. All that state-church Christianity can do has been tried. Wickliffe made England Lollard; Henry VIII. made it Protestant; and Cromwell made it free, And Guy Fawkes and his gun-powder plot made popery so odious, that Romanists could not hold office in England, or insult the dead by a heathen consecration of a burial place. Across the channel, Luther took the mitre from the Pope, and placed it on the head of the civil magistrate, and the result is that Great Britain and Germany have sent and are sending here papists enough, with the help of infidels, who are the children of popery, to assail our national schools and threaten our national life.

The trouble is, Bismarck and Gladstone *have not found the seam*. The true issue is between the religion which

worships and the ceremonies which ignore Christ. This is the issue tendered by the *Cynosure* and "The National Christian Association." This doctrine will eject popery as the doctrine of "Immediate Abolition" ejected slavery. We are to "fight it out on this line." We must teach it, preach it, pray it, practice it, vote it, and live it; and our Great Captain will go forth "conquering and to conquer," because "they that are with him are called, and chosen, and faithful."

COME-OUTISM—MR. EDWARD RONAYNE.

"The bird that hath been limed in a bush
With fearful heart misdoubteth every bush."
—SHAKSPEARE.

William T. Allen was an early Abolitionist. He has, for near forty years, been a Come-outer, a spirit-worshipper, and a what-not. He was the son of a Doctor of Divinity in Alabama; came to Lane Seminary, Ohio; became an Abolitionist; was one of the gentlest and sweetest-spirited of men; and went on, as an orthodox Christian, till he settled in Peoria as pastor of Mr. Pettengill's church.

But, forgetting that Christ told the people to go to meeting though wicked scribes and Pharisees were the teachers; and stung by persecution for his justice to slaves by those who are now boasting Abolitionists, he came to "misdoubt" every religionist but himself. This was an error, even in the prophet Elijah; and there was a section of the finest minds and truest hearts that ever lived, who went off as he did, and, "concerning the faith made shipwreck." Such is the frail nature of frail man when left to himself. He comes—

"To trust in everything or doubt of all."

We are not without anxiety respecting our new and really remarkable friend, MR. EDWARD RONAYNE, who now, at first under his Masonic title, but last week under his own name, is writing for the *Cynosure*. He is an Irishman; of course, eloquent; born in South Ireland; a Papist; a Protestant Episcopalian; a Freemason in Quebec; and, in Chicago, a teacher and property-holder and a worshipper with Methodists, till disgusted with their Masonic preachers. He met the *Cynosure* while he was Master of Keystone Lodge; and now he is an Anti-masonic lecturer and writer for the *Cynosure*.

This running sketch of Mr. Ronayne will give our readers a lively interest in his articles. They would be more interested in the man himself; and, if unlike Allan, Weld, Stanton, McKim, Oliver Johnson, and a galaxy of early abolitionists, Mr. Ronayne shall not cut loose from God by cutting loose from his people (and God has a people who celebrate Christ's death) he may yet become "mighty through God to the pulling down of these strongholds of Satan," in which he has for a time been cooped up.

When we are weak, then we are strong, and when strong in ourselves, we become, like Samson, deplorably weak. We need a prayer-room and daily prayer-meeting in Mr. Carpenter's building where Anti-masonic men and women can meet for prayer and counsel, and where we can "help one another." Such meetings we must have, or the devil will certainly get advantage of us. He is more dangerous to us than the lodge; and he gives his profoundest attention to those who assail his dark realm. Meantime, let us hail the advent of Mr. Ronayne among us, as a sort of Anti-masonic John B. Gough (whom in person he resembles) and take fresh courage. If a born Papist from South Ireland, and seceding lodge-master in Chicago, shall prove to be chosen of God to testify for Christ against religious shams, inventions, and traditions, Mr. Ronayne surely has a good deal to say; and it will be like the Divine methods. I have the pleasure to introduce to you, ladies and gentlemen, Mr. EDWARD RONAYNE.

NOTES.

—No time should be lost in getting delegates appointed to Pittsburgh, or providing their expenses, if this has been engaged. Less than four weeks remain to complete these arrangements. Blank certificates for delegates will be forwarded to any church, association or body of citizens acting in sympathy with the reform.

—The General Agent is industriously preparing for the Anniversary among the churches and good people of Pittsburgh. With good advice Library Hall has been secured, and special hotel arrangements made to accommodate if private entertainment is insufficient; which we cannot be uncharitable enough to suspect, for many as will be the delegates equal will be the hospitality of the Iron City.

—The review of a debate in Iowa on the lodge, in which Bro. E. J. Grennell defended the Bible ground of the question, is ready, but for want of room is put over to next week.

—What greater inducements could be given to an heart at war with holiness and truth to choose the Masonic religion than are presented in another column from *The Square*, the organ and advertising sheet of the Masonic Publishing House in New York? The lodge is not a "refuge of rogues" because of the strict examination of candidates. No one of sense needs to be shown that this is no guard against the vicious when men of like character are plenty within. And what Masonic restraints are there upon the conscience to prevent demoralization after a man has joined. In the "universality" of the lodge truly are sunk all differences between men, the holy and the vile are alike; there is no discernment "between him that serveth God and and him that serveth him not." What more to be sure could the sin-loving soul desire?

—Bro. Kiggins and the Indiana State Executive Committee take a just view of the needs of the work in their State. Let every body read their address on another page and be inspired by it—Indianians to carry out the excellent plan, friends in other States to devise like "liberal things" and begin a generous emulation.

—The exposition proper of the grange publication, continued for several weeks past in our columns, has closed and the work will soon be before the public in neat book form. It should be circulated by the ten thousand. Where the order is declining it will hasten the decay, where vigorous and growing it will be like a frost blight to the budding delusion. Of any who are experimentally acquainted with the grange the publishers will be glad to have any criticism or endorsement. See further notice in the publishers' department.

—We are indebted to Bro. Stratton of the *Wesleyan* for the interesting report of the State meeting at Hartford. The New York brethren, each in himself a tower of strength in the work, greatly aided the new State organization in arousing interest and investigation in Hartford and throughout the State. And the men at the helm are fit representatives of reform—they do not propose to go back. Already a fruitful harvest is promised from the seed sowing of years past. Father Greene's "Broken Seal" and other publications from this office, with the lectures of C. A. Blanchard four years ago and of John Levington last winter had prepared thoughtful and conscientious persons to take a stand for the truth when the Lord opened the way. In addition to the papers mentioned, another, the *Journal*, a Sunday weekly (!) fills over a column with Masonic abuse and exaggeration. Its testimony, taken in connection with its character, is as good evidence of the success of the meeting as the fair report from the *Courant* in another column.

—The order of the "Seven Wise Men" (not limited to title) held a "Grand Conclave" at Indianapolis last Thursday. These savans have twenty-three "jurisdictions," and "Grand Conclaves" in Maryland, Virginia, Pennsylvania, Texas, Indiana and Ohio.

To Friends in Indiana.

WHAT IS OUR GREAT NEED?

Most of all we need our people enlightened and educated against the great prevailing vices of the age, and all the machinations to destroy Christianity and human happiness. Thousands of our good people are in the grossest darkness in regard to the rudiments of a pure Christianity, and the most common principles of moral science. Hence, intemperance and secretism are growing at the vitals of our moral and civil existence, with a degree of rapacity alarming, when taken in their varied forms and means. "*Forewarned is forearmed,*" is an adage as true as it is important. And as of old it may be said of our land, "My people are destroyed for lack of knowledge." Now that the calamities which as surely await us (if we allow our land to remain in darkness) as that effect follows cause, may be averted, and our country become in fact what it is in poetry—

"The land of the free and the home of the brave."

it becomes every patriot and Christian who is so enlightened, and possesses a "knowledge of the truth," to impart that knowledge to others and thus exemplify the teachings of our Master, that "the kingdom of God is like leaven."

Having thoroughly canvassed the matter, we have concluded that the best, and most generally available agent we can use in disseminating the much needed and saving truth is by circulating among the masses a literature permeated by it. Such a literature we recognize in the *Christian Cynosure* and the publications of the National Christian Association. We certainly believe that if the masses of our people can be induced to patronize the *Cynosure* the great evils of our day will be seen to melt before its influence, like snow before a tropical sun. That we have a circulation of only about *five hundred copies* in our State, we regard as very unfortunate. We ought to have not less than as many thousands. But, taking things as we find them, and trying to make the best of them, we are led to think, that in another year, it is quite practicable to give this most excellent paper a circulation of *two thousand copies* in Indiana.

These are not fanciful figures; the exigencies of the times more than demand them, and the experience of those who have labored is this reform warrant us in saying, that by an effort entirely practicable they may be reached. Benjamin Ulsh of Silver Lake, secured last year about *eighty subscriptions*! And this, too, in a community intensely hostile to our movement. He succeeded because he believed "it is good to be *zealously affected* in a good thing." He knows the *Cynosure* to be a "good thing," and hence his success. Suppose every reader of the paper in Indiana should do *one-half* as well,—that is, get *forty subscribers*. That would be an aggregate of *twenty thousand*. But we don't expect every one will do even this much. But every one may do *something;* and many may do much in this direction. Let as many as have faith in God, and zeal for the truth, resolve to get, this year, *twenty* subscribers, and set about the work at once. Of one hundred, or *one out of five*, of the subscribers in our State would do this we would have two thousand *new* subscribers, and this would only be doing *one-fourth* of what brother Ulsh did last year. Let *one hundred* volunteer at once to do this work! Then let the other *four* hundred each secure as many as practicable,—say an average of five subscribers each, and the result will astonish the devil, and darkness will give place to light.

Now we propose to raise this

REGIMENT OF HOOSIER VOLUNTEERS

at once. Who will enlist? We will keep a *Roll of Honor* on which the names of every one in this regiment shall be placed, and each shall at the end of the year have a copy of this *roll of honor*, which we will publish, and send free to every one who secures *twenty* or more subscribers. The one who gets the largest number shall be *Colonel* of this regiment of moral heroes. They shall be our heavy artillery, and be reckoned as a part of the "*Regular Army.*"

Let all who desire to enlist send their names to Wm. Small, Xenia, Miami Co., who will at once open up the books to receive recruits; he is Secretary of our State society. Just send your name and the number of subscribers you intend getting from *one* to *one hundred*, to brother Small, on a postal card, and he will record it. Then *every three months* send him the result of your efforts, and he will tell us through the *Cynosure* how the work moves on.

We make this proposition purely for the good of the cause in our State. Reader, what will you do? Don't delay, but tell us at once.

May 1st, 1875.

REV. H. FLOYD,
HON. WM. HALL,
WM. SMALL,
GEO. W. CHAMP,
ISAAC ELLIOTT.
} Ex. Committee Ind. Anti-secret Association.

JOHN T. KIGGINS, *State Ag't.*

N. B.—See the inducements extended by the publishers, by which you may easily secure the paper *free* to yourself.

The Home Circle.

The Way is Short.

I think we are too ready with complaint
In this fair world of God's. Had we no hope,
Indeed, beyond the zenith and the slope
Of yon gray blank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant souls. But since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?
O pusillanimous heart, be comforted,
And, like a cheerful traveller, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be said,
"Because the way is short, I thank Thee, God!"
—*Mrs. E. B. Browning.*

Dark-Lantern Christians.

We were riding the other evening home from our rail-road station. Business duties had detained us in the city, the night was dark, and we could hardly, as the saying is, see our hand before our face; we could literally not see our horse's head. We were obliged to trust to his sagacity as to the road, but were peering out anxiously in front of us, to discern any benighted travelers as unfortunate as ourselves, lest in the darkness we should inflict and suffer a collision. Suddenly we heard a loud "Hi!" and at the same instant a glare of blinding light was thrown in our faces, and our prudent horse came to a sudden stop. It was a moment or two before we could discover what had happened. Then we perceived that we had met a buggy. Its occupant was carrying a dark lantern. Probably its glare confused rather than aided him. At all events he had kept it closed till our horses' noses almost touched; then he shouted his monosyllabic warning, and at the same time pulled the slide of his lantern to show his whereabouts. A moment more, and we had each turned to opposite sides of the road; we passed; the glare of his lantern was thrown full in our faces, then he shut it again, and all was as dark as before, if that were possible a little darker.

The incident suggested the moralizing which lasted to the end of our short ride, for we were then nearly home. Dark-lantern Christians! how often we meet them. Once in a while, in a prayer or conference meeting, the dark-lantern Christian draws aside his slide and dazzles you with his before concealed brilliance. He startles you with the depth of his unsuspected piety. His sorrow for his sin is so profound! his joy in believing is so rich! his peace in his Saviour is so perfect! He even tells you, sometimes, that he is perfectly sanctified, and has not committed a sin for so many days, or weeks, or months. He prays, now the fifty-first and now the twenty-third Psalm. His lantern is lined with reflectors, and he opens it, and turns it this way and that, and astonishes a roomful of his brethren with its radiance.

But the next day you meet him on the street. You look for his light. It is not there. The slide is closed—closed tight. There is not even a glimmer to distinguish him from other men. You see him in a bargain. He is just as close, as grasping, as keen-sighted in his self-interest. You see him at a party. His talk is just as purely "society talk." He has as keen an interest in the last scandal, and apparently rejoices in iniquity as much as his neighbors. You see him at home. His lantern is still shut tight. His wife finds him self-willed, his children often cross, his servants testify that he is a hard man to get along with. He is a dark-lantern Christian.

This exhibiting of an occasional self-conscious glare is a very different thing from so *letting* your light shine that men, seeing your good works, shall glorify your Father which is in heaven. He who does this carries his light always with him. It is always brightly burning. It is always radiant. Christ is his light, and shines out from him most when he is least conscious of it. —*Messenger.*

The Sabbath-Keeping Captain.

I once knew the captain of a sperm whaler in the Pacific, whose name was Morgan. About ten days before sailing on his first cruise, he happened to enter a chapel where a revival service was being held, and the result was eventful. Divine grace now wrought so wonderous a change in him that when he once more went to sea, the old hands among his crew could scarcely recognize him for the same man. He who once never gave a command unaccompanied by an oath, was now never heard to swear; and such was the force of his character and the power of his example, that in a few months' time not a man of his crew dared to use a profane expression while within his hearing. The discipline of the ship was not a bit lessened, and every one was happier, from the sobriety and good feeling of which the captain set example.

His owner was a Sidney merchant, who had several vessels employed in the sperm fishery. The young captain had actually sailed for the fishing-grounds, when one night, as he was reading his Bible in the cabin, he came upon the Commandments, and the question of lowering his boats on the Sabbath, should a whale appear in sight on that day, all at once started up in his mind. The words were not to be evaded: "In it thou shalt do no manner of work;" and he resolved to follow the divine command implicity, although it was not with a great inward struggle that he did so. But, as he thought of his officers and crew, who were not paid by wages, but by proportionate shares of the oil captured, he felt anxious. They might mutiny and resist him by force. He could only hope that the occasion might not arise, but if so, he would do his duty—the issue was in the hands of God.

They reached their selected station. and many weeks passed without a sperm whale coming in sight. At last, one Sabbath afternoon, two hours before sunset, the longed-for cry of "There she spouts!—there again," reached the deck from the lookout at the masthead, and instantly all was activity and bustle. Each crew sprang to lower its respective boat, and for one brief moment the young captain hesitated. It was but for a moment, however.

As if spoken actually in his ear, he thought he heard clearly and distinctly the words, "Remember the Sabbath day to keep it holy!" and his own voice rang through the ship, declaring that not a boat should leave her that day.

The scene that ensued—the amazement, succeeded by rage, when they understood his motive, the violence and tumult—all may be imagined. But the captain was unmoved, and his courageous, undaunted demeanor at last quelled the riot; but not until he had promised them that he would give up to them from his own share in future captures, an equivalent for their loss on the present occasion.

"The owner will think nothing of loosing his share, of course!" said his mate, who had been foremost in opposition, as he followed his captain into the cabin. "This will be the first and the last vessel you'll ever command of his, at any rate! I'd like to have that agreement down in black and white, if you please, Captain Morgan, and so would the crew, and at once, too."

The captain answered mildly, pointing out to the mate that any agreement executed on the Sabbath would be null in law, and promised to satisfy them on the morrow. There was sadness in his tones as he spoke; for Morgan felt the truth of what the mate had said, that no owner would ever give him a ship to command again.

The mate was a rough sailor, who had known his commander from boyhood. He felt touched with pity for one whose motive in thus acting he respected, and in his blunt way he apologized to the captain for what he had said about the shares:

"You see, Captain Morgan, I have a wife and five children to keep, and if Providence sends us a whale on Sunday, I take it as Providence means us to catch that whale—lest ways that's my—"

The words were arrested on his lips, and he stood still and motionless, his eyes fixed intensely on an object before him. Morgan had thrown himself down listlessly after the fierce and turbulent scene he had just passed through, and he sat for some minutes brooding over the probable effect on his future prospects of that day's incident, and trying in the strength of his newly found hopes to say, "Thy will be done." He had continued for some minutes thus, when a sudden exclamation roused him:

"Captain Morgan! Come here quick, sir, please! Look!"

And the mate pointed at what had arrested his attention, while an expression of alarm, mingled with astonishment and incredulity, overspread his features as he actually saw the mercury of the barometer falling lower and lower as he stood. Morgan jumped up and looked, and both bounded on to the deck to summon the crew. Well was it for that crew that none of them had left the ship in her boats, for in half an hour all were engaged in a desperate life-and-death struggle, which taxed every energy, and demanded the utmost efforts of every individual on board.

For three days they scudded before the hurricane; and when it had passed by they found they had been driven some hundreds of miles beyond the bounds they had set to their cruising grounds; but to their intense delight, they discovered that part of the ocean to be in reality one of the best fishing grounds possible.

Scarcely had the weather moderated, when they found themselves in the midst of a whole "school" of sperm whales, and two were secured. Hardly had these been tried out," *i. e.*, rendered into oil, when more were seen; and, in short, so fortunate were they, that instead of two, or even three years, (the usual time taken to fill a goodsized ship,) Captain Morgan's vessel returned to Sydney in ten months! Thus the captain's firmness in acting up to his convictions of duty instead of causing him loss, actually had a contrary effect; and his owner was so much pleased at his speedy return with so rich a cargo, that he told him he might lower or not when he pleased. —*Christian Weekly.*

Consecrated Pocket-Books.

One of the last things a worldling consecrates to Christ is the pocket-book. Multitudes who profess the Christian faith have never yet thought of doing it. The rich young man who came to our Saviour, had kept all the commandments, and he had also kept all his money; and when the Lord bade him give all his wealth to the poor, and come and follow him, he went away sorrowful, for he had great possessions.

But when God visits a soul in mercy and enriches it with grace, how soon the hold on this world relaxes; how soon the world to come absorbs the heart. Let salvation come to the house of Zacheus, and while Pharisees murmur that Christ has gone to be a sinner's guest, lo, the rich publican stands and says unto the Lord, "Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold." Luke xix.

There are many who desire that salvation may come to their houses, but they are not willing it should come as it came to the house of Zacheus, when Jesus himself brought it. They desire to inherit eternal life, and to have treasures laid up in heaven, but they are not willing to sell, and give alms, and thus place their wealth where moth and rust do not corrupt, and where no thieves break through and steal. They wish to be wholly consecrated to God, but they do not wish to consecrate their pocket-books, and they go away sorrowful because they have great possessions.

Oh, man of God, flee these things. Be not high-minded, nor trust in uncertain riches. Cut loose from a world that is doomed to ruin, and lay aside every weight that hinders in the heavenly race. Let your consecration to God be immediate, complete, eternal. Lay all upon his altar. Let the pocket-book and all which it contains, with heart and hand, and house, and

home, and farm, and merchandise, and time, and talent, and influence, and reputation, go into the work and cause of God. So doing, you shall escape the snares that lurk around you, and laying up a good foundation against the time to come, lay hold on eternal life and have a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. —*Selected.*

Not Deep Enough Yet.

Not half. When you see professing Christians jeweled up, tipped off gaily, costly, and fashionably, with gold in their ears, gold in their bosoms, gold on the wrists, gold on their fingers, gold, gold, gold; when you see gold watch chains and seals dangling, rest assured the work of grace has not done its perfect work. Their religion is only skin deep. The fallow ground is not yet broken up.

President C. G. Finney says: "After I became a Christian, (though no one spoke to me about it), I was ashamed of my ruffles, and of my great bunch of watch-keys. I now saw that I had worn them for mere show, and abandoned them at once."

Only a few Sabbaths ago, we saw a minister on the stand, *beautifully* dressed up in the finest broadcloth and silk, with a gold breast-pin, and two gold keys, dangling from his vest pocket in full view; one of them quite large, in a square form, the other smaller in size. They were of the most bright and sparkling gold, dazzling! These gold keys were so arranged as to be clearly seen by the whole audience during his delivery. How exceedingly pretty and dandy-like he looked! The whole audience seemed absorbed in viewing his pretty dangling gold keys, his breast pin and his fine broadcloths and silks! Reader, this man was a professed watchman over Christ's flock, thus bedecked! What think you of the effect of his example on his hearers—young ladies and gentlemen fond of golden trinkets, pearls and costly array? Could he point them to Isaiah, iii. 16–18 revokingly? or to 1st Peter, iii. 3; Tim. i. 2–9; Rom. xii. 2? "Lord help, for the godly man ceaseth."—D. F. N.

German Women.

A proof of the general culture of the German woman is shown by their prevailing habit of forming little associations, wherever there are a few of them living near enough to each other, even in the country, meeting regularly by turns in the house of each member, for the purpose of reading and talking French, English and their own literature. In Germany, women are teachers, telegraphists, employed in the post and railway service, musicians, painters, following all kinds of business, etc. The career of a female teacher, especially at the public schools, in German, is decidedly superior, as a real profession, to any one as yet open to ladies in England. Another profession, taken up chiefy by women of the artizan classes, is that of medically-trained midwives, who have to go through a course of studies in colleges instituted for the purpose, and who, after having passed their examination, are appointed by the parishes, and have an official character and a fixed salary.

One thing is certain of German women in regard to 'housewifeliness.' They uphold in all cases the principle, and in almost all cases follow it up in practice, that all women, whatever their other attainments or talents, ought also to possess a thorough knowledge of housekeeping and housework, since upon these, and with them the comfort and welfare of every family, depend. And I think it is not 'national bias' that makes me convinced the Germans are right there. As long as women undertake to keep house, they should know how to do it: No one can do work he does not understand. This is simple logic. If he pretends to do it nevertheless, he or she is a sham, disgracing himself and sure to come to grief. No man in his senses thinks of conducting a business of which he has not first learnt the elements and details. Can a woman dispense with that? Or is the managing of a household so far more easy, or unimportant, than any other work, that it need not be learned? The Germans think it is neither, and that seems also to be the outspoken opinion of sensible people in England.

That, besides learning it, ladies as a rule do more housework in Germany than here, is simply a necessity with the generally limited incomes of German families, even in the higher classes. The majority of them could neither afford to keep many servants, nor leave the management of the household details so much in their hands as is generally the case in England. Germany would never have attained her high intellectual position, if her women did not understand and do their housework and housekeeping so well. Only to foreigners they can on that account appear as inferior beings. Their own countrymen know too well how they depend upon their clever heads and skillful hands to value them lightly. They are fully aware that German men could not shine in every field if German women were not so industrious, self-denying, and unexacting. Nations more fortunately situated can afford to esteem such virtues less highly. Germany has been impoverished by centuries of battle-field existence, and has even now an enormous price to pay for the safety of its borders. But our poverty has its blessings; it has made us consider it honorable to work, and shameful to be idle, in women as well as in men. That is a condition of things not existing among our wealtheir neighbors; but it is a first-rate one for the emancipation of woman, the great and glorious task of our age.—*London Paper.*

To God belongs all the glory. If, then, God is to display his power in thee, and make something out of thee, thou must consent to become as nothing. Everything in Christianity turns upon this one quality of humility. The blessedness of the children of God is that they possess nothing the glory of which does not belong to God—*Kling.*

Children's Corner.

Suppose!

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying,
Till your eyes and nose were red?
And wouldn't it be pleasanter
To treat it as joke;
And say you're glad 't was dolly's,
And not your head that broke?

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser,
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking
To say "It isn't fair?"
And wouldn't it be nobler
To keep you temper sweet,
And in your heart be thankful
You can walk upon your feet?

Suppose the world doesn't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatsoever comes, or doesn't come,
To do the best you can?

—*Phoebe Cary.*

Learning to Count.

"Now, boys, you want to be men some day, don't you?"

"Yes, sir."

"Well, what do you mean to do when you grow up?"

"I mean to be a sailor, sir."

"I'm going to be a grocer."

"And I a butcher."

"I mean to help mother, sir," was the shrill cry of one of the tiniest of all the little crew."

"That's right!" said I. "Never forget your mother; always try to help her. But if you are to be all these things,—grocers, butchers, and all that sort of thing,—you must first of all learn a great deal, and none of you will get on very well if you are not able to count quickly and reckon correctly. If you mean to be good and successful men of business you must have your heart right and your head clear. Give your heart to Jesus Christ and he will keep it right and true. Always be sober and your heads won't get muddled as some people's are. Now, suppose we take a lesson in counting as far up as ten; and to help you remember the figures, I will give you a rhyme for every one. Then to make you more firm in your temperance principles, the rhymes will be about teetotalism. Say them after me:

"Number one, the beer-shop shun.
Number two, nor drink nor brew.
Number three, a teetotaler be.
Number four, keep drink from the door.
Number five, abstain and thrive.
Number six, a teetotal fix.
Number seven, be to temperance given.
Number eight, don't be caught by the bait.
Number nine, a mocker is wine.
Number ten, be teetotal then."

A Remarkable Animal Trainer.

In the year 1721, in Perth, Scotland, was born the most remarkable animal trainer in the world. His name was Bisset, and in early life he became a journeyman-shoemaker; but having a great fondness and faculty for managing animals, he soon gave himself up entirely to its occupation. His first success in educating brutes was with a horse and dog, whom he taught to perform many curious feats. He next tried his skill upon a couple of monkeys, who soon learned to dance on a rope, drink to the company, ride and leap on the backs of horses, and go through intricate dances with their equally accomplished companion, the dog. Three young cats were the succeeding subjects of Bisset's tuition, and these were instructed to play upon dulcimers, apparently reading from music-books before them, while they squalled a vocal accompaniments in three different keys, or tones, producing altogether a chorus whose piercing effect the musical may perhaps imagine.

The fame of Bisset's learned animals spread rapidly, and he was finally induced to exhibit them in London. A place in the haymarket was secured, and the "Cat's Opera" advertised. Crowded houses responded to the advertisement and the horse, the dog, the monkeys and the cats went through their respective parts amid great applause. In a brief time the skillful trainer found himself in possessio n o 1,000 pounds as the reward of his novel enterprise.

Encouraged by this success, Bisset sought other pupils in the animal kingdom. Among these was a leveret, which he taught to beat the time of several marches with his hind legs. Canary birds, linnets and sparrows caught the trick of distinguishing the hour and minutes of the day, and of spelling the name of any person in their audience. Six turkey-cocks were made to go through a country-dance, and, in a single month's time, a turtle learned to fetch and carry like a dog. A gold-fish came to the surface at his call and fed from his hand and answered in various other interesting ways Bissett's call upon its intelligence.

At length the master brought his ingenuity to bear on that most obstinate of all animals, the pig. He nearly met his match this time; but, after a patient discipline of a twelve-month, gentleman-piggy was rendered docile as a spaniel, and obeyed his teacher's every command. This sapient creature could spell, cast up accounts, tell the time of day, kneel and make obeisance to the spectators and otherwise conduct himself like a gentleman of parts. But such extraordinary porcine wisdom could not be accepted as a natural phenomenon by the ignorance of the age in which it dwelt, and it began to be whispered that Bisset, who taught animals to do all but speak, was in league with the devil. This was enough to rouse the spirit of persecution, and one night, while the learned pig was exhibiting his tricks in Bane lagh, Ireland, the mob, headed by a stupid official, broke into the room, destroyed the apparatus with which Bissett worked, and assaulted him and his pig so virulently that they barely escaped with their lives. This event was followed soon after by the death of Bisset. He is said to have been of a very sensitive and gentle nature, and the odium that fell on him as a suspected necromancer, together with the assault of the mob, preyed upon his spirits and hastened his death.

—Grand Master Lounsbury of Illinois has been informed of another item in the case of W. H. Robinson of Yates City, expelled for opposing a violation of the by-laws of the lodge, with whose case our readers are familiar. It seems that J. M. Corey, former senior warden in Yates City, now "high priest" of a Royal Arch chapter, testi- Robinson affirms. Lounsbury, however, makes no intimation that he will give the case any further hearing. But such a half-buried carcass will not be a pleasant thing for his "institution."

Religious Intelligence.

—Elder J. R. Baird, well known as a seceder and lecturer against the lodge, has taken a charge in the Allegheny Wesleyan conference, to which he has belonged for some years. He will preach at Mahoning and Conemaugh, residing at Cochran's Mills, Armstrong county, Pa.

—A revival at St. Johnsbury, Vt., is said to have resulted in the conversion of nearly a thousand souls.

—Dr. Joseph P. Thompson writes to the *Observer* from Berlin that Mr. Pearsal Smith is "doing great practical good in Berlin. He gathers the people to hear, and sets them to thinking and talking and praying, and good must come of this."

—An important question is now being decided by the vote of the different presbyteries of the Presbyterian church—the limited term service of elders. The subject has been thoroughly discussed in the journals and pulpits of the church and thus far 100 presbyteries (twelve more than a majority) have voted for it, and 30 against. Heretofore ruling elders in the Presbyterian church have been elected for life, but by the acceptance of this overture every church is at liberty to continue the life term or to limit it to three or any number of years. The office remains with the man elected, whether for long or short terms, but the service cannot be rendered unless he has been elected from time to time.

—Dr. Mullens, commissioner of the London Missionary Society, traveling through the Madagascar missions states that, after traveling all over the island, visiting the various mission stations, examining the schools and mingling with all classes of the people, he had reached the conclusion that, although it was not to be expected that 300,000 idolaters could at once become exemplary Christians, about a tithe of the number compared with the best members of the home churches. In all classes he had found the most cheering signs of spiritual life. He had had a very friendly interview with the Prime Minister, who fully appreciated the benefits of Christianity to the country. There was no mingling of the affairs of church and state, so that the charge often made against the society, that it upheld abroad what it protested against at home, had no foundation in fact.

—The appointment of Hon, Horace Maynard as minister to Turkey gives satisfaction to all who desire Christianity to prevail. Mr. Maynard is a prominent member of the Presbyterian church, and one of the Vice-presidents of the Bible Society, and is in the heartiest sympathy with the progress of religious liberty. Great problems relating to mission work and the circulation of the Scriptures are constantly coming up with the Turkish government, and Mr. Maynard will be able to render the cause of truth signal service. The Bible Society expends annually in its Levant agency about $40,000, while the Presbyterians appropriate more than $50,000; and the American Board expended last year on its various Turkish missions $156,635.

EXPOSITION
—:OF:—
THE GRANGE.

Illustrated with Engravings, showing the Lodge Room, Signals, Grips, etc.

EDITED BY REV. A. W. GEESLIN.

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All repeat the Lord's prayer, led by the Chaplain.

HYMN.

"Mourner, joy! an angel's pathway," etc.

ADDRESS OF CHAPLAIN TO RELATIVES.

Friends, blessed are the ministrations of sorrow; through it we are brought into a more tender relationship, to all other forms of being, obtain a deeper sight into the mystery of eternal life and feel more distinctly the breathings of the Infinite. The sorrow which God appoints is purifying and ennobling, and contains within it a serious joy. Our Father saw that disappointment and separation were necessary and he has made them holy and elevating.

ADDRESS OF CHAPLAIN TO MEMBERS OF THE ORDER.

Patrons, again are we called to separate from a worthy (brother) but let us remember that there is healing in the bitter cup. God takes away from us those we love, as hostages of our faith; and to those who look forward to a reunion in another world, where there will be no separation, the evening of life becomes more delightful than the morning, and the sunset offers brighter and lovlier visions than those we build upon the morning clouds and which appear before the strength of day. Faith is that precious alchemy which transmutes grief into joy and makes affliction appear what it really is, a dispensation of mercy.

Heaven and God are best discerned through tears; scarcely, perhaps, discerned at all without them, the constant association of prayer with the hour of bereavement and the scenes of death, suffice to show this. We must be made perfect through suffering; but the struggle by night will bring the calmness of the morning. The prayer of deliverance calls down the power of endurance and while to the reluctant their cross is too heavy to be borne, it grows light to the heart of willing trust.

HYMN.

1. Friend after friend departs
Who has not lost a friend?
There is no union here of hearts,
That finds not here an end!
Were this frail world our final rest,
Living or dying, none were blest.

2. Beyond the flight of time,
Beyond the reign of death,
There surely is some blessed clime,
Where life is not a breath,
Nor life's affections transient fire
Whose sparks fly upward and expire.

3. Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

While this is being sung, the brothers pass around the grave and breaking their boquets apart, drop in the flowers.

READING BY CHAPLAIN.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, becsuse man goeth to his long home, and the mourners go about the streets, or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit return unto God who gave it."

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through he valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

The coffin is now lowered in the grave and the sisters, passing around the grave, each breaks her boquet and drops the flowers in while this hymn is being sung.

HYMN.

"Forget not the dead, who have loved, who have left us," etc.

Then the Master advances to the head of the grave and the pall-bearers to the sides and each breaks and throws in his boquet.

ADDRESS OF MASTER.

A good name is better than precious ointment and the day of death than the day of one's birth. (He) shall go as (he) came and take nothing of (his) labor which (he) may carry away in (his) hand. (Takes up a handful of earth and sprinkles it in the grave.) In the name of ——— Grange, I pronounce the words, (Brother) ——— farewell.

PRAYER BY CHAPLAIN.

Almighty God, we give the hearty thanks for the good examples of those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee that we, with all those who are now departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thine eternal and everlasting glory; through Jesus Christ our Lord. Amen.

All: Amen.

Chaplain:—May the grace of our Lord and Saviour, Jesus Christ, be with us all now and evermore.

All: Amen.

Granges usually set apart a day at the proper season of the year, for the purpose of planting a memorial tree at the grave or elsewhere, in memory of any brother or sister who may have died. During the summer season a day is also set apart as "memmorial day," when each Grange, in due form, visits and decorates with flowers the graves and memmorial trees of their departed members. Members of Subordinate Granges are *required* to gather during the summer a liberal quantity of "everlasting" flowers, of which to make dried boquets to decorate their halls and which may be used in winter, if necessary, in the funeral ceremonies.

REMARKS ON INSTALLATION CEREMONIES.

We would call the attention of the CHRISTIAN reader to the closing words of the Chaplain's prayer, "We ask all in thy (the Father's) name." Christ says, (John 16th chap., 23d verse) "Whatsoever ye shall ask the Father IN MY NAME, he will give it you." Does it not interfere with a Christians religious views to have prayers offered in which Christ is ignored? Yet in the Installing Officer's address he affirms that the teachings of the Grange does not interfere with man's religious views. Again, Christianity teaches us to do good to all, especially "to the household of faith;" the Grange says, "Especially to the Patrons of Husbandry." Is there not conflict between the teachings of the Grange and the religious views of Christians? The Chaplain, who is authorized to speak for the Grange, in the opening prayer offers this petition: "Be with all orders and associations having for their object the advancement of education and the moral welfare and happiness of mankind." The Christian's Bible says: (2 John 9, 11 ver.) "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, NEITHER BID HIM GODSPEED; for he that biddeth him Godspeed IS PARTAKER OF HIS EVIL DEEDS." Many associations for the advancement of education and the moral welfare and happiness of mankind, designedly ignore Christ. This prayer bids them all, without discrimination, Godspeed; and still it is affirmed that the teachings of the Grange do not interfere with a persons religious views. Again, since the precepts of the Grange are unlike and in many points antagonistic to the teachings of the Word of God, it seems to us that Christians, who maintain their connection with the Grange, by so doing, give their endorsement to the statement that "ITS TEACHINGS ARE THE LOFTIEST MAN CAN SEEK," *i. e.*, superior to the Bible and as fully and wickedly as Peter of old, DENY THEIR SAVIOUR.

REMARKS ON FUNERAL CEREEMONIES.

The propriety of such a burial service for an infidel we will not discuss. We only beseech all Christians, who desire to leave for the coming generations what they received from their fathers, a Christian country, to withhold their co-operation and their "*Godspeed*" from a man-invented religion; a religion which, like that invented by Jereboam, professedly seeks the welfare of those adopting it, while in reality it is established to accomplish selfish objects and in time destroys all true prosperity, degrades those who practice it, together with their unfortunate children:—a pagan religion which boldly intrudes its weak, confused and confusing sentiments upon the solemn scenes of death and the grave, crowding out Christ and Christianity.

ORIGIN OF THE GRANGE.

BY REV. I. A. HART.

A confidential letter, written by the Secretary of the National Grange, has fallen into our hands without restrictions, which furnishes some perfectly authentic disclosures. The following is the part of Secretary Kelley's letter, which is specially interesting to us:

ITASOA, MINN., Dec. 12, 1868.

"———, DEAR SIR:—From the interest you evince in the work and from the tone of your letter, I am prompted to place in your possession the form of obligation required in our Order. As this matter was freely discussed and many of our originators being Masons of the 32d and 33d degrees and prominent Odd-fellows, it was decided that any oath, not given in a court of law, was extra-judicial and not binding, any further than the moral honesty of the person giving the same, hence we adopted this form enclosed, which will be carried out to the letter. I remain yours fraternally,

O. H. KELLEY.

Two precious concessions are here. First, that intelligent Masons and Odd-fellows are conscious that the attempt to impose the bondage of their obligations upon men's consciences, is an unwarrantable attempt at usurpation; for that their oaths are both impious and unlawful and a mere nullity, so far as binding the conscience of those on whom they are imposed is concerned, an absolute nullity except only for fastening guilt and condemnation upon those who impose them. For this purpose there is a validity in those obligations before which the farmers may well tremble. Beyond this they are an absolute nullity.

Second. The order of "Patrons of Husbandry" is the child and creature of the Sovereigns of Masonry and Odd-fellowship, moulded by them and beyond doubt to be used by them as an auxilliary in their wily schemes of universal dominion. With

the brazen assurance that is the usual characteristic of imposture, the statement is stereotyped in the Installation Ceremonies of the Grange that: "Its teahings are the loftiest that man can seek." (See pp. 69.) This is enough. "Ye shall be as Gods knowing good and evil." Gems of promise these? The image of impudence stamped on them, identifies each as coin from the same satanic mind.

CONSTITUTION AND BY-LAWS

OF THE

NATIONAL GRANGE.

PREAMBLE.

Human happiness is the acme of earthly ambition. Individual happiness depends upon general prosperity.

The prosperity of a nation is in proportion to the value of its productions.

The soil is the source from whence we derive all that constitutes wealth; without it we would have no agriculture, no manufactures, no commerce. Of all the material gifts of the Creator, the various productions of the vegetable world are of the first importance. The art of agriculture is the parent and precursor of all arts, and its products the foundation of all wealth.

The productions of the earth are subject to the influence of natural laws, invariable and indisputable; the amount produced will consequently be in proportion to the intelligence of the producer, and success will depend upon his knowledge of the action of these laws and the proper application of their principles.

Hence, knowledge is the foundation of happiness.

The ultimate object of this organization is for mutual instruction and protection, to lighten labor by diffusing a knowledge of its aims aud purposes, expand the miud by tracing the beautiful laws the great Creator has established in the Universe and to enlarge our views of Creative wisdom and power.

To those who read aright, history proves that in all ages society is fragmentary and successful results of general welfare can be secured only by general effort. Unity of action cannot be acquired without discipline and discipline caunot be enforced without significant organization; hence we have a ceremony of initiation which binds us in mutual fraternity as with a band of iron; but although its influence is so powerful, its application is as gentle as that of the silken thread that binds a wreath of flowers.

The Patrons of Husbandry consist of the following:

ORGANIZATION.

Subordinate Granges.

First Degree: Laborer, (man,) Maid, (woman.)
Second Degree: Cultivator, (man,) Shepherdess, (womau.)
Third Degree: Harvester, (man,) Gleaner, (woman.)
Fourth Degree: Husbandman, (man,) Matron, (woman.)

State Grange.

Fifth Degree: Pomona, (Hope.)

Composed of Masters of Subordinate Granges and their wives who are Matrons. Past Masters and their wives who are Matrons shall be honorary members and eligible to office, but not entitled to vote.

National Grange.

Sixth Degree: Flora, (Charity.)

Composed of Masters of State Granges and their wives who have taken the degree of Pomona. Past Masters of State Granges, and their wives who have taken said degree of Pomona, shall be honorary members and eligible to office, but not entitled to vote.

Seventh Degree: Ceres, (Faith.)

Members of the National Grange who have served one year therein may become members of this degree upon application and election. It shall have charge of the secret work of the Order, and shall be a court of impeachmeut of all officers of the National Grange.

Members of this degree are honorary members of the National Grange, and are eligible to office therein, but not entitled to vote.

CONSTITUTION.

ARTICLE I.—*Officers.*

SECTION 1. The officers of a Grange, either National, State, or Subordinate, consist of and rank as follows: Master, Overseer, Lecturer, Steward, Assistant Steward, Chaplain, Treasurer, Secretary, Gate-keeper, Ceres, Pomona, Flora, and Lady Assistant Steward. It is their duty to see that the laws of the Order are carried out.

SEC. 2.—*How Chosen.*—In the Subordinate Granges they shall be chosen annually; in the State Granges once in two years; and in the National Grange once in three years. All elections to be by ballot.

Vacancies by death or resignation to be filled at a special election at the next regular meeting thereof—officers so chosen to serve until the annual meeting.

SEC. 3. The Master of the Naiional Grange may appoint members of the Order as Deputies to organize Granges where no State Grange exists.

SEC. 4. There shall be an Executive Committee of the National Grange, consisting of three members, whose term of office shall be three years, one of whom shall be elected each year.

SEC. 5. The officers of the respective Granges shall be addressed as "WORTHY."

ARTICLE II.—*Meetings.*

SECTION 1. *Subordinate Granges* shall meet once each month, and may hold intermediate meetings as may be deemed necessary for the good of the Order. All business meetings are confided to the Fourth Degree.

SEC. 2. *State Granges* shall meet annually at such time and place as the Grange shall from year to year determine.

SEC. 3. The *National Grange* shall meet annually on the first Weduesday in February, at such place as the Grange may from year to year determine. Should the National Grange adjourn without selecting the place of meeting, the Executive Committee shall appoint the place and notify the Secretary of the National Grange and the Masters of State Granges, at least thirty days before the day appointed.

ARTICLE III.—*Laws.*

The National Grange, at its annual session, shall frame, amend, or repeal such laws as the good of the Order may require. All laws of State and Subordinate Granges must conform to this Constitution and the laws adopted by the National Grange.

ARTICLE IV.—*Ritual.*

The Ritual adopted by the National Grange shall be used in all Subordinate Granges and any desired alteration in the same must be submitted to, and receive the sanction of the National Grange.

ARTICLE V.—*Membership.*

Any person interested in agricultural pursuits, of the age of sixteen years, (female,) and eighteen years (male,) duly proposed, elected, and complying with the rules and regulations of the Order, is entitled to membership and the benefit of the degrees taken. Every application must be accompanied by the fee of membership. If rejected, the money will be refunded. Applications must be certified by members and balloted for at a subsequent meeting. It shall require three negative votes to reject an applicant.

ARTICLE VI.—*Fees for Membership.*

The minimum fee for membership in a Subordinate Grange shall be, for men five dollars and for women two dollars, for the four degrees, except charter members, who shall pay—men, three dollars and women fifty cents.

ARTICEE VII.—*Dues.*

SECTION 1. The minimum of regular monthly dues shall be ten cents from each member, but each Grange may otherwise regulate its own dues.

SEC. 2. The Secretary of each Subordinate Grange shall report quarterly to the Secretary of the State Grange the names of all persons initiated or passed to higher degrees.

SEC. 3. The Treasurer of each Subordinate Grange shall report quarterly to the Secretary of his State Grange the sum of one dollar for each man and fifty cents for each woman initiated dnring that quarter; also, a quarterly due of six cents for each member.

SEC. 4. The Secretary of each State Grange shall report quarterly to the Secretary of the National Grange the membership in his State and the degrees conferred during the quarter.

SEC. 5. The Treasurer of each State Grange shall deposit to the credit of the National Grange of Patrous of Husbandry with some banking or trust compaey in New York, (to be selected by the Executive Committee,) in quarterly instalments, the annual due of ten cents for each member in his State and forward the receipts for the same to the Treasurer of the National Grange.

SEC. 6. All moneys deposited with said company shall be paid out only upon the drafts of the Treasurer, signed by the Master and countersigned by the Secretary.

SEC. 7. No State Grange shall be entitled to respresentation in the National Grange whose dues are unpaid for more than one quarter.

ARTICLE VIII.—*Requirements.*

SECTION 1. Reports from Subordinate Granges relative to crops, implements, stock, or any other matters called for by the National Grange, must be certified to by the Master and Secretary, and under seal of the Grauge giving the same.

SEC. 2. All printed matter, on whatever subject and all information issued by the National or State to Subordinate Granges, shall be made known to the members without unnecessary delay.

SEC. 3. If any brothers or sisters of the Order are sick, it shall be the duty of the Patrons to visit them and see that they are well provided with all things needful.

SEC. 4. Any member found guilty of wanton cruelty to animals shall be expelled from the Order.

SEC. 5. The officers of Subordinate Granges shall be on the alert in devising means by which the interests of the whole Order may be advanced; but no plan of work shall be adopted by State or Subordinate Granges without first submitting it to, and receiving the sanction of, the National Grange.

ARTICLE IX.—*Charters and Dispensations.*

SECTION 1. All Charters and Dispensations issue directly from the National Grange.

SEC. 2. Nine men and four women having received the four Subordinate Degrees, may receive a Dispensation to organize a Subordinate Grange.

SEC. 3. Applications for Dispensatious shall be made to the Secretary of the National Grange and be signed by the persons applying for the same, and be accompanied by a fee of fifteen dollars.

SEC. 4. Charter names are those persons only whose names are upon the application, and whose fees were paid at the time of organization. Their number shall not be less than nine men and four women, nor more than twenty men and ten women.

TO BE CONTINUED.

News of the Week.

The City.

The official investigation of the new Custom House has discovered that not only is the stone of inferior quality, but the foundation is good for nothing for so heavy a building. The work of two years must be taken down and done over. The blame lies between Mullet, the government architect at the time, and Rankin the superintendent.——After a long argument the injunction preventing the Common Council from declaring the result of the late charter election was dissolved, and the election will be contested.——The reportof the city Comptroller for the last fisca year, showed that the bonded and floating debt is $17,500,000. The receipts for the year paid all expenses, and left an unexpended balance amounting to nearly $200,000. The city has been able to borrow all needed funds at a very low rate of interest, and evidences are abundant that the credit of the municipality is unimpaired.

Foreign.

The Emperor William has signed the bill for the abolition of all monasteries in Germany.——A dreadful disaster has occurred in a coal mine at Bunker's Hill, North Staffordshire, England. An explosion took place which resulted in the death of probably thirty-five men.——The Carlist Committee in London have received telegrams reporting great victories by Don Carlos' forces, over the Spanish Government troops in the province of Barcelona. Another great victory for the Carlists is reported from Aragon. The government troops are said to have lost all their artillery and many prisoners.——Another appalling steamship disaster took place last Friday night by the wreck of the Schiller, from New York for Hamburg, on the reefs off the Scilly Islands 30 miles southwest of Lands End, England. A heavy sea was raging at the time and a heavy fog prevented any signal being seen. Of the 395 passengers and crew not over 50 are reported saved. Most of the passengers were Germans, many of them from the West. The captain is said to have used every means for the safety of his charge and was himself lost. The Schiller was a new vessel of the first class.

General.

The steamer St. Lake from Leavenworth to St. Louis struck one of the piers of the St. Charles Bridge and sunk. There were 100 persons on board five of whom were lost.——Lieutenant-Colonel Hatch and General Pope report to the War Department that the rations issued to the Indians at the Fort Sill and Wichita are of inferior quality and insufficient for their needs. General Pope says it is idle to attempt to keep the Indians quiet while the mal-administration of Indian affairs continues.——The schooner Jefferson Borden, from New Orleans for London, experienced a mutiny when eighteen days from the former port. Captain Patterson and his officers fought the men with revolvers and knives. After a terrible struggle, in which the first and second mates were killed, the captain succeeded in disabling and securing all the men who resisted. He hailed passing vessels, obtained sufficient hands to work the ship, and proceeded on his voyage to London.

Farm and Garden.

The Best Soil for Potatoes.

Years ago, says a correspondent of of the New York *Times*, when the old-fashioned Mercer or Neshannock was the leading market potato, farmers learned that this variety did best on sandy or light gravelly soils. From this fact originated the idea that sand was the best adapted to potatoes, and the theory was not dispelled when the Peachblow superseded the Mercer. For years the great bulk of potatoes for market was grown on sandy soil. Many city people would not buy potatoes on heavy soil, and I have known farmers on such land to not grow enough for their own use, and buy a supply of potatoes in the fall. On the same farms, within two or three years, thousands of excellent potatoes, equal or superior to any grown on sand, have been produced. We no longer hear anything about the superiority of potatoes on sandy soil, and were I buying for my own use, I should prefer those from a rather heavy loam, not wet, but naturally or artificially drained. This change in popular taste is not a mere freak of fashion, but is founded on substantial reason. It is a curious fact that varieties of potatoes now most largely grown are the best quality and usually the best yield on heavy soil, This is especially true of the Peerless, which on sand is poor and watery, while it reaches its best quality on a moderately rich loam. For Early Rose the soil cannot well be too rich, but it can for Peerless, or Late Rose, or Peachblow. If heavily manured, Peachblows are apt to rot, especially if the season be wet. If my observation of the poor quality of Peerless on sandy ground be correct, what is the cause? May it not be the lack of mineral elements, especially of potash, in which sandy soils are apt to be deficient? Much of our sandy soil has been considerably "run" by successive potato crops, and this inferior quality of such potatoes may be due to the absence of potash in the soil. I should like a careful chemical analysis of different qualities of potatoes to show what poor, "watery" roots were deficient in. I have heard that potato rot has been arrested sometimes by applications of lime, of potash, or of gypsum, which last is lime in another form. If these theories as to the possible cause of potato rot be correct, we ought to be able to control it by increasing the proportion of mineral manures and decreasing those from the barn-yard. Fermenting stable manure causes a watery succulent growth, especially in warm and wet seasons, and if there be a deficiency of any mineral element the quality and healthfulness of the crop is affected. Those varieties which have small tops are less liable to injury than those of coarser growth; for I do not suppose that a good Early Rose has any more potash or lime than a good Peachblow or a good Peerless. The difference in quality seems to result quite as much from the soil as from the variety, and different varieties seem to to be adapted to different soils. Is this the result of their origin, or has that anything to do with it? Can we adapt varieties to soils by originating them there? These queries suggest some interesting and possibly profitable experiments.

The London Omnibus Company have lately made a report which discloses some interesting information, not only to farmers, but to every owner of a horse. They use no less than 6,000 horses; 3,000 of this number had for their feed bruised oats, 16 pounds; cut hay, 7 1-2 pounds; straw 2 1-2 pounds; and the other, unbruised oats, 19 pounds; uncut hay, 13 pounds. The horse which was fed on the former, and consumed 26 pounds per day, could do the same work as well, and was kept in as good condition, as the one receiving 32 pounds, thereby causing a saving of 6 pounds on each horse. amounting to 60*l* per day, or 22,300*l* per annum on the company's 6,000 horses.

Home and Health Hints.

PLAIN DIET.—This is what children ought on every account to be accustomed to from the first; it is vastly more for their present health and comfort than little nice things, with which fond parents are so often apt to vitiate their appetites, and it will save them a great deal of mortification in after life. If you make it a point to give them the best of everything; to pamper them with rich cakes, sweetmeats and sugar plumbs; if you allow them to say with scowl, "I don't like this or that," "I can't eat that," and then go away and make them a little toast, or kill a chicken for their dainty palates—depend upon it you are doing a great injury not only on the score of denying a full muscle and rosy cheek, but of forming one of the most inconvenient habits that they can carry along with them in after life. When they come to leave you they will not half the time find anything they can eat—and thus you will prepare them to go chafing and grumbling through life, the veriest slaves almost in the world.

EGGS SOFT OR HARD-BOILED.—Hard-boiled eggs have always been considered more difficult of digestion than soft boiled ones. The reason is this: the white of an egg is almost pure albumen. Now albumen coagulates with heat, and is not so readily acted on by the gastric juice; so that much of it passes from the stomach undigested. Persons with vigorous digestion may manage a hard-boiled egg so as to extract most of the nourishment from it, if it be well masticated and mixed with other food. The yolk of the egg, however, is not rendered worse, by hard boiling. Eggs boiled just four minutes leaves the white part in a partly flocculent condition, more easily digested, and not so soft as to be offensive to any one. An egg may be cooked in water at a temperature of about 165° F. for fifteen minutes and leave the yolk well cooked, but the white will not be rendered tough and hard to digest. Though more troublesome, this is a good way to cook an egg to render it easy of digestion as well as palatable. Persons whose palates will not tolerate a soft-boiled egg should have them poached and dropped on toast.—*Dr. Holbrook in "Eating for Strength.*

SUN BATH.—There are various kinds of baths; the cold bath, the warm bath, the air bath, the Turkish bath, and many other kinds not necessary to mention. We have a word to say for the cheapest and most convenient of them all—the sun bath. Have you seen of a sunny day in winter a porker stretched full length on his side, absorbing the rays of the sun and winking with delight? Have you seen old towser, full of instinct, follow porker's example, and after lying in blissful quietness for a while, get up and frisk about like a young cur, thoughtless of the cares of to-morrow. He has been taking a sun bath, and the effect has been to fill him with new energy and life. Nature taught him, and he gets the benefit of the lesson. Men may be seen seeking the sunny side of the street during winter weather, and they are only following the example of the animal guided by instinct. They are taking a sun bath, and will feel its invigorating effects without knowing why.

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The exposition of the grange in the *Cynosure* has been completed, and it will soon be issued in book form. We would like to publish as many testimonies as to its truthfulness, by seceding grangers, who have read it, as possible.

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Rye—No. 2		1 07
Flour—Winter	6 00	7 50
Spring	3 50	5 50
Hay—Timothy	17 00	20 00
Prairie, "	10 00	15 50
Lard		15½
Mess pork, per bbl		21 50
Butter	18	33
Cheese	10	17
Eggs	13	13½
Potatoes, per bus	60	1 00
Broom corn	06	14
Seeds—Timothy	2 35	2 55
Clover		7 00
Flax	1 85	1 90
HIDES green to dry salted	07	14
Lumber—Clear	37 00	55 00
Common	11 00	12 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 30	6 75
Good to choice	5 80	6 20
Medium	5 50	5 75
Common	4 00	5 00
Hogs	6 25	8 25
Sheep	3 00	6 50

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Flour	$4 70	8 25
Wheat	1 15	1 48
Corn	88½	89½
Oats	73¼	76
Rye	1 00	1 08
Lard		15½
Mess pork		22 00
Butter	12	16
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CHICAGO, THURSDAY, MAY 27, 1875.

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Topics of the Time.

The new Attorney General Pierrepont promises the country a thorough investigation of the misdemeanors of federal marshalls at the South; and the country bids him God speed, not without some doubt of his absolute success, for he has undertaken what every one knows to be a heavy job. Already in view of the raids of Jewell and Bristow the opposition are sneering at "party measures." Doubtless the Republican party has hope of future favor only in cleansing its Augean stables, and only he who places party above country will say aught but to encourage the purification of the government offices. Let the Democratic Congress elect rejoice if relieved of an ugly job. But here's the trouble. They are rather gleeful in hope of probing the old sores of their opponents. But if the work is undertaken honestly, and only so is there any hope from it or in it, let carping cease. When it plainly appears a party measure, undertaken with a great show for doing little, and to tide over the next election, the party is a traitor and its indictment should be followed by annihilation.

Circumstances connected with the wreck of the steamship *Schiller* modify in some respects the first report and forcibly suggest some reforms in ocean travel. The vessel was firstclass in every respect, the captain was an experienced seaman, but the crew was an inferior set and free access was had to a quantity of liquor. One of the saved passengers says that a large number of the passengers and crew obtained liquor and became helplessly drunk after the vessel struck and were washed into the sea in dozens. The seamanship of the captain was nothing against an incapable and drunken crew, who rushed to the boats and swamped them; and the managers who shipped such men must be greatly responsible for the calamity. While the improvements in railroading and navigation of inland waters have wonderfully diminished the risks of travel, it is a marked fact that ocean travel maintains its heavy death-roll, and a majority of the saved are never the passengers. No doubt a drunken and disorderly crew are responsible for the three hundred and fifty lost lives of the *Schiller*.

The Governor of Missouri has braved a vast amount of rationalistic scorn by proclaiming a day of fasting and prayer to Almighty God for the removal of the grasshopper plague. From the analogy of God's dealings with other nations it is for these very scorners that the nations suffer. They stand in the same relation to the Divine government as did the Hebrews, who were plainly told (but not more than we) the consequences of disobedience—"If thou will not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD" This is very like the condition of a great majority of the American people; they neither obey God's commands nor fear his name. Were it not for the "ten righteous" among us, to human view, the destruction of elder nations would fall on us. Like judgments we already have, but we are not yet humbled. The grasshopper plague last year swept the western border of our continental supply region. Now it works eastward on the famous Kansas-Missouri border, and if unchecked by rains what hinders the march of this tireless, remorseless army across our prairie system with the same results as last year? Already it is reported east of the Mississippi, and the long days of summer have not yet begun; those who scoff at a judgment of God striking down the poor settlers of the West, may realize the fitness of things when their own hopes are brought low and they see in their own hearts and lives the reason why those ministers to our pride, as well as to our necessities, are taken away. Let us be devoutly thankful that by judgments upon our persons those more fearful ones against our spiritual interests may be removed; and that we may hope never to behold that day when the Lord God shall "send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" when men may "run to and fro to seek the word of the Lord and shall not find it."

Are we to have another military President? A New York rumor says that "his Eminence Prince Cardinal Archbishop" McCloskey and the Jesuit leaders want to elect one in the person of Gen. Sherman, and the *Herald*, their organ, will undertake to carry his name before the people. Gen. Sherman is considered a man of some originality and smartness in army matters, and has written a book; subject, Wm. T. Sherman. Moreover, although not known to favor any particular church or religion himself, his wife is zealous papist, and so are his relatives on her side. He also once attempted a civic treaty with the rebels Joe Johnson and J. C. Breckenridge, in which they took a mean advantage of him and made their surrender as good as a victory. But, in spite of all advantages and disadvantages Gen. Sherman may make a good President. It would have the appearance of wisdom, however, if, having in mind the temptation of appointments, and the constituency putting him forward, and the remembrance of his former attempt at dabbling with statesmanship, and the example of Gen Grant, he should conclude to "let well enough, alone."

Foreign Correspondence.

THE CONTINENTAL SABBATH.—CHRISTIAN ACTIVITY.—THE "VEREINS HOUSE" AND ITS OCCUPANTS.—AN HISTORICAL CENTER.—GERMAN REFORMERS OF TODAY.

LEIPZIG, Germany, March 31, 1875.

EDITOR CYNOSURE:—Knowing the interest your readers take in the progress of the cause of truth everywhere, I trust you will find space in your columns for a few words regarding the state of Christ's kingdom in this great nation of Germany.

Here, as everywhere, the conflict between the good and evil is continuous and persistent, even more desperate than Americans are wont to imagine, since they have too imperfect a conception of the great hindrances and obstacles with which the followers of Christ here have to contend. How very poorly, for instance, do Americans comprehend the difficulties that Christ's followers here meet with in consequence of this evil habit, so prevalent, of secularizing the holy Sabbath. It is very evident that one of the greatest disasters that can befall a nation is to be deprived of the sacred influence of this day. Immeasurably greater are then the temptations to evil and sin on this day than on any of the other seven. It is deplorable with what blind and slavish resignation a numerous class of persons will yield themselves to worldly amusements and Christless frivolity, where once this evil habit has become prevalent. For Christ's servants, under such adverse circumstances, to engage the attention of this class of people to the contemplation of serious religious subjects seems well nigh impossible. Many of them scarcely ever visit places of worship and even when they do they receive but little benefit from the service, since the impressions that are perchance made on their minds, are speedily dissipated by the great frivolity and many allurements outside. Doubtless much more injurious to the cause of truth is this evil habit, into which all Germany has drifted, than the influence and the intrigues of all the atheists and infidels of both Germany and France, —than the efforts of all these united to subvert the truth, and bring discredit on the cause of Christ. As a sickening miasma, wafted by the breezes of the otherwise pure and wholesome air, oft scatters death and desolation in every direction, so does the desecration of the holy Sabbath effect the moral atmosphere, prevading and poisoning the very souls of men. Indeed, the influence of the writings of Strauss and Renan and that class of thinkers is not to be compared with this great evil, which is so sadly undermining the labors and earnest endeavors of the faithful followers of Christ.

Would that Americans knew what the devoted followers of Christ here have to contend with, where the sacredness of the Lord's day is so lightly esteemed, and where its precious hours are devoted to selfish indulgences and the gratification of worldly impulses! Then would they be enabled better to appreciate the labors of the faithful Christians of their own country, through whose efforts their fair land was in a measure preserved from this evil. Their ignorance of what society n Germany really suffers from the want of the Sabbath's holy influences, this is some palliation for their lukewarmness; otherwise the conduct of many Americans with reference to this matter would be blameworthy in the highest degree, while the action of those who, in the specious pretense of advocating the cause of freedom, clamor incessantly for the abrogation of all Sunday laws, of all laws forbidding disorderly and worldly tumult on that day, would seem utterly unpardonable.

But enough hereof. Though lamentable as is the experience of Germany in this respect, and though great are the discouragements also for other reasons under which Christians here have to prosecute their work, it is to be hoped that a fairer and brighter future is awaiting them. Even now it would seem they are entering on a new era of Christian progress, and with renewed faith and zeal do they already plan and labor in many parts of Germany. Especially does this encouraging religious activity manifest itself here in Leipzig. Instead of contenting themselves, as formerly, with merely imparting religious instruction on the Sabbath from the pulpit and to the children in the public schools, they are now availing themselves of various other methods for creating an interest in the subject of religion and inciting the people to a holy Christian life and walk. Not less than half a dozen societies have been formed in this city within the last few years, and are now in active operation, doing an excellent work in scattering religious truths, laboring with the lost and wandering ones, and persuading them to return to the fold of Christ. Nor are these true-hearted Christian men content with merely working for the present generation; they are at the same time incessantly planning and laboring to increase the usefulness of their societies for the future. A beautiful manifestation of this spirit we find in the erection of a neat and substantial building which is to serve as a home for the different societies, and a

sort of rallying point for all who have a heart for the glorious mission work in which they are engaged. A commendable degree of self-denial and Christian devotedness has been exercised in the completion of this commodious and excellent building. It is no wonder that those who helped build are greatly cheered and encouraged at the accomplishment of so good a work. May the "Vereins House," as it is called, with its cheering and inviting apartments, be to them all the more dear because it was built at the cost of so much self-sacrificing, self-denying exertion, and may its halls be all the more serviceable in the dissemination of the glad tidings of salvation to the lost and needy!

Among the societies which have especially endeared themselves to God's children, and which have their headquarters in the "Vereins House," may be mentioned first of all, "The Society for the Distribution of Alms." That the object of this society is a most commendable one is sufficiently obvious from the name it bears, and a knowledge of the men connected with it is full assurance that its work is far reaching and thorough. Its members take great pains to become personally acquainted with the needy and destitute, and, while supplying their temporal necessities, make every endeavor to learn their spiritual wants, and break to them the bread of life.

The society most intimately connected with this one is the "Home Mission." Its labors, in some respects, are very similar to those of the first mentioned, just as its ultimate aim is the same; yet it has also its own appropriate field and peculiar plan of labor. This society, likewise, as the first mentioned, embraces an extensive membership of true hearted men and women, who labor not for hire; but impelled by the love of Christ they work and pray and toil to bring back to their Father's house the lost and erring ones. Most encouraging and gratifying is it to find that the Lord has such true and faithful servants in places where we least expect it.

Not any less interesting than the foregoing are the labors of the Sabbath-school Society. They have different places where they assemble the little ones for instruction and holy song; but their chief and most inviting hall is of course in the "Vereins House." The average number of children in attendance at this school is about seven hundred, and a most interesting gathering it is. I never saw a body of children so well behaved, so enthusiastic, and eager to learn, so entirely devoted to their teacher and to the study of the word of God. Their little faces seem to be fairly aglow with enthusiasm for the work, and it is remarkable with what promptness and aptness they answer the questions put to them, and then to hear them join so heartily and happily in their songs of praise is truly cheering and gratifying. So general is the spirit of sweet devotion and good will that one is fairly borne along with the common impulse and ready to exclaim, it is good to be here.

Leipzig and vicinity has many objects of interest to engage the attention of the visitor, many consecrated spots and monuments in commemoration of events well nigh as important as any in the history of all Europe. Here it was that Luther, the great reformer, achieved his first great victory over the champion of the Catholic church, from which period may be dated the commencement of the Reformation of the sixteenth century, which forms so important an era in history. Here it was where the noble Christian warrior, Gustavus Adolphus, achieved his two great victories over the hordes of Jesuits and Catholic mercenaries, and where he died in defense of that Reformation ushered in by Luther and his co-laborers. Here in Leipzig it was, moreover, where the Germans conquered Napoleon the Great on the 17th, 18th and 19th of October, 1813; whereby all Germany was liberated from subjection to French arrogance. So wherever one may turn, every locality has its memorial to carry the mind back to the distant past and entertain it with the most varied scenes of by-gone centuries. Yet none of these more engage our sympathies, none have a greater claim on our hearty approval, than the praiseworthy deeds and endeavors of some who are at present on the scene of action. Well may we accord to the faithful laborers of to-day the same honor that we render to the former Christian heroes, and be ever grateful that the Lord is still blessing the world with such noble, self-denying men, whose places of labor are most cheerful and radiant with heavenly influences.

What is furthermore worthy of note in the conduct of these German Christians, is that the more earnest and devoted they are the less are they disposed to indulge in sharp and minute criticisms, of which the German scholars are so very fond, and the more harmony and concert of action prevails among them. And this will be more and more so as men shall become better acquainted with each other's views and principles and when they shall more fully realize that with reference to the one thing needed, they are all agreed, though differing and apparently at variance may be the phases and glimpses which they may behold of the infinite wisdom revealed in the Word of God. Yes, more and more will this friendliness and good-will abound among these Germans as they shall become more deeply concerned for the souls of men, and hence more fully realize the folly of Christians wasting their powers and weakening their influence in disputing about mere words and about passages of minor importance, when it is so evident that, among us finite beings, so differently constituted and accustomed to so different habits of thought, differences of opinions must needs be with reference to the infinite truths of an all-wise Creator and moral Governor of the universe, which can at best be comprehended but in part.

Such are a few glimpses of Christianity in Germany. Though it has its discouraging aspects, it has also its bright side; and considering all, Christ's followers may well take heart and with renewed zeal apply themselves to the work, trusting to the Lord that he will effect a removal of all hindrances, and as the beautiful colors of the rainbow, the autumn leaves, the tiny flowers,—yea, of all nature sweetly blend in one, the bright clear light of the sun, so he will cause all the different phases of his divine teachings beautifully to harmonize, that the simple truth may shine forth in all its fulness, in all its splendor and majesty. F.

"Church Tests."

I desire to say a few words to Bishop Weaver on his article under the above heading in the *Christian Cynosure* of April 29th; for I, with him would seek the true and right solution of the great social and moral problem of the world. I am sick at heart at the social condition of the world and church too, and believe men could as easily make a world as to devise a test (of fellowship), or crucible to purge the dross, or standard to guide any safely. I claim to be an uncompromising enemy of monopolies, political, social, or religious; and hence, am opposed to secret societies, and all human *tests*: first, because the thing itself is wrong, a virtual impeachment of the wisdom of the Divine test; secondly, because such tests work wrong, and will forever prevent the very end all true Christians desire, and that Jesus prayed for, viz., the unification of all true lovers of Jesus, and consequent power which alone can bring the world to believe in him, according to his last great prayer. Hence I must deny "the right of any church or society to establish a test of membership by which it may exclude (also) those whom they recognize as Christians."

I have an increasing love for the *Cynosure*, and I say it too, in love, the article seemed to me so out of harmony with it spirit, and grated so on my spirit (pardon me,) that I thought I would ask the privilege of a respectful notice of some of its points.

I have been bold to speak my mind against the grange, and Odd-fellowship, and Masonry, etc. I have been asked to show something better, and told, "if the churches were what they ought to be, and no monopolies in the world, these societies would not be needed and would disband. I reply. I have a better plan; that to fight monopolies with monopolies, and one test by setting up another, never will succeed, simply because such a course is not of God.

Do you believe, brother, a "distiller, rum-seller, dancing-master, slave-dealer" would find a home among any of the churches? If so, is it not as sad a commentary on "human tests," as the fact that "a man with a dozen wives" can find a home with the self-styled "church of Jesus Christ of Latter-day Saints," (which is only Masonry revamped). You say, "It has been asserted a thousand times, that the only test a church has a right to set up is a profession of faith in the Lord Jesus." Did you ever know an Apostle to ask any other test? True, you rightly go on to show that "all righteousness" was included, implied in this. But was "close communion" or "open communion, "Calvinism" or "Armenianism," "restorationism," or any other ism?

Alexander asked the conquered King Porus, how he would be uesd? "Like a king," said he, "Do you desire nothing else"? "No, all things are in this one word." So, it seems to me, "like Christ" includes all things pertaining to life and godliness. "If thou believest with all thine heart." While all the social monstrosities and theological absurdities have grown under the assumed right that any class of people may make a test and work their way to orthodoxy by gaining wealth and numbers. True, "there is a (fearfully) growing tendency towards liberalism, (more than) an inkling toward widening church doors all for the purpose of increasing the members and wealth of the church." Party "shiboleths," passwords and grips are exalted above purity and piety. No funeral knell ever sounded so mournfully to me as the thought that the answers to the question, "*Are you a Christian?*" may be given as you suggest.

In short, my dear brother, my only solution to these great problems is, make all men honest and sincere. Lead them to understand we all have common claims and interests and destiny. Restore the original test, as given by the Great Head of the church, and let every one's character and fellowship be tried by the rule he has given. Let all rally to the blood-stained banner on which is inscribed, "One Lord, one faith, one baptism, one God and Father of all who is above all, and through all, alland in you." How soon it will appear that "they that are for us are more than they that are against us." "Cursed be man that trusteth in man and maketh flesh his arm." If we would make successful battle against the princes of this world, we must follow closely the readings of God's word with which his spirit is ever and inseparably in league. Believe me sincerely and anxiously laboring for the triumph of truth and the cause of Christ.

R. Faurot.

There is much force and beauty in those truthful words of Lord Macaulay, as the mouthpiece of the British nation, as to the value and blessings of the day of rest—apart altogether from its higher value to the Christian as a day of communion and fellowship with his Saviour, which is well worth repeating. "The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is we are not poorer, but richer, because we have through many ages rested from our labors one day in seven. That day is not lost, while industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations, as any process which is performed on more busy day. Man, the machine of

machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labors on the Monday, with clearer intellect, with livelier spirits, with corporal vigor."

Did Masons Murder Morgan?

BY GEORGE THOMPSON.

They have been charged with it for nearly forty years, and they, as persistently, deny the charge.

Well, this is natural. A prisoner at the bar, charged with crime, is asked, "Guilty or not guilty?" And it is a pretty general practice to reply, "Not guilty." And we are told that "The law holds a man innocent until he is proven to be guilty;" and on account of the sworn secrecy of Masons, it has been a hard matter to prove it on them. But sometimes there are cases of murder, and no positive proof can be obtained against any one; but there are strong circumstantial evidences, very convincing. Now since the crime is positively denied, we must proceed to trial, and see what can be ascertained bearing on the case; if there are any circumstantial evidences.

1. Wm. Morgan was living in Batavia, N. Y., in the year 1820. He was well known in that vicinity, and known to be a Mason of three degrees.

2. He wrote what he called a revelation of these degrees.

3. Various charges of crime were brought against him by the Masons, and he was seized and imprisoned.

4. Suddenly he is missing. His family and friends cannot find out anything about him. Excitement runs high; but Morgan is not found.

5. He is seen in the night in a tight carriage, gagged, and his hands tied behind him, being driven away by Masons, who boast "We've got him at last." A living witness, well known to me, and who *saw* him, testifies to this fact; and it bears heavily on the matter before us. It is a strong *circumstantial* proof.

6. He was traced to Fort Niagara, where he was confined. Up to this time he was in *the hands of Masons*, who were mad at him because of his revelations.

7. From thence, nothing more can be learned of Morgan for about a year. Many Masons were arrested and brought before courts; but they *would not testify*. Some said, "To tell what I know, would be to *convict myself*, and I shall say nothing." So they suffered fines and imprisonment for contempt of court, rather than lose their jewel.

8. At length a body is found, which, after long and full examination, is pronounced by a coroner's jury, to be the body of the missing Wm. Morgan!

How is it recognised?—(a) Witnesses had been examined, under oath, long before this body was found, who described the person of Morgan with any, and all peculiar marks upon it. This testimony was duly recorded. They spoke of a certain scar on the head, covered by the hair, of his having lost two front teeth, and other marks. (b) This testimony was compared with the body found. The little scar was found as described! The two teeth were missing. (c) The wife produced the very teeth which she had preserved. (d) The doctor who pulled them tried them in the vacant place, and they exactly fitted. (e) His teeth were all double, and these two corresponded. (f) His wife recognized the socks he had on. She said the clothes were not those he wore at home. (g) Masons hired another woman to claim the body as being the body of her lost husband.

9. Masons say Morgan is *yet alive*. If so they know where he is—or how do they know he is not dead? When last seen he was in their hands; now if he is alive, let them produce the living man, and they will at once disprove the charge against them of murdering him. How easy to roll off all this odium on the craft, which caused 45,000 out of 50,000 to withdraw from the lodge, to enter it no more! And if they do not produce him, we shall hold them to the charge; and they must not blame us for it. We cannot do otherwise so long as the circumstances are so strong against them.

10. A Mason, H. L. Valance, on his death bed in Racine county, Wisconsin, confessed the murder, and all the particulars connected with it, and his *own part in the transaction*. It was, in the Fort, resolved that he should be put to death. The executioners were selected by lot, three men drawing tickets with the letter "D" (death) on them. The rest left. The three took him in a boat, in the darkness, tied heavy weights to his body and pushed him into the water. He tells how Morgan felt, and what he said when they told him he must die; but they were drawn to execute him, and they did it. And the man could not die, till he had "made a clean breast of it," and confessed the whole.

11. All this is in strict accordance with their fearful oaths.

12. And Masons, and ministers, at the time of Morgan's exposure said "If he has revealed Masonry, he ought to be put to death. and I would be willing to be one to aid in so doing."

13. And others, since, have been put to death for the same cause, in different parts, and in various ways. They have been found with the heart and tongue cut out, in accordance with the oath taken.

14. The venerable Pres. Finney received anonymous letters threatening his life if he did not stop writing on Masonry; showing that the same spirit still prevails.

To sum up and put all together makes out a clear case. Morgan was a Mason. He wrote an exposé. This was in violation of an oath, invoking death if he violated it. He is seized by Masons. He is last seen *in their hands*; and has been missing till now. He was seen bound and gagged, on the way to Fort Niagara, where he was confined. And a dying Mason confesses himself one of three who closed up the fearful tragedy, by sinking him in the deep waters. And when found, the body was recognized as the body of Morgan. It is plain that he was murdered. Who *did* it? Unless Masons can show that his murder was not in accordance with their oaths, and unless they will show what did become of him, as they had him in possession, they as a body, must be held *guilty of his death!* And before the bar of public sentiment they have stood, and stand, convicted of his murder. It has gone forth, and cannot be taken back, that Wm. Morgan was violently put to death by Freemasons, for writing an expose of the first three degrees of the system. And how ridiculous for them to say, as one said to me, "It is all a myth." And if one should reveal Masonry, and tell everything *just as it is*, you could not believe him, for he would perjure himself,"—when such testimony, given at the risk of life, would be of the utmost reliability. Too late in the day, to deny the crime! If they would not be accessory, let them come out from the bloody compact. —*Leland, Mich.*

A Lady's Questions for Masons and Churches.

1. Is Freemasonry deistical, in that it practically ignores the religion of Christ in promising future blessedness through some means other than through the atonement?

2. Does the order shield criminals from justice and conceal crime; and are its members bound by terrible oaths to cause the death of any who may divulge its secrets?

3. Does Freemasonry mix pagan with Christian rites in its services for the dead?

4. Is not a reliable insurance company a more safe and profitable means of investment?

5. Do the wives of its members suffer a constant and greivous insult at its hands?

6. Is not a Christian's influence greatly diminished by becoming a Freemason?

7. If all these queries meet an affirmative answer, are not all Christian people, ministers or laymen, bound to use their utmost influence against it?

8. Would members of any given church, where Masonry was tolerated, be justified in joining some other church, where a decided testimony was given against secret societies?—*N. Y. Witness.*

Nothing is more strange than the reproduction of old thoughts under the guise of new and advanced opinions. It would seem as if the human mind with all its restless activity, were destined to revolve in an endless circle. Its progress is marked by many changes and discoveries, it sees and understands far more clearly the facts that lie along the line of its route and the modes or laws under which those facts occur; but this route in its higher level always returns upon itself. Nature and all its secrets become better known, and the powers of nature are brought more under human control; but the sources of nature, and life, and thought —all the ultimate problems of being—never became more clearly intelligible. Not only so but the last efforts of human reasoning on these subjects are even as the first. Differing in form they are in substance the same. Bold as the course of scientific adventure has seemed for a time, it ends very much as it began; the men of the nineteenth century looked over the same abysses of speculation as did their forefathers thousands of years before. No philosophy of theism can be said to have advanced beyond the book of Job; Prof. Tyndall, addressing the world from the throne of modern science—which the chair of the British Association ought to be—repeats the thoughts of Democritus and Epicurus, as the last guesses of the modern scientific mind. —*Blackwood.*

The Causes of Alarm in Europe.

France has reorganized her army, and established her government under a military leader. Though the Republic is nominally confirmed, the monarchical and imperial elements in the present Assembly might look to a war as giving a chance for the restoration of monarchy or of the empire. France has sought to renew her ancient alliance with Italy and Austria; and the meeting at Venice might signify the consummation of such alliance. Austria has grievances against Germany that could prompt her to such a union; but wherefore should Italy turn aside from Germany, whose friendship is just now her true help and strength? Simply through vanity. Unwilling as are the Italians to be ruled by the Pope, they take pride in the idea that the whole Catholic world is ruled from Rome, and that Italy has thus far retained its old universal empire. Besides, Bismarck had wounded their vanity by suggesting that the independence guaranteed to the Pope should be so modified that he could not abuse it to the annoyance of neighboring powers.

Upon the other side, the pride of Belgium had been wounded by a summons from Berlin to be more mindful of her pledges of neutrality. The Ultramontanes in Germany receive open tributes of sympathy from their Belgian neighbors; and a madcap in Belgium who wrote to the Archbishop of Paris offering for a certain sum to assassinate Bismarck was not fitly dealt with by the public. While notes were passing between Berlin and Brussels, the rumor came that Belgium had agreed to allow France to march an army into Germany through her territory; and so we were on the eve of an explosion that would have convulsed Europe.

The immediate danger is over. But every year makes it more easy for France to find allies, and reduces that prestige of Germany, which, of late years, has enabled her to dictate to France and to smaller powers; and anxious as Germany is to keep out of war, the attempt to carry her anti-papal policy into Catholic nations may rouse a combination that shall bring on once more the battle of Armageddon. —*Christian Union.*

A writer of no particular religious bias, but well read in the history of nations and churches thus defends the use of the Bible in schools:

"It is the story of the way in which a family grew into a tribe, and then a cluster of tribes, and how these were welded into a nation, and of how that nation prospered according to the ear-

nestness with which it lived up to its ethical standard, or declined as it fell away from it. Juridical antiquarians like Maine, vouch for the accuracy of the earlier part of the story; they have verified it by comparison with what we know of other communities. Historians like Niebuhr, assure us that the latter part of the history is trustworthy to an extent that puts it out of comparison with the classic historians. Independent critics like Huxley, say that its general moral influence, and its wonderful adaptation to the young, are such as to make it an indispensable instrument of education. The educated Hindoos and Moslems of India declare that the English literature is very largely unintelligible without it; and experience shows that the government schools of that country, in which the Bible is not read, cannot compete in popularity with the missionary schools where it is. Where two such schools come into competition, the former is invariably killed. As for the New Testament, especially, its ideas and phrases are part of the warp and woof of our intellectual life. Not to know its contents is to be laughed at (or worse) in almost any social circle. What book more fit for the schools of any civilized community? Only the factious opposition of a few dissenters from the general faith prevents a general assent to its use; when that dies away, people will wonder that persons of *any* opinion ever opposed it."

—The Aurora *Beacon* says that at the late Episcopal Convention in the State of Pennsylvania, Bishop Stevens stated that he had declined to receive as candidates for orders members of church guilds and secret associations. He charged that these associations had been the means of sowing the seeds of error, which were bringing forth the fruits of discord and schism.

—Among the experiences given at the Connecticut convention is a very characteristic one. A brother from Litchfield county said their minister and his wife "were opposed to having brother Levington lecture in their church, because of the fear they had of injuring the revival interest, but they got up a sleighride party, and went off into another neighborhood and had a dance."

Notices.

The Seventh Anniversary of the National Christian Association will be held in Library Hall in the City of Pittsburgh, Pa., June 8th to 10th, 1875.

The following notices require immediate attention. Write before the matter is forgotten:

The National Convention at Syracuse voted that the Recording Secretary secure the names of all secedcrs from the Masonic lodge. Friends throughout the country are requested to send any names from among their acquaintance, which should be on this list. If possible, their endorsement of Morgan's exposition, their address, when and where they entered and left the lodge should be sent. Let there be a large list to report. Hundreds have openly left the order within a few years. Send on their names.

Friends who have pledged contributions, now due, for the work in general, or for any State fund, especially Illinois, Indiana and Ohio, are earnestly requested to send in the amount without delay, that all arrears for our agents may be settled before the anniversary. The salaries of the agents in the States mentioned are pledged by the National Association and contributions for them will be best sent to its Treasurer. The State Societies of New York, Pennsylvania, Michigan, Wisconsin and Iowa, have made their own arrangements with their agents. Let there be the best possible report from these States.

Important Notice to Delegates.

Persons attending the Anniversary of the N. C. A. at Pittsburgh, June 8th to 10th, can procure for themselves and for members of their families special rates over the Pennsylvania Railroad and all its branches, the Pittsburgh, Cincinnati & St. Louis R. R., and all its branches, the Pittsburgh, Ft. Wayne & Chicago R. R. and all its branches, including Mansfield, Mich., and Coldwater. To do this persons must send their names with a *stamped envelope directed to themselves*, in advance. Those intending to pass over the Pennsylvania road or any of its branches will apply as above to Rev. S. Collins, No. 55, 9th St., Pittsburgh, who will immediately inclose a certificate and return the stamped, directed envelope. Persons intending to pass over either of the other main lines or their tributaries will apply by letter to H. L. Kellogg, No. 13 Wabash Ave., Chicago.

N. B.—You must apply as above and obtain your certificates before applying for your ticket at your *home* office, as no reduction will be made to any one *not furnished* with a certificate before buying his ticket. The principle points connected with Pittsburgh by this arrangement are New York City, Philadelphia, Cleveland, Erie, Toledo, Chicago, St. Louis, Indianapolis, etc. Certificates will be honored not only at principal stations but at *any station* on the entire lines and their branches.

J. P. Stoddard.

New Castle, Pa., May 18th, 1875.

Urgent Notice.

To all friends of the anti-Secret Reform in Pennsylvania. We hope to see many of you at the National Convention at Pittsburgh, June 8th and 9th. We wish to call a meeting at that time of the Penn'a. delegation, for better acquaintance, for mutual counsel as to enlarged efforts in our State. Let us rally and organize and work more fully in this opening and much needed enterprise. Send delegates from every *section* and from every church and auxiliary and neighborhood.

Yours truly,

Ex. Com. Pa. State Ass'n.

Reform News.

The Work in Connecticut.

Windsor, Conn., May, 1875.

Dear Editor:—As yourself and our friends at the West are greatly interested in the Anti-masonic work here, especially since we have received from you such efficient help, by lecturers and tracts, I will endeavor to set before you, and the readers of the *Cynosure*, some of the efforts that have been put forth. The result we leave with God, and go on with the work. While we speak of the work in this place, we include the labors of brethren Fenton and Collins, who have stood shoulder to shoulder with me, and borne reproach for the cause of righteousness. I shall not attempt a report of the more abundant labors of brethren Conant and Bacon, of time and money spent, for I should utterly fail; but trust that their modesty will not prevent them from letting the readers of the *Cynosure*, and especially the friends of this State, know of some of the burdens assumed during the campaign, and that our friends in Connecticut will not be behind in sharing with them in the prosecution of the good cause. I write this as an invitation, and any funds sent to our treasurer will be faithfully disposed of.

But to our work here. The 20,000 pages of tracts you sent were taken in hand the night they came by express, and while we were watching all night by the bed of the sick, the work of folding went on day and night, until they were ready and assorted for a systematic distribution. I received also from Bro. Conant 500 large and neatly printed handbills of our State meeting, (and for Hartford 500 more.) We went from house to house, giving three to five tracts and a bill. Miles of houses were visited in this way, and Masons seemed to fairly tremble at the courageous and determined manner in which the work of informing the people, was carried out. At East Windsor Hill and South Windsor, a distance of over three miles, through a thickly settled place, and an enemies' camp, I passed in the tracts and handbills, and it being just before the dinner hour, they went into the hands of the ladies, for which I was very thankful. Found one minister, (Baptist) a Mason, and an extra lot went into the hands of his wife.

I feel that the ministry outside of the lodge, in this country, must take hold denounce this vile thing, called Freemasonry, or they, with lodge ministers, will suffer the wrath of God, and indignation of a people led astray. There are certain forces at work in our country, each aiming at the control of our government. The first war shout of the mobocracy, when our government tumbles, will be, "Down with the Priests." This sound we have heard interwoven in song, by certain styled reformers, in the past; a most natural result, in consequence of causing the people to err. The wild-beast governments of earth must be ground to pieces, to make way for the coming and kingdom of our Lord Jesus Christ, the promised heir to the throne of David, restored, and of the whole world. Amen! So may the Lord hasten the time, when he will take vengeance upon all that oppose him, Freemasonry, this modern anti-Christ, with the rest. I make no apology for this digression, for the Spirit reaches to the point of my pen. But to return.

We carried out the plan I suggested to you in reference to flooding the city of Hartford with tracts. The Monday previous to our State meeting, brethren Bacon, Collins, Fenton and myself, met in Hartford, and at noon and 4 P. M., took our station in front of four of the largest schools in the city, and gave to every boy and girl that came out a tract, which we are confident found their way, like Gideon's barley cake, into the very midst of the enemy's camp. We also put into the hands of two news-boys, handbills to scatter, besides what we gave out ourselves. Notices also of our Convention were published in two of the daily papers, so that the meeting and subject was thoroughly advertized.

Wednesday morning, April 28th, we were rejoiced to meet punctually the lecturers from York State, Elders Barlow, Stratton and Rathbun; also brethren, Conant, Greene and others. The Convention opened at the appointed hour, with but few assembled, only one lady, and she a faithful short-hand reporter of the Hartford *Times*. We have to acknowledge our regret and disappointment at the limited attendance during our convention, where a great deal of hard and faithful work was done. A larger meeting and more financial aid would have been secured in a smaller place like Willimantic, where the people were awake upon the subject, but I am convinced, that the full report which was spread before the people of Hartford, in the daily papers, would far outweigh in results what might be expected with a large attendance in another place. The indifferenc manifested, and the limited attendance, sufficiently proves the charge I made months ago, that the city of Hartford was wholly under, and given to this idolatry. Yet has a mighty leaven been left there, that with the blessing of Heaven will spread, and no power on earth can resist. Oh! thank the Lord that he can work, and none can hinder, which in due time shall surely be made manifest. We are not in the least discouraged, but realize that when we are weak, *then are we strong*, and they that be with us, are far more and mighty than they that be against us. To our brethren of York State, and to all who have given us their aid, council and sympathy, we extend our sincere thanks. And to you [the publishers,] who responded so liberally and promptly with so great an abundance of tracts, at a time most needed, shall see no cause for regret in so doing.

Before closing this article, I must give an account of the closing work of the week. Desiring to follow up the work here in Windsor I engaged Bro. Rathbun to go home with me at close of Convention Thursday evening, to remain over the Sabbath, and got Union Hall engaged for him to lecture in Friday and Saturday evenings. A few bills were put up Friday morning, and soon pulled down, and others sent to three of the district school, to be read by the teachers. Few only received a notice of the meeting, and the audience for Friday evening was thin, the lodge staying away without exception. Elder Rathbun gave a very dispassionate and effective lecture upon the religion of Masonry, which could not fail to impress the minds of his hearers. Saturday morning a few bills were put up with paste, and a fuller audience assembled, while Bro. R. discoursed upon the oaths and penalties of Masonry. Elder Rathbun left here Monday morning for the north, leaving behind him a pleasing remembrance of his visit, and carrying with him the sincere affections of with those of whom he became acquainted with.

An important item of business seems strangely to have been overlooked by all at our late convention, namely, the choosing of a delegate to the National Convention to meet in Pittsburgh next month. Bro. Conant is in correspondence with the brethren, and doubtless the omission will be attended to.

Yours, David J. Ellsworth.

Church Organization in White County, Ill.

Springerton, Ill., May 14, 1875.

As one of the good results of our work in anti-secrecy cause, I send you the following rules adopted by the

Disciples of Christ at a regular meeting in their chapel in this place:

(1.) The elders of said church at said town and their successors in office shall constitute a board of trustees in whom shall be vested all church property belonging to said congregation for the use of such members of the same as sustain Christian characters and stand aloof from all secret organizations.

(2.) No Roman Catholic, "Brigham Young Mormon," "Joseph Smith Mormon," or self-styled "Latterday Saints," shall ever be permitted to teach, lecture or debate in our house of worship. Nor shall any one who belongs to any secret clique, clan or organization teach, lecture, or in anywise speak in the interests of such secret order.

(3.) The church clerk shall keep a correct account of all sums paid by members on church property.

The above rules are abridged but not otherwise changed. They passed without a dissenting voice. Thus we are determined to keep clear of all such impudent human humbugs. Other engagements greatly interfere with my lecture work, but I shall do what I can to spot Masonry every time I can. I greatly desire the prosperity of our good cause. Let us work on, hope on, heaven will smile on our effort. The reward will surely come. God speed you! How I enjoyed your just remark on sectarianism! Our blessed Saviour prayed that we might *all be one. Amen.* Yours truly,

JAMES SPRINGER.

Anti-grangism in Auglaize Co., Ohio.

MOULTON, O., May, 13, 1875.

Editor of the Christian Cynosure:

I wish to say a few words about the meetings Rev. D. S. Caldwell has been holding at this village. He spoke twice on Masonry, and once on the grange. The grangers were out, there being some from the neighboring granges; this being the first anti-grange meeting ever held in this part of the country. As a matter of course they tried to make out that the lecture was all false: some, however, said that a part was true. But, true or not, it made them cast down their eyes. They appeared as if something had happened, but were unable to tell from whence was the cause. I think some good has been accomplished by this meeting. May the cause ever prosper. May the Lord Jesus be with brother Caldwell through his labors and be pleased with his work.

JACOB E. GEARING.

Past Master Ronayne at Crystal Lake.

CRYSTAL LAKE, ILL., May 23.

For some weeks past every convenient fence and barn has been placarded with announcements that a Mr. Edmond Ronayne, of your city, Past Master of Keystone Lodge No. 639, would deliver a lecture on "Freemasonry, Its Baths and Sanguinary Penalties." Notwithstanding the uncertain state of the weather, Thompson's Hall was filled last night with a select audience. The lecturer appeared in full ret galia, wearing the insignia of office and jewels of Past Master, and for three hours kept his audience spell-bound, eloquently and earnestly dilating on "the diabolical system of this outlandish farce," as he termed it. He spoke from the standpoint of a Pas-Master Mason, and gave his experience of eighteen year's acquaintance with the nefarious system, during which time he found the order a school of licentiousness, proved its claims to benevolence baseless, and showed its false and ensnaring religious nature. He explained all the working-tools and paraphernalia of a Masonic Lodge, and initiated a candidate in the first degree, much to the delight of the large audience present.

What effect this will have on Masonry I know not, but certain it is it has struck an inquiring chord here both among the fraternity and the uninitiated.

The gentleman was requested to appear again, when he promised to work the second and third degrees.—*Correspondent Chicago Tribune.*

Correspondence.

A Masonic United Presbyterian Church.

MESSRS. EDS.:—The Philadelphia Presbytery of the United Presbyterian church, has a good practice of making a periodical *Presbyterial visitation* of the churches under its control. Such a visitation of the Fifth U. P. Church of Philadelphia, was held on an evening some two weeks since, and was duly announced from the pulpit on the preceding Sabbath. The visitation was made by a committee of two ministers and one elder, who represented the Presbytery. After the usual devotional exercises, the chairman of the visiting committee entered on the special duty of the visitation, by propounding to the young pastor a string of questions, respecting his duty and the congregation, which were truthfully answered. Next, each of the three elders was catechised separately respecting his performance of his duties as a member of the session, and the answers were everything that a saint could wish; in particular, each of the three answered affirmatively to the question, "Do you, by the faithful exercise of discipline, watch for souls as those who must give account?" or words to that effect. So far, all was made to appear smooth and beautiful outside, while every one of the congregation present knew that the asserted discipline in the congregation was a nullity and that the state of the congregation would be more truly described in the words of Scripture, as "full of dead men's bones and of all uncleanness."

Happily, after the catechising of the minister and elders was gone through, permission was requested and given to the people to speak, when it was boldly and directly charged, that, instead of the "discipline of the United Presbyterian church being faithfully carried out by the session, the congregation contained a number of Freemasons, and that probably members of all the secret societies were to be found among the members of it. The bag being once opened, not one cat only, but all the cats, were at once struggling to be let out of it! Many of the members declared and even the elders confessed, that they, as a session, had admitted Freemasons and other secretists, to membership: and one of the three elders even declared openly in the meeting to the visitors, when taken to task for his dereliction in not carrying out the discipline of the U. P. church against such secretists, that while he was an elder, he would admit all persons into the congregation whom *he* believed to be Christians, no matter what the laws or discipline of the church. The treasurer of the board of trustees, who is a Freemason, did not deny the charge made, that Freemasons and other secretists were rife in the congregation; but, on the contrary, he declared, in answer to the exhortations and reproofs of the visiting committee, that if the secretists in the congregation were to be excluded, three-fourths of the male members would be excluded! It is notorious that most, even the of young men of the congregation, belong to some secret society or other; and it is a fact, known to your correspondent, that in fixing the evening for a meeting, which the young men are desired to attend, it is necessary first to inquire whether or not their lodge meets on that evening. I close this brief account of the visitation meeting of the congregation, by observing, that the exposure of the past dereliction in duty of the session and of the demoralized state of the congregation, was complete. I might have added that of the trustees of the congregation, who have been managing the finances for some years, there are a number of Freemasons, the Treasurer (as already stated), who is still in office, being such, and the Secretary (recently resigned in consequence of charges of malversation brought against him before the session but not proven), being also a Freemasen; and how many more, if any, of the Trustees, your correspondent knows not. I am free to say, that I have, and carry in my pocket, a list of six Freemasons who are members of this congregation, which list I hereby offer to show to the skeptical U. P. editors of the U. P. Church both at Pittsburgh and Philadelphia.

THE ACTION—RATHER NON-ACTION—OF THE PRESBYTERY.

The Presbytery met here on Tuesday week, the 4th in May, when the committee of visitation of the above congregation under its supervision, made a true and faithful report, and urged immediate and efficient measures to be taken, else the congregation would be ruined, there being much dissatisfaction among the people with the past management, both by the session and trustees. It is proper to say, that since the present excellent young pastor came to them, about a year since, only, no more secret-society men have been received. He is faithful and is universally respected, an able preacher, and an amiable man. But he is powerless, through the opposition of his elders and the prevalence of the Masonic influence in the membership, to reform the congregation.

Well, what did the Presbytery do? Reader, would you believe it? after spending two or three hours on the case, listening to the most damaging facts stated by their own visitation committee, the case was issued by the following mild resolution of Presbytery, which the clerk was instructed to communicate to the session of the Fifth Church:—"Recommend the session to take the proper steps to have their number increased as soon as possible!" That was the little mouse which came forth from the mountain in labor!

The committee reported two resolutions, first, that the session be instructed, as above; but the instruction was changed into a simple recommendation, as that would look like interference with the province of the session! And a second resolution also reported, cautioning the session for the future, was struck out, on the ground that it would imply a censure on the present pastor, who was acting faithfully.

But no censure was moved by any one against the elders, all three of whom had been grossly betraying their trust for years past; they go unwhipt of justice or church censure! And no censure, nor any other "steps" were taken to bring these Freemasons and other secretists to trial; or was even proposed by any member of the Presbytery, either minister or elder! They, too, remain in good standing in the congregation and in the U. P. church for time to come! What! did not the editor of the *Evangelical Repository* (who was present as a pastor and a presbytor), move that the Presbytery "take prompt steps" to bring those Freemasons to trial, so that they should either be required to renounce their connection with Freemasonry or be expelled from membership in the U. P. church? Not a *cheep* of that! Did he propose no censure of those false, traitorous elders, for their glaring past derelictions of duty? None! How, then, do you account for this apparent inconsistency, with his zeal as an editor of a public periodical against Freemasonry and such-like wicked and "deistical" and "anti-Christian" societies? We cannot account for it? Perhaps in the one case he acts as an *editor* and in the other as *presbyter*! Perhaps, however, he may explain it, as he did the quashing the report of the Odd-fellowship case, to promote the ends of "justice!" Certain it is, that as the result in this case, the three elders and the six or more Freemasons feel secure, and are triumphant; while faithful members—faithful to the principles of the U. P. church—are taking up their certificates and leaving, since no redress is to be obtained from Presbytery.

WM. S. RENTOU.

Philadelphia, May 13, 1875.

Metaphoric Masonry.

WEST UNITY, O., May 13, 1875.

Editors Christian Cynosure:

We have just been reading your extracts from the St. Louis *Freemason* of March and April, and are heartily glad that the lodge has concluded to ake a new departure and as the *Free-*

mason says, "change places with our enemies;" surely if the institution, whose every step (to quote that paper), is accompanied with the God-like prayer of "more light" is willing to change places with us, we can't be very wrong; or is this an admission that they have all along been wrong. Now we have not the least objection to them taking our place and holding all their meetings, lectures, conventions, etc., openly, so that they can adopt the motto of the *Cynosure*, "In secret have I said nothing." But we do protest against taking their place; only think of it, good old father Blanchard, Finney, Bernard, Levington and Stoddard, headed by the editors of the *Cynosure*, *Earnest Christian*, *Methodist Free Press* and others, going into a Masonic meeting and raising a disturbance by hooting like a pack of Modocs, burning cayenne pepper on the stove and scattering rotten eggs about the platform, or shooting the lecturer from the road-side as they returned home! Do they really want us to poison or mob them as the disciples of Hiram did Rathbun a few years ago? If one of our members should desert us, are we to cut his throat and tear out his tongue? or tear open his left breast and take out his heart and vitals? or sever his body in the midst, and all that sort of thing? or are we to hurry the traitor off to Fort Niagara and thence to the bottom of the Niagara river? We have no heart for the change and we don't believe that the *Freemason* was in earnest when he proposed it. Would it it not be a little strange to see such a set of moral heroes, voluntarily taking the place of a few unscrupulous, narrow-minded, bigoted, lying fanatics as the *Freemason* represents us to be? Are they to give up all their boasted benevolence and charity to us? Are they willing to cease to be "the deep and silent rolling sea of regenerating thought?" But he says, "Freemasons can no more ignore and despise the printing-press, than could a great and once all-powerful church which for neary a hundred years damned the newspapers and forbid the publication of truths." Is this an acknowledgment that Freemasons have heretofore ignored, despised and damned newspapers, forbidding the publication of truth? If not, what is the use of putting that in? We cannot say that they have ignored and despised the *Cynosure*, but we do know that many of them have damned it in no measured terms. But he informs us that "patience has ceased to be a virtue," and that they propose to strike back in defense of pure morality, education and truth; just what we have been striking for for the last eight years. But says he, "To defend Masonry simply by name, as the ideal of a beautiful thought, would be chivalry enough itself and beautiful in itself." We think it would. He goes on, "That would accomplish nothing,"—and that's our opinion exactly—and then adds, "If defended at all, it must be in the name of its eternal and life-giving principles." But how an order that makes truth a crime, or at least attaches the penalty of death to the revelation of it, can consistently talk of "its eternal and life-giving principles" is more than we can imagine.

Yours for the war,
J. G. MATTOON.

The "New departure," of which the *Cynosure* speaks, is certainly encouraging for our cause and plainly implies on the part of lodge that the "craft" is not meeting with fair sailing. It must be sorely pressed when its friends are *compelled* to set up such a piteous appeal to their brethren and "sisters." It is one of the "landmarks" that women cannot be Masons, yet the "New Departure" appeals to the sisters!

Now as intimated in the "New Departure" they are going to defend themselves by use of the press, thus throwing away one of their "jewels," a silent tongue, and unless there are plenty of valuables or "jewels" they may soon impoverish the lodge so that it will not be worth saving and of so little value that even "degrees" can't be sold or perhaps even given away. The "anti" are now selling these "degrees" by the quarter thousand at the same rate that the lodge sells a single degree while what the "anti" sell is really of a better quality, the purchaser keeping his clothes on and retaining both conscience and manhood.

J. S. HICKMAN.

Come-outism—A Scrap from Abolition History.

LOCKPORT, Ill., May 17, 1875.
Editor Christian Cynosure:

DEAR SIR:—In your article headed, "Come-outism," in last week's paper you allude in the commencement particularly to Wm. T. Allen and subsequently to some others, Christian abolitionists of the last generation, who, in consequence of the persecution of the orthodox church's ministry of the then *free States* "cut loose from God, by cutting loose from his people." On reading the article it occurred to me that you might, with propriety, have made some additional remarks in connection with the history of the young men.

Wm. T. Allen, as you say, was a son of a doctor of divinity and a notorious slave-holder in the sunny South. The son was lecturing on slavery in Cook and Kane counties, in Illinois. He asked the privilege of speaking in one of the orthodox churches in the city of Chicago. The pastor, one who stood at the very head of the profession in the city, refused him the privilege. A few months later the father, a doctor of divinity in the Presbyterian church, and a noted slave-holder, visited your city. The same pastor of the same church, invited the Rev. slave-holding minister, the father of the younger Allen, to preach in his church of a Sabbath morning, and he did so; and it should be borne in mind that the younger Allen was at that time an orthodox Congregational minister in good and regular standing and member of the Congregational Association of Illinois.

Now a word in regard to these Christian young men whom you name in your article, and a few others. With Wm. T. Allen, Theodore D. Weld, Henry B. Stanton, Ichabod Codding, Paul Wright and Dr. Torry, I had the honor of a personal acquaintance, from twenty-five to fifty years ago. They were a company of noble young men. Their history I know, and if they did apostatize from the faith of the gospel, and if they did "cut loose from God by cutting loose from his people," and if they have died, or shall die in their iniquity, I verily do believe and have believed, and have said for the last thirty years that "their blood will be required at the hands of the orthodox churches; the clergy and the laity, who have, by their relentless persecution, scorn and contempt, driven them from their moorings in the church of Christ and from the communion of his people.

And now, sir, one simple question I wish to ask. In how far does the present position of the clergy and laity of the orthodox Christian church of the Northern and Western States on the subject of oath-bound secret societies *now differ* from the position they occupied thirty years ago in relation to slavery and the abolitionists? I pause for reply.

Fraternally yours,
ISAAC PRESTON.

The Great Conflict.

Light routs and banishes darkness. It dispels and conquers the glooms and shades, overwinged from the Plutonian deeps. When the sunlight bursts in, the vagueness of starlight goes out and and nature puts on her robings of beauty and gladness. So when Christ enters the heart, he drives out worldliness and supplies the virtues of grace and joy. Religion is intimately associated with all that is good and irreligion seeks the society of everything that is bad. The conflict of light and darkness is an appearance designed to be the symbol and type of a great reality. There is no real war between day and night; for, in consecutive course, the one always succeeds the other. But there is a real warfare waging between truth and error, and truth must rout and banish error ere the great conflict reaches its termination.

D. B. TURNEY.

Not a "Master" after All.

YATES CITY, Ill., May 13, 1875.

MR. EDITOR:—I presume you have heard enough of my personal affairs, but I would like to tell you how Thos. Kersey, the innocent cause of my trouble with the lodge, did not become a Master Mason. Just before he left this place he demanded of the lodge that he be raised to the third degree, or some reason why he should not. The matter was referred to a special committee who in due time reported to the lodge that they had found Bro. Thos. Kersey unworthy to be made a Master Mason. Ben. Kersey, on the part of his son, then demanded that specific charges be made. Charles D. North, one of the six objecting brethren, then retired with the committee and in a few minutes returned with charges in due form. Ben. Kersey then backed out and begged with tears in his eyes that the subject be dropped. I therfore propose to drop it.

W. H. ROBINSON.

OUR MAIL.

P. Elzea, Greenbush, Wis., writes:

"Should you have any copies of the Grange book, send me twenty. There is a large German population in this State, and they anxiously inquire for these books in their language. They would buy a good many if they could get them. They are worth looking after in this direction."

Jas. McConnell. Ligonier, Ind., writes:

"Enclosed I send you the names of six more subscribers, all of whom will renew. I will, if spared, send as many or more next week, notwithstanding the scarcity of money, and the effort made by the order to prevent persons from subscribing for your paper. The people are becoming awakened to their situation and I think will act and speak more than they have been doing. I find very many who have been made afraid to act in this matter for themselves, by threats made by secret orders; this is particularly so with laborers and mechanics, who, they say, must act as those giving the employment direct. The prospect of largely increasing subscriptions to your valuable paper looks encouraging."

Wm. Whittaker, Foxborough, Mass., writes:

"I am in sympathy with the work in which you are engaged; for I think secret societies are the greatest curse of our country and the church. If a minister of the Gospel dares to speak against the craft in this place, his days are numbered. We had one here a few years ago who was not afraid to speak against the works of darkness, and the craft starved him out."

Wm. H. Scovill, Pioneer, Ohio, writes:

"I have taken your excellent paper a year now, and like very much the way in which it boldly advocates the right amid such adverse circumstances. There is a lodge of Masons, also of Odd-fellows, and quite a large one of the grange, in this place. So you see if any one opposes secret societies here, they meet with a great deal of opposition. A great many members of the M. E. church belong to these societies. I have belonged to this church for more than twenty years, but am tempted to leave it and join a church that opposes secret societies. I pray that the time may come when they will be compelled to hide their heads, and the Gospel of our Lord Jesus Christ finally triumph."

A friend in Ottawa, Kansas, writes:

"The lodge has rule here. The ministers of all the churches except the United Presbyterian, are Masons. Grange going down fast in this county."

A. Leaming, St. Paul, Minn., writes:

"This county seems to run wild on secret societies; preachers and people, and those that do not belong to them are either favorable or indifferent to them."

John Gambles, Gambles, Allegheny Co. Pa., writes:

"I hope to be able to fill out my quota of the Banner Company during the summer, and get into the Brigade if I can.

The Company is not full yet, and we will be glad to receive all who wish to join.

J. Miller, Freeport, Pa., writes:

"I have given the *Cynosure* to a good many who have more than thanked me for it and I still keep giving it around. There is a vast number of secret society men in this township. I have the ill-will of some of the fraternity, but I will have to stand that."

Henry M. Tower, Spencer, Mass., writes:

"I hope the truth will spread, and am willing to do what I can. I send the name of our pastor and the name of our local paper."

This is a good way to circulate the paper. We hope many will follow his his example.

Daniel Rex, Mulberry, Ind., writes:

"I love the principles that are advocated in the *Christian Cynosure*. I love to oppose secrecy in every shape and form although Grangers, Odd-ellows and Masons ar thick around me. But as for me I want nothing to do with secretism."

Artemas Bassett, West Chazy, N. Y., writes:

"I expect to take your paper as long as secret organizations occupy the place they now occupy, and your paper occupies the place it does now, while I live. I am still, as ever, opposed to secret organizations, and consider them evil and only evil in their tendencies. D. P. Rathbun lectures here to-night; subject, Masonry.

E. W. Carver, Cannon Falls, Minn., swrites:

"There are a great many Masons in Minnesota, and a good many who have been beclouded in the Masonic traps, viz: Masonic temperance lodges, so that

they can see no wrong in secret societies, and don't wish to read or hear anything about them. But there are some strong Anti-masons here, and others who are not at all satisfied with the fruit of secretism, but know nothing about it, and are led to believe that they can know nothing about it, as everything is kept secret and none know about the secret Orders except those that belong to them. Some seem afraid to take the *Cynosure*. I have found a few persons that wanted it."

Thomas Henderson, Pleasant Home, Ohio, writes:

"Your paper is a welcome visitor at our home. The work is going on here, slowly but surely. Men, who a year ago supported secret societies will do so no more. Pray for us, that we may stand the firey darts of the Evil One."

John Metzer, Edna Mills, Ind., writes:

"I am a young man of 21 years. Am a member of the German Baptist or Dunker church. We as a church are opposed to all secret societies, of any name whatever. I am with you in the good cause. I will try and get you an agent in this county."

Rev. O. B. Williams, Blanchester, Ohio, writes:

"I am in a hot-bed of secresy. But I am fortifying and am determined to do all I can against them, and if I don't succeed in capturing them, I am determined they shall not capture me. But I have succeeded in my weakness in turning some from darkness to light. Some since I came to this part of the country, have realized that others know something about their workings besides those who are now in the lodge. With such bulwarks as the *Cynosure*, *Telescope*, and *Christian Expositor*, and best of all, with Christ on my side, I am secure."

The Sabbath School.

Lesson for June 6, 1875.—Samuel the Judge.

SCRIPTURE.—1 Samuel vii. 5–12. Commit the lesson. Primary verse, 8th.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel, and the Lord heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them until they came under Bethcar.

12 And Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto, hath the Lord helped us.

HOME READINGS.

M. Ex. 17:8-16. Moses Prayer for the People.
T. Num. 12: 1-16. Moses Prayer for Miriam.
W. 1 K. 18: 20-38. Elijah's Prayer at Carmel.
Th. Ezra 9: 1-15. Ezra's Prayer for the People.
F. Ps. 56: 1-13. David's Prayer at Gath.
S. Jas. 5: 12-20. The Power of Prayer.
S. Heb. 9: 1-28 Our Great Intercessor.

1.—We need not fear for God's honor though his ark may be in the hands of his enemies. He knows how to make the wrath of men to praise him, and to make defeat his best victory. Gen. 50: 20; Ex. 9: 16; 18: 11; Ps. 76: 10; Dan. 3: 19, 20, 28; Acts 2: 36.

2.—While we can come into God's presence with the trusting confidence of a child, we are not to treat him or his sanctuary with irreverent familiarity. Lev. 19: 30; Ps. 89: 7; 111; 9; Heb. 12: 28, 29.

3.—If ye do return to the Lord with all your heart, then put away your strange gods and prepare your heart unto the Lord and serve him only, and he will deliver you out of the hands of the Philistines—from all the evil habits and temptations to which you are subject. Job 11: 13–18; Is. 55: 7; Ps. 91: 3; Rom. 6: 14; 8: 13; Gal. 5: 19–21, 24; Col. 3: 5; Heb. 2: 14, 15.

4.—What joy it is to every penitent heart that there is One to whom confession can be made—One who will hear and not condemn, and who will take away the burden of sin and give peace in its stead. Job 33: 27, 28; Ps. 32: 5; 38: 4; Matt. 11: 28; Rom. 7: 23–25; 10: 9, 10; Heb. 4: 3; 1 John 1: 9.

5.—The reasons why answers to prayer are not oftener immediate is because our faith does not call for an immediate answer. True faith is not surprised at instant answers, nor dismayed if they be delayed. Dan. 9. 20–23; 10: 12; Ps 145: 18, 19; Acts 4: 31; Luke 18: 1–7; 21: 36; Eph. 6: 18.—*Nat'l. S. S. Teacher.*

The Books of Samuel.

The great historical importance of these books is apparent from these statements, for they narrate the transition of the tribes from a federal republic under the judges to a kingdom, and the exaltation of that kingdom to its highest power under David. They narrate also the foundation and development of Jerusalem, and the reorganization and extension of religious worship in that national center by David. Hence originated that unexampled and unequaled manual of devotion, the Psalms of David. To write his Psalms he was prepared by the discipline of danger and suffering through the persecutions of Saul which are detailed in this history.

The trials of Hannah, the mother of Samuel, her prayers and their answer, and her consecration to God of that son, who ultimately became the judge of Israel and the founder of the school of the prophets, has gone to the heart of all mothers in every subsequent age, and has stimulated and encouraged them to an early consecration of their children to God. The fearful consequences of God's anger at Eli, though a good man, for neglecting a father's duty in restraining and punishing unruly and dissolute children, have resounded as a warning to parents from that day to this, and show that they cannot meet their responsibilities by mere indulgent goodness and kindness, without decided discipline, and if the case calls for it, intense severity.

The early formation and mature development of the noble character of Samuel, and his influence in founding the schools of the prophets, and in watching over the civil and religious interests of the nation, furnish powerful encouragements to early piety.

The character of Saul furnishes an occasion for profound study and deep analysis. In him were elements of great power and success, but an uncontrolled self-will led him to repeated acts of disobedience to God, in consequence of which it was foretold that the kingdom should be transferred to David. Then a malignant jealousy of David embittered his character and led to persecution and deeds of blood, alternated by periods of revived affection, till at last his melancholy defeat and death closed the scene.—*Nat'l. S. S. Teacher.*

History of the Ancient Accepted Scottish Rite.

[From the Hebrew Leader.]

[CONCLUDED.]

The first Supreme Council held in the United States was that at Charleston, S. C., in the latter part of the year 1786, at which the Northern and Southern jurisdictions were geographically defined.

On the 31st of May, 1801, the Supreme Council of the thirty-third degree for the Southern Jurisdiction of the United States of America was opened with the high honors of Masonry by Bros. John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General, and in the course of the year the whole number of Grand Inspectors-General was completed agreeably to the Grand Constitutions which limited the number to nine to each jurisdiction.

The members of this Council were Emanuel De LaMotte, Dr. J. Auld, Dr. James Moultrie, Abraham Alexander, M. C. Livy, Thos. B. Bowen, and J. De Liebau.

On the 20th of December, 1767, Deputy Ins.-Gen. Francken appointed by Morin, opened and duly constituted a Grand Lodge of Perfection, fourteenth degree, in Albany, New York.

In 1783, Deputy Ins.-Gen. Hays established a Grand Lodge of Perfection in Charleston, S. C. On the 20th of February, 1788, a Grand Council of Princes of Jerusalem, sixteenth degree, was opened in Charleston, by Myers, Spitzer and A. Forest, Dep. Ins.-Gen. for Virginia.

In the year 1797, a chapter of Rose Croix de H. R. D. M., eighteenth degree, was instituted in the city of New York. In this year King Solomon's Lodge of Perfection at Holme's Hole, Martha's Vineyard, which had been established in 1783, by M. M. Hayes and Peleg Clark, surrendered its jurisdiction over the three symbolic degrees to the Grand Lodge of Massachusetts.

In 1802 warrants of Constitution were issued for the opening of Sublime Lodges of Perfection in Savannah, Ga., and many other cities of the United States.

About 1806-7 Consistories of Valiant and Sublime Princes of the Royal Secret thirty-second degree, were organized in the city of New York, and remained so until the formation of the Supreme Council for the Northern jurisdiction of the United States.

Attention is again called to the year 1795, when Colonel John Mitchell was appointed by Spitzer, a Deputy Ins.-Gen. in place of Myers, who had removed; but he was restricted from acting until after Myers' death, which took place in the following year.

After the French Revolution of 1793, the mass of the people became atheists, and with them the great body of Masons. The Bible, as a general thing, was publicly burned, and Sublime Freemasonry fell into disuse; and it was not until after the establishment of the Supreme Council at Charleston, South Carolina, in 1801, that the Sublime system was revived in France, by the establishment of a Supreme Council at Paris, in 1804, by Count De Grasse, Grand Inspector General, under authority from the Charleston Council. The Paris Supreme Council still exists.

The Grand Orient, of France, which prior to this held an existence only as a "*Symbolic* Grand Lodge of Master Masons," immediately commenced her assumed jurisdiction over all the degrees of the Ancient Accepted Scottish Rite; hence a question, which to this day remains in abeyance.

In 1825 a special grant to Bros. Fowler, Bryant and McGill was issued by the Supreme Council for the Southern jurisdiction, for the establishment of a Supreme Council, thirty-third degree, in Dublin, Ireland.

The following extract is from the published report of the Southern Supreme Council, on the 4th of Dec., 1802.

"On the 21st of January, 1802, a warrant of Constitution passed the seal of the Grand Council of Princes of Jerusalem, for the establishment of a Mark Master Mason's lodge in the city of Charleston, South Carolina."

Shortly after the close of the year 1802, all authority over the Mark and Past Master's degrees was surrendered to the Royal Arch chapters, at that time springing into existence.

The Royal and Select Master's degrees were side, or detached degrees of the Ancient Accepted Scottish Rite in the Southern States of the Union, the Supreme Council initiated, chartered, and fostered Councils of Royal and Select Masters; and as rapidly as they were self-sustaining they became independent.

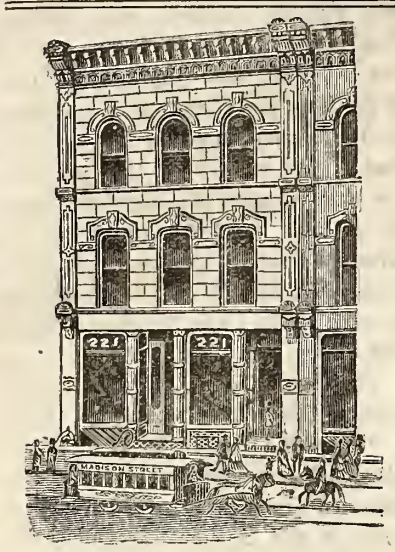
In this wise the Ancient Accepted Scottish Rite has gradually thrown aside the detached degrees, and rapidly confers any except the regular grades designated in the regular series.

The following words of one of the most eminent students of Masonry and an ardent admirer of the Ancient Accepted Rite may be quoted here:

"If anywhere, brethren of a particular religious belief have been excluded from these degrees, it merely shows how gravely the plans and purposes of Masonry may be misunderstood; for, whenever the doors of any one degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that degree is no longer Masonry, which is universal, but some other thing, that is exclusive, and accordingly intolerant. Each degree of our beautiful Rite erects a platform on which the Israelite, the Mahomedan, and the Christian may stand side by side and hand by hand, as brethren. Whatever your religion, your birth-place, or your language, you are among—brethren. One language is spoken in common, the language of the Scottish Rite of Masonry, which speaks directly to the heart."

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 20, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and the Association hopes to raise this sum by June 10th next; and $20.000 as soon thereafter as possible to secure the ownership. Send on contributions.

Read the Notices on 4th Page.

"HOSPITALITY WITHOUT GRUDGING."

The care of guests falls chiefly on the women, who are insulted by exclusion from the lodge. It should be no hardship for them to entertain their champions and friends. A lecturer, after some travel and experience among them, said of the men and women now embarked in the effort to deliver the country and the world from the curse of secretism: "There is one comfort, this cause brings us to be associated with the best men and women on earth."

We hope our friends in Pittsburgh will remind the Christian brethren of that city of these things. It is a small matter to entertain a couple of Christian men or women for two or three days attendance on an Anniversary, and the fusion and storing up of ideas and breaking up the monotony and routine of life more than repays us. But though the share borne by each household is small, the aggregate entertainment of a large convention is a mighty moral achievement. It brings us back to primitive Christianity. It fulfills an Apostolic command. It reflects credit on the city or town; and, beyond any saving of expenses, it cheers the laborers in a worthy cause.

If the sessions of the churches in Pittsburgh would, as they did at Monmouth, resolve to take this hospitality in hand their people would cheerfully co-operate, and make Pittsburgh a green oasis in all our memories.

FOLLY.

The New York *Evening Post*, *Herald* and other prominent papers bluster about the minority (one-eighth) of Papists in our whole population, and boasts that the first attempt on popular rights would be fatal to the Romish communion. Even Gladstone in his "Vaticanism" caters to English self-conceit, and hints that England is in no immediate peril of a popish invasion. They forget that Jesuits never show their hand until sure of the game; that there are no slaves like willing slaves; and that the slaves of *error* are willing slaves. They forget that fashion and folly answer Rome's purposes as well as faith; and that the Appletons of America will henceforth be married by cardinals, and that newspapers will be trumpeters for such weddings,—these very papers that boast of Protestant majorities and popular rights. They forget that small, compact desperate minorities have always ruled the masses. They forget that eight millions of population and they one-half slaves, with but 350,000 slaveholders ruled over thirty millions in the free States until Lincoln's election. They forget that popery comes in by stealth, grows strong by silence, and goes out only by revolution. In the face of such a foe, the security of the press is the nation's danger. It is the security of charmed birds before a steadily advancing serpent. No. There is but one thing will save the United States from becoming an Italy or Spain, and that is, ousting all human religions and asserting the Bible and the religion of Christ; the issue made by the "National Christian Association."

CHURCH TESTS—BISHOP WEAVER.

Our readers will remember Bishop Weaver's article on Church Tests from the *Telescope*, some numbers since. A brother asks, and in this number obtains the courtesy of a reply.

We agree practically with both. Neither Bishop Weaver or Mr. Faurot would sit down cheerfully at the communion table with men known to be guilty of blood, though in killing their victim they would verily believe they were doing God service.

Hon. Samuel D. Greene, tells us that he was in the lodge which made a merit of the murder of Morgan. He saw Masons gaze from their lodge windows on Miller's printing office and heard them hint at its conflagration. He caused the police of Batavia to be doubled and saved the building after it was set on fire. He heard one officer of his own (Presbyterian) church declare that ministers and church officers would execute on Morgan the Masonic penalty of death if he dared to speak the truth concerning the lodge. He tells us that the Episcopal minister and every male member of his church were members of that lodge; that one Presbyterian elder was Master, and another was senior deacon of that lodge during this conspiracy of blood. And the county records afterward show that 300 persons shared the conspiracy, and 60 the act of this cold-blooded crime, and the New York State Lodge sent out of the country the chief criminal with funds contributed by lodges far and wide.

Now neither Bishop Weaver nor his reviewer have any idea of opening the churches of Christ and keeping them open to men guilty of such acts, whatever their professions of faith and godliness may be. If so they would not belong to the *Cynosure* nor the *Cynosure* to them.

In theory there may be a shade of difference. The English State church claimed the right "to ordain ceremonies and enforce them. This drove our fathers to this country. And this power is what we understand Rev. Mr. Faurot to object to. And we object to it as strongly as he. The Presbyterian "Book" insists explicitly that God has given in the Bible the rule of faith and life; and the whole of it, and consequently, we may not manufacture rites, ceremonies, governmeent, or doctrine to bind the conscience. All this is clearly included in the American Presbyterian Declaration that: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to it *or beside it* in matters of faith or life." This is explicit. Men may not manufacture church tests and bind conscience by them. What then does Bishop Weaver mean by insisting on the right to exclude "distillers," "rumsellers," "slaveholders," etc. Are not these unscriptural tests?

No. Bishop Weaver means as he says, that the Apostolic test "Believe on the Lord Jesus Christ," "includes all righteousness." And it does. The apostles did not mean mere head-belief, which is the faith of devils, but a faith shown by works: "For with the heart man believeth unto righteousness"

It is sometimes insisted that when a man joins the church the only question we have a right to ask is; "Do you believe on the Lord Jesus Christ?" And if the answer is "Yes," receive him; but immediately discipline him if he sins. But if he is sinning when he comes, and we know it, the disipline should begin at once and on the threshold. If a lodge-man knows that we know him to belong to the lodge, and we take him in, so for as we are concerned he has a right to *stay* in. It is insult and mockery to receive a Freemason, distiller, or rumseller, known to be such, and proceed to labor with him the next hour for facts known when we voted him in.

It may be said, and there is truth in it, that we do *quasi* receive a brother when we begin to labor with him to get him out of the dram-shop or lodge. But it is scarcely proper to make fine distinctions which the common mind cares nothing about, and perhaps cannot understand. If Simon the sorcerer had brought along his money and offered Peter cash for power to impart the Holy Ghost, when he "believed" and presented himself for baptism, Peter would have been guilty of contemptible paltering had he received him and told him he must quit his sinning or be turned out of the church. We therefore conclude:

1. That artificial, man-made tests of church membership are unlawful.

2. That Christ alone is lawgiver, and the Bible the only law in the realm of conscience.

3. That "all church power is ministerial and declarative." *Dec. Am. Presbyterians.*

4. That the faith in Christ which is the sole ground of membership in his church is believing with the heart unto righteousness, and showing our faith by our works.

5. That it is sometimes duty to excommunicate one whom we believe to be a Christian, but who adheres to his sins, as the incestuous Corinthian, whom they turned out, "that his spirit might be saved in the day of the Lord Jesus."

6. That what should turn one out should keep him out if known at the time.

7. That Freemasonry being a thousand fold worse than lottery gambling, which is open, while Masonic swindling is secret, should exclude from the church of Christ if adhered to after labor.

NOTES.

—Special attention is called this week to the notices on the 4th page.

—The Publishers of the *Cynosure* will be represented at the Anniversary by Mr. E. A. Cook, who will have a well selected assortment of books and will be glad to receive subscriptions. Friends expecting to be present will consult their own, and the interest of the *Cynosure* also, by making good use of the few intervening days in getting together a good number of new subscribers and renewals, also by deciding on what books they wish to purchase. Ten copies of any work will be sold at the hundred rate.

—Less than two weeks now remain before the anniversary—short time, but long enough for a half hundred friends to send in two dollars each and lift the small but inconvenient debt of the National Association before the Anniversary. The treasurer would be glad to receive this amount before the 1st of June so that the yearly report may be a clear one. This is a light lift if enough help together. Don't wait for your neighbor, but send on your contributions, large or small, for the work.

—Painful as exposures of dereliction may be, they are often a means of good. Believing that it may be a means of urging our United Presbyterian brethren to close and prayerful guardianship of the purity of their congregations, the letter from Philadelphia is published this week. Bro. Hinman tells us of a church in this State whose pastor and discipline are opposed to the lodge worships, but nearly all the members are associated with one or another of the "orders." "A house divided against itself cannot stand."

—The Free Methodist brethren expect to be well represented at Pittsburgh by delegates, especially the Western conferences, which have appointed such men as Travis, Terrill and others. Arrangements have been made for a camp meeting preceding and following the Anniversary, to be held in the vicinity of Pittsburgh. Brethren Roberts, Hart and others are expected at all the gatherings.

—The meeting of the Indiana State Executive Committee at Marion last week was attended by every member and other friends also were present. Tht State Agent is greatly encouraged by the enthusiasm of the meeting and the earnest way in which the matter fo a State Convention was taken up

and preliminary arrangements made. This meeting will be held in October; funds are already being subscribed for its expenses and a number of our best speakers will be invited to attend.

—The upper degree Odd-fellows of Indiana lately met in Indianapolis. They report resources amounting to $54,450.07 with $5,181.30 spent in relief work. If the repute of this order was measured by its charitable pretenses it would be more than 92 per cent. below par. The U. S. Grand Lodge meets in the same place next September, perhaps Mr. Colfax, who is to speak, will explain to the order how they can raise their credit.

—The Odd-fellow Grand Lodge of Missouri seems to be also in a prosperous, money-making condition. Here are their figures: annual revenue, $80,345; in the treasury, $37,834; invested, $298,666; relief paid during the year $36 205. The interest on investments alone at 10 per cent. would pay the relief less $6,339.

—A new temperance order is reported in session at Nashville, Tenn., the United Friends of Temperance. The national body is styled "Supreme Council," after the Confucian idea, and the organization is said to number forty or fifty thousand.

—The Rev. Septimus Jones, D. D., of Canada, was one of the speakers at the late Young Men's Christian Association convention in Philadelphia. We hope he is not the model for the exposition lately published in these columns.

—C. H. Webb, in "Our Mail" of April 29th is represented as saying "Free Methodist," the words should have been "Free Baptist."

—Mr. Bancroft, the historian, late United States minister at Berlin, continued to correspond with statesmen and diplomats of Europe since his return to this country and is fully informed of recent political movements there, which he concludes are in the interest of peace in spite of the menace of a standing army of 1,200,000 in German, 1,700,000 in Russia, and 700,000 in France. Touching the question of religious complications in Europe, he was convinced while at Berlin that the policy of the Pope was to strengthen and consolidate the Catholic church of America. He saw plainly the first step in the creation of an American Cardinal. He thought that from this time forward the church would figure more prominently in the politics of this country. The church was laboring under many grievous distractions in Europe, and it was probable that the way was being prepared for important and momentous movements in future, should circumstances arise to make them necessary.

—An incidental but strong proof of the charges of Prof. Robison, in his "Proofs of a Conspiracy," regarding the active anti-Christian intent of the higher degrees of Freemasonry are found in the history of the Scottish rite reprinted from the secret society department of the *Hebrew Leader*. It is stated that "sublime Freemasonry" fell into disuse after the bloody French Revolution of 1793, when the French nation had become practically atheist. Robison says, it will be remembered, that the design of the founders of these degrees was the overthrow of religion. So long as religion remained influential it was an object of attack by the lodge, which was thus kept alive and on a war footing of necessity. But when the object of the infidelizing order was accomplished and religion apparently destroyed from the French nation, Freemasonry having accomplished the immediate object of its existence there was no occasion for continuing the lodges and they naturally fell into a decline.

NOTE.—As we published the Masonic article from *The Square* to which the following is a reply, written by the author of the popular work *Philosophy of the Plan of Salvation*, we request *The Square* to reciprocate by publishing the following. —ED. CYN.]

MASONIC VINDICATION.

I notice an article from the Masonic *Square* containing the usual devices by which the managers of the lodges endeavor to deceive persons not informed in regard to their institution. For the sake of such I think its sophistry and falsehood should be fully noticed.

I will refer to several points in the article.

The Masonic editor says, "the arguments against the institution are generally founded upon the long exploded humbug of the abduction of Morgan." This is a falsehood and the editor knows it. The murder of Morgan was a legitimate fruit of the almost infernal oaths taken by Masons; which by many if not all of the Masons, are held as sacred obligations. These same oaths are still administered to the blindfolded candidate. It is the dangerous and profane character of the institution whose secret oaths and ritual bind men to falsehood and crime, that leads good men to oppose it. He speaks of the murder of Morgan, as "a humbug." It was such a humbug that the whole power of the State of New York could not bring the Masonic culprits to justice; and large sums were collected in other States to shield those who perjured themselves, or refused to testify against the perpetrators of the crime. It was such a humbug as Masonic interference recently in the case of Vanderpool—which saved a convicted murderer from the penalty of the law.

This writer says again—"taking the word of Anti-masons for it, Masonry is not a bad institution to belong to, since it affords such complete security to its devotees; and what other institution, on their own showing, could do this."

This is another guileful falsehood. The man who says an institution that affords aid to a rough or criminal is a good institution to belong to, is a rogue or criminal himself. And this undoubtedly is the reason why many bad men join the lodges. This Masonic editor holds out this bait to bad men and then endeavors to blind his meaning to good men, by saying that no one is admitted to the institution "save by secret ballot, and who has a clear record." Two murders were committed in Michigan some three or four years ago,—both by Masons—both criminals entered the lodge with a clear record, and both escaped the penalty of the law. The character of those taken in by secret ballot depends on the character of the men who cast the ballots; and ever body knows that there are bad lodges and better ones, and that the bad men when once entered stand in every lodge on the square with better ones, and often are the majority.

The additional plea for the institution is that the Masonic traveler everywhere finds friends, in difficulty or danger, and thus has the advantage of others. This is as true of members in mechanics' an other mutual aid societies which are open, as it is of Masonic societies which are secret; and there is not one Masonic traveler in a thousand who ever experienced any rescue from danger unless he was a criminal. But in time of war it is said that cases have occurred in which men who were Masons received aid from the enemy. Such cases may have occurred. But in our late war Jefferson Davis, a high Mason in authority, imprisoned and starved the union soldiers, Masons and Anti-masons together—and the sign of distress could not obtain for the starving man a drink of water or a crust of bread. Some of these men had joined the lodge to get favors in just such cases. It is by such sophistry and lies as the foregoing that the managing Masons endeavor to deceive men into their dark communion. X. Y.

Political.

ALBANY, Gentry Co., Mo.

PRESIDENT BLANCHARD:—I had hoped to hear from many of the friends of reform through the *Cynosure* by this time in regard to our political movement in connection with the anniversary at Pittsburgh. But thus far I have seen nothing except what I suppose you have written, and I agree with you that we are peculiarly situated; but not more so than the abolition party thirty years ago. We cannot be more despised or looked upon by politicians with more contempt than they, and we know that our cause is as just and that there is as much danger from the secret mysteries that infest our land, overthrowing our republican government, and supplanting the Christian religion as there was from slavery. In fact, there is more danger. Look abroad throughout the land and see how few, even of those that call these mysteries abominations, dare denounce them publicly! Why do they not treat all sins alike? Rum, gambling, swearing, are all denounced from the desk, but it seems that Masonry in all its forms dare not meet with the same rebuke. Why is this so? Are we honest in our professions? or are we ashamed to speak our honest convictions in regard to this great evil? The Scripture saith the world loveth its own, and little does Masonry care how much we talk and prate about it, so long as we let it rule the church and state. They have said to me, How do you expect to accomplish anything? We have the preachers and pulpit on our side. The time has come when every honest man should pray, preach and vote alike, and all the professions of reformation are vain unless they will do it. The abolitionists were of that kind as a general rule, and they gained the victory, not by a half-heartedness, but by throwing their whole soul into the work. The lecturers talked it, prayed it, and preached it, and I would not give much for a sermon preached by a lecturer which did not denounce the greatest sin of the age from the pulpit, the one that is leading more souls astray than any other. The saying that I will preach a Gospel sermon and not name this sin, and the next night in a lecture, quote Scripture loud and long to prove that Masonry is wrong, is too thin to pan out much longer. No such a man can get my money for lecturing or preaching. No such a man can get my vote for any office. If it is right for Christians to vote, then it is right for them to hold conventions and nominate men for office who they dare trust to make laws, whom they believe will fear God more than man; such men as hold the laws of God above the laws of clans and cliques. I see nothing in the way for the same men who meet in the capacity of a Christian Association, after adjournment, to hold a political convention, as our association is not sectarian, and every denomination in the land is invited to send delegates.

In the early days of our nation, Godly men were chosen to rule over the people, and if we expect to save the nation from going off into heathenism by these idolatrous worships, we must insist on having God-fearing men in office, and because we are few in numbers it is no reason that we should keep silent, for that would never increase our numbers. If God is on our side, he, in due time will give success if we are true to him, but if we falter, wo to us! Better would it have been for us had we never put our hands to the plow than to turn back, for we thereby deceive ourselves and betray our friends and deny our God. It may be we were too fast three years ago, but I think not. Surely the waters are troubled at this time; why not step in? Let us nominate our best representative men. As a general thing politicians are not to be trusted, especially those who expect to make it a livelihood. By all means let us not go back on our own record. G. W. NEEDELS.

N. C. A. Statement of Receipts for April, 1875.

GENERAL FUND:	
First church of Christ, Wheaton	$ 2.00
Philo Carpenter, Chicago	200.00
Memberships, per Cor. Sec'y	15.00
PUBLISHING HOUSE FUND:	
A Smith, Cheshire, Mass	10.00
D. Goodwillie, Girard, O	3.80
Cash by Gen'l Agent	25.00
ILLINOIS FUND:	
From State Association	30.00
(E. A. Cook $10, C. R. Hagerty, J. P. Stoddard, Wm. David, H. L. Kellogg $5.00 each)	
J. B. Walker, Wheaton	50.00
OHIO FUND:	
Henry Cogswell, Mansfield	5.00
A. Smith, West Geneva	1.00
Cash per Gen'l Agent	5.00
Total	$ 345.80

H. L. KELLOGG, Treas.

The Home Circle.

Perfect through Suffering.

There is no heart, however free and lightsome,
But has its bitterness;
No earthly hopes, however bright and blithesome,
But ring of emptiness.

The world is full of suffering and sorrow,
Of anguish and despair;
Its brightest promises are of to-morrow
Its mockeries everywhere.

Our weary hearts, with slow and sad pulsation,
Beat to the march of years;
Their days are given to toil without cessation,
Their gloomy nights to tears.

But let us wait in patience and submission
The will of our great King—
Remembering this, all through our earthly mission,
Perfect through suffering.

Then cease, O foolish heart, cease thy repining;
The Master's hand above
Is only purifying and refining—
The Alchemist is Love.

These tears and thrills of woe, these great afflictions,
Are but the chastening rod;
And they shall prove the heavenly benedictions,
The mercies of our God.

What seemeth now a dark and dreamy vision
Unto our tear-dimmed eyes,
Shall burst in glory into scenes elysian,
A blooming paradise.

Then cease, O foolish heart, cease thy repining;
Hope! lift thy drooping wing;
The plan is one of God's all-wise designing—
Perfect through suffering.

—*Sel.*

Love as a Force.

Once I knew a workingman, a potter by business, who had a small invalid child at home. He kept at his trade in the shop with all industry; but daily to the bedside of the "wee lad," as he called him, he bore a flower, or a bit of ribbon, a fragment of crimson glass—indeed, anything that would lie out on the white counterpane and give a color in the room. He was a quiet, unsentimental Scotchman. But never went he home without a toy or a trinket, showing that he had remembered the wan face that lit up so when he came in. I presume he never said to a living soul how much he loved that sick boy. But he went on patiently loving him. And by-and-by he moved that whole shop into positively unconscious love in fellowship with him. The workmen made curious little jars and teacups on their wheels, and painted diminutive pictures down the sides before they stuck them in corners of the kiln at burning times. One brought some fruit in a corner of his apron, and another some engravings in a scrap-book. Nobody of them all whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat, where he found them, and understood all about it. And I tell you seriously, that whole potteryful of men grew quiet and gentle and kind, as the weary look on their fellow-worker's face told beyond any mistake that the inevitable shadow was drawing nearer. Every day now somebody did a piece of his work for him and put it up on the sanded plank to dry, so he could come later and go earlier. And finally, at the funeral, a stalwart line of undemonstrative men filed along in a quiet procession, following the coffin of a child they had never seen.

Oh, if just an earthly affection can win others into sharing it, what is there that cannot be done with a heavenly! Some Christians think they cannot speak felicitously, nor pray volubly, in public. But who is there that cannot love the cause, and love men, and love children, and love Christ loyally, until the whole circle of men and women he touches with his influence shall love Him whom unseen we love; "in whom, though now we see him not, yet, believing, we rejoice with joy unspeakable and full of glory."

Therein lies the secret of all usefulness. A teacher brought one of her class to me. She tried to conceal her emotion. But the boy caught a glimpse of the tears in her eyes, and then he listened. A merchant told me a lamentable story of his bookkeeper. I never should have reached the young man if I had not happened to say that his employer's voice faltered when he told me how he cared for him. I mentioned to a fellow-worker that perhaps I could help a disabled shoemaker, if he would come and see me. Next week I learned that the faithful friend walked six miles that evening to tell him before the midnight. And if ever I straitened myself for a place for a man, I did it then for him—for a man loved him, and then so did I.

It is love which is wanted—human love, like human gold in the nugget, made celestial coin to pass in the kingdom of heaven, simply by stamping it with the likeness of Immanuel the King! He who is surest of God's favor may not at all be the man who tells the most graphic story of conversion, gives largest alms, makes longest prayers; but he who trusts Christ the most humbly for help, and then moves upon the entrenchments of a soul with his whole daily life, gentle and grand, under the hidden pressure of love for one for whom Christ died.—*Am. Messenger.*

A Pleasant View of English Royalty.

BY JAMES DONALDSON.

It is now nearly twenty years since I met a party on Ben Lomond in the West Highlands of Scotland. Of their station I then knew nothing, but judge of my surprise when I learned that the friends who had been so friendly and and familiar with me, were none other than the Royal party. On leaving England for New York, a friend asked me to visit the arts exhibition in Manchester. Among other things he showed me a painting of the Royal party ascending Ben Lomond to see the sun rise. I had no difficulty in recognizing the friends I had met eleven months before and with whom I had spent so many hours furnishing them with all the information they desired of me, within my power.

Believing, then, as I do, that the Queen and Prince Albert led that party, it affords me the deepest interest to recall some of the incidents. One of these was the pleasure expressed by the late Prince Consort, when I recited that poem written by Michael Bruce and which the whole party sang to the tune of "Martyrdom," with such thrilling effect as I can never forget. With what delight, also, did he appear to catch the Spirit of that tune "Torwood," composed on the ruins of the old castle of that name near Falkirk, where Sir William Wallace once marshalled his forces.

Then it was the whole party thought that it would be much more desirable that disputes should be settled amicably between nations than by war.

The Revival of Gambling.

I have just received a visit from the agent of a well-known art journal, offering, besides chromos and other inducements to subscribe, a chance of drawing a prize painting, worth $500. A dealer in fancy goods has also sent me his circular, advertising articles for grab-bags and fish-ponds, with voting lists and other devices used at fairs. Which makes me feel like saying something about gambling, lotteries, etc.

Gambling is wrong for a variety of reasons, but radically because it is designed to transfer property from man to man without a real equivalent in exchange. Its consequences are so pernicious that the most brilliant mansions where it centers are called by the name of the infernal pit—"hells." Gambling differs from robbery as much as duelling differs from murder. The agreement of two parties to perpetrate a crime against each other's person or property does not lessen their guilt.

The lottery is a species of gambling, according to the law books. It is "a game in which the lot decides a sort of gaming contract, by which, for a valuable consideration, one may, by favor of the lot, obtain a prize of a value superior to the amount or value of that which he risks." The ill opinion our law makers have of it appears in the heavy penalties by which they proscribe it—in Massachusetts $2,000 fine for the first offense; the same for even advertising a lottery outside the State. These laws were not made by the Puritans, but in the past century. They are based on a very sad experience of the evils caused by lotteries. When the last lottery permitted by law was drawn in England, besides a vast amount of fraud, which it had hoped to cover up with prize money, as many as fifty suicides were committed on the night after the drawing. The suppression of lotteries in France was immediately followed by a great increase in savings-bank deposits, showing what the waste had been. A recent letter from a Sunday-school missionary in Kentucky, begging for aid, attributes the poverty of the people to the great Kentucky lottery, in which everything beyond what will obtain the necessaries of life is invested by a large number of his neighbors.

Lotteries are robbery because they necessarily involve their patrons in loss, while legitimate exchanges tend to benefit both buyer and seller. Any kind of business which, like dram-selling or lottery dealing, is done at an inevitable loss to the customer class is done in violation of the eighth commandment. It has been found by experience that the loss occasioned by lotteries falls most severely on that part of the community which has the least to lose and suffers most from loss. Dean Alford says in regard to lotteries held at Rome under sanction of the Pope: "It has been invariably found that the greater the public distress and poverty the greater likewise is the yield of the lottery to the exchequer. Misery makes the people desperate, and they venture more recklessly with the little they possess." The poor are injured by lotteries in pocket and in character equally. To advocate lotteries for charity's sake is as absurd as to advocate dram-selling, that the money raised from licenses might be given to the poor.

People pretend to justify lotteries at fairs by various flimsy excuses. It is the easiest way, sometimes the only way, it is said, to raise the needed funds for benevolence. As if a financial method becomes honest by simply becoming lucrative. As if a good way of spending money justifies a bad way of getting it.

People justify lotteries at fairs on the score of the pastime—it is exhilarating, exciting. So it might be nice fun to throw snowballs in the street; but the police would have a word to say. Pistol practice in the back-yard and in a crowded neighborhood may be quite a pastime; but none the less inexcusable.

People who buy tickets at lottery fairs often plead that they don't care for the tickets or the chances, but only want to give their money. Then give the money so as not to appear to indorse what ought to be condemned—your name, perhaps, paraded in the list of prizes, a bad example to the weak and a butt for the scoffer's jest at the queer doings of moral and religious men.

Expedients have been devised for making honest folks patronize lotteries in spite of their prejudices. The lottery ticket is cunningly incorporated with some honest kind of ticket, like a season ticket to a fair—sometimes by a coupon, sometimes by a mere number printed on the ticket—and under this cloak is smuggled into many hands that would otherwise reject it. But a season ticket of admission to a fair which gives the holder a chance in a lottery is just as much a lottery ticket as if it were not also an admission ticket.

A subscription to a periodical which gives the subscriber a chance to draw a lottery prize is as much a lottery ticket as if it were nothing more.

Criminals often try to escape by a change of name. The lottery does this. It is called a raffle, etc. Under so many *aliases* the rogue may be detected by this question: Is it designed to get by chance a thing of superior value to the money ventured? If so, the lottery principle is apparent.

The evil tendency of grab-bags, fish-ponds, etc., is an indisputable reason for their banishment from fairs. Not that they are in every case lotteries. They are sometimes planned that every article in bag or pond is fully worth the price of the chance. They do not in such cases involve the lottery idea of getting something for nothing by chance. But lessons at the most orthodox grab-bag make a road toward real lotteries. Children are not versed in distinguishing things that look much alike, nor can they be expected always to stop at the proper point when they get agoing. It is bet-

ter to set a fence back a little from the edge of the cliff than on its very verge.

The same consideration applies to what is known as "guess-cake." The idea of the guess-cake is the obtaining of a prize through a trial of skill (for good guessing involves skill). Prizes in games of skill are legitimate and entrance fees to the contest are legitimate. But there is a "ring-cake," which involves the lottery idea of getting by chance a prize of larger value than the sum ventured. However correct the distinction be, it is too fine for practical use. The two things look too nearly alike. People will say, "cake is cake"; they will not discriminate. We must "make straight paths." Contrivances that need to be explained and justified ought not to be used as money-rakes for the Lord's treasury.

Prize voting is more innocent in appearance, but really not different from betting at a horse-race. What equivalent does the man who pays a dollar and records the votes for his favorite preacher or barber obtain for his money? He has the excitement of the game, like any gambler. He has also helped the fair. So do all the lottery patrons. Beyond that, he has just the equivalent for his dollar that the bettor on the gray gelding at the country races has for his. If his horse loses or if his mare loses, he is so much out. It makes no difference to the moral character of the art whether the prize goes to the voter or the voter's favorite. It is time that this sort of betting (so objectionable also on other grounds) were banished from our church fairs.

The prize package business is steeped in iniquity. It may or may not be true, as charged, that the packages actually containing prizes are marked for the benefit of the initiated. But the advertisement of a hidden greenback or silver piece is only a trick to sell trash or indifferent stuff at a high price, since good stuff will generally sell off itself at fair rates. No upright dealer should keep such goods. No railway corporation should allow this knavish traffic in its cars. No parent should allow his children to touch "prize packages." Every objection to lotteries applies with equal force to these. Our boys and girls cannot be too carefully taught that the only profitable prizes are those which come by merit, fairly earned in honorable competition at useful work.—*Independent.*

Overcrowded Cities.

There is hardly a city in the United States which does not contain more people than can get a fair, honest living, by labor or trade in the best times. when times of business depression come, like those through which we have passed, and are passing, there is a large class that must be helped, to keep them from cruel suffering. Still the cities grow; while whole regions of the country, especially its older portion, are depopulated year by year. Yet the fact is patent to-day that the only prosperous class is the agricultural. We have now the anomaly of thrifty farmers and starving tradesmen. The agricultural classes of the West are prosperous. They had a good crop last year, and have received good prices for all their products; and while the cities are in trouble, and manufactories are running on half time or not running at all, the Western farmer has money in his pocket, and a ready market for everything he has to sell. The country must be fed, and he feeds it. The city family may do without new clothes, and a thousand luxurious appliances, but it must have bread and meat. There is nothing that can prevent the steady prosperity of the American farmer but the combinations and "corners" of middle-men, that force unnatural conditions upon the finances and markets of the country.

The forsaking of the farm for the city life is one of the great evils of the time, and so far it has received no appreciable check. Every young man apparently, who thinks he can get a living in the city, or at the minor centers of population, quits his lonely home upon the farm and joins the multitude. Once in the city, he never returns. Notwithstanding the confinement and the straitened conditions of his new life, he clings to it until he dies, adding his family to the permanent population of his new home. Mr. Greeley in his days of active philanthropy, used to urge men to leave the city—to go West—to join the agricultural population, and thus make themselves sure of a competent livelihood. He might as well have talked to the wind. A city population can neither be coaxed nor driven into agricultural pursuits. It is not that they are afraid of work. The average worker of the city toils more hours than the average farmer in any quarter of the country. He is neither fed nor lodged as well as the farmer. He is less independent than the farmer. He is a bond-slave to his employers and his conditions; yet the agricultural life has no charms for him.

Whatever the reason for this may be, it is not based in the nature of the work, or in its material rewards. The farmer is demonstrably better off than the worker of the city. He is more independent, has more command of his own time, fares better at table, lodges better, and gets a better return for his labor. What is the reason, then, that the farmer's boy runs to the city the first chance he gets, and remains, if he can possibly find there the means of life.

It can only be found, we believe, in the social leanness, or social starvation, of American agricultural life. The American farmer, in all his planning, and all his building, has never made provision for life. He has only considered the means of getting a living. Everything outside of this—everything relating to society and culture—has been steadily ignored. He gives his children the advantages of schools, not recognizing the fact that these very advantages call into life a new set of social wants. A bright, well-educated family, in a lonely farm-house, is very different material from a family brought up in ignorance. An American farmer's children, who have had a few terms at a neighboring academy, resemble in no degree the children of the European peasant. They come home with a new idea and new wants, if there is no provision made for these new wants, and they find no opportunities for their satisfaction, they will be ready on reaching their majority to fly the farm and seek the city.

If the American farmer wishes to keep his children near him, he must learn the difference between living and getting a living; and we mistake him and his grade of culture altogether if he does not stop over this statement and wonder what we mean by it. To get a living, to make money, to become "forehanded"—this is the whole of life to agricultural multitudes discouraging in their number to contemplate. To them there is no difference between living and getting a living. Their whole life consists in getting a living; and when their families come back to them from their schooling, and find that, really, this is the only pursuit that has any recognition under the paternal roof, they must go away. The boys push to the centers or the cities, and the girls follow them if they can. A young man or young woman raised to the point where they apprehend the difference between living and getting a living can never be satisfied with the latter alone. Either the farmer's children must be kept ignorant, or provision must be made for their social wants. Brains and hearts need food and clothing as well as bodies; and those who have learned to recognize brains and hearts as the best and most important part of their personal possessions, will go where they can find the ministry they need.

What is the remedy? How shall farmers manage to keep the children near them? How can we discourage the influx of unnecessary—nay, burdensome—populations into the cities? We answer: By making agricultural society attractive. Fill the farm-houses with periodicals and books. Establish central reading rooms, or neighborhood clubs. Encourage the social meetings of the young. Have concerts. Establish a bright, active, social life, that shall give some significance to labor. Above all, build as far as possible, in villages. It is better to go a mile to one's daily labor than to place one's self a mile away from a neighbor. The isolation of American farm-life is the great curse of that life, and it falls upon the woman with a hardship that the men cannot appreciate, and drives the educated young away—*Dr. J. G. Holland, in Scribner for April.*.

Children's Corner.

Hints to Girls and Boys on Good Manners.

Never look over another person, when he is writing a letter, or reading that which does not concern you.

Never enter another's room abruptly. Have you special business? Knock gently at the door, or ask permission to enter.

Never select the best articles of food at the table. Wait till you are helped. Be modest, polite, temperate.

Never ask trifling or foolish questions, or inquire about things with which you are already familiar. "A fool's voice is known by a multitude of words."

Never speak unless you have something to say—"think twice before you speak once." "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." Prov. x. 19.

Never dissemble, feign yourself sick, or asleep, or unwell, to avoid correction or some other unpleasant thing. This is a species of lying, for which the Lord will not hold you guiltless. "Keep thy tongue from evil, and thy lips from speaking guile." "Put away from thee a froward mouth, and perverse lips put far from thee." "Lying lips are an abomination to the Lord."

Never be glad or rejoice at another's calamity or misfortune, even though he be your enemy. "He that is glad at calamities, shall not be unpunished." "If thine enemy hunger, feed him; if he thirst, give him drink, for, so doing, thou shalt heap coals of fire on his head." "Be not overcome with evil, but overcome evil with good."

Never mock or ridicule the poor, the infirm, or the aged. "He that mocketh the poor, reproacheth his maker." "Better is the poor, that walketh in his integrity, than he that is perverse in his lips and is a fool." Proverbs xix. 1.

Never set up your own will in opposition to your parents or teachers. Submit to them calmly, sweetly, cheerfully. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

When addressed by your parents or superiors, give immediate attention.

Be kind and gentle to all, to your brothers and sisters invariably.

When a favor is conferred, always express your gratitude politely to the person who bestows it. D. F. N.

Chloe Lankton.

We sometimes see persons who were beautiful when young, but who became ugly when they grew older. But if we are growing like Jesus, and the light he gives is making us beautiful, then the longer we live and the older we get, the more beautiful we shall grow.

There is living in the town of New Hartford, in Connecticut, in a small unpainted house by the roadside, about two miles from the village, a poor woman by the name of Chloe Lankton. She is confined to her bed with a disease that can never be cured in this life. For more than thirty years she has lain on that humble bed, unable to rise or be removed. She is in constant bodily pain. At times her sufferings are so great, that it is wonderful how she can live. Her father and mother and four sisters have died, one after another, and been carried from her sight since she has lain on that bed. She has no relative in the world, and no support but what friends give without being asked; and no one to wait on her but a hired servant. Yet the light which Jesus gives has so shined into the heart of that lonely sufferer, as to make her look really beautiful. Her face is said to beam almost like the face of an angel. Those who go to see her come away charmed, as if they had been to visit a princess. Young people for miles around go to see her, not from pity, but for the pleasure they find in her company. The very children go in troops to her house, to show her all their treasures, and ask her advice about all their plans and playthings. And what has given this poor lonely sufferer such power to please and charm both old and young? Nothing but the light which Jesus gives. This shines into her heart. It makes her gentle, and loving, and kind, as he is. It gives to her voice and face and manner, a sweetness and beauty, that cause all who know her to love her. The light gives beauty; and for this reason Jesus may be compared to the light.—*S. S. World.*

Religious Intelligence.

—Mr. Gladstone, who has done such service to the cause of Protestantism in staying, by his late writings, the tide of Romanism that has been threatening to flood England, has a good prospect opened up for him, in the fact that Cardinal Cullen has urged the Roman Catholics throughout Ireland to pray for his conversion, "as," he says, "he is a great and good statesman erring."

—The new Presbyterian church erected by Dr. John Hall's congregation in New York, is beyond question the most magnificent ever erected in that city. It has been two years in building, and will cost when completed nearly $1,000,000. This sum, an exchange prudently suggests, might have erected 200 churches in the country at a cost of $5000 each, and the Gospel thus been brought to thousands.

—The Rev. Dr. Lorimer says of Mr. Varley's work in Boston: "In our judgment, the most remarkable effect of his brief ministry has been the fresh impulse it has given to the examination of the Bible. Precious to us before his coming, it seems doubly so at present. We heard it said that during his work in Toronto, all the Bibles in the city were bought up. We cannot say as much for Boston—possibly we keep a larger supply on hand than our Canadian neighbors—but it will not be denied that many hitherto neglected Bibles have been brought into requisition and diligently used. It is also evident that the religious condition of the churches has been strikingly improved. Believers have realized the fact that they live too commonly below their privileges, and have been moved to seek an increase of spiritual life. We cannot write now of the number of conversions which have occurred, but in this direction his ministry has not been barren, as we are persuaded the next few weeks will demonstrate."

—The latest religious news from Germany is as follows: Bishop Martin of Paderborn, is not to be released from the Fortress at Wesel until he acknowledges the authority of the Ecclesiastical Court appointed by the State. All religious orders, the chief house of which is in a foreign country, have been banished from Alsace. The National Liberal party in the Prussian Diet have approved of the Government bill abrogating those clauses of the Constitution which relate to the independent administration of ecclesiastical affairs, to the free intercourse between religious associations and their superiors, and the clause which removed clerical appointments from the control of the Government. Another bill, it is stated, will soon be laid before the Diet. This suppresses all religious orders in Prussia except those engaged exclusively in nursing the sick. The orders devoted to education are given two years of grace. Pensions will be paid to the members of the proscribed orders from the proceeds of their houses and property. The measure was originally designed for the whole of Germany, but its operations for the present are confined to Prussia.

—Messrs. Whittle and Bliss, evangelists, who have labored successfully at Louisville and Nashville, began their meetings at Nashville, Tenn., May 15.

—At last accouuts, Mr. Hammond was laboring with great effect in the city of Oakland, which is situated across the bay from San Francisco. With a party of forty he paid a two days' visit to Vallejo, a notoriously wicked place, the result being a number of conversions and an increased religious interest.

—It is reported from Poland that the Czar has permitted the return to their sees of the Polish Roman Catholic Bishops, with one exception, who had been banished to the interior of Russia. Permission has also been granted to the Polish clergy, it is stated, to hold direct communication with the Roman Curia, under the supervision of the Government.

—A singular instance of the bigotry of ritualism is noticed in Birmingham, Eng., where the ritualists are circulating an appeal or contributions to help rescue a large district of six thousand inhabitants from the possession of the Low Church party. They want £2,000. All benefactors will be prayed for, and donors of one guinea and upwards will be remembered by name at the altar once a month.

—The American Bible Society held its anniversary last week in Chicago, for the first time in the West. At the directors meeting in New York orders were given for a reference Bible in agate type, 16mo, to be known as the "Centennial Bible." The Board also approved of the publication in Russia, of 20,000 copies of the Reval-Esthonian Testament and Psalms; the publication of the New Testament in the Paharee dialect, for circulation in Northern India. Numerous grants were made to auxiliary societies, missionary boards, and individuals. The number of copies included in these grants is about 38,000, of the value of about $10,500. Funds were also granted to the amount of $3,340 for expenditure in Bible work in France, Bulgaria, China and Japan. A committee of missionaries at Shanghai was appointed to revise the Shanghai Colloquial New Testament, and the missionaries at Constantinople, who are now revising the Turkish New Testament, and expecting to complete that work next summer, were invited to continue their work so as to include the old Testament in Turkish. The receipts for April were $18,373; copies issued, 55,702.

—There are forty-one Baptist churches in New Orleans, thirty-nine of which belong to colored congregations.

News of the Week.

The City.

The distillers and their accomplices find that they must answer for their fraud. Several have been released from arrest under heavy bonds, and a number of government employees have been discharged, among them Supervisor of Internal Revenue, D. W. Munn.——Mrs. Lincoln, wife of the lamented President, has for some years shown signs of insanity which rapidly developed on her return to this city from Florida. Her case was brought before a highly respectable jury last week by friends and a legal decision of her insanity given. Before being taken to Bellevue hospital in Batavia she endeavored to commit suicide by poison. Her only son, Robert, and numerous friends interested in the sad case have taken every means to render her condition comfortable.

The Grasshopper Plague.

Additional advices from Missouri and Kansas are very discouraging, and there seems to be no prospect of the grasshoppers departing until everything is devoured in Missouri. The plague is most severe in the region of Paole, Fort Scott, and Atchison, Kansas, and considerable damage has been done. Special telegrams from Pleasant Hill, Liberty, Indianapolis, St. Joseph, Lexington, Kansas City and St. Louis, in Missouri, give most alarming details of the extent and increase of the grasshoppers. It seems they have crossed the Missouri River in their eastward march, and are playing sad havoc with the crops. The western tier of counties tre already overrun with these pests, and they appear to be eating their way eastward. It is feared they will pass through the entire State of Missouri and infest Southern Illinois during the present season. Ten thousand square miles of Missouri land has already been laid waste, and the farmers are utterly discouraged. Every effort is being made to exterminate the plague, but all seems futile. It seems nothing short of a miracle can avert famine and bankruptcy. All the wholesale houses of St. Louis are receiving letters by hundreds from western Missouri creditors, declaring their total inability to meet their paper on account of the plague. The formation of relief committees is already being agitated. The grasshoppers are not devouring the land so thoroughly as last year, many fields in invaded districts and sometimes large tracts being untouched.

General.

Rev. Geo. Bacon and A. H. Bradford have rendered themselves unenviably conspicuous by refusing to sit as members of the board of trustees of the Congregational Union because Henry C. Bowen, of the *Independent*, is a member. They are piqued on account of his testimony against Beecher.——The Brooklin scandal case was resumed on Wednesday of last week for the summing up: Judge Porter opening for the defense.——A fire broke out in Osceola, Pa., last Thursday, and resulted in very extensive damage to the town. So rapid was its movement that it was found necessary to send the women and children left houseless away from the town, and the train on which they were traveling had a narrow escape in passing through the burning forests. $500,000 worth of lumber was burnt. Almost all the public buildings were destroyed, besides about 200 houses, making 1,500 people homeless. At Houtzdale, also, a terrible conflagration raged. Fourteen houses were burned, with several lumber-mills and 50,000,000 feet of lumber. The loss is estimated at $2,000,000.——The celebration of the centennial of the signing of the Mecklenburg declaration of independence took place at Charleston, N. C., last Thursday, and attracted the largest assemblage ever known in the State, estimated to be over 25,000.

Temperance.

Adulterated Beer.

Those jolly brewers who have got into the way of assembling annually (they were last together in Boston) to declare to the country the advantages of the business and the healthfulness of beer, have fallen into disgrace over in Germany. The fall was not far, for the disgrace was upon them when they entered the wicked occupation of supplying swill stuff to their fellow creatures. Every well-regulated family knows the difference between pure and swill milk, and how the one nourishes and builds up towards perfection and the other poisons and enfeebles. The difference is even more marked between pure water, exhilarating coffee and beer. The brewers of Germany, who are as respectable (!) and humane (!) as their selfish brethren of this country or England, have been caught using the common colchicum, which grows wild in many parts of that country, and other countries as well, to produce the requisite degree of bitterness so palatable to beer drinkers. How men do go after bitter things! It is no secret that this plant is a rank poison, and unwholesome and dangerous to the human constitution; but what care the brewers of Germany or America for the bodies or the souls of the people? It is their earnings and their purses they are after. Our reader will recall how the brewers (fine philanthropists they,) at their late annual gathering in Boston, ridiculed religion and pure things, and illustrated and recommended the old heathenish idea, "Let us eat and drink, for to-morrow we die!"

The gathering of the colchicum seed in the land of lager beer has excited the authorities there whose business it is to gather the taxes, to look into the matter. The wholesale druggists of Frankfort and Nuremburg, both great centers of the brewery trade, have been carrying on an increasing business in this seed in many parts of Bavaria and the Hessian Odenwald mountains, all of which has been collected for brewer's use in place of hops. From these facts, we think our readers will conclude that brewers, like distillers, have well earned the indignation of mankind. For the sake of the people and welfare of the nation, the German authorities are about adopting a Prohibition law against the use of this most poisonous seed, which tends to debase and enslave the citizen. If they had some of our politicians yonder, we would hear of moral suasion being the remedy, and legal restraints an unwarrantable interference with the freedom of the subject. The Germans, however, know that the gentle arm of persuasion needs the co-operation of the stronger arm of the law to root out and outlaw abuses. When an enemy is in the land, "suasion" don't trouble his operation much. Force is needed.

We once heard a gentleman largely engaged in credit trade say, during the progress of a commercial panic, as he turned over the pages of his Bills Payable book, that "if I could get conveniently rid of these for the next sixty days, I would be perfectly happy." In the same way may this nation and others—for they are in equal perplexity with the merchant—say, if we only could rid ourselves of the vile traffic in beer and whiskey, our troubles would instantly lighten. It is the manufacture and use of intoxicants that make government difficult. The rascals who trade in the article are throwing the State coach off the track, precisely like those fiends who throw railway trains off the track that they may gather the plunder. The one class is as heartless as the other. Both are after the spoils, caring not a rush for the pains and the poverty that follow their trade. It is a time not for regulation but extirpation. Our Christian civilization is blotted and obstructed by these foul enemies, who are destroying the bodies and souls of their customers for their money. Our taverns and prisons are multiplying in every State but Maine. The ranks of criminal loafers and lazy idlers are ever full and fuller, and this is the infamous work of brewers and distillers, who are without compassion or thoughts of mercy for their suffering fellow-creatures. Prohibition is the cure. Raise the standard and push on the work. Beer and whiskey have occupied too long. Let them give way to things lovely and honest.—*New York Witness.*

—Last year, in Dundee, Scotland, 502 women were punished for drunkenness and 816 for crime produced by drunkenness.

Tobacco Experience of Rev. J. S. Inskip given at a National Camp-meeting in 1871. Alluding to the fact that he had for years been an inveterate smoker, he remarked that one day while enjoying his cigar, a voice seemed to say to him, "The bodies of Christians are temples of the Holy Ghost."

He then called to mind the fact that the Bible declared this to be the case. And his next thought was, "Ought temples of the Holy Ghost to emit so much smoke?" This was a reflection which, doubtless did not pass away quite as quickly as the fumes from his cigar. This is to be supposed from the

fact that he soon resolved to smoke no more. The habit seemed inconsistent to one professing to be a temple of the Holy Ghost. It was accordingly, a just intimated, heartily abandoned. Subsequently, however, while indulging in it moderately, as a medicine, the thought came to him, "Can't I give it up? Have I not told the people that I've given up *all* for Jesus? And shall I not give up this contemptible idol?" And by the grace of God he did give it up. Afterwards some of his friends suggested to him that he might use it as a medicine without giving offense; but now he did not care what was said about his using it for that purpose. He had got hold of a wonderful, precious principle, and that was to give it up for Christ's sake, and he did so.

"MR. MOODY AND THE DRINK.—Our good friends who have so great an objection to strong language must surely be awfully horrified at Mr. Moody. Right nobly is he doing his duty. He was not long in discovering the sin which garrisoned the citadel of Dublin Christianity, and volleys of the most deadly character have been fired night and day from his platforms at the drink. Here is a sample. Speaking on Thursday, November the 12th, on 'The Two Adams,' he referred to Galations 5th chap. and 21st verse, thus: "Drunkenness! Drunkenness! ! Drunkenness! ! ! I wish I could burn that word down into the heart of every one present. Look at those men that you any day see reeling about your streets. Where do you think that cursed habit is leading them? Do you think that drunkenness can come from the Second Adam. I tell you it don't. Why, it was only last night a man came up in the inquiry-room and had some talk with me. I asked him if he was a Christian. He said he believed he was—nay, he was sure he was; but that he indulged sometimes. I said, "What does that mean—does it mean that you get drunk sometimes?" He said, "Yes, but that he was sure he was a Christian for all that." I tell you, my friends, that I doubt that man's Christianity. I doubt that man's conversion. Why, what does Paul say about it? Here is what he says, 'They which do such things shall not inherit the kingdom of God,'—Shall not inherit the kingdom of God. That is what Paul says, and I tell you again, my friends, that I don't give much for such Christianity as that man's who gets drunk sometimes. But this is not all. The Scripture says, "Be not drunk with wine, but be filled with the Spirit.' It says this and more. It pronounces "Woe to the man who putteth the bottle to his neighbor's lips." Is there a rum seller here listening to me—one of those men who live by the trade of putting the bottle to their neighbor's lips? If there are such men here to-day, I tell you, my friends, get out of the business as fast as you can—as Lot fled from Sodom—lest you find yourselves in hell, with the wretched victims of drink, whom you have helped to drag down to the infernal pit. "'

EXPOSITION OF THE GRANGE.

[CONCLUDED.]

THE GODDESSES OF THE GRANGE.

CERES, FLORA AND POMONA.

Doubtless some moral and, possibly, even pious women, after having been inveigled into the grange, have unthinkingly allowed themselves to be adorned(?) with the cast off names of the Heathen goddesses, *Ceres, Flora* and *Pomona*. Surely they will not esteem such titles an honor when they know the character of the goddesses whose names they bear.

CERES.

"Ceres, the goddess of corn and of harvests, was daughter of Saturn and Vesta. She had a daughter by Jupiter, whom she ealled Pherephata, *fruit bearing*, and afterwards Proserpine. This daughter was carried away by Pluto, as she was gathering flowers uear Enna.

The rape of Proserpine was grievous to Ceres, who sought her all over Sieily. * * * The Sicilians made a yearly saerifiee to Ceres, every man according to his abilities; and the fountain of Cyane, through which Pluto opened himself a passage with his trident, was publicly honored with an offering of bulls and the blood of the victims was shed in the waters of the fountain. Besides these, other ceremonies were observed in honor of the goddesses who had so peculiarly favored the island.

The commemoration of the rape was celebrated about the beginning of harvest, and the search of Ceres at the time that corn is sown. The latter festival continued six successive days. Attiea, which had been so eminently distinguished by the goddess, gratefully remembered her favors in the eelebration of the Eleusinian mysteries. Ceres also performed the duties of a legislator, and the Sicilians found the advantages of her salutary laws; hence her surname of Thesmophora. She is the same as Isis of the Egyptians.

* * * * * * *

In their sacrifices, the ancients offered Ceres a pregnant sow, as that animal often injures and destroys the produetions of the earth. While the corn was yet in grass they offered her a ram after the victim had been led three times round the field. The Romans paid her great adoration and her festivals were yearly celebrated by the Roman matrons in the month of April, during eight days. They always bore lighted torches in commemoration of the goddess; and whoever came to these festivals without a previous invitation was punished with death."—*Lempriere's Classical Dictionary.*

"In Greece, the Eleusinian festival was of Ceres."—*Encyclopedia Americana.*

"Ceres, the goddess of corn and husbandry, the sister of Jupiter, worshipped chiefly at Eleusis, in Greeee, and in Sicily; her sacred rites were kept very secret. She is represented with her head crowned with ears of corn or poppies and her robes falling down to her feet, holding a torch in her hand. Ceres is called Legifera, the law-giver, because laws were the effect of husbandry, and Arcana, because her sacred rites were celebrated with great secrecy and with torches, particularly at Eleusis in Attica. Whoever entered without being initiated, although ignorant of this prohibition, was put to death. Those initiated were called *mystae*, whenee *mysterium*."—*Adams' Roman Antiquities.*

FLORA.

"Flora, the goddess of flowers and gardens among the Romans, the same as the Chloris of the Greeks. Some suppose that she was originally a common courtezan, who had left to the Romans the immense riches which she had acquired by prostitution and lasciviousness, in remembrance of which a yearly festival was instituted in her honor. She was worshipped even among the Sabines, long before the foundation of Rome, and likewise among the Phocians.

Games in honor of Flora, at Rome, were instituted about the age of Romulus, but they were not celebrated with regularity and proper attention till the year U. C. 580. They were observed yearly, and exhibited a scene of the most unbounded licentiousness."—*Lempriere's Classical Dictionary.*

POMONA.

"Pomona a nymph at Rome who was supposed to preside over gardens and to be the goddess of all sorts of fruit trees. She had a temple at Rome and a regular priest, called Flomens Pomonalis, who offered saerifices to her divinity for the preservation of fruit. Many of the gods of the country endeavored to gain her affection, but she received their addresses with coldness. Vertumnus was the only one who, by assuming different shapes and introducing himself into her company under the form of an old woman, prevailed on her to break her vow of celebacy and to marry him."—*Lempriere's Classical Dictionary.*

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PUBLISHERS PREFACE.

Reader, we ask your careful, prayerful examination of the origin and character of the Grange as shown in the following pages.

To us it does not seem possible that any candid person can fail to see in its constitution, ritual, prayers, songs, and burial services, the clearest possible evidence of the most intense selfishness and hypocricy.

True, like all the other secret orders, it openly *professes* universal benevolence, and in the Installation ceremonies (usually public) the community are assured by the Installing officer that: "Its teachings are the loftiest that man can seek;" thus putting its teachings above those of Christ himself.

And like the other orders while expressly prohibiting all discussion of politics or religion, it forces upon the initiate a set of Christless religious ceremonies, and the leaders of the Grange have from the first used it as a political machine to carry them to office. Besides these objections which ought to keep out of the order every honest farmer, and especially every Christian one, we believe in the words of Marion Grange, No. 391, (see page 96.) "that farmers can combine and perfect an organization for their benefit, more effective than the Patrons of Husbandry, which possesses fundamental laws more in harmony with the genius of our republican institutions, and which can be maintained at a greatly redueed cost; in short, that the farmers can get along much better without than with the present pretentious, extravagant, and vicious government of the Order."

Farm and Garden.

Corn for Fodder.

Mr. W. C. Hinkham, gives in the Cincinnati *Gazette* his experience in sowing corn for fodder. He says:

I select a rich soil, such as would produce a good crop of corn. I plow it any time in May, when the soil is not to wet, and let it lie till weeds begin to show themselves. I then harrow it thoroughly, which generally destroys the weeds and makes the surface level and mellow. About the middle of June I again plow it shallow, just enough to destroy all the weeds and make a mellow seed bed. I sow immediately after this plowing, running the harrow once over it, which is generally sufficient to cover the seed.

I have sown three bushels, and also two and a half bushels shelled corn per acre. I think the latter quantity about the right amount, if all of it is well covered. I gave it no further culture. It is surprising how quickly it will germinate, and with what rapidity and luxuriance it will grow.

I aim to harvest it after it is in tassel, and after the pollen has been shed, but a few days or weeks later I consider not important. My opinion is that, at this stage, by the law of its nature, the stalk is most fully charged with that nutriment which is intended for the grain, and if cut at this time, and properly cured, this nutriment is retained in the stalk and leaf, and therefore in its best condition to have the most value as an article of fodder. I cut it with the common reaping sickle, laying it in swaths evenly.

Now comes the most difficult and critical part of the whole thing, viz., to get it well cured and dry before rain or damp weather causes it to mold. If the weather is dry, I prefer to let it lie in the swath for a day. Then I stand it up in small stooks, tying it firmly at the top. Previous experience has taught me never to bind it in bundles, as in that way it will be almost certain to mold. I usually let it stand in the field till wanted for winter feeding. If, however, it becomes thoroughly dry before then, I haul it into the barn. But at any time I find it will not keep without moulding if stowed away in a horizontal position. *It must stand perpendicularly*, in order to admit a greater ventilation.

I have never ascertained the product in tons per acre, but it is always very large, and sometimes quite enormous. I am confident it quite exceeds our best timothy meadows. Neither am I able to say what its nutritive value is, compared with meadow hay, but I know by observation that no fodder is apparently better relished or eaten with more avidity by both horses and cattle; and I feel convinced that no other fodder keeps the stomach and bowels of horses in a more healthy condition.

The ease with which the crop may be grown, the large product on a given acre, and its excellence as a winter forage, makes me free to commend its culture to every farmer having suitable soil. It also leaves the ground in admirable condition for potatoes, or strawberries the following year.

—It is always well to brush cows before milking, especially at the season of the year when they are changing their coats. Some dairymen always provide milkers with a little broom, to dust off any loose hairs or dirt that would be liable to fall into the milk-pail while milking. It is a neat practice, and one to be recommended.

Home and Health Hints.

The following is said to be a very superior method for staining any kind of wood in imitation of walnut, while it is also cheap, and simple in its manipulation. The wood, previously thoroughly dried and warmed, is coated once or twice with a stain composed of one part, by weight, of extract of walnut-peel, dissolved in six parts of soft water by heating it to boiling, and stirring. The wood thus treated, when half dry, is brushed with a solution of one part, by weight, of bichromate of potash in five parts of boiling water, and is then allowed to dry thoroughly, and is to be rubbed and polished as usual. Red beech and elder, under this treatment, assume a most deceptive resemblence to American walnut. The color is fixed in the wood to a depth of one or two lines.

Lovers of house plants, will be sorry to learn that the oleander is a dangerous plant. But so it is. Children have been poisoned by eating the flower petals; cattle have been killed by browsing on the foliage; a single drop, it is said, of the milky acrid juice that exudes when a twig or leaf is broken off is sufficient to produce the death of an infant. The odor exhaled from the blossoms is also deleterious to the health. These are sufficient reasons, beautiful as the shrub is, for banishing it from the house and garden.

Valuable Receipt.—The following was given us by a mother whose infant child, she is sure, has been cured of a wasting diarrhoea by its use. In many cases of the kind it has been found an invaluable remedy when all others have failed. In one pint of port wine dissolve a half-pound of loaf sugar; mix with a tablespoonful of flour three or four of water; stir till smooth; add this to the wine and sugar, and scald all together. Keep in a cool place. For a dose give a teaspoonful three or four times a day. The port wine must be genuine, not a mixture of logwood and bad whiskey.

All sorts of vessels and utensils may be purified from long-retained smells of every kind, in the easiest and most perfect manner, by rinsing them out well with charcoal powder, after the grosser impurities have been scoured off with sand and potash.

Sydenham recommends the application of alcohol to burns, especially for children, where immediate relief is most desirable. The alcohol should be applied for one or two hours constantly, as the pain returns when dry. In case of large burns, care must be taken lest the alcoholic vapors stupefy the child.

It is said that a free use of asparagus will cure rheumatism and gout.

Ink stains may be removed from books by wetting the spot with a solution of oxalic acid, one oz., water half pint.

A Cure for a Felon.—A simple and very effective remedy for felon can be made with equal parts of castile soap and maple sugar; heat and stir them together until they make tolerably thick salve. It should be applied as soon as possible after discovering the presence of the felon. Spread it thick on a strip of cloth or soft leather, and apply while warm as can be borne; renew in a few hours, and continue till the pain ceases. If you have not castile, any soap will do.

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Butter	18	31
Cheese	8	12
Eggs		15
Potatoes, per bus	40	92
Broom corn	06	14
Seeds—Timothy	2 35	2 45
Clover		6 90
Flax	1 70	1 75
HIDES green to dry salted	07	14
Lumber—Clear	36 00	50 00
Common	10 00	11 50
Lath		2 25
Shingles	1 50	3 25
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Topics of the Time.

The affairs of the British kingdom are running so smoothly that Parliament found time to adjourn last Wednesday for a horse race,—for "Derby day" with all its traditional honors is nothing else—and we do not hear a lisp of objection. A year or two since Thomas Hughes protested from his seat in the Commons against the dishonor of a similar action. This degrading sport, made popular by the English nobility, has become a sort of mania, and even Church of England ministers are its zealous patrons. At the last St. Ledger race the winning horse was owned by a Rev. Mr. King, a man eighty-two years old This clerical sportsman pocketed stakes amountiug to nearly $23,000 on the occasion. We have not yet learned to appreciate such business but the preaching and practice of the Beecher-Murray theologians draws strongly in that direction.

Rankin, the deposed Custom House architect has written a long letter of self-vindication to the Chicago *Tribune*, whose reporters here and at the quarries near Cincinnati, made a sorry case for him. He claims that the stone is all right and the work well done and nothing but official spite at Washington is the matter. From his interest in the farce of last 24th of June there is no doubt that Mr. Rankin is a good Mason if not a good mason—good in the "speculative" sense, but not in the practical; and the renown of his achievments culminated when Grand Master Hawley, assisted by "Blessed Charity" Creiger, interposed the nuisance of his Masonic stuff between the people through the representatives, and their building. We hope Mr. Rankin is not practicing the sort of Masonry with the public he did with the gentlemen who protested against his corner-stone business—full of fair promises with no other intention but to evade them.

The continued refusal of England to send a delegate to a conference of European governments at St. Petersburg on the Brussels international code has led Russia to abandon the convention. The proposed code, it is said, makes large standing armies a necessity of national existence and is therefore strennously opposed by the smaller powers on the Continent; its adoption would strike at the interests of peace. Although Christendom bristles with bayonets and millions of men are drawn away from the productive classes and to learn the vices of idleness, yet the late protests of France, Germany and Russia against the thought of strife may be in good faith carried out if the dogs of war are not beyond the control of their masters. The growth of science and international visitation and above all the increased interchange of Christian sympathies and labors involve the decay of war. Enforced national economy stands aghast at its endless drain on the public treasury, and true religion is everywhere hostile to its passions, its vices, and its destruction. The possibility of peaceful arbitration of national disputes will soon become a certainty, and ere another generation we may see the day when nation against nation shall no longer draw the avenging sword.

"Neither shall they learn war any more," closes the prophetical description of the grand and holy days of peace. To all "the pomp and circumstance of glorious war," to West Points, "Grand Armies," cadets, State guards, and their youthful imitators of the tin sword and mullein-stock mankind will nod adieu. Knights Templars will find their occupation gone, for the Christianity of which they are the ungodly defenders will, in spite of them, prevail to separate from the minds of men that regard for tinsel and pageantry on which their reputation hangs; and the age that endured them will be remembered for its taint of barbarism. The churches of Christ need an awakening touch from the Divine Spirit on this question. Their King is the "Prince of Peace," and his realm is over a world whose instruments of savagery and blood are turned to the uses of quiet life. What are they accomplishing in the name of their Master for this end?

Secret Societies in History.

BY REV. S. WILDER.

Whence originated secret societies? The first institutions of this nature with which we are acquainted were the heathen mysteries originating in Egypt. These societies then had a pagan origin. The Egyptians (see Rollin's History, vol. 1, p. 114) pretend to be the first institutors of festivals and processions in honor of the gods. The figure of Harpocrates in the Egyptian sanctuaries with his finger upon his mouth seemed to intimate that mysteries were there enclosed the knowledge of which was revealed to very few. Their pyramids, pillars, and statues and all public monuments were usually adorned with hieroglyphics or symbolic writings. Every maxim of morality, every tenet of theology was wrapt up in a veil of allegory and mysticism (Encyclopedia of Rel. Knowledge, Art, mysteries). They were a gloomy race and delighted in darkness and solitude. They worshiped the crocodile, cat, dog and ox.

Among the ancient Greeks and Romans those who were initiated into the impure and abominable mysteries at the feasts of Bacchus were obliged under the most horrid imprecations to keep them inviolably secret. Both sexes were associated in these mysteries, and licentiousness and disorder so increased under cover of the night that the Senate put a stop to those sacrilegious feasts by the most severe penalties.

The feasts of Eleusis or Ceres were accompanied by mysteries into which only Athenians were admitted. But each age, sex and condition were received. Their initiation was preceded by bathing in the river Illissus, by prayers and sacrifices. They were initiated in the night. Wonderful visions were seen and strange voices heard. Apparitions, claps of thunder and earthquakes heightened the terror and amazement. A sudden splendor illuminated the darkness of the place and disappearing immediately added new horrors to the gloom, equalling if not excelling the orgies of Masonry. The candidate, stupified, sweating through fear, trembling, heard mysterious volumes read to him. Disorders attended these rights, but the severe law of silence imposed upon the initiated prevented these from coming to the light. The Athenians initiated their children of both sexes into these rites and would have thought it criminal to let them die without such an advantage (Rollin, vol. 1, p., 33 and 34). They believed those who were not initiated suffered greater evils in this life and in another world were doomed to wallow eternally in dirt, filth and excrement. Diogenes the cynic was, however, an unbeliever. "What," said he, "shall Ageslaus and Epaminondes lie among mud and dung while the vilest Athenians because they have been initiated possess the most distinguished places in the regions of the blessed." Socrates had courage also to oppose such a system of credulity and would not be initiated into these mysteries. It was a capital crime to divulge these secrets and mysteries. Whoever violated the secret was avoided as a wretch, accursed and excommunicated.

Horace says in one of his odes;

Safe is the silent tongue which none can blame
The faithful secret merit fame.
Beneath one roof ne'er let him rest with me
Who Cere's mysteries reveals.
In one frail bark ne'er let us put to sea,
Nor tempt the jarring winds with spreading sails.

When pagan rites were forbidden by Christian emperors they were still practiced in retired and hidden places, but for what length of time we are unable to say. We may, however, notice that many of the peculiarities of modern secret societies were manifest in these most ancient, pagan mysteries. In modern times, Voltaire, endeavoring to destroy Christianity, formed a secret society. They called each other by feigned names and their secret password was "Ecrosses l'infame," "Crush the wretch." In their secret meeting they professed to celebrate the mysteries of Mythra. Their real end was to destroy the religion of Jesus, to eradicate from the human heart every religious sentiment.

In 1776, Adam Wieshaupt, professor of the University of Ingalstadt, originated the secret society of the Illuminati. Their professed object was to propagate the purest principles of virtue and reinstate mankind in the happiness which they enjoyed in fabled golden ages. Their real object was to overthrow every government and every religion. It exacted blind obedience of the novices and assumed the absolute power of life and death which was seceded to it by its devotees. (Enc. of Rel. Knowl. 1 art. Illuminati.) It had a great number of degrees, novices, manuals, minor and major Illuminates, epopts or priests, regents, magi and man kings. They had feigned names and pretended to have received many things from ancient patriarchs and philosophers. The last secret communicated by Wieshaupt to his followers was that he himself was the sole author of those mysteries which had been attributed to ancient patriarchs and philosophers and to Christ, in going through the inferior degrees.

In the beginning of the fourteenth century, others say the 19th, there

was a cabal or sect of philosophers who assumed the name of Rosicrusians. They bound themselves together by a solemn secret which they all swore inviolably to preserve. They pretended to know all sciences and especially medicine; to have many important secrets, especially that of the philosopher's stone, which should turn everything it touched into gold. They professed to derive their knowledge from the ancient Egyptians, Chaldeans, magi and Gymuosophists. They pretended to lengthen human life by their nostroms and to restore youth and were called Immortals. This society is said to have originated from the writings of Andrea, a German, who amused himself with tales of spiritual wonder and mystical glory as a literary hoax. This folly was greatly admired in England and some men of strange fancy and some who were learned and some professing the "black art," or astrologers, sought to introduce into England some of the peculiarities of the Rosicrucian society. Among these was Elias Ashmole, an antiquary, William Lilly, the astrologer, and Robert Fludd.

ORIGIN OF FREEMASONRY.

In London for centuries about thirty different trades and crafts were in the habit of meeting in clubs for improvement in their trades and for social enjoyment. Each craft had its public hall, its admission fee, its coat of arms and its charity fund. (See Reis Cyclopoedia under company.) Out of eighteen of them whose government is mentioned, sixteen are governed by a master, two wardens and number of assistants. Twelve of these societies were the oldest and richest, having had the honor of kings and princes to be their number, and their halls were sufficiently magnificent to entertain a monarch. The Lord Mayor of London on his election makes himself free of one of these twelve. But Masons were not among these twelve. Their rank was the thirty-first. Some of these clubs were chartered. The oldest charter is that of Parish Clerks, A. D. 1233, in the reign of Henry III. The Bakers in 1307 under Edward II., five others in the 14th century, eighteen in the 15th, and forty in the 17th, among them that of stone masons in 1677 in the reign of Charles II. (See Light on Masonry, p. 13, Address of H. D. Ward.) There were clubs of stone masons before this time but they had not attained sufficient importance in comparison with the other clubs to obtain a charter and for many years after it was only a stone mason's club though others not of the craft were occasionally admitted. Elias Ashmole, before spoken of, was admitted into a club of Masons in Basinghall street in 1646. Thirty-one years after this it obtained the charter spoken of. But this club which obtained the charter has been only a stone mason's club to this day. William Lilly, his friend, was made also free of the Salter's Company. This Ashmole was a Rosicrucian, a famous zealot in the belief of the philosopher's stone which he declares "is to convert the basest metals into pure gold and silver, and flints into rubies, sapphires, emeralds and diamonds." He wrote also upon "vegetable, magical and angelic stones with which Adam and the fathers before the flood with Abraham, Moses and Solomon doubtless wrought many wonders, yet the utmost of their virtues they never understood." Ashmole died in 1692. Others probably after him made use of his writings and his Rosicrucian theory and united them with the tools of a Mason, the trowel, level, square, compasses and leather apron. About the year 1717 four companies who had been engaged in building the proud edifices of London after the fire of 1666 met together, the lodge that had worked on St. Paul's church being at the head, and formed the Grand Lodge of London, and elected their officers, June 24, 1717. To increase their numbers and influence they voted to accept men of other trades and professions as members of the society. This was the first grand lodge. Three years they sought to accommodate the Rosicrucian theory to the emblems of a handicraft mason, adding also whatever pleased them from ancient pagan mysteries and then in 1720 burnt their papers for the benefit of the mystery. Three years after this three men—a Scotchman, Anderson, and a Frenchman, Desaguilliers, reputed men of low character and of a base spirit—published to the world the first printed book extolling the high pretensions of Masonry and blowing the first blast of Masonic vain glory and unearthly mystery. From this time the lying wonder began to run to and fro in the earth, wherever British commerce could carry it. In 1729, it was introduced into the East Indies; in 1730, into Ireland; in 1731, into Hague; in 1733, into Boston; in 1736, at Cape Coast, Africa. The higher degrees were added in France about 1740. They were introduced into the United States in 1760. They became more general about 1796.

ORIGIN OF ODD-FELLOWSHIP.

This order, which originated in 1813, in Manchester, England, has been equally bold with Masonry in claiming antiquity. In the introduction to the constitution of the Niagara Lodge, Buffalo, we find language like this: "In *all ages and in all countries* our order has stood forth the champion of liberty and religion. Thousands of years ago the Egyptian astrologer found in our temple the secrets of astronomy, and the Chaldean shepherd at his watch at night as he gazed upward to the starry heavens drew from our oracles the sublime truth that there were worlds unknown." In an address before the Wm. Tell Lodge, No. 4, Baltimore, is this language: "This institution (Odd-fellowship) is the most ancient of all moral, social, political, literary and benevolent societies."

Its real history is as follows: Towards the close of the 18th century and in the beginning of the 19th, there were clubs, called Odd-fellows, formed in England which were merely social clubs for the promotion of mirth and good-fellowship and for Bacchanalian reveling. In 1803, the lodges in two cities, London and Liverpool adopted a uniform system of regulations in their meetings. The previous charter of these societies was not changed till 1813, when intelligent men in Manchester, who had united with the Manchester Lodge, endeavored to reform the club and banish convivial excess and festivity; but they could not reform the other lodges. They therefore separated from them and formed the Independent Order of Odd-fellows. The institution now instead of a place for festivity became a means of mutual self-advantage and an engine for the purpose of ambition and power in which were inculcated many truthful sentiments of morality.

Some lodges in the United States were formed before 1813 after the plan of the London lodges and the first lodges in England. From this time until 1842, most of the lodges in the United States were connected with the Manchester lodge, England. In 1842 this connection was dissolved. The permanent establishment of Odd-fellowship in the United States dates back scarcely earlier than 1819. But it is a fact in the recollection of hundreds that it was not until 1825 that it attracted for a moment the concern of the public. It was not till 1820 that the first legally constituted lodge of Odd-fellows received their charter, Washington Lodge, No. 1, Baltimore. (See Holmes on Odd-fellowship, p. 156.) Odd-fellow lodges were originally instituted for mere social enjoyment. Among the things of first importance to the order in America required by duty and a decent respect for the opinions of mankind was the abolition of all social and commercial parties at lodge meetings. This they claim gave it honor and character.

A Woman's Plea against Secret Societies.

There are two or three things connected with secret oath-bound societies which has puzzled us no little. One is that secret the wife may never know, the secret to which the husband is admitted. A man may live with the wife of his bosom fifty years and yet jealously refuse speaking about this great secret. Every other matter can be talked over freely, but this benevolent institution for the good of mankind must be kept secret from her who is "bone of his bone and flesh of his flesh." It is strange if it does not produce an alienation of feeling and coldness of heart.

If the secrets of Masonry must be kept from the wife and family, the supposition is that it is something which the wife should not know. Then we ask what right has the husband to enter into an association which excludes his wife, or the workings of which he most carefully guards from her, if as is asserted the object of said association be to do good and relieve the poor. Are not women as charitable as men? as capable of doing good as men?

But says one, the men hold the purse strings and therefore have the right to use the money for initiation fees, regalia, etc., if they choose? We will suppose a case. A man marries a women with property; he has none. He wishes to become a Mason. It will cost him from $25 to $100 to be initiated, and ever after for dues from ten to twenty-five cents per week; money which the wife and family may need very much. Now what *right* has that man to be a Mason? The property belongs to his wife and children. Yet she must meekly submit to its being spent in such a foolish way; but, forsooth, because she is a women she must not ask him about the lodge lest she let the secret out.

There is another feature of this secretism even more objectionable than the first named: the absence of the husband and father or son from the family while attending lodge meetings so frequently. We ask what husband would like to have his wife leave her home and family at night, to attend lodge meetings? And if right for the husband, why not for the wife?

But says the sterner sex, it is the mother's place to take care of the children. So we admit, but is it not equally as true, that the husband and father has a duty to perform too in this matter? He has promised to protect his wife, and relieve her of some of her burdens; yet in how many cases do we see her toiling from day to day to keep her family nicely, and when night comes, she can sit down *alone* at the fireside, husband having to go up town to lodge meeting. He has no time to listen to the story of her little trials, no cheer for her, it must be expended on cold-hearted men, who care little for his sympathy. We ask is it just or right, to say nothing of the sin of such associations. For we are told in God's Holy Word, "Let not the light that is in you be darkness."

Let Masons make an estimate of the money spent in becoming a Mason or Odd-fellow and the expenses attended on the weekly meetings for a life time. Let the money be put at interest and it be used to relieve the cases which come under their notice, and it will do more good, relieve more destitute ones, and amount to more than the secret orders give away, besides saving time to be spent in reading and in instructing the family. "Charity begins at home," as well as in the lodge. A man may spend half his time in such places and bestow his own or his wife's money in relieving poor Masons and Odd-fellows, and yet have no blessing on what he gives, because Christ is not acknowledged in all his ways. Any association which excludes our Lord and Saviour is rotten and will fall; and such are Masons and Odd-fellows. For "neither is their salvation in any other."

J. S. C.

Pittsburgh, Pa.

Sixteen Reasons why Freemasonry Should be Opposed.

BY H. H. HINMAN.

1. Its secrecy is suspicious. No good cause requires concealment.

2. It makes men uncandid and untruthful and impairs the mutual confidence that should exist among brethren.

3. It enslaves the conscience by un-

known obligations.

4. It involves its members in a position from which it does not permit them to recede.

5. It is a spurious system of benevolence, excluding from membership all real objects of charity and enjoining a higher obligation to a member of the lodge than to a member of the church.

6. It requires the taking of extra-judicial and profane oaths.

7. It confers pompous and unchristian titles, such as Worshipful Master, Grand High Priest, etc.

8. It perverts history; teaching as historically true what is manifestly false, and contradicts the plain statements of the Bible.

9. It teaches a religion in which there is no atonement, no mediator, and no mention of Christ.

10. It regards all religions as but the different sects of the religion of Masonry, and gives Christianity no preference over heathenism.

11. It perpetuates the ancient heathenism, teaching principles and enjoining ceremonies essentially like those of the ancient heathen mysteries.

12. It sanctions heathen worship, teaching that God revealed himself as Baal and On, just as truly as Jehovah.

13. It mutilates the word of God and changes its language so as to make it teach another gospel than that of Christ.

14. It professes to regenerate men, make them holy and fit them for the "Grand Lodge above," by Masonic ceremonies.

15. It enjoins ceremonies which are at once childish and profane.

16. It exacts obligations that are contrary to the word of God and to civil equality and enforces these obligations by penalties that are inhuman and wicked.

Rome and the South.

An opinion of Dr. J. H. Vincent in a letter to the *Western Christian Advocate*, and the remarks of the *Methodist Advocate* of Atlanta, Ga., upon it, are upon a subject not to be overlooked or neglected. He says: "In view of the perils of our common Protestantism from the plotting of Romish priests, it behooves us to drop all minor issues, and with united zeal and energy to defeat the bad schemes of a corrupt and dangerous church in that region. Rome fears Methodism. The divisions and alienations between the northern and southern branches of this great Protestant wing of the church delight Rome. God help us to disappoint her!"

We give Dr. Vincent's letter to the *Western Christian Advocate*, because we attach very great importance to his suggestion in reference to Romanism in this country. The question is one to which we have devoted some thought, and in regard to which this paper has not been silent. From time to time this matter has been presented in our columns more frequently than in any other paper in the church, or in the South. During the past week or two we are glad to see many of our religious exchanges giving unusual attention to this subject.

The Roman Catholics of this country, allied as they are to the confederate element, are able at this time to dictate in the nomination of a candidate for the Presidency of the United States, with a strong probability of his election, a fact about which many, even of the religious journals of the country, seem either oblivious or indifferent. Romanism has a strong hold upon the former ruling class in the south. That church was in harmony with their views of slavery and aristocracy, and in ardent sympathy with the Confederate cause. Rome was the only power which recognized the government of Jefferson Davis, and it now hates and fears, as it always has, free schools and Republican institutions generally and the people of the Northern States as bitterly as the most devoted friend to the "lost cause." It has labored incessantly since the war to keep this "cause" alive in the minds and hearts of its supporters preparatory to another struggle for the control or the disruption and final destruction of the American government, and if the masses can be deceived into acquiescence in the political movements of the day, a tool of the Pope will be placed at the head of our national affairs. All that is needed is to lull the people to sleep with songs of peace and security, and at the same time work upon their ungrounded fears of "Caesarism" and of Republican corruption. These schemes are so far working effectually. Nor should it be forgotten that there are now in the South thousands of Protestant ministers, and tens of thousands of members of evangelical churches who would rather aid in the election of a President who would be acceptable to the papal priesthood, than of any staunch Republican. We may, perhaps, be called a "liar," and a "vilifier of the South" by "Christian" men, for this sentence, and some of our sensitive brethren in the North will probably add we ought not to say this if it is true, for fear of giving offense, while to us, nothing is more evident than that such facts ought to be kept before the public. We never felt more sure of anything in the future than of a coming fearful struggle in this country, in which Romanism will play an important part. The efforts to deceive and mislead the people, to operate upon their prejudices and use them contrary to their wishes, are astounding. So deep-laid, adroit and brazen are some of these methods, that they can justly be ascribed to Satanic influence. As we have said years ago and frequently repeated, there ought to be fraternal relations and co-operation between all evangelical churches in America in reference to this matter. If the party of disunion should come into power, supported by strong churches and largely controlled by Romanists, with the old issues supposed to have been settled by the war, re-opened, all but the blind can see that the peace of the country is threatened, and that our institutions of freedom are in jeopardy. It is to be feared that the friends of Union, Protestantism, education and iberty will not be awakened to a sense of danger until aroused by more bloodshed by the enemies of the Government, who just now, for effect, talk lovingly of peace.

If the Methodist Episcopal church had made as vigorous and direct efforts in behalf of the white people of the South as it has for the colored, the aspect of things would now be greatly changed. It has had it in its power to have made the common people feel and know that the North was their best friend, but that the church has not comprehended the situation or done its full duty toward these, will not be doubted by any who are acquainted with tho facts. We who are in the South can only work with such appliances as we have, and pray and wait, trusting in God.—*Meth. Advocate.*

Varley on the Bible in Schools.

After all the years of man's government, there is not a nation under heaven, can touch the question of its people's righteousness. All that you can attend to here in your great Republic is to look after property and life, and that very imperfectly. I do not blame you. I can say that of my own country. Christian England! No, sir. It is a lie. Cross the Channel; Christian France! No, sir! emphatically no. Christian Spain, Austria, Italy; No! Come over the Atlantic,—the United States,—No! distinctly, no. I do not speak hastily. As God lives, the time of human rule has reached its crisis. It is breaking down the world over. Why, they are putting God's Book out of the national schools!

Has God's Book no reference to the history of the world? Are you going to bring up your children idolators? You answer, no. Well, remember the first commandment is God's protest against idolatry. The second, against idolatry in detail. The third is a protest against blasphemy. The fourth constitutes a day of rest, which is a necessity for our physical well-being, as well as a moral responsibility. The fifth touches our filial relationship. The sixth touches the defense of life. The seventh inculcates chastity. The eighth protects property. The ninth protects character, and the tenth is God's protest against selfishness. And are you going to put that out of the schools? You will then have a society constructed without backbone,—a society, that, as God lives, you will live to rue. You sow to the wind and you reap the whirlwind.

Secret Societies in Europe.

The editor of the *Christian Advocate*, Dr. Curry, has said he is, from principle, opposed to secret societies. In a late number of his paper he says:

"There is a perfect rage now in Europe in the establishment of secret societies to counteract in part the numerous clerical orders of the Catholic church, which are absorbing the working classes by the hundreds of thousands. The church has always fought and is now fighting, the order of Masons, which seems to flourish under the opposition. Not long ago the Oddfellows were introduced to the continent, and have spread considerably. But the "Order of Druids" seems to find the most favor at present and is spreading rapidly. It was first founded in London in 1781, and is now gaining a firm footing in Germany, though only two years old there. It publishes an organ known as the *Archdruid*, and lodges have been established in the principal cities of Germany. Their inaugural ceremonies resemble those of the Masons, and the platform runs as follows: 'The elevation of humanity; the awaking and nourishing of the Divine spark in the human breast; the combat against blind belief, superstition and egotism; the practice of philanthropy, without distinction of faith or regard to the social position of the individual.' Their principles are given in the device, 'Truth, Justice, morality and philantbropy,' and a striving to attain these they make their ideal work and effort. The whole movement seems to be a protest against bigotry and persecution, and an effort at least to obtain the ordinary rights of man."

No, not the "ordinary rights of man," but those extraordinary rights which only secret societies warrant. Catholicism has a secret, centralized power and uses it, and the secret conclaves o Freemasonry, Odd-fellowship, Druids, Jacobins, and Communists are a match for them in "traps" and secret wires. The Catholics go into senseless mummeries around a crucifix, and the other orders of secretism reject both the crucifix and and all mention in prayer and charge and song of the name of the crucified Christ, by whom alone this world can be saved from endless woe.

Then let not these counter-movements be called by a Christian journalist a protest against bigotry, unless it is admitted that bigotry fights bigotry, and "pot calls kettle black."—*Wesleyan.*

INSTANCES OF SUCCESSFUL ARBITRATION:—The success of arbitration as a preventive of war has been already abundantly demonstrated. Within the last one hundred years many national quarrels have been settled by this method which otherwise would have resulted in bloodshed.

The following are a few of them:

In 1794 the question of the Northwestern boundary between the United States and the dependencies of Great Britain.

In 1822 the question of restitution or compensation for slaves found on board of British vessels during the war of 1812. The matter was referred to the Emporer of Russia and his award accepted by both nations.

In 1858 a difficulty between the United States and the Government of Chili and Peru was referred to the arbitration of the King of the Belgians, and settled by his award.

In 1869 the claims of the United States and Great Britain to land property in and about Puget Sound.

In 1871 the well known Alabama Claim, which produced so much ill-feeling between the United States and England, and threatened to involve the two countries in a terrible war.

President Grant, referring to the settlement of this claim, said in his Message of Dec. 4th, 1871, "This year has witnessed two great nations, having one language and lineage, settling by peaceful arbitration disputes of long standing, which were liable at any time to bring nations to a bloody conflict. The example thus set, if successful in its final issue, will be followed by other civilized nations, and finally be the means of restoring to pursuits of industry millions of men now maintained to settle disputes of nations by the sword."

Observations of the Working fo Secret Society Principles in the Evangelical Association.

In 1843, I was converted to Christ. and united with the Evangelical Association. At that time the members of this denomination were entirely opposed to secret societies, as far as I know. Rev. John Seybert, the first Bishop of this church, once said in a private conversation in the presence of the writer in reference to temperance secret societies, "They will do but little good. The principle on which they are founded is wrong. The Washingtonians would have done a great deal more good, as the organization was founded on republican and Christian principles. Secret societies are wrong, as they are anti-Christian and anti-republican in their influence."

This was the opinion and conviction of one of the most active and hard-working fathers of this church. In those days when any one was converted who belonged to such societies, they left them, as they looked upon the workings of the lodge as degrading to the new life of Christ in them. A lay brother, a true soldier of the cross, who had been a Freemason before his conversion, remarked in the writer's presence, in Erie, Pa., "a Christian has no business in the lodge, it is no place for him!"

These were the fruits and results of conversions in those days. They were founded in the deep conviction that man's nature is entirely sinful and all human religious forms were of the same nature; that it was necessary for a new convert to depart from all iniquity, and that a new life in Christ requires a total separation from the maxims and spirit of the world. This firm conviction by the aid of the Holy Spirit was the cause that the conversions of those days were so radical in their change, and so potent in their effects. Now, converts and professors of sanctification can attend lodges from the finest to the lowest and most abject forms of secretism, and the voice of the warning spirit of God is hushed in heart and pulpit; and against the few earnest ones who raise their voices against this tide of sin the word is raised: "Hold still! Hush up! you'll split the church; we must have peace, quietness at any cost." "Man of God, there is death in the pot!" and unless the voice of conscience, the pulpit and press is raised against this abomination it will crush the Christian life out of the churches.

In the first year of my ministry I often heard my seniors in office mention among other sins that Christians must shun secret societies as sinful in their influence. How does this correspond with the resolutions on secret societies in the last general conference at Naperville, Ill., where the true word sin or sinful is carefully avoided? Was this the spirit of the fathers? Verily not. They called the *thing* by its right name without fear of consequences. They well knew that it was not right to dally with sinful influences; and God was with them.

I will now state the fact that the Evangelical Association was at one time on the eve of becoming an anti-secret society church in its discipline. In the General Conference of 1847 a resolution was presented that there shall be a rule inserted in the discipline against secret societies, similar to the rule against slavery, that as the church is an anti-slavery church it is also an anti-secret society church, and this fact should be acknowledged by a rule in the discipline. This was opposed by delegates from the Eastern conferences; some who had formerly belonged to Masonry. The main argument used was, that there was no danger from the influence of Masonry, as the murder of Morgan had killed it; so that oath-bound societies could not again become popular in church or state; and such a rule would keep good men who belong to such societies out of the church after their conversion. But on the other side of the question the societies were declared wrong and sinful. These arguments prevailed and the resolution was passed in the latter part of the day. Some of those who had opposed the resolution sat down and wept, saying that they could not remain in the church with such a clause in the discipline. The resolution went upon the record. The next day Bishop Seybert moved a reconsideration of that resolution, stating his reason, that those oath-bound societies were dead and that they would never be able to get a hold in church or state, and therefore it was useless to burden the church with such a rule. It was then reconsidered and lost.

Bishop Seybert was undoubtedly honest in his convictions; he was a strong Anti-mason. The same opinion he expressed to the writer some years after at a conference sitting in the city of Pittsburgh, in a private conversation at our boarding-place. If he had had any idea that oath-bound societies, as they were then called, would ever assume such power in church and state, he would not have given away in the least from his course. He was a man of sterling integrity and pure morals, and firm in his convictions; yet easy to be entreated and where he saw no danger for the cause of Christ he was ready for the sake of peace to give way. He hated contentions, but where he saw the cause of Christ in danger, he was firm as a rock and bold as a lion; for in his ministry he faced death more than once from mobs. As some of those opposed to the rule were his spiritual sons in the Gospel, it may have wrought upon his sympathy and produced the change. Let it be here stated that not at General Conference where at the time these things happened, nor yet preaching, but working in a shoe shop in the city of Erie, Pa., the writer gathered these facts from sources that can be mentioned when necessary. I was then but 20 years of age. In the next I shall state a second attempt by the Ohio Conferenc, to get a rule into the discipline of the church against secret societies.

—The great effort of a man should be to keep his mind by study and daily exercise to its highest key of activity, so that it may be effectively engaged at any moment. This is all-important to success in every department of life.

The Carpenter Donation.

Not long since we had the pleasure of a brief visit from Dr. Wishart of Mansfield, President of the Ohio State Association, and his estimable lady. Bro. Wishart is heartily engaged against the lodge monopoly and was anxious to see the prospective home of the National Association. The following letter to the *United Presbyterian* is his emphatic opinion of the necessity of carrying out this plan, and a merited tribute to Mr. Carpenter's generosity. Let his appeal to the United Presbyterian brethren be read as if addressed to friends of whatever denominational name:

It is known to many of the readers of the *United Presbyterian* that Mr. Philo Carpenter has proposed to give to the National Christian Association, Opposed to Secret Societies, a "house and home" in Chicago, provided the friends of the cause throughout the United States will give in good subscriptions, a sum sufficient to keep up the property and carry on the business of a national printing house and a book and tract concern. On our return some weeks ago from a visit in the West, we stopped in Chicago and took the trouble to go and see this house; and hence we speak what we do know, and testify what we have seen in relation to it. It is a beautiful and substantial building situated on West Madison street, and eminently suited to the purpose for which it is given. The whole property (house and lot), was estimated after the great fire of 1871 at $30,000, and rented for $5,000 per annum. This munificent donation Mr. Carpenter offers on no selfish conditions. He asks nothing for himself, but something for the cause. In order to furnish an inducement to others to aid the great and good cause, he requires that the sum of $10,000 shall be donated by the first of April next, at which time the National Association shall have full possession of the property and shall receive the rents, issues and profits thereof up to the first day of April, A. D., 1878, and then, if $20,000 more shall be donated, he binds himself to convey to the Association or corporation a good and sufficient warrantee deed. And certainly these conditions are most reasonable. If Philo Carpenter alone donates a property worth $30,000 as a house and home for the cause of anti-secrecy, should not the other friends of the cause throughout the United States donate at least as much in order to make this house available for the purpose to which it is given?

We present this cause, then, to the readers of the *United Presbyterian* as one which is the most worthy of their prayerful consideration and liberal aid. The National Christian Association Opposed to Secret Societies has already accomplished much good; it has called the attention of the nation to the subject of secret societies; has unveiled their immoral nature and corrupting influence both in the church and in the State; and not to mention other things, it has, in a special manner, encouraged and strengthened the hands of those Christian denominations which have seen the anti-Christian nature of these secret orders and have excluded those who adhere to them from their communion. But much is yet to be done. "We must revolutionize the minds of forty millions of American people, a majority of whom will be with us when they know the truth. We must bring this country to see that every strange oath is a blasphemy and every strange worship idolatry. We must cast out Freemasonry from the church, the jury box and the ballot box, because that while its secret empire is nascent treason, it is the most respectable and least suspected of our national evils." We need not say to any intelligent person that, in order to the success of any great cause in these days, we must furnish cheap literature in the form of books and tracts to be circulated and read everywhere, and that in order to provide such literature we must have an efficient publishing house and book concern.

Readers of the *United Presbyterian*, and friends of light and liberty who will have no fellowship with the unfruitful works of darkness, we have laid the necessities and demands of the good cause before you; will not those whom God has blessed with means give a liberal response? We trust they will.

WM. WISHART.

Notices.

Important Notice to Delegates.

Persons attending the Anniversary of the N. C. A. at Pittsburgh, June 8th to 10th, can procure for themselves and for members of their families special rates over the Pennsylvania Railroad and all its branches, the Pittsburgh, Cincinnati & St. Louis R. R., and all its branches, the Pittsburgh, Ft. Wayne & Chicago R. R. and all its branches, including Mansfield, Mich., and Coldwater. To do this persons must send their names with a *stamped envelope directed to themselves*, in advance. Those intending to pass over the Pennsylvania road or any of its branches will apply as above to Rev. S. Collins, No. 55, 9th St., Pittsburgh, who will immediately inclose a certificate and return the stamped, directed envelope. Persons intending to pass over either of the other main lines or their tributaries will apply by letter to H. L. Kellogg, No. 13 Wabash Ave., Chicago.

N. B.—You must apply as above and obtain your certificates before applying for your ticket at your *home* office, as no reduction will be made to any one *not furnished* with a certificate before buying his ticket. The principle points connected with Pittsburgh by this arrangement are New York City, Philadelphia, Cleveland, Erie, Toledo, Chicago, St. Louis, Indianapolis, etc. Certificates will be honored not only at principal stations but at *any station* on the entire lines and their branches.

J. P. STODDARD.

New Castle, Pa., May 18th, 1875.

Pennsylvanians Observe.

At a meeting of the Executive Committee of the Pennsylvania Christian Association opposed to secret societies, our worthy brother, Rev. A. L. Post of Montrose, Susquehanna Co., was unanimously chosen to represent this body to the National Christian Association, to meet at Pittsburgh on the 8th to the 10th of June, 1875. He was also appointed to see as many of our Pennsylvania anti-secret men as practicable, and solicit aid to complete the sum of $500 to pay our agent, Rev. James W. Raynor of Uniondale, Susquehanna Co., Pa. On the same day brother Raynor was appointed by the Christian Association of northeast Pa., to represent this body at the Pittsburgh meeting and also our State society.

NOTICE is hereby given that the next

quarterly-meeting of the north-east Pa. Association, will be held at Dalton, Luzerne Co., Pa. (on the D. L. & W. R. R.), June the 17th and 18th, and will commence at 2 o'clock, p. m., on Thursday the 17th. Lectures will be given on the evenings of the 17th and 18th, probably by some able man from abroad.

At the same place the Executive committee of the State society will meet for business on the 18th of June, at a time to be agreed on when assembled. Let no business hinder a general rally to this meeting.

NATHAN CALLENDER, *Cor. See'y.*

Reform News.

—The General Agent has been speaking at New Castle, Braddocksfield and other points in the vicinity of Pittsburgh during the past fortnight.

—Prof. Blanchard delivered a course of lectures at Sycamore, Ill., on Friday and Saturday week.

—H. H. Hinman is on the way to anniversary. He speaks at Bourbon, Ind., and Elida, Ohio, on the way there.

—A letter from the Wisconsin agent is received too late for this issue.

An Important Feature of the Anniversary.

PITTSBURGH, May 22, 1875.

The Christian ministers of this city need help to meet and overcome the lodge power, and some are anxiously looking to our approaching convention for that aid. It has been my good fortune to meet a number of them personally at their homes, where they have expressed deep convictions and earnest solicitude on account of the usurpation and open affrontery of these orders. They shrink not from an open encounter with the "whiskey fiend' and arraign the sins of almost every grade and hue at the tribunal of God's Word, and insist that their own people at least shall desist from their practice, but this sin of sworn secrecy with its inevitable concomitants has received comparatively few open rebukes. This state of things cannot however long continue. The lodge is forcing itself upon the attention of the people and especially upon the ministers of this city by advertising a grand parade before their eyes, and a grand dance in the most popular hall in the city. The issue is being pressed and the space allowed to ''neutrals" exceeding strait. This parade in full armor and equipments, is either for Christ or against him, and this grand "dance" will be either for the glory of God, or it will not, and the guardians of the people's morals cannot shut their eyes and withhold their utterances in the very presence of such exhibitions and be innocent. If men can excuse themselvse while the lodge vails itself in secrecy, they certainly cannot remain silent when its flaunts its banners in their faces on the public highways, displays its helmets, and unsheathes its weapons of death in the light of day, and then proclaims a night of revelry and dancing as the closing scene in this exhibition of its work. The lodge has thrown down the gauntlet, and the ministry of this city are not the men to refuse such a challenge. Their convictions are on the side of right and they are looking to our approaching convention to furnish them facts and arguments with which they may intelligently and successfully meet and vanquish this foe. J. P. STODDARD.

May 28, 1875.

The divines assure us that this is a world of change, and persons in this city have seen a most striking exemplication of this truth in the past twenty-four hours. Yesterday at noon might be seen what was intended to be an imposing display of chivalry by the "Sir Knights." For some time this coming event had been heralded as a grand affair when the valiant and unterrified were to make a exhibit of their military and terpsichorean proficiency, "over two thousand strong.' Well, they came with fife and drum and banners flying; not however 2,000 but about 600 strong, and marched and countermarched and after a day which to a man of ordinary muscle and endurance would be a day of weariness, they disbanded and repaired to Library Hall for a repast and installation and night on "the light fantastic toe."

Now the wonder is how the Rev. Dr. Patterson and other D. Ds. who were reckoned with these dancing dignitaries of yesterday can be so suddenly transformed into only common place ministers of to-day; and how men with waving plumes and spangled all over with jewelry and fully armed with cutlass and sword only twelve hours since are now only ordinary mortals, some only clerks, butchers, and possibly only draymen or hucksters. But strange as it is, it nevertheless is true and the sensible people of Pittsburgh are some of them inquiring, "How can these things be?" J. P. STODDARD.

From Western New York.

FINDLEY'S LAKE, N. Y., May 26, '75.

Editor Christian Cynosure:

I would be pleased to say to the readers of your excellent paper that we have been favored with the labors of Rev. J. L. Barlow for a few days past in the Western part of Chantauqua Co., N. Y. His lectures have produced a telling effect on the slaves of the lodge. He showed Masonry to be a religion by its own acknowledged leaders. He further showed that it was a rival religion and an anti-Christ and that it was anti-republican and anti-social. As a matter of course it made a sensation among the sons of Hiram, for they do not like to be dragged out into Anti-masonic light. One Mason commenced conversation about the lecturer; he said not one out of a thousand that joined the lodge thought they were joining a religious institution. I answered him, "Why should they, when they are told before they enter the lodge that Masonry will not interfere with politics, or religion, or duty to family, country, or God? You know that a Mason's oaths and obligations do interfere with all these duties and relations if they are lived up to. Another Master Mason tried to convince me that Masonry was a splendid institution by telling me a story that he heard related in a lodge by a professed minister of the Gospel of Christ. The story was this: That this minister was sent as a missionary to the heathen country and while engaged in trying to preach to them, one day they became very much enraged at him, and were about to murder him, when he bethought himself that he was one of the sons of Hiram. So he made the grand hailing sign of distress, and to his amazement and surprise and great relief they all went back to their seats and very soon a revival of religion broke out among them. O what a pity it is that the apostles and early ministers of our Lord did not understand this way of preaching the Gospel! It would have saved them from so much opposition and cruel persecution by this time the world might have been converted. Rev. J. S. AMIDON.

Freemasonry no Longer a Mystery.

On May 21st E. Ronayne, late Past Master, of Key-stone Lodge, Chicago, came to Crystal Lake Crossing and publicly initiated a candidate into the sublime mysteries of the ancient and dishonorable institution of Freemasonry, in due form and in the usual custom of the lodge, with the hoodwink, cable-tow and slipper, before a large and appreciative audience of ladies and gentlemen; and also delivered one of the most interesting and telling lectures on that subject I ever listened to. He has promised at no very distant day to come again and give the candidate the benefit of the grand and sublime degree of Master Mason by knocking him down and killing him, then burying him in the rubbish about the temple till midnight, then burying him in a grave (supposed to be on Mount Moriah) six feet deep due east and west, then after a lapse of fourteen days will raise him from the dead on the five points of fellowship and bring him to life by whispering ''Mah-hah-bone" in his ear. I wish to say he performed the initiation more perfectly than I ever saw it done in the lodge.

Yours truly, LINUS CHITTENDEN.

The Work in Michigan—A Cheering Letter.

YPSILANTI, Mich.

DEAR CYNOSURE—: As my name no longer appears on the editorial staff of the *Reformer and Free Press*, it may be well for me to say that I resigned voluntarily. The warmest friendship prevails between the conductors of the *Free Press* and myself. However, as the publishers of the *Free Press* have failed to state the cause of the removal of my name from the editorial list, I felt called on to make the above statement.

I expect to start about the first of June for Pittsburgh. I have engagements in Pittsburgh and vicinity commencing on the 4th. I expect to lecture some in Ohio on my return from the convention.

So far as I know, Bro. Rathbun has not yet signified his intention to accept the appointment of State lecturer. The delay is an affliction to many in Michigan. In various ways, the good seed has been quite generally sown in this State and an abundant harvest may be expected.

So far as agencies are concerned, our principal want is a capable, persevering lecturer and a general circulation of the *Cynosure*, and other suitable publications. We are earnestly hoping that Brother Rathbun will see his way clear to come to Michigan. The interest in the struggle for liberty in this part of the country is deep and unyielding, judging from the character of the many letters I get from various places.

The presence of Bro's. Stoddard and Blanchard at our State convention was a great help to us. They and their like are always sure of a hearty welcome among us. The Michigan Convention appointed several delegates to the National Convention, I think. Being very busy at the time, I failed to get the name of any other than myself. Will some one inform me who the other delegates are? I wish to communicate with them. I hope to write frequently for the *Cynosure*. May the blessing of God attend us. I am praying that the Pittsburgh Convention may be under the direction of God's Spirit. We need to be filled with the Holy Spirit. The love of Christ was among us at Fenton. May it be shed abroad abundantly in the national gathering!

Your companion in toil and hope,

A. H. SPRINGSTEIN,

Corresponding Sec. for Mich.

Correspondence.

Can Masons Explain It?

The mystification worshipers of the United States perhaps may be able to decide whether the Royal Arch oath has had anything to do with the "secret co-operation" alluded to in the following extract from the *N. Y. Witness*:

It is somewhat suspicious to find that the counterfeiter McCartney has again escaped out of the hands of the United States officials. There is an impression that his connection with the employ of the Government has not been quite creditable to the sworn servants of the public. It seems that on the occasion the counterfeiter was in charge of a U. S. Marshall, who was bringing him from Tyler to Austin, Texas. The details of the manner in which he liberated himself are not yet known. But there has of late been so much secret co-operation found to exist between the persons who break the laws of the United States and those appointed to detect such criminals and bring them to justice, that it will not be surprising if it is discovered that McCartney has had "friends" among his pursuers and captors.

We would inquire of the lodge if the U. S. marshall and the counterfeiter were both Royal Arch Masons, would not the marshal by his Masonic oath, be bound to let the counterfeiter escape? PLAIN QUESTION.

Temperance Work in the Lodge.

Major Calkins, of the *State Sentinel*, a temperance paper published at Leavenworth, Kan., delivered lately a lecture in Ottawa. After some correct statistical remarks and conclusions drawn therefrom, he lauded secret societies as the especial power to do the

work, but feeling the force of the objection that we were unblae to see their fruits. He said, that being secret their fruits were not so readily seen. He illustrated this by a string of wagons passing down one of the streets of Leavenworth city, laden with corn and potatoes for *their* needy brethren, the contributions of some secret associations. Not one wagon hauling load after load, but a large number, sufficient to attract Mr. Calkins attention and lead him to inquire the cause, and to publish it all over the State in his lectures, and perhaps his paper—very secret! This contribution was only for the members of their society—*very charitable!* But what has the church done, of which there is no such notoriety given? and perhaps even half, or more, of that he so lauds was drawn from the church. Such bosh may suit the thoughtless or those who are too young to know the great injury the Sons of Temperance and "Temperance leagues" have been to the temperance cause. Both are now dead; but what feeders they have been to Freemasonry, as well as to Odd-fellows. Last year we in this little city, without any Good Templars, elected a temperance mayor. This year with a lodge, temperance falls, saloons are open. This has always been the case since the first secret temperance society, the Sons of Temperance. The old Washingtonian society was doing much good, when the Sons of Temperance were arguing, *all know what for*; not for temperance. Then temperance life went out in public show and secret works without fruit. Let it be known once for all, that God's work is not a success when attempted to be done in secret. The Master ever speaks openly. How can God's children reconcile their position in the lodge with this?

R.

Non-conformity to God's Law.

The nations of this world continue to maintain their attitude of hostility to the Lord and his anointed. The policy of all nations in Christendom, however different in the internal elements of their respective forms of government, is to ignore the sovereignty of the Mediator, the obligations of his law, and the claims of his church. Those who bear civil rule, and those whom they represent in general, are everywhere harmonious in this impious conspiracy.

An individual who makes no profession of Christianity is not reputed a Christian. The same can be said of a nation. And it must not be forgotten, that a Christian character is a holy character, and a holy character can come from no other source than from God, through Christ, and by sanctification of the Spirit and belief of the truth. And there is no such thing as sanctifying the individual or the nation without him. It is not true that the heart of the nation can be purified without faith. It is true that the heart of the individual is sprinkled from and by the blood of Christ. But it is not true that the heart of a nation can be so cleansed without the blood of Christ. And it is true, not only that Christ shall sprinkle many individuals, but it is said, "so shall he sprinkle many nations."—Isaiah lii. 15. And when it is said that Christ shall sprinkle many nations, it means that he will sanctify them, will sprinkle their hearts from an evil conscience, will purge their conscience from dead works to serve the living God. Heb. ix. 14; x. 22. God says to nations, as well as to individuals, "Incline your ear and come unto me; hear and your souls shall live."

If the majority of the constituency, the ruling power of the nation, be righteous and exercise their power in disfranchising the visibly unrighteous, making them ineligible to office; and if they exercise their power, in electing only those who are visibly righteous, to administer a righteous constitution; then that is a righteous nation. But on the contrary, if a wicked constituency be a ruling majority in the nation, and the visibly wicked be eligible to office; then the wicked every time and all the time, will be elected; and the constituency and the rulers being wicked, so will be the nation. And then "the wicked will be like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

That a nation may have a Christian character, God must be their God in covenant. "Blessed is the nation whose God is the Lord."—Ps. xxxiii. 12. And that nation must be God's *inheritance*. "Thou shalt inherit all nations. But it is certain that a nation cannot have God as their God, unless they have the true religion as their religion. It is the true and not a false religion that saves the soul. Salvation includes *deliverance* from false religions. Without this there can be no salvation. Then if an individual or nation be saved it must be, not by a false religion, but by a true religion, not by "liberal," but by evangelical principles.

Now we say, that this nation is entirely destitute of all the true marks on Christian character. It is true that many individuals in the nation have a true Christian character, but the nation as such has not one of these marks—not recognizing the subjection of the nation to God or his law. Christ is the head of all principality and power. Prov. viii. 15. "By me kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Christ's official capacity is infinite. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily." The grand object of Christ is to build his temple, the church and he has given instructions in his word for the civil ruler in all his administrations to be subservient to the church. (Isaiah ix. 12). For the nation and kingdom that will not serve thee (the church) shall perish; yea, those nations shall be utterly wasted." Christ has said, (2 Samuel xxiii. 3): "He that ruleth over men must be just, ruling in the fear of God." He requireth that the civil ruler be regulated by the law of God in his administration. (Deut. xvii. 18.) Civil government should not only build houses for the common education of children, but also build houses for public worship, where the people may be taught the doctrines of his word, and the duties required therein. (1 Kings viii. 19.) There ought to be a friendly connection between church and state. The Old Testament scriptures are instructive in the duties of church and state. There was a co-operation of the king and the priest, Moses and Aaron, Joshua and Eleazer, David and Abiathar, Solomon and Zadok, Hezekiah and Azariah, Zerubabel and Joshua, are examples of harmony for the present day.

JAMES BARNETT.

NOTE.—While we do not agree in all points with the above, the main ideas we think just and necessary to be often spoken in the present secularizing of every civil and social interest.—ED.

OUR MAIL.

Gen. J.. W. Phelps Brattleboro, Vt., writes:

"There seems to be an impression studiously inculcated by the fraternity, that Masonry is valuable because, though knavish in its ways and means, it is an opponent of Romanism. Are not the Puritans also opponents of Romanism, without demoralizing society by the same artful tricks that are played off in common by Jesuits and Masons?"

H. J. McMaster, Luana, Iowa, writes:

"The Sons of Temperance have taken advantage of the temperance movement and organized a lodge here. After the lodges there is not much time or money for religion or anything else. The prayer meeting has died a lingering death; the Sunday-school goes begging in vain. We need a lecturer to arouse the people."

C. H. Welsh, Degraff, O., writes:

"I have had very good success in canvassing—have got twenty-two names now, and have the promise of as many more, and will still try to get subscribers for I love the cause."

James Donaldson, London, Ontarlo, writes:

"Nothing has ever tried my faith so much as the state of things in this country. The pulpit and press are completely muzzled by the Masons. I am glad you have a few subscribers in this Province."

Wm. Atkinson, Saybrook, Ill., writes:

"Secretism reigns almost supremely here, but thank God, there are a few names even in Saybrook that have not defiled their garments. But they seem to lack moral courage to come out and take a bold stand. We have a faithful minister this year. His labors have been crowned with success. During last winter there were one hundred and fifty professed conversions. He is not a secretist man. I still hope and pray that the cause of right in which you are engaged, will prevail over the works of darkness."

Donald C. McLaren, Geneva, N. Y., writes:

"Your's is a Christian paper. It ought to be supported by the United Presbyterian church in its needed self-defense."

Mrs. S. Childes, Ponca, Neb., writes:

"I cannot think of doing without your paper. I have tried to get subscribers, but the times are hard and grangers plenty. I scatter my own paper however, in every direction. God being my helper I intend to oppose secret societies while I live. Your paper is next to my Bible. We all read it. It does me good to see that people are wide awake in their opposition against the works of darkness. May God help and strengthen the people in the glorious work is my prayer."

L. Hakes, Clay, N. Y., writes:

"I had supposed that I was almost alone in never dying opposition to the great sum of all villainy, Freemasonry, until I learned there was a man at Syracuse, N. Y., spending his time lecturing against the order. I am glad that Anti-masonry is not dead yet. Now it the time for a revival of its principles, to let the present generation know what iniquity is being fostered right under their noses. I know whereof I speak when I speak against the institution of Freemasonry, having witnessed all the ceremonies of initiation, and heard all the oaths taken, grips and pass words given, up as high as Mark Master, Past Master, Most Excellent Master, and Royal Arch degree; and after witnessing all this I was ready to agree with the sentiments of a Christian preacher that I heard give his opinion of Freemasonry in the following words; 'It is one of the most God-offending, heaven-daring, hell-deserving, and man-degrading insititutions that ever God suffered to exist on the face of the earth.' I have not forgotten the time of Morgan's abduction, and I have no doubt I had one or more neighbors who had a hand in it. I am too old (being near seventy-five years old) to do much, but it does my heart good to learn that there are those who are sounding the warning voice against so great an evil. It is claimed by the fraternity that the institution of Masonry is as old as the world, and that it dates from the Garden of Eden. It may be so, but if it held its first meeting there, I think the gentleman that stood on his tail and conversed with grandmother Eve, was the first Grand Master, and all others since that time are legitimate descendants of his Royal Arch Highness, and true representatives of the present stock. But as I am certain that truth and right must and will at last triumph over all evil, I pray God speed the day when oath-bound societies of whatever name shall cease to curse mankind."

Samuel Hale, Mallet Creek, O., writes:

"The Masonic experience of my son, L. R. P. Hale, whose letter was published lately in the *Cynosure*, has cost me not less than $1,000, and cost him some eight years' labor of the best of his life; and the Masonic power entails my profits not less than $500 per year, since we have agitated this question. In this they are consistent with themselves and their obligations. Their great error is the first step in taking Entered Apprentice oaths. The Entered Apprentice swears true allegiance to the dictates of Masonry and the lodge power, and renounces all allegiance to any other government, human or divine. I think our writers and lecturers touch this point too lightly. Masonry is a conspiracy of the devil, gotten up to promote the devil's cause; and if we take any other view of it we make it inconsistent with itself. For instance, some admit that it obligates the Mason to look after his indigent brother, their widows and orphans. But in so doing; they concede to a most cunningly devised lie. What value would there be in a note made payable at the option of the maker?"

Conrad Stegner, East Castle Rock, Minn. writes:

"I can assure you that my whole soul is in your cause. My means are small, but my opportunity and will to do good are large. The Lord be with and bless you in your glorious work, for Jesus' sake."

Geo. W. Taylor, Gibsonburg, O., writes:

"From the first reading of your paper, I have taken such a liking to it that herewith I send my subscription. I am a member of the German Baptist or Dunker church, and find that your paper agrees precisely with my belief. I believe that Freemasonry is the biggest mass of corruption in the whole world, and I am afraid they will find it out only when it is too late. I cannot see how any Christian man when reading the Bible can feel himself clear while oath-bound in any secret crime."

Wm. P. Pease, Pittsfield, Ill., writes:

"I am highly pleased with the paper. Its deep Christian tone; its unwavering and steadfast course in opposition to the works of darkness, and its open defense of the principles of truth and justice and right, certainly ought to command the respect and esteem of all the lovers of truth, and the admiration even of its enemies. I love the reform, and am glad to see the success with which it is moving forward to victory over the evils of organized secrecy. May the good Lord bless you and your efforts, and the cause in which you are engaged, abundantly."

Thos. Moore, Milnersville, O., writes:

"I am in for the present reform both heart and soul, as I was in the anti-slavery reform. I am pleased with the *Cynosure*, —do not think any language too strong made use of in it against infidelity. I am now in my seventy-ninth year, and do not expect to live much longer, but I do desire if the Lord will, to see the triumph of the reform you are engaged in."

Burges Smith, Clifford, Pa., writes:

"The grange has just made its appearance here. They have organized a lodge and bought a piece of ground to build upon. I think that we are well provided for in this little village. We have one Freemasonry lodge and one tavern, and now the grange, all based upon the same platform. It all takes nicely. The deacon of our Baptist church is a Mason and a granger, as well as a number of the members. Our spring is very cold and backward. Vegetation has hardly started yet. The farmers are almost discouraged."

Geurnsey Camp, Durham, Conn., writes:

"I feel interested in your paper. I think it is doing more good than any other paper published. I will see what I can do about getting subscribers. I am seventy-five years old."

Wm. Ault, Transitville, Ind., writes;

"Your paper is creating a great excitement in our place. The people are reading and commenting, and the Masons hate it worse than they do the devil. We want you to send us a lecturer. He shall find a home at my house and the United Presbyterian church for as many lectures as he wishes. The Anti's are waking up. Men, women and children would turn out."

John Miller, Wauseon, Ohio, writes:

"I can succeed better getting subscribers for the *Cynosure*, by furnishing the money, they promising to pay at their earliest convenience. This I can afford to do for the sake of spreading the light. Men who love the truth as it is in the *Cynosure*, will pay when they can."

A. Bedford, Ridgebury, Pa., writes:

"I am heart and soul with you in the work of light. I pray God to hasten the day when all shall know him. I will do what I can for the cause."

Michael Good, Fayettville, Pa., writes:

"I do not wish my name struck off the list, because your paper has the spirit of Christian principle, and can be recommended as a family paper, containing sound doctrine; bold in publishing the truth and fearless in exposing sin in all its forms."

A. R. Malcolm, Pittsburgh, Ind., writes:

"I would like to call your attention to some of the maneuverings of the powers of darkness in this place. One of my neighbors, a worthy Mason, was sorely afflicted in his family; his wife low with consumption, now dead, and he prostrate with erysipelas at the time of her death. Neighbors were attentive and kind, but not a Mason I suppose attended upon that family, with one exception. And yet at the funeral of that *brother's* wife pall-bearers were appointed to conduct the body to its last resting place. Offers were made to *hire* one of the neighbors to attend the sick until the lodge could make arrangements. Why, a man might die before the arrangments were made. The offers were spurned with contempt. It is said the individual received $25 from the lodge, and paid $15 or $20 for a burial lot."

The Sabbath School.

Lesson for June 13th, 1875.—A King Desired.

SCRIPTURE.—1 Samuel, 8:4-9. Commit 4-9; Primary Verse, 7.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.

6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

7 And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

GOLDEN TEXT.—"It is better to trust in the Lord than to put confidence in princes."—PSALM 118: 9.

TOPIC.—God's Way Best.

HOME READINGS.

M. Gen. 17: 1-16 Kings Promised to Abraham.
T. Gen. 35: 1-15 Kings Promised to Jacob.
W. Num. 24: 1-25 A King Prophesied.
Th. Deut. 17: 14-20 What he was to do.
F. Is. 9: 2-7 The Greater Coming King.
S. Acts 13 16-33 Came, But was Rejected.
S. Mark 13: 1-27 His Coming Triumphant Return.

1.—How faithfully should the children of a good man strive to be like him! For them to do evil is to be a calamity and a reproach to their parents. Prov. 17: 25; 19: 13, 26; 30: 11; Rom. 1: 30, 31; Eph. 6: 2, 3.

2.—We never should lose faith in the church because there are corrupt people in it. It is no excuse in rejecting the government of God that the persons who represent it are not what they should be. Matt. 12: 37; Luke 8: 12; 19: 22; Rom. 3: 3, 4; 14: 12, 10; 2 Cor. 4: 3, 4; 2 Pet. 2: 1–3; 1 John 5: 10.

3.—We shall never better ourselves by turning from God to the world. Ps. 39: 6; Matt. 7: 24, 25; Mark 8: 36; John 12: 25; 1 Cor. 7: 31; 1 Pet. 1: 24; 1 John 2: 15–17.

4.—Samuel was displeased for himself when he should have been displeased for God. Yet before he gave way to his anger he sought for guidance and help in prayer. It is just such "infirmities" of the flesh that God delights to heal in praying ones. Rom. 8: 26; Heb. 4: 15, 16.

5.—God's way is the best way. The path that he chooses for us, though it seem a thorny one, leads to peace. No really good thing does he withhold from them that love him. Ps. 34: 9, 10; 84: 11; Rom. 5: 3–5; 8: 28; 2 Cor. 4: 15–17: Heb. 12: 11; Jas. 1: 12.—*Nat'l. S. S. Teacher.*

Forty Years Ago.

A Murder List.

[From the Anti-masonic Almanac, Philadelphia, 1831.]

The first revelation of Masonry, after its establishment in 1717, was by Pritchard in 1730. The publication of his "Masonry Dissected" produced an extraordinary excitement. The public feeling was shocked with the fooleries of its ceremonies and the wickedness of its penalties. Pritchard's life was sought; and he was forced to conceal himself from their vengeance for a length of time. During his concealment it was reported that he was murdered; but when he afterwards appeared in public, the Masons took advantage of the report to promote their own designs—said he was absent selling his book, and having made his fortune had returned. He was subsequently cruelly murdered, and the previous report covered the deed, the people supposing it to be a hoax—the *untruth* in the former case discrediting the *truth* in the latter. The revelation of Pritchard, however, for a time sunk Masonry in England, but revelations began to be discredited by the tricks of the fraternity (they pretending to publish them), it again got up and spread its influence. When it was known as a fact that the Masons had murdered Pritchard, the public indignation rose to a great height in London and over the British Empire. In 1736 to 1740 "Freemasonry" says Mr. Ward "was the scoff of the apprentice boys of London. They came out in savage ornaments, and paraded the street in ridicule of Masonry; but the society, by special vote, suspended its festive ceremonies, suffered the storm to pass, and grew all the while like willow by the water courses."

PRIEST was murdered for being concerned with Pritchard in the same publication. SMITH published "Jachin and Boaz" in Vermont. He resided in Manchester, in that State. He was a Master Mason, and was expelled from North Star Lodge for the publication aforesaid. "After his expulsion, he set what the Masons call a clandestine lodge; he was harrassed and threatened continually, so much so, that he thought best to sell his property and leave the country. A day or two after he left the place, a Mason of high standing in conversation with me, said that Smith had started for Kentucky; but, says he, "mark my words, he'll never reach Kentucky." In the course of a few weeks news arrived of the death of Smith. The same gentleman called on me again, and thus addressed me; "Did I not tell you Smith would not reach Kentucky? By G–d he has gone where every damn'd perjured scoundrel will go who has said what he has." There was a young man, a neighbor of mine who went with Smith. After Smith died he returned, and from him I obtained the particulars of his (Smith's) death. He stated that they stopped at a public house on the Allegheny mountain. Smith was taken suddenly ill, and expired in a few hours afterwards. I shall never forget the feelings I had in consequence of the conduct of Masons at that place. When the news of Smith's death reached them, it was a day of rejoicing with them. H. LIVINGSTON was a native of New York State. He was a Mason. "Jachin and Boaz" had fallen into his hands. He did not know the *true* nature of his penalties, or how far his *brethren* would proceed in their execution. Knowing Jachin and Boaz to be true, he did not apprehend danger from stating the truth. He said so; soon after which he was summoned to the lodge. Since his leaving his family to attend to that summons, he has never appeared. Various rumors were sent abroad respecting his mysterious disappearance; but his family having read the same book, knew the nature of Masonic oaths and penalties, and attributed his disappearance to the fraternity. They were then charged with his murder and *meekly* bore the charge without vindication.

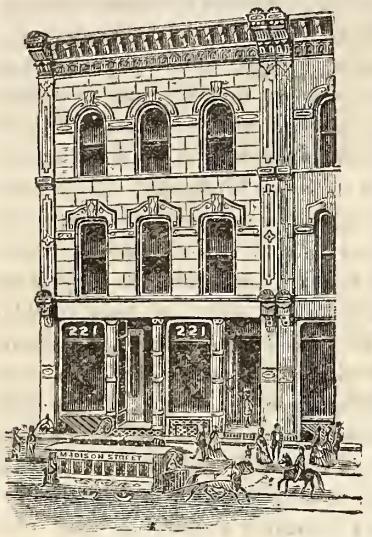
MURDOCK. The facts relating to this murder, if the deed had been done by an individual would have convicted capitally, though only presumptive evidence. Capt. Ariel Murdock was a Mason. His wife, an intelligent, respectable woman (still alive, 1831) obtained a copy of Jachin and Boaz. She learned it to a considerable degree of perfection, could talk it correctly, which she frequently did—and often, for the entertainment of her neighbors, would act the lodge in going over the ceremonies. Mr. M. had a difference with a *brother* Mason, who had borrowed from, and then defrauded him out of a sum of money. This man had before been his bosom friend. On account of this difference he absented himself for some months before his death, from the lodge. The man who had cheated him, hated him; and it was supposed that through him he was represented as having instructed his wife in the mysteries and ceremonies she had learnt from Jachin and Boaz. The day previous to his death, Masons called on him. They were a long time closeted with him. Their errand or conversation, they never accounted for. During the same day, Mr. Murdock left the house, supposed with the Masons, and never returned. His absence created great uneasiness in the family, but the Masons hovered around, and consoled them, and *promised his return*, bidding them be composed. The next morning Masons brought word that he was found a *corpse* in the adjoining woods. He was found with a *bruise on his head —his throat horribly cut and had several stabs under his left breast.* The ground around where he lay was much disturbed as if he had struggled. Blood had spouted from him on a tree near where he lay, and had been *whittled off with his knife!* His family found difficulty to approach him, the Masons making them stand back! They pretended that all was suicide. The knife was in his hand as if he had himself done the deed—which was impossible! They procured a coffin at their own expense; he was laid out in the woods, and borne from thence *the same day* to the place of interment. No reason was given to the family for this extraordinary conduct. The murdered man had on a new linen shirt. It was *cut across from one side to the other, according to the obligation of a Master Mason!*

As soon as this tragedy was over, Mr. M. was calumniated. He was represented as having *murdered himself;* as having been *deranged*, and by other means. One of his supposed Masonic murderers was many years afterward seen in Philadelphia, a wretched vagabond. On being asked how he came on, he exclaimed—"Good God! only look at my condition—I have not enjoyed a happy day since I left Rensellaerville," (the place where Murdock was murdered.)

ARTEMUS KENNEDY was made a Mason up to the Templar's degree in Groton and Boston. In February, 1829, he seceded publicly from the order. Sometime after his renunciation, he was told that the fraternity would murder him. It is a Templar's rule that whoever secedes from, or exposes their secrets, will not live over a year and a day. He was allured by Masons from his house on the very day which finished his year after renouncing, and being from home the party made him delay his return until 12 or 1 o'clock at night, when on his way home he was knocked on the head, and thrown into Milton river, about the distance of *low water where the tide ebbs and flows!* An investigation of this subject was made; it developed a scene of hypocrisy, and circumstances so alarmingly suspicious, that the populace were enraged, and the fear of detection made the men who were most concerned and last with him, immediately fly the country. A number of Masons, his neighbors, stuck by him all the day and evening—made him drink, play cards and spend his time so as to place himself at their mercy. The last tavern they halted at, several of the Masons, his companions, left the premises, and, as is supposed, went before him, waylaid, and destroyed him. The investigators were left no other inference, and the belief is universal, except with Masons, that he was Masonically murdered.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 20, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and the Association hopes to raise this sum by June 10th next; and $20.000 as soon thereafter as possible to secure the ownership. Send on contributions.

Read the Notices on 4th Page.

INFORMAL MEETING OF DELEGATES.—The General Agent, Mr. Stoddard, is requested by the National Committee to provide for an informal meeting of the delegates to the Anniversary in some room in the building where the National Association meets, to which the delegates can repair for social converse as they arrive, before the hour set for the opening, which is Tuesday evening, 8 o'clock, June 8th. Some of our most profitable meetings have been of this description. When the delegates are met in any considerable number let them put some brother in the chair, as we did at Oberlin, and pray, sing, or consult as they may be led.

THE ILLINOIS CONGREGATIONAL ASSOCIATION at Rockford is misrepresented by the daily press. The tone of the meeting was good. A resolution endorsing the National Christian Association and approving Mr. Carpenter's proposed donation of a head quarters of reform, was laid over to be considered next year at Quincy, on motion of the mover of the resolution. It must therefore go into the printed minutes to be considered by the churches. It will come up as unfinished business next year and doubtless the reform will be endorsed.

We have received a supplement of the *American Freeman* (Mr. Needels' paper) Albany, Mo., nominating the senior editor of the *Cynosure* to head our National ticket in the next Presidential canvass, subject to the decision of the mass meeting to follow our anniversary at Pittsburgh. We thank the *Freeman* for the courtesy. The *Cynosure* will support MR. CARPENTER for the nomination if he can be induced to run; and measures will be taken to ascertain whether he will accept the nomination before leaving for Pittsburgh. We could rally the last voter among us to his name. And if the Temperance men, who are resolved to make the issue at the polls, can be united with us in Mr. Carpenter's support, we can together poll a vote in 1876, which may, at least, turn the scale between the two old parties. And our men never will go back when once launched on this line.

EDITORIAL CORRESPONDENCE.

MINISTERS WILTING BEFORE THE BLAZE OF THE LODGE—ILLINOIS STATE CONGREGATION ALASSOCIATION—OUR ANNIVERSARY AT PITTSBURG—MR. CARPENTER SICK!!

ROCKFORD, ILL. May 27th, 1876.

DEAR CYNOSURE:

The State Congregational Association is in session here. I give what will interest your readers.

This body has uttered the strongest possible condemnation of secret associations from time to time, since May, 1837, twenty-eight years ago at Farmington, Ill., where we voted that "An organization requiring an oath or pledge of secrecy of its members, is, by that fact different from and opposed to a republican State and Christian Church;" and we therefore warned our members to "have no fellowship with secret societies but rather reprove them."

This plain, pointed action of the State association has been re-affirmed and endorsed by similar action by this body at Jacksonville, Geneseo, here at Rockford, thirteen years ago, and in Ottawa in 1867, where we adopted Prof. Bartlett's resolution that, "Freemasonry, is in its nature, as we suppose, hostile to good government and the true religion." Moreover, Henry M. Storrs, D. D., agent of the Am. Home Missionary Society, who is here, eight or ten years ago while at Cincinnati, was chairman of the committee which issued a tract in my name against secret societies, and Mr. Storrs wrote a considerable part of the tract himself, but preferred it should appear as mine. Also at our last triennial Congregational Seminary Convention in Chicago, on motion of Rev. S. B. Goodenow, the Congregational representatives of eight States voted to request their Education committee not to aid theological students who are Masons or Odd-fellows. And the Aurora Association a little while before, refused to license a candidate, otherwise acceptable, because he wss a Freemason, and said he would not give up his lodge.

Such is the record of Illinois Congregationalists now in State Association in this city of Rockford. And their record is a good one; of which their children will feel proud. It proves that in their judgment, the lodge is anti-Christ.

But during all this time our poor ministers, in the words of Mr. Stoddard concerning the minister of another denomination, have been "wilting before the lurid blaze of the lodge." And by the inconsistency of a right testimony and a wrong practice, they are weakening their churches, confounding their members, and strengthening the lodge. To one who knows, as I do, the real worth of these men and brethren and who knows intimately, as I do, the state of their churches, their condition is enough to move one to tears: and the dire and terrible effect of the lodge on this body of Christians and their future, is a vision from which I would gladly turn away.

In the first place, the *Advance*, their organ, is also the organ of the secret temperance lodges, and proposed lately to members of those lodges to give one dollar in cash to each lodge, for every ubscriber who was a member of the lodge. This, of course, closes the mouth of the *Advance* against all secret lodges by its being the organ of one of them; and the ministers are thereby kept in ignorance of the reform, and in terror of the lodge.

I yesterday moved a resolution commending Mr. Carpenter's proposed donation of a Printing House and home of the cause. Prof. Bartlett hesitated to adopt the resolution because he was ignorant of the constitution of the "National Christian Association." Other members of the Association were as ignorant as he. Their paper, the *Advance* gives them no information about the reform which has been discussed and voted upon by the Association for twenty-eight years, ever since it was formed! And this though General Howard has employed as his special contributor, a leading man of the secret temperance lodges, and is himself in favor of these lodges. I am told also by Rev. Mr. Cobb of Washington, D. C., that Gen. O. O. Howard belongs with Colfax to the Odd-fellows. I could not believe that Gen. O. O. Howard was guilty of membership in that bastard Masonic order, but my informant Mr. Cobb insisted that he knew of his personal knowledge that General Howard did belong to that loathed secret order.

I have privately remonstrated with Gen. Howard of the *Advance*, whom as also his brother, I have held in the highest esteem. But the *Advance* must do differently, or our churches must have another organ, or the the western Congregational churches will be, in the words of a high Mason, "disintegrated by the lodge." I ought to say that Prof. Bartlett yesterday, manfully repeated his testimony against secret societies.

But the State Association is being honey-combed by the lodge. There are Freemasons here, delegates of Congregational churches, sitting as full members of the State Association; sitting in silent opposition and biding their time. General Dustin, of Sycamore, is one of these. Healy of Chicago, the Knight Templar, is not present, but there are a few of the ministers here who have gone into the accursed dens of anti-Christ, and they rage bitterly in private conversation, whenever their lodge is referred to. Of course this means disaster.

Rev. Mr. Cobb, State Home Mission Superintendent from Minnesota, who seems to be a good man, referred in his speech to the secret societies in his State, and condemned our practice of assailing the lodges, on the ground that "fighting an 'ism' built it up."

Of course opposing an evil strengthens it, apparently, till it falls. So Moses and Aaron aggravated the bondage of the Jews in Egypt, and the timid and unbelieving cursed them for it. They compelled them to make brick without straw; and as an ordinary method of of opposing social error and wrong, Mr. Cobb is right. Paul at Mars Hill set up the knowledge of the true God in the minds of Athenians and idolaters, before attacking their idols. *But he attacked their idols*; and we must attack the idolatries of the lodge, or perish before it, as have the seven churches of Asia, which have been heathenized by worships and ceremonies of the same nature and from the same source.

ROCKFORD, May 28th.

This morning Rev. Henry M. Storrs of New York, Secretary of the Home Missionary Society, spoke feelingly of the Rev. Dr. Storrs for fifty years pastor in Braintree, Mass., who was his fosterfather. I added the venerable Dr. Storrs' testimony concerning secret societies, given me awhile before his death. I asked Dr. Storrs if he had a clear recollection of the opinions and feelings of the New England ministry, half a century ago concerning Freemasonry. "Very," replied the good old patriarch, "my grandfather Williston, of East Haven used always to say that a Freemason was hand in hand with the devil!"

"Did his ministerial brethren generally sympathize with your grandfather in his abhorrence of the lodge?" I asked.

"Yes," was his calm and decided reply.

I said farther, that I thought it due to his memory that his dying testimony on this point should be given.

A young man arose, and, with some emotion, said that venerable father, if back here, would probably modify his opinion; and he (the speaker) protested against the introduction of such topics here. He was not a Mason but he protested in behalf of Masons on that floor who were good Christians. The speaker's parents were earnest, excellent Christians and my personal friends. If this writing should ever meet the son's eye, without going into an argument, I request him to consider this simple fact, that the Freemasons of Rockford and elsewhere are selling secrets that are not secrets, because they are all and everywhere revealed. And further, that their professed secrets are worthless in themselves: and that they charge and collect a high price for such secrets from every initiate. I submit to him as a business man, whether this is not swindling; obtaining money upon false pretenses, and meaner and more sinful than lottery gambling? And if so, how he answers to his conscience and his God for his endorsement of the piety of men who are carrying on such practices?

THE PITTSBURGH ANNIVERSARY.

But I must close. This is your last number before our Pittsburgh meeting. We hope in God that Mr. Carpenter's health will be restored, and that he will be with us. The State Association was led by Rev. Dr. Bascom in a most earnest prayer for his recovery.

God willing, we will be at Pittsburgh, and we are sure the Ruler of men and nations will be with us. Let every one who can possibly do so attend, and bring the Saviour with him. Let us pray especially for the ministers of Christ. The evil spirits who rule the lodge pay their profoundest attention to them; but if faithful men Christ holds them in his right hand.

Yours in Christ,

J. BLANCHARD.

JUBILEE YEAR.

During the great popular movements attending our national centennial anniversaries, those high ritualists the Romanists and Masons will be actively at work in forwarding their own interests. The Romanists have already begun by making cardinals and arch bishops, and instituting a jubilee of their own; and the Masons seem determined o seize upon Bunker Hill as their own property on the 17th of June, rendering that anniversary, as far as possible, a Masonic one. They are also preparing to draw the attention of the whole nation upon their own peculiar annivert sary the 24th of June, in our grea national emporium, New York.

Ought not Anti-masons, therefore, to be on the alert on these occasions? Who have a better right to give direction to the influences of these occasions than we as *Americans?* We would suggest, therefore, to our Anti-masonic friends in Boston and New York to do all in their power by fair and open means to oppose the machinations of these foreign institutions Romanist and English. Shall we while celebrating Bunker Hill, receive into our midst this wooden horse, Masonry, yes, a treacherous gift from England? The press is muzzled, the book-stalls and news-stands are void of our publications, and our society makes no imposing demonstrations to delight, awe and control the multitudes.

We would suggest quiet, yet determined and effective measures. Let our friends in Boston and New York and vicinity, aid enterprising young men and women wanting employment in organizing themselves into bands of colporteurs to distribute tracts, pamphlets and books, and the *Cynosure.* Thousands upon thousands of American citizens might be reached in this way, and put on their guard against the sly and insidious movements of these foreign institutions that are seeking to destroy our religion and our liberties.

Our publishers can put these publications so low, that active colporteurs can easily make fair profits by their sale, while most effectively aiding our cause. Some of these works are got up with especial reference to ready circulation. A greater variety is offered than has ever before been in print in this or any other country. It is here, in this land of freedom, that Jesuitry in all its thousand-fold forms is making the greatest efforts to plant its own pernicious principles, and it is here that the greatest spirit (except perhaps in Prussia) has become aroused to oppose its cunning and artful devices.

Let our Anti-masonic friends arouse then, and give our anniversary crowds food for thought and reflection. Our publishers offer Gen. Phelps' "Secret Societies," and other similar works suitable for crowd sale, on such terms that nearly one hundred per cent may be cleared by colporteurs. At a trifling expense they will throw in thousands of tracts, so that where books or pamphlets are not bought, tracts may be given away instead, with the view of bringing the subject, as far as possible, home to the thoughts of every man and woman in America; and to show that this new world is not the proper soil for the degenerate and worthless institutions of the old.

They will agree, as publishers, to furnish any works named on their list, suitable for street circulation, in large quantities to responsible parties, and will take back after three months all copies that shall remain unsold and uninjured; so that no loss may occur to parties who may order them. We believe this to be the surest and most effective way of spreading the information of our American movement among the people, and thus aiding our cause.

Appeal for the Cynosure.

BY THE BOARD OF DIRECTORS OF THE N. C. A.

To all Friends of this Cause:

We call your especial attention to the *Christian Cynosure,* the organ of the National Christian Association, as a large, ably conducted journal, published at two-thirds the cost of papers of its size, yet receiving a very meager support. As a public educator, not only pointing out clearly the evils we oppose, but ably discussing the best modes of warfare against them, and setting forth the plans and purposes of the Association as well as giving the current history of this struggle, the extensive circulation of the *Cynosure* is a FUNDAMENTAL necessity to this reform. We fully believe in the wisdom of the following resolution adopted at the first national meeting held at Pittsburgh seven years ago: "*Resolved,* That it is the sense of this Convention that we need a paper promptly started, ably edited and widely circulated, which shall make opposition to secret societies a speciality." And, whereas, such a paper was promptly started, ably edited and published by this Association, for about four years, till the fifth annual meeting at Oberlin, when with the agreement that it should as heretofore be the official organ of the Association and receive its undivided support, at the urgent request of the Executive Committee, by the unanimous vote of that National Meeting its publication passed into the hands of Ezra A. Cook & Co. And, whereas, they have not only redeemed their promise to conduct the paper on the same principles on which it wass tarted, and as the subscription list would warrant it, improve the paper in the amount and variety of reading matter, but have also ventured to do *more,* having greatly enlarged and improved the paper, trusting to the increase in subscriptions to *follow* the enlargement; and, whereas, the subscription list of the *Cynosure* is now, over fourteen months after the enlargement, but a trifle over four thousand, viz., 4,027, we therefore believe that the interests of the Association demand for its official organ a very wide circulation, hereby urge upon every delegate to the Pittsburgh meeting and every friend of this cause the absolute and pressing necessity of doing all in their power to increase the subscription list of the *Cynosure* to at least ten thousand. H. L. KELLOGG,

Secretary Board of Directors.

NOTES.

—This is the last number of the *Cynosure* that will reach our readers before the Anniversary. Those among them who can are doubtless prepared to attend and have in mind some suggestions for the advancement of the work. If these are presented in a brief, clear manner, their force will be doubled. Arrange among your neighbors to bring home a lecturer. Before and after Anniversary Conventions is the most favorable time to secure speakers on their way eastward or westward. Settle in your mind the amount you can give toward the Publishing House fund, and expect a blessing on your soul if the Lord inclines you to give more at Pittsburgh. Remember our paper and carry to the publisher all the names and renewals you can get at home or on the way; also if any books are needed for circulation in your locality, make up the list. Above all and first of all let prayer be unceasing for the blessing of Divine grace and wisdom upon the convention in every individual member. If we have not this we had best remain at home.

—Bishop Weaver of the United Brethren is now on the Pacific coast. He writes to the *Telescope* of prevailing worldliness and inactivity among the churches. We hope his mission for the United Brethren church will be abundantly blessed. It was understood that the Bishop would deliver a few addresses against the lodge if occasion served. He will no doubt be welcome in a number of localities for this reason, as well as on acount of his special mission.

—We learn by the *Anti-masonic Christian Herald* that Merchant Kelly of Bentonville, Ind., died at 2 o'clock, Thursday morning, May 27th. Mr. Kelley was one of the most ardent workers against the lodge in an individual capacity in our acquaintance. He assisted Mr. Wallace in removing the *Herald* to Bentonville, and has largely sustained the burden of its publication ever since. During the past three years he has purchrsed more Anti-masonic books and tracts, than any other one man that we know of in the United States, a great part of which were given away. We sent him 20,000 pages of tracts a few weeks since.

—The lecture and exposition of Mr. Ronayne at Wheaton were attended by good audiences. Our notice of the interesting lecture of the first evening and the lodge work of the Entered Apprentice and Master Mason's degrees is necessarily brief for want of room, but the letter of Father Chittenden and the notices of previous occasions will give a general idea of the manner, substance and effect of these meetings.

Political.

ALBANY, Mo.

Editor of the Cynosure:

In your issue of May 13th Bro. Cogswell of Mansfield, Ohio, seems inclined to object to the *Cynosure* publishing so many articles on politics. No doubt exists in my mind that he is as thoroughly opposed to the secret rings that are ruining our government as I am, but it seems that he has forgotten that our Pilgrim fathers talked, prayed and voted alike. They did nothing without first inquiring of God what was best and would be most conducive to his honor and their own good, They had his word and will at hand, and if we are rightly informed they examined it on all occasions and always found that when the wicked rule the people mourn; and to-day mourning is to be heard throughout the land, and why? Because the Christians of our land say, You must keep quiet or these cliques and clans will say we are going to mix politics and religion together. Would to God that every man in our nation would bring his religion with him to the polls (if he has any), and then ask God to help him vote aright! Look back and think of Presidents who prayed and honored God in place of smoking cigars, drinking whiskey, and belonging to the different secret rings, that the devil invented for the ruin of our race and to check the spread of the gospel of Christ. As I have once said before, I consider a man's religion vain if he yields it to any other power on earth. If his religion has to be laid aside for politics, then of course his politics is of more importance than religion. What do we care what Masons may say about us? No doubt the devil will do his best to get every secret clique in the land to sneer and scorn at every movement we may make towards uprooting this giant evil, but we are commanded to be as bold as a lion, therefore let us not falter by the way, but as soon as our Christian Association adjourns at Pittsburgh let us meet as a political body and nominate candidates for President and Vice-president who have nerve and manhood enough to say whether he accepts our platform and principles or not. We have plenty of as smart men in our ranks as our present incumbent; plenty as well versed in national affairs as he was when elected. If they have not a national reputation, let us make them one. Let us so act that we can expect God's blessing and that, as with our Pilgrim fathers, he may lead us to certain victory. G. W. NEEDELS.

UNIONDALE, Pa., May 20, 1875.

I hope surely that a political basis will be made at Pittsburgh, so that we can put candidates on it for righteousness and truth in our civil affairs. The wish is to make nominations in this section; so our North-east Association feels, and we hope decided action will be taken on this point. If we advocate reform on moral and Christian grounds it ought surely to carry our action and influence as citizens. The evils we oppose affect our civil rights, and we must therefore aim to check all such encroachments upon, and perversions of justice.

Be sure and prepare the field for political action, that we may labor *consistently* and in all our relations for religion and humanity, for the church and for our country. J. W. RAYNOR.

The Home Circle.

"Blessed is the Man whom Thou Chasteneth."

The following beautiful and instructive lines are from the pen of the late Right Hon. Sir Robert Grant, late Governor General of India.

O Saviour! whose mercy, severe in its kindness,
Has chastened my wanderings, and guided my way,
Adored by the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worm was below;
The mooulight shown fair, there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe;
And bitterness flowed in the soft flowing stream.

So cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial reward and renown,
I grasped at the triumph which blesses the brave;
I asked for the palm-brauch, the robe and the crown;
I asked—and thou show'dst me a cross and a grave.

Subdued and instructed, at length to thy will
My hopes and my longings I fain would resign;
O give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine!

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.

Unsanctified Talent.

BY B. F. NEWTON.

The church is full of it, especially in our large cities. To be a member of some denominational church, is popular, often lucrative. Wealthy merchants, lawyers, doctors, ministers, editors, professors in colleges and seminaries, men of giant intellect are on the church book, surround the communion table, partake of the dying emblems of a crucified Jesus,—and still are mere nominals—unsanctified; they go and come, come and go, like a door on its hinges! Take one church in New York city by way of illustration, on which our mind's eye is now fixed.

Look at it; here are men of science, learning, talent, men of towering intellects, medical men, ministers, on the shelf, law expositors, students preparing for the ministry, writers for the press, but what are they?—where are they in things spiritual, heavenly and divine, in consecratedness to God's service? They are dwarfs, pigmies, in holy things, skeletons, with scarcely a single breath of the sanctified or baptismal grace. Instead of entering the holy of holies, they are groping about in the outer court.

Suppose these giant minds were wholly sanctified, set apart exclusively for soul-saving, on God's altar, continually, unreservedly,—full of faith and the holy Spirit, like Barnabas, would not salvation stream, the heavens rend, mountains often flow down, as when the melting fire burneth? All heaven would ring hallelujahs! The unsanctified talent in the house of God, instead of being a blessing to the church and the world, is a curse. Church members, having a name to live, while dead, destitute of the purifying, sanctifying influence of the Holy Spirit, stand in in the way of a revival, are stumbling blocks, hindrances, clogs to the wheels of salvation, Achans in the camp! They neither enter the kingdom themselves, nor suffer those to enter that would enter. "Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned." "Prophesy upon these bones; say to the wind, thus said the Lord God: Come from the four winds, O breath! and breathe upon these slain, that they may live. O ye dry bones, hear the word of the Lord." Ezk. 37:9. "While men slept the enemy came and sowed tares among the wheat and went his way." Matt. xiii. 25.

"The church and world amalgamate,
A union worse than with the State,
Though motives are the same;
The love of pleasure and of gold,
On some professors have such hold,
They oft forget their name."

"We have seen ministers in high standing play hours at croquet, and at evening, before the people, lead the social prayer-meeting. We have seen three doctors of divinity, and one promising candidate for that honor, playing nine-pins at the same alley. We have seen leading ministers of different denominations, in a large parlor, lead the assembly in 'amusement' at charades, conundrums, and other like sports, and with no misgivings preach and administer communion a Sabbath after. We are growing in the wisdom that attains flowers without thorns—and without fruit. We are adopting a cross disarmed of its nails and wreathed with roses, a flowery bed of ease, whereon to be carried to the skies. In absence of the music of heaven, we are lulled and charmed by the music of the opera. The sword of the Spirit, 'sharp and piercing to the dividing asunder of joints and marrow,' is muffled with flowers of poppy, a wand of sensuous soothing and spiritual numbness."

But Do They Separate?

The motto of the Peninsula and Oriental Steamship Company is, *Quis Separabit?*—implying that neither distance nor oceans can effectually separate the great East and the great West from mutual intercourse and friendship, whilst constantly connected by a powerful fleet of excellently commanded and punctually sailing mail steamers. In like manner, the apostle Paul also triumphantly exclaims, *Quis separabit?*—"Who shall separate us from the love of Christ? Shall tribulution, or distress, or persecution, or famine, or nakedness or peril, or sword?" Many afflicted Christians in all ages, have as triumphantly made the same satisfactory confession, have felt that neither trials, nor poverty, nor illness, nor distress, have been able to separate them from their Lord, who loved them and gave himself for them.

But are there not always many Christians, especially in these days, who would have gravely to pause before replying satisfactorily to the self-examining query, "Who shall separate us from the love of Christ?" Shall health and vigor, worldly activity, a good business, a round of pleasant social engagements, travel, visits, absorbtion in science or secular literature, or the snares of the pursuit of money? Are not these pleasant things much more perilous, oftentimes, to the Christian than the painful list enumerated by the apostle? And the Christian has not merely to ask, Shall these things separate us? but, Do they separate us? Is it a matter of fact, that such attractive things are really occupying our time and attention to such an extent, as to prevent us from giving to Christ's service that amount of devotedness which his spirit and his word teach us ought to be given by us? If our consciences do not enable us to return a peaceful reply to this needful self-interrogation, may we earnestly seek, in prayer, for the assistance of the Holy Spirit to "help our infirmities," and enable us to keep nearer to Christ henceforth.—*Can. Christian Monthly.*

A Parable.

Mr. Leupelt, in his narratives of missionary work at Benares, India, gives an instance of a caviller silenced by an effective parable:

Among the cavillers there was a Mohammedan, who, under pretence of requiring information, disturbed us a good deal. The information which he required was an explanation of the Trinity. When he first came I argued the point with him, but, though he had nothing to reply, on his return he always asked the same question again. At last I declined arguing the point with him any longer, and as he appealed to the people I settled our dispute by a parable. Of late he has been a silent hearer. The parable is substantially as follows:

A fatal disease is devastating the kingdom; every remedy applied by the people proves ineffectual. The king, therefore, devises a specific, and commissions several people to administer it to the dying people. But a learned man, unconcerned about the people, urges upon one of the physicians to give him information about the king and his mysterious existence. The physician complies with the request, and spends his time in explaining inexplicable mysteries; meanwhile his patients die. The king, hearing of this, sends for the physician, and addresses him thus: "Sir, what is your commission?" Answer: "To administer the specific to the sick." "Did you do it?" "Please, your Majesty, no; for a learned Moulvi required information about your Majesty's existence and life, and in giving that I had no time to administer the medicine." "What, then, became of the people?" Answer: "They died." Hearing this the king looked upon the man with indignation and said, "What? you saw the people dying around you, you had the remedy and knew that there was no other by which the people could be cured, and yet you spent your time in conversing about mysteries far beyond your comprehension? The people indeed, died in their sins, but you are guilty of their death and their blood rests upon your head; away, therefore, with you!" "Now say, my friends, did this fellow not deserve death?" "He did," was the exclamation of some. But I continued, "What is the meaning of this parable?" "You need not explain this," said a young man, "its meaning is plain. Instead of disputing about the Trinity you wish to preach the Gospel, for we are the dying and the Gospel is the remedy." "You are right," said I, and opening my New Testament and pointing to it, I said to my opponent, "here is my commission, it is to preach the Gospel. The people are dying and I must administer the specific." He tried once or twice more to interrupt us, but the people said, "Silence, they have to administer the medicine."

What Kind of Books shall I Give to my Children.

Who can duly estimate the benefits which would flow in upon us, if parents, even for one year, would withdraw from their children's hands all works of fiction, and substitute those which contain only the truth? Long and general habit has corrupted our taste, enfeebled our minds, perverted our judgment, and dethroned in our hearts that high regard for the truth which is so generally found in the human mind until counteracted by education.

Let us consider what a change would be produced in any family taught to value the truth, and reject fiction as necessarily inferior in value. The weak, unnatural, and often injurious works of novel writers, large and small, would give place to books of history, travels and science. The mind would be trained to contemplate the character, habits, and deeds of men, and the varied, useful, wonderful and glorious works of God, as well as the powers of our own minds, and our relations to our Maker, and to each other. Now, how many of us enter upon scenes of duty ignorant of ourselves, our fellow men, and the objects around us, with false ideas, erroneous principles, and unfounded expectations!

If we would ensure to our children a life of disappointment, mortification, and unhappiness, a downward course to the grave, and the loss of hope beyond it, we might teach them to prefer the vagaries of fiction writers to the observations of sense, the discoveries of science, the treasures of learning, and the revelations of God. But if we would regard the mind according to its nature and capacities, we should be among the advocates of the sound taste, useful truth, and the men of learning and labour who have claims on our high regard, and, above all, adherents to the Bible, as the richest treasure the earth contains. Brought to this as the touchstone, how soon will the brazen counterfeits of taste and learning expose their worthlessness and the corroding canker which would poison us and our children!

On this subject we have a fund of reflections to make, of arguments to display, and of interesting examples to quote, when opportunity shall present. We can only add a warm wish to see our countrymen waking to the pernicious influences of that prevailing taste which produces such various and extensive evils.—*Ex.*

Memory.

Mithridates, king of Pontus, had an empire in which two-and-twenty languages were spoken; and it is asserted that there was not a province in which he could not administer justice, nor a subject with whom he could not converse in his own dialect, and without the aid of an interpreter. But the royal linguist was eclipsed by the late Cardinal Mezzofanti, who died as recently as 1849. This wonderful man was the son of a carpenter at Bologna, and acquired his first knowledge of the classical languages by listening to the scraps of Latin and Greek which came through the open casement of a schoolroom window near which he was working. To the boys inside the tasks were irksome enough, but the stolen waters were sweet to the poor lad who could not pay for such learning; and with his wonderful retention of words, and with a grammatical intuition which has never been thoroughly explained, he went on acquiring till, at the age of seventy, he could converse in upwards of fifty languages, besides possessing some knowledge of at least twenty more. Basque is the most difficult language of Europe; but Mezzofanti was at home in both its dialects. Germans he could address either in high Saxon or in the *patois* respectively of Austria and the Black Forest. With Englishmen he never misapplied the sign of a tense—a feat of which few Scotchmen or Irishmen can boast. When Dr. Tholuck visited the Vatican he was amazed at the correctness with which Mezzofanti kept up the dialogue, first in Arabic, then in Persian; and to mention nothing more, he was so thoroughly master of the Chinese that he could preach in the college of the Propaganda to the students from the celestial Empire.

Of Dr. John Leyden, the distinguished Orientalist, many mnemonic feats are recorded. Amongst others it is mentioned that after he had gone to Bombay a case occurred where a great deal turned on the exact wording of an act of Parliament, of which, however, a copy could not be found in the presidency. Leyden, who before leaving home had had occasion to read over the Act, undertook to supply it from memory; and so accurate was his transcript that when, nearly a year after, a printed copy was obtained from England, it was found to be identical with what Leyden had dictated.

Richard Porson had a remarkable memory. On one occasion when some friends were assembled in Dr. Burney's house at Hammersmith, in examining some old newspapers which detailed the execution of Charles I., they came on sundry particulars which they fancied had been overlooked by Rapin and Hume; but Porson instantly repeated a long passage from Rapin in which these circumstances were all recounted. Once, when in the shop of Priestly the bookseller, a gentleman came in and asked for a certain edition of Demosthenes. Priestly did not possess it, and as the gentleman seemed a good deal disappointed, Porson inquired whether he wished to consult any particular passage. The stranger mentioned a quotation of which he was in search, when Porson opened the Aldine edition of Demosthenes, and after turning over a few leaves, put his finger on the passage. On another occasion, calling on a friend, he found him reading Thucydides. His acquaintance asked him the meaning of some word, when Porson immediately repeated the context. "But how do you know it was this passage I was reading?" asked his friend. "Because," replied Porson, the word only occurs twice in Thucydides; once on the right hand page—in the edition which you are using—and once on the left. I observed on which side you looked, and accordingly I knew to which passage you referred."

Within the range of our own experience most of our readers must have encountered examples of ready or retentive memory. The last time that the writer visited a college contemporary distinguished for his scholarship, he found him with a Greek Testament in his hand. On asking him if he had not got it all by heart, he replied that he scarcely thought he had, but he believed that if any phrase were given he could tell the chapter and verse where it occurred, and repeat the context. We tried him with passages till we were wearied, but it was impossible to puzzle James Halley; and we believe that the trial might have been extended to the Greek tragedians and Homer with scarcely inferior success. A gentleman who used to attend our church once offered to repeat verbatim any sermon, on the following day, without taking a single note; the only stipulation which he made was that he should be warned beforehand, so as to keep his attention fixed at the time. Frequently these powerful memories are filled with matters of questionable value. An appraiser, who lately lived at Hampstead, could enumerate all the shops from the Pump in Aldgate; and from being able to tell all about every corner house in London, who lived in it, and what business was carried on it, he went by the sobriquet "Memory Corner Thompson." Mr. Paxton Hood knew a man in London who could repeat the whole of Josephus; and Wm. Lyon, an itinerant actor well-known in Edinburgh a hundred years ago, used to gain wagers by committing to memory, overnight, the *Daily Advertiser*, and repeating it word for word next morning.

Many psychologists maintain that if an impression is once made upon the mind, it remains forever. And there are certain seasons of life or certain circumstances when—if we may use the metaphor—the receiving surface is peculiarly susceptible, and when the impressions made are deep, and sharp, and definite. So is it in childhood and youth. The objects then familiar, and the texts, the hymns, the languages then mastered, become a lifelong heritage, and, like the footprints of the cheirotherium in the sandstone of Saxony, it may have been a pulpy tablet on which they were first projected, but in the interval it has petrified, and they are now engraven in the rock forever. We might go further, and add that, on the whole, people remember the things in which they are really interested, or the things which it is very much for their interest to remember. In the one case, like the fine mixture of argillaceous sand left by the retiring tide, and ready to take in and retain the minutest traces—the mental tablet or mnemonic organ is in a state of spontaneous receptivity, and without any trouble on your part the interesting object will make its own mark, and will survive for days, for years, perchance through all existence. In the other case you have, very probably, to deal with a resisting recipient; but if at last you prevail, you may find him none the less a faithful conservator. The church of Rome has studded Europe and the Holy Land with fossil footprints—with the life-like impress, heel and toe, of saints and scripture worthies. But although Protestantism alleges that the footmarks on St. Paul's Rock and elsewhere are more indebted to monkish tools than to miraculous sandals, there can be no doubt that now they are made they are sufficiently permanent. And as there are subjects for which our minds are not always soft and plastic, we must have recourse to the hammer and chisel. A schoolboy has no difficulty in recollecting in the month of May every bank and bush where a nest is built or in progress; and he can tell the exact number of eggs which were that morning reported in the census of ever so many separate establishments—wrens, titmice, finches and linnets. These facts are interesting and impress themselves. But "The verb agrees with the nominative before it in number and person"—"9 times 6 are 54, 9 times 7 are 63"—although facts important and indisputable, are not particularly captivating; and yet the ingenious youth has an interest in retaining them. Pains and penalties are involved in forgetting them. Accordingly, by dint of diligence, he does after a fashion get them inscribed on the reluctant stone—chipped and chiselled into the mysterious Runic pillar where, long after the statistics of birds' nests have crumbled away, rules of syntax and multiplication tables stand forth with triumphant distinctness.—*James Hamilton.*

Children's Corner.

Evening Hymn.

O little child, lie still and sleep!
Jesus is near,
Thou need'st not fear.—
No one need fear whom God doth keep,
By day and night.
Then lay thee down in slumber deep
Till morning light.

O little child, thou need'st not wake;
Though dangers come
Around thy home.
And watch-dog's bark the silence break,
Jesus is strong,
And angels watch thee for his sake
The whole night long.

O little child, lie still and rest,—
He sweetly sleeps
Whom Jesus keeps,—
And in the morning wakes, so blest
His child to be,—
Love every one, but love him best:
He first loved thee.

O little child, when thou must die,
Fear nothing then,
But say Amen!
To God's command: and quiet lie
In his kind hand,
Till he shall say, "Dear child, come fly
To heaven's bright land."

Then with thine angel wings quick-grown,
Shalt thou ascend
To meet thy friend—
Jesus the little child will own—
Safe at his side!
And thou shalt live before the throne
Because he died! Amen.

—*Selected.*

Children in the Bible.

One of the most remarkable and most significant features in the Bible, as far as children are concerned, is the fact that it has no less than nine different expressions to denote a child. These nine words are by no means synonymous, but describe the various possible stages of the child's life, from its birth to manhood, thus showing the tender care with which the Hebrew parent watched and marked every period in the child's growth and development. There is the word *ben*, "son," feminine *bath*, "daughter," which is the general term for a child of any age. Then we have the more characteristic and specific *yeled*, the "new-born child," indicating by its name the fact of its arrival. A further stage of the babe's existence is expressed by the name *yonek*, "suckling." As still denoting the nursing period, but expressive of the age when the child is about to be weaned, is the name *olel*. *Gamul*, "the weaned," the fifth name, marks the period when it becomes independent of its mother. Equally expressive are the remaining four names, which describe the successive stages of the child's life, from the time he begins to run about to his development into maturity. Thus *taph*, "the quickly-stepping," "the little trotter," is the name of the little one who has ceased to be carried by the mother, and who makes short and quick strides to keep up with the pace of his parent. *Elem*, "the strong," the seventh appellation, describes him when he has developed his strength, and is ready to assist his parents in their labors, though not prepared for independent action. *Naar*, "the free" (from *naar*, "to shake off," "to become free"), the eighth name, describes the grown-up youth, who, though still assisted by his parents, is no more at their side, but has attained to that age when he can walk about freely, and defend himself; and *bachur*, "the matured," "the ripe," the ninth name, describes him when he has attained his majorty, is marriageable, and fit for military service.—*Rev. Dr. Ginsbury, in the Bible Educator.*

A Story Told by Dr. Krummacher.

A little incident occurs to me which I hardly withhold, on account of its simplicity and beauty. The mother of a little girl, only four years of age, had been for some time most dangerously ill. The physicians had given her up. When the little girl heard this, she went into an adjoining room, knelt down and said: "Dear Lord Jesus, O make my mother well again."

And after she had thus prayed, she said, as though in God's name, with as deep a voice as she could: "Yes, my dear child, I will do it gladly!"

This was the little girl's amen. She rose up, joyfully ran to her mother's bed, and said, "Mother, you will get well!"

And she recovered, and is in health to this day. Is it, then, ever permitted for me to pray thus unconditionally respecting temporal concerns? No·

thou must not venture to do so, because thou canst still ask and doubt. But shouldst thou ever be inclined by God's Spirit to pray thus, without doubt or scruple, in a filial temper, and with simplicity of heart, resting on the true foundation, and in genuine faith, then pray thus by all means! No one dare censure thee; God will accept thee.

Good Enough for Home.

"Why do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded, old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar, and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind. It's good enough for home," said Lydia carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses and with neat hair, and dainty collars and cuffs; but now that she was back again among her brothers and sisters, and with her parents, she seemed to think anything would answer, and went about untidy and rough in soiled finery. At her uncles she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners was as careless as her dress; she seemed to think that courtesy and kindness were too expensive for home wear, and that anything was good enough for home.

There are too many people who, like Lydia, seem to think that anything will do for home. Young men who are polite and pleasant in outside society are rude to their mothers, and snarl at their sisters; and girls who, among strangers are all gaiety and animation, never make an exertion to please their own family.

It is a wretched way to turn always the smoothest side to the world, and the roughest and coarsest to one's nearest and dearest friends.—*Child's World.*

Temperance.

The Aztecs on Drunkenness.

H. H. Bancroft in his "Indian Races on the Pacific Coast," gives an account of tne way in which the ancient Aztecs treated drunkenness. They were ahead of the Christian nations of the present day in this respect:

The young man who became drunk was conveyed to jail, and there beaten to death with clubs; the young woman was stoned to death. In some parts, if the drunkard was a plebeian, he was sold for a slave for the first offense and suffered death for the second; and at other times the offender's hair was cut off in the public market-place, he was then lashed through the streets, and finally his house was razed to the ground, because, they said, one who would give up his reason to the use of strong drink, was unworthy to possess a house, and be numbered among respectable citizens. Cutting off the hair, as we shall see, was a mode of punishment frequently resorted to by these people, and so deep was the degradation supposed to be attached to it, that it was dreaded almost equally with death itself. Should a military man, who had gained a distinction in the wars, become drunk, he was deprived of his rank and honors, and considered henceforth as infamous. Conviction of this crime rendered the culprit illegible for all future emoluments, and especially was he debarred from holding any public office.

A noble was invariably hanged for the first offense, his body being afterwards dragged without the limits of the town and cast into a stream used for that purpose only. But a mightier influence than mere fear of the penal law restrained the Aztec nobility and gentry from drinking to excess: this influence was social law. It was considered degrading for a person of quality to touch wine at all, even in seasons of festivity, when, as I have said, it was customary and lawful for the lower classes to indulge to a certain extent. Wine-bibbing was looked upon as a coarse pleasure, peculiar exclusively to the common people, and a member of the higher orders who was suspected of practicing the habit would have forfeited his social position, even though the law suffered him to remain unpunished. These heathens, however, seem to have recognized the natural incongruity existing between precept and practice, fully as much as the most advanced Christian.

The Tobacco Plague:

The twin of rum is tobacco. Both are poisons, which, in doses large and powerful enough, cause stupefaction and death. Against the former the crusade is active and powerful. Opposition to the latter is feeble; many, even among temperance men, make none at all, but prostitute themselves and many others by using large quantities of the abominable stuff. The nuisance is becoming very general, amounting to a well-nigh universal tobacco-plague.

We regard the use of tobacco as inimical to the progress and consummation of a true temperance reformation. It would be too much to affirm that all tobacco users are or will be dram-drinkers or drunkards. But it is not too much to say that it is very rare to find a confirmed drinker of alcoholic liquors who did not precede or who does not accompany the drinking habit with tobacco. What the track is to the railway train, that is tobacco to alcoholic inebriety.

The use of tobacco not only leads thousands to strong drink and to inebriety, by inducing an inflamed, diseased condition of the nerves of taste, an unnatural craving, to appease which alcohol is resorted to, but it greatly hinders the reformation of many who, seeing their danger, would gladly abandon their drinking habits. A careful investigation would show conclusively that a very large percentage of the failures to keep the temperance pledge, and of relapses on the part of those who have sought aid in inebriate asylums, are due, primarily, to tobacco.

It is the deliberate testimony of so eminent physician as Dr. Willard Parker, of this city, that the death-victims of tobacco are even more numerous than those of alcohol. Especially should there be an earnest endeavor to save children from the contamination. It is not uncommon, in our metropolitan streets, to see boys six or eight years old with cigars in their mouths. Who can doubt the increased risk of an immoral tendency and an unhappy future for such youths? The clergymen who chews or smokes, the church member or the temperance man who cultivates or deals in tobacco, hinders, by his practice and example, the prevalence and progress of true temperance. The valleys of Connecticut and Virginia, alike, which are given up to the cultivation of the tobacco plant, are misappropriated and should be put to better use.

We invoke the help of thoughtful and conscientious men and women everywhere to inaugurate some more effective effort to stay the ravages and stop the progress of the tobacco plague. —*Natl. Temp. Adv.*

Some one has gleaned from the government statistics the following interesting information which is commended to the class of Christians who think religion very expensive, and who keep dogs, go to law, chew and smoke tobacco, and "do as they please" about grog-shops and whisky: Salaries of all ministers of the Gospel, $6,000,000; cost of dogs, $10,000,000; support of criminals, $12,000,000; fees of litigation, $35,000,000; cost of tobacco and cigars, $610,000,000; importation of liquor, $50,000,000; support of grog-shops, $1,500,000,000; whole cost of liquor, $2,200,000,000.

"I drink to make me work," said a young man; to which an old man replied: "That's right. Hearken to me a moment, and I will tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife, and two fine lads as the sun ever shown on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. Those two lads now lie in drunkard's graves. My wife died heart-broken, and she now lies by her two sons. I am seventy years of age. Had it not been for drink, I might have been an independent gentleman; but I used to drink to make me work, and, mark it, *it makes me work now*. At seventy years of age, I am obliged to work for my daily bread. Drink! drink! and *it will make you work!*"

At a temperance meeting in Philadelphia, P. T. Barnum said: "I will undertake and give bonds for the fulfillment of the contract, that if the city of Philadelphia will stop selling liquor and give me as much as was expended here last year, to run the city next year' I will pay all the city expenses; no person living within her borders shall pay taxes; there shall be no insurance on property; a good dress and suit shall be given to every poor boy, girl, man and woman; all the educational expenses shall be paid; a barrel of flour shall be given to every needy and worthy person, and I will clear a half million or a million dollars myself by the operation! It will be the best business speculation I was ever in. Unfortunately, they wouldn't give it to me. As Benjamin Franklin said, 'We are paying too dear for our whistle.'"

Miscellany.

—It is generally known that among many trades in Europe no work is done on Mondays. Dr. Boyd, preaching on behalf of the hospitals of Devonshire, in Exeter, lately, calculated that the loss to the work people engaged in the woollen manufacturers, the cotton trade and the bricklaying trades alone, by "Idle Monday," amounted to 7,300,000 pounds, about $36,500,000 per annum.

—The official returns of the population of Prussia for 1871, show that the kingdom had, three years ago, 24,639,000 inhabitants. Of these 8,268,000, or one-third, were Roman Catholics, and the bulk of the remainder of the Evangelical State church. Excluding the Jews, who number 325,000, as well as the Roman Catholics, there are not 50,000, formally recognized Nonconformists in Prussia. In the German Empire, of which the total population at the same date was 41,058,000, the proportions are about the same. The Evangelicals are 25,580,000, or 62 per cent. of the whole, as against nearly 65 per cent in Prussia, while the Roman Catholics are 36 per cent. as against 33 per cent. in Prussia. The Dissenters and persons disclaiming any creed were in the Empire a little under 100,000, and the Jews numbered 512,000. Out of the 25 millions of Prussians, a little more than 2,500,000, or ten per cent., were either "illiterates" or only able to read and write "imperfectly." By far the highest proportion of these were the Roman Catholic population.

—Few persons have any idea of the extent of the flouring business at Minneapolis, Minnesota. Twenty years ago there was not a single habitation on the south side of the Mississippi River, where that city now stands, and to-day it has a population of 35,000. Very much of the Spring wheat flour comes from Minnesota, and is ground at one of the seventeen mills of that place. The total capacity of these mills is 7,500 barrels per day. To bring this quantity more exactly within the comprehension, it should be stated that would load, every day, ten trains of ten freight cars each! This is 250,000 barrels per year, enough to load one train of cars reaching from Minneapolis to Pittsburgh. The great "Washburn Mill" there is next to the largest in the world, and has 40 run of stone which will grind about 6,000 bushels a day and requires 200 men to work it. The largest mill in the world, we believe, is in France and is composed of 60 run of stone; but there is

now in course of erection at Minneapolis a mill that will exceed in its capacity nearly double, having 104 run of stone.

The Celestial population of San Francisco is about 20,000, packed together in what is called "The Chinese Quarters," comprising about four four squares with numerous courts and alleys. Here they have their shops and display their perpendicular signs in Chinese characters, and live just as they do in their native land. The Chinese quarters is a city in a city—an Asiatic city in the heart of an American one. There are in San Francisco no less than 272 Chinese laundries. Probably there is an average of ten men to a laundry, so that nearly one-sixth of our Chinese population is employed in cleansing our soiled linen. Then there are 42 Chinese cigar factories. There are 130 Chinese groceries, 29 Chinese clothing stores, 22 drug stores, 21 shoe and 11 slipper manufactories, 31 tailor shops, 48 stores of general merchandise, 12 dry-goods stores, 14 jewelry stores, 20 lodging-houses, 2 hotels, 13 physicians, and the same number of butchers, 10 barbers, 6 engravers and carvers, 9 restaurants, 7 tin shops, 5 employment offices, 3 pawnbrokers, 3 bakers, 6 carpenters, 2 umbrella makers, 3 confectioners, 3 money brokers, 1 painter, 1 photographer, 1 opium dealer, etc.

Proceedings of the Indiana State Executive Committee.

Pursuant to a call of the chairman (Wm. Small), the Executive Committee of the Christian association of the State of Indiana, met at the house of Jesse Small, near Marion, Grant Co., Ind., and was called to order by the chairman (all the committee present). On motion Wm. Hall was chosen secretary.

By request, J. T. Kiggins, State lecturer, briefly stated the object of the meeting, after which the following proceedings were had, to-wit: Marion, Grant county, Ind., was selected as the place for holding the next annual meeting of the State Association, to commence on Tuesday evening, October 12th, 1875, at 7 1-2 P. M., and continue over the 13th and 14th. Isaac Elliott, David Hillsamer, Jeremiah Howell, Jacob Ring and A. T. Middleton, were appointed a committee of arrangements; Wm. Hall, J. T. Kiggins and Halleck Floyd were appointed to prepare an address and send to all religious bodies in the State (so far as practicable), who are in sympathy with us, and request their co-operation by sending delegates to the said annual meeting of the association. J. T. Kiggins was authorized to appoint one or more persons wherever practicable to solicit funds for the use and benefit of the State Association and to pay or forward the same to the State Treasurer. Rev's. H. Floyd and J. T. Kiggins were appointed delegates to the meeting of the National Association, to be held at Pittsburg, Pa., June 8th.

Adjourned to meet at Marion, Ind., Wednesday, September 15th, 1875, at 10 o'clock, a. m.

By order of the Com.

WM. HALL, *Sec'y.*

Religious Intelligence.

—J. W. Bedford is a traveling preacher connected with the West Virginia M. E. Conference, who, when he applied for an appointment, was told there was no place for him. He asked to be given a circuit that nobody else would take, and thereupon was given one in the mountains. In a year he traveled 2,500 miles on foot, as many miles on horseback, and was the means of instituting revivals wherever he preached, admitting to the church 203 persons on probation, and forty-five to full membership.

—It is reported from Beyrout that upon March 9 a large number of Mohammedans, of both sexes, armed with stones and knives, assembled in a suburd of the town and attacked every Christian they met, and broke the windows of the houses they passed. The mob was so violent that the Christians of the neighborhood shut themselves up in their houses, fearing another massacre similar to that of 1860. It was two hours before the police arrived. They were unable to control the rioters until reenforced by a body of horse and foot soldiers. The commander, finding the country roads to be filled with Mohammedans, stationed soldiers at short distances to prevent any further outbreak. Twelve Christians were found to be badly injured. Six Christians and five Mohammedans were arrested, but no accusation being found against the former, they were released. About the same time as this outbreak the English Consul at Damaseus was attacked by three Mohammedans in broad daylight. The Consul, Mr. Green, ran, pursued bp one of them with a drawn dagger. The spectators rushed into their shops and shut the doors. Finally the man ceased from pursuing him. The assailant was afterward arrested and handed over to the police. The affair produced great excitement in Damaseus. Crowds of Mohammedans came to the Consulate to congratulate Mr. Green on his escape, and to express their horror of the attempted crime.

—A revival in South Foxboro, Mass., began with the conversion of an intemperate man who had been induced to sign the pledge by his little daughter. He immediately began to labor for his companions, and rejoiced in leading a number of them to Christ.

—Pearsall Smith, a Pennsylvania manufacturer and member of the Presbyterian church, has been speaking in Berlin with the aid of an interpreter. A Berlin newspaper says of his work:

"It is hardly too much to say that he has produced so deep an impression on the religious life of the city as will make his name a household word in religious circles for many years to come. In these six days Mr. Smith held twenty-one services; sometimes in private circles before a few score, but generally in public halls and churches, before hundreds and thousands. An aged *Geheimrath*, who has watched the religious life of the city for decades, declares that with the exception of the meetings of the first Berlin Kirchentag, in 1853, the religious feeling of the city has not been aroused as it has been during Mr. Smith's ministrations.

—Bishop Harris, who has reeently made a missionary tour around the world, observes that every iudication is favorable to the spread of Christianity in Japan. The people themselves are very religious. The bishop traveled by a special pass about seventy miles beyond the precincts allowed to foreigners, and found temples everywhere and none of them were entirely deserted at any time. Some devotees were always to be found in attendance. The Christian religion though formally shown exerts great influence in Japan.

—From Berlin Mr. Smith went to Basel, Zurich, Karlesrube, Stuttgart and other points in Germany and Switzerland, preaching four and five times a day to crowded audiences. Mr. Smith's reeeption on the continent is remarkable from any point of view. That an American lay preacher, hardly heard of in his own country, and unable to speak either French or German, should be able to stir up churches on the Continent through on interpreter and make his words a power among them is not one of the ordinary run of incidents.

—The old Dutch church on Fulton St., New York, the home of the Fulton Street Prayer-Meeting, which has become an historical gathering, so interesting to many a sojourner, the sacred spot where gather the children of God to commune with heaven, has been sold and is being torn down to make way for business houses.

—An unusual number of religious bodies have been assembled within the last fortnight.—The Pastor's Union of the M. E. church composed of members from all parts of the country, has just adjourned at Evanston, Ill. The General Conference of the Methodist church, non-episcopal, met at Princeton, Ill. The Iowa diocesan convention of the Episcopal church meeting in Cedar Rapids has elected Dr. Eccleston of Philadelphia, its bishop. The Presbyterian General Assemblies, North and South, have been meeting in Cleveland and St. Louis with no hope of immediate union. The United Presbyterian General Assembly at Wooster, Ohio, held a successful and harmonious meeting; as also the Reformed Pres. Synod in Coulterville, Ill. The International Y. M. C. A. convention has been held in Richmond, Va.

News of the Week.

General.

Navigation on the lakes opens slowly. It is computed that 500 vessels will be idle at upper lake ports all the summer, as they could only run at a loss under present rates.——About the beginning of the year, Daniel P. Harris, a Custom-house inspector, was tried on a charge of assisting in smuggling 20,000 cigars into New York. He was convicted and sentenced to two years' imprisonment with hard labor. The President has lately, without consulting the District Attorney, pardoned Harris. It is useless to try to break up the powerful rings known to be conducting smuggling operations at this port if this indiscriminate pardoning of persons having political influence is continued.——About a hundred indictments have been found against C. L. Lawrence for smuggling. He was connected with a gang who have smuggled about $3,000,000 worth of goods into New York, defrauding the government of about $1,000,000.——A terrible explosion occurred last Wednesday in a large drug store in Boston. The building was wholly demolished three persons were killed and 25 wounded. The cause of the accident is unknown.——One of the most terrible disasters in the history of Massachusets occurred last Thursday night, in the burning of the French Catholic church at South Holyoke, during the evening service. The exercises had nearly closed, and a vesper service was being sung, when the draperies on the altar caught fire from a candle, and the wall being low and the flames streaming up, the building was set on fire. The audience numbered about 700 people. In the body of the church the people escaped, but on the stairway leading from the gallery human beings were packed in a dense mass, struggling to reach the floor. As the flames rushed toward them, many leaped to the floor beneath, and were trampled to death. The gallery skirted both sides of the building, with only one entrance from the front. The scene was fearful while it lasted, for the whole was over in twenty minutes. Seventy-one were burned to death, 22 fatally burned, and 27 otherwise burned and wounded.——The Pennsylvania State Republican convention last week endorsed the administration, repudiated third-termism and renominated Gov. Hartranft. Pres. Grant has written a letter in response to the convention disclaiming any wish for a third term.

Foreign.

It is reported from Vienna that seventy-six out of a company of one hundred and thirty-five Roman Catholic pilgrims were drowned while crossing the river Mur in a ferry boat to visit the shrine opposite Judenburg.——Mr. Disraeli has formally announced in Parliament that the British Government had received a satisfactory reply to a note sent to Germany in favor of that Government maintaining friendly relations with France. President McMahon has issued a circular note to the various European powers, stating that France has no inclination to engage in war or even unfriendly correspondence with her neighbors.

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CHICAGO.

Home and Health Hints.

Mutton vs. Pork.

There is a strange prejudice among the people of this country against mutton as an article of food. We are able to account for this state of feeling only upon the assumption that it results from the absence of habit. We all know that taste, to a very large degree, depends upon use; and we know also that pork, in some form, has been the great staple upon the farmer's table; and that mutton has found its way there only occasionally, and often then only of a very inferior quality, and in such condition as to impart a strong, sheepy flavor to the meat.

The sheep and lamb are among the most beautiful, and at the same time, the most cleanly of animals; while all physicians agree in recommending the use of mutton or lamb as among the most healthful of all the animal foods. A large proportion of the tillers of the soil drag out miserable days simply because they persist in eating salt pork, salt hams and shoulders, in spring and summer, when a good dish of mutton would give them new life and strength. Salt meat of every kind, and especially salt pork, is very hard of digestion, and affords a very small amount of nutriment. When eaten by those of weakened digestion, it often becomes an actual injury to the system by disturbing the stomach and preventing the healthful action of the digestive organs.

A pound of good, tender, juicy mutton can be produced for half the cost of the same quantity of fat pork; and one pound of mutton will impart to the system about as much nutriment as two pounds of pork. The Cotswold is a large, fine, mutton-sheep, and would shear from ten to sixteen pounds of wool; the carcass often weighs over 200 pounds at 2 years old, and makes sweet, juicy, nutritious meat. The Southdown, for both mutton and fleece, are fully equal to any other breed. They do not shear quite as heavy a fleece, nor make so heavy a carcass as the Cotswold, but both fleece and carcass are worth more per pound, and are ready for the butcher at any time from 3 months to 5 years of age. The Leicesters are also a very fine, heavy mutton sheep, and put on flesh very fast. When a sheep is butchered, the poorer parts may be used fresh, the better parts slightly salted, like beef, and the hams smoked, which are equal to fine venison. By smoking this portion most families can dispose of the four quarters in an economical manner.

To Bleach Cotton.—A very good way to bleach cotton cloth is to soak in butter milk for a few days. Another way is to make a good suds, put from one to two tablespoonsful of turpentine in it before putting the clothes in. Wash as usual, wringing the clothes from the boil, and drying without rinsing. By using one tablespoonful of turpentine in the first suds on washing days it will save half the labor of rubbing, and the clothes will never become yellow, but will remain a pure white.

Sometimes a taint, almost imperceptible, will be found on the chicken killed yesterday and meant for dinner to-day, or on the last of the steak in the bottom of the jar. If it is a really suspicious taint, real decomposition, throw it away; but, if not, it can be easily removed in boiling. When you put it on to cook, take cold water, into which you have put few lumps of charcoal, tied up in a thin white cloth. After it has boiled awhile take out the charcoal. The meat will be found all right. In cooking corn beef or pork, or a boiled dinner, if the smell annoys you, and you have to keep out of the kitchen, it will be found effectual to put a bit of red pepper in the boiling pot, say twice the size of your thumb-nail.

Farm and Garden.

Seasonable Hints about Fruit and Vegetable Gardening.

The *Gardener's Monthly* says: If large fruit is wanted, thinning assists. Strawberries are increased in size by watering in a dry time. Fruit trees should be allowed to bear only according to their strength. If a transplanted tree grows freely it may bear a few fruits; but bear in mind growth and great fruitfulness are antagonistic processes.

Handsome forms are desirable in fruit as in ornamental trees. No winter pruning will do this exclusively. It may furnish the skeleton—but it is summer pinching which clothes the bones with beauty. A strong shoot soon draws all its nutrition to itself. Never allow one shoot to grow that wants to get bigger than others. Equality must be insisted on. Pinch out always as soon as they appear such as would push too strongly ahead, and keep doing so till the new buds seem no stronger than the others. Thus the food gets equally distributed.

When the strawberry crop is about to ripen, mulch with clean straw, to prevent rain soiling the fruit. Short grass from the lawn is often used; but it mildews as it decays and detracts from the flavor of the fruit. Hot suns increase flavor, and strawberry tiles were once in fashion to put around the hill, which by absorbing heat, added greatly to the fruit's rich quality. All that we have said of strawberries supposes them to be fruited on the hill system, with the runners kept off. Those who desire the best results will grow them no other way, but many grow them very successfully in beds, believing that though they may not have as many large fruits, they may have a greater weight in proportion to the labor bestowed.

Blackberries and raspberries set out in spring may kill themselves by overbearing. It is pardonable to wish for some fruit the first year. If the tree seems to be growing freely, some fruit may be left. Cut out black-knot, or any symptom of disease that may appear, as they appear.

Cabbage, cauliflower and broccoli are now set out fall crops and endive sown for winter salad. Lettuce also for summer and fall use. This, however, must be sown in very rich soil, and in a partially shaded situation, or it will go to seed. Peas, beans and other crops, should be sowed every two weeks. They do much better than when a large crop is sown at one time, and then have too many on at one time to waste.

Melons, cucumbers, corn, okra, squash, beans, sweet potatoes, lima beans, pepper, egg-plants, tomatoes, and other tender vegetables that do not do well till the sun gets high, and the ground warm, should go into the soil without delay.

Bean poles should be set before the beans are planted. Mr. Penniman of Michigan, uses no poles, but cuts off the runners as they appear, and the plant bears abundantly as a bush. Tomatoes do well tied to poles. In sowing seeds it is well to remember that, though the soil should be deep and finely pulverized, a loose condition is unfavorable to good growth. After the seeds are sown, a heavy rolling would be of great advantage. The farmer knows this and we have often wondered that the practice never extended to garden work.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING MAY 31st, 1875, from—R D Cheeseman, D Cane, Wm. Gassett, A Gilber', J S Hitchcock, E Hinman, H H Hisiman, Wm. Hasford, Robert Huffman, Wm. Hutchings, H L Kellogg, Jared Knapp, Hiel Lewis, A R Malcolm, Daniel Mateer, J W Margrave, Lewis Orcult, Rev. A Osgood, Daniel J W Phillips, C W Preston, T P Patterson, John Rosenberry, D A Renfrew O H Sutliff, Emory Sprague, W M Shopbell, Wm. Troup, M C Warner.

"From a Commenwealth to a Kingdom" is the title of an article that Rev. Leonard Bacon, contributes to *The National Sunday School Teacher* for June. It touches upon that transitional period of Jewish history just now being studied in the Sunday-school, when the Israelites were passing a theocracy to a monarchy. Rev. W. A. Bartlett writes upon "Saul," and Dr. Patton upon "The Prophet Samuel." The Editorial Miscellany and the various departments of "Sunday School Gleanings," "Sunday School Work," and "Teacher's Meeting" are filled with matters of interest to teachers. Chicago: Adams, Blackmer, & Lyon Publishing Co.

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Corn—No. 2	60¼	63½
Rejected	57½	58
Oats—No. 2		57
Rejected		52
Rye—No. 2		1 03
Flour—Winter	6 00	8 00
Spring	3 50	5 25
Hay—Timothy	18 00	21 00
Prairie, "	14 50	18 00
Lard		14
Mess pork, per bbl		19 60
Butter	18	30
Cheese	8	12
Eggs		14½
Broom corn	06	14
Seeds—Timothy	2 35	2 45
Clover		6 90
Flax	1 60	1 65
HIDES green to dry salted	07	14
Lumber—Clear	36 00	50 00
Common	10 00	11 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	58
Unwashed	27	37
LIVE STOCK Cattle, extra	6 40	6 60
Good to choice	5 75	6 25
Medium	5 25	5 60
Common	3 25	4 50
Hogs	6 00	7 25
Sheep	3 75	5 75

New York Market.

Flour	$ 4 70	8 25
Wheat	1 13	1 44
Corn	73	77
Oats	72	76
Rye	1 00	1 02
Lard		15¼
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Butter	12	16
Cheese	08	12¾
Eggs	14½	5½

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CHICAGO, THURSDAY, JUNE 10, 1875.

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Cardinal McCloskey's Oath.

Below will be found what purports to be a true copy of the oath which the new "American" Cardinal must have taken at his installation. It is taken from the text of the copy furnished Lord Palmerston in 1850, by the British minister at Turin.

I,——Cardinal of the Holy Roman Church, do promise and swear that, from this time to my life's end, I will be faithful and obedient unto St. Peter, the Holy Apostolic Roman Church, and our most Holy Lord, the Pope, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the Pontifical Majesty and person; that I will never knowingly and advisedly, to their injury or disgrace, make public the counsels intrusted to me by themselves, or by any messenger or letters (from them;) also, that I will give them any assistance in retaining, defending and recovering the Roman Papacy and the regalia of Peter all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend against all their honor and state; that I will direct and defend, with due form and honor, the legates and nuncios of the Apostolic See, in the territories, churches, monasteries, and other beneficies committed to my keeping; that I will cordially co-operate with them, and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them; that I will by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, the authority of the Holy Roman Bishop our Lord the Pope, and his before-mentioned successors; and that at whatever time anything shall be decided to their prejudice, which it is out of my power to hinder, as soon as I shall know that any steps or measures have been taken (in the matter,) I will make it known to the same our Lord or his before-mentioned successors; or to some other person by whose means it may be brought to their knowledge. That I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, and apostolic mandates and constitutions of the Holy Pontiff Sixtus of happy memory, as to visiting the threshold of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose [persecute and fight against. Latin—*omni conatu persecuturum et impugnaturum*] heretics, schismatics, against the same our Lord the Pope and his before-mentioned successors with every possible effort.

The remainder of the oath provides in detail not to sell or give away or otherwise alienate, any church property without due authority: to maintain the "constitution of the blessed Pius," of 1567; and the declarations of his successors, particularly those of Innocent IX, 1591, and those of Clement VIII, 1592. It also engages to maintain the Papal claims to various Italian cities, and closes with the words: "I will not seek absolution from any of the foregoing articles, but reject it if it should be offered me, (or in no way accept it if offered,) so help me God and these most holy gospels."

Thus it appears that if Mr. McCloskey does not begin a crusade against American heretics it will be because he breaks his oath, or thinks it not yet time to begin. It will be a difficult task, also, for the priests and press of the Romish church to explain how such complete subjugation to a foreign potentate can be reconciled to honest allegiance to our National and State constitutions. They will not undertake it; for it cannot be done, except as the lodge does, by wholesale denial. On this point the *Independent* remarks:

"It is well known that Pius IX. has never acquiesced in the annexation of the former States of the Church to the Kingdom of Italy, that he still claims to be their temporal sovereign, and that he has placed Victor Emmanuel under the ban of excommunication for having deprived him of his temporalities. Papacy in the person of the Pope has not relinquished a single one of its pretentions to the civil power. What has been lost in this respect has been lost against its consent, and with no other concurrence than that which necessity has forced. The Pope still insists that he is by right a temporal sovereign; and the cardinalate is theoretically a secular as well as a religious office, and in both respects it acknowledges the duty of absolute allegiance to the supreme and infallible authority of the Roman Pontiff.

In this view of the question we are not a little at a loss to see how Cardinal McCloskey can reconcile his official oath as a cardinal with his duties and obligations as a citizen under the Constitution of the United States and of the State in which he resides. If the Pope should attempt to recover his so-called possessions from the King of Italy, if filibustering expeditions were organized in this country to aid his Pontificial Majesty in the effort, and if the President, as it would be his duty to do, should issue his proclamation forbidding all such organizations, what would Cardinal McCloskey do in such a contingency? Would he merge the citizen in the cardinal, and thus keep his faith with the Pope; or the cardinal in the citizen, and obey the executive authority of the United States? Would this Eminence 'resist unto blood all persons whatsoever who' should by force dispute the civil authority of 'our Most Holy Lord, the Pope?' How about seeking out and opposing, persecuting, and fighting agninst heretics and schismatics against 'our Lord the Pope?'

The Dark Veil.

BY L. C. KOCHLER.

The secret societies hide the workings of their respective lodges under a dark veil, which those not belonging to them are not allowed to lift. But still, dark and thick as the veil is, it is now full of holes and dark works and profane language inside of it have become known to the world. It could not be helped by the guardian, that the blasphemous oaths were spoken too loud and sounded to the ears of the public. The loudly praised order was at once revealed as dangerous to mankind. God let his people know, and clearly see that the devil was trying to show himself as an angel of light, but was detected as the "Prince of darkness and lies."

God in his grace, pitied his people that so many came under the ban of sin by these dangerous, secret-society tricks and therefore God, of pure love showed us that there is falsehood growing in these lodges. Falsehood in the secret societies is the warning sentence; whatever fine name they may have as their sign to attract others. What a great contrast to the Gospel! Must not all Christians mourn, that such societies proclaim to have their lodge law built on the basis of God's law when it is clearly to be seen, that it is contrary to that law? Where the Bible forbids swearing, they swear; where it forbids murder, they swear to cut throats, take out hearts, etc.; where it forbids lying, the laws of secret societies compell its members to lie boldly. Is it not clearly to be seen here, that they are all partners of the devil? And does not the Bible state that the devil was a liar from the beginning?

If you are, or wish to be, a true patriot and work for the benefit and for the welfare of your fellow citizens, you are opposed by members of secret societies, for they alone wish to be the govenors as they alone are the wise men and partisans and you are a plebian, a fool, and not fit to have an office. Just so, it stands with secret societies. Do you not think therefore it is time to work? I know you think so; but do you get yourself ready to work in earnest? If so, you will do much good to your fellow men and your country and for the church.

I know there are many, who would feel happier never to have joined a secret society, but still they are afraid to secede. Why afraid? Because the despotic, barbaric law under which they swore themselves entirely (as they think,) by blasphemous oaths. But be not afraid, my friend, there is a stronger, better and more faithful guardian around you, who will protect and guard you in making divergent steps from the secret societies; who is Jesus, your best and —hear well!—your Saviour. You are not bound at all by the ties of devilish slavery of any secret society, as Jesus loosened all the ties and became the conquerer of death, sin and the devil, and if you sinned in joining such societies, go to Jesus at once, he is the forgiver of all sins and does not wish that one man's soul shall perish. Step forward, you members of secret societies and go out of the dark hole near the precipice of hell and become true members of Christ's church where nothing is kept nor spoken in secret, and where the young, middle-aged and old, the sick and the cripple, the poor and the rich are allowed to enjoy the same rights and blessings. Neither the great order of Freemasonry, nor Odd-fellows, nor Good Templars, nor grangers, nor Carbonari, nor Jesuits, can afford to lead you to such a place of blessings and make your hearts so happy as Jesus will and can do. Therefore accept the precious offer of your Saviour, the treasure of earthly and heavenly happiness and you will be rewarded with a crown of the King of heaven and earth.

One who studies the Bible much, with a prayerfull, humble mind, will not be apt to go wrong in matters generally. It is not what the church "will let you do," but what Jesus Christ sanctions, that must be your guide. Sunday school teachers and others should remember this advice.

A Proclamation of Decoration Day.

Ex-Lieutenant Governor, and ex-volunteer General Thomas, ex-Democrat of Vermont, a man very respectable for his general services and character, recently issued a proclamation, the object of which is to "show ourselves [the Grand Army of the Republic, so called] worthy citizens of our country saved by their [the dead soldiers'] valor, and seek to instil into our hearts, and the hearts of all, especially of the young, the inspiring lessons of fortitude, patriotism and devotion; at the same time forgetting all animosities and sectional feeling, that our entire nation may be of one heart and one mind, seeking only the common good." Brave, good words, surely.

But the state of the case is this: The loyal men, women and children of the nation rally to defend the common national homestead against a desperate set of burglars. After the fight, a part, a small part of the male defenders of the homestead, leaving out the women entirely, organize themselves into a secret society; term themselves the "Grand Army of the Republic;" appoint grand commanders and officers without the vote or sanction of the Legislature or the people, and proceed to institute "public services" in honor of the defenders who fell in the strife, and to teach the nation how, in what manner, the fallen are to be honored, teaching the young, especially, lessons of fortitude, patriotism, devotion, etc. That is, a small part, and generally the poorer part too, of the defenders of the national homestead make themselves a secret society, a thing of intense selfishness, ostentation, demonstration, self-laudation and sham, for the purpose of giving instruction in the virtues of patriotism; and in this instruction they seek to confound all distinctions, by bestowing their "honors," so called, on the defenders and burglars alike, thus making no difference between loyalty and treason. They seek to make "the entire nation of one heart and one mind" by destroying and confounding all moral and legal distinctions!

This is characteristic of secret societies, always. They seek to take the kingdom of Heaven by violence, and manage its affairs by neutralizing its living principles through the craft and cunning of an ingeniously devised combination or Ring. By making burglary equal with rightful possession; treason with loyalty; rebels with patriots, they pretend to be seeking unity and peace, and security for "the common good.' Is it true that by their ostentatious display, these secret society men are seeking "only the common good," or are they not merely making a self-advertisement of show over the dead for the purpose only of their own good? What honor to the dead is there in such demonstrations of political speech-making and insinuation as they exhibit? Had not this secret society better leave it to the American people to decide what honors shall be paid to their dead?

This new disguise of Masonry and Jesuitism, this "Grand Army of the Republic," is, like all other secret societies, totally unnecessary for paying honors to the dead, or for inculcating patriotic virtues, or for any other useful purpose. The country does not need its officious "services," to be taught how to honor their dead; and least of all does it need to be taught that the best way to inculcate patriotism, peace and unity is to honor traitors.

So long as ex-Lieutenant Governor, ex-volunteer General, ex-Democrat Thomas might leave his teachings of patriotic duty to his own personal example, we would willingly give him our full tribute of honor and respect; but as the tool, grand commander, or what not, of a secret society, we must regard him as imposing a great injury rather than a benefit upon the youth of the country, and teaching them lessons which they must utterly set at naught if they wish properly to honor the dead and themselves. Let rebels, if they will, engage in the public work of scattering May flowers upon *their* dead; but let us loyalists honor *our* dead by striving to live up to the personal example which they have set us of self-sacrifice and devotion to the country and the principles on which its institutions are founded.

The memories of our worthy dead is wholly desecrated by being seized upon for the uses of a secret society; as much so as our government itself has been formerly desecrated by being perverted to the interests of the slave-power; and that day therefore called "Decoration Day," which some States noted for their Democracy and their Masonry have enacted into a holiday, and which is made use of to decorate the characters of living politicians rather than the memory of dead patriots, had better be called "*Desecration Day*," when spoken of outside of the lodge. For this is the real character of this new Masonic institution: it desecrates the memory of the dead by hollow artificial observances directed by the word of command, and by seeking, hyena-like, to batten and make itself fat upon the sacred remnants of the grave.

One word in behalf of General Thomas—he is undoubtedly honest and has no idea that by giving countenance to secret societies, he is making of himself and his State merely one of the cog-wheels in the great machinery of Jesuitism, and that he is thus helping to destroy that Puritanical character of the State, upon which its own glory, and that of its dead, entirely depends.

F. H. C.

One of our exchanges is not sharp. It fails to see a difference where an editor ought to see it. One Methodist minister was deposed for stealing water melons, and another was not deposed for being chaplain in a Masonic lodge. There is a reason in things. The difference is plain. One of them violated a moral law which heathens also recognize. The other only violated the Christian faith, about which heathens care nothing. That is another thing. Stealing water melons is an offense which entails loss of reputation. Being priest in an anti-Christian association may even bring honor and profit. The former is a very small thing in itself compared with the latter, but when popularity is taken into consideration the case becomes entirely different. Stealing melons subjects a minister to disgrace: denying Christ does not, especially if he can make long prayers and feel glorious. That's the difference. If teaching the religion of nature in opposition to the religion of grace rendered a preacher unpopular, Methodists would probably deal as summarily with him as with a melon thief.—*Lutheran Standard.*

Observations and Experiences of Secret Society Principles and Men in the Evangelical Association.

BY REV. H. W. HAMPE.

(Continued.)

In May, 1851, at the Ohio conference, held at West Salem, Wayne county, as the recommendations were under consideration, Rev. Henry Longbrake one of the presiding elders, introduced a recommendation to General Conference for a church law against secret societies. In giving his reasons for introducing it, he said that such societies were sinful in their nature, and demoralizing in their influence, both in church and state; that the church should, as a witness for Christ against sin, have a law against those societies as well as against the sin of human slavery and other popular evils of the day. An animated discussion took place. One was of the opinion that it was of no use for the church to have such a rule; that such societies had lost their hold upon the people in church and state by the Morgan affair, hence there was no danger from them. Another said that the time was too short, as the General Conference would meet in the fall and the eastern conferences had already been in session, and therefore this could not get the required majority to come before that body in the fall of that year.

To this, it was replied by the mover that there was danger, as those societies were multiplying throughout the land, that the churches were in danger of being demoralized by them; that spiritual life could not prosper where such societies were prevalent, and in regard to the action of General Conference, that body could take it up and recommend it back to the annual conferences, if it would introduce such a rule. Bishop J. Long being in the chair, took a rising vote; all but three members of conference voted for the recommendation; it passed by quite a majority through the western conference; at General Conference the committee on recommendations, reported it among the lost recommendations, not having the required constitutional majority to come before that body.

Let me here state that Bro. H. Longbrake was a man of strong character, firm convictions, a strong Anti-mason, and a powerful preacher, both in German and English, and worked hard for the extension of Christ's kingdom. The writer was well acquainted with him as he was presiding elder of the district and lived on the circuit where I traveled the first year of my itinerant life. A few years afterwards Brother Longbrake was called home by the Master and is resting from his labors.

The circuit to which I was appointed that year became a part of the territory assigned that fall to the Pittsburgh conference, which was then formed. I became a member of that body. For some years after this nothing happened to draw attention to this subject, the slavery question drawing away the mind of the nation and absorbing all the attention outside of church matters. I think it was in the year 1852 that a cornerstone was laid by the Masons at Tamaqua in eastern Pennsylvania, for a church of the Evangelical Association. Bishop Long sent a well-seasoned and salted article to the *Botschafter* at the time against the affair, which caused quite a stir among the brotherhood, especially in the East. The presiding elder of that district was said to be a high Mason; who afterward attacked one of the tenets of the church, which at last called forth a firm and severe, though just article from Bishop Long in the *Botschafter* against him, which resulted in such actions by that man against the superintendents of the church which only a Masonic spirit is capable of performing; this caused quite a stir in the church at the time, to which I may incidentally refer hereafter.

In 1864 the writer located on account of bodily infirmities, and moved on to a farm, where I rested for three years from itinerant labors, till my health was restored.

In my next article I shall state some of the causes which led me to protest against the influence of secret society principles and men, in the Pittsburgh conference.

The African Purrow.

Rev. D. K. Flickinger, editor of the *Missionary Visitor*, now with the African missions of the United Brethren church, writes to his paper an interesting account of this savage secret order:

The readers of the *Visitor* will remember that our missionaries in Africa occasionally speak of the Purrow society, in their published letters. Rev. B. Root, who is a native of Sherbro, and a passenger on our steamer, and who is returning to his native land as a missionary, after spending eleven years in America, receiving an education, gave me the following facts respecting this society: It is a secret society, exerting a wonderful influence over the civil and religious institutions of that country. The three particular things it teaches are, resolution, reticence and endurance; and it is composed mostly of freemen (of late some slaves have been admitted), and the better or smarter members of society. The chiefs are generally Purrowmen, and the society controls them and indicates the policy they must pursue in most matters of importance. Certain families are compelled to become Purrow "societyites," that is, the male members, as women are never admitted. Boys are initiated at quite a tender age, and then, again, when they can understand the obligations of the society. There are but three degrees, two of which are not

regarded as very important, but the third is all-important and binding. When the Purrow decides a matter, it is as though the Supreme Court did so in our country. It is the highest authority known; and woe to the man who goes contrary to its requirements, unless he has power to prevent the penalty which it imposes being inflicted.

This society impresses the uninitiated and lower classes with a fear which is remarkable. This makes them easy victims to any oppression or injustice which it may impose upon them. Mr. Root says it often conserves the peace and purity of society and especially of its own members. There are times when to use an impure word is a punishable offense, and those who do it are made to feel the power of the Purrow.

The large Caulker family, from which all the great chiefs of the Sherbro country came during the present century—and many of whom were men of considerable ability, superior to the present ones,—were Purrowmen. Mr. Root thinks this society is of great antiquity, coming to the west coast of Africa from Egypt. That it puts out of the way by assassination,—sometimes by a party of men going and murdering outright, or by administering poison through persons who are regarded as fast friends of the party to be deposed, but who have been bribed by agents of the Purrow,—objectionable chiefs and head-men, there is no doubt. It is, in short, a powerful organization, and one which, like slavery and polygamy, will require time to destroy. At Shengay its power has been seen more than once by our missionaries. It stole one of our first converts, and carried him away and concealed him, at two different times, and the last time, by force, made him a Purrowman, and put him through a severe drill. He finally saw a way of escape, and left the Purrow-ground, a dense thicket, and came back to the mission, where he was at last accounts.

Some may remember that during my first stay in Africa, and soon after I got there, the Purrow brought me to account for having interfered with some things belonging to it. I wandered into a forbidden place, and took into my hands an object which no uninitiated fingers were allowed to touch; and I was reported to head-quarters by a boy. But for an old missionary, who was my attorney, it would have given me much trouble and cost me considerable money. As it was, it required several hours of palaver, considerable pleading, and a little money, to fix up the matter.

"Strength of character consists of two things: power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and a strong command over them. Now, we very often mistake strong feelings for strong character. A man who bears all before him, before whose wild bursts of fury the children of the household quake, because he has his own way in all things, we call him a strong man. The truth is, he is a weak man; it is his passions that are strong; he, mastered by them, is weak.

You must measure the strength of a man by the power of the feelings he subdues, not by the power of those that subdue him. And hence composure is often the highest result of strength. Did we ever see a man receive a flagrant injury and reply calmly; that man is morally strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? This is strength. He who, with strong passions, remains chaste; he who, indignation within him, can be provoked and yet remain himself, and forgive these, are strong men, the moral heroes.

Secret Organizations.

Secrecy and treachery are the bane of society, the overthrow of churches, and the downfall of nations. They wear a slimy, snakish appearance; and hence a secret organization cannot exist without affording at least a pretext for evil surmising; while we are exhorted, by the great apostle, to abstain from *all appearance of evil.*

It is admitted that our American institutions and official positions are greatly controlled by such organizations, by which the wheels of government are retarded, and even the churches are trampled in their influence for good.

It is evident that all secret organizations partake, more or less, of the nature and character of a conspiracy, and are, to some extent, tinctured with the spirit of Judaism; for all are grasping for government power, and claiming supreme allegiance, and have somewhat similar modes of operation, though ranging from treasonable associations down to the grangers; the latter being, perhaps, among the mildest forms of these dark associations. Claiming to be oppressed, they take the world's plan of trying to beat their oppressors at their own game, in place of overcoming evil with good. Although the object may be a good one, the end does not justify the means; even as in taking carnal weapons to defend a good cause.

The early promoters of Christianity had the fiercest opposition to meet in attaining their great end, in the midst of a wicked and gainsaying world; yet the openness of their work was their great boast. "The king knoweth of these things," said Paul, "before whom also I spake freely; for I am persuaded that none of these things are hidden from him, for these things were not done in a corner."

Our Saviour expressly declares "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." Nowhere do we find an apostolic example of secrecy (Judas being accepted). Hence all secret organizations are without Gospel foundation; yet they, like slavery, claim Scripture justification; mostly resorting to the history of Judah's rebellious kingdom for a pretext, where we read of covenants, leagues and conspiracies, derisions, strifes and contentions, which finally result in the downfall of their church and the overthrow of their nation.

The churches and nations can not be too cautious of following their fearful and disastrous example. Several religious denominations are already firmly opposing these secret bodies in their unchristian mode of operation.

Will not the Society of Friends, which has been first in the anti-slavery reform, come up valiantly to the help of the Lord against the mighty in this direction?—*Christian Worker* (*Friend.*)

Secular Education.

To some minds, however, all these difficulties are settled by the magic of a word. It is the term *secular.* They use it as though it were a boundary line as distinct as the Ohio. It is a notable example of the way in which men cheat themselves by a word. Attempt to define secular education,—what it embraces, what it excludes, and we shall find that hardly a step has been taken in the solution of the difficult problem. *Secular* (seculum,) belonging to the age or *world* in which we live. But we live in two worlds at the same time. It is this duality, and the spiritual conflict arising from it, which distinguishes us from the animal. God has given it to us,—this double being, and what he has joined together man may greatly derange, greatly mar, but cannot put asunder. We live in two worlds, we say, the near world, the world of sense, and the great *seculum seculorum* by which the first is ever encompassed and pervaded. We breathe the atmosphere of both, and there is nothing belonging solely to the one regarded as wholly separate from the other.

But take the word *secular* in its lowest sense: we do not thereby escape the difficulty of the rule that requires the exclusion of all controverted ideas. Men differ much about things secular. Political philosophy should be taught in our schools. So all say. Our children should be instructed as to the nature of our political institutions. But men differ in politics. My hearers will understand me as referring not to any mere momentary questions of party-platforms, but to principles deemed fundamental in government, such as those before referred to. There may be those among us who do not believe in republicanism. Shall they be allowed their veto on school books that represent the general national character in this respect?—or shall they be told that there is something predominant here, and that such predominance must be respected in the national education? Holding republicanism to be right, we do rightly and wisely in giving our children a bias toward it in early life. We will not listen to pretentious free-thinking, which demands that the young mind should be kept open in this respect. The few monarchists or the few communists among us must put up with it. A predominant national character is a most conservative element of nationality, and this is not to be sacrificed to their abstract right of opinion. The true inference, as it bears upon the other and still greater question, is most obvious. We have a few atheists among us; there are some who believe only in Nature; they are to be treated with all tolerance, but our long inherited Christianity is not to be driven from our schools and colleges on the ground that, in any honor shown to it, there is a favoring of opinions which they do not hold. It is in possession; it must be proved false before it can be summarily ousted in this manner. The parallel is unanswerable. To say the least, we are no more a republican than we are a Christian nation. Long may both these aspects be preserved.

So also do men differ in aesthetics, in art, in philosophy, in literature; various opinions are held in respect to political economy. Not a shadow of a reason can be given why the principle involved, and the veto claimed, have not an equal application to disagreements in these matters as well as to the tabooed question of morals and religion.—*Prof. Taylor Lewis.*

A Voice from the Last Century.

Hon. Samuel Dexter, an eminent lawyer, in the year 1798, long before any direct exposure of secret orders had been made public, gave, in the Boston *Mercury and Palladium,* the following forcible statement of the substance of Masonry:

"The world knows that Masons have most windy titles, such as 'worshipful,' etc., etc. It is known that their vanity prompts them to walk in formal processions, covered with trinkets that a well-in-formed savage would blush to wear. It is known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly comforts the ghost of the departed. Strange society that blazons its follies to the world but burys its virtues in midnight darkness. But, sir, you have no secrets, but mere ceremonies. I say this on the testimony of the most respectable men who are Masons. And can ceremonies save the institution from the charge of frivolity? Can you, by accumulating more baubles and more follies in secret, excuse yourselves for the gewgaws and trumpery which are seen? And yet it is precisely these baubles, gewgaws, ceremonies and trinkets which make up the sum total of all the human substitutes for the true religion which have, in all ages, darkened the intelligence, confused the conscience, corrupted the character, and destroyed the liberties of men. And if these ceremonies are not a religion, then popery is not a religion and paganism is not a religion."

"There is no greater mistake," says an eminent divine "than to suppose that Christisns can impress the world by agreeing with it. No, it is no conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it and to produce the impression of a holy and a separable life; this only can give us a true Christian power."

Defense of Masonry.

Abstract of a lecture delivered in the CONGREGATIONAL CHURCH at COLCHESTER, CONN., Tuesday evening, May 18th, 1875., by Rev. Edgar F. Clark, pastor of the M. E. Church, in PROVINCETOWN, MASSACHUSETTS.

To any honest enquirer who desires "more light" concerning the coveted boon of Masonry, I am willing to satisfy him so far as I can consistently, just as I am always ready to answer questions to any sincere enquirer, who wishes to know the doctrines and principles of the Methodist church.

I am not, however, an authorized exponent of Masonry, and no one but myself is responsible for my utterances. But when the Masonic order is greatly misrepresented as I am told it has recently been in this place, I shall gladly defend it.

A brief historical notice of Masonry may interest you. There are many Masons who are not posted concerning Masonry, just as there are many Christians who know but little concerning the history of their denominations. We cannot trace Masonry back to Paradise, as some foolishly assert (making a lodge with Adam for Grand Master). Any man who thinks that a Masonic lodge existed in the days of Cain and Abel, is a fit candidate for an insane asylum. Neither is there any more reason for crediting Noah with being a Mason than there would be for claiming the same honor for the angel Gabriel. And those who trace anything like the present order back to the days of King Solomon and Hiram merit our pity.

The fact is, modern Freemasonry is of recent origin, and was unknown to either Solomon or Hiram. Prior to A. D. 1717, legitimate free masonry was simply a trade union. The operative masons banded together as do our co-operative associations, and formed a society for their mutual protection and interests, just as the ship carpenters and others of our country do to-day. The masons of those days had an initiation ceremony, but there is no reason to suppose that it was like ours.

The Egyptian priesthood was the museum of art and science, and none could enter it except by initiation. Architects also formed an association which had an initiation ceremony. Among the Romans, long before the days of Christ, masons organized fraternities to which working masons only were initiated, and those by special religious services. These working masons received many special favors from the Romish Emperors. After the days of Christ, about A. D. 906, the King of England summoned all the masons of his kingdom together and granted them great privileges because he considered that the art of masonry was a great benefit to the country. Among other things, he declared them free from all taxes. It is probable that Masonry became a secret institution about this time, and that its object was to prevent the King from being defrauded of his revenue, as well as to keep out all spurious Masons from the benefits of the order.

In the eleventh and twelfth centuries, the Popes specially favored the masons, who built beautiful cathedrals. The Christian coloring of Masonry was probably received about that time. About the eighth century it was decided that none but FREE MEN should become masons, and then the title "Freemasonry" was given to what was before simply "masonry." Up to the eighth century, none but masons were admitted; but about that time *Architects* were granted the privilege of joining, and also builders, so that masons, architects, and carpenters, became "accepted" and then the title "free and accepted masons" was assumed.

In 1717, the doors were opened to all professions. Up to this time, the initiation ceremony was nothing like that of to-day. It was a religious service, far different from the present Masonic ceremonies. In A. D. 1723, the first printed pamphlet concerning Freemasonry appeared. It is not true that Voltaire founded the Masonic order as it is to-day. It was organized in England, and not in France, where Voltaire lived. By A. D. 1725, lodges existed in about every civilized country. Before 1717, Masons were actual laborers, but since that time we only use the symbols of Masonry. The white apron is the emblem of innocence. (The speaker then explained the meaning of the gavel, and compass, just as appears in Anti-masonic documents.) There is scarcely a moral virtue which is not taught by Masonry, and its teachings would do honor to the sanctuary of the Most High. It is a great moral teacher exerting a powerful and happy influence for social reform.

Religion and Masonry I am willing to explain to honest enquirers, but not to bigots. All good things have encountered opposition. Some say "those who have been Masons should be believed." Can you find any more bitter and unscrupulous opponents of the Christian church than those who have been expelled from it? Or are there any greater slanderers of the church than those who were once members but have voluntarily withdrawn from it? You would not give much credit to such former church members concerning that institution, and why should you give more credit to those who have either been expelled from or withdrawn from Masonry?

Hundreds of Masons have been expelled for immorality, and I am not sure but the lodges are as thorough in disciplining members for the crime of immorality as are the churches. Some have recently been expelled from the lodge in this town for that very offense.

Every Mason is taught to practice charity toward all mankind. But it is charged that Masons have a special regard for each other, and this is true, just as a parent has special regard for his own family; just as a Baptist has a special regard for all Baptists; Methodists for all Methodists; Protestants for all Protestants; Americans for all Americans; members of the Connecticut Anti-masonic society for all Anti-masons. It fosters a special regard and kindness towards members of the order, just as church members covenant to aid and protect each other.

But they say that the oaths of a Mason require him to protect a guilty brother; that it is a disloyal institution. And this in the face of the fact that Washington was the first Grand Master in America, and an enthusiastic Mason all of his life, and, if I mistake not, a Grand Master at the time of his death, though I am not sure of that. Nearly all of the American Generals of the Revolutionary army were Masons. (The speaker asserted that, so far as being disloyal it is the opposite, and teaches loyalty.)

Our oaths are greatly traduced. Any oath is terrible if any one violates it. According to Dr. Wayland's moral science, the ordinary citizen's oath invokes the wrath of the Almighty if the witness commits perjury. Certainly there is no greater punishment than this assumed in any Masonic oath. Why make fish of one and fowl of the other? A Mason takes no oath which does not belong to what is just and right. No oath is required of a candidate which interferes with his duty as a citizen and Christian, or with his duty to his neighbor, his country and himself.

Every man can read the principles of our order. They are published to all. But the Masonic order is a secret society, and will not recive any member who will not promise to keep the secrets! Well, what of it? Would any man marry a woman who would publish all the affairs of his family? Governments hold secret sessions, so do churches, and other organizations. The order is charged with being "immoral and anti-Christian!" Is it in our principles? Certainly no better morals can be found in any books on moral science than in Masonic books. Is it in our membership? I believe that the very cream of American society may be found in our lodges. There is Rev. Dr. Kirk, of Boston, and thousands of other clergymen who are proud to be known as Masons. Masonry like religion is often dishonored by unworthy members. There are persons now members of the Masonic order who could not get into it if they were not members already, just as there are many members of Christian churches who could not gain admission if they were to apply to-day because their life and conversation indicate that they are not true members. The spirit of Masonry is religious, subtract religion from it, and there is but little left. God is recognized in all the ceremonies. It is said that we reject Christ, but this is not true.

(The speaker read extracts from the Masonic burial service in "Hall's Master Workman and Masonic Monitor" which speaks of "Our Saviour at Mount Calvary," and the "Risen Redeemer." This book was published by A. Williams & Co., of Boston, in 1866, and Mr. Clark said that any person could obtain it. The book is used by the lodge of which the speaker is a member.) There is a Bible in every lodge. Prayer and Scripture are the groundwork of our institution.

In the great Anti-masonic excitement of 1831, when it was charged that unusual and cruel punishments were inflicted by the order upon offending members, the Grand Lodge of Massachusetts published a declaration to the effect that no punishment is known or inflicted greater than expulsion. In 1833 this declaration was adopted by the Grand Lodge of Connecticut, signed by several hundred members and published to the world over their signatures. It is charged that in some degrees, the candidate binds himself to sustain unpatriotic and immoral Masons. I do deny the existence of any such obligations. Masonry is a school of morality and piety. I object to the papers and tracts which are being circulated by ignorant Masons and others because so far as they are true, they are isolated extracts or detached sentences which often times deceive the reader. Let it be understood then that we shield no culprit because he is a Mason.

The speaker closed by expressing the sentiment that all *good* Masons will ascend to the starry firmament above, by the mystic ladder.

See Notices on 13th page.

Reform News.

—The General Agent writes that the Ohio Agent, D. S. Caldwell, and Rev. E. P. Hart, district superintendent of the Free Methodist church, were speaking in the vicinity of Pittsburgh last week.

—Prof. C. A. Blanchard left this city last week to speak in Indiana, on his way to the Anniversary.

—Mr. Edmond Ronayne, of Chicago, Past Master of Keystone Lodge, will speak again in Thompson's Hall, at Crystal Lake crossing, and also at Woodstock, this week; performing the popular ceremony of initiating and raising a candidate in the three degrees.

—A correspondent of the *Wesleyan* reports interesting meetings held at different points in Monroe county, Ohio, by Rev. John Levington. In the Methodist Episcopal church of Marengo, the pastor, Mr. Close, a thirty-two degree Mason, attempted to show his superior knowledge of the institution, and began its defense, but found the lecturer and the people alive to Masonic villainy and falsehood to his disgust.

On the Way to Pittsburgh.—From the Illinois Agent.

ELIDA, Ohio, June 1, 1875.

DEAR BRO. K.:—Since my last I spoke twice in Crawford Co., Ill., twice at Ashkum, Iroquois county, twice in Ogle county, and started on the 28th ult. for Pittsburgh. At Bourbon, Ind., I spoke three times, besides a lecture on Africa. The congregations were large on each occasion, except the first, which was a dark and rainy night. I found the members of the U. B. church at this place to be quite in earnest in maintaining their discipline, but the ministers were much in the position of the man who was "in favor of the Maine Law but *opposed to its execution.*"

Masonry is very strong here and the fraternity were highly incensed that any one should dare to assail so good an institution as their's. I was informed that about thirty Masons and Odd-fellows met on the Sabbath and resolved not to patronize the U. B. church any more. Two Masons here renounced Masonry, and the only one found to defend it was a drunkard in a state of intoxication.

I left Bourbon on the 31st, came here and spoke last night to a large audience. One of the U. B. preachers here has been grossly maltreated because of his opposition to secretism and another is threatened. We are told that to-night we are to be treated to eggs, but I fear no evil.

Yours for the Lord,

H. H. HINMAN.

The Wisconsin Work and Needs.

WAUPUN, Wis., May 28, 1875.

Editor of the Cynosure:

My last writing was at Green Bush. I made arrangements for work north of that place three or four miles; gave one lecture, and the rain prevented filling the next appointment, but seized the opportunity of lecturing to a few, in a private house, hastily called together, as no public place could be had in the village. Good results followed the work there to the extent that quite a number of Christian people say they have done paying pagan priests for preaching the Gospel of Christ. The M. E. minister being both a Mason and

an Odd-fellow, and the Free Baptist an Odd-fellow. Their course was deemed so inconsistent, that some thinking people at least were disgusted with them.

Left on the 15th and reached Father Vaughan's at Byron, Fon du Lac county, and preached on the Sabbath, and gave three lectures the three following evenings in the school-house, and two at the Centre in the Town Hall; preached again in the school-house on Sabbath morning and lectured on the religion of "Secrecy" in the afternoon. Tuesday and Wednesday evenings lectured in the Union church in Oakfield. In the meantime an effort was put forth to get into Fon du Lac city, and hope yet to be successful. In consequence of the lateness of the spring, and the anxiety of the farmers to get in their crops, and the short evenings, the audiences of late have been small.

Owing in part to the scarcity of money and small congregations, and in part to the fact that this State is so extensively cursed with Good Templars and granges in country places, my finances are very low. I see an abundance of work to be done, and if the friends who read this could do a little towards replenishing my purse it would greatly aid and encourage in this much needed work. For the war,

P. Elzea.

Correspondence.

Insanity Spreading in Pennsylvania.

Preachers, deacons and laymen all over the State going mad! How sad we felt on learning the other day, that our esteemed brother Raynor had gone stark mad! We had regarded him a well balanced character with a sober, well disciplined brain; but alas! he has joined the Anti-masons, and you know they are all crazy. Now you know, Mr. Editor, that in this very sane world of "judicious" sages, insanity and anti-sinity, (a new word, please your honor) are now, and always have been synonyms. What better evidence could exist of insanity than persistent, consistent and practical opposition to the pet sins of the ages? Would a sane man put himself under the concentrated fire of millions of covenanted sinners, by opposition to their cunning craftiness whereby they lie in wait to deceive?

Such a man might be in peaceable possession of a "good conscience" but could hardly keep a good horse. What sane man would thus discommode himself? Is not bread the "staff of life" and who would let it slip from his hand for the sake of keeping a good conscience? A very unpopular thing at best, among the "ancient and honorable (?) brethren, and with the more advanced, is less known, we think, than "black balls," "black books" and blacker covenants.

Some men are genial, time-serving, man-pleasing things with flexible principles, elastic conscience and hoodwinked charity which covers up a multude of *sinners*. Ezekiel, Daniel and Paul got to themselves much tribulation by an insane and inflexible adherence to the "guide of their youth." If brother R. does not mend his ways he will be counted in with the "cloud of witnesses spoken of in Hebrews who "had trials of cruel mockings, &c.," "of whom the world was not worthy." "A word to the wise is sufficient." Many more in our State are getting in the same way and the complaint is spreading.

N. Callender.

Anti-masons of an Ill Sort—Charles Francis Adams.

Amboy, Ill., May 24th, 1875.

Editor Christian Cynosure:

Dear Brother:—I have just been reading in the *Cynosure*, a statemsnt by Rev. J. H. Young. I am a member of the U. B. church, and I fully endorse all that you, as editor, said in your remarks on the Rev. J. H. Young. I know nothing of the man, only what he says of himself in his statement, but that was information enough; and if you had let his remark pass in silence, I should have lost confidence in you. We are now having too much experience with such professed Anti-masons.

I have also read an article on politics, signed "Watch." I feel in sympathy with the sentiment there expressed. But there is one name mentioned as a candidate which I cannot support; that is, Charles Francis Adams. He is not sound on the issues there named. In proof I would cite you to his signing a call for an indignation meeting in Boston, on the reception of the news of the use of the military in New Orleans. It looked too much like indorsing the White League. Wendell Phillips in a speech at that meeting in Boston, refers to Mr. Adams as a signer of that call. Such like things show that he is not to be trusted. I hope the action of Mr. Adams will be considered at the coming anniversary of the National Christian Association, and if a nomination is made that the man selected will be one who is heartily in sympathy with our views.

Yours in Christ,

Hiel Lewis.

A Good Letter from Eastern Indiana.

New Garden, Ind.,
5th Mo. 31st, 1875.

Several of us have been battling for long years against all secret organizations. We were rejoiced when we saw the move for a national organization opposed to secret societies and are doing what we can to aid in the work, though we are not in a condition to help pecuniarily much at present. By becoming engaged in business with some of the secret order men, my brothers and I have sunk $20,000, which has so crippled us we will have to excuse ourselves for the present from doing much. Whether designed or not I have almost invariably found my losses come from that class of men. I have spoken my mind freely against them, especially against the Masons for more than thirty years, yet have given them as many favors as any other class of men. I suppose I have had to bear the penalty for my outspoken opposition in some measure. I have never stopped to inquire what effect it would have on my interests when I wished to battle such giant evils.

We had never had a lodge of Masons here until we organized our anti-secret society. They then made a big rally. On the completion of the Ft. Wayne R. R. to this place, 24th of June, 1870, they ran a train from Richmond (nine miles distant) which brought about 400 to this place, though by no means all Masons. In their speeches they tried to damage our influence; and afterwards they had their big gun Rob Morris from Kentucky here, and they organized a lodge to show us we were doing them good—building up that which we desired to pull down. Yet after all their efforts the lodge has gone down and their superiors have been here and sold their furniture, put the money in their pockets, and left them with the consolation that their means were gone and there was no way to help it. Some of the new members seem not to be able to see what right the Grand Lodge had to their property, and a few have openly condemned the order.

There are quite a number of friends in this (Wayne Co.) and they have a discipline against joining the Masons in particular. Yet in some meetings Masons have been received into membership with the hope that religion would drive it out. But I believe "this kind goes not out but by fasting and prayer." There have been several applications to our monthly meeting for membership by Masons. But in our church every member has his voice in all business, consequently we have invariably kept them out unless they recanted their Masonry. I have written thus much to show a little of our standing. We are not dead but are not often heard from by those distant from us. We find many who are opposed to secret societies who cannot be induced to take much part in opposing them because they are told by secret men in whom they seem to rely that they are not so bad as we represent them. Were it not for this feeling I think we would have two-thirds of the people with us. I believe good publications on the subject are doing much in the way of arousing the public attention. One of Morgan's books in this neighborhood forty years ago made many opposers, and from then until now I have never ceased to abhor the institution, though I respect many who are joined to the order. Yet I am so fully convinced of its unChristian character that I will never knowingly hear a Mason preach; and some of us have made it a question in voting, refusing to cast a vote for one joined to his idol.

I do not know of any one going to the Pittsburgh Convention from here, yet I hope it will be well attended, and that measures will be put on foot to bring out candidates on this question. I used to talk to Hon. G. W. Julian about making this a question in this Congressional district, but we thought perhaps it would be better to keep it quiet until the public was better prepared to consider it.

We need lectures all over our State, but am not able to pay for them. J. P. Stoddard was here over two years ago, since which he wrote me and I endeavored to write to him, but have reason to think it never reached him. I have seen in the *Cynosure* that Kiggins had been in our place this winter, but much as I wished to see him I did not even learn he was here until he was gone.

Respectfully, Hiram Hough.

On the Grange.

I look upon this secret order as a gigantic evil unsettling the regular channels of trade, causing disquiet in families, causing hard feeling between neighbors and in taking thousands of dollars that ought to be used for better purposes. Some of it should buy bread and clothing for the families of poor members. It is detrimental to religion, as is every order that padlocks the mouths of its members. It is cutting off the saleries of ministers that oppose it. The United Brethren church does not allow its members to join secret societies, but this serpent, the grange, is in the church and coiled up and threatening and says, Strike me if you dare. I say, strike him again and again, until he stretches out dead, dead. Let not the church be polluted and cursed with secrecy. Suppose it takes ten thousand members out of the Brethren church. Let them go. Better lose so many than have the church cursed with secrecy. You will hear those lodge men praying on certain occasions that they may meet in the "Grand Lodge above." How absurd? It would require a large number of partitions in heaven to make room for all the little, corrupt lodges of this earth. Not a lodge will be found in heaven, and I fear but few lodge-men. I say, let all holy men and women pray earnestly that this great engine of the devil, secrecy, may be thrown from the track and smashed into a thousand pieces. All the tracks of secret societies ought to be torn up and their rolling stock demolished. Let no Christian vote for any secrecy man for any office, neither in church or state, but let all true men rise in their might and form a powerful party against this lodge curse.

C. J. Hussong.

A Lady as Colporter.

Editors Christian Cynosure:

I have been traveling in the interests of Anti-masonic literature for a few days and propose to devote much of my time hereafter to this reform. Some may object to the idea of a woman acting as colporter in this cause; but having enlisted in the cause of Christ, I believe that to oppose heathen worship as practiced by the lodge is a duty which all loyal subjects of the King of kings rightly owe to our "Master and Lord." Having procured from the *Cynosure* office a number of Anti-masonic books and tracts I started out to circulate them and to talk to the people upon secret societies. I met a Mason; desired him to purchase one of my Morgan books. He refused to do so. I then asked him if the book was not true. He answered with some hesitation, "Part of it." Shortly after I met with another Mason, who, when he learned I was selling Morgan's book, promptly refused to purchase. I asked him if the book was not true. He answered in a very gruff and pompous way, "No, it's all lies." "Why," said I, "Your brother Mason, Mr. ——

has just told me it was only part lies." This remark of mine was evidently too contemptible to merit any answer and the gallant knight at once retired without attempting to explain this apparent decrepancy of testimony. Another Mason, who is quite a champion for the lodge, assured me that Masonry was *religion*, and that no Mason could fail to go to heaven. "if this is true," I said, "There must be many drunkards in heaven." He attempted no explanation of the manner in which wicked Masons reach heaven without the merits of Christ's atonement.

What surprised me most was the readiness and anxiety with which the common people embark in our cause. One old lady shed tears of joy when she learned my errand. She said the Masons were continually trying to coax her husband and three sons to join them, and that she would sooner see them laid in their graves than to see them ensnared into such wickedness. I also met a very intelligent old lady who assured me that the Morgan's book is all true. She was living at the time in the neighborhood of the Morgan tragedy, and she and her neighbors once had these books. She said the Masons bought some of them, stole some, and in some instances tore in pieces and otherwise destroyed all they could lay their hands on. I found a great many who bid me God speed.

Yours in Christ, SUSAN EVANS.

A Conversation.

I met a gentleman recently with whom I had a conversation substantially as given below. Incidentally he had referred to the fact that he was a member of a secret society, viz: the Freemasons. I asked if he was a member of a church? He said, "No." "Ah," said I, "there is some religious service in the lodge, I believe; is there not?"

"Yes," he said, "there is prayer."

"And hymns?" I continued.

"Yes, but not much of that."

"Do you think a *Christian* can join in the prayers?"

"Yes; why not? They are made to the same Being we all believe in."

"Yes but you have Jesus in lodges, and they don't worship through Christ."

"Oh, we don't mention him, so every one can join in."

"But how do you think a Christian can join in such worship when he remembers that Christ said no man comes to the Father but through him?"

"Oh! I guess you are one of these who want God in the Constitution; as though people can't worship him any way they like best already!"

You're off the track, friend, the point is this: Can one who believes this statement of Christ, feel warranted in *not* coming through him?"

"O I don't believe in your priests and Virgin Marys and intercessors. I think all can join in *our* prayers."

"We can of course address God as our Creator, and you, I believe, do so as Architect of the Universe, do you not?"

"Yes, but I don't believe all that's said of Christ. I believe he was the best of men, and that it is enough if we act on the principles he taught. I think there never was so good a man, but mankind have to find out for themselves how to worship God, for I don't believe in what people call the inspiration of the Bible, although that book teaches much good."

"Friend," said I, "you admit that there is a Creator, and that in all vegetable and animal existence there is adaptation for purpose, and that the best attainments of each are arrived at?"

"Yes."

"Then, as we agree that man is the highest of all that we know of in creation, is it not reasonable to believe that God has not left him to grope in the dark for the way to render acceptable worship or means of cultivating and perfecting all the best features of his nature, viz: purity and best exercise of, and best food for his spirit, affections and intellect? Therefore we believe that God spake by the prophets, and especially manifested himself in Christ, to influence man towards himself, and bring him up in love and duty to the highest attainments, and to thereby become like himself—in a word Christ-like—God-like. Without such a revelation of God as we find in the Scriptures, and especially in Christ himself, humanity would have been deprived of its highest motives and of the power of developing its noblest characters."

Our Masonic friend listened very courteously and although not fully assenting, kindly asked me to call again. When, O when will darkness give place to THE TRUE LIGHT which is Jesus the Christ—the only "infallible" Ruler of men! H.

A Swindler at Large.

I enclose two items cut from one of our county papers, the Bellefontaine *Republican*. The person spoken of, John A. Smith, was referred to me in a communication which was printed in the *Cynosure* some time ago. He was formerly treasurer of this county, and a very dishonest treasurer he was. He cheated the people and enriched himself, by altering the figures on his books, making them larger for his own benefit. When these facts were discovered he made his escape to Canada, taking with him another man's wife and leaving his own. After some time he was brought back from that country and confined for a time in our county jail. Several indictments were found against him and he was tried in our court but not found guilty. Everybody knew he was guilty. So far as I know there were but few tax-payers who had not been swindled out of a few cents or a few dollars. For the protection of society such men ought to be shut up in the State prison; but this man is still at large, and it seems is going about trying to swindle on a larger scale.

At the time these frauds were discovered, Smith was a Mason and an Odd-fellow, and a member (as I have been told), of various other secret orders. I do not know how much influence Masonry had in securing his acquittal, but when so many Masonic criminals go unpunished it looks as if there was something rotten in that institution.

Above it was said that when this man emigrated to Canada, he took another man's wife with him. I don't know whether she was a Mason's wife or not, but I suppose she was not, for the seduction of the wife of a brother Mason would have been "unmasonic conduct." W. W. T.

A Candid Mason.

Taking a seat in the cars recently, a young man requested a place beside me and remarked, "I heard you speak twice at ——— yesterday and am beginning to think that I don't know much about Masonry." I replied, "You have taken three degrees I suppose?" He assented and added, "I am not prepared to say that a man may not be a Christian and a Mason." I asked, "Did you ever see anything in the lodge that you thought would aid a man in his Christian life?" He responded promptly, "No." Did you ever find anything in the lodge that you thought would induce a man to become a Christian if he was not before joining?" He replied again, "No, I never did." I asked again, "Did you ever see anything in a Masonic lodge that you thought would greatly hinder and embarrass a man in his Christian course?" This he answered in the affirmative. I asked farther, "Is there a man among your acquaintances who is an active Mason and an active Christian?" He thought for a moment and then replied, "I cannot think of one now." I asked, "Do you like the lodge?" His answer was, "I was disappointed. I did not find it what I expected."

Just at this point the train stopped and I left the man without learning his name, but hoping his conversation might be of use to him as it was gratifying to me. J. P. STODDARD.

OUR MAIL.

J. W. Margrave, Salem, Neb., writes:

"I cannot do without your paper though the grasshoppers are destroying everything in their track. We are a terribly secret-society ridden people. Many of our ministers are Masons, or if not, are too timid to speak out on the subject—dumb dogs that can not or will not bark. Others may do as they please, but I will not hear any man preach, or give one cent to his support, if I know him to be a member of any of the leading secret orders."

T. H., Chicago, Ill., writes:

"I like the ring or sound of your metal. The gold and silver is easily distinguished from lead and tin. Principles vs. pretense is the grand difference among mankind. You are infallibly right in your maintenance of Christ as the Lord of the conscience and of the heart of man. Alas, that philosophies should so prevail as to obscure him. The battle goes on, but let it wage as it may the victory must be won by the Captain of Salvation. The light shall dispel the darkness."

Emory Sprague, Hillhouse, O., writes:

"I am still doing what I can to expose and oppose the works of darkness by circulating Anti-masonic literature. Secret societies I consider as being in the way of progress, and contrary to the the true light. The "New Departure" greatly encouraged me as it served to show that our shots are taking effect. I think we shall keep the ball rolling, moving continually upon the works of the enemy."

D. A. Renfrew, Brownsdale, Pa., writes:

"I am bound to help all in my power to banish the Egyptian darkness that is covering so many minds, even darkness that can be felt all over our land. I am heart and hand with you in such a glorious reform. The *Cynosure* is the best and most faithful paper I have ever read. There has been a grange started in our school-house. I asked the director if our public school-house could be lawfully used for a few to meet there in secret, and peaceable citizens be ordered out. He made an evasive answer from which I inferred he was in favor of them, and there the matter rests."

J. J. Hayden, Colo, Iowa, writes:

"I feel anxious for the overthrow of secrecy, believing it to be the most derogatory evil now in existence. I am therefore resolved that the cause of anti-secretism should at once have the cordial support of all the lovers of God and humanity; and as faith without works is dead, I hereby propose to devote my talents, prayers and money to the extinguishment of the monster, and offer on the start to be one of a thousand who will give one dollar each for the dissemination of light among the masses; and I will be one of five hundred who will give five dollars each, for the above named object; and I will be one of a hundred to give twenty dollars each. I think it would be a good thing if the editor would make some such proposition to the readers of the *Cynosure*.

H. W. Hampe, Linesville Station, Pa., writes:

"The cause the *Cynosure* represents and advocates must eventually prosper and be victorious, for its cause is of God in Christ, who is a God of truth and grace. It has already a host of veterans who have withstood and fought the enemies of light for years, single-handed, and others are coming to step under its banner who have been in a fire of persecution and slander from the dark minions of the lodge, and have come off victorious to the chagrin of the men who have sought their overthrow. An army made up of such material will not shirk when it comes to the final battle. Though they may be assailed on all sides with lies and slander, for these are the lodge weapons, yet will they conquer as sure as truth will overcome error. Christ though crucified and buried rose again to the discomfiture of his enemies, and ascended on high, and is leading on his cause in its various departments through his spirit and word to final victory."

John Fettenhoff, Chambersburg, Pa., writes:

"I am still trying to get subscribers. I do like to see honesty, especially in ministers of the Gospel; but when they say they are opposed to secret orders while tolerating it in the church and in their charge, their honesty is not skin deep. O Consistency, where art thou! I was pleased with your short comment on Young's letter. Paul says such should be sharply rebuked. Titus 1: 13."

Mrs. R. M. Webb, Fairplay, Iowa. writes:

"I wish the *Cynosure* might be read by every man and woman in our land, for I think it is the most noble paper in our country. While I was at a campmeeting last August, a minister arose and said he had been thinking it would be a good thing if all the brethren would square their lives by the carpenter's square. When he took his seat I addressed the congregation, and told them I did not agree with the brother, for I believed the word of God should be our guide, and that we ought to square our lives by the Gospel. May God crown your efforts with the best of heaven's blessings, and give you victory over the works of darkness."

The Sabbath School.

Lesson for June 20. 1875.—Saul Chosen.

SCRIPTURE.—1 Samuel, x. 17-24. Commit to memory, vs. 18 and 19.

17 And Samuel called the people together unto the Lord to Mizpeh.

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdoms, and of them that oppressed you.

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulation; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him he could not be found.

22 Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence, and when he stood among the people, he was higher than any of the people from his shoulders and upwards.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that *there is* none like him among all the people? And all the people shouted and said, God save the king..

GOLDEN TEXT,—He gave them their request; but sent leanness into their souls. —Ps. cvi. 15

TOPIC.—The Lord, Dishonored, can Curse our Blessings.

SCRIPTURE READINGS.—As to Mizpeh (v. 17), see Judges xi. 11; as to the divine right over the people (vs. 18, 19), see Judges vi. 8, 9; as to the use of the lot (vs. 20, 21) see Josh. vii. 16, 17, 18: as to Saul's modesty(v. 22), see 1 Sam. ix. 21; as to the "stuff," see 1 Sam. xvii. 22; as to "chosen," see Deut. xvii. 15.

LESSONS.—How much greatness comes by a single eye. Samuel is set aside; so are his sons. An unknown man leaps into the highest place. But Samuel feels no jealousy, no churlish feeling, no ungracious spite. How nobly he carries himself, while there is a hope of Saul's doing well. Let us put away all self-seeking. With it will vanish envy of other's success. We shall then rejoice in their joy, and have real pleasure in their virtues.

How needful is prudence in managing any great interest! If Samuel had selected Saul, all the blame of failure had been on him. All the sons of Belial had found fault. "The lot is cast;" it caused the contentious to cease. Let us ask wisdom. More failures in life come from the want of prudence than from want of energy, zeal and diligence. Many things are mismanaged.

How weighty the responsibility of choosing rulers! It should be before God, by all Israel. No man should give over this trust to the lowest of the people. Nor should a good man decline office when he is providentially called to it.

All departure from God, and all choice of any other ruler, will bring punishment, sooner or later.—*S. S. World.*

God is an overruling providence, making all things work together for good to those that love him, and causing even the wrath of man to praise him. Rom. 8: 28; 5: 3–5; 2 Cor. 4: 15–17; Heb. 12: 11; Gen. 50: 20; Ex. 9: 16; Ps. 76: 10.

A new heart was given Saul. What a priceless gift! It was a heart of stone—now it is a heart of flesh; it received blessings, but never gave forth praises—now it is full of thanksgivings. O God, create in me a clean heart, and renew a right spirit within me! Ps. 51: 10; Ezek. 11: 19; 36: 26; Jer. 31: 33; 24: 7; Rom. 8: 2–4; 7: 8; 2 Cor. 3: 3; Eph. 4: 23.

If we reject God for the world it must be in the face of blessings without number. Ps. 103: 2–5; 107: 8, 9; 116: 12; Is. 63: 7; Jer. 31: 3; 1 Tim. 6: 17; 1 John 4: 10, 19.—*Nat'l S. S. Teacher.*

About Masonic Romancers.

The late secession war gave rise to innumerable Masonic romances. Masons and non-Masons, men and women, assiduously plied their pens, illustrating the humanizing effects of the mys tic tie. Recently I read an American story of that period in the *Masonic Magazine*, London. The pith of the story was this: An Irish lad associated with some Southern guerrillas in Missouri, was taken prisoner by Union soldiers, and ordered to be shot. Just as the sentence was about to be executed, the prisoner's sister, a girl of eighteen, rushed into the camp, and after crying, pleading, and calling upon the Virgin proved unavailing, she happened to notice a Masonic pin in the officer's shirt front; she then looked the officer in the face, and dignifiedly stepping back a few paces, gave the well-known sign of a Mason. The officer then yielded so far as to delay the tragedy till the next day; during the night the prisoner and his sister mysteriously disappeared. The above story is tame when compared to one submitted to an editor, an acquaintance of mine. The prisoner was a Northenrer, his hands were pinioned behind, his feet tied tight together, lying on his back on the bare ground, while the consultation was going on among the rebel squad, who finally doomed him to death. The executioner then approached the prisoner with an uplifted bowie knife, but as he was about to strike, the prisoner perceived the Masonic talisman; quick as lightning he gave the well-known sign, when the knife dropped from the hand of the would-be executioner, and his face suddenly became bedewed with tears trickling down his manly cheeks, etc., etc.

The perusal of the above brought out a flow of tears from the eyes of the jolly editor. The ludicrousness of the story, of giving the well-known Masonic sign while the hands and feet were so tied, convulsed the editor to such a degree as not only to burst open a floodgate of tears which he had in his reservoir, but nearly cracked his sides with laughter. These kind of romances, however, are generally received by the reader as such. But who knows whether a future Pierson may not collect these stories and publish them as Masonic traditions, and whether a future Mackey may not epitomize them for a Masonic encyclopedia?

Dr. Oliver was a great romancer. His history of the Antiquity of Freemasonry, etc., are mere romances. These, however, are palmed off as histories, which were, of course, received as facts by every orthodox Mason. The "Revelation of a Square" was evidently meant by the Doctor to form, as it were, or to be understood, as a romance of history. But the credulity of the craft was such that even the Revelation of the Square was sucked in as true history. Thus, in 1852, the Most Worshipful Grand Master of Massachusetts, in his report on the petition of Jewish Masons to desectarianize the ritual, among other matter, quoted from Oliver's Revelation, how, during the Deputy Grand Mastership of Dr. Manningham, or between the years 1752 and 1754, Jews had made their way into spurious continental lodges, and how the emperors of the East and West gave a patent to a Jew, Stephen Morin, to propagate that spurious Masonry in the new world, (he alludes to what is now known as Scotch Rite). The success of the French Jews induced the English Jews also to seek admission, when the trouble first began about what prayer should be used in a Masonic lodge, and a long-winded discussion between Dr. Manningham and a Jewish brother took place in a lodge. The Square gave the verdict for Dr. Manningham, for, of course, the Square was Christian to the backbone. It admitted, however, that "the Jew remained unconvinced."

Up to this time, says the Square, there were no authorized prayers for the lodge, but owing to the infusion of Jews, Dr. Manningham learned that some Masters so far favored them as to leave out the name of Jesus from their invocations. This irregularity the D. G. M. was determined to put a stop to, so he consulted Dr. Anderson, and the two together composed a prayer, which was printed in the *Pocket Companion* of 1754, the G. L. sanctioned that prayer, the D. G. M. introduced t into the Metropolitan lodges, where it was gratefully received.

This nonsense has been repeated over and over, again and again, by our Worshipfuls, Right Worshipfuls, Most Worshipfuls, and no-worshipfuls, and it has become an article of faith with our Christianizing brethren. Bro. Matthew cited Manningham about a year ago in the *Jewel*; G. M. Duval of Arkansas, within a year or two, pointed to it when he said that the G. Lodge of England restricted Christian prayers to lodges; and the learned Dr. Mackey, in his Encyclopedia, entertains no doubt about Manningham being the author of that prayer, but is slightly dubious about Anderson's participation in its composition, because, he says, Anderson died in 1746.

The truth is, Morin was not *patented* by *emperors* of the high degrees before 1761, seven years after the prayer was printed.

2. Anderson died, not in 1746, as Dr. Mackey says, but May 28, 1739, or thirteen years before Dr. Manningham's appointment as D. G. M. (I found Anderson's obituary notice in the *Gentlemen's Magazine*, 1739.)

3. The *Pocket Companion*, of 1754, where the prayer is printed, makes no mention about Manningham, or the G. L. having sanctioned it. And

4. My honored and esteemed friend, the R. W., Bro. John Harvey, G. S. of England, assured me in a letter that he searched in every direction he could think of, but could not find where Dr. Oliver got his information about that prayer.

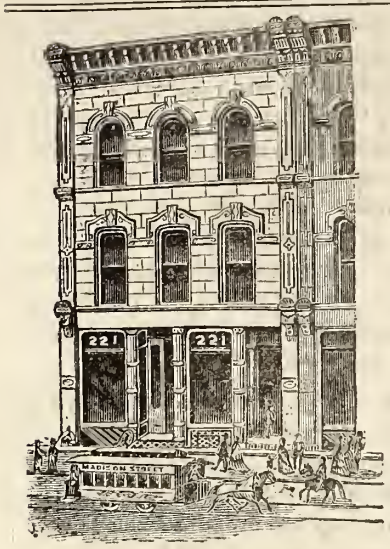
Dr. Oliver started with a notion that God himself communicated the secrets of Masonry to Adam in Paradise, and that he therein predicated by symbols the advent of Christ; hence in 1847 he published the *Johannite Mirror*, designed to induce the Grand Lodge of England to restore the patronage of the Saints John. Having failed in this, and seemingly believing with St. Augustin, Jerome, and other early saints, "that it was an act of virtue to deceive and lie, when by such means the interests of the church might be promoted," he therefore invented the story of the prayer having been composed by Anderson and Manningham "together," and of the G. L. having sanctioned it, and if this is not Jesuitism, what is it?

But with all Oliver's absurdities, he was regarded in England and in America as an oracle. This was not to be wondered at. The writers of the last century imposed upon the credulity of the craft the antiquity of Freemasonry, and imposed upon some the Christianizing significance of its aim. Oliver simply confirmed by his sophistry the prevailing belief. When Masonic journalism came into existence, the editor looked up to Oliver as his mainstay, and praised him for his profound erudition. all which helped the sale of Oliver's books, though, as he himself admits, not one out of ten who subscribed had ever read them. The success of Dr. Oliver gave rise to a swarm of Masonic romancers, scribbling or spouting about Masonic Christianity, Christian Masonry, Templar Masonry, etc., even out-olivering Oliver. One of that class of romancers declared that in *Moore's Magazine his knowledge* of the Sabbath having been changed from the seventh to the first day in the week, by the apostles, in a Masonic lodge. There was then no chance for a man of common sense to protest against the absurdity; the editor would not have suffered it to be contradicted. Even recently, one of that class of romancers declared in a Masonic journal that Masonry was found to exist—*with even the identical word*—among the Esquimaux, North American Indians, in the center of Africa, and in newly-discovered Pacific islands. When questioned for his authority, all he had to say was than an ex-Western Grand Secretary was in Japan, and found there a Mason who gave him the word, but who the ex-G. S. was, though questioned, he would not tell.

We have, however, at least made some advance in the right direction. Masonic editors discovered that we have a large amount of intelligence in our society, and now consent to allow a few grains of common sense to be disseminated even at the risk of loosing the subscriptions of a few noodles, whose motto is, "if ignorance is bliss, etc." Of this new-born privilege we must avail ourselves. We must prick every Masonic bubble, whether new or old, and mete out to the perverters of history their due reward. When we have suceeded in this, we may hope to see a reform in our mongrel ritual, which satisfies only the Jesuitically disposed. And we may produce such an improvement in our literature that an intelligent Mason will have no cause to blush at its puerilities.—*Jacob Norton in the Mystic Jewel.*

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 10, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and the Association hopes to raise this sum by June 10th next; and $20.000 as soon thereafter as possible to secure the ownership. Send on contributions.

THE ANNIVERSARY report will begin in the *Cynosure* of next week, and will include a full account of the proceedings of the National Convention with reports and debates; also the addresses and other papers of interest to the reform. No better time can be found for introducing the reform and the *Cynosure* to friends yet unacquainted with them, or to enlist those who have not manifested interest in the reform. Do not neglect the opportunity. It comes once only in the year. Secure subscriptions to begin with next number without delay. See terms and special rates on last page.

THE UNITED PRESBYTERIAN CHURCH—MR. RENTOUL.

We have published Mr. Rentoul's letters and strictures on this church under the general rule followed by the *Cynosure*, to give all well attested facts bearing on the state of the churches of Christ respecting our national fest. On this subject we know no denominational distinctions and desire nothing but truth and obedience to Christ's precepts in Matthew x. 27: "What ye hear in the ear, that preach ye upon the housetops." This is from Christ's mandate to the Apostles when sending them forth to preach. And he assured them that in the discharge of their mission they should be "hated of all men" for his sake. There can be no hope of reform where such facts are suppressed, as those we have freely published concerning the "National Congregational Council," whose only permanent officer is said to be a Knight Templar and who was Grand Chaplain of the Grand Lodge of Massachusetts when first appointed; and such facts as are given by Mr. Rentoul concerning United Presbyterian churches.

But we fear at times, lest our correspondents' zeal and sincerity should transgress the bounds of prudence and sound wisdom; and we wish our readers to understand that the *Cynosure* has profound love and veneration for those churches of Christ which have kept their testimony good against the secret orders, though, as a beloved "Friend" in Iowa assured me of "Friends' Meetings," "The lodge has been snaking its way into them." "We cannot," said an aged abolitionist to me when I was a young one,—"We cannot mend an old shoe on the same principle on which we would make a new one." This he said to me concerning churches which were struggling with the slavery reform. And we should be careful not to punish by our indiscreet zeal ministers who are trying to get the leaven of iniquity out of their churches.

While the English Parliamnet was most thorough in examining by committee and publishing in their reports the abuses of English society, especially among the poor and working classes, there were heartless men and savage pretenders to reform, who would seize on those reported abuses to blacken and malign England with, when the very information which enabled them to make out their indictments, were furnished them by English efforts at reform. Let us be "wise as serpents and harmless as doves." If we are, we shall not be cruel to our best men.

When we went to Monmouth the secret fraternities had honey-combed Dr. Wallace's College; and lifted their serpent heads in defiance of the Faculty. In less than a year afterward, the Senate of the College passed an order suppressing them. Neglected discipline is a sore evil, but the postponement of a duty for good reasons, is not the neglect of it.

NOTES.

—The published opinion of Mr. Bancroft, the historian, that the Pope was with deep design consolidating and strengthening his religious system in America, and preparing it for an active part in politics and for any emergency which the turbulence of European monarchies might create, is not palatable to the papal press in this country. They attack the idea, and almost its author, with a spirit and confidence which it is not easy to explain except that they print for ignorant or prejudiced minds accustomed to obey a priest. But so far as he dared the secretary of the papal nuncio echoed the same sentence last week in Milwaukee.

—The Beecher trial dragged its slime through the one-hundredth day on the third of June, and is not expected to close for a week hence. The lawyers' plea, begun with a five days diatribe by Judge Porter for the defense, opened on the 19th of May. Evarts followed on the same side, and after speaking all last week yet wanted a day or two more. Beach, for the plaintiff will follow and then Judge Neilson will give this most celebrated case to the jury. Evidence is daily accumulating that legal technicalities and shrewdness have covered up as much as they revealed; and unless the papers unite to drop the case the charitable public will be tortured for months to come with suspended judgments.

—From the *Interior* we learn of the death of William Bridgman of Streator, Ill., a steadfast supporter of our cause, and correspondent of this paper. Bro. Bridgman died of erysipelas on the 27th of May, aged 73 years. He was born in Western New York and an early acquaintance with the Masonic excitement and its dreadful cause firmly fixed in him the principle of opposition to the murderous institution. He studied theology and began preaching in Friendship, Alleghany county, N. Y. He labored much as an evangelist chiefly in connection with the Presbyterian churches of New York and Ohio. He has been fifteen years in Illinois laboring more or less with the Alton and Ottawa Presbyteries. His views of truth, says the obituary notice, were clear and logical. He was an instructive preacher even in his old age. He had adopted his confession of faith from deep convictions of its truth, and he was prepared to defend or maintain it at all points. No one ever doubted his honesty or good intentions, however he might differ from him in views of doctrine or questions of public morals and social life.

—We lately published the statement and platform of a secret political society, the "Holy League of the Peers of America," just promulgated in New York. The Cincinnati *Commercial* of the same organization, says: "Men who value their own independence of thought and who propose to keep them as among their most valued rights, will avoid all secret political organizations. If they want the power of association, it can be found in the existing political parties, and, if these do not suit they can unite and form other political purposes. But it is not wholesome to identify oneself with political associations that will not bear the calcium light of public opinion. One secret political society begets others of like nature, and a people who will give themselves up to them are moved by unseen forces to unanticipated ends. The assassin covets the dark. The honest man faces the sun."

—A report is being circulated that the cane which Senator Sumner walked with during the summer after he was assaulted by Preston Brooks is in the possession of the Charles Sumner Lodge of Odd-Fellows of Cleveland, and was presented to them recently by Mr. R. P. Spaulding, to whom Mr. Sumner gave it. Mr. Spaulding says he visited Mr. Sumner while he was in the Alleghany Mountains in search of strength, and when he left him the Senator gave him the cane, saying that he had cut and trimmed it with his own hands. The choice of a name for this lodge and the presentation by a false friend are a most base attempt to connect in some way the great statesman with a system which he despised and hated as dangerous to our free institutions. It is safe to say the charity-swindlers who got up this lodge never consulted Mr. Sumner on the use of his name to give them character, if, indeed, the whole matter has not been transacted since his death, when he could not forbid the forgery.

—The "Defense of Masonry," on another page, is sent by Bro. Conant of Connecticut to show how the lodge is replying to the late State Convention. Well may the lodge cry, "Save me from my friends!" The statements about Washington and Dr. Kirk are well known to be false, and the whole speech bears such marks of either ignorance or deception, that it seems needless to reply even if we had space and time.

—The *United Presbyterian* comments justly on the Masonic parade in Pittsburgh last week: "The Knights Templar have been in our city in splendid style and outfit. They had processions, *fetes*, speeches, receptions and a ball, with various other performances and ceremonies that our want of familiarity with cabalistic terms makes us unable to understand. Mingled with much that is childish and disgusting there is more that is so irreverent as to startle those who believe the Scriptures to be the word of God and religion to be a holy thing—to mock and travesty which is to dishonor the Almighty and invite his punishment. It should especially make a minister of the gospel shudder to appear among men in a cause so silly, farcical and profane."

—Monsieur Roncetti, a stately Italian and officer in the Papal Guard, is the Pope's ab-legate, who bore commissions to Cardinal McCloskey and the several new archbishops in the United States. Last week he came to Milwaukee to install the new archbishop Henni. A reporter of the Chicago *Post and Mail* failing to interview him through his ignorance of our language was successful in drawing from his private secretary, Ubaldi, some important statements in connection with the popish designs upon this country. The secretary said, with some hesitation, "that the Holy Father was very sorrowful when he considered the poor respect paid to the church by some of the governments of Europe, and that he had even said the United States was the only place where his authority was truly respected. He did not expect to cultivate the church in America to the neglect of the church's interest elsewhere; but the brethren were so active and prosperous here and the government so free, that labor and effort here gave a more speedy return than in any other quarter." The so-called liberal minded individuals, who, by voice and pen, are strengthening the power of the Romish system here, may some time bitterly learn that they have been traitors to themselves, the country and the church of Jesus Christ.

—In the report of the committee on the State of Religion (Prof. J. G. Carson, chairman) at the late United Presbyterian Assembly at Wooster, O., occurred the following interesting statement and excellent suggestion: "In regard to the errors and sins which act as hindrances to the Lord's work, besides those which are common to all places and times of the church, such as worldliness, unbelief, formality, and the like, special mention is made in very many instances of the evil influence of secret societies, intemperance, and Sabbath desecration, not so much among our own membership as in the world around and among surrounding churches. It is gratifying to learn that, while intemperance and Sabbath profanation prevail to an alarming extent, yet among our own members there is a very general regard manifested for the sanctity of the Lord's day, and a growing influence in favor of temperance, even to the extent of total abstinence. In reference to the latter, there has been marked progress, largely as the result of the woman's movement, and in spite of the fact that in some places the zeal of many has seemed to slacken and the interest to abate. In view of the number and power of these evils and the hosts of infidelity and popery which are combining on all sides against the Lord's cause, we have need to cry with Jehoshaphat of old: 'Oh, our God, wilt thou not judge them! for we have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon thee.' Would it not be well for the the Assembly to appoint a day and call the people to fasting and prayer, as did that pious king, that they might cry mightily to the Lord! Who knoweth but he will return and leave a blessing behind him!"

THE EIGHTH ANNUAL CONVENTION of the National Temperance Association met in Farwell Hall in this city on Tuesday of last week. Hon. Wm. E. Dodge of New York called the body to order, Vice-President Henry Wilson made one of the opening addresses. Hon. Hiram Price of Iowa was elected permanent chairman, and among the Vice-presidents appear the names of Wm. Baxter of Indiana, Mrs. Wittenmyer of Pennsylvania, L. C. Matlack of Delaware, formerly of the Wesleyan church, Hon. John O'Donnell of New York, and Asa Hutchinson of the Hutchinson troup of Minnesota which enlivened the meeting with stirring song. The temperance orders, which were thoroughly represented in the convention, aside from having the president and a statement in regard to juvenile societies, were not especially recognized in the daily reports. Among the marked addresses were those of Hon. Henry Wilson, a temperance man in word and deed, of Dr. N. S. Davis on the physiology of liquor drinking, Dr. Cuyler of Brooklyn, and Miss Anna Dickinson, whose remarks were more for woman's suffrage than for temperance. The resolutions of the convention were of much importance, and drew out long and ardent discussions. Among the more important was the requesting Congress to appoint a National Commission of Inquiry to investigate and report upon the result of the liquor traffic in its effect on crime, pauperism and the public health, also to prohibit the manufacture and sale of liquor in the District and the territories, to prohibit its importation, and forbid its use by employees of the government. It was also recommended that more attention be given to the subject of temperance in our Sabbath-school lessons.

The Benevolence of Odd-fellowship.

Rev. Samuel Scott of this city, who is a most devoted disciple of secret orders, as well as a Bible agent, in a speech at the Odd-fellows' Hall last week, is reported by one of the dailies to have stated that the order of Odd-fellows has, since its origin, initiated, in this country, *seven hundred and sixty thousand members*, from whom it has collected a revenue of *thirty-two million three hundred and twenty-four thousand dollars*, of which it has applied "to the relief of the sick, to the support of the widow, the burial of the dead, and the education of the orphan," *thirteen million seven hundred and thirty-five thousand dollars* leaving a balance of *eighteen million five hundred and forty-nine thousand dollars* for the same object. We think this statement of the "balance" and its object must have been inserted by the reporter; for a speaker would require a very hard cheek to enable him to state that the *eighteen and one-half millions not expended* for the objects above named are in reserve for that purpose in the future. That is so well known to be untrue that any Odd-fellow could not look his fellows in the face while publicly asserting such a thing, even if the statement were to be regarded by the fraternity as a huge joke to be perpetrated upon credulous outsiders. We think the order has done exceedingly well (for a secret society) if it has expended *even one-third* of its revenue for its ostensible objects. It will be seen that the order, according to this statement, has succeeded in getting an average of *forty-two dollars* out of its members,—living and dead, adhering and withdrawn,—while it has expended an average of *eighteen dollars* per member for "benevolent" purposes. If the members had each taken that tax of forty-two dollars and invested it advantageously, it would have brought several times the aggregate amount of benefits paid out by this "benevolent" order; but in that case the benefits of the investment would not be pompously paraded in the name of benevolence. Though greater and better than all the expenditures of the order, such benefits would be human providence instead of "divine benevolence." Well, it is no concern of ours if the dancers delight in paying the benificent fiddlers!"

——Add to the above searching analysis of the Odd-fellow fraud from the *Telescope*, the fact that probably three out of the above eighteen dollars per member is for funeral parade and advertisement of the order, and the case is yet worse. From published reports sixteen per cent, would be a fair average for funeral expenses which are placed under the head of "relief."

Good Templarism Officially Expounded.

PHILADELPHIA, Pa.

Editors Christian Cynosure:

I have noticed with regret your hostile attitude towards the order of Good Templars. An article from an English writer published in your paper some months ago is an entire slander of the Good T's; must have been known to be such by its author if he had ever been a member of that order. Such misrepresentations and false insinuations do not injure the Good Templars amongst those who are acquainted with its workings, but the publication of such things in your paper has a tendency to cast a doubt upon the charges you make against Masonry and in which I agree with you in the main. Many causes have conspired to delay the sending of this correspondence to you, but I hope you will consent to lay it before your readers old as it is.

Yours truly, H. S.

OFFICE OF THE G. W. T. C., GRAND LODGE, I. O. G. T. OF. PA., 341 WALNUT STREET,

PHILADELPHIA, Oct. 17, 1873.

DEAR BROTHER:—I have to acknowledge the receipt of your letter of recent date refering to the *Christian Cynosure* and its attitude to our order, and enclosing a series of questions touching upon our order. I enclose the questions with my answers in red ink, and can only add that I don't think the game is worth the candle in the endeavor to contradict anything those insane on the question of secret societies may urge upon the order of G. T's. They (the G. T.) will outlive them all.

Yours in F. H. & C.

LOUIS WAGNER, *G. W. C. T.*

1. What is your station or position in the Ind. order of Good Templars?—Grand Worthy Chief Templar of the Grand Lodge of the Independent Order of Good Templars of the State of Penna.

2. Have you taken all the degrees in the order, and are you thoroughly acquainted from personal observation with the working of the order?—Yes: 1st 2d and 3d degrees of Subordinate and Grand Lodges. I am thoroughly acquainted with the entire workings of the order in all its degrees and rituals.

3. In gaining admission to the order or in taking any of the degrees is it required to take an oath or do anything which is so nearly the equivalent of an oath, that a person conscientiously opposed to oath-taking could not take the obligation?—An answer to this question I answer with the obligation itself hereto attached:

W. V. T. [*to candidate*] "You will place your right *hand* upon your *heart* and assent to the following"

OBLIGATION.

You, in the full belief in the existence and power of Almighty God, and in the presence of these witnesses, do solemnly and unreservedly promise that you will not make, buy, sell, use, furnish or cause to be furnished to others, as a beverage, any spirituous or malt liquors, wine or cider; and that in all honorable ways, you will discountenance their use in the community. You also promise that you will not reveal any of the private work or business of this order to any one not entitled to know the same, and that in all things you will yield a cheerful obedience to all our laws, rules and usages. You also promise that you will not knowingly wrong a member of this order, or see one wronged, and that you will do all in your power to promote the good of this order and to advance the cause of temperance.

Do you thus promise?

Candidate:—"I do."

4. Are there any secrets in the obligation or objects of the Good Templars, that is to say anything in itself secret, which is not known and published to the world?—Nothing except the pass-word requisite to obtain admission to the lodge rooms and signs by which we are enabled to recognize and assist members in distress.

5. Have you ever heard or known of anything included in the "secret workings of the order" which is inconsistent with the principles of Christian morality as those principles are professed and practiced by all good men?—Nothing whatever that the Redeemer himself would disapprove of.

6. If, after initiation into the order, a member were to discover a conspiracy existing therein against public order or good morals or against the rights and liberties, civil or religious, of the people, is there any obligation taken which by any construction, or imprecation, can be understood to require a member to keep such a conspiracy a secret?—Nothing whatever, nor is it possible for any members to engage in any attempt of the kind without a violation of their obligation.

7. What provision, if any, is included in the terms of the obligation intended to protect honest members from just such contingencies as those referred to in No. 6?—That of expelling those who should attempt anything of the kind.

8. Do you think that an institution constituted to a considerable extent of children, boys and girls from the age of twelve years upwards could ever be successfully used as an instrument in the hands of conspirators for the accomplishment of great crimes?—No. The innate sense of justice, the early installation of patriotic principles in the minds of the children of our country would render that attempt extremely doubtful if not absolutely a failure.

REMARKS.—The above correspondence was received some time ago, but being misplaced has not found its way into the paper until now. The article referred to is a reprint from an examination into Good Templarism by Rev. A. Bowden, a Baptist clergyman of England. Mr. Bowden published extracts from the ritual of the order on which he based his remarks, which to us seemed logical and fair. Of course the "Grand Worthy Chief Templar" of Pennsylvania would object to the severe conclusions drawn against his order, for the magniloquence of his title is sufficient to overcome a weak brain and produce "insanity on the question of secret societies." Our friend H. S. must see that fostering Good Templarism encourages every other secret order, Masonry among them; and we have conclusive evidence that the same spirit and same management is over both these societies in many places.

As to the questions—No. 3: Is the obligation quoted an oath? To all effects and purposes it is. How so? What means the placing of the hand upon the heart? Certainly that the candidate is making a promise to the fulfillment of which he will give his utmost power and deepest fealty. Why are inserted the words: "in the full belief in the existence and power of Almighty God?" what is their necessity in a simple pledge? what effect are they supposed to, or do they actually produce? The candidate is to acknowledge "*full*," actual and positive, belief in God's existence and power, that is, in his attributes and judgment. He is thus made to acknowledge himself in the presence of the heart-searching God who, the lodge supposes, will punish the willful violater of his promise. The effect and purpose of such a pledge is the same as an oath.

No. 5.—In presuming to speak for the Lord Jesus Christ, the "G. W. C. T." forgets that the constant, uniform teaching of the Master and his disciples is directly contrary to the second clause of the obligation—"to not reveal." Also it is against reason and scripture to promise obedience to laws, rules and usages one knows nothing about.

No. 8.—The initiation of children into an order, demanding of them such promises, familiarizing them with unscriptural religious forms, prayers framed without regard to the manner of their use or the person using them, and meetings from which their parents are knowingly excluded, is impious and a gross injustice to the trusting and impressible nature of childhood; and proves that, as the obligation has it, Good Templarism first requires "the good of the order," and then, if there is time, the temperance cause may have attention. It is thus an imposition on the people and the good cause it professes to promote.

The Home Circle.

Watchman, what of the Night?

Christians, wait; the nations tremble,
Shaken to their utmost bound;
Kings their terror ill dissemble;
Dread and panic spread around:
There's no prophet now to call us,
To behold, in vision true,
What events will soon befall us;—
Wait and see what God will do!

Christian, wait; the muttering thunder,
Gathering on the sky afar,
Need not bring dismay or wonder,
Doubt, or fright, or pallid fear;
Stay your soul on His protection:
He will guide you safely through.
Banish every sad dejection;
Wait, and see what God will do.

Christian, wait; Jehovah reigneth
On his throne of mercy still,
And the wrath of man restraineth
When it worketh not his will;
Be assured, the future story
Of the days now dark to you
Will record his work of glory:
Wait, and see what God will do.

—*Selected.*

How shall we Know what Amusements are Right?

Any form of amusement whose use by you proves hurtful to others is to you unlawful. The principle underlying this rule is clearly a scriptural principle. It is just the principle which God maintained and Cain scouted at, when God said: "Where is Abel thy brother?" and he said: "I know not; am I my brother's keeper?" It is just the principle Paul taught and practiced, when, respecting the eating of meats offered to idols (a thing all right in itself, but wounding to the weak conscience of some), he said: "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." It is just the principle our Lord Jesus enforced so solemnly, when he said: "It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." By shunning pleasures found to be hurtful to our own soul, we escape spiritual suicide; by shunning pleasures whose enjoyment by us proves hurtful to others, we escape spiritual murder. Who among us is prepared to incur the guilt of either crime? Who among us, with the fear before him of that day when God shall inquire after blood, will not shiver at his feet the sweetest cup even of lawful pleasure, rather than by drinking it drink damnation to himself against that day? Nay, let me plead the mercies of God. Who among us, knowing and believing the love God has to us—knowing the cost of the outflow of his love to us—knowing his will that we should love one another, and die one for another, as he did for us—who among us can find it in his heart, for the sake merely of a moment's pleasure, to wound the conscience, or hurt the soul of any brother? Let the fear of God and the love of God triumph, and let self perish in the resolve: "If meat—even meat—make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

No amusement is right to you on which you cannot ask God's blessing, and for which you cannot give him thanks. We are commanded to pray without ceasing; that is, to be always and in every place lifting up our hearts to God for his blessing. We are taught that it is only through prayer our daily bread shall be sanctified; and that it is God's blessing, in answer to prayer, which makes a little that a righteous man hath better than the riches of many wicked. And we are commanded also in every thing to give thanks. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." In view of these instructions, how can it be right to enter any place, join any company, participate in any amusement, with respect to which the voice of prayer and thanksgiving must be silent? From the very nature of the case, apart from these divine instructions, it cannot be. It is in God we live and move, and have our being; and he is the Father of lights, from whom cometh down every good and perfect gift. In view of these truths reason itself teaches that "that practice in which we dare not seek God's protection and blessing must be wrong; that enjoyment for which we dare not render God thanks must be criminal." Only apply this test, honestly and habitually apply it, and you shall be relieved from many a perplexity, and be saved from many a sinful indulgence. Christian instinct, if allowed free play, will with almost unerring certainty inform you upon what pleasures you may look for the divine blessing and upon what pleasures it would be but solemn mockery to seek it.

No amusement enjoyed without reference to the glory of God is right. It may be lawful in itself, and expedient too, but by enjoying it without any reference to the divine glory you make it practically unlawful. From childhood you have been taught: "Man's chief end is to glorify God, and to enjoy him forever." This is what God brought you into the world for, and for this above all he has brought you into the kingdom of his dear Son, by the washing of regeneration, and renewing of the Holy Ghost. This is the law of the kingdom: "Whatsoever ye do, whether ye eat or drink, or whatsoever ye do, do all to the glory of God." And this is the plea of your Redeemer—King: "ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's."

That these rules may the more certainly be fixed in your memories, suffer me now to repeat them:

1. No amusement is right which violates the moral law.

2. No amusement is right for you whose lawfulness you doubt.

3. Any amusement, however lawful in itself, if engaged in to excess thereby becomes unlawful.

4. Amusements which on trial prove hurtful to you, are to you unlawful.

5. Any form of amusement whose use by you proves hurtful to others is to you unlawful.

6. No amusement is right to you on which you cannot ask God's blessing, and for which you cannot give him thanks.

7. No amusement enjoyed without reference to the glory of God is right.

Dear Christian brethren, has not every one of these rules been shown to rest on the sure word of God? Are they not, therefore, God's rules to you for your guidance and control in your youthful pleasures? Are they not given you for your good? Shall you not honor him and enjoy his smile in their observance; and shall you not dishonor him and bring upon yourselves the darkness of his frown by disregarding them? "My son, forget not my law; but let thy heart keep my commandments: for length of days, and long life, and peace shall they add to thee."

How blest are they whose lives are pure
And upright in the way,
Who in the Lord's most holy law
Do walk and do not stray.

O blest are they who to observe
His statutes are inclined;
And who do seek the living God
With their whole heart and mind.

Such in his ways do walk and they
Do no iniquity.
Thou hast commanded us to keep
Thy precepts carefully.

O that thy statutes to observe
Thou wouldst my ways direct!
Then shall I not be shamed, when I
Thy precepts all respect.

—*Un. Presbyterian,*

Backing Truth.

Is the truth preached, backed? What is there to back it? Here lies the difficulty, the failure—the truth is not backed up by those who profess it. This is why preaching, exhorting and praying have so little effect on the hearts and lives of sinners. Instead of looking into the Bible for truth—examining the light of Scripture, holy inspiration—they look at the lives of professors for the evidences of Christianity. Here they stumble. When unconverted men behold the sins of the church, their pride, covetousness, sensuality, idolatry and oppression—their proneness to deny the Lord that bought them, by wicked works, their hearts are hardened, they resist the truth, neglect the counsel of God to their own destruction! Let the professed disciples of Jesus back the truth by holy example, newness of life—and the cause of God prevails mightily. The word preached will take deep root, be like the flint, the fire, the hammer! "Ye are the light of the world; a city set on a hill cannot be hid." "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted?" Thus, the great failure at camp-meeting, protracted efforts at the stated Sabbath ministrations. The truth is sometimes preached with power, vividness and clearness—but it takes no root comparatively—it is like seed sown by the way-side or among thorns—little or no fruit is brought to perfection. Worldly men, by witnessing the ungodly lives of professing Christians, become skeptical, unbelieving, are led to doubt the truth of the Bible. They doubt the truth of inspiration from the fact it has so little influence on the hearts and lives of those who profess to love it. A selfish, backslidden, slave-holding, dough-faced church is emphatically an infidel-maker! Infidels are made through this medium by thousands and tens of thousands! Infidelity would measurably cease, die the death, were all God's professing people to *live* the Gospel, walk constantly in the fear and love of God, deny themselves all ungodliness and worldly lusts—live soberly, righteously and godly—do justice, love mercy, walk humbly, in all the ordinances and commandments of God blameless; love the Lord with all their heart, soul, mind, strength, and their neighbor as themselves. Then salvation *streams!* goes forth as the light of the morning, iniquity hides its deformed head. Angels tune their harps afresh—"Glory to God in the highest." Nothing short of a witnessing church will save the world—"a chosen generation, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of Him who hath called them out of darkness into his marvelous light.

Were Christian professors to let their light shine, "awake to righteousness and sin not," live as they ought, sanctifiedly; obey God in all things, shine as light, be holy, harmless, undefiled, and separate from sinners, every sermon, every exhortation, every testimony, every prayer, every spiritual song of praise, would be as a thunder clap to the sinner, conviction for sin would *flash* home to his inmost soul. The cry everywhere would be, "Lord save we perish."

"Lord, haste to help, ere we are lost!
Send forth evangelists in spirit strong,
Arm'd with Thy Word; a dauntless host,
Bold to attack the rule of ancient wrong;
And let them many souls to Thee reclaim,
To reach thy kingdom and to know thy name."

D. F. N.

Lest they be Discouraged.

A father had given his son a book, and as he was going away to preach at a distant appointment, he spoke of the appropriateness of his spending his leisure hours on the Sabbath in reading it.

When he was gone a sudden impulse seized the boy to win his father's approval by seeing how much he could read.

So every moment he could gain he read in his new book, thinking all the time how pleased his father would be with his diligence. When he returned, he hastened joyfully to meet him, showing him the mark, and telling him the number of pages he had read. But the father was cold and tired, and worse still, was thoughtless. So he hastily put the boy aside, with the chilling words, "You should have read twice as much." If a blow had struck the boy to the earth, it would have been a slight injury, compared to this blow to the spirit. It crushed hopelessly for the time all aspiration, all effort after knowledge. It made him look almost with aversion on his father. The scar on the spirit was carried away into manhood. The book stood on his library shelf, but the mark had never been moved. No additional page was ever read in it.

Oh, how we need to watch ourselves in these moments of weariness and perplexity! Hasty, petulant words, where a child looks for approval, are wounds to the spirit, hard indeed to bear. It

takes all our maturer fortitude to meet with an even mind such disappointment, and can we be surprised that the tender child's spirit grows discouraged and bitter under them?—*Ex.*

Individual Responsibility.

There is an immense amount of work to be done in bringing this world to Christ. It is the supreme business of Christians to do this work. If we may not make the statement any stronger, we may at least say that little is done compared with what might be done. The demands for earnest labor grow continually, as new avenues of influence, new appliances, new fields of labor are opened.

Who shall do all this work? Shall the church? Yes. But the church is composed of individuals. There is no church outside of its individual members. They make it. If it is active, it is because the members, or many of them, are active. If it is cold, it is simply the concentrated coldness of individual hearts.

Who then shall do the work? Necessarily the individuals. But what individuals? Why not you? It is not necessary that every one do *all* the work. It will not be expedient, doubtless, that you should work in just the channels, or by just the methods that others do. Your way may be best for you.

But in some way, in every way that opens to you, you must work, or there will be something left undone. This is a point we too often fail to realize. If we fail in our duty at any point, we are apt to think that somehow or other that neglected point will be supplied by "the church." Well, it may be. You lost that opportunity of inviting a neglecter of the sanctuary to come and listen to the Gospel. Perhaps, some brother, more faithful than yourself, may have done the work you failed to do. But there is no certainty of it. At any rate, it is a very poor rule to neglect known duty on the possibility of some one else filling up your deficiency.

We have multiplied agencies and machinery for doing work; none too many if rightly used. But the increased agencies and organizations must not be made the excuse for shirking individual duty. They really call for more earnest activity. They certainly will not accomplish work of themselves.

Work is to be done. Individuals must do it. Am not I the individual. —*Am. Messenger.*

Money? Yes, Money.

BY D. F. NEWTON.

It's money first, money midst, money last—money always. And, "the love of money is the root of all evil." Take a single case by way of illustration—H. G. & Co.,—in their apology for inserting a sermon—a re-hash—a combination of old, exploded errors, emanating from Hume, Channing, Parker and Thomas Paine. I clip a single extract from the publishers: "We published a few weeks since, a sermon by . . . Whether the sermon was a good one or a bad one is nothing to the purpose, as we did not publish it either because we approved of it or disapproved of it, but because we were paid for it."

Here, reader, you perceive that H. G. & Co. print for money; they are paid for it, money is the prime motive, kill or cure, curse or bless, promote evil or good, happiness or misery, salvation or damnation. "We were paid for it." Yes, friends, "paid for it," paid for what? for sending forth firebrands, arrows and death! Paid for serving Satan, backing up his hellish designs! Paid for making infidels, prostitutes and cut-throats!

Friend G. & Co., this money is dearly bought, rest assured. Is it not cankered already? And will it not soon "witness against you, and eat your flesh as it were fire!" See James v: 3. Will this money logic of yours stand the test at the judgment day? It is before God, the Judge Eternal, we stand. God holds men responsible for their thoughts, their motives, their intentions; for the good they may do, and for the evil they may prevent. "There is nothing covered that shall not be revealed." "By thy words shalt thou be justified, and by thy words shalt thou be condemned." "Be not partaker of other men's sins." "And whatsoever is not of faith is sin." Suppose this same sermon, spiced as it is, from top to bottom, with infidelity, issuing from the pit bottomless, leads thousands on thousands of the rising age, (as it doubtless will) blindfolded by Satan, to eternal perdition? Have H. G. & Co. nothing to do with this but pocket the money for the advertisement?

What kind of theology is this? Bible? This editorial looseness is causing the world to reel to and fro like a drunken man, to dark damnation! making it an Aceldama, a field of blood!

Heaps on heaps, cart-loads on cart-loads, of the veriest trash that ever cursed a fallen world, are sent forth from corrupt presses, on the wings of the wind! Our steam-presses and mail-bags groan, cry out, being burdened!

How to get Along.

Do not stop to tell stories in business hours.

If you have a place of business, be found there when wanted.

No man can get rich by sitting around stores and saloons.

"Never fool" in business matters.

Have order, system, regularity, liberality and promptness.

Do not meddle with business you know nothing of.

Never buy an article you do not need, simply because it is cheap, and the man who sells it will take it out in trade.

Trade in money.

Strive to avoid hard words and personalities.

Do not kick every stone in the path. More miles can be made in a day by going steadily on than stopping.

Pay as you go.

A man of honor respects his word as his bond.

Aid, but never beg.

Help others when you can, but never give what you cannot afford to, simply because it is fashionable.

Learn to say "no." No necessity of snapping it out dog fashion, but say it firmly and respectfully.

Have but few confidants, the fewer the better.

Use your own brains rather than those of others.

Learn to think and act for yourself.

Be vigilant.

Keep ahead rather than behind the mes.ti *Ex.*

Jerusalem.

Few people think of the ancient capital of the Holy Land from a commercial point in view. Nevertheless, the inhabitants of Jerusalem carry on a considerable trade, and some interesting statistics with respect to it are published in a recent report by Consul Moore. In 1873 the city received from the United Kingdom 500 to 600 bales of cotton, of the aggregate value of 22,000*l* to 24;000*l*; and about 150 packages of woolen goods, hardware, &c., and colonials, worth 12,000*l*. Austria and Germany sent it woolen and silk manufactures, hard and glassware, timber and fancy goods, estimated at 30,000*l*; France, woolen and silk manufactures, sugar and colonials, hardware, leather, wine and spirits, valued, with rice from Genoa, at 30,000*l*; and Russia, flour, 1,000*l*. Rice is imported from Egypt, value about 12,000*l*. These imports are not for Jerusalem alone; it is the market for the neighboring towns and villages and Bedouin tribes. The exports are olive-oil, grain, and sesame seed. The population is estimated at 21,000, of whom 5,000 are Moslems, 5,500 Christians (mostly of the Greek church), 10,000 Jews, and about 500 Europeans, chiefly Germans. The Jewish population has increased by about 2,000 within the last two years; and German settlers also arrive in considerable numbers. The manufacture of soap is the chief native industry, but a large quantity of "Jerusalem ware" is also produced, consisting of chaplets, crucifixes, beads, crosses, and the like. These articles are made principally of mother-of-pearl, and sold to the pilgrims who annually visit Jerusalem. Two lines of telegraph connect the city with Europe, and it has been proposed to construct a railway between Jerusalem and Jaffa. The plan has in the meantime been given up. Consul Moore says the roads in the neighborhood are in a shameful condition and this fact, with the predatory habits of the Bedouin tribes, prevents the healthy development of industry.—*The Globe.*

"'We must all appear,' or, as now it is generally admitted, 'we must all be manifested before the judgment-seat of Christ,' a far more searching thought. If we were to employ a homely expression, and say, 'turned inside out,' it would, I believe, exactly express the intention of St. Paul; all that is inward now, and thus hidden, becoming outward then; every disguise torn away; whatever any man's work has been, that day declaring it; and not according to its outward varnish, but its inward substance."—*Trench.*

Children's Corner.

Don't be in a Hurry to go.

Come, boys, I have something to tell you,
Come near, I would whisper it low;
You are thinking of leaving the homestead,
Don't be in a hurry to go.
The city has many attractions,
But think of the vices and sins;
When once in the vortex of fashion,
How soon the course downward begins.

You talk of the mines of Australia:
They've wealth in red gold without doubt;
But, ah! there is gold on the farm, boys,
If you'll only shovel it out.
The mercantile life is a hazard,
The goods are first high and then low;
Better risk the old farm a while longer—
Don't be in a hurry to go!

The great busy West has inducements,
And so has the busiest mart;
But wealth is not made in a day, boys—
Don't be in a hurry to start!
The bankers and brokers are wealthy,
They take in their thousands or so;
Ah! think of the frauds and deceptions—
Don't be in a hurry to go!

The farm is the safest and surest;
The orchards are loaded to-day;
You are free as the air in the mountains,
And monarch of all you survey.
Better stay on the farm a while longer,
Though profit comes in rather slow;
Remember you have nothing to risk, boys,
Don't be in a hurry to go!

Spade Preaching.

A little boy named Harry was looking very thoughtful one day when he suddenly said to his mother,—

"Ought I not to be doing something, mother, for the poor heathen? Am I not old enough to preach? I do not mean pulpit preaching."

"I should think not," said the mother, smiling. "But what kind of preaching, then, do you mean, my boy?"

"Mine must be spade-preaching, mother."

"Spade-preaching!" echoed sister Lottie from the other side of the room.

"Yes," said Harry. "Did not some of the school-boys dig, plant, and sell? and cannot I dig my missionary money out of the ground?"

"Well, suppose you ask father if he will let you have a piece of garden-ground," said the mother.

When father came home his little boy urged his plea for a piece of "missionary ground;" and very cheerfully it was granted, and some good potatoes for "seed" were also added.

Harry was very diligent in digging, setting, watering and weeding; and by the summer a fine crop of potatoes rewarded his toil. Lottie had the pleasure of helping to gather up the potatoes, and send them off to the market.

In the missionary report for the next year the interesting item might be seen of "Missionary Potatoes" with a few shillings attached. May not other little boys and girls "go and do likewise?"

In some parishes of Yorkshire and Lincolnshire where the people are deeply interested in the cause of missions, it is not unusual for parents to encourage their children to raise funds, not only by spade-work, but by means of fruit trees, cows, sheep and poultry. The best cherry-tree in some orchards is the "missionary tree;" and the blossoms and fruitage of that tree are watched with special interest by both parents and children. Even in some of the poor parts of Ireland contributions have been raised by means of "missionary hens."

We lately had a very interesting letter from that warm friend of Ireland, Miss Holmes of Ballaghadereen, near Clogher, in which she tells of some of

her little shoeless scholars bringing the eggs from hens which have been "set apart" for missionary purposes. The interest felt by the poor children in in this mode of helping the cause of Christ is deeply affecting and may well reprove those children who have greater advantages, but who never improve them.

At a village missionary meeting in Nottinghamshire, some time ago, a little girl's collecting-box was found to contain nearly one pound in coppers. How had she filled it? By the sale of bones, which she had collected.

The poor children in one of the working-houses wished to send something for the missions. But what could they do? They had no money and no friends came to see them who had any to give. But where there is a will there is a way. They began to pick up the pins that they found on the floors and in the yards; and those, with the consent of the governor, were sold. The farthings thus raised by these little work-house children were, doubtless, like the widow's mite, more acceptable by the Lord, than many of the of the offerings of the rich.—[*London*] *Children's Prize.*

Africa.

Africa is 5,000x4,500 miles in extent. Millions of the inhabitants are Mohammedans. Eighty years ago Mungo Park entered West Africa and aroused great interest in Africa. He was followed by others, who have done something toward developing the continent. The obstructions placed in the way of travel are very great.

In 1841 Great Britain tried to establish a colony for model farming, but the enterprise failed on account of fevers which carried off the men. White men and horses cannot live, but the black man thrives. Dr. Livingstone entered in at the southern portion, and pierced toward the Equator. Here the climate is healthy. Speke, Grant, Burton and others explored in the region of Victoria N'yanza, or the source of the Nile. Here the climate was cool and healthy. The slave hunting ground occupied the central portion. Here the slave trade has been carried on from the earliest ages.

Dr. Swinfurth says that the largest people in the world, the Bari, are in Africa, near the Equator. Here, also, the smallest people, the pigmies, are found. The African woman is simply a slave. The people are finely formed, active and supple. The women do the work and are straight and strong. The boys and girls marry when they are ten or twelve years old. Mr. Pike here gave many interesting incidents, to illustrate the state of things in Northern Africa, where he had visited. A Mohammedan African may have four wives, and more if he can pay for them, the wife being purchased with cattle. Thus woman is a slave. The central belt of Africa is very fertile, producing coffee, spices and tropical fruits. Ivory, diamonds and gold are to be found. Rare animals and birds are here in abundance.

Missions have been planted all around Africa, but many of them have failed. Madagascar has, during the past year, experienced a wonderful revival, thousands being converted. Seventy-five million in Central Africa have never heard of the Saviour of men. England spends $300,000 and America $80,000 yearly for African missions. The English, Americans, Swiss and others have missions on the western coast, which have 20,000 children in the schools and 20,000 church members—not a single missionary, 85 miles from the coast.

Religious Intelligence.

—The next quarterly meeting of the Northeast Pennsylvania Association will be held at Dalton, Luzerne Co., Pa., June 17 and 18. It is hoped there will be a large and full attendance. The State Executive Committee will meet at the same time and place.

—Bishop Harris, who has been visiting in Japan, remarked one peculiarity about the worship of that people, which he thought very encouraging. "You never see," says he, "a Japanese worship till he has made his contribution to the deity of the temple. That is the first thing he does. He plumps his hands into his bosom and draws out a sum which he thinks is about fair, and deposits it, and then brings his hands together for worship." Might not some professing Christians learn a valuable lesson from these benighted heathen worshipers?

—In connection with his remarkable success in Berlin, Mr. Pearsall Smith refers to the fact that not only had he been praying for Germany for a year previous to his call thither, but that during his efforts, some four or five thousand German believers were interceding with God for their native country. Mr. Smith's earnestness and success in England attracted the attention of Germans who heard him, and an invitation to Berlin was the result. Not speaking German himself, the opening meetings were first held in private houses before small invited audiences who could understand English, and then removed to public hall where the speaker's words were interpreted. As the meetings there became uncomfortably large they were brought to the notice of the Emperor, who expressed his sympathy with them and relieved the crowding by opening the Garrison church, the largest in the city, for the services. Here the audiences numbered between two and three thousand; and in spite of the fact that Mr. Smith must be interpreted, he was heard with unflagging attention.

—In noticing an accession of 52 new members to the United Presbyterian church of Lawrence, Mass., a correspondent of the *Christian Instructor* describes the interesting congregation of Rev. W. P. McNary at Bloomington, Ind., the seat of the State Unniversity. Under his labors for five years the church has added one half to its membership numbering now 303, with a Sabbath-school of 200 The pastor's thorough and widely circulated discourse on Freemasonry shows his position and that of his church on this important question.

—The English Archbishop of Canterbury, after remarking that he had the deepest interest in the revival work now going forward in that country, although he feared there might be some errors of doctrine, concludes a recent letter:

"I rejoice when Christ is preached, whether regularly or irregularly, and trust that the clergy will endeavor to deepen the salutary impressions produced by the revivalists."

—Mr. Hammond closed his meetings in Oakland, Cal., May 12th. Over one thousand signed the covenant there. He went thence to Stockton, and may visit Oregon before leaving the Pacific coast.

—Eight Chinamen were lately received into the church connected with the Presbyterian mission at San Francisco. Some of the Chinese converts have to endure severe persecutions from their own countrymen, of whom the wealthier class are much opposed to Christianity and education. They wish to keep the coolies ignorant and thus easily control them. They therefore use all their influence in favor of idolatry. One of the great commercial companies, the Hop Wo, recently fitted up an idol temple at an expense of $30,000.

—Now that the grasshopper plague is abating, the papers ask Gov. Hardin to change his proclamation from a day of fasting to one of thanksgiving.

—The Synod of the Reformed Presbyterians (Old school,) held its annual session two weeks since, in Coulterville, Ill., about one hundred and thirty delegates being present. The denomination comprises one hundred ministers and one hundred churches. Their average contributions during the past year to the benevolent work of the church amounted to $28. 00 per member. They have under their care one theological seminary, also a flourishing mission in Syria, and are doing a good mission work among they freedmen of the South, by schools and education of teachers, and are maintaining a good confession against the spiritual darkness overshadowing the land and churches from the lodge power.

—At the annual meeting of the Western Tract society at Cincinnati, May 27th, the receipts of the past year were reported at $39.280: some $4,000 more than on any previous year; only $1,079 were from donations to the publication and charitable funds. Dr. B. P. Aydelott was elected President.

Temperance.

Intemperance in Wine-Drinking Countries.

"This kind o' thing's an exploded idea," according to Lowell, and so I thought that men had really done believing that there was little or no intemperance in wine-drinking countries. But the fact is, the reason the world does not come right any faster, must be that each man reads his own papers, believes just what suits him, rejects the rest, and is of the same opinion still. The testimony on this subject is positive and negative. On the one side men assert that they see much and terrible intemperance in those countries; on the other side men deny that it exists, for they did not see it. But this does not disprove the asserted fact. If men who hold this belief in the strict temperance of wine-drinking people, will read and weigh testimony, they will find it very strong on the other side. It is impossible to quote long articles. I know of persons who have made the subject a matter of study and personal observation, with no very strong temperance bias, and their testimony was, that they found a fearful amount of intemperance, not before their eyes in the streets, but where they looked for it. Here are some bits of evidence:

"The liquor sellers in France number one to every 100 inhabitants. It is true that they have gone on from wine to something stronger, even to the fatal absinthe; but that is just what could have been foreseen. The alcoholic taste is formed and handed down."

"I have just spent six months in Switzerland, where wine is cheap and pure. Here more intoxication was obvious than in any other place it was ever my lot to live in."

"The Italian laborer rarely begins his potations till his day's work is done; consequently travelers see and know very little of the extent of them. They carouse till about midnight, and then reel to their wretched homes; and the cries of their children and the groans of their wives soon tell of the fury and brutality which mark the drunkard the world over whether he wear home-spun or broadcloth."

"During a few years' residence in Italy, our household was served at different times by some eleven men and women servants. Eight out of the eleven drank to excess. Thinking it probable that brandy did the mischief, we inquired as to this point, and the answer was always the same: 'No, no; it is wine—always wine.' "

It is fair to add the rest, even if it reveal the inconsistency of the writer, if he pretended to be a temperance man: "If a wine closet were by any accident left open, the servants were more quarrelsome, and would only be fitted to resume work after a night's sleep."

"A Swiss physician of very high standing, residing in the Canton de Vaud, told us that throughout that region with the culture of the vine had come the curse of drunkenness, and that a most lamentable increase of sin and sickness had been the result."

A man of large wealth and Christian principles, in California, planted vineyards and made wine in the honest belief that the use of light native wines would be a benefit. In a very short time he gave up the whole plan, as he saw the mischief wrought by the wine.

Another man who was no Christian, gave up his vineyard and wine-making merely on moral grounds and in self-defence. They were demoralizing the whole neighborhood, and his own sons and daughters were going to hopeless ruin.

Men cannot drink in this country as in some others. We are naturally excitable, our climate is stimulating, and moreover, our grapes contain a large proportion of sugar, and therefore evolve more alcohol in the progress of fermentation, and so are stronger and more dangerous. There is cant enough about wine and the Scripture. There are two sides to that, and what the Bible says about wine, native wines. "Who hath woe? Who hath contentions? Who hath sorrow? Who hath redness of eyes? Who hath wounds without cause? They that tarry long at the wine." "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright: at the last, it biteth like a serpent and stingeth like an adder." Young people do not need it: the life and health of youth are enough. And if they learn to do without there is no habit and the craving will not come. The nerves speak as they are trained. —*Q. R. S., in New York Tribune.*

A Warning to Mothers.

An English physician, in a lecture to a female audience on the use of alcoholic beverages, asserted that the "babes of London are never sober from their birth until they are weaned."

The use of beer and ale among nursing mothers is perhaps not so common in the United States as it is in England, but it is by far too common. How often a friend, and even the family physician, will recommend the use of beer to the mother, not only to give tone to the system, but as the means of nourishing the child.

What a fatal mistake! The eternities, with their mysteries, alone can reveal the amount of damage resulting from

o dangerous a practice. The stimuant thus taken by the mother readily nters into the food nature has prooided for the child, and every particle f nourishment drawn from the life-givng fountain is impregnated with a ubstance that is not only foreign to he highest physical condition of the hild, but is actually poisonous to the ystem.

The old theory that these drinks are ecessary to the well-being of the nother and the sustenance of the hild, is thoroughly exploded, and hose who advocate the notion are far n the rear of the car of progress. It s a well-established fact, demonstrated y the most logical minds of the day, hat the physical system is in the most ealthful and natural state when freest rom the influence of stimulants.

Besides the custom being entirely nnecessary and uncalled for, every nother should take into consideration he future welfare of her child. There an be no doubt but that the appetite or stimulants is often bred and nurured at the mother's breast. Regardng this as true, how can any mother or a moment listen to the advice of hysician or friend in a matter of such eighty import to the child.

Mothers! in taking that draught hat seems so harmless to you, remember that you are doubtless paving the ay to a drunkard's doom for your arling child.

Beware lest the little thing that now ppears so innocent and harmless, by nd by warmed into life by your caesses, and grown bold through your nfluence, should strike at your dearst interests, and turn to gall the honey halice of life's purest joys.—*Oregon emperance Star.*

Effects of Tobacco.—Science and atistics have attacked the smoking aternity, and smokers will not much lish the verdicts. For instance, a mparison recently made between nokers and non-smokers in the Polychnic school of Paris shows that the nokers not only rank below the nonokers in every grade, but that they se grade constantly. This would ean to anti-tobacco preachers, of urse, that the smokers had less ains to start with, or they would t have adopted the habit in the first ace, and that the weed tended to deoy what little sense they had. At y rate, although brains and cigars seem to live and flourish in harny on this side of the water, the ench Minister of Public Instruction s forbidden his pupils to chew or oke the dangerous weed. If we add this testimony the words of some the most celebrated physicians, that ny of the nervous diseases of this neration can be traced to the free of tobacco, we cannot avoid the clusion, that the "coming man" l drop that with other "social" and necessary habits.

We have too many resolutions and little action. The Acts of the ostles is the title of one of the ks of the New Testament; their lutions have not reached us.

Miscellany.

A tax of six cents per pack is levied upon playing cards in England, and during the financial year of 1873–4 the tax was paid on 1,020,950 packs.

Paris, it is estimated, contains 120,000 women who are dependent upon their needles for support. The highest rate of pay is about seventy-nine cents per day, whilst the averaging pay, when fully employed, is not over twenty-four cents for twelve hours' work.

The annual income of the Cuban government from lotteries is nearly $3,500,000. The present system of lotteries was established in 1812, at which time there were three drawings in a year. Now there are twenty-one. There are many persons in Havana who do nothing for a living but sell tickets. So large did the number become a few years ago that the government made it necessary that all who sold tickets should have a license, and in order that the country should not not be deprived of efficient laborers it refused license to all but those physically unfit for other employment.

How suggestive are the following figures: In Spain, out of a home population of less than fifteen millions, only three millions can read, and less than a million and a quarter can read and write. On the necks of this ignorant population are fastened nine archbishops, fifty-three bishops, one hundred thousand ecclesiastics, fourteen thousand monks, and nineteen thousand nuns. There are now 600 convents for women in Spain, but before the suppression of the monasteries for men, there were 1,940 monasteries and convents, containing 30,905 monks and 24,700 nuns.

Few people know how the characters in music—do, re, mi, fa, sol, etc., originated. It was thus: Guido, a Benedictine monk, seeing the necessity of having the musical language expressed by fixed and invariable signs, took the first syllable of the Latin hymn to St. John the Baptist, and assigned a special and fixed character to each. The Latin hymn was as follows:

Ut queant laxis,
Resonare fibris,
Mira gestorum,
Famuli tuorum,
Solve polluti,
Labii rectum,
Sanctæ Johannas.

Guido used the first syllables of each line—ut, re, mi, etc., but afterward Gio Marie Bononcini, father of the celebrated composer, and rival of Handel, exchanged *ut* for *do*, for the sake of euphony.

J. Corvin, an engineer residing at Dresden, Germany, has invented a method of giving the ordinary sandstone, found in abundance in many localities, the exterior appearance of marble. He accomplishes this by impregnating the well-dried stone with soluble silica and alumnia. The thus prepared sandstone becomes much lighter in color,—some kinds being intensely white and translucent, while it is capable of the highest polish, equal to that of the purest marble. He has even succeeded in imitating marbles of every color by adding mineral colors to the liquid used for impregnation. The famous quarries near Pirna, in Saxony, produce a sandstone especially adapted to this process, and Mr. Corvin now makes colored stones adapted to the most elegant architectural structures. The price is considerably below that of marble; and the new material has the important advantage that it is much more fire-proof than marble, which, when exposed to the fire, rapidly burns into quicklime and crumbles to dust.—*Scientific American.*

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Home and Health Hints.

How to keep meat fresh a long time:—There is no good reason why farmers and their families should eat so much salt pork, leaving all the fresh meat to the inhabitants of cities and villages, when the following method will keep meat fresh for weeks, even in the warmest weather. I know, for I have tried it for more than ten years: As soon as the animal heat is out of the meat, slice it up ready for cooking. Prepare a large jar by scalding well with hot salt and water. Mix salt and pulverized saltpetre in the proportion of one tablespoonful of saltpetre to one teacupful of salt. Cover the bottom of the jar with a sprinkle of salt and pepper. Put down a laying of meat, sprinkle with salt and pepper the same as if just going to the table, and continue in this manner till the jar is full. Fold a cloth or towel and wet it in strong salt and water, in which a little of the saltpetre is dissolved. Press the cloth closely over the meat and set it in a cool place. Be sure and press the cloth on tightly as each layer is removed, and your meat will keep for months. It is a good plan to let the meat lie over night after it is sliced, before packing. Then drain off all the blood that oozes from it. It will be necessary to change the cloth occasionally, or take it off and wash it—first in cold water—then scald in salt and water as at first. In this way farmers can have fresh meat the year round. I have kept beef that was killed the 12th of February till the 21st of June. Then I packed a large jar of veal in the same way during the dog-days, and it kept six weeks.

Washing house plants:—Have a large pail or tub filled with warm soap suds, then, spreading the fingers and palm of the left hand over the soil in the pot, turn the branches topsy-turvy into the warm soap suds, swing the plant briskly in the water till every leaf has become completely saturated, then put it through a pail of clean water, and rub each leaf with the thumb and finger; give it a good shake, and when dry, return it to its place in the window. The leaves of a plant are its lungs, each leaf being furnished with hundreds of minute pores, whence the plants breathe in carbon and exhale oxygen. The perspiration of plants is said to be seventeen times that of a human body. Many plants never bloom on account of the accumulation of dust upon their leaves. A plant too large to be laid down in a tub, as above described, may be syringed and each leaf rubbed clean with the finger and thumb, which are better for this purpose than a brush or cloth.

Frightening Children.—Nothing can be worse for a child than to be frightened. The effect of the scare it is slow to recover from. It remains sometimes until maturity, as is shown by many instances of morbid sensitiveness and excessive nervousness. Not unfrequently fear is employed as a means of discipline. Children are controlled by being made to believe that something terrible will happen to them, and punished by being shut up in dark rooms, or by being put in dark places they stand in dread of. No one without vivid memory of his own childhood, can comprehend how entirely cruel such things are. We have often heard grown persons tell the sufferings they have endured, as children, under like circumstances, and recount the irreparable injury which they are sure they then received. No parent, no nurse, capable of alarming the young, is fitted for the position. Children, as near as possible, should be trained not to know the sense of fear, which, above everything else, is to be feared in their education, early and late.

Farm and Garden.

Work for June.—Hoeing and weeding will be the all-important work of this month with most farmers and gardeners. If taken early, but little trouble will be experienced in keeping down the weeds, but if you procrastinate until the weeds get the start of you they will be found very difficult to subdue.

In the garden the work of transplanting tomatoes and other plants that were started in hot-beds or cold frames is the first. In moving plants much care is necessary, and we have always found it a good plan to set a few dozen according to their size, in a pail with just water enough to thoroughly wet the roots and dirt adhering to them, and then taking them out one at a time, as we go along the row, set them in freshly prepared holes and cover immediately with dry fine soil, while the roots are yet dripping. In this way the dry earth adheres more closely to the roots, and the plants will start much sooner, and wilt less than when set in soil too deep to crumble. The probable reason of this is that the soil comes more closely in contact, thus obviating little air holes around the roots to cause decay, and perhaps the death of the plant. When but few plants are to be moved, they may be watered as soon as set sufficiently to pack and settle the earth around the roots, taking care, however, to cover the surface with dry earth to prevent evaporation and baking. We have always found the best time for transplanting to be just before a rain and the poorest time immediately after.

Evergreens should be found in every garden and they may be moved if care is taken to keep the roots from dying. Turnips of the late variety should go in the last of the month if at all. The turnip needs warm, sandy land, and some kind of special fertilizer, if one could only know where to buy it. We have much faith in roots, in place of hay, but would feed them in small quantities more as a kind of dessert or appetizer than to save hay, and to make our stock eat and digest more.

Orchard grass and clover will be in prime condition this month and if cut then and well cured will afford excellent hay for winter. Timothy will probably be ready to cut the latter part of the month. Do not let grass get too ripe or too dry. Mowing machines, horse rakes and all other haying tools should be repaired and put in order early. As a people, we have not yet begun to realize how much of the value of our hay crop is annually lost for the want of earlier and better curing.

Butter is apt to be plenty in market this month, and any surplus should be laid down and kept till the "short spell" that always comes in August, sooner or later. It is folly to crowd our produce on a glutted market.—*Chatauqua Farmer.*

Swarming Bees.—A bee-keeper gives the following plan to prevent a swarm of bees from getting away from the hive, with the statement that after ten years' experience he has never known it to fail but once: As soon as they show the first symptoms of swarming, stop up some of the outlets to the hive so as to force them to be a considerable time coming out. The swarm being made up in part of young bees, many of whom cannot fly well, and as nothing can be done by the swarm until all are out, and fly about in the air, by prolonging their exit the feeble ones become tired, and finding their plans frustrated, they alight to arrange their journey. If they can leave the old hive all at once they care very little about alighting.

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News of the Week.

The Centennial.

The Government Departments are making extensive preparations for the Centennial. The Centennial Commission has established a Sub-Commission here to assist the Executive Departments in their preparations. The largest appropriations made by Congress were assigned to the interior, War, Navy and Agricultural Departments, and to the Smithsonian Institution. The War Department will make a complete exhibition of the entire military history of the country. It is the intention to make the ordinance especially complete. There will be exhibited models of all the heavy guns, so far as practicable, and all the improved appliances of war. A considerable number of government troops will be placed in Fort Mifflin, not far from the Centennial grounds. The Navy Department has not fully arranged its plans. The purpose is to present models of our naval architecture, and to present a perspicuous history of our naval exploits. Some of our best ships—ironclads—will be ordered to League Island, at which place there will also be stationed a considerable number of sailors and marines. The soldiers and marines will be on duty with their respective departments at the Centennial grounds. The several Auditors of the Treasury Department are already preparing an outline history of their respective Bureaus. The monumental work of the Treasury Department, it is expected, will be the projected financial history of the Republic. One of the finest revenue-cutters will be stationed at the port of Philadelphia during the Exhibition.

The Post-office Department will present a model Post-office, with letter-carriers and a postal car. The Interior Department will be represented by its several Bureaus. The Indian Bureau is making arrangements to have present during the entire period of the Centennial, families from each one of the Indian tribes, who will live in a section to be allotted them, and according to the habits of that tribe. The Bureau of Education will present a Centennial history of American education, models of school-houses, and of all modern school appliances. The Agricultural Department will make a very full exhibition of the different soils and products of the country. The Smithsonian institution will exhibit complete scientific specimens of nearly everything connected with American science. One of the specimens to which Prof. Baird will devote great attention will be a very remarkable collection of the food fish of the United States. This collection will be a practical illustration of his recent valuable report upon that subject.—*Chicago Tribune.*

Foreign.

A terrible earthquake occurred in the city of Brussa, in Asia Minor, in the first days of May, and was attended with great loss of life and property. According to the Levant Herald, six hundred houses were destroyed, one hundred and sixty people killed, and nearly two hundred more were or less seriously injured. Brussa is a city of about 35,000 inhabitants, situated at the foot of Mount Olympus, some three miles distant from the Sea of Marmora.

The Prussian Bishops have replied to the rescript of the Ministry, dated the 9th of April, which they received in answer to the petition they had addressed to the Emperor direct. They endeavor to prove that the statements which the Ministry reproached them with having made in their petition are in reality not to be found in that document at all, and that, therefore, these reproaches are inapplicable. With regard to this point, the Bishops say they merely maintained that the declaration required of the clergy by the State of unconditional obedience to State laws was made in that unconditional form incompatible with the rights of Christian consciences, and they add that a whole list of provisions contained in the May laws shows the accuracy of this view.

A Vienna paper, the *Review*, publishes an article upon the return of the Emperor, Francis Joseph, to Vienna, wherein it says:

His Majesty, on his return, finds the political state of things in Europe resuming its usual course. Peace, and the tendency to maintain it, having acquired renewed strength, issue from the short apparent crisis through which we have recently passed with increased moral power. It is known that the suspicion entertained respecting the intentions of Germany is devoid of any foundation in fact, and all the more honor, therefore, is due to her for the positive peaceful assurances to which expression has been given in Berlin during the last few days. Germany's power stamps them with the full authority of a weighty political decision, whereof the significance can but be enhanced by its intimate connection with the ideas on the basis of which the *entente* of the three Northern Empires was established.

Publishers' Department.

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" No. 2	93¼	94¼
" No. 3		91
" Rejected	82	83
Corn—No. 2	65¾	67
Rejected		63½
Oats—No. 2	59½	60
Rejected		54
Rye—No. 2		98
Flour—Winter	6 00	8 00
Spring	3 50	5 25
Hay—Timothy	17 00	19 50
Prairie, "	14 50	18 00
Lard		13½
Mess pork, per bbl		19 50
Butter	18	28
Cheese	10¾	11½
Eggs	13	14
Seeds—Timothy	2 35	2 60
Clover		6 50
Flax	1 60	1 65
HIDES green to dry salted	07	14
Lumber—Clear	36 00	50 00
Common	10 00	11 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	53
Unwashed	25	33
LIVE STOCK Cattle, extra	6 60	7 00
Good to choice	5 85	6 50
Medium	5 50	5 75
Common	3 50	4 75
Hogs	6 40	7 30
Sheep	3 00	4 75

New York Market.

Flour	$ 4 00	8 25
Wheat	1 07	1 34
Corn	77	82½
Oats	68	75
Rye	1 00	1 02
Lard		12¾
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Butter		15
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CHICAGO, THURSDAY, JUNE 17, 1875.

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THIS WEEK we present the interesting report of the proceedings at Pittsburgh and the official reports. Next week will appear the report of the political meeting and such addresses as there may be room for. It will be a number worth preserving.

Light in Darkness.

I.

O God! our way through darkness leads,
But thine is living light;
Teach us to feel that day succeeds
To each slow-wearing night:
Make us to know, though pain and woe
Beset our mortal lives,
That ill at last in death lies low,
And only God survives.

II.

Too long th' oppressor's iron heel
The saintly brow has pressed;
Too oft the tyrant's murd'rous steel
Has pierced the guiltless breast;
Yet in our sons the seed shall lie,
Till thou shalt bid it thrive,
Of steadfast faith that Wrong shall die,
And only Right survive.

III.

We walk in shadow; thickest walls
Do man from man divide;
Our brothers spurn our tenderest calls,
Our holiest aims deride:
Yet though fell Craft, with fiendish thought
Its subtile web contrives,
Still Falsehood's texture shrinks to naught,
And only Truth survives.

IV.

Wrath clouds our sky; War lifts on high
His flag of crimson stain;
Each monstrous birth o'erspreads the earth
In Battle's gory train:
Yet still we trust in God the Just,
Still keep our faith alive,
That 'neath Thine eye, all Hate shall die,
And only Love survive.

—*Horace Greeley.*

The temperance reform began and had its early triumphs in this country as a religious movement. It lost its power as it lost its religion. No power but the Holy Spirit will reach and hold some inebriates, and no agency that dispenses with God will sanctify or thoroughly reform man.

The church ought itself to be so effective a temperance agency, as to render secret societies for the purpose needless, and to make all temperance societies only its auxiliaries and instruments. It is time for good men to rally once more to the onset.—*Advance.*

Masonic Promises.

BY D. B. TURNEY,
Pres. W. V. D. A. of the Methodist church.

"Some promises are, like pie-crust, made to be broken." So says a writer in one of the periodicals of the day. I differ with him in the opinion, although I very cheerfully insist that some promises ought to be broken, and among these I may be permitted to mention Masonic promises.

1. A promise is not binding, when a fulfillment of it would violate a prior and lawful engagement. Every man is under a prior and lawful engagement to account himself worthy of all the rights and privileges of citizenship. He is also under a prior and moral engagement to maintain the authority of God over his conscience, and to conform to the teachings of the Divine Word. If, therefore, Masonic oaths and obligations are found to involve any promise that interferes with the civil and legal oaths of our court-room, in which a promise is always given to reveal "the truth, the whole truth. and nothing but the truth," these Masonic oaths and obligations are invalid and wrong, and no person is under any legal obligations to fulfill any promise which these Masonic obligations exact. A man has no right to part with his liberty. He is under an obligation, in the very compact of citizenship, not to permit the destruction of his liberty. But if he allows himself to be persuaded into promises of blind compliance and concealment, under the delusion that these promises are binding, the power of civil law suffers a fearful impairment. This is particularly true of Freemasonry in its organized capacity. It supercedes and violates all previous engagements, and effectually engenders a complete disregard of civilized law, by assuming that its own oaths and obligations are just as binding as those of our civil law. What is this, if it be not a crime against government? Of course, no promise that violates the requirements of civil law can be at all binding upon any man who is at all acquainted with his rights under the implied compact of citizenship.

2. A promise is not binding, when misrepresentation has been used to secure it. This is a principle of common law. But whenever a person enters any of the hood-winked conclaves of the night, he is assured that what he is about to promise will not interfere with any of his duties arising from any of the relations of life. What can this be called, if it be not termed a misrepresentation used to secure a promise? Anything which separates the husband's interests from the wife's, and gives him secrets to be kept from her, certainly does interefere with the duties arising from the wedded relation, as it puts in peril every sacred obligation of matrimony and frequently renders happiness at the home-fireside an impossibility. But can it be said, with truthfulness, that the promise, if kept, does not interfere with the duties arising from many other relations of life? The relations of citizenship require the open discussion of all measures, and the public knowledge of whatever may influence the body politic; and anything, then, of a pledged concealment of that which a man in civil court or in a church trial might be requested to tell certainly interferes with the duties arising from the civil, political, and ecclesiastical relations of life. It is using misrepresentation to extort a pledge of secrecy from a person, by telling him that the concealment which he may promise will not conflict with any of his life-duties. The probabilities are that the promised concealment will conflict with every duty that is due to himself, to his fellow creatures and to God. When a man has been so unfortunate as to make such a promise, he need not trouble himself to keep the same, for neither the law of God nor the will of man can make any promise binding, if misrepresentation has been used to obtain it. A promise obtained through misrepresentation does not possess any binding force, and it is an honor to break, rather than to keep, such a promise. As the promises exacted in Freemasonry are pre-eminently of this character, there is great propriety in refusing to be bound by them.

3. A promise is not binding, when it has a fraudulent tendency, or when the performance is unlawful. This consideration should be entitled to great weight. The various unimpeachable exposures of Freemasonry have abundantly established the fact, that the promises of the order, and the oaths exacted of those who connect themselves with the order, do have a fraudulent tendency. Freemasonry applauds, sanctions and enjoins the administration and reception of illegal and extra-judicial oaths; and these oaths are stained and baptized with threats and barbarous penalties, which seem designed to school men for the gratification of malignant feelings, teaching retaliation and revenge upon those who refuse to be bound by their pledges of concealment. The barbarous and inhuman nature of its penalties cannot be denied, and the performance of these penalties would be murder or assassination, and in the eye of the law, swift and condign punishment ought to fall upon this terrible impairment of life's security. The very maintaining of each Masonic oath is murderous revenge and that inhuman ferocity which seeks retaliation to the death. Can these corrupting and unauthorized oaths be safely kept? Why, they crush and pulverize manhood; they grind and oppress society; they enable one man to successfully and repeatedly encroach upon the rights of another; they foster licentiousness, and afford dissolute men the means to gratify their depraved lusts. Such oaths and obligations are not binding. It is more dishonest to keep them than to break them; everybody knows that a promise which is of a fraudulent tendency has no authority and is of no moral obligation, and it is equally clear that a promise is not binding, when the performance of it would involve a violation of the requirements of God. Surely, a Masonic promise is invalid in more ways than can be specified in this little article.

4. A promise is not binding, when it involves consequences that justify its nullification. This principle of law is so well established that I need not comment upon it. But will any intelligent man, in this day of light and knowledge, pretend that the obligations taken in Freemasonry are not connected with evil and unlawful consequences? The catalogue of murders and assassinations in consequence of Freemasonry has been so thoroughly established as true, that nobody can deny the evil that the order has accomplished already. The statistics of Gerrit Smith have, I think, sufficiently proved that human life in general is not so safe in a Masonic community as in an un-masonic one. Yet, it is very clear that the extra-judicial oaths of Freemasonry, by a reversal of some of the most important principles of the law of God, work a greater evil to its votaries than its murderers do to society. After as careful an examination as an outsider can give to the subject, I am prepared to say that Freemasonry has no good moral effect. It appeals to the most ignoble and unworthy of human passions—to selfishness, pride, idle curiosity, cunning, desire for display, vanity, vain-gloriousness and undue secretiveness; but it does not encourage those high and noble principles of disinterested love, humanity, faithful research, frankness, desire for truth, consistency, openness and honesty. It is not necessary to argue the point. Masonic promises have led to trouble, in families, in communities, in churches, in governments, and in nations. Numerous violations of law have been traced to this source, and a corrupting effect has been seen in almost every department of society. Yet, as a

promise is not binding if it involves circumstances that justify its nullification, every man has a clear right in the eye of God and civil law to repudiate and reveal his Masonic promises, and is perfectly justifiable when he absolves himself from these illegal and extra-judicial oaths. He deserves commendation, and not condemnation, for thus acting. It is a fact that almost every obligation in Freemasonry, if closely scrutinized, will be found to involve consequences that are sufficiently bad to justify its nullification.

5. A promise is not binding, when an adherence to the terms of the promise would involve moral culpability. I suppose it must be conceded that the Bible standard of morality is constantly violated in the requirements of Freemasonry. To instance an example, I may turn to Leviticus v: 4. "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these." Here a man is guilty and in a state of moral culpability before God, for making a promise under oath concerning any matter that is hidden from him until after the promise of concealment is given. Judged by this rule, the Masonic promises cannot bind. They are wrong, and men are not under even a moral obligation to adhere to them. God has released all of his people from all such promises, and has even made it sinful for any man to thus swear away his moral liberty. A promise under the oath of concealment is an abrogation of the rights of conscience, and manifests a disregard of the authority of God over the human soul. Hence, there cannot be any question about it. The Masonic promises are not to be valued as of any worth, inasmuch as an adherence to the terms of these promises would involve moral culpability—yes, does involve moral culpability, in the eye of God and his church.

6. A promise is not binding, when it fails to commend itself to an enlightened Christian conscience. Whether Masonic promises commend themselves to an enlightened Christian conscience, or whether these Masonic promises merely serve to scatter the seeds of death among some of the professed heirs of a heavenly life, I need not undertake to decide. Every man must be judge of that for himself. But, in view of the illegality of the whole concern, the extra-judicial character and unlawfulness of its oaths, the bloody penalties that are involved, the blasphemous pretentions and pagan-like ceremonies of thet order, it is quite reasonable to find tha Masonic promises do fail to commend themselves to an enlightened Christian conscience. With all of the inculcations of dangerous theology and endorsements of selfishness, found in the fraternity's rituals, staring them in the face, it is a matter of deep regret that professed followers of Christ remain an hour in the net.

7. A promise is not binding when it relates to customs, and usages, and transactions, of which the man who makes the promise is ignorant at the time of giving it. Freemasons will of course kick against the assertion. They know that it would be the death of their institution, if people were brought to see the truth of the fact in its real light. Yet, the statement is true. On no other principle can we account for the passage in Lev. v: 4. which I have already quoted. A man's accountability is in proportion to his knowledge, but not in precise ratio thereto. Ignorance does not excuse a man, yet he is not accountable for more light than he possesses, and of course cannot be bound by a promise which relates to things of which he is ignorant at the time of giving it. Masonic promises are consequently null and void. They amount to nothing. The man who imagines them to have any binding force, shows his own ignorance and exposes his own folly. They have no authority. It was wrong to make them, and it is right to break them. Men must cease to do evil and learn to do well.

8. A promise is not binding, when it is sealed by an unauthorized or extra-judicial penalty. How, then, can we say that Masonic promises are to be regarded? We cannot. If any promises ought to be persistently violated, surely Masonic promises are the ones that ought never to be kept.

Like Produces Like.

BY J. C. GRAHAM.

"By their fruits ye shall know them" is heaven's own perfect law. "Men do not gather grapes of thorns, nor figs of thistles."

In May, A. D. 1858, or '59, a Mr. R., a country hotel-keeper lost money —nine twenty dollar gold pieces. His suspicions fell upon a Mr. B. and wife, day laborers, as having stolen it. They most persistently denied knowing anything about it. No proof being found of their guilt, and yet a firm belief on the part of R. and a few friends, in their guilt, a scheme was devised.

A Mr. D. trumped up a charge of petty theft against this accused party; had them arrested by deputy sheriff M., and brought before Squire D. for examination. This examination resulted in the acquittal of Mr. B., and the holding for trial, before the court, of Mrs. B. This examination terminated near midnight, and the prisoner woman was turned over to deputy sheriff M. He left this prisoner with her husband to lodge for the rest of the night at Squire D.'s, stating that he would call for her in the morning.

Only about two hours had passed when a party of six men broke into the house, ordered Squire D. to keep his room at the discretion of his own safety, seized the prisoner and her husband, bound them fast, and moved off.

Subsequent developments showed, that this party took these accused people to a wood on Pope Creek, near by, and plied them by turns with "hanging" by a slip-rope over a convenient limb of a walnut tree, drawn and lowered by the muscular force of this mob. At each interval of swinging and choking, they were closely pressed to *confess* to stealing the *nine pieces of gold*, which was the objective pursuit of all the proceedings. They both vehemently denied taking the money. Then, with a great show of formality, a grave was dug; the woman separated from her husband a little distance, for the purpose, as they said of "finishing this job." The man was swung up and well choked, and was reported to the wife as dead and buried, and now was her turn if she did not confess the crime charged upon them. She denied it still as if it were her last words.

Thus foiled in their hopes, and daylight coming on, the prisoners were taken to some distance away from this ground of hanging, were blindfolded and hands tied, and so left while the mob *posse* made their exit. Still later developments showed that this deputy sheriff M., who was in lawful custody of this woman prisoner at Squire D.'s, and who should have protected her from violence, was himself the leader of this mob. Proof of his guilt accumulated thick and fast, for instead of coming for his prisoner the next morning as he had agreed, he was seen trailing the buggy track that had carried the captives from the Squire's to the hanging ground, across the prairie without a road, in search of his pocket-book containing his official paper, which he had lost in the melee of capture and hanging. This with many other circumstances, added to the positive testimony of Mr. B. and his wife, settled the guilt of mobbing a lawful prisoner of officer M.'s, deputy sheriff of Mercer county, Ill.

Now for our sequel. Deputy sheriff M. and his comrades were arrested and committed, and held to bail for their appearance at Circuit Court. His honor, Judge T. was a Freemason. State's Attorney S., we have reason to believe was a Mason. Ex-deputy sheriff criminal M. was a Mason.—Now adherents of Freemasonry are profuse in their devotion to the laws of the land, wherever their lot may be cast; always seeking the law and order and peace of the State and community where they live; always abhorring crime; and would punish crime in a brother as soon as in any one else, etc., etc. Now these "glittering generalities" have a high-sounding tone, but when we read the Master Mason's obligations: "Furthermore do I promise and swear that a Master Mason's secrets, committed to me as such, I knowing them to be such, shall remain as inviolable in my breast, as in his own, murder and treason excepted, and they left to my own election," we must confess that for the life of us we cannot see how that obligation can be kept, in a right discharge of duties incumbent on every good citizen in preserving the peace and punishing crime. Further developments, on the authority of a bail-house man, T. goes to show a private meeting to which he was summoned. He reports Ex-deputy prisoner M., Prosecuting State's Attorney, S., and his honor, Judge T., were the leading spirits of that meeting. Subject—how to get rid of the two prosecuting witnesses, Mr. B. and his wife; "for," in the words of the State's Attorney, S., "they must be got rid of, or the ex-deputy M. and his comrades would go to the State's prison as sure as hell." Here are three Master Masons, each occupying very important relations to law and order in Mercer county, Ill; each belonging to that highly eulogized craft and brotherhood, descended from that wisest of men, Solomon, banded together by bands "stronger than death," as they are ready to let us always know, in secret meeting with criminal parties and bondsmen interested, devising means to put aside the only eye-witnesses of a most shameful and brutal outrage on civil citizens and the community in general, and thus prevent the just penalties of the law from being visited on these outlaw members of their brotherhood.

Suffice it to say, in conclusion, that the witnesses disappeared, and the prosecution failed for want of proof, though the implicator, deputy M., died of sheer mortification and shame, for it killed his popularity. Also, report says that Mr. R. found his twenty-dollar gold pieces in the pocket of some laid-off clothing in his own house, and forgotten, and had not been stolen at all.

Can any government long endure that gives legal sanction to such secret organizations as Freemasonry? Can any church be of any spiritual benefit to a degenerate world, that gives sanction to such institutions by affiliation of members and ministers, without rebuke or discipline? Are the lives, liberties and fortunes of any people safe with such organized banditti everywhere in their midst; holding their midnight onclaves with armed guards at their doors in times of profound peace and quiet, and in a land where all meetings not contrary to right morals and civility, may always be held openly? Can the people never see nor learn that the very manner of such conclave meetings condemn them? O how long will it take Christian America to learn the simplest of duties that she owes to God, to humanity, and to free government—to suppress by positive law, these secret organizations as contraband to good order of society, as banditti against the laws of the land?

A Short Sermon from a Masonic Text.

BY REV. G. H. VARCE.

"May nothing but the charms of beauty bring down the perpendicular uprightness of a Mason."

The above quotation I have taken from a brace of fourteen toasts published in "*The Freemason*," of April, 1873.

Now if words mean anything, even though they are somewhat covertly expressed, as by Masons, then those of the above quotation have their genuine significance, which I desire to set afloat that many may read and then beware of the originators of all such sentiments. The "charms of beauty," then, signify all the fair daughters of the human family, Master Mason's wives and daughters excepted. And what is implied of them as above? Why, that they *may* "bring down" the perpendicular uprightness of a Mason. The words "perpendicular uprightness" express no more

than ordinary human decency, and to "bring down" that quality in a Freemason is no great feat to perform. Is proof wanted? Here then. Freemasons pledge themselves not to violate the chastity of a Master Mason's wife or daughter, *knowing them to be such.* This opens our eyes, and we conclude that all women not designated as above must be on the alert when Masons are around. To "bring down" as above rendered, literally is to allow full scope of freedom to the most brutal passions which have been ingendered and lie smouldering for egress from within the Masonic breast. From the foregoing, what can be the most plausible construction for such a text? The following we affirm must be the sum and substance, to wit: The brutal passions of a Freemason are to be restrained or held in check by a moderate supply of human decency and this *only* when in the presence of a Master Mason's wife or daughter. All other ladies are considered by Masons as those who have no qualifying restrictions of a moral nature resting upon them, hence free to assault as circumstances may give occasion. What an ennobling institution Freemasonry is! What rare virtues are inculcated within its shaded borders! How grand, how sublime its workings! If Masonry could claim such high antiquity one would be apt to consider those Freemasons who were stricken with blindness while hanging about Lot's door in Sodom. May the Lord have mercy upon those who today are but a trifle, if any better than those of ancient days, who practiced sodomy and were destroyed off the face of the earth.

GRANGERS AND RAILROADS.

The April number of the *North American Review* contains an article by Charles Francis Adams, jr., on the rise and progress of the granger movement. It treats this phenomenal phase of politics as already upon the decline, and assumes that the time has already come to consider its causes and effects, the lessons that may be learned from it, and the good or evil which it is to bring forth. The two hypotheses upon which the movement was founded are stated and disposed of with clearness and justice. The first refers to the general belief of the Western farmers that the railroads were charging an exorbitant price for the transmission of their produce to the seaboard. The popular statement that it took four bushels of wheat to carry one to market was hastily accepted as indicating inordinate greed and dishonesty in the carriers, and especial hardship to the producer. The farmers entirely disregarded the relation of bulk and distance to price, and seemed to forget that it always cost more to carry a load of cord-wood across the State than the wood was worth. If there were no railroads corn could only be wagoned 165 miles before the expense of transportation would equal its entire value. The maligned corporations which the granger regards as the bane of his existence, carry his corn ten times as far. The truth to which the farmers during this period of excitement refused to listen is that there is a limit, shifting according to circumstances, to the distance to which their produce can be carried so as to leave them a profit; and this limit depends upon the state of trade, and not upon the caprice of corporations.

The other fallacy of all the granger speeches is that which assumes that the extortionate charges of railroads arise from the watering of stock. The Illinois grangers, for instance, contend that the railroad debt inflation of that State amounts to $15,000 per mile. There are over 13,000 miles of railroad in the State, and the result, at an interest of eight per cent. on the fictitious capital forms a very distressing sum to be taken directly out of the pocket of the farmer. But the statistical tables of the Illinois Commissioners show that this state of things is purely imaginary. The aggregate cost of construction of all the roads in the State is $636,000,000, on which the net earnings reported are $30,570,000,—less than 5 per cent. If we deduct the sum of $15,000 a mile for the "fictitious securities," the capital account will be cut down to $434,000,000, and upon this the net earnings are only seven per cent. This grievance of the farmers, or rather of their self-appointed spokesmen, thus vanishes into mist. A still stronger showing is made of the moderate amount of net earnings derived from the railroads of Wisconsin, Minnesota and Kansas. Evaporating the utmost conceivable quantity of water from the stock of the roads of those States, they are shown to be earning much less than the ordinary interest of money employed there in other branches of business.

Mr. Adams having considered the two false hypotheses upon which the movement was based, admits two real causes of discontent—the one excessive competition, and the other the bad manners of the railway employes. We think the second was introduced for the sake of symmetry and not founded on fact. In a scene he describes, if the platform had been full of grangers when the baggageman refused to carry a gentleman's portmanteau, they would have been far more amused than indignant. The first mentioned cause that of excessive competition, with its consequent inequalities of tariff and combinations of competing lines, is of itself enough to account for all the evils referred to. The often-cited case of the contrast between the competing lines from London to the Channel and the single line from the Channel to Brussels is a clear illustration of this matter. The two English lines have come under the same control and charge double the rates in force on the Belgian road. The result is that the English roads pay less than four per cent. on their capital, while the Belgian has almost paid for itself in full. We have been building railroads with more energy and speed than careful calculation of their necessity or prospects of success. The consequence is this rapid and continual alternation of ruinous competition, in the course of which passengers and freight are carried for next to nothing, and close combinations, by which the railroads try to recover some of the money they have lost in such contests. The remedy of these evils is only to be found in the healing processes of time. We all hope the country will grow up to all its railroads. If it does not, the superfluous railroads will perish and the people who own them must suffer for their lack of judgment. As to those forms of grangerism which lead to defeating just judges for legal opinions, to passing laws of practical confiscation, to demanding that Congress shall build free railroads from everywhere to everywhere else, we shall be glad to believe all this a passing folly, not capable of permanence among a law-abiding people like the Americans.—*N. Y. Tribune.*

Daniel Webster on Sabbath Schools.

MARSHFIELD, June 15, 1852.

PROFESSOR PEASE:

Dear Sir:—I have received your very able and interesting annual report of the condition of the New York Sabbath-School Association, and read it with great pleasure and instruction. It is gratifying, very gratifying, to learn that in a city, where vice and immorality run riot with impunity, a few humble Christians have devoted their time and energies to the cause of religion; and I fervently pray that your labors may be crowned with success.

The Sabbath-school is one of the great institutions of the day. It leads our youth in the path of truth and morality, and makes them good men and useful citizens. As a school of religious instruction it is of inestimable value. As a civil institution it is priceless. It has done more to preserve our liberties than grave statesmen and armed soldiers. Let it then be fostered and preserved until the end of time.

I once defended a man charged with the awful crime of murder. At the conclusion of the trial I asked him what could have induced him to stain his hands with the blood of a fellow-being. Turning his blood-shot eyes full upon me, he replied:

"Mr. Webster, in my youth I spent the holy Sabbath in evil amusements instead of frequenting the house of prayer and praise."

Could we go back to the early years of all hardened criminals, I believe, yes, firmly believe, that their subsequent crimes might thus be traced back to the neglect of youthful, religious instruction.

Many years ago I spent a Sabbath with Thomas Jefferson at his residence in Virginia. It was in the month of June and the weather was delightful. While engaged in discussing the beauties of the Bible, the sound of a bell broke upon our ears. Turning to the sage of Monticello, I remarked,

"How sweetly, how very sweetly, sounds that Sabbath bell!"

The distinguished statesman for a moment seemed lost in thought, and then replied, "Yes! my dear Webster, yes, it melts the heart; it calms our passions, and makes us boys again."

Here I observed that man was an animal formed for religious worship; and that notwithstanding all the sophistry of Epicurus, Lucretius and Voltaire, the Scriptures stood upon a rock as firm, as unmovable as truth itself; that man, in his purer, loftier breathings, turned the mental eye towards immortality; and that the poet only echoed the general sentiment of our nature in saying,

> "The soul, secure in her existence, smiles
> At the drawn dagger, and defies its point."

Mr. Jefferson fully concurred in this opinion, and observes that the tendency of the American mind was in a different direction; and that the Sunday-schools (he did not use our more correct word Sabbath) presented the only legitimate means under the constitution of avoiding the rock on which the French Republic was wrecked.

"Burke," said he, "never uttered a more important truth than when he exclaimed, that a religious education was the cheap defense of nations. Raikes has done more for our country than the present generation will acknowledge. Perhaps when I am cold he will obtain his reward. I hope so. I earnestly hope so. I am considered, Mr. Webster, to have little religion; but now is not the time to correct errors of this sort. I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands. Of the distinguished Raikes he was *claret et venerabile nomen.*

I took the liberty of saying that I found more pleasure in Hebrew poetry than in the best productions of Greece and Rome; that the "harp upon the willows of Babylon" had charms for me beyond anything in the numbers of the blind man of Smyrna. I then turned to Jeremiah (there was a fine folio of the Scriptures before me of 1458) and read aloud some of those sublime passages that used to delight me on my father's knee.

But I fear, my dear friend, I shall tire you with my prolix account of what was a pleasant Sabbath, spent in the company of one who has filled a very large space in our political and literary annals.

Thanking you for your report, and heartily concurring with you in the truth of your quotation that "Righteousness exalteth a nation, but sin is a reproach to any people."

I remain, with high regard, your friend,

DANIEL WEBSTER.

—The Good Templar "Grand Lodge of the World" has been holdiug forth at Bloomington during the past week. On the last day a committee was appointed to look after the children and introduce as many as possible on the ensnaring road of secrecy; and an English gentleman was appointed to lecture for the good cause of Good Templarism, at $300 a month.

—Apostles is the title of one of the books of the New Testament; their Resolutions have not reached us yet.

—We cannot live without suffering, but it is our privilege to live above it 'through Him who hath loved us.'

—The road By and by leads to the town Never.—*Spanish Proverb.*

—Sparks soon die out and do not harm, if there be nothing they can take hold of.

SEVENTH ANNIVERSARY OF THE NATIONAL CHRISTIAN ASSOCIATION,

Held at Pittsburgh, Pa., June 8th to 10th.

FULL REPORT OF THE PROCEEDINGS—PRELIMINARY MEETING—BUSINESS SESSIONS—REPORTS—DISCUSSIONS ETC.

In May of 1868 a new thing was instituted under the sun in the city of Pittsburgh; and, sated as Americans are with novelties, a new organization claiming to be national, having for its object the overthrow of the secret lodges which were already found in every avenue of power, ecclesiastical and civil, was an attraction for the time. In the seven years since the orders have found the new association possessed of vitality and moral force, and have about exhausted their tactics of ignoring, abusing and insulting the new reform. Thus after seven years the association has revisited its birth-place with numerous signs of Divine favor on its mission.

PRELIMINARY MEETING.

In accordance with a convenient custom, the delegates arriving early met in Library Hall for a season of prayer, praise and encouraging words. The Spirit of God was manifest and the two or three score present had great freedom in the exercises. After a season of prayer and song a brother spoke at some length of the goodness of God in conducting this reform, and that we have no wisdom or strength aside from him.

Bro. Auten gave a very earnest account of his attendance on a holiness meeting in Ohio, of the blessing he experienced there and the comfort and hope he had in the work of this reform. He attended the meeting of the political committee in Chicago after the Oberlin Convention and became pleasantly acquainted with some of the workers in the cause there.

Bro. Travis suggested the need of more definiteness in prayer for our work. He thought we should have some plan for work in mind that our faith might also be exercised upon it.

Elder Barlow seconded the thought and suggested that the experience of our lecturers would help to a better understanding of the work and its necessities.

Pres. Blanchard spoke of some features of the work in his experience; of the Illinois Congregational Association and its testimony and weak faith; of the remarkable renunciation of Mr. Edmond Ronayne, who one year ago was marching at the head of a Chicago lodge in the Masonic procession at the laying of the Custom-House corner-stone.

Elder Baird gave an account of his feelings while persecuted by Masonry in court, and of his losses by the management of the lodge.

Bro. Travis spoke of a Mason in Iowa who one year ago wanted to debate the subject, but failed to meet his appointment. He lately made his maiden speech against the lodge. A lawyer of Tipton, Iowa, brought out the subject very plainly in court. He referred to the public belief that Masonry influenced judicial decisions, and to the *case* in hand as giving pretext for such suspicion. He appealed to the Masons on the jury in open court to leave their obligation aside and give a fair verdict. His plea had the proper effect.

Bro. Kiggins said there were numerous seceders in Indiana. The grange had gone down wonderfully; and in that State the lodge don't talk about eggs any more.

Bro. Geo. W. Clark said he hoped to live to see secret societies destroyed. He had feared when speaking against slavery that he should not live to see the end of that curse; he felt that if he did he should feel like old Simeon, but when it came he thought he would like to live a little longer and see the temperance cause and the anti-secret cause prevail. He then sang with his accustomed fervor "Speak and leave the rest to God."

Bro. Hinman saw hope in the fact that the men and women in this work were striving to abide in Christ and not to depend on any earthly power. In Africa the white men who carried weapons for protection were always in a quarrel; those who did not seldom had trouble even among savage cannibals.

Bishop Edwards said he was present unexpectedly. He thought Western men knew little of the apathy at the East on this question. We must prevail through prayer.

Elder Barlow found much to encourage him in New York State. Even the opposition is encouraging. The lodge is crowding into the churches and against them. All East of Syracuse seems to be in great darkness on the subject. The lodge is like a turtle covered by its shell, put the coals of truth on its back and out come feet and head and away it travels, and the more these appendages appear the more the people don't like the institution.

Dr. Cook of Indiana said the Deputy Grand Master of Odd-fellows in Ohio told him that Odd-fellowship was a great humbug. He had tried to maintain charges against an Odd-fellow who had committed murder, but could not muster moral force enough in the lodges of Delaware county to even suspend him. The Knights Templar of Indiana are required to arm at an expense of $100 each. Thousands of these armed men parade in public.

OPENING SESSION.

At 7–30 in the evening the delegates assembled in Library Hall, and shortly afterward Rev. B. T. Roberts of Rochester, N. Y., the President, called to order. He introduced Prof. Geo. W. Clark of Danville, N. Y., who led the exercises of the evening in the appropriate song, "Where there's a Will there's a Way." T. Cooper, D. D., of Allegheny City, then implored the Divine favor upon the Convention. The President introduced Rev. David R. Kerr, D. D, editor of the *United Presbyterian*, who delivered the address of welcome to the delegates.

WELCOMING ADDRESS.

Mr. President and Delegates of the Convention:—There has been placed upon me the pleasant duty of welcoming you to our city and the hospitality of our homes. I congratulate you upon assembling in a cause and at a time that should make you doubly welcome among us; welcome all the more because you come together with the solemn earnestness of men moved by enlightened and conscientious convictions of important and pressing duty. Aims that are open and honorable, that appeal to the intelligence and moral sense of men do not need the silly arts by which popular favor is sometimes sought for objects that require concealment.

In this respect your meeting is in marked contrast with one we had here about two weeks since. I suppose you have heard of the Knights Templar, a high order of the nobility of Freemasonry. They are said to do valiant deeds, but as they are done back of closed doors, no one outside knows what they are. All they show in public are the insignia of their rank and valor. The most remarkable thing about them is the rapid and wonderful metamorphoses they undergo. One day they are but plebeians like ourselves on the streets, or in the shops, or in third or fourth rank of the various professions; the next they are sabered Knights; and the next they are plebeians again. It was in the panoply of their knighthood, with their plumes and glittering swords they recently exhibited themselves here. Of course, care had been taken to have our city appear as very much honored by such a presence. Our streets were made to fairly flutter with welcomes. There were flags from the windows, placards at the doors and bunting stretched across the streets with all manner of adulatory inscriptions, all to have us reminded of the antiquity, nobility and grandeur of their order. The most striking to us were some of the religious mottoes. One of them, not in vulgar English either, but in good old Latin, was *Spes mea in Deo est*—my hope is in God—a very strange declaration for men who could take part in, or in any way countenance the cabalistic jargon and impious profanity of some of their ceremonies in which they engaged. Another motto was *In hoc signo vinces*, the memorable words which Constantine claimed to have seen in the heavens on the eve of one of his great battles. That I suppose was to indicate, not only the antiquity, but the Christianity of the order. So far as antiquity is concerned, it was modest. It was considerably short of running back as far as Solomon, to whom they sometimes take us. But it was the Christianity implied that put us most on our reflections. To commend themselves to all religions, to give no offense to Jew, or Mohammedan, or pagan, these men will not allow even the name of Christ in their religious ritual. How do they come to put such a motto on their banners? How expect to conquer by the sign of his cross whom they dare not name! And then, what was there in the exhibition they made of themselves, not only in the profanation of religious rites, but in the banqueting and revelry with which they closed their celebration, that accorded with the language of that motto? There is something very strange in all this. What does it mean? What does all their pomp and parade mean. Was it a huge frolic, with the added ridiculousness of being played by grown-up boys? some of them with wives and children at home, and years enough to make them serious and self-respectful! That would be the most charitable view, absurd and laughable as it would make the whole thing appear.

But it was more than that. In their marching, their playing soldier as they play religion, they expect their most potent influence in strengtheniug themselves. If the youth of the country are to be saved from being so allured and entangled, there must be more enlightenment in respect to the essential immorality of all such orders, and more warning of the evils they bring on society, religion and all the best interests of man. No doubt thousands of our youth are drawn into such associations not knowing what they do.

Enlightenment and warning is the work to be done. Not denunciation of the individuals connected with these orders, but an exposure of the false pretenses and essential immorality of all such associations. They claim to be benevolent associations. Let it be shown that what they call benevolence is in reality the most odious form of selfishness. They do not bind themselves as Christianity requires, to do good unto all men as they have opportunity, but to take care of each other, not merely in relief of suffering, but on all issues in which they may be in conflict with those not of their fraternity, and as such they are in reality but an oath-bound conspiracy against all the world outside of their order.

And in respect to the oaths by which they bind themselves, let it be put before the public mind that no man can in good conscience take any of them; not merely such as involve the more horrid imprecations, binding them to what they cannot rightfully either do or endure. There is profanity of the oath in the simplest form of it by which they are initiated. How can any man in good conscience swear to keep secret what, for anything he then knows, ought to be exposed? How can any man in good conscience swear to obey a code of laws yet unknown to him, and what, for anything he knows, may be in conflict with the law of God? Such oaths are in their very nature essentially immoral. It is amazing that any honest man can take them. That any Christian man feels at liberty to take them is utterly incomprehensible.

Mr. Chairman: In sincere and honest conviction of the importance of your movement, profound respect for the high moral tone of it, I can and do most heartily welcome you here, fully believing that good will result from your deliberations and proceedings to the interests of man, the honor of God's Law and the glory of His name.

President Roberts responded in behalf of the Convention as follows:

PRESIDENT ROBERT'S RESPONSE.

Citizens of Pittsburgh: We have returned again to the birthplace of our Association. Seven years ago our first National convention was held here in your city. We do not come with any bantering or display, but we appeal to the conscience, the judgment, the reason, to the common sense of the people in behalf of our cause. Many of the members of this convention are God-fearing men who were once heart and soul engaged in the anti-slavery cause. We labored then to free the colored man, and having succeeded we are now endeavoring to perform a similar office for the white man, and free him from the servitude of oath-bound secret societies. We make no war on individual Masons or Odd-fellows, but their institutions. The work before us is a great one; and the necessity for this convention is shown by the large number of secret societies which have grown up all over the land, and the most powerful of which is the Masonic order. This organization was originally nothing but a trade's union of stone masons, but about one hundred and fifty years ago it was turned into a speculative organization. Their claim for a more ancient date is but like their spectacular display. We now have trade's unions in every branch of industry, and even the farmers have gone into what they call the granger's order. We think these secret orders potent for evil, and that we should do all we can to enlighten the people regarding these societies, and to abolish and destroy all such institutions. While they differ among themselves in some particulars, yet they are generally similar. They are all based upon selfishness, and they have other traits in common. They interfere with man's personal freedom while our declaration of independence says that all men shall enjoy not only life and liberty, but the pursuit of happiness. These societies however, place restrictions upon the liberties of their members. God has ordained man to work, but they step between man and his God-given right, and say he shall not labor only under certain conditions and restrictions.

The eastern part of your own great State has been in a condition of a semi-revolt for some time past. Men there have undertaken to deny to others the right to labor at such wages as they may choose. It is only a few days since that a number of men were killed by these secret societies, because they endeavored to earn an honest livlihood for themselves and their families, untrammeled by them. I do not fear contradiction when I assert that men would not stand from the law of the land what they do from these secret orders. What do you suppose would be the result if the law attempted to impose the restraints regarding labor which these orders do? The answer will readily recur to every mind. There would be a rebellion immediately. These societies interfere also very largely with all the business interests of the country. There appears to be a want of prosperity that can not be accounted for. We have the elements of prosperity, harvests are abundant, and money is plenty, and yet there appears to be a general stagnation; what is the reason? Why, these secret societies, combinations and conspiracies interfere and create disturbance and disquiet in business circles. They have brought about an artificial state of things which paralyzes industry, disorganizes the law of supply and demand, and very seriously interferes with the business of the country. The New York *Times* recently stated that the laboring men in that city did not average more than one hundred and twenty days in a year. This is one of the evil results of the trade unions to which many of them belong. Inasmuch as man is ordained to labor and physically fitted for it, I claim that it would be better for him to work three hundred days in a year at fifty cents a day than one hundred and twenty days at $2.25 a day.

Another decidedly objectionable feature of some of these societies is that they are treasonable, and assume functions which rightfully belong to the government. They enact laws and impose penalties which the members feel bound to obey. This is a serious interference with civil authority which ought not to be tolerated. These laws largely interfere with the administration of justice. None but a civil magistrate should have power to administer oaths, but when these men in a private capacity usurp this authority, it is a serious interference with the administration of justice. I will relate an instance: Not long since I discovered that I was losing letters and money from the postoffice. I informed the Post-office Department at Washington of the facts of the case and they sent on a detective to work up the affair. He soon detected the thief, in fact caught him in the very act of stealing. The man was tried, convicted and senteneed, not to the penitentiary or to the jail, but to one year in the County Workhouse. After several months imprisonment he was pardoned by the President. He now fills a position in the Detroit Custom House; and I understand that before he was convicted of stealing from me he had been found guilty two or three times of petty larceny. He was a Mason and it was through their influence that he was liberated.

The Masonic order in this country claim a membership of five hundred thousand. They are all armed and engage in military drill. What does it mean? The drill is not for governmental purposes. What then is it for? Your papers boasted of it on the occasion of the recent display in this city, and so did the journals of New York city on a later occasion. I say there is danger in that. Suppose one of our great railroad Presidents should be Grand King of the Sir Knights and should desire to overthrow our existing form of government and establish a monarchy, with himself at the head of it. What is there to prevent him, with his vast net work of railways and half a million of armed men at his back? I say there is something treasonable in the very act of assuming such power without legal control. Rome lost her liberty by a far less body of men.

Then the influence of these orders on religion is great and disastrous. Our religion is becoming emasculated by them. They studiously reject Christ from their system and show false lights to the troubled mariner on life's

ocean. In whatever light we may view them they are dangerous and should be put down. We are used to working with minorities—and small ones, too; but we are determined to warn the people of this danger, to rescue young men from the baleful power of the secret lodges.

At the close of Pres. Roberts; remarks, the General Agent, J. P. Stoddard, stated that some necessary items of business should be attended to at this session and moved an Enrollment Committee, nominating

Rev. D. Hart of Nevada, O., and Rev. J. S. Speer of Cannonsburg, Pa.

The nominations were confirmed by vote. A Business Committee was also nominated and elected as follows:

A. M. Milligan, D. D., Alegheny City, Pa.; Elder A. L. Post, Montrose, Pa.; and Rev. H. Cogswell, Mansfield, Ohio.

Prof. J. R. W. Sloane of Allegheny City, Pa., was then called upon by the President for an address. This, like all his previous efforts at the anniversaries of the Association, was highly appreciated by the large audience for its candor, logic and eloquence. At the close of Prof. Sloane's address George W. Clark, by request, sang an inspiring song, "One Hundred Years Hence," which was so highly appreciated by the audience that he was called on again and responded in his usual charming style.

The exercises were listened to by a large audience among whom it was reported were a number of lodgemen. After benediction the Convention adjourned.

Wednesday, June 9th.

MORNING SESSION.

The usual morning prayer meeting began the exercises of the day. It was continued until after the appointed hour for business with an earnest spirit.

The first item of business called for by Pres. Roberts was the report of the Enrollment Committee, who had partially completed their work and reported 76 names. The reports of the Treasurer, General Agent and Corresponding Secretary followed. Rev. J. Levington reported that he had traveled and preached in seven States; had delivered 232 lectures and sermons; had received for his labor $737.26, and expended in traveling $182 35.

At the conclusion of these reports Mr. Levington presented a series of resolutions emphatically denying a statement embodied in the report of the proceedings of the Syracuse Anniversary published in the *Cynosure* as follows:

"A motion was made by Mr. Merrick, of Syracuse, to appoint Rev. John Levington 'a National Lecturer like Mr. Stoddard.' Mr. Levington remarked that for various reasons he had decided to leave the lecture field unless so appointed by the Convention. This motion passed after an effort to refer to the Executive Committee, over a considerable negative vote. This vote was evidently a mistake, as the constitution provides for but one lecturer at large."

Mr. Levington pronounced this statement a slander upon him and spoke at some length and with great warmth and bitter personality.

Pres. J. Blanchard remarked upon the resolutions that they embraced too much, and an acknowledgement of the brother's services was all the Convention could do, and moved to refer the resolutions to the Business Committee which was voted.

The discussion was here interrupted by J. P. Stoddard who asked the privelege of announcing the receipt of a letter from a friend in the west who sent word that he would increase his previous subscription to the Publishing House of $300 to $1,000. The announcement was received with applause, and Dr. S. L. Cook of Indiana said that the friends of Noble county whom he represented were heartily in sympathy with this work and authorized him to say they would do their share to secure the home for the reform.

A motion by Pres. Blanchard, that the Enrollment committee be instructed to take the names of all persons in sympathy with the Convention, and present to participate in it, was adopted. The following committees were also elected:

On Nominations: Dr. Wm. Wishart, Mansfield, O.; Rev. A. L. Post, Montrose, Pa.; Rev. Joseph Travis, Waterloo, Iowa.

On Finance: Pres. J. Blanchard, Aaron Floyd of Pittsburgh; Rev. Geo. Ormond of Allegheny City; Rev. T. P. Stevenson of Philadelphia; Rev. D. Yant of Bolivar, O.

On Publications: Ezra A. Cook; G. W. Needels of Albany, Mo.; Rev. S. Collins, Pittsburgh; Rev. Milton Wright of Dayton; Rev. L. N. Stratton of Syracuse.

On Correspondence: Prof. C. A. Blanchard and Jonathan Berry, Esq.

On Resolutions and Address: J. R. W. Sloane, Rev. Woodruff Post and Rev. B. T. Roberts.

Another subscription of $50 to the Publishing House was here announced, amid enthusiasm, from a friend present in the meeting.

The Business Committee here reported by Rev. H. Cogswell the following recommendation:

WHEREAS, persons in attendance upon this Association from different States of the Union desire an opportunity to meet and discuss the question of political action, therefore your committee recommend as follows:

Resolved, That this Association when at adjournment this forenoon adjourn over to 7:30 this evening, giving the afternoon to such meeting and discussion.

Rev. Milton Wright, editor of the *Religious Telescope*, Dayton, O., then addressed the Convention on Secret Societies Revealed, and their own testimony to the fact. The address was excellent in style and argument, and received frequent applause and earnest attention throughout. Adjournment was then had, after benediction, till evening.

EVENING SESSION.

The exercises of the evening were appropriately led in prayer by Rev. Woodruff Post, of Rochester, a pioneer in the reform, and one who has greatly suffered in Christlike meekness and humility from the attacks of the lodge through false brethren in his ministerial conference.

The first address was by Rev. G. T. H. Meiser, of Youngstown, O., in German. A large number of his own nationality, members of the several Lutheran churches in the city, were attracted to the Hall by the announcement of Mr. Meiser's address; to them and the members of the Convention to whom it was intelligible, it seemed to be of absorbing interest; and the earnest manner of the speaker and his fine voice kept all others interested to the close. A brief abstract, all we are able to present is as follows:

REV. G. T. H. MEISER'S ADDRESS.

To those who did not know him he would say he was a Lutheran clergyman. It will be known that God in his holy word says that he was the only living God. He (the speaker) presumed it would be asked how he knew of secret societies when he had never been a member of any. He knew it was not against law to find out. He knew their principles originated from evil. The question was whether a man who professed Christianity could join a secret order. He thought not, as it interfered with religion. He thought that no society should be encouraged that held its sessions in secret. No man had a right to join a secret society whose designs he could not reveal to his wife and children. It was dishonorable. He was cursed. All the processions and banners of secret societies were but sham shows, and he could not see how a Christian could join such an order. A man knew he was sinning when he joined a lodge and leaves his family to attend its sessions. This was un-Christian. All knew that the lodges sang and had ceremonies. Those were mockeries of religion. There was only one God, and that was the Father, Son and Holy Ghost. This is the God of Nature and the only one to be worshipped. No secret affinity is to be sought other than him. No Christian, he said, could love Christ and belong to a secret lodge. This was building up a false god. He thought they were selfish, these secret orders, for they only distributed their alms among themselves. This was not according to Scripture, which taught to give to all. No secret society had a right to make light of the Divinity. What God had made should not be desecrated, for he gave his only begotten Son to die for us—to save our souls. Therefore, for his mercy we should love and obey him. All Christians should love and worship him. He did not think Masonry had an ancient origin, and it had no right to claim it. It did not make good men. It injured the cause of Christianity. A great deal is paid into the lodges, but little is taken out. He thought if all men joined the church there would be no need of joining a lodge. The former was of benefit in the hereafter, while the latter injured its followers.

At the close of this address Prof. Clark responded to a call for a song and was not allowed to retire until he had seconded the first effort with a song whose melody and words took the listeners back to the days of the slave driver with a wonderful power of realization and calling out hearty applause.

In behalf of the Finance Committee, Prof. C. A. Blanchard then introduced the subject of expenses and contributions in an earnest and effective manner as the collection of $105 then taken bore witness. Before the work of the evening could be resumed Prof. Clark was called out again, and never unprepared, he sang with fine effect the beautiful words and melody, "If I were a Voice."

Pres. J. Blanchard was then introduced and delivered an address on "Freemasonry a Four-fold Conspiracy," introducing it by a few interesting remarks on the experiences of the abolition cause years ago, and his personal participation in that renowned and now glorious struggle in the city of Pittsburgh. This address occupied the rest of the evening and the exercises were pleasantly closed with another song by Mr. Clark, "The Promised Land To-morrow," the announcement for work for the morrow by the business committee, and the benediction.

Thursday, June 10th.

MORNING SESSION.

The morning prayer-meeting was continued with an earnest spirit until the full hour for business had arrived. President Roberts called to order, and the first item after the minutes was the report of the Committee on Nominations by Dr. Wishart, which was read and adopted as follows:

For President; REV. DAVID R. KERR, D. D., of Pittsburgh.

Vice-Presidents: Maryland, Bishop David Edwards; Ohio, Rev. Henry Cogswell; New York, Rev. Woodruff Post; Connecticut, J. A. Conant; Kentucky, Rev. A. M. Black, D. D.; Indiana, Dr. S. L. Cook; Illinois, Rev. I. A. Hart; Iowa, Rev. James Hankins; (the following vice-presidents were afterwards added:) Pennsylvania, Rev. S. Collins; Michigan, Rev. J. Levington; Massachusetts, Rev. H. T. Cheever; Vermont, Gen. J. W. Phelps; New Hampshire, Robert Weir; Mississippi, Rev. S. C. Feemster, Missouri, G. W. Needels; Kansas, Rev. Robert Loggan; Wisconsin, Prof. J. W. Wood; Minnesota, B. M. Cravath.

Secretaries: Rev. J. S. Speer of Cannonsburg, Pa., and H. L. Kellogg of Chicago.

This report was ready a day before, and but for the interference of adjournment for political meeting in the afternoon, should have been presented. Unfortunately even now, when on the last day of the Convention it was called up, the President elect was necessarily absent at court. Providentially, however, Bishop Edwards of Baltimore was at hand and resumed the place he had so well occupied as moderator of the first National Convention held seven years ago in Pittsburgh. The congruity of the circumstances was marked by the members present. The Bishop presided during the remainder of the Convention.

The Enrollment Committee reported through Rev. J. S. Speer 199 delegates (four names were added afterwards making 203) from twelve different States and ten religious denominations.

The Committee on Correspondence reported by C. A. Blanchard letters received from Gen. J. W. Phelps of Vermont, Rev. N. R. Luce of Indiana, Rev. George Clark of Ohio, and Isaac Preston, Esq., of Illinois. These letters were voted to be printed in the *Christian Cynosure* as soon as convenient.

Rev. A. H. Springstein of Michigan was added to the committee of Enrollment, releasing Bro. Speer for Secretary's duties.

The Committee on Publications reported by Ezra A. Cook the following which, after thorough discussion were adopted without change:

REPORT OF COMMITTEE ON PUBLICATIONS.

WHEREAS, the public press is everywhere acknowledged as a mighty power for good or evil, and

WHEREAS, the candid discussion of the principles underlying our reform is the thing most imperatively needed to open the eyes of the public to its importance,

We hereby recommend the appointment of a committee which may be called *The Popular Discussion Committee* of the *National Christian Association*, to be composed of men prominent in reform, who shall select a score or more of topics bearing on secret societies, the recognition of God in the Constitution of the Union, Temperance, (particularly the question of secret and open temperance societies), the Bible in schools and kindred subjects, and that a list of these topics be sent to a large number of persons of candor, ability and influence, from whom we might reasonably expect a favorable response, with a circular briefly setting forth the objects of the National Christian Association and soliciting articles from them on one or more of these topics; stating in the circular the papers that desire articles for publication on these subjects; the aim being to have these articles appear in fifty to five hundred papers at the same time.

We respectfully suggest as a part of this *Popular Discussion Committee* the following persons: Hon. J. B. Walker, Wheaton, Ill.; Philo Carpenter, Esq., Chicago; Joseph T. Cooper, D. D., Allegheny, Pa.; Pres. J. B. Helwig, Springfield, Ohio.

We commend to the especial attention of this convention the great importance of the increased circulation of the official organ of this Association as a fundamental necessity to this reform, and demanding the immediate, undivided support of the friends of the reform at this time, to prevent the necessity of reducing its size to bring the expenses within the receipts, as over fourteen hundred dollars less than the cash expenses of the paper have been received during the fourteen months since its enlargement.

[The following from the Grand Master of Mississippi will interest our readers. It shows just how long Masonic promises of charity are good in the lodge market.]

Non-affiliated Masons.

The constant application of non-affiliated Masons or their dependents to the Masonic relief boards and lodges of the country, and the many letters of inquiry as to what is right to do when they apply for relief, call for an expression on our part full and explicit. One-half of the applications made for relief in this country are from non-affiliates or their dependents. It has become a grevious burden in many places to the Masonic fraternity. Some earnest brothers act upon the rule that "once a Mason, always a Mason;" and no matter how far a brother forgets his obligations; no matter how long he ceases to contribute to the support or charities of a lodge; no matter how long he ceases to attend lodge meetings, or take any interest in Masonry; whenever he applies for relief, and is destitute, the lodge must help him. Not so, brothers. The old landmarks did not recognize non-affiliation; whenever a brother went out from the fraternity, ceased to contribute for lodge charities, unless he had "fallen in decay," he was classed as a "drone," and placed among the unworthy. We have striven in this age or latter day to be more liberal and just than our fathers. We have allowed dimission and extended the hand of charity or fellowship to those who never intended to contribute to lodge funds —made them Masons because they were good men, ministers, or those needing moral or physical help, without regard to the teaching that every ashlar taken into a lodge should be perfect, and add strength and *support* to the building. One man is no better than another in Masonry—all must be considered equally good and deserving. Why then "class legislation?" The principle being wrong is why we refer to it.

"If a man ceases to work, neither shall he eat," is the Gospel rule to apply to Masonry. When a brother dimits he ceases to work until he joins again. It means that at the brother's request he is relieved from lodge duties, lodge privileges, lodge expenses, and lodge charities. He may be tired of Masonry, tired of being *taxed*, tired of lodge duties; if he fails to attempt to join another, that is the proper inference. Then as he is *tired* and has ceased work and fellowship with us, we also should mark the man in this respect. So long as he remains outside of lodge fellowship and duties, so long must he remain outside of lodge privileges and assistance. This is just, it is right, and no honest and fair-minded man would refuse to so rule in an honest business transaction. The reasons are innumerablo and increasing daily why the Masonic fraternity should so rule, and the quicker we can come to this common sense, business understanding of the matter, the better it will be for Masonry.

Let dimitted Masons fully and clearly understand that they have no Masonic claims outside of the order. It is work, it is labor, to be a Mason— and Masons must quit feeding these drones and take care of the bees that are in the hive; they will find plenty work to do and charity to give if they will do their duty in this respect.

Draw the lines, brothers, and commence now. No relief for dimitted Masons. This rule is hard, but it is fair, it is right—except in cases of great merit. A few years will settle the question. When this rule is understood and carried out, dimission will be unknown, except with those who are penurious or desire to leave the order forever, or are only changing lodge membership for convenience and better accommodations.—*Mystic Jewel.*

Correspondence.

Masonry in the Lutheran Church.

June 4, 1875.

The history of the Lutheran congregation at Lima, O., is peculiar and interesting. In August of 1873, the pastor of the congregation, Rev. A. S. Bartholomew, a seceding Odd-fellow, preached by appointment of the presiding officer, a sermon to the Council District Synod of Ohio. It was preparatory to the Lord's Supper, and the subject was secret societies, showing their unchristian character and that they had caused division in the Lutheran body.

For this he was arraigned before the synod and finally *deposed from the ministry*. Since then four other ministers have also been decapitated, whose only crime was that they sympathized with, and sustained pastor B. in his opposition to secretism. Strange to say, all these men are still Lutheran ministers, in good standing, and pastors of Lutheran congregations. What is stranger still is that their names are so published in the clerical register of the Lutheran church, the men who deposed them being members of a district synod of the General Council.

I have carefully read that sermon in the original manuscript and do not see anything false, unchristian, or contrary to the doctrines of the Lutheran church. It is manifest that whatever may have been his errors of judgment the *real animus* of all this opposition to pastor B. was, and is, *his opposition to secret societies*. The attempt to drive him from his pastoral charge has been the work of Freemasons and their sympathizers, though they have not succeeded, they have divided his congregation, caused the house of worship to be shut up, and made it necessary for the congregation of pastor B. to build a temporary house of worship to be occupied until the case has been legally decided.

The case of pastor B. and the Lima congregation is exciting a deep interest and is quite extensively discussed in the denominational papers, and is showing as nothing else would, the intolerant and wicked spirit of secretism.

The following incidents may, I think, be justly regarded as expressions of the Divine will in this case. The Evangelical Lutheran District Synod of Ohio was divided at Lima, O., A. D. 1869. The *real animus* of this decision was *secretism*. When the church bell was rung for the last time previous to the adjournment of Council District Synod, it cracked. It was a large one of 800 pounds and broke in August. Pastor B. became convinced of the sinfulness of the secret orders and publicly denounced them from the pulpit. For this, one of his members, a high Mason, threatened him with division and demanded that he should sign a paper pledging himself not to speak against Freemasonry or Odd-fellowship. He refused, and a petition was gotten up and secretly circulated to remove him from his congregation. One reported him as being insane and as having left on a night train for parts unknown. Soon after, this man was taken sick and suddenly died. An old man who was a member of the congregation said, "I'll take him by the neck and kick him out of the church and we will have another pastor before the first of April" (1872), but before that time he was in his grave.

The Masonic leader sent a paper to pastor B. demanding an answer in thirty days, but just as the thirty days expired this man's child was a corpse. The same man, together with others, broke into the church and held service in it once, but before they could have a secret service the young preacher, (a student in college) suddenly died. A church whose public testimony just as emphatically condemns Freemasonry, as the Declaration of Independence does slavery, will, if it tolerates this institution, just as surely call down the judgments of God as did our nation for its guilty maintainence of oppression.

H. H. Hinman.

Bremer Co., Iowa, Convention.

Unfavorable weather and the non-arrival of the speaker, prevented any meeting being held at ten o'clock, first day, and but few delegates were present at the afternoon session, yet matters were talked over and partly got under way. At evening session for lecture—speaker still absent—a hasty consultation of friends resulted in an extemporizing of two addresses.

Meeting opened by prayer, reading of Scripture by the Secretary and singing, after which P. Woodring addressed the meeting, stating the object of the meeting, and the incontrovertible proof of the correctness of the exposures of such as Bernard's "Light on Masonry" and that we must utterly fail if the fraternity could prove them all lies. He then made a public renunciation of the Grand Army of Republic, stating that he had renounced and denounced them privately for several years, but never publicly. Then he gave as thorough an exposition of its ceremonies, oaths, etc., as his memory served, closing with the following words: "I have fought for the liberty which I now enjoy, for nearly four years and many times bared my breast to the iron hail. I love my country, and my wife and little ones, as dearly as any man upon God's footstool loves his, yet I would consider it an honor to lay down my life for the destruction of the life of secret societies to-day."

An interesting address was then given by Adam Smith, showing how we knew the truth of the revelations of Masonry, and the duty of parents and citizens respecting it. Mr. Smith is a German and has large experience among Masons and handled his subject ably: and his odd, humorous illustrations brought frequent applause. The speaker, having now arrived, was introduced, and, as it was now late, only gave his subject for the following evening.

The chairman then spoke of some rumors afloat; that it was intended by the fraternity to present and read the expulsion papers of Mr. Hankins, the speaker, and also accuse him of immorality, and requested them to bring them along on the following evening, and read them at a proper time when it would not interrupt the lecture. Bro. Hankins then stated that he had formerly lived in Waverly and had been in the lodge there, and also gave some of his past history. Meeting then closed to meet at 10 a. m., next day.

The sessions were harmoniously conducted; the usual business done; and we completed our organization, elected a full set of officers, adopted constitution, etc. Officers elected: J. A. Westbrook, President; R. Pelton, S. George, Oren West, Vice-presidents; P. Woodring, Sec'y; H. M. Woodford, Treas. Delegates to State Convention, P. Woodring and Adam Smith.

The last evening was occupied by the lecture, subject, "No man can be a true Mason and a Christian or a loyal citizen." Hoping some abler person will give a report of this lecture, I will only say, that in order to appreciate it, it is necessary to hear it. Good audiences both evenings. Good behavior and quiet meetings on the part of all, both Masons and others, have characterized these meetings, as well as the previous ones. Not a word was said, publicly, in regard to the reading of the papers referred to above, nor a word said as to immorality, although it was talked of on the streets very much, and he was accused of being guilty of rape and such like crimes. The fraternity was very busy carrying it about. Surely, "they that lay snares may be themselves caught." A memmorial was addressed to the National Convention, not being able to send a delegate.

P. Woodring, Sec'y.

Experience With Masonry, and Masonic Perjury Considered.

Bay City, Mich.

About five years ago, a pamphlet accidently fell into my hands, purporting to be a confession of one Henry L. Valance, as one of three men appointed by a conspiracy of Freemasons to murder Capt. Wm. Morgan, which they did in the fall of 1826, by drowning him in Niagara river. This confession I read with much interest. About this time, I also had the reading of C. G. Finney's able work on Masonry, Stearns' Inquiry, and then Morgan's Exposure. All these I found to perfectly harmonize in their testimony of the corruptions, and inside workings of the Masonic lodge. This was the way I was made an Anti-mason. I then became anxious to know

what Masons would say in regard to these horrid oaths and death-penalties, said to be taken by every one of them; consequently, one day, I had a private chat with a friend of mine who was a Master Mason, and I asked him if Masons bind their candidates when they join, under oaths of secrecy. He replied, they do make a promise of secrecy. I then asked him if there were any penalties attached to a violation of these oaths. He replied,—hm, well, yes; but they amount to nothing. I was then convinced that what Morgan, Finney, and others say of Masonry, is the truth.

But right here I was met with what Masons seem to think an invincible argument. They said: If these men are guilty of violating their Masonic oaths, they are perjured men, and are therefore not to be believed in anything they may say of Masonry. This argument at first sight, seemed to becloud my clear vision a little; but upon more mature reflection, I soon found it to be only a hypocritical bait, laid to catch the poor, foolish dupes who may be deceived by it.

I now propose for the benefit of those who may be deceived by it, to analyze this argument and get it in a shape that all may be able to judge of its intrinsic value. Observe here, my friends, you can seldom get a Mason to say plainly that these men did violate their Masonic oaths in exposing the secrets of the craft; because you will see, that would be confessing that they told the truth; but they always use the word "if." Observe again, the first question in these analysis is not, did these men—Morgan, and others who professed to have exposed the secrets of Masonry—perjure themselves? But the question, to be fairly stated, should stand thus: Did these men, in their attempt to expose Masonry, tell us a falsehood, or did they tell us the truth? Then we say, if it was a lie, why of course, they were not perjured men, because they had not revealed the secrets of Masonry, but had only simply told us a common Masonic lie to hide the truth, the same as all Masons are bound to do. But now let us try the strength of the other horn. Did these men tell us the truth? Then we say, why, of course, we poor outside "cowans" know of a certainty what speculative Freemasonry is. We ask then, what part have speculative Masons got in this speculation? We reply, they have got upon their hands a set of men they call perjured villains, because they have brought to light some of the hidden things of dishonesty, by revealing to the world a great truth in regard to the evils of Masonry.

We are now prepared to ask: Did these men perjure themselves? If so, then we say, it must have been by revealing the same secrets which they promised in the lodge not to reveal. I see no other proper solution. Can Masons give us a better one? Then, according to their own arguments, the secrets of Masonry are now public property. But did these men, in breaking their Masonic obligations perjure themselves? We answer, No.

1. Because an oath, in order to have any binding influence, must be administered by some legal authority. Masonic oaths are not thus administered.

2. Because no man has any lawful right to bind himself to commit immoral or wicked acts. Masons do thus bind themselves. Several men bind themselves under oath to commit arson or robbery; neither the laws of God or man, will hold such men guilty of perjury for violating their oaths. Masonic oaths are a parallel case.

With the above evidence before us, I now ask, why do Masons insinuate that these men, who have revealed the secrets of the craft, are perjured men? The fact is, that this insinuation is a bare-faced piece of impudence and hypocrisy that scarcely has a parallel; besides, it is a gross insult to those good and great men who have exposed the fraud; and I hesitate not to say, no honest man, or gentleman, should be guilty of such foul deed.

A. OLDFIELD.

The Sabbath School.

Lessons for Second Quarter.

Apr. 4 Israel's Promise,.. .Josh. 24: 14-18
" 11 The Promise Broken, Judges 2: 11-18
" 18 The Call of Gideon,. Judges 6: 11-16
" 25 Gideon's Army,.....Judges 7: 1- 8
May 2 The Death of Samson Judg. 16: 25-31
" 9 Ruth and Naomi,.....Ruth 1: 16-22
" 16 A Praying Mother....1 Sam. 1: 21-28
" 23 The Child Samuel,..1 Sam. 3: 1-10
" 30 The Death of Eli....1 Sam. 4: 12-18
June 6 Samuel the Judge,..1 Sam. 7: 5-12
" 13 A King Desired,. ...1 Sam. 8: 4, 9
" 20 Saul Chosen,..... ..1 Sam. 10: 17-24
" 27 *Review.*—Samuel's Parting Words,....1 Sam. 12: 20-25

Lesson for June 27th, 1875.—Review.—Samuel's Parting Words.

SCRIPTURE.—1 Samuel 12: 20-25. Commit 20-25; Primary Verse, 24.

20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart:

21 And turn ye not aside; for then should ye go after vain things, which can not profit nor deliver; for they are vain.

22 For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people.

23 Moreover as for me God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

GOLDEN TEXT.—"Only fear the Lord and serve him in truth with all your heart, for consider how great things he hath done for you."—1 SAM. 12: 24.

TOPIC.—God, Our Benefactor.

HOME READINGS.

M Josh. 24: 14-18...Israel's Promise.
M Judg. 2: 11-16...The Promise Broken.
T Judg. 6: 11-18...Gideon's Call.
T Judg. 7: 1- 8...Gideon's Army.
W Judg. 16: 25-31...Death of Samson.
W Rnth 1: 16-22...Rnth and Naomi.
Th 1 Sam. 1: 21-28...A Praying Mother.
Th 1 Sam. 3: 1-10...The Child Samuel.
F 1 Sam. 4. 12-18...The Death of Eli.
F 1 Sam. 7: 5-12...Samuel the Judge.
S 1 Sam. 8: 4- 9...A King Desired.
S 1 Sam. 10: 17-24...Saul Chosen.
1 Sam. 12: 1-25...A Coronation Sermon.
S Heb. 2: 1-18...A Martyred King.

Hints to Ministers and Teachers.

BY D. F. NEWTON.

"Scatter ye seeds in the garden of heart,
Seeds of affection, of truth, and of love;
Cultivate carefully each hidden part,
And the flowers will be seen by the angels above."

Sabbath School exercises should be short, pointed, pithy; directly to the heart. Never tire the little folks with long prayers or prosy speeches. Condense your thoughts; load and fire in quick succession. Be brief and to the point. Sheet lightning, that corruscates all night and over half the horizon, is powerless, while the thunderbolt shatters the stoutest oak. The truth you offer may be as precious as a pearl, but if hidden in a shell of words its worth will be unnoticed. Your illustrations may be ever so beautiful, yet, if their length weary, they will be forgotten, or best stand in memory a torso. Children are eager to hear and learn, but if fatigued will not remember.

If the photographer exposes his plate to the sun too long, he burns its surface and destroys his picture. But how much more sensitive the tablets of the youthful mind, and how much greater the care necessary to secure a proper impression. Throw an image of Christ upon them by a single ray of God's word, and the Holy Spirit will bring out a likeness that will last forever. But overtax their powers and you not only fail to leave an impression upon them, but impair their susceptibility.

Be brief, and appeal directly to the heart. Time is short, opportunity is fleeting, youthful strength and patience quickly yield: but eternity under God depends upon your work. Children, even little children, need things practical, pointed. The sword, the fire, the hammer, the holy unction, fire on fire! things that cut to the quick—sharper than any two-edged sword, that tell on the conscience.

Everything in the form of speech-making should be put into the Gospel crucible in a condensed form, giving merely the outlines of Christian duty and Bible reform—the cream, the marrow—the soul, the life, the essence, the quintessence of all and everything that is true, honest, just, pure, lovely and of good report. Strike at the heart, bring home God's truth, the sword of the Spirit. The first and momentous thing is to make children feel they are sinners, and then point to Calvary. Aim directly at conviction, *now*—this lesson, every lesson; enforce God's truth more and more, till the soul is secured. Much of the instruction given to children in families and in Sabbath-schools, on the Lord's day and at other times, is powerless. There is no special, direct, prayerful aim at immediate salvation. Children catechized in a loose, careless manner, without these home-thrusts, or any direct, forcible, personal application from the Bible, grow up almost as ignorant as heathens of repentance, faith towards God, or salvation through Jesus Christ. All parental and Sabbath-school instruction should be to convict, convert *now*. Strike at the heart. "My son, give me thy heart." "Seek first the kingdom of God." Kill, then make alive. Bring the little folks directly to Jesus.

First fill the bushel with the wheat,
With wisdom—food for souls to eat;
Then chaff, the fiction of the day,
Will find no place, and blow away.

OUR MAIL.

O. Breed, Avery, Ill., writes:

"We are going to hold a convention at the M. E. church, June 4th, 5th and 6th, to organize that we may be able to work in the good cause with success."

J. M. Ballard, Story City, Iowa, writes:

"There are 100,000 Masons in this State. We are ruled in the Legislature and in nearly all the counties by them. They hold all the offices from governor to magistrate."

Ephraim Thomas, Orleans, Ind., writes:

"Secresy is still on the down grade in this county. I would like to attend the National convention, but am not able, but it shall have my prayers."

J. H. Purdy, San Francisco, Cal., writes:

"I find Republicans, without exception, approve the principles contained in your paper. Some, timid souls, doubt the expediency of incorporating them into their platform, while others say the adoption of them, is the only thing that can save the party. That is also my opinion. But another question arises,—Is the party *with its present leaders* worth saving?"

Melancthon Gage, Lawrence, Mich., writes:

The *Cynosure* should be upheld by every one, especially those that believe all secret societies to be wrong. I put the paper into the hands of every one I think will be likely to read it. One man told me he had not voted for five years for fear he would vote for a Mason, and when I requested him to do something to put the thing down, he as much as said he dare not do anything to offend the fraternity."

Henry Steele, Canton, Da., writes:

"I know of no paper that speaks forth the words of truth and soberness in so clear and uncompromising a way as the *Cynosure*, never yielding an inch or giving an ell to Satan. The truth is having its effect here. The United Presbyterian preachers are going to hold an association here commencing on the 18th."

Mary A. Gamble, Birmingham, Iowa, writes:

"It is now nearly 7 years since I commenced to take your paper and I will say that I have watched with interest its steady progress in the work of reformation. It has steadily aimed to overthrow the works of darkness and maintain the pure principles of the Gospel of our blessed Saviour. Truly it is grievous to know that men, who bear the Christian name are found building up the kingdom of Satan, in giving their means and influence to a mystery of iniquity, that robs Christ of his glory as the only way of salvation for sinners. Oh, who will account for these souls that seek admission by a Masonic ladder to the heavenly world?"

Jacob Haffner, Franklin Center, Iowa, writes:

"I have roused up the craft by distributing tracts and extra papers. Honest men thank me for it. The Oddfellows here have made a rule which draws in many men—After the death of an Oddfellow his wife gets one or two thousand dollars. Any State and church has its laws to support its sick and poor, consequently we need no selfish secresy anywhere in the world."

E. P. Sellew, Binghamton, N. Y., writes:

"I cannot tell you how highly I prize the *Cynosure*. I consider it in every respect a firstclass paper, and I wonder as there are so many members in the different churches, who do not fellowship secresy that its circulation is not at least twice as large. As long as it continues to bear its present clear and unequivocal testimony against the different evils of the age, I shall not think that I can be without it."

J. W. Baldridge, Cherry Fork, Ohio writes:

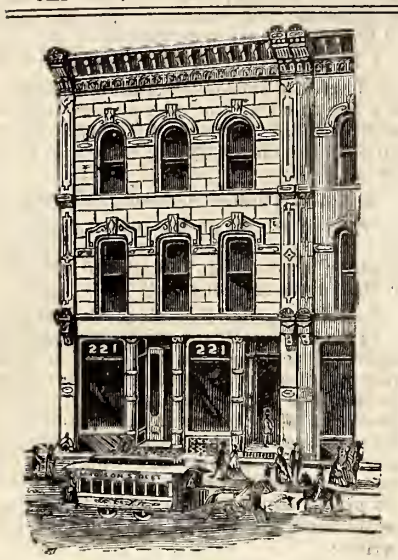
"I have been trying to wake up the people on the subject of secresy, and I know of no better way than by distribnting the *Cynosure* and anti-masonic tracts, which I am doing. The Oddfellows and grangers are boasting that I am only helping them along, and I want to continue to help them in that way. They are making a great effort to organize a lodge of Oddfellows in our little town. Masons trouble us but little in this section. The majority of the people here are all right on secret societies; what they need is a good lecturer to wake them up."

Elijah Gibbs, Amity, Iowa, writes:

"Mrs. A. E. Gibbs, my wife, died a year ago last December. Send the paper as heretofore, in her name. I will pay for it so long as I live. It is all that I could wish. The paper coming in my wife's name seems like a sweet memorial of her, for she loved the cause and valued the paper."

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 17, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and $20.000 the ownership.

THE PROCEEDINGS of the Pittsburgh Convention will be immediately published in pamphlet form as recommended by the Convention. Copies will be furnished at 25cts each or $2.00 per dozen, postpaid; by express, $10 per 100, twenty-five copies at same rate. As this report will contain several excellent contributions to the literature of our reform it should have a large circulation. Order copies for distribution.

AFTER THE CONVENTION.

A good beginning has been made in Pittsburgh and much already accomplished at the meeting of the National Christian Association. Public attention has been directed to the secret orders and many facts concerning their character and workings given the public, and so far as can be yet learned public denial of the facts stated by Revs. Cogswell or Coquilette, the former a Royal Arch and the latter a Knight Templar Mason, seceded, had been made. The fraternities in Pittsburgh stand before the public convicted by their own silent testimony. When charges of such grave character are directly preferred against them by men of reputation and unquestioned veracity, and they are challenged in open court to reply, silence will be justly construed by every honest-minded person as a confession of guilt.

The strange spell of silence that had come over the pulpit of the city is broken and the people are discussing the mystic orders with a freedom never before known. One pulpit has been heard from on the subject, and the gauntlet thrown down by the sensational preachers of the city in which heavy charges are brought against his own and neighboring churches. The spinal column of his whole discourse was, the church has failed in her whole duty and secret societies are necessary to supply the lack. If this is so his neighbors in the ministry will doubtless adopt the Masonic art of silence. If it is *not true* then we shall expect to hear from them a vindication of their churches. If the ministers of Pittsburgh, Allegheny and Birmingham, who have expressed personally strong and uncompromising opposition to the lodge, would make the same statements in public, the craft would be terribly shaken, and totter to its fall. Never was there a more opportune moment than the present. The press will not withhold the facts, and the masses, who, like those writing upon Christ's ministry with gladness, are anxious to hear. Let us hope and pray that the public may hear from Dr. Hodge, Dr. Howard, Dr. Passivant, and Rev. Messrs. King, Miller, Laird and numerous others to whom those who wait upon their ministry are looking for light on this, a living question of the hour.

THE PITTSBURGH POLITICAL MEETING.

Space forbids this week the report of the earnest and harmonious political mass convention on Wednesday afternoon, June 9th, in Library Hall. The political committee appointed last year at Syracuse were ready to report a platform which was adopted, after amending in some unimportant particulars, with great unanimity, and nominations made for the National Election. The names presented were: for President Hon. James B. Walker of Illinois, and Donald Kirkpatrick, Esq., of New York. Both these gentlemen are generally well known to the constituency of this reform, East and West, but we cannot refrain from publishing the following letter from the Chicago *Tribune* from the pen of Dr. J. E. Roy, who honors the candidate and the principles on which he stands, though yet adhering to the Republican party.

CHICAGO, June 11.—This old-time question concerning a new Presidential candidate is raised by you to-day in regard to the Rev. and Hon. J. B. Walker, the nominee of the Pittsburgh Convention. I am among those who think that, as political issues are now made up before the nation, the mission of the Republican party has not yet been fully accomplished. But I am glad to announce that the "Somebody, who lived somewhere, and had written something against Masonry," has a good title to recognition in Chicago.

About thirty years ago, the Rev. Dr. J. B. Walker came to Chicago, and started the first religious paper for the Presbyterian and Congregational denominations—the *Prairie Herald*, whose successors are now the *Advance* and the *Interior*. He was also, for a time pastor of the Third Presbyterian Church. The lot upon which he published his paper he still owns, as a part of the site of the Briggs House. Afterwards he became the founder and the President of Benzonia College, in Northern Michigan. While there, he gained his civil title, "Hon." as a member of the Senate of that State. Latterly he has been laboring as pastor at Wheaton, Ill., and acting as Assistant President of the College there. He is the author of that greatly-popular work "The Philosophy of the Plan of Salvation," which has been a text-book in several colleges for many years. I am happy to acknowledge my great indebtedness to this book, which came in the course of study at Knox College. He is also the author of several other similar works, which all have been published in this country and in England. The calmness, and the candor, and the conscientiousness, with which he discussed the question of the Chicago Anti-masonic Convention must commend him to all who love fairness in debate, even though they do not agree with his sentiments.

We who yet go for the Republican party; who have had *The Chicago Tribune* in our homes every day, except Sundays, since it was founded; who know how that this paper inherited the material and good will of the old Abolition paper, the *Western Citizen*; who know that this our ablest daily came out of the loins of the Christian Anti-Slavery "fanaticism," and who remember the single votes that were polled for the Liberty party,—we, of such antecedents, ought not to believe that, after the polls of 1876 are closed, the "Walkerites" will be more crazy than the lunatics when they "discover that their candidates have received about one out of every thousand votes cast that day." Indeed, such a vote would be a mighty moral testimony. It would be a power to be courted by the dominant parties. J. E. ROY.

Convention Notes.

—Rev. E. J. Forrester, delegate from St. Lawrence county, New York, reported a number of congregations opposed to the lodge. Among them are the Methodist Episcopal, Ephraim Wheeler, pastor, a lately seceded Mason; Wesleyan, D. P. Rathbun, pastor; Covenanter, Wm. McFarland, pastor and United Presbyterian whose pastor represented the district as delegate. A number of towns in the county wait to be organized. Here's work for Elder Barlow.

—By special arrangement the Pittsburgh *Commercial* made a special report of the proceedings and addresses of the convention and furnished a large number of copies. The three numbers containing this report can be had at the *Cynosure* office for 15cts. postpaid.

—The daily press of Pittsburgh was well represented in the Convention, and the reports were on the whole fair and able. It is not pleasant to record, however, that most of the reporters present were more or less connected with the lodge. A resolution of thanks to the Pittsburgh press was prepared and only waited presentation for a heartily affirmative vote; but in the customary haste of closing, this public expression of what was universally acknowledged, was unintentionally overlooked.

—Each evening one or two individuals not connected apparently with the press, and evidently members of the lodge found their way to the reporter's table. Their sobered expression was very noticeable during the second address of Wednesday evening and Prof. Blanchard's brief speech of the last session. Something evidently galled their Masonic consciences.

—Among the most marked absences from the ranks of the delegates were those hailing from the Wesleyan Publishing House at Syracuse whom we were always accustomed to expect. Bro. Crooks has gone to join the church glorified; Bro. Stratton has yet his armor on, but so heavy is the battle around him he could not leave it to help us in the Convention. But all so knew his hearty zeal that he was expected and inquired for up to the last afternoon.

—Part of the upper story of the Mercantile Library building in close proximity to the Hall is used for a lodge room. During the exercises of the second evening some brave Knights proved their loyalty to the lodge by a continual noise in their apartments such as might be made by dragging a heavy table across the floor. They gained for themselves great glory, but failed to disturb the convention to any noticeable degree.

—The proceedings of the recent meeting of the National Grange have been published. From abstracts it appears that there were $13,152.70 cash in the treasury Jan. 1, 1874, and, including this, the receipts for the year, were $223,534.72. The total disbursements were $178,517.27. Of these some $11,000 were due in 1873. The Grange has some $92,351 in bonds and cash. The principal source of revenue was from charters to new granges, of which 12,041 were issued at $15, making $180,615. For manuals, song books, etc., $4,432 were received. From the treasurers of the State Granges $26,836 were received, which would indicate that a large part of the dues had not been paid. The cost of printing and binding was $67,858. The disbursements for saleries, expenses, etc., were $42,738, of which $11,066 were for expenses of the session of the National Grange. The donations by the National Grange in 1874, in part in remitted dues, were $15,098. The expenses of this body which by these figures foot up to over $100,000, and over, 11,000 for a single meeting, of a few persons comparatively, are items to be remembered. Also the fact that much of the charity of this order is in remitted dues, which would probably never be paid anyhow as the farmers at the West are rapidly repudiating the gigantic swindle.

—The *Inter-Ocean* of this city publishes the following from a private letter from a gentleman residing at Salt Lake City for many years. It confirms the frequent statement of the connection of the two vile systems, Mormonism and the lodge:

"The Mormons, in their religious observances, have instituted many secret rites, and have established many degrees of rank in the priesthood of their church that are surrounded with mystery. The marriage ceremony is something after the fashion of the marriage of our first parents in the Garden of Eden; and I am told that the endowment house is arranged so as to represent Paradise—on a limited scale. When the man and woman apply for marriage, the woman is taken by a

number of other women and washed thoroughly (which operation she ordinarily stands sufficiently in need of), and then annointed with oil and dressed in her endowment robe—the original "chemiloon." It is something like a child's night-gown combined with a pair of linen—well, let me say pantaloons. (This costuming is a recent innovation. Formerly—this is a fact—they were attired simply in a fig leaf.) Then she is enveloped in a white robe and led into the Garden, where her husband that is to be, is awaiting her, he having undergone like manipulations. Eve is represented by an undraped woman, and Adam (similarly) by a man. The Creator stands behind a tree and performs the ceremony, making the woman 'bone of man's bone,' etc. In the Reynold's ceremony (a case prominently before the public not long ago) Mayor Daniel H. Wells officiated as the Creator. The oaths they are obliged to take are kept Masonically secret. They are said to be of an awful character."

A Protest

To the action of the General Conference of the Methodist church lately met at Princton, Ill.

Believing and affirming that the Bible contains all the principles of sound doctrine and exhibits all the lessons of pure morality that God has authorized and enjoined; and being fully convinced and assured that there is a positive testimony in the Bible against all associations, whether formed for benevolent purposes, or for political designs, or for social culture, which impose an enforce an obligation to obey a code of unknown laws, or which maintain an existence under a bond of union that is kept hidden from public and general scrutiny; and finding in the authentic and authenticated records of history and revealments of the past, that oath-bound societies and brotherhoods have invariably at some period of their duration and vitality, aroused enmity against the advancement of learning, exercised hostility to the claims of civil government, injuriously effected the interest of religion and impaired the prosperity of the cause of Christianity; and having sufficient reason to adopt the opinion that the taking of any oath of blind compliance and concealment is in violation of the civil law of the land, opposed to the duty of equal and exact justice to all men, incompatible with the claims and requirements of a good conscience toward God, and inconsistent with Christian professions, being contrary, in the nature of things, to the spirit and genius of the religion of Christ, and unfavorable to the general safety and permanent prosperity of any people under a republican form of national government. Having also in memory or before my eyes many plain proofs that any society that requires and exacts an oath, affirmation, or promise of blind submission and concealment, as a condition of initiation and membership, is likely either to be or to become a bad and dangerous institution; and believing that those ministers and members of the Methodist church who join such societies and remain in fellowship therewith, are in danger of violating their covenant obligations to God and the church, by coming under fealty to bad and corrupt men who may, and who often do, sway these vast bodies in a way that seems calculated and is evidently designed to withdraw the sympathy and active zeal of professed Christians from their respective churches; and knowing, or thinking I know, that any good institution can safely and judiciously perform its whole work in open daylight, and without cloaking itself up with tests, grips, passwords, etc., swearing or solemnly engaging, like a nest of robbers and outlaws, to maintain the tongue of silence in the presence of those persons who refuse to join; and finding, as any student of history can find, that nearly all of the ancient conclaves, and indeed all of them that exacted pledges of concealment, were founded in falsehood, begotten of deception, conceived in selfishness, born through fraud, and nurtured and conducted by the few, and for the few, to the serious hurt and damage of the many; and feeling, in common with many other people, that such societies are, even now, corrupting to every department of society, and vain, ostentatious and criminal in tendency, and that we have no need of them in this country,—I do most earnestly and emphatically protest against the action of the third session of the general conference of the Methodist church, in indefinitely postponing, without allowing any debate, the very mild resolution which I introduced against giving encouragement and support to societies which are so calculated to excite jealousies in the family, disturbances in the church, and outlawry in the State. I protest, on the ground that my resolution was entitled to a respectful hearing and discussion which it did not receive. I was, and am prepared to assert and bring proof of the fact, that many oath-bound conclaves which make concealment and unquestioning obedience an essential ritual element and demand, contain much that is repugnant to decency and propriety, and much that should receive the prompt condemnation of every patriot and of every Christian. I, therefore, protest that our General Conference has illegally refused to sanction what God says in Lev. v: 4, 5.

D. B. Turney,

Ministerial representative from South Illinois Conference.

—This is Kentucky's centennial year. One hundred years ago Richard Henderson purchased from the Indians all Kentucky south of the Kentucky river. One hundred years ago Daniel Boone surveyed the purchase for him. One hundred years ago Boone completed the fort at Boonsborough, in Madison county. One hundred years ago his wife and daughters came as the first white women to Kentucky. One hundred years ago the first sermon was preached at the Big Spring, in Harrodsburg, Mercer county, Kentucky.

Religious Intelligence.

—The General Synod of the Evangelical Lutheran church, which recently convened in Baltimore, represented 23 district synods, 769 ministers, 1,228 churches, 117,029 communicants. The Rev. G. F. Sterling of Pennsylvania presided over the Synod.

—The saleries of the bishops of the Southern Methodist Episcopal church are paid by voluntary contributions from the members of the churches. Their treasurer reports them fully paid up.

—Prof. Brugset, while accompanying the Hereditary Grand Duke of Mechlenburgh-Schweria on an expedition to Sinai, has, it is stated, discovered in the library of the monastery nine hitherto unknown portions of the "Codex Sinaiticus," the oldest extant MS. of the Old Testament.

—They say of Bishop Miles, of the Colored Methodist Episcopal church, that he bought his freedom before the war for $2,000, and earned the money in three years as a boot and shoe maker. When he was sold, at the death of his mistress, a citizen of his place advanced him the money to effect the purchase.

—The annual reports of the agents of the Methodist Book Concern in New York, presented to the Book Committee, represented the aggregate sales at New York and Cincinnati, during the past year, of $1,552,048; being an increase of the sales of the previous year of $92,639, notwithstanding the depression in business.

—At the thirty-ninth anniversary of the Union Theological seminary, held in the Madison Square Church on Monday evening, the 10th inst., Dr. H. M. Scudder, in the course of a brilliant address on Hindoo Pantheism and American Trancendentalism, held the latter was substantially derived from the former.

—Dr. Samuel Tragelles of Plymouth, England, one of the greatest Bible scholars of the age, recently died, aged about 60 years. He was a self-made man. He worked thirty years at a revised edition of the Greek Testament, and visited all the libraries of Europe to examine manuscripts.

—Dr. Gray, of the Utica Asylum, declared some time ago, that he never had known a case of insanity which could clearly be traced to religious excitement, as its cause. And the London *Lancet*, the highest medical authority in Great Britain, says that these cases of insanity which may have taken on a religious form, are to be attributed to entirely other causes.

—Dr. Samuel R. Wilson, pastor of the First Presbyterian Church of Louisville, was deposed lately by the Louisville Presbytery from administering the ordinances of the church. The deposition was due to the refusal of Dr. Wilson to recognize the authority of the Presbytery or General Assembly to examine certain charges pending against him. The action of the Presbytery has been sustained by the General Assembly of the Presbyterian church South at St. Louis.

—Rev. Henry M. Boehm, the well-known Methodist preacher, attained to the age of one hundred years on Tuesday, June 8th. The rare event was commemorated by services in one of the Methodist churches of Jersey City, the aged man making an address.

—The English revisers of the New Testament held their fiftieth session May 10. They furnished the revision to the 10th verse of the 10th chapter of Romans.

—The corner-stone of a Memorial hall to Dr. Isaac Watts was laid in his native town, Southampton, England, May 6.

—Mr. Spurgeon has begun to second the evangelistic labors of Moody and Sankey in London with his accustomed enthusiasm and consequent success. He opened the hall in Camberwell for revival meetings on Thursday night. Though the building is capable of containing 12,000 persons, many were obliged to depart from the doors disappointed in not obtaining admission. In the great center of the world's commerce a work is manifestly in progress which will be far-reaching in its results.

News of the Week.

General.

Last week the Grand Jury of the United States Circuit Court presented three indictments against W. H. Talcott, buyer for H. B. Claflin & Co., for purchasing smuggled silks, and three indictments against the firm of H. B. Claflin & Co., for receiving and concealing quantities of smuggled silk, aggregating in value upwards of $1,000,000. Other indictments were found against C. W. Field, Aaron Field, J. J. Morris, and W. D. Fenner, for receiving and concealing silks worth $600,000; on which duty had not been paid. The sensation caused by the indictment of the long-known house of H. B. Claflin & Co. is profound. ——The mining engineer accompanying the government expedition to the Black Hills reports no gold-bearing formation in the section yet explored. Harney's Park has yet to be visited. The long strike among the Pennsylvania miners has ended by an unconditional surrender of the men. There has been great disagreement among the different nationalities, the Welsh continuing the strike, the Irish and Germans wanting to go to work. Hunger and poverty have conquered.——Tweed, the New York ring swindler, has an order for release, but he will be met at the prison door with a new writ of arrest on which his bail will be $3,000,000.

Foreign.

M. Ollivier's book in defense of the Ministry of which he was the head on the breaking out of the Franco-Prussian war has appeared. It declares that Prussia, by her insults, really declared the war, and that his (Ollivier's) Ministry could not be held responsible for entering upon the conflict, because the act was unanimously approved by the Senate and the legislative body; and that the Ministry was not responsible for the military organization, which was the work of years before it came into power. In conclusion M. Ollivier urges the Bonapartists to help the present government, maintain peace and respect the Constitution, and when the time comes for revising the Constitution, then strive for an appeal to the *plebiscite*.——The Carlists assert that the victory of their troops over the Alfonsists at Carinera was an important one. They say 500 Alfonsist infantry and 300 calvary, together with arms and stores were captured.——The authorities of Santander, Spain, seized last week a lot of Protestant books imported from the United States for the American mission in Spain.——The Sultan of Zanzibar is now visiting England, where he will remain a month or more. The expenses of his visit are defrayed by the British Government.——An attack has been made upon the American Methodist Episcopal church in Kinkiang, in consequence of a quarrel arising from a superstitious belief among the natives that children were maltreated by missionaries.——A severe storm, which passed over Paris, and moved south of the Pyrenees on Wednesday the 9th, resulted in widespread destruction of property. The damage done in Paris alone is estimated at 11,000,000 francs. In the Pyrenees a house was blown down and eleven persons killed.

The Home Circle.

DUTY.

"No matter where," if duty calls thee, go!
Amid contagion, poverty and death,
Bend o'er the sufferer in his hour of woe,
Nor fear the blast of pestilential breath.

Go o'er the wintry ocean! tremble not
When night, and storm, and darkness, round about,
Hover like ravens—self-approving thought
In thy soul nestles, like the soft-winged dove.

Go to the desert! burning heats by day,
Nor foes by night disturb thy sweet repose.
Up-springing flowers adorn thy lonely way;
To slake thy thirst, the sudden fountain flows.

Speak thou, as duty bids thee, truthful words,
If danger threatens, still be bravely true,
Trust thou in him who rules the raging floods,
And thou shalt triumph o'er the billows too!

Speak thou for the oppressed! Be thou his friend,
"Mercy," the poet saith, like heaven's own rain,
"Is doubly blessed," which upward doth ascend
To gather might, then break on earth again.

Toil in thy Master's vineyard! Watch and pray!
Toil for thy race, for whom the Saviour bled;
Let his example cheer thee on thy way;
And if he bids thee, toil for daily bread.

Do, suffer, die, at duty's call divine,
Nor rest from battle till the victory's won:
Then, soldier of the cross, a crown is thine—
Then, faithful servant, hear thy glad, "Well done."

—*Selected.*

Daring to be True.

"Dare to be right! Dare to be true!
God who created you, cares for you too;
Bottles the tears that his striving ones shed,
Counts and protects every hair of your head.

"Dare to be right! Dare to be true!
Cannot Omnipotence carry you through?
City and mansion and throne all in sight,
Cannot you dare to be true and be right?"

Dare you be true, brother? dare you be true, sister? Dare you, editor? dare you, minister? Dare you be true as God is true, as Jesus Christ is true, who resisted unto blood, striving against sin? Dare you be true as Moses was true, as Samuel was true, as Elijah was true, as Daniel was true? —true to God, true to man? Dare you be true as Paul was true, who counted not his life dear that he might win Christ and be found in him? Dare you, in this day of commotion, upheavings, and wicked compromisings, take the higher law, plant you feet on Bible record, there stand, come life, come death? stand, "though the earth be removed; and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof?"

"Fear was within the tossing bark,
When stormy winds grew loud,
And waves came rolling high and dark,
And the tall mast was bowed;
And men stood breathless in their dread,
And baffled in their skill;
But one was there, who rose and said,
'Peace—be still; peace—be still.'"

Stand, though countless millions are lost, though property depreciate, though stocks and bonds continue to fall, though civil war shall rage, our enemies force us into blood, and the nation be turned into sadness and mourning?—rather than do wrong, permit injustice, countenance oppression, forsake the principles of truth and righteousness, let us imitate our fathers, glorious names of the Revolution: *lay down our lives!* That man is not a man who is wanting in nerve, in the fear of God, in holy principles, stoutly to resist every innovation on the moral rights and the rights of his brethren, the crushed millions in bonds, who dares not be true to his enlightened convictions, though the heavens fall to rise no more. A man, to be a true man of God, must dare be in the minority, dare be despised and rejected of men, dare maintain his rightful position, though it cost him his life.

"Dare to be right! Dare to be true!
Other men's failures will not excuse you,
Stand by your conscience, your honor, your faith;
Stand like a hero, and battle till death."

If you desire real prosperity, stand firm for the right; if you desire real peace, stand firm; if you desire this nation to arise to superior grandeur, stand firm; if you sympathize with the whole world, now groaning and struggling for freedom, stand firm; if you desire God's blessing, stand firm. Stand by your principles; stand by those who will be strengthened by your example, by those who have long been co-workers with you in the cause of human rights, by those who have long been praying, "Thy kingdom come." In the name of the oppressed and of the down-trodden of earth, of the poor and the weak, in the name of struggling humanity the world over, we beseech you, stand firm!

"Glory to those who die in freedom's cause.
Courts, judges can inflict no brand of shame,
Or shape of death, to shroud them from applause;
No, manglers of the martyr's earthly frame,
Your hangman fingers cannot touch his fame!
Still in our guilty land there shall be some
True hearts, the shrine of freedom's vestal flame;
Long trains of ill may pass unheeded—dumb;
But vengeance is behind and justice is to come."

Satan's Taxes.

In the report of Mr. Ruffner, superintendent of the Virginia Board of Public Instruction, for 1873, we find arrayed in startling figures, a statement of taxation for liquors drank within the State, which fully accounts for the poverty, not only of Virginia, but of all the Southern States; while it also gives the reason for the straitened circumstances of millions in the North. There are 2,856 retail liquor shops in Virginia. If these shops sell the average amount of liquor sold by the liquor shops of the United States, and there is no reason to suppose they do not, the annual amount consumed is $10,622,888. There are additions to be made to this from wholesale dealers and patent medicines which are bought and consumed for their alcohol, that raise the aggregate to $12,000,000. There is no doubt that the sum total exceeds these terrific figures, which leave out entirely the alcohol used for mechanical and manufacturing purposes. This sum exceeds the total value of all the farm productions, increase in live stock, and value of improvements, of the year 1870, according to the U. S. census, in the seven best counties of the State, and by just about the same amount, the value of the productions of forty-five smaller counties during the same year. The wheat crop of Virginia, for 1870, was, in round numbers, 8,000,000 bushels. This, at $1.50 per bushel, which is more than was received, makes exactly $12,000,000. In brief, Virginia drank up its entire wheat crop to the last gill!

Mr. Ruffner presents other illustrative estimates, and goes on to show that the total taxation for State purposes, including legislation, saleries, courts, institutions for dumb, blind and insane, public schools and interest on the public debt, only reaches the sum of $3,500,000, while to add to this sum all the local taxation, would not equal the burden which the people voluntarily lay upon themselves. But this is not all. The injury done to public order, and to private health and enterprise, is to be taken into account. Mr. Ruffner believes that the time wasted, the injury done to business, and the cost of crime, pauperism, insanity and litigation resulting from intemperance, would be more costly than the liquor itself. Then with figures furnished by the distinguished English actuary, Neison, in the interests of life insurance, Mr. Ruffner shows how much valuable life is thrown away in the State. Between fifteen and twenty years of age the number of deaths of temperate and intemperate persons, is as 10 to 18; between twenty-one and thirty, 10 to 51; between thirty and forty, 10 to 40. At twenty years of age a temperate person's chance for life is 44.2 years—intemperate, 15.6; at thirty, the temperate man's chance is for 36.5 years, intemperate, 13.8; at forty years, the proportionate chances are 18.8 to 11.6 years. Thus money, health, morality, industry, good order, and life itself, in enormous sums, go into this bottomless caldron. Is there any return of good for all this expenditure? None. The loss is entire and irremediable. If the whole had gone over Niagara Falls, something would be picked up, on the shore below, but nothing is left of this waste. A bushel of grain transformed into alcohol and swallowed as a beverage, is a bushel of grain annihilated. If all that is spent for liquor were put into a huge furnace, and burned, we should have the ashes; but as it is, we have no ashes except such as, with shame and tears, we are obliged to bury.

We have not displayed these figures for the special purpose of reading a lesson to Virginia, for that State is no worse than the rest of the States of the Union. They give us the facts that account for all our public distress. Our taxation for the legitimate purposes of government and the payment of the public debt, is a mere bagatelle by the side of the taxation to which the people voluntarily subject themselves, for that which harms them. We consume, as a nation, $600,000,000 a year in spirituous liquors, a sum which only needs a very few multiplications to pay the whole public debt of the country. If this tax could be entirely abated, the impetus that would be given, not only to our prosperity, but to our civilization, would soon place us in advance of every nation under heaven. Liquor is at the bottom of all our poverty. If the tax for it were lifted, there would not need to be a man, woman or child without bread. If it could be lifted from the Southern States alone, it would not take five years to make them not only prosperous but rich. There cannot be a more pitiful and contemptible sight, than a man quarreling over and bemoaning his taxes, while tickling his palate, and burning up his stomach and his substance with glass after glass of whiskey. Men dread the cholera, the yellow fever and small pox, and take expensive precautions against them, while the ravages of them in a year do not produce the mischief that intemperance does in a month. It is worse than a plague, worse than fire, or inundation, or war. Nothing but sickness, death, immorality, crime, pauperism, and a frightful waste of resources come of it. Nothing noble is born of it. Meantime our public men are timid about it, our churches are half indifferent over it, our ministers talk about the scriptural use of wine, our scientific men dispute about the nutritive properties of alcohol, our politicians utter wise things about personal rights and sumptuary laws, and the people are going to the devil.—*Scribner's Magazine.*

Neglecting the Lord's Corn.

A mission station in the Indian Territory was at one time my home. Tobaccowell, one of our neighbors, was a member of the little mission church; and, like many a white professor, was spasmodically zealous for the glory of God.

On Sabbath he listened to a sermon from Genesis 28; xxii. "And of all that thou shalt give me, I will surely give the tenth unto thee."

At the close of the service he said to the missionary, "Me plant big corn-field next week. Me make in ten pieces; plant all, then one piece be the Lord's corn."

He did so. The part of the field to be devoted to the Lord's corn was ploughed and planted with great care. In the early part of the season the corn in every portion of the field was equally fine and promising, but when the time for hoeing arrived our neighbor hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced the Lord's corn uncultivated and dwarfed, and Tobaccowell's, well-hoed, tall and thrifty, produced a sad and striking contrast.

The sight of that corn-field has been a life-long lesson for me, and whenever I find myself more devoted to my own personal interests than to the glory of God, (and alas I find it so whenever I look into my own heart,) I say to myself, "I too am neglecting the Lord's corn." *Am. Messenger.*

The Lawlessness of the Land.

Our secular and religious press has much to say about the growing lawlessness of our people, and the reckless disregard of human life, evidently increasing at a fearful rate in every part of the land, especially in our large cities.

Why should we be surprised at it? Strong governments in a great measure, keep this lawless spirit in check; but when there is no restraint upon individual freedom, where men grow up without parental restraint, or the more

wholesome restraint of God's law, and every man, because he is a man, without regard to his fitness, is permitted to have a voice in the government, and from his very infancy, is reminded by the demagogue, who governs the land, of his "God-like privileges," this lawless and reckless spirit must of necessity be generated. Nothing but Christian culture can keep it in check. And where is this wholesome Christian culture to be had? A very large proportion of the working people of our land have no Christian training at all, and in most instances where they have any, it is most defective. Even the very literature of our Sunday-schools is poisoned wit this idea of every man's "glorious right as a free citizen of 'the greatest of nations.'" Instead of teaching the boy "to do his duty in the sphere of life in which it pleases God to call him," his Sunday-school book tells him to do right, and he may become President or Senator.

The French revolution which to-day tears down and destroys everything that is hallowed and sacred, and would rob every prosperous individual of his rights clearly shows what may always be expected, where unrestrained freedom exists, without Christian culture.

Is there not much reason to fear that we are rapidly drifting into the same current, and that fearful revolutions may be in store for us? Like causes may be expected to produce like results. Even now we are beginning to hear in our midst the vandal cry of the communist and the agrarian, "Down with the rich, down with corporations, down with churches." None can deny the fact that the vulgar crowd now governs the land. Men of the highest character are now rarely selected to office. It is well known that the man who controls the most money and distributes it most freely is the man who gets the office without regard to his fitness for it. Bribery and corruption are fearfully on the increase. Though it is not yet true, it is a common saying that 'every man in office has his price.' Questions of the deepest interest, connected with the constitutional law, and vitality affecting the welfare of States and individuals, are now constantly settled according to the numerical strength of the party, whose prosperity is to be promoted or insured by its settlement. Solemn compacts, justice, truth, and everything else that is sacred and holy, are now trodden under foot, where the interests of party demand it. Men in high places violate their oaths of office, and shamelessly say, "We cannot afford to go against our party." Thus we see everything like Christian principle disappearing from among our rulers, and a very large proportion of the worst elements of our population turned aside from honorable pursuits. and absorbed in an everlasting "hunt for the spoils of office."—*N. Y. Tribune.*

Social Wine-Drinking—A Crushing Retort.

At an ecclesiastical meeting, wine-drinking came under discussion. Some favored it—some condemned. At length an influential member made a vehement speech in its favor, denouncing opposers as fanatics. When he had ended, a layman asked permission to speak. "Moderator," said he, "it is not my purpose to reply to all that you have just heard. My object is humble and practical. I know a father who was at pains and sacrifice to educate a son at college. There he became dissipated, but, after he returned to his home, its genial influences, acting upon a generous nature, reformed him. I need not tell you that that father rejoiced.

"Well, years passed. The young man completed his professional studies, and was about to leave home to enter upon his life-work, when, in an evil hour, he was invited to dine with a neighboring clergyman, noted for his hospitality. At dinner wine was introduced, was offered to that young man—was refused; was offered again—again refused. He was offered again, again refused. He was then laughed at for his singularity. He could withstand appetite—ridicule he could not. He drank—he fell. From that time he became a drunkard, and long since has gone to a drunkard's grave!

"Moderator," continued the old man with streaming eyes, "I am that father; and he who just addressed you—it was he that ruined that son!"—*American Messenger.*

Children's Corner.

Little Fingers.

Busy little fingers,
Everywhere they go,
Rosy little fingers,
The sweetest that I know!

Now into my work-box,
All the buttons finding,
Tangling up the knitting,
Every spool unwinding!

Now into the basket
Where the keys are hidden,
So mischievous looking,
Knowing it forbidden.

Then in mother's tresses,
Now her neck enfolding,
With such sweet caresses,
Keeping off a scolding.

Darling little fingers,
Never, never still,
Make them, heavenly Father,
One day to thy will.

—*Selected.*

Hard Knots.

The spot wouldn't come out. The more they rubbed it the blacker it grew, and at last they had to give it up in despair. It was too bad. Mamma had told them not to touch it, and they didn't mean to disobey; but Susy asked Katy to let her hold it in her hands a minute, and Katy forgot what mamma said.

"Oh dear!" said Katy, "mamma told me if I disobeyed in any way today, I couldn't go to grandma's tomorrow to spend the day; and now I have got to stay at home, and I've got to go and tell mother, besides."

"'Tis too bad," said the girls. "I wouldn't tell," said Mary Rice; "let us go and wash it off, and she never need know."

"But that wouldn't be right," said Katy, "for I really did take it down."

"Well, of course your mother didn't mean you mustn't touch it; she only meant you mustn't hurt it," said Mary.

Poor Katy; she didn't feel as if that was just what mamma meant; but she did want to go to grandma's so much that she thought she would just wash it off first and then tell mamma afterwards. She did not see just then that this was what Tom Gillies called tying one of Satan's knots in her life, which always have to be untied by confession and forgiveness before the heart can be free and happy again. So they all ran out in the kitchen, and rubbed the little statue with water and soap, till it was streaked all over. "Oh dear!" said Katy again, "I feel as if I couldn't tell mother."

"Hide it," said Susy," "and she will never know. I guess I can turn it round so the mark won't show." So they ran back again and put it on its shelf, and put a vase in front of it, and all went into the garden to play.

Katy forgot her Bible verse that mamma had explained so carefully: "He that covereth his sin shall not prosper," and she tied another of Satan's knots, and a very hard one, too. Her heart was heavy all the afternoon, and not all the nice plays of her companions could make her forget that she was hiding something from her dear, kind mamma. She couldn't bear to go in to supper; and when mamma kissed her good-night, and said: "Has my little girl been good all day?" she thought at first she must tell; but she said: "Yes, mamma," and so tied another knot, and the worst one of all—a lie.

She ran away to bed; but she remembered her verse now, and what Tom had said about Satan's making a harder knot each time we do wrong, and she remembered how bravely Tom untied his knots by confessing.

Katy began to think she must tell the truth, and untie her knots too, and have a happy heart again. So she called mamma to her, and told her about it; and though mamma was very sorry Katy had done wrong, and sorry she would have to stay at home from grandma's, she was glad to forgive her little daughter, and explain again to her God's word, that "he that covereth his sins shall not prosper; but he that confesseth and forsaketh them, shall find mercy."

Look-up Legion.

"Look up and not down,
Look out and not in;
Look forward and not back,
And lend a hand."

There is a ring of the right metal in these four lines. I wish every one of us knew it by heart.

"Why, I know that by heart, just reading it over once!" says one of our boys who feels equal to almost anything.

Perhaps you can remember the words, but I mean a great deal more than that, my boy, when I wish you knew it by heart. Let us see.

"Look up, and not down." Are you always cheerful, making the best of things that can't be helped, and not stopping to grumble over difficulties? Do you look up for all you need, and trust God to give it to you? Do you walk with a firm step, hold up your head, and look people sincerely in the face when you speak to them?

"Look out, and not in." How is it about that little circle which bounds your self-life? Do you go outside for the sake of others, or do you live mostly inside? Are you occupied more with thoughts and plans and work for the good of others than with your thoughts, your plans, your work and pleasures? And do you think less about your own difficulties than of helping others out of trouble?

"Look forward, and not back." Have you an aim in life, and are you keeping your eye on it? Do you "forgot the things that are behind," and keep moving?

"And lend a hand?" That sounds stirring and strong! To be sure you lend a hand; you are too generous to refuse. But do you seek opportunities when it is most needed, and do you help when it costs you something, or, perhaps, hurts your pride? And is it the habit of your life instead of a spasm of generous feeling?

In three words, are you cheerful, hopeful and helpful? Then you have learned my four lines of wisdom by heart.

And now what say you, boys and girls of the Bay-Window group, to a society for the promotion of the spirit of this motto—for we will take it for our motto.

We should like to receive the names of any who will take it into their hearts and lives for every day use. We will call ourselves

"LOOK-UP LEGION."

And now let the boys and girls ask themselves if they can heartily put their names on the roll of the "L. L." This involves no promise to do a very difficult thing; it is a promise to try to carry out the spirit of our motto. If there is anything about it that perplexes you let us hear from you.—*Sunday School Advocate.*

Of the extent to which sectional strength in Congress has been changed within the last twenty years, the following returns will bear witness: In 1854 the members of the Senate from New England and the Middle States comprised more than one-third of the whole number; in 1874 they comprised less than one-fourth. In 1854 the House was made up of 76 members from the South, 59 from the West, and 99 from the Middle States and New England; total 214. In 1874 the House was made up of 86 from the South, 104 from the West, and 102 from the Middle States and New England; total, 292. The Western States have nearly doubled their membership; the New England States have lost one member, and the Middle States have gained four; the South (counting West Virginia as a Southern State) has gained ten members. The ruling power of the country is thus passing away from the "old thirteen" and their near neighbors, and is being absorbed by the more rapidly growing population of the West. But this change involves no more danger of sectional legislation than existed when New England and the Middle States held the ruling power. It may be expected, however, to somewhat influence the general drift of legislation.

We further commend to the attention of this convention, the tract work, especially as the secretary of the tract committee reports the fund more than exhausted by the draft of 20,000 pages sent to the Connecticut State meeting, and 20,000 sent here for use before and during this convention. Each subscription to this fund now, will count double, and fifty dollars thus pays for one hundred thousand pages of tracts.

We further recommend the publication in pamphlet form of the proceedings and addresses of this convention and the appointment of a committee to solicit cash orders for such minutes, it being necessary to secure at least $100 in such subscriptions. The price will be: 25 cents each; $2.00 per loz. post paid; by express $10 per hundred. 25 copies at the one hundred rate.

On this report Rev. D. Yant of Bolivar, Ohio, made earnest remarks:

We find, he said, great difficulty in securing reports in the public press. Our country papers sneer at our Conventions, and the Cleveland *Leader* said our Mansfield Convention broke up in a row; but all the row was the good feeling and enthusiasm that would hardly allow adjournment. We must support our reform papers. We can never make the progress we should until we give them a large circulation.

Brethren Hinman and Barlow spoke warmly for the *Cynosure*, urging renewed efforts for its circulation as a most important adjunct of the reform.

In connection with this report it was announced by the General Agent that the able address of Pres. H. H. George of Geneva College, West Geneva, Ohio, prepared for this Convention, was in print and would be sold at the book stand. Pres. George had sent word that he was pressed with many duties, yet if the demand was urgent would come at the call of a telegram. On consultation there seemed to be addresses and business before the Convention to fully occupy the time, and he had therefore not been sent for. It was hoped, however, that his contribution to the literature of the reform would have a large sale.

Rev. B. T. Roberts rose to speak of the incorporate body and by-laws adopted for its regulation. He thought it highly desirable that the General Convention should have a voice in the control of funds, and moved that the Board of Directors be requested to amend the by-laws so that the National Convention may elect the Board of Directors. The Corresponding Secretary, C. A. Blanchard, explained the provision of the law under which the body was incorporated which would not allow of such an arrangement, but the small body of incorporators might be increased at pleasure, and would be, so as to secure a fair representation from those laboring and contributing for this reform.

Mr. Roberts withdrew his motion and renewed it in this form:

Resolved, That we recommend to the Board of Directors to amend the second bylaw of the N. C. A. so that it shall read; "Those who held life memberships in the unincorporated National Christian Association before the adoption of these bylaws, together with those who shall hereafter contribute—dollars to the treasury of the National Christian Association, provided further, that they shall be so elected by the delegates enrolled at the National Anniversary will constitute the members of the National Christian Association.

This resolution was carried and the blank filled by a vote that the sum required for membership should be $25.

Rev. Milton Wright was chosen to fill a vacancy in the Committee on Resolutions; Prof. Sloane having gone to attend the Pan-Presbyterian Council in England as representative of his church.

The Business Commitee now presented their report on Mr. Levington's case, which was adopted without change. In accordance with the subsequent action of the Convention, the statement of grievances is presented in connection:

WHEREAS; in the proceedings of the Syracuse Convention as published, first in the *Cynosure*, and afterward in pamphlet form, it is represented that "Mr. Levington said he would leave the lecture field unless appointed National lecturer like Mr. Stoddard;" and also that "he was elected over a considerable negative vote after an effort to refer it to the Executive committee;" and

WHEREAS; Mr. Levington never sought that or any other appointment; never said, or intimated, "that he would leave the lecture field;" nor was there "a considerable negative vote;" neither was there any effort to "refer it to the Executive Committee," save the effort made by Mr. Stoddard; and

WHEREAS; Mr. Levington feels that he is deeply injured by representations so much at variance with the truth in the case; therefore,

Resolved; That it is the sense of this body that the representations of which Mr. Levington complains are not correct, and we regret that they have been made; and further we exonerate Mr. Levington from any reflection or blame expressed or implied in the representations complained of; for Mr. Levington so far from saying that he would leave the lecture field, said just the contrary, there and then.

REPORT OF COMMITTEE.

WHEREAS; Brother John Levington feels that he has been misrepresented by the last year's minutes of the National Association at Syracuse assembled, and

WHEREAS; This Convention has no knowledge in regard to the facts in the case, and

WHEREAS; Brother Levington has made a full statement of the matter as he understands it; therefore

Resolved, 1, That we regret the different statements and understandings that have caused brother Levington pain.

2. That we are grateful to his self-sacrificing labors and faithful service, and trust he will dismiss from his mind the entire subject.

A. M. MILLIGAN.
HENRY COGSWELL.
A. L. POST.

On the motion to adopt the report Mr. Levington said that the representation of himself had been one of the most painful things of his life. He had been published to the world in the *Cynosure* and these proceedings as having been chosen a lecturer only over a considerable negative vote and as having threatened to leave the lecture field unless elected by the Natl. Convention. This slander should be counteracted. The Committee plead ignorance; say that it is a matter of misunderstanding merely; and want John Levington to dismiss the subject from his mind. That is a thing that can't be done. It is a subject that can't be dismissed from my mind. I am suffering now from that slanderous statement. That resolution is not all this body can do. Will my complaint be published? and this action with it?——

A motion to amend by adding that the papers be published in the *Cynosure* was immediately made and agreed to without dissent, and there seemed to be nothing more to be said.

The hour having arrived for the address of Rev. Woodruff Post, the order of the day was set aside and business continued; the time of speakers being limited to five minutes.

A resolution addressed to Christian ministers drawn up by Dr. Easton was presented by Rev. J. H. Lieper, and appears as finally adopted as the last in the series of resolutions adopted in the afternoon. Prof. Clark moved to amend by introducing briefly a reason for the implied recommendation. Rev. J. Levington denounced the idea of "affectionately requesting" men to leave the lodge classing them with adulterers, and arguing that we should be more severe with this evil. The resolution was finally sent to the committee where it belonged:

The place of holding the next anniversary was the next topic and drew a number of delegates into the discussion of different places. Rev. Woodruff Post nominated Rochester, N. Y.; J. T. Kiggins spoke for Indianapolis; another member for Philadelphia; C. F. Hawley suggested Jamestown, N. Y.; E. A Cook recommended Chicago. The merits of these points were discussed at length with no prospect of a satisfactory decision and the matter was finally referred to the Executive board; and this closed the business of the morning.

AFTERNOON.

Bishop Edwards in the chair.

Rev. B. T. Roberts from the Committee on Resolutions presented their report, which was adopted as a whole after but little discussion, during which Bro. Roberts explained his views on the injury done to the business interests of the country by the lodge combinations. (Bro. Roberts has promised at his convenience to reproduce these views at length for the readers of the *Cynosure*).

RESOLUTIONS.

1. *Resolved*, That all secret Corporations, Trade Unions and Leagues, that assume to control the price of land, labor, goods, produce, or transportation, amount, if successful, to monopolies; are conspiracies against the public welfare, and should be suppressed by legal enactment.

2. That for bodies of men to organize in secret, enact laws with penalties, administer oaths, levy contributions or taxes, and acquire military drill and discipline, is treasonable in its tendency, dangerous to our Republican institutions and should not be tolerated under any pretense whatever.

3. That while we view with alarm the encroachments of the Jesuitical priesthood on our common school system, and deprecate its influence on Republican institutions, we *utterly deny* that Freemasonry is in *any sense* the conservator of Republican institutions or of free common schools; and we hereby declare our conviction that in no way can the encroachments of Romanism be successfully met but by showing that Protestantism gives no countenance to the paganism of the lodge, and that our common schools shall neither be Godless nor sectarian.

4 That in the opinion of this Convention, the claim which is set up by members of the lodge for especial favor and consideration from the American people as true defenders and champions of the reformation against the Jesuitry of the Roman priesthood, is entirely without foundation; that, on the contrary, the lodge is Jesuitical itself: is totally and utterly void of the spirit of the reformation, is a swift and frightful agent of demoralization, and, while pretending opposition to the encroachments of the Roman priesthood, is in fact tending to corrupt the reformed church, to build up priest-craft, and destroy the Christian religion itself.

5. That in religion our Anti-masonic association claims to be, by the help of God, Christian, as contra-distinguished from the manufactured mystifications of paganism; and in politics we are Americans, and we will never knowingly lend our votes to elevate to office any persons who sustain foreign institutions, nationalities or ideas that are hostile to the Christian religion and republican government.

6. That ministers of the Christian religion have no right to prostitute to the uses of a foreign and Jesuitical institution called Freemasonry, a modern revival of ancient paganism, the sacred office with which by the assent of the people they have become invested; that by so doing they tend to confound fact with fiction, living truth with cunningly devised falsehood, saving faith with debasing superstition, thereby misleading and unsettling the faith of believers and hardening the unbelief of infidels and atheists: and if they are suffered to continue, unrepentant, in such a perversion of their sacred office, it is only through the neglect and omission of Christian duty on the part of their respective congregations.

7. That we affectionately request ministers of all Christian denominations, having connection with any secret society to "come out" therefrom and admonish the people of their congregations to have no fellowship with the unfruitful works of darkness but rather reprove them.

Rev. A. M. Milligan, D. D., of the Reformed Presbyterian church, Pittsburgh, was introduced by the chairman, and addressed the Convention at length on the character and binding force of oaths, with special reference to the obligations of the lodge. His address was eloquent, original and forcible, and seemed to the Convention one of the most satisfactory efforts of the occasion. Immediately as he closed, Rev. J. L. Barlow moved that the speaker be requested to prepare the address for publication in popular form; which was unanimously voted.

Rev. Woodruff Post of Rochester, N. Y., was then introduced and addressed the Convention on "The Genius of Masonry hostile to our Government and anti-Christian," in an interestering manner.

The following statement of the work in Missouri, prepared by Mr. G. W. Needels, delegate from that State, was presented by Mr. E. A. Cook, Mr. Needels having returned home to meet the Executive Committee of his State Association:

The work in Missouri is progressing as well as could be expected. Since the last anniversary we have organized our State, but have no general lecturer. A number of lecturers have spoken in many places and aroused the people to the dangers of these heathen mysteries that are filling our land. Some Masons and many grangers have been convinced that these institutions are selfish if not sinful. Some are publicly withdrawing and others quietly, so that the cause is manifestly gaining ground. The opposition of the craft is not of that bold domineering character as heretofore, but equally as great. They have resorted to the silent-tongue strategy, but work hard and long in the old, serpent style. Specimen pictures find their way to us and one man got a cartridge and orders to leave. But this only shows what extremities the old handmaid has to resort to in order to keep up appearances. Pres. J. Blanchard gave some lectures in our State, and they were well received. But our great need is a State lecturer and we must have one. I think there is no doubt but we will support one.

The report of the Recording Secretary on seceding Masons as voted by the Syracuse Convention, was read, giving the names of sixty seceders. This report was necessarily incomplete, there being no arrangement to secure names by correspondence. Several other names were handed in afterwards.

The minutes of the day's sessions were then read and revised, and a motion to adjourn was suspended by consent of the mover to hear a few remarks from Rev. A. L. Dearing of Connecticut, which were in brief as follows:

I am a novice in the business of this convention. My attention was first called to this reform last winter. Bro. Levington spoke in our town at that time, and I was led to examine his arguments and those of the fraternity and was led to conclude that my duty required me to oppose the lodge. I met many rebuffs, especially in Conference where, on examination, the lodge was found well entrenched, and excuses plenty for dull consciences on the subject. The State was now organized and he hoped the work would go forward and was willing to perform his part in it.

The session then adjourned after benediction by Pres. Blanchard.

EVENING SESSION.

The exercises of the closing session were opened

with a song by Prof. G. W. Clark and prayer by Rev. Mr. Miller of Galion, Ohio. A large audience was present, many said to be Masons, attracted by the programme of the evening.

Rev. Henry Cogswell was the first speaker; his subject, Royal Arch Masonry. He spoke in an earnest and entertaining manner, and was rewarded with frequent applause, though the lodgemen as frequently reminded themselves that they were listening to a "perjurer." Mr. Cogswell's challenge to any Mason present to refute his statements was met by silence. In closing he made an eloquent plea for the Publishing House in Chicago, assuring the Convention that no blow would be more severely felt by the lodge than the successful completion of that enterprise.

Prof. C. A. Blanchard followed in eloquent, but disappointingly brief remarks on the social disorders connected with Freemasonry. He was followed in a closing address by Rev. W. E. Coquilette of Marengo, Ill., who spoke on the Fifth Libation of the Knight Templar's degree, and of his personal experience in lodges, chapters and commanderies in this country and Canada.

As he closed, Elder J. L. Barlow made a few impromptu and spirited remarks; the thanks of the Convention were tendered the citizens of Pittsburgh for the hospitality of their homes and their cordial co-operation with the Convention; also to Messrs Kleber & Co. for the use of a fine Burdett organ, which gave fine accompaniment to the singing under the hand of Mr. Clark; and, with the benediction, the Eighth Annual Convention adjourned.

Report of the Corresponding Secretary.

When soldiers are mustered after a hotly contested battle, the roll is called that the list of dying and dead may be made out. To-day we gather to gain courage for the future from the experience of the past. It is fitting on such an occasion to recall the names and deeds of those who, heretofore our comrades militant, have crossed the river and taken their places in the ranks of the triumphant armies of the skies. During the year, Gerrit Smith, of New York, Owen Cravath, of Minnesota, Rev. Adam Crooks, Rev. Robert Powell, of Michigan, Revs. Thomas E. Farnham and J. H. Peacock, of Illinois, and E. B. Rollins, of Vermont, Merchant Kelley, of Indiana, have gone to their rest and reward. They were friends to the poor and the oppressed when the night of slavery enveloped our land. They were laborers in this cause of light against darkness that calls us together to-day. In different places and in different ways they labored for the glory of God and the good of men. One born to wealth poured out his inherited treasure for the downtrodden and poor as clouds pour down rain on the thirsty ground. Two born to labor, labored until riches crowned their toil and then laid up those riches in heaven by devoting them to Christ's cause. The others having preached the Gospel on earth are gone to realize it in the city not made with hands. They were good soldiers of our Lord Jesus Christ. They did not fear to abide by his truth when it it was nailed to the cross of scorn or buried in the tomb of hate. The burden has fallen from their shoulders, the weapons from their hands. They have climbed the Celestial mountains and can now see that promised land they toiled to attain. Not less sweet is the rest of these soldiers who fall in unseen conflict for than of those who pour out life for fatherland on the field of blood. Together,

"On Fame's eternal camping ground,
Their silent tents are spread
And glory guards with solemn round
The bivouac of the dead."

It remains that we enter into their labors, and carry on to a glorious termination the glorious work on which they and we have entered.

HISTORY OF WORK.

At our last anniversary there were two subjects that occupied our attention very largely, viz: The means of raising funds and our duty in regard to political action. The course adopted for financial support was to sell tickets of annual membership at twenty-five cents each, and certificates of life membership at ten dollars each. In this way one hundred and ninety dollars have been raised, which has passed through the Secretary's hands, besides a sum nearly as large, which has been retained by lecturers on their salaries. A large number of tickets are still in the hands of agents for sale. It seems that this plan has not succeeded fully, and still a larger sum has been collected in this way than in any other, except by asking and receiving large gifts from individuals. If our organization is to be supported and increase its work, it must be in one of three ways, either by raising an endowment fund, the interest to be used in our work, by asking continually large donations from a few individuals, or by asking small donations from a great number. The first and third methods seem to the Secretary the ones which should be pursued. Let those who are able and willing to give largely have the assurance that they are not putting money into a bag with holes, but that their benefactions are in a place where they will be a permanent force. In the second place let us mass the anti-secret forces, and by obtaining from each a small sum receive in the aggregate sufficient money to do the work we all wish to see accomplished. It is right to learn even from an enemy, and we can easily see that the power of the lodges to override law, intimidate churches and draw in men, is derived in great part, from the fact that they have full treasuries sustained by small contributions from many members. The National Grange is said to have raised over two hundred thousand dollars last year by a tax of six cents per month on its members, while Masons claim to have raised $10,000,000 in 1874 in the same manner.

PERIODICALS.

The papers which are on record against this Anti-Christ are much the same as last year. *The Methodist Free Press* has been united to the *Reformer* which now appears as the *Reformer and Free Press*. The *American Freeman* is continued and gaining in power. The Anti-masonic *Herald* is still published by W. A. Wallace. The 4 denominational organs which are in the work against lodge favoritism and infidelity are all as last year. The organ of this association, *The Christian Cynosure*, has as last year about four thousand subscribers. This is not one-tenth of the number needed to make a strong national paper, and we must have such a paper if we are to have a strong national movement. If you load a cannon with a hundred pounds of buckshot and fire it at a fort three miles away it won't speck the wall. If you put in a hundred pound ball it will knock out a ton of stones. Buckshot are good and ounce balls are good, but for long range you must use heavy metal. Tracts are good and speeches are good, but to organize, the Republican party required the New York *Tribune* and one hundred and fifty thousand subscribers. To organize the opponents of lodgism will require a national paper. We are not jealous of local papers. We would they were ten times as many as they are. We must have and will have, if this movement is successful, a paper which shall take to every village and city the tidings which these Christian papers take to the denominations which they represent.

CONVENTIONS.

During the year State Conventions have been held in the following places: Lockport, New York; Chicago, Illinois; Dublin, Indiana; Brashear, Mo.; Darby Chapel and Mansfield, Ohio; Wilkesbarre, Pa.; Delevan, Wis.; Fenton, Mich.; Eldora, Iowa, and Hartford, Conn. Two of these conventions, those in Illinois and Michigan, were arranged for, in great part, by Mrs. M. E. Cook, who was elected Assistant Corresponding Secretary, and to whose labors the success of these meetings was due. The Assistant Secretary also prepared and sent out blank petitions to Congress asking for the withdrawal of the charter given to the Masonic Hall Association. These petitions have been signed by fourteen thousand persons and are awaiting the action of this Convention or the Board of Directors.

LECTURES.

There are now laboring in the lecture field and reporting to this Association, the following gentlemen: Rev. J. P. Stoddard, General Agent and Lecturer; Rev. H. H. Hinman, State Lecturer for Illinois; Rev. J. T. Kiggins, State Lecturer for Indiana; Rev. D. S. Caldwell, Lecturer for Ohio. The following lecturers are recommended by this Association, but employed by the Associations of their respective States: Rev. J. L. Barlow, New York; Rev. Philo Elzea, Wisconsin; Rev. John Levington was elected at Syracuse lecturer at large. He has labored throughout the New England States, and organized the Connecticut State Association.

It is needless to emphasize the statement that we imperatively need a lecturer in every State, to arouse, enlighten and unite the American people on this subject. The average pulpit and secular press are silent as the grave. The anti-secret denominations are very largely inactive, and this work will not prosper as it should until we have able men in every part of our country, backed by an able paper in the interior, telling the American people what is so plain to the thoughtful man, namely, that secret society is a conspiracy against God and man which ought to be put down. Our progress in this direction is encouraging, but we must hasten on.

INCORPORATION.

One grave obstacle to our success has been removed during the present year. Before this time our association had no legal existence; it was incapable of collecting a note, receiving a bequest, or acquiring a deed of real estate. That defect has been remedied and the National Christian Association has been organized and incorporated under the laws of the State of Illinois. The certificate for organization was signed in February and issued by the Secretary of State on the 17th of April following. The provision for membership is as follows:

BY-LAWS—MEMBERSHIP.

I. The membership of the National Christian Association shall consist of the persons incorporated, together with those they shall from time to time elect to increase their number, to fill vacancies, and also the presiding officer of the National Anniversary, chosen by that body who shall be a member *ex officio*. Any person recommended in writing by two members of said association, who is in sympathy with its objects, and who shall receive a two-thirds vote of the members present, shall be declared elected.

II. Those who held life-memberships in the unincorporated National Christian Association before the adoption of these by-laws, together with those who shall hereafter contribute twenty-five dollars to the treasury of the National Christian Association provided, further, that they shall be so elected by the delegates enrolled at the National Anniversary, shall constitute the honorary members of the National Christian Association.

The fourth by-law provides that the Association meet annually for election of officers and that the Board of Directors arrange for a national anniversary, which shall transact its own business and elect its own officers as heretofore. As at present constituted the National Christian Association is a corporate body, able to acquire property, and perform the labor of carrying on this reform far more effectively than a mere voluntary association incapable of transacting business legally, could.

PUBLISHING HOUSE.

The necessity of this action will be more apparent from what immediately follows: No sooner was the incorporation fairly completed, than Philo Carpenter, of Chicago, proposed to give the Association a building and lot in Chicago, Illinois. He made one condition, viz: that the Association secure from the friends throughout the entire country the sum of thirty thousand dollars as a fund with which to use the building. To have a well-built brick and stone structure, three stories high above a well-lighted, well ventilated basement, 25 by 70 feet on the ground, as a permanent head-quarters for the reform against the lodge, will give the movement in which we are engaged a moral influence that can be scarcely overestimated. The work of raising the necessary sum of money was entered upon at once, and has proceeded very satisfactorily thus far. A little over two months have passed since the plan was formulated, and already $4,300, or more than one-third of the sum needed to secure possession of the building, is secured. Provided ten thousand dollars are raised by the first of April next, the Association have full possession of the building, and provided the further sum of twenty thousand dollars is raised before the first of April, 1878, a deed will be given, conveying the entire property. Thus three hundred men, who are hostile to the unfruitful works of secretism, by giving one hundred dollars each, can secure for this work a building and lot worth twenty thousand dollars and a fund of thirty thousand with which to carry it on.

RENUNCIATIONS.

One of the effects of our movement is to be seen in the frequent renunciations of Masonry and other secret orders. Among them may be mentioned those of Rev. H. Cogswell, Rev. W. A. Coquilette and Rev. James Hankins. The most conspicuous instance of this sort during the present year is that of Edmond Ronayne, Past Master of Keystone Lodge, Chicago. Becoming convinced that Freemasonry was an anti-Christian deception and fraud, he advised some who had entered to go no further. For this offense he was expelled from the lodge and is now initiating candidates publicly in Chicago and surrounding villages.

Masonry gives evidence of understanding our work by increased activity; temple dedications, lodge installations, corner stone layings, and Masonic lectures; the insanity respecting the Grange which is growing with marvellous rapidity; all these and like things indicate that Satan has come down, having great wrath. We have the satisfaction of knowing that it is because he has only a short time.

SUMMARY.

In conclusion we can see that we have four papers especially devoted to our cause, viz: The *Christian Cynosure, Reformer and Free Press, American Freeman* and *Anti-Masonic Christian Herald*. There are a large number of others that are conducted by opponents of secretism, viz: *The United Presbyterian, Christian Instructer, Our Banner, Reformed Presbyterian and Covenanter, American Wesleyan Religious Telescope, Evangelical Messenger, Christian Statesman, Free Methodist, Christian Pilgrim, Evangelical Repository, Lutheran Standard, Christian Secretary, Christian Repository, Literary Review, Earnest Christian, Bible Standard, Bible Banner* and *Biblical Messenger*.

Six States have lecturers beside a number of gentlemen who lecture occasionally.

The Publishing House is within our reach if we are active and earnest.

We must push the circulation of our papers, increase the number of our lecturers, secure the Publishing House immediately and press on the work until the lodges, chapters, commanderies, granges and other midnight conspiracies are among the dark evils that have been.

Report of the Treasurer for the Year ending June 1, 1875.

RECEIPTS.

Cash on hand at last report	$87.99
General Fund	1555.03
Lecture "	23.50
Illinois "	302.26
Indiana "	37.25
Ohio "	82.00
Pub. House "	260.05
Memberships	264.28
Interest	1.10
Total	2623.30

EXPENDITURES.

Salaries	$1919.51	
Postage	59.19	
Printing	116.10	
Publications (free dis.)	5.65	
Expense, stationary, expenses of Syracuse Convention etc.	233.08	2333.63
On hand		289.85

ASSETS:

Pub. House Fund		
Cash	$260.05	
Notes	3181.00	3441.05
General Fund	22.62	
Illinois Fund	2.02	3470.85

LIABILITIES:

Printing bills	35.15	
Salary of Indiana Agent	30.68	65.83

Report of the General Agent.

Lectures delivered	130
Sermons preached	58
Total discourses	188
Miles traveled on railroad	9,383

States organized, three; Ohio at Darby Chapel, Aug. 5, 1874; Iowa, at Eldora, Mar. 4, 1875; Michigan, at Fenton, Mar. 31, 1875. Other State meetings attended: Indiana, October, 28, 1874; Illinois, November 18, 1874; New York, December 22, 1874; Ohio, February 17, 1875; Wisconsin, February 23, 1875.

Cash collected	$631.80
Pledges taken	3092 50
Total	$3724.30
Expenses, traveling, board, postage, printing etc.	$393.46

Home and Health Hints.

Position in Sleeping.

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned up side down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep let the body take its own position. If you sleep on your back, especially soon after a heavy meal, the weight of the digestive organs, and that of the food resting on the great vein of the body, near the back bone, compresses it, and arrests the flow of blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouses us; that sends on the stagnating blood, and we wake in a fright, or trembling, or perspiration, or feelings of exhaustion, according to the degree of stagnation, and the length of the effort made to escape the danger. Eating a large, or what is called "a hearty meal," before going to bed, should always be avoided; it is the frequent cause of nightmare and sometimes the cause of sudden death.

Utilizing Steam.—Steam may be made of great use in the kitchen. Stale bread may be steamed; potatoes are better steamed than boiled, and the same is true of dumplings and puddings.

But, aside from the steamer, steam will be found very useful if properly utilized. All the pots and kettles should be nicely fitted with tin basins of "pressed" ware; let the wire of the basin rest firmly on the top of the kettle. The basins being shallow, leave room enough beneath them for vegetables or meat, and they will be found to be as useful as another hole in the stove. Mashed turnip, a desirable but impossible breakfast dish for people who have any business on hand, if put into one of these basins, and steamed over a kettle of potatoes or other vegetables, will be found to be "as good as new;" it will remain light-colored and have no taste of scorched butter. If picked codfish and milk is to be prepared, put the fish, which has been soaked over night, on the stove, and let it boil a minute or two, pour off the water and set the basin over a boiling kettle, add the milk, seasoning and thickening—eggs, if used, should not be put in till it is nearly done—and it will cook nicely, without any danger of burning. Cracked wheat is best prepared in this way: Use one-third wheat and two-thirds cold water; stir occasionally, and add salt when nearly done. It is also a good substitute for a farina kettle for farina, blanc-mange, boiled custards, etc., but when much stirring is necessary a stone milk bowl should be used instead of the tin basin. Many more ways in which steam may be used will suggest themselves to the intelligent housewife, and we will merely add, that it requires about one-third more time to cook food by steam.

To Mend China.—Take a very thick solution of gum arabic in water, and stir into it plaster of Paris until the mixture becomes of a proper consistency. Apply it with a brush to the fractured edges of the china, and stick them together. In three days the articles cannot be broken in the same place. The whiteness of the cement renders it doubly valuable.

Farm and Garden.

Pole Beans Without Poles.

J. B. Root, of Rockford, Ill., tells in his *Garden Manual* how he succeeded last year in raising Lima beans without poles. One-fifth of an acre was planted in hills, six seeds to each, eyes down, and when the runners were three feet high if straightened up, the tips were nipped off, thus inducing prompt development of all blossoms, and a set of side shoots which clung to each other and formed a sort of cone.

No more pinching in was practised, for fear of too late a growth. The result was the plants seemed content with a less stature, and a large proportion of the settlements matured. The crop was fully one-half greater than ever before, and more than a half greater than that on poles the same season.

Hereafter he will confine himself to this method, with the difference that a lath, set deep, will be used for each hill. This will furnish something for the cone to cling to in a wind, and the top of the lath will be a good point at which to nip the vine.

Turnips.—Any farmer who grows three or five acres of corn may have three to five hundred bushels of flat or field turnips to feed, if he will take the trouble to save the seed. If any one wishes to try it next season, and will follow the directions here given, I will guarantee him a full crop every season.

Get good seed. Sow half a pound per acre in among the corn any time in July, when working the corn the last time. Be sure and put the seed down broadcast, before you plow or cultivate the corn, so as to work the seed into the ground; no matter if you are marking with the plow, you will not get them in too deep. The seed will come up sure. For the good of your corn and turnips, keep the weeds down.—*A. Donald, in Moore's Rural New Yorker.*

There are two principal reasons why a mellow soil prevents drouth. First cohesive soil passes off moisture faster than porous soil, and here, again, for two reasons. It is heated to a greater depth by the rays of the sun than the mellow soil; and from its continuity it enables moisture to be drawn up to the surface more easily.

It is apparent to any one that, if a fire be built upon a solid rock of a given size that the mass will be heated through more easily than if it were broken to pieces and fire made upon the pile. So with earth baked solidly together. It absorbs the rays of the sun to a greater depth than the loose, porous soil. On the other hand the friable soil gives up its heat sooner for the reason that it is strongly heated superficially, and of course parts with its heat as quickly.

The other principal reason why the mellow soil retains moisture to a greater degree than the hard one, is from its porosity. It is a well known law that air absorbs moisture in proportion to its temperature; every elevation of this temperature by 27° Fahrenheit doubling its capacity for holding moisture. A soil, when not filled with moisture, must be filled with air, and the air being of a higher temperature than the soil must part with a portion of this moisture. Thus, condensation is constantly going on. The continuity of the soil also being broken, the moisture from below is arrested and prevented from passing into the atmosphere as freely as it otherwise would.

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, JUNE 24, 1875.

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IN THIS NUMBER the report of the National Anniversary is continued in the addresses of Prof. Wright, Pres. Blanchard and Prof. Sloane. It was inconvenient to publish the report of the political meeting as promised. It will appear next week, if possible, with addresses by Revs. Post and Cogswell.

The Lord is Come.

The Lord is come! On Syrian soil,
The child of poverty and toil—
The Man of Sorrows, born to know
Each varying shade of human woe:
His joy, his glory to fulfill
In earth and heaven, his Father's will;
On lonely mount, by festive board,
On bitter cross—despised, adored.

The Lord is come! Dull hearts to wake,
He speaks, as never yet man spake,
The truth which makes his servants free,
The royal law of liberty.
Though heaven and earth shall pass away,
His living words our spirits stay,
And from his treasures, new and old,
The eternal mysteries unfold.

The Lord is come! With joy behold
The gracious signs, declared of old;
The ear that hears, the eye that sees,
The sick restored to health and ease;
The poor, that from their low estate
Are roused to seek a nobler fate;
The minds with doubt and dread possessed
To find in him their perfect rest.

The Lord is come! The world's great stage
Begins a better, brighter age!
The old gives place unto the new;
The false retires before the true;
A progress that shall never tire,
A central heat of sacred fire,
A hope that soars beyond the tomb,
Reveal that Christ has truly come.

The Lord is come! In him we trace
The fulness of God's truth and grace;
Throughout those words and acts divine
Gleams of the eternal splendor shine;
And from his inmost Spirit flow,
As from a height of sun-lit snow,
The rivers of perennial life
To heal and sweeten Nature's strife.

The Lord is come! In every heart
Where truth and mercy claim a part;
In every land where right is might,
The deeds of darkness shun the light;
In every church where faith and love
Lift earthward thoughts to things above;
In every holy, happy home,
We bless thee, Lord, that thou has come.

—*The Christian.*

Our Florida Letter.

DEVELOPING THE COUNTRY—FINDING A HOME IN THE EVERGLADES—ST. AUGUSTINE, AND ITS HISTORICAL CURIOSITIES.

MELLONVILLE & ST. AUGUSTINE, Fla. April, 1875.

Although the obstacles and uncertainties connected with the cultivation of the soil in Florida will wisely deter many who have good health and comfortable homes at the North from rashly engaging in it, it is plainly evident that an earnest attempt to subjugate and settle her is now being made—not this time by the indolent, gold-loving Spaniard, but by the energetic and persistent Yankee. In spite of the expression ever uppermost on the lips of many visitors: "Florida is a humbug;" "Nothing but her climate to recommend her;" "I would not take the whole State as a gift;" "Every one wants to sell out;" and the most dampening one of all from a professed scientist "Her soil is not yet made"—leaving us to guess how many millions of years may be necessary to complete the process,—we find that many are pleased and design to locate here. Some have poor health or sickly friends, and are convinced that life may be prolonged, at least, by a permanent residence. This alone will induce many families of means and intelligence to come who will form a nucleus for others. Those who have hastily made purchases will be obliged to stay or sell out. Capitalists who have invested largely will in self-interest develop the natural resources and offer inducements for emigration. We meet with persons who have been prospecting in different parts of the State. Some landing on the Gulf side have crossed over from Tampa Bay to the St. John's river in wagons, camping out at night. Others have visited the Indian river, not merely to enjoy the fine hunting and fishing it affords and to feast on its famous oranges and oysters, but to find out the resources of the adjacent region, and devise plans for opening uninterrupted communication between it and the St. John's river. Sooner perhaps than is dreamed of steamers will be ploughing their way the entire distance, or the iron horse will be waking up the lonely solitudes of its shore, and conveying the tourist to some thriving point at its terminus, where under the shade of the palm and cocoanut tree he may luxuriate in all the delicacies of a tropical clime.

The hardy pioneer, too, is on the track, he who has a home to make, and brawny arms and willing hands with which to do it. The high prices may drive him into the interior; but no obstacle can daunt him, and with self-denying labor, he will subdue the soil, drain the marshes, utilize the products, and rear for his family a comfortable and tasteful abode. One of this class we saw at Jacksonville on his way with his father, wife and child to Lake Worth, south of the Indian river. There he had found what he considered quite a paradise. His lumber for house building was on a boat which he had chartered for the purpose, and soon he expected to be sitting under his "own vine and fig tree." He was full of enthusiasm and when we again met him some weeks later, he told us he had discovered a way by which some very rich land, under water, could be drained at small expense. His garden was fine and he sanguine as ever of his success.

On our return trip from Mellonville we stop at Tocoi, and take street cars propelled by steam for St. Augustine, fourteen miles distant. Arrived at the depot a half mile drive takes us over the Sebastian river, through a marshy district, where whiffs of salt air make our hearts bound at our near proximity to the ocean, on to a street leading down the right hand side of the Plaza. This is a small park containing a quaint old Spanish monument in the centre. At our left hand as we enter facing this park is a building containing the post office, library and reading rooms, law offices and a public school. On the North side is the old cathedral and St. Augustine hotel. On the opposite side is a neat Episcopal church, several stores and a dwelling house. Before us lies the Matanzas river (a lagoon) with its inlet sweeping around the northern end of Anastasia island, into the ocean a mile or two beyond. The old and new light-houses are in full view, and the white caps of the breakers, as the waves ceaselessly dash upon the sand bars are seen in the distance. The sea wall built of coquina with a coping of granite three feet in width, extends a mile along the shore from the barracks on the right to Fort Marion on the left.

We are happy in securing a good boarding place near the sea wall in sight of the breakers. Aside from the ocean and the pure air, our first impressions are not very favorable. We wonder that the Plaza is not made more attractive when such abundant resources are at hand, and the market at the sea end savors too strongly of poor beef to please the esthetic taste. The narrow streets, from ten to thirty feet in width; the many prison-like looking houses rising directly from the ground with no ornament, built of coquina (a concretion of shells) and cemented, some of them whitewashed and others weather-stained and dilapidated, with wooden shutters; the high close fences and small stores make a dismal, homesick feeling come over us, which, however, is soon dispelled as the hidden mysteries of the place unfold themselves.

Pleasant surprises continually greet us. The sudden opening of a door as we pass along the gloomy high wall of a narrow street discloses a garden filled with luxurious vegetation and gay with flowers. A glance into an open window at eve of some of the somber old Spanish houses, reveals comfort and luxury in striking contrast with their exterior. Entering one morning the yard of one of the fine modern residences we soon found ourselves in a magnificent orange grove of 800 large trees, concealed from outside view by a ridge of soil thrown up inside the fence and covered with shrubs. The approach to another fine building is through a beautiful avenue of orange trees, the branches interlacing over head and forming a perfect archway. The date palm tree rears its stately head in many places, and glimpses of Eden may be caught in all directions as we peer through close fences at the roses, or are admitted into courts where the palm, orange, lemon, citron and banana thrive so luxuriantly.

But the historical associations connected with St. Augustine are its great attraction. Here we begin to realize what we had scarcely thought of before, that Florida is an old country, and this the oldest European town in North America. A new interest invests these old houses and the moss-covered and roofless and dilapidated ones seem most to be venerated of all. The narrow streets, overhanging balconies, cathedral, old gateway, and fort, all speak of another people, another tongue, and of bygone centuries. In a contemplative mood we ascend the sea wall, walk to the old fort and on the fine promenade which its top affords give ourselves up for a time to retrospection of the past. The Indian, Spaniard, Englishman and American pass successively in review. The record of each is stained with acts of cruelty and oppression and written in blood. The memory of the horrible massacre by the Indians, that ushered in the Seminole war, is perpetuated in a quiet cemetery near the barracks, where three white pyramids cover the bones of Col. Dade and his company of 107 who there perished. In 1565, the year St. Augustine was founded, fourteen miles down the Matanzas river on the southern end of Anastasia island, two hundred and eight poor shipwrecked French Huegenots, on one day, and one hundred and thirty-four on another, were murdered among the sand hills, by the bigoted Romish zealot Men-

andez,—his hands still reeking with the blood of the martyrs of Fort Carolina. Two hundred others escaped by fleeing in the night. A lonely fort now stands on the point of a sandy, barren island, cut off by a portion of the inlet from the main one. Desolate as the grave no sounds disturb its solitude save the washing of the tide and the screaming of the sea bird, and no signs of life are seen but the innumerable fiddler crabs that cluster around its base.

This is their monument, built by the survivors, who afterwards themselves fell victims to Menandez' persecutions. Many people land there, walk through the marshy ground, take a piece of stone from the crumbling wall, carry it home and repeat the tale of horror. This massive fort on which we walk, built by the combined labor of the Spaniards and Indians, during more than a century's length of time, echoed to the tread of English soldiers when we were struggling for our dearly bought liberties. A plain monument, not visible from this point, inscribed with the names of the Confederate dead, proclaims the fratricidal strife that overthrew oppression and secured equal rights to all.

But it is time that we retrace our steps. We gladly turn from these sad pictures of the past to the peaceful scene before us. The lovely bay is dotted all over with sail boats filled with civilized and happy people, and we return, trusting that a brighter record is in store for Florida.

Masonic Promises.

BY D. B. TURNEY.

[Concluded from last week.]

Sir William Draper said, "I could give some instances where a breach of promise would be a virtue." Yes, and so can any man who will study the promises exacted in Freemasonry. For Masonic promises are wrong:

1st. They fail to have Bible sanction, or the commendation of an enlightened Christian conscience.

2nd. They are sealed by unauthorized and extrajudicial penalties, the performance of which is an unlawful.

3d. They are secured by misrepresentation and false pretenses.

4th. A fulfillment of them would violate prior and lawful engagements.

5th. An adherence to their terms would involve moral culpability.

6th. They relate to customs, etc., of which the man is confessedly ignorant at the time of giving them.

7th. They have a fraudulent tendency.

8th. Their consequences justify their nullification.

9th. They impair the power of civil law, and gradually lead to the loss of personal liberty.

10. They interfere with duties arising from the various relations of life.

11th. They often serve to effect a terrible impairment of life's security.

12. They frequently school men to the gratification of malignant feelings.

13. They enable one man to encroach upon the rights of another, and tend to foster licentiousness, by affording dissolute men the means of lustful gratification.

14th. They require a violation of the law of God, the dignity of manhood, and the principles of true religion.

15th. They nurture selfishness at the expense of generosity.

16th. They bring trouble upon families, communities, churches, nations and individuals, and have a corrupting effect upon social life.

17th. They devise and erect a false standard of morality, and establish a line of caste independent of merit.

18th. They effect an abrogation of the rights of conscience, and introduce an arbitrary ground of accountability to a man-made ritual which claims as much authority over the soul as God himself could possibly exercise.

19th. They crush the spirit of progress, stay the wheels of inquiry, and block up the pathway of liberty.

20th. They hurry men into strange excesses, and produce dissentions where peace and harmony would otherwise prevail.

21st. They rouse a spirit of resentment against some of the purest institutions of the age, and revive pagan customs that ought to be buried in oblivion.

22d. They alienate many men from their duties to their country, and abrogate in some husbands their natural affection toward their wives.

23d. They prostitute the sanctity of benevolence into the vileness of pecuniary corruption for the interest of the immediate heirs of the votaries of the fraternity.

24th. They involve features and principles, expressed or implied, that are odious to the good, contemptible to the wise, and injudicious to the whole community.

25th. They authorize such wholesale persecution of the opponents of the system, that no honest or good man is safe from the felonious touches of slander.

26th. They beget a general distrust and dissatisfaction by pledging support to those who, in the interest of Freemasonry, falsely and maliciously traduce the best and purest characters in the nation.

27th. They are the main prop to all the false pretensions of the system, and by means of these oaths, the order manages to bolster up its false claims of antiquity, respectability, philosophy, and hand-maidenship to Christianity, in apparent unmindfulness of the fact that Christ has said: "What ye hear in the ear, that preach ye upon the housetops." "There is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad." "Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

The facts on which I have founded these remarks, are too notorious to admit of any honest denial. They require an application and admit of but one addition: that Freemasonry must die, or our government must perish. Both cannot survive. The antagonism between them is too marked and too notorious to admit of doubt. The civil law establishes the illegality of extra-judicial oaths, and forbids any organization of men to exercise a jurisdiction over the lives and property of citizens of our national republic; but Freemasonry commits the crime of treason against the government, and engenders a misprison of treason against the civil law, by assuming that its own oaths and obligations are just as binding. If the oaths of the civil law are no more to be regarded than are the oaths and obligations of Freemasonry, then the light of our political liberty has fled, and the supposed authority of the government is a huge burlesque upon the ignorance and credulity of its subjects and citizens. This is a consideration of the very gravest magnitude and importance. The frivolous ceremonies and ostentatious displayments of lodge-pomp and pride, are perhaps crippling to the energies of spirituality and fatal to the grace of humility; but the disregard for civil law, induced by the assumption that Masonic promises are as binding as the oaths of a regularly constituted law-court, is absolutely a grievous crime against this government. Such an assumption must necessarily have an immoral bearing in society, an evil influence on the votaries of the order, and a dangerous tendency toward impairing the security of human life. And, as concerns the matter of fact, there is less general safety of life in a Masonic community than in an unmasonic one. The statistics of Gerrit Smith have proved this.

The security and stability of our national government may be at stake. In many points, the laws of the land and the requirements of Freemasonry are at variance. In such cases, the legal authority of the State must supercede and nullify the mandates of the lodge. There is no alternative. And whenever and wherever this is the case, Masonic promises cannot be of any weight either in a moral or legal aspect, and those who break such promises deserve praise, while those who keep such promises are to be blamed.

Church and Lodge in San Francisco.

A population of 275,000 is claimed for this city. What are the church accommodations for this vast multitude? I find on examination that there are about fifty-five places where the Gospel is preached every Sabbath. The Baptists have five churches; the Congregationalists five; the Episcopalians and Lutherans, each, seven; the Methodists ten (two of them German); the Presbyterians twelve. There are three churches for the colored people, three for the Chinese. The Disciples have one and the Plymouth Brethren one. There is also a mariner's church. One-third of the churches are quite small, with congregations averaging less than 100. The congregations of the remaining-two thirds will not average over 300. This estimate gives us only a little over 12,000 regular church-goers, less than five per cent. of the population. Where are the rest of these people on the Sabbath? Probably from ten to twenty thousand children go to Sabbath-school, more or less. Perhaps ten thousand are too young or too unwell to go out. Make the most liberal allowances and yet over 200,000 of our people who are able to go and hear the Gospel every Sabbath do not go. Where do they go? We have thirteen Roman Catholic churches, two Swedenborgian, one Universalist, one Unitarian, one of the Mormons, one of the Seven-day Adventists, and five Hebrew synagogues. These attract to what is called a religious service, possibly 20,000 people. Have the rest, the 180,000 not yet accounted for, nothing as a substitute for the church and its services? In trying to find an answer to this question I encountered this remarkable fact: There are in San Francisco

THREE HUNDRED AND FIVE

organizations of semi-social, semi-benevolent character: lodges of Masons, Odd-fellows, Red Men, Druids, Templars, Champions; clubs, circles, chapters, divisions, etc. etc. I have counted only such organizations as have a regular hall or assembly-room and are not connected with any church, either Protestant or Catholic. If these organizations average only a hundred members each, the aggregate is over 30,000. Church-members no donbt are found in some of these organizations, and there are those who belong to more than one of them. Yet I believe that nearly half of our adult male population is in some society outside of the Christian church which is to it a substitute for the church. Many of these societies hold their regular meetings on the Sabbath, and others make excursions on that day, so that their influence is thrown, to a great extent, in direct opposition to that of the churches. Thus social life on this coast is largely anti-Christian. It is organized on an infidel basis. Men feel that they do not need the church; that they have all they want without it.

This state of things is not peculiar to California, but there is more of it here than any other part of the country. Only about three per cent. of the population on this coast belongs to the evangelical churches. Hence this is still a great missionary field. There is wealth here, there is enterprise, there are all the elements of natural prosperity; but "holiness to the Lord" is not written on our mines and our farms. The great land owners and money kings are, as a class, irreligious. Very few of them are ever outside contributors to any of our Protestant institutions. Hence Christians here have heavy burdens to bear. It costs a great deal to sustain our churches and that cost falls usually upon a few. In many cases the great est part of it falls upon the minister. A brother told me to-day that his expenses exceeded his salary $800 a year. At this rate the little property he brought here with him will soon be exhausted. His is not a peculiar case. Outside of the larger cities the salaries of ministers are small, much smaller than the average salaries in "the States."—*San Francisco Correspondence Herald and Presbyter.*

SETENTH ANNIVERSARY

ADDRESS OF PROF. MILTON WRIGHT.

Secret Societies and the Testimony Against Them.

It is to the features of secret societies that your attention is invited during this brief address. Some may say that none should speak of what they have never seen with their own eyes. This would shut us out from the ancients, from most of their deeds, their works, their institutions, their glory; the lessons of their rise and their fall; their prosperity and felicity; their decadence, ruin and woe. It would likewise shut us out from foreign nations and countries; it would ignore most of the affairs of our own country, of our neighborhoods, and even of our own home circles; for everywhere we are mostly dependent on information derived from others. So with regard to secret societies. So much relating to them is known to be unmistakably true, that it almost bewilders an anti-secresy speaker as to choice of what he shall say.

Photographs and portraits present features which we have never seen; maps exhibit countries we have never visited; engravings and paintings represent scenes, never otherwise brought before our vision. History introduces us to ages past, which otherwise would be to us unknown. Through the testimony of others we receive coveted knowledge of things which we could never desire to see; and even holy writ makes known to us a place and state the horrors of which no one could wish ever to realize in experience. So, well attested and amply corroberated revelations of the obligations, ceremonies, and doings of secret orders are furnished by those once inveigled into lodges, but who afterward have freed themselves from its dominion and have given their testimony to warn others against being involved also in its bondage and iniquity No one now need to be hoodwinked and led, in undress with a cable tow about his neck, into a lodge room, nor to swear to abide the penalty of having his throat cut from ear to ear, his tongue torn out by the roots, his body severed, his skull smote off, and his brains exposed on some tall spire of Christendom—all this in order to be made acquainted with the mysteries of Freemasonry. Nor need he be lead blindfold to a place where his eyes may suddenly be opened ou a human skeleton, nor listen to the story of David and Jonathan's disinterested, faithful and unexampled love—listen to the exquisite story perverted to the illustration and glorification of the bought friendship of a clan; nor need he swear by himself (an oath which Christ expressly forbade) and sport the ribbons and wear the yoke of Odd-fellowship in order to know its mysteries. Odd-fellow! a name betraying in its very composition its origin. No one need drink wine from a humau skull, solemnly invoking triple damnation upon his own soul if his fealty to the lodge should ever falter, iu order to know the obligation of a Royal Arch Mason. The obligations, the principles, the methods and the worship of the lodge are amply set forth by numerous and unquestionable witnesses, and attested by evidence much stronger than that on which nine-tenths of the criminals led to execution receive the verdict of "guilty" from the jury, and the sentence of death from the conscientious, discriminating undoubting judge of the law. A man zealous to know Freemasonry, Odd-fellowship, Good Templarism, or the beauties of the heathen deities, Pomona and Flora, as worshipped in the songs of the grangers, need not pay his money to buy stale secrets, any more than a man need plunge into a volcano's crater, to test the power of its hidden fires, or kill his wife to know the depth of Herod's remorse over his murdered Marianne, or go to perdition that he may realize its unutterable woe. Men, good men, men in numbers large enough, have paid their money where stale secrets are sold in closely curtained markets; enough have taken upon them the yoke of clanhood slavery; enough have been spotted with its guilt; enough have felt its sharp iron in their souls; enough have come forth from its prison-house rejoicing, but gaunt and trembling, like lately escaped prisoners from Andersonville or Libby, "Out of the jaws of death; out of the mouth of hell." Why should any intelligent person of this age imitate the verdant youth who, in the chilling blasts of a cold December night, stands for hours, holding a sack to gather the snipes which boys have hitherto failed to drive into the nets of his witless predecessors.

Why should any one think that the mysteries of secret societies have not been revealed? The Eleusinian mysteries, the secret things of Jesuitism and of the Papacy, of the Sons of Liberty (or Knights of the Golden Circle), of the KuKlux clan, the secrets of royal courts, corrupt schemes in government, conspiracies in their various forms have all been revealed. It is confessed by every intelligent man that these have been revealed. Then why does any one deem it incredible that Freemasonry, Oddfellowship, Good Templarism and the grange should be revealed? Conspiracies can not long be kept secret. Military councils held in Washington were often well reported in Richmond; those of Paris, well digested in Berlin. If secrets of all time, of all kinds, sealed with obligations ever so binding, and visited with penalties speedy and sure, are confessedly revealed in every other case, why are we called upon to believe that Freemasonry has existed one hundred and fifty-eight years, and Oddfellowship for sixty-two years, and their mysteries have never been made known to the world? What shall we say to the proposition of Freemasonry, when it assumes to have existed for nearly or quite three thousand years, in various nations, including in its realm multitudes of men of every grade of morcharacter, and (not a few of these seceding or non-affiliating) still its oaths, ceremonies, its secret teachings and methods have never been revealed! If Masons ask us to believe that it has existed for over one hundred and fifty years without its mysteries being exposed to the light, they ask too much. They ask us to outdo the credulity of any April fool. Yet some men of seeming intelligence, even business men, clergymen, editors, and educators, pretend to embody in themselves the length and breadth, the depth and height of such verdancy, nay of such downright stupidity! The grange has been revealed; the Sons of Liberty have been exposed; the Good Templars' obligations are made known; the KuKlux have been compelled to face the light of day; Odd-fellows conceal their obligations, signs and grips no more; the Jesuit's oath and methods are open to the knowledge of those who read; Freemasonry with its barbarous oaths, its lodge-ceremonies, its conspiracy against the rights of others, and its signs and grips is open to the inspection of all disposed to examine its false pretenses, its perversions of Scripture, its Christless worship, its pernicious influences, and its evil workings. To the truth of the revelations of Freemasonry we have the testimony of Rev. David Bernard of life-long reputation for truthfulness, integrity and piety; of Samuel D. Greene, the sole surviving companion of Morgan and Miller: of President Chas. G. Finney, known throughout America, and in Europe, as one of the most intellectual, spiritual, and truthful men of the age; of William Wirt, one of the finest orators and greatest statesmen America has ever produced; of Richard Rush, one of the ablest, most upright, and patriotic men that ever honored American politics, or filled a place in any President's cabinet. We have also the testimony of a host of other men distinguished in their States, in their churches, and in the communities in which they live, as men of purity, truth, influence and usefulness, who with a still larger number less known but filling well the ranks of citizenship, of members of the church of God, and whose testimony is unimpeachable, join with those in clear, solemn, positive testimony concerning the mysteries of the Masonic realm, from which they have come out, the wrath and venom and secret plottings of which they have braved, renouncing their allegiance to it for time and to all eternity.

Corroborating the testimony of those Masons truly free, we have the concurrent testimony of Colonel Wm. A. Stone, a distinguished statesman, who apologized for the order but gave its obligations as administered in the grand lodge of his State, and others of reputable character who, like him, apologizing for Freemasonry, confirm the testimony of the martyrs and confessors who stirred this whole nation with their testimony, and struck the Masonic system a blow which sent it in swift decadence toward the confines of death, from which it could return only when other forms of secret organizations had paved the way for its long-bared, cloven feet.

Added to the testimony of seceding and apologizing Freemasons, was the statement of adhering Masons, who, in the persons of the officers of the Grand Lodge of the State of Rhode Island, being summoned before a committee appointed by the Legislature to investigate the subject, there gave the obligation of the order as administered in that State, which, except in a few, unessential particulars, agrees substantially with the revelations of Morgan, Bernard, Allyn, Richardson and Stone. Soon after this came the confession of a nation of Freemasons in the desertion of the order, the disbanding of lodges and even the discontinuance for years of the meetings of the Grand Lodge of the United States. Take now the fact that the testimony of seceding, apologizing, deserting and adhering Masons—a great cloud of witnesses, truly—substantially concur in one and only one grand statement, harmonious in all its divisions and particulars, with the no less significant fact that this grand statement as a whole, or in its essential departments, has never been positively and unequivocally denied by the Grand Lodge of the United States, by any State lodge, nor in public by Freemasons of character and reputation at any time nor anywhere, and how could the argument in support of the truth of the relations of Morgan, Bernard, Stone and the officers of the Grand Lodge of the State of Rhode Island, be made stronger and more conclusive this side of the day when God shall judge the secrets of men in the person of our Lord Jesus Christ; when every knee shall bow and every tongue shall confess; when Masons, who by their lodge decrees, bore William Morgan from his wife and helpless children, in defiance of the law, and in contempt of the power of the greatest State of this Union, in violation of the statutes of Jehovah, the majesty of the great I AM, and the precepts of the Redeemer of mankind—imprisoned him in violation of all law, human and divine, deliberately in council inquisitorial planned his death, and took him—having denied him, in his preparation for his last conflict on earth, a copy of the Bible he loved—and fastening a weight to his body, plunged into the depths of the lake the mortal part of the martyr of truth and mental freedom, whose soul, like that of old John Brown, is still marching on. Since then Niagara's thunders roar in condemnation of a foul outrage, the intrinsic wickedness of which is enhanced a thousand fold by the fact the leading spirits of the lodge, having planned and consummated the deed, justified it and shielded the perpetrators of it from the avenging arm of the law of the great Commonwealth of New York; nor has the Grand Lodge of the United States, or that of the State of New York, formally disowned or repudiated that murder, to this day; but adherents in the lodge bandy the name of Morgan in derision, if they mention it at all, or exhibit a venom toward his memory worthy of the princes of the pit who held communion with the conclave of the lodge when the cold murder of a husband or father was planned, that a witness of the truth might be immolated for Freemasonry's sake. Niagara's roar shall not be hushed, till the Son of Man shall come, and before the shining face of the Judge of the living and the dead, a multitude innumerable of those who committed that murder and of those who by approval have become accessories to it, shall roar loud as Niagara's flood, "Amen!" To the condemnation which the righteous Judge shall pronounce against the murder of William Morgan—William Morgan murdered, cruelly murdered, for what? For that which heaven and earth declare to be the truth. Truth concerning what? Concerning oaths, and ceremonies, and teachings, and methods which cannot bear the light of day!

It is no wonder that that great representative of truth, justice and patriotic statesmanship, John Quiney Adams, devoted his strength of mind, his learning and his genius to the exposure of Freemasonry; that William Wirt, with his noble character and rare graces of rhetorie and elocution, himself once a Master Mason, uttered his condemnation of the order; that William Rush, the worthy son of that world-renowned philanthropist who was one of the signers of the Declaration of American Independence—that Richard Rush, a Fellow Craft Mason, raised his voice, and subscribed his name, in testimony against the dangers and abominations of the lodge; that Thaddeus Stevens, the acknowledged leader of the American Congress in the most perilous times our nation ever knew, and in the period of reconstruction, when order was to be brought out of chaos—that Thaddeus Stevens, the great Pennsylvania Commoner, upon whose memory the descendants of American patriots throughout all generations, shall heap garlands of praise, and the sable sons and daughters of a race redeemed from bondage, shall, with their advancing civilization, rear a worthy monument to his fame—that Thaddeus Stevens in his life, and to his grave, should have hated Freemasonry as he so intensely hated every conspiracy against the rights of mankind. It is no wonder that Daniel Webster said that Freemasonry ought to be put down by law; that Edward Everett directed the polished shafts of his rhetoric against the lodge; that Gerrit Smith, whose genial, philanthropic soul, loved all mankind, and, euthusiastieally, all that is truly beneficient, hated secret societies with a hatred intense, mingled with pity for its deluded serfs. It is no wonder that Horace Mann, who hated secret societies as he also hated slavery, should have arraigned Masonry and all its kindred, with the strength of his logic, and denounced it; that Charles Sumner, colossal in genius, learning and eloquence; foremost of his age in patriotism, philanthropy and great-souled hatred of all shams, meanness and wrong, should have held opposition to secrecy as only second in duty to that of opposition to slavery, "the sum of all villainies." It is not astonishing that Henry Wilson, the great anti-slavery Senator, and the honored Vice-president of the United States, should, amid all the bewitching enticements of office and popularity, strongly disapprobate the conclaves of secretism. Nor is it astonishing that Charles Francis Adams, the son of the old man eloquent, the grandson of John Adams, of revolutionary fame,—Charles Francis Adams, in learning, strength and polish,, standing in the front rank of American orators, in diplomacy without a rival in this country; the bright star of the Genevan arbitration—it is not astonishing that such a man should, not long since, within the observation of the people of this country and of the civilized world, stand, and in language rivalling elegance that of classical antiquity proclaim sentiments of opposition to secret societies.

It is no wonder that Professor Stuart, with his eminent learning and piety; that President Fiuney, in his unconverted days a bright Master Mason, with his surpassing talent and spirituality; that President Blanchard, a champion of reform from the days of his early manhood; that President Fairchild, the polished ornament of a college exhibiting the spirit of the angelic song, "Glory to God in the highest, and on earth peace, good will toward men;" that Albert Barnes, whose matchless notes on portions of the Old Testament, and the whole of the New, shall, in succeeding ages, through the mouths of a host of ministers, inculcate piety, teach theology, and preach salvation to multitudes of the human family. It is no marvel that such men as these should give their voices in opposition to the blasphemous obligations, the foolish ceremonies, the Christless worship, the Scripture-perverting teachings, and the underhand methods of secret societies. It is no wonder that Thomas H. Stockton, one of the grandest pulpit orators America has ever produced, should have said: 'Religion is as open as the sky and bright as the sun. As a man—an American—and a Christian, I love true manhood, true Americanism and true Christianity to approve of secret institutions of any kind."

Freemasons and Odd-fellows most unfairly, being trained to craft, dodge the question concerning the truth of exposures of the order. One will say: "I never took such oaths as are set forth in the exposures of Freemasonry, and I am a Master Mason;" but he refers to oaths higher in degree; for Master Masons have taken but three degrees of the order. Another plays the game of abused innocence, saying: "Do you think I would submit to such degrading ceremonies?" Still another pronounces all statements about the oaths and ceremonies of the lodge lies, because he can find one or two points of minutiae in which his recollection varies a hairbreadth from the statement of an anti-secrecy book or lecturer. What indeed must be the horrid nature of Masonic oaths if its millions of every sort and character have never revealed them! They must be stronger than have ever been known on earth, in heaven, or in hell! more horrid than revelations of the order have ever declare them to be. Masonic secrets, so-called, are secrets no longer, and the lodges that sell them, sell shams.

ADDRESS OF PRESIDENT BLANCHARD.

Freemasonry a Fourfold Conspiracy.

Ladies and Gentlemen, Members of the National Christian Association, Friends and Fellow Citizens:

We have come back to this first home of our national organization, like glad children to their birth-place. We are met where, seven years since, we plighted faith to God and each other, to resist what we believed to be, in its origin, and true nature, a fourfold conspiracy against our religion and our government; against God and the human race; a conspiracy not less, but far more fatal because secret; and so secret that thousands of well disposed men embarked in it "know not what they do;" but are like the betrayers and crucifiers of old, blinded by personal and pecuniary ends, of whom it is written: "Had they known it, they would not have crucified the Lord of glory." Let us pause and review our ground. Let us re-examine our principles and our purposes: what we believe and what we hope to do.

It is easy to bring rhetorical indictments. But are not our fears exaggerated, and our conclusions groundless? If they are not, and if we can convince sober, thinking men that they are not; if we persuade them that our

country and religion are in actual, pressing danger; that, as has been well said, "Secret societies and the civil government are two masters whom no one man can serve;" then all good men will be with us. Surely they will be with us, if convinced that the dangers we denonnce are real; that our principles are sound; our objects attainable; our aims just.

As to names and professions: we are Christians in religion; and in politics, Americans. Now seven years ago (May, 1868,) we voted to call ourselves a "Christian Association opposed to Secret Societies." In our incorporation, (April 18, 1872), we named ourselves simply "The National Christian Association," and put our object in our constitution. We hope to make it understood by the country and the world, that Christianity *is* opposition to secret societies, unless it is spurious Christianity. For a like reason we voted last year at Syracuse (1874), to call ourselves in politics simply Americans; believing that the lodge extinguishes American principles, as the choke damp extinguishes light and life. Are we in error? Or are these doctrines true? The proof that lodge-masonry subverts Christianity are as numerons as the principles in the two systems.

Christianity places men in the church as equals in Christ. Masonry packs them in higher and lower degrees in the lodge. The law of Christ is a "perfect law of liberty," whose highest penalty is withdrawal of love and fellowship. The law of the lodge is unreasoning obedience, and its penalty, death. No appeal lies from a local lodge-master to his lodge; and their standard lexicon declares, "The edicts of a Grand Lodge must be obeyed without examination!" And men, freemen (!) submit to such laws as burglars, bandits and brigands obey their laws, for the sake of the clan. The brotherhood of Christianity is based on regeneration and love: that of the lodge on oaths, imprecations and terror. Christianity, too, abolished the Jewish distinctions against women. The lodge retains and intensifies them. It swears its members never to initiate women. Then, also, Christ's Gospel is pre-eminently for the poor. But the lodge excludes the poor. It receives its members for money and drops them when they cease to pay.

Thus the lodge is anti-Christ in its spirit, constitution, laws, principle and forms. But the crowning proof of its fearful antagonism to Christ is, that while Christ commanded Christianity to be preached "in all the world," "to every creature," the lodge swears its members to "conceal" Masonry in all the world, from every creature but themselves, on pain of death by mangling and mutilation! So plain is it that the lodge, in theory at least, is death to the Christian religion. And its theory is the law of its practice.

The proofs of its antaognism to civil government and especially to our own, are equally plain. The theory of American politics is that, under God, the people are the source of power, and so "ordain" their own constitutions. Even in England, the mightiest and most stable of hereditary monarchies, the supreme power has again and again reverted to the people. This was the case when John granted the trial by jury; when Charles I. lost his head, and when James II. lost his three kingdoms. But, in Masonry, the Grand Lodge, which consists of a few officials, is the source of power, and issues all local constitutions, called charters, which it can withdraw, erase or extinguish at its pleasure! And as those composing the Grand Lodge are known to comparatively few, the Masonic masses are, as a general rule, in the words of Robinson, who had visited the leading lodges of the world, "underling adherents to unknown superiors." These statements rest on the authority of Chase, Mackey, Robison, Rebold, Arnold and other Masonic writers. And, taken thus from its own standards, there is not a completer despotism on earth, or one more utterly subversive of every American idea and principle, civil or religious.

But facts are more striking than principles. Does Freemasonry, it is asked, in fact destroy religion and government, and especially popular government? I need scarcely say that its history, as well as its theory and principles, charges the lodge with defiance and demolition of all law and all religion but its own.

William L. Marcy was appointed by the New York Legislature, its Special Justice to try the Morgan murder cases. When he saw that grave, honored, respected citizens regarded falsehood and perjury as Masonic virtues if called for by the lodge, Judge Marcy exclaimed, from the bench, "If men will defy heaven and earth, what can human courts do?" And John C. Spencer, then first of living jurists, perhaps, who was special counsel and the assistant of the New York Executive in the same cases, in his letter resigning the office, charged the Governor himself with betraying his State in favor of the murderers of Morgan! These, with multitudes of cases equally authentic, are but the lodge theory reduced to practice, viz: That no obligation, human or divine, is good or binding against the lodge. The late Hon. Gerrit Smith told us at Syracuse, that what chiefly shocked and roused the people after Morgan's death, was the discovery that law and government were virtually annihilated and dead before the lodge. I will add a single case more: It is the overthrow of the Commonwealth and the restoration of despotic government by accepted Masons in the local lodges of England, on the death of Cromwell. I quote from "A general history of Freemasonry in Europe," by Emanuel Rebold. This Masonic authority says:—"After the death of Charles I., the Masonic corporations in England, labored in secret for the re-establishment of the throne destroyed by Cromwell;" and thus "gave to this time-honored institution a character entirely political." And the writer adds: "Charles II., during his exile, was received as an accepted Mason and gave to Masonry the title of the 'Royal Art,' because it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England." (Rebold's Gen. His. etc., p. 55.)

More proofs of the hostility and danger of the lodge to established government and of Masonic hatred of popular rights than are given in this brief extract, could scarcely be condensed into the same space. It is given, too, by a Masonic writer.

The story is short and familiar. If kings can commit treason, everybody knows that the Stuarts were traitors to the realm. Charles I. was beheaded. Eleven years of success had given stability to the Commonwealth; and England was never stronger at home or abroad: and republican principles were dear to the English masses. Had England then put herself at the head of the movement for popular rights, she might have spared her American colonies the blood of the Revolution; treated them, as we have treated our new States which have risen since; and made England then what America is now, the cynosure of the nations.

Other obstructions doubtless existed; but one thing we know prevented it, which was this: Long before stone masonry was dropped by the Appletree Tavern Grand Lodge, and Masonry turned into a false religion, (1717), the lodges of working masons, anxious, in their phrase "to have a nobleman their chairman," had accepted, initiated and corrupted the young and spendthrift English nobility; and being humble mechanics, were, in turn, led and corrupted by them. And to minds drilled, darkened and debased in the nightly despotism and debaucheries of the lodge, a republic was as inconceivable as to our slave-holding Freemasons of the South, whose highest conception of government was an empire based on the bondage of the laboring masses. These men restored Charles Stuart, a libertine, hypocrite and disguised papist, but a Freemason. His vices, especially the good-natured vice of indolence, saved England from oppression in part, and himself, perhaps, from the fate of his father. But his scepter fell from the hand of his brother and successor, James II., a worse tyrant, though a better man, who, after systematically overturning Constitution, liberties and laws, attempted to throttle the national administration by throwing the Great Seal into the Thames, and fleeing to a foreign court. Such were the men, whom, this Masonic historian tells us, the English lodges "worked in secret" to restore by the overthrow of the established government. These, too, were the monarchs, at whose feet the abject Masonic nobility of England threw down the rights and liberties of the English people. And in every crisis since, our own bloody struggle with slavery included, the lodge has been the same fawning sycophant of power, and the same dark foe of popular rights.

I pause here to meet an objection which everywhere and on all occasions meets us: If Freemasonry is deadly hostility to American principles, why do Americans love it? They know what it is after they are initiated; why do they continue in the lodge? Are half a million Freemasons in this country seeking the destruction of the country? Do men set fire to their own houses, in which their goods are stored, over the heads of their wives and children, and over their own heads? Our answer is that history is one vast record of nations which have perished by the errors or delusions of their inhabitants; nor is our own age or nation certain to prove an exception. We have seen not half a million, but eight millions of our people fightiug for slavery, a cause in which success would have been their ultimate ruin. This deluge of fraternal blood, the millions of graves we decorate are proofs, staring us in our faces, that Americans may fall into delusions that are fatal. It is not impossible that our secret orders may be such a delusion. There is surely no inherent impossibility that, bewitched by their sorceries, we may become giddy in their whirlpools and blinded by their fog, and so drift into the wake of the effete or fossil nations which have sunk by like causes.

The arts by which the goblin of secretism has come back from its grave of popular contempt in which it lay less than fifty years ago, are chiefly four, viz: Its harmless name—Its mystic origin—The blindness of self-interest—and the witchery of a crowd.

1. Thousands enter a "saloon" who would shun it if the word "grog-shop" were above its door. So the swindling worships of the lodge are called "Masonry," a beautiful and useful art. The thing itself has no name. No word in human speech would describe it. And so it skulks under the fragments of architectural fictions, like serpents under the ruins of temples, which are related to their sly and subtle occupants only as a screen, and the grim pantomine of corner-stone-laying is but to carry out the pretense.

2. And the mystic origin of Masonry serves, equally well with its name, the purposes of popular delusion and cheat.—Not ordinary blue-lodge Masonry. The rise of that in the London tavern, in 1717, is known. But both friends and foes of the lodge now use the term *Masonry* in the broad sense, including the whole assemblage of secret, symbolical institutions, throughout the world, present and past.

In this broad sense, it is as impossible to assign any particular origin to Masonry, as to mists and miasm in a marsh. We know that secret, solemn, swindling impositions have always been rising by cunning from the mire of human selfishness and depravity; but the time when, or the particular bog whence they first arose lies hid. Hence we are informed by Thory, cited by Rebold, that "The general opinion among the most distinguished Masons is, that it is impossible to write a general history of Masonry, which will approach correctness in dates and authenticated facts." (Rebold p. 21.) And this very cloud which covers its origin, casts a shadow over its real nature, and at once provokes curiosity, quiets apprehension and allays fear. So men are both lured and deceived. Curious to know what the thing is, they think it harmless because common.

3. As a rule, men enter the lodge, not to benefit the public, but themselves; and selfishness is blind. Is it wonderful that men see not the true nature of the lodge who are hoping for secret advantages by it? Judas saw not the nature of the betrayal, while thinking of the silver; but when his eyes were opened to the act itself, he loathed it. So men are blinded to the lodge. They go in for advantage, are kept there by false honor or intimidation; and those who think Masonry cannot be as bad as it is represented because such men are in the lodge, are guiding their footsteps by the eyes of the blind.

4. And then delusions like diseases, propagate themselves by the very number of their victims. And the Divine command, "Thou shalt not follow a multitude to do evil," is aimed at one of the strongest propensities of the human heart. And the lodge, like the Crusades, has numbers on its sides, and the nature of the two delusions is in some respects the same. Thus reason, philosophy, and religion combine to prove the present rage for secret societies to be one of those moral epidemics which sometimes sweep nations to their undoing. It is, therefore, no want of charity to our Masonic neighbors, to say, that, like men intoxicated with drugs or liquor, they are indeed pulling down the country on their own heads and on ours. This fourfold delusion, as we have shown, both explains and proves it. Their name, mystery, self-interest, and numbers show why they go into the lodge, and what keeps them there; and the lodge itself, its own standards have shown us, is direct antagonism to the religion and government of the United States.

But our indictment of this Masonic mischief is universal; not only hostility to our government and religion; but 'a conspiracy against God and the human race.' Of course this term, Masonic, is here to be taken in its broad sense, including not only the London blue-lodge of 1717 and its derivatives, but that Masonry, whose "name is legion," scientific in the college, beneficial in the society, infidel in the club, political in the circle, reformatory in temperance, benevolent, charitable, social, or patriotic, Pagan or Christian, the Purrow in Africa, the Jesuits, with their "*Monita Secreta*," and the Papacy at Rome, the mother of them all, secret from Confessional to Inquisition; whatever the hollow pretence set up for show; these delnges of darkness pour along all our channels of life like the flood from the mouth of the Dragon, diverse, yet the same:

"Distinct like the billows yet one like the sea."

Let us see whether these societies have a common nature, and what that common nature is, and whether, in any just sense, it is conspiracy against God. There can be but one moral system of the Universe, whose author and executive is God. And for this plain reason, that a that a second Infinite, if distinct, must displace the first. And the badge and binding-force of this moral system; the very bottom on which right and wrong rest, is WORSHIP, which binds mind to the God of mind. Now the one point which we make is that these secret societies, by substituting another worship for the true, in effect displace God from his own moral system, and so destroy it; that, in short, horrible as it may seem, there is no obligatory right and wrong in a lodge!

There is a book issued in 1678, and so now becoming ancient, entitled, "The True Intellectual System of the Universe." Writers of the day called it "the noblest performance of the age;" and that the age of Oliver Cromwell, when English mind influenced human affairs as never before or since. This great and learned writer (Cudworth) teaches that "the intellectual system of the universe, as known on our globe, is divided into two realms, of darkness and of light." He shows by quotations which seem to exhaust the learning of pagan antiquity, that all their writers and their systems taught one supreme deity, "a god of this world," whose realm was a "polity of lapsed angels, with which the souls of wicked men are also incorporated."—"That there is acontinual war betwixt the two polities or kingdoms in the world; and that our Saviour Christ is appointed head chieftain over the forces of the kingdom of light." And that this religion of one God and one Mediator, did effectually destroy all the pagan inferior deities, middle gods, and mediators, demons and heroes;" with much more to the like effect. (*Cud. Int. System, vol. I, p.* 161, 2 *and* 3.)

Such were the teachings of Cambridge University, England, during thirty years incumbency of this learned writer and great man in its principal professorship. It is the view given in the Bible, amplified by human learning, of the two supernatnral, invisible realms of mind at war with each other on this earth. And Cudworth comforts us with the assurance that: "There will be at length a palpable and signal overthrow of the whole kingdom of darkness, managed by our Saviour, as God's vicegerent." (*Id. vol. I.* 263.)

Upon the ground question, whether there exists a conspiracy against God, it is sufficient to receivers of the Scriptures, (and we address such) that they declare there is such a conspiracy; that there is such a person as Satan, "the god of this world" and the king of its evils, warring against God and goodness. And even infidels and atheists, if they are honest ones, one would think, must admit that the evils of this world, if not the result of conspiracy, are yet managed with craft.

But are secret societies part and parcel of that conspiracy? Do they belong to that dark movement which makes the heathen nations heathen; incapable of moral order and good government; "without natural affection, implacable, unmerciful." And though we should acquit the masses of secretism on the score of their ignorance or delusion, are the leaders of these secret movements conscious or unconscious conspirators against God and mankind?

I shall bring some proofs that they are such conspirators, from three sources, viz: AUTHORITY, FACTS, and the SCRIPTURES.

A volume might easily be filled with quotations from Masonic writers who declare, substantially, that Freemasonry is derived from the pagan religions and mysteries. Indeed, this is implied in the general declaration of their standard Lexicon (*Mackey*) that "the religion of Masonry is that in which mankind are agreed," for that certainly is not the religion of Christ.

Arnold, a respectable Masonic writer, page 10th, of his "*Philosophical History of Freemasonry*," says: "The Masonic order stands pre-eminent, not only because it is, in a degree, the successor of the Egyptian and Grecian mysteries, * * but also because it is the source whence all the secret fraternities have proceeded." If this be true, then secret fraternities are all, "in a degree," copied from the heathen mysteries.

The author of "The Ancient Scottish Rite," says of Masonic baptism of infants, that it is not a rival of the baptism practiced by Christian churches, but "has descended

[Continued on 13th page.]

See Notices on 13th page.

Reform News.

False Prophets.

Dear Bro. K:—Since I last wrote we had interesting meetings at Allentown, Lima, and Salem, Ohio, and our grand meeting at Pittsburgh.

On my return I stopped at Canton, Ohio, where I spoke in Richard's Hall to a good sized audience, composed almost entirely of Freemasons. I had aimed to be very conciliatory in manner and framed my arguments from purely Masonic statements, quoting from Mackey, Sickles, and Chase, and challenging any correction of my quotations or statements. I was met with the only argument with which Masonry can sustain itself. Two ministers, Rev. R. Kuhns, pastor of one of the Lutheran churches, and Rev. Smith, pastor of the M. E. church, replied, and a number of lewd fellows drawing their inspiration from these ministers, added their expected abuse, which of course deserved no attention.

Rev. Smith (whom I understand professes to be wholly sanctified) had been for many years a Mason and thought it simply a moral and benevolent institution, and yet Christianity was taught in the lodge. He pitied my ignorance of Masonry and was willing to forgive my misrepresentation and falsehood because of that ignorance.

I replied that what I had said of Masonry was not on my own authority, or on that of Anti-masons, but I had quoted directly from Masonic authorities, and that these quotations had not been denied, but I was answered only with a supercilious and contemptuous pity, which was truly Masonic.

The Rev. Kuhns claimed that he was not a Mason and knew nothing about it, but he was a member of a secret society. He held that all who pretended to reveal Masonry were perjured men and not entitled to any man's respect; that Masonry had been greatly misrepresented. He had come there to get some light on this subject, but was disappointed. He thought that the secrets of individuals or of societies were their private property, and that it was impertinent to inquire into them.

As I had not said anything in particular of the secrets of Freemasonry I was unable to see any pertinency in his reply, except as it was calculated to give comfort to the wounded feelings of the fraternity, and as indicating the drift of feeling in that congregation. These professed ministers of that Saviour whose name is excluded from the Masonic ritual, and thus excluded in order that Masonry may invite to its altars those who *hate* Christ just as truly as those who love him, yet these men unite in their hostility and contempt of a movement which has for its only object to conserve our holy religion, and our free institu tions. Feeling secure of the support of a corrupt public sentiment they threw their influence on the side of an institution founded on falsehood and teaching that men may be saved without repentance and without faith in the Great Mediator. Truly "A wonderful and horrible thing is committed in the land, the prophets prophesy falsely, and my people love to have it so. Jer. v. 30, 31.

Yours for a pure Gospel and a pure ministry. H. H. Hinman.

Bucyrus, O., June 14, 1875.

From the Iowa State Agent—The Work in Bremer and Guthrie Counties.

Mason City, Iowa, June 5, 1875.

Editor Christian Cynosure:

The friends of our reform have just held a convention at Waverly, Bremer county, Iowa, on the 2nd and 3d inst. To say that it was a success is too tame; it was a grand victory. On account of trains not connecting I did not get there until a very late hour the first day, but we have a little man there who is well posted and he addressed the convention to their profit. He belongs to the Smith family and will do us good.

I go next week to Guthrie Center where I shall hold another convention and where the question is already somewhat agitated by way of a discussion between two Methodist Episcopal and one Wesleyan Methodist minister (as the *Cynosure* informs us).

The friends here who were appointed to arrange for our convention in June at Clear Lake, have arranged with the hotels for all who may come at $1.00 per day. Come one and all and let us have one of the best meetings ever known. May it be a good time for Iowa.

June 12, 1875.

Wherever I go I find our cause is gaining ground, and I have more calls than I can attend to. Two or three invitations are now before me asking me to set a time and tell them what I know about Masonry. We held a convention in Panora, Guthrie county, on the 9th and 10th inst., which was very largely attended throughout and gave great encouragement to the friends of our reform in that county. The chairman of the Association, having been a Master Mason, and another man who had taken one degree confirmed all I said so far as they had gone; also an Odd-fellow, who had taken all the degrees in that department of the devil's army spoke with good effect and exposed or rather confirmed the exposure of others in that society, and notwithstanding the Masons, as usual, tried to detract, and did very much interrupt us on Thursday night at Guthrie Center (where we thought best to transfer the seat of coflict), yet they were in the end much discomfitted, while we felt it good to be there. J. Hankins.

Masonry Worked in Public in Crystal Lake and Woodstock, Ill.

Mr. E. Ronayne, late Past Master of Keystone Lodge, Chicago, came to Crystal Lake Crossings a second time and gave the candidate, whom on his first visit he had initiated, not into the very ancient, but very dishonorable institution of Freemasonry, the benefit the grand and sublime degree of Master Mason by knocking him down, ki-lling him and burying him in the rubbish about the temple till midnight, and then taking him to the brow of a hill on Mount Moriah and burying him in a grave six feet deep perpendicular, due east and west, and then after a lapse of fourteen days he raised him from the dead by the Master's grip and the five points of fellowship and the magic sword "Mah-hah-bone." This farce was witnessed by a large audience.

We also learn that this Mr. Ronayne went to that beautiful city of Woodstock and into one of their splendid churches, and then and there initiated a poor blind candidate who was neither naked nor clothed, barefoot nor shod, with a cable-tow about his neck, to an astonished audience, and caricatured one of the prominent ministers of the place who had been led with the cable-tow into the sublime mysteries of Freemasonry. At the same time he delivered a most interesting and scathing lecture, showing that Freemasonry is a lie, a cheat and a swindle, which apparently stirred up the bile in the stomachs of some of the craft so that they gave vent to some very extravagant and excited remarks, as if they almost expected the stars would fall from the heavens if Freemasonry was exposed to vulgar cowans outside the lodge. "Tis too bad to caricature a minister," Some said, "and yet that same minister and every other man who goes into the lodge practices a very awkward and clumsy caricature of the Christian religion and at the same time swears allegiance to one of the most despotic governments the world ever saw.

Yours for more light,

Anno Lucis.

Meetings in Fon du Lac County, Wis.

Editor Cynosure:—Immediately after my last lecture at Oakfield, I left for Waupun. Two or three miles before reaching there, I stopped to make inquiry, and providentially found mysel in the house of Bro. D. S. Dean, a reader of the *Cynosure* and an earnest reformer. At Waupun we secured the Free-will Baptist church for the next Monday evening and also made arrangements for lectures in the Cateraugus school-house, and lectured Friday, Saturday and Sunday evenings to good audiences. Matters moved quite pleasantly there. No pains were spared to give the notice in Waupun as wide a circulation as possible, and the result was a full house. The lodges were well represented, but good order prevailed. They had heard of the West Bend mob, and I think they had determined not to repeat such a folly. But the next day they could not keep entirely still. Tuesday it rained up to the time of the meeting, and it was supposed that there would not be enough out to warrant the lecture, but to the surprise of the friends the house was about two-thirds full. The next evening the house was about full again, but it was evident that the lodge men were biting the *file very hard*. for they got up a little confusion, and their tobacco mills were going at a rapid rate, in consequence of their peculiar nervous condition, or out of spite at the Free Baptist brethren for opening their house for the lectures. The side of the house occupied by them was filthy enough. The next morning on the church door, coarsely printed in pencil marks on paper was to be seen the following: "*This Temple Dedicated to Falsehood and Slander.*" In another place was tacked up a piece of paper, with a poor sketch of a humble, long-eared animal and "Anti-masonic champion" and "Sperry, Groom" written upon it. Surely a system that takes all the manhood out of men like this must be exposed. Bro. Sperry was assailed on the street, but like a Christian man maintained his position against his enemies. Though they have a few secretists in this church, they have some that stand firmly for the truth, and a pastor that does not bow to these wretched impositions upon mankind.

I am indebted to Bro. Webb of Green Bush for the following information in regard to the grange. They have as a part of their lodge trinkets, a set of little farming tools like children's playthings, plows, drags, hoes, shovels, etc., costing from $5 to $15 a set. These are to farm with in the lodge *symbolically*. In two places adherents of the lodge have admitted the above facts. If the 22,000 granges have purchased only at the lowest figure, the cost of these trinkets is $110,000, but more than likely that sum is doubled. How is it that Christian men can use the money that God has given for such folly while the world is old and hoary with sin, and reeking in pollution, for the want of the means to carry saving truth to the millions?

For the war, P. Elzea.

From Chautauqua County, N. Y.—The Visit of the State Lecturer.

Ellington, N. Y., June 7th, 1875.

Dear Editor:—I hereby report to the readers of the *Cynosure* some of the incidents connected with our county association, opposed to secret societies, which was held on the 1st and 2d of this month at Ellington.

Some three weeks previous to this our 6th anniversary, the State Agent, J. L. Barlow, came to labor in our county, and his work has been crowned by the help of God, with abundant success.

I met him at Clymer, one of the extreme western towns in the county and the State, to pilot him from one town to another, till we should swing around the whole circle, following the example of our illustrious predecessors, Andy Johnson and U. S. Grant, but on a more grand and glorious mission.

On our arrival in Clymer we met with no reception at all, and had to go to the public house for entertainment and to break our twenty four hour's fast, and after doing ample justice to the multiplicity of viands set before us by our hostess we made our way to the office of our landlord to settle the bill, mine was 40 cents, his 50. This was a new idea to us. over which we had a little laugh, to ourselves of course. This appears to me to be a great improvement on hotel-keeping, and this is the reason why I publish it, so that it may be adopted by others, and thus equalizing the price according to capacity.

I then took my station by the stove, and my colleague made for the Baptist minister who lived in the place, to find out, if possible, something about the

appointment of the meeting, etc., and in his absence, our good brother and co-laborer made his appearance, E. Amadon of French Creek, who at once relieved us of all anxiety on the point, and we were soon in conversation in regard to the subject that had brought us together. I said to him there was an absolute necessity for the movement we were making, to put a stop to the wholesale murder going on in the South, committed by the secret bandits, and of whom President Grant says in proclamation, it is impossible to bring to justice and punish according to their crimes, because they swear each other clear; and in this respect they resemble the Masons. And among other things I told him that the Masons had one emblem the most significant, perhaps, than any other, and that was the bee-hive, and that was a dark place, and there they would work very busily, and those among them that rebelled they would sting to death and drag out. Up to this time the two Masons present kept their three precious jewels untarnished, and now lost the most important one, a silent tongue, by saying, were it not for my gray hairs, they would do something to me, I do not now recollect what, and these were my only protection. Poor creatures, how much they need our sympathy!

My friends, anticipating a row, one of them kindly took me by the arm and told me it was time to go to church, and as I was about to start, Capt. Mary, one of the two Worshipful Masters said to me, "If you come on my premises after dark, I will put daylight through you." We can see by this what bad whiskey and Masonry would do when well mixed, having a time and place suitable to do it in. But barking dogs as a general thing are not the ones that bite; so let them bark.

Some dozen meetings were held in our county besides our yearly meeting to elect officers, and we formed a town society in Ellington, and obtained a number of names through the county to sign our constitution, and good was done in various ways for which we rejoice and take fresh courage. Our State can boast of having one of the most capable lecturers in the field and it is just and proper it should be so, because right here in New York Morgan suffered; and another good reason is that it is the Empire State and in it is the great metropolis, wherein was held last Wednesday one of the greatest splurges ever held by the "high-cockalorums" in this land or in any other. This must have been a fine sight for patriots to behold, thousands of armed and equipped soldiers of the secret empire marching and countermarching, well calculated to awe into silence and submission the poor cowans that ran hither and thither to get a peep at the lamb-skin apron tribe.

But I must not forget to mention the fact that George W. Lewis of Freedonia was duly elected president of the county society, J. B. Nessel, secretary, G. W. Merritt, treasurer. We have now a vice-president in each town in the county, and we have the pleasure of adding to our list the name of ex-Lieut.-governor Patterson of Westfield, an old and tried Anti-mason.

J. B. Nessell, *Sec'y.*

Correspondence.

Reply to the Masonic Oration of Rev Clark of Colchester, Conn.

West Unity, O., June 12, 1875.

Editors Christian Cynosure:

We wish to notice through your paper some of the remarks of Rev. Edgar F. Clark, in his lecture on Masonry delivered May 18th, 1875, at Colchester, Conn.

We agree with him in many things; for instance, "We cannot trace Masonry back to Paradise as some foolishly assert;" and, "any man who thinks a Masonic lodge existed in the days of Cain and Abel, is a fit candidate for an insane asylum;" or, "Neither is there any more reason for crediting Noah with being a Mason, than there would be for claiming the same honor for the angel Gabriel. And those who trace anything like the present order back to the days of King Solomon and Hiram, merit our pity." "In fact," (how we do love to hear men state facts) "modern Freemasonry is of recent origin, and was unknown to either Solomon or Hiram. Prior to A. D. 1717 legitmate Freemasonry was simply a trade union." Again, "it is probable that Masonry became a secret institution about A. D. 906." Near 2000 years after the days of Solomon and Hiram.

So far we credit him with having said a good many sensible things. We of course infer from the above that he has no faith in the story of Hiram Abiff, and the conspiracy among the fellow craft that resulted in the death of their Grand Master, and how one of the conspirators had his throat cut across, and his tongue torn out by the roots, and how another one had his left breast torn open, and the third had his body severed in two in the midst. He thinks Masonry received its Christian coloring about the eleventh or twelfth centuries, but when an infidel could forbid his praying in the Blue lodge in the name of Christ, and he would be compelled to obey, we think the Christian coloring is about faded out. He claims its teachings would do honor to the sanctuary of the Most High. And he might have added: and some of its practices would shame his Majesty below.

Again, "It is a great moral teacher, exerting a happy and powerful influence for social reform." And yet so anxious were the craft for the safety of King Alcohol a little more than a year ago, that Asa H. Battin, M. W. Grand Master of Masons in Ohio, writes as follows: "As lodges it is unwise in my opinion to pledge by resolution or otherwise, our support or influence to any particular organization having for its object the suppression of evil," and yet our Rev. friend speaks of its influence for social reform as being powerful and happy.

Again; "Some say those who have been Masons should be believed," and he spends considerable time to prove that they should not; and yet, how many Rev. gentlemen like himself have been backed down by the simple question: Will you go before a magistrate and swear that these statements are not substantially correct? We claim that no man should be believed who will not when asked, back up his assertions with an affidavit as to their truthfulness, especially when it is of great importance, and his opponent offers to pay the expense.

He says hundreds of Masons have been expelled for immorality, and then compares the lodges with the churches, and says he is not sure but the lodges are as thorough in disciplining members for the crime of immorality as the churches. Now I appeal to any honest man who is acquainted with the members of a lodge and a church, does our Rev. friend see it in the same light as you have? Of what church can it be said, as a Mason once said of a lodge, "It is the strangest medley of priests and murderers, deacons and whoremasters, church members and gamblers, decent men and loafers, drunkards and rowdies, that the All-seeing eye looks down upon."

To prove that Masonry is not a disloyal institution, he tells us that Washington was the first Grand Master in America, and an enthusiastic Mason all of his life, and yet Washington writes at one time, "I have not been in a lodge more than once or twice for the last thirty years." What would our Rev. friend think of an enthusiastic Methodist who had not been to meeting more than once or twice for thirty years. And farther to prove Masonry loyal he says: "Nearly all of the American Generals of the Revolutionary army were Masons." Now if that proves Masonry to be right, the fact that nearly all of them held slaves, proves slavery to be right. And if the American Generals being Masons made Masonry right, would not the British Generals being Masons make it wrong?

Again, "Any oath is terrible if any one violates it." We had always supposed an oath to do right was terrible when violated, but an oath to do wrong was terrible only when executed, for instance, the beheading of John the Baptist by Herod; or the conspiracy to kill Paul, both of which should have been kept according to Mr. Clark, or at least it would have been a terrible thing to have broken them.

He believes that the very cream of American society may be found in our lodges; and he might have added, and much of the scum. In reference to the great Anti-masonic excitement of 1831 he says, "the Grand Lodge of Massachusetts published a declaration to the effect that no punishment is known or inflicted greater than expulsion," and that the same declaration was adopted in 1833 by the Grand Lodge of Connecticut. Now we know of no surer way to "ever conceal" any thing than to deny it, and if that is, or was the greatest punishment known or inflicted, surely every Mason knew it; and they must have known that the story of the murder of Morgan was false, and if such was the case, and they knew it, why did nine-tenths of the Masons leave the lodge to return no more? Was it because the lodge had been lied about? No man ever deserted a friend for such a cause. That would only seem to bind them the closer. We think there can be no stronger proof of guilt, than to see the friends who have the means of knowing all about the circumstances deserting the party accused.

But he triumphantly asks, "would any man marry a woman who would publish all the affairs of the family?" Suppose a young man starts out in search of a wife, but would require of her something like the following oath, she being previously prepared as to apparel after the fashion of an Entered Apprentice, blindfolded, a rope around her neck, on her left knee, with her left hand under the Bible, (we will omit the compass and square) and her right hand on top of it: You, ———, do solemnly and sincerely promise and swear, that you will always hail, ever conceal and never reveal, any part or parts, art or arts, point or points, of secrets, arts, or mysteries of our family. Binding yourself under no less penalty than to have your throat cut across, your tongue torn out by the roots, and your body buried in the rough sands of the sea. We know nothing of the temper of the Connecticut girls, but we can assure our Rev. friend that such girls are very scarce in Ohio. He closes by expressing the sentiment that all *good* Masons will ascend to the starry firmament above, by the mystic ladder. But as Masonry has only existed since 1717, will he please inform us about what time the mystic ladder was set up?

Yours for the war, J. G. Mattoon.

From an Old Minister.

Editor of the Cynosure:

Dear Brother:—I have belonged to a religious organization known as Christian, as given first in Antioch; said organization makes Christian character the only test of Christian fellowship, to which I have never objected. But the question comes up, are secret, oath-bound societies compatible with our test of fellowship? Are Christians authorized by the Word of God, or can it be implied from its teaching that a Christian, a member of a body of whom Christ is the head, organize, belong to, or affiliate with, a fraternity, the obligations of which, if proclaimed on the house-top, as Jesus commanded, would sink it and render it repulsive to every Christian or moral sensibility of the godly soul. And as all such societies can only exist in the dark, and meet in secret conclave, do they not furnish indisputable evidence of their evil deeds, for Christ declares men "love darkness rather than light because their deeds are evil;" and he commands his followers to "have no fellowship with the unfruitful works of darkness but rather reprove them." Should not the church be as "a city set on a hill that cannot be hid?" Must the Gospel light in regard to secret societies be put under a bushel, and the light of the world be hid? Must truth be garbed or concealed, must a lock be placed on a ministers' lips? Can light and darkness commune together? Is there any con-

cord between Christ and Belial, or any fellowship between him that believeth and an infidel?

I say, dear Christian brethren, let us stand from under the judgments of God that must overtake a timid priesthood, that fails in this trying hour to give God's trumpet the "certain sound." We are commanded not to fear them that can kill the body but to fear Him who is able to "destroy both soul and body in hell." I am fully aware that there are many of my ministering brethren who belong to Freemasonry who may call me in question for what I am doing; let me say in all good Christian feeling I am having to do with measures to which I invite your serious consideration in any way you may think proper. I am quite a denominational man, but I stand for Christ; have been in the ministry over thirty years; have always felt opposed to secrecy in religion, and my opposition is not abating.

Yours for the war, J. J. HAYDEN.

Letter to a Methodist.

[We give below the substance of a letter addressed to a Methodist of Halifax, Vermont, Mr. A. H. Thomas, who, quite ignoring the character of the founder of Methodism, became the chaplain of a secret lodge of grangers! The original letter was written by Mr. Edson Blanchard of Guilford, who is a zealous Anti-mason, and, we believe, a regular descendant of John Rogers, the martyr. We deem a letter so eloquent with Biblical spirit, well worthy of publication.]

GUILFORD, Jan'y 5, 1875.

Mr. Thomas:

DEAR BROTHER:—You may think it strange to find this addressed to you from me; but I must excuse myself in behalf of the church, which I respect, being a spiritual member of that body in Christ. Now, therefore, knowing that you, who were once free in the church, free to act, free to think, to breathe, have lost that freedom by having taken upon your shoulders a combination of principles, or fetters, which will in the eyes of the church be detrimental to your freedom and happiness, both here and hereafter, as well as a dishonor to the cause of Christ, since you have become the chaplain of a *secret* organization, I would enquire whether your office, and the membership of your lodge, must not be recognized by the MASTER (a title which Christians are forbidden to give any man) or else, being without the lodge wedding garments on, you are to be cast out—perhaps as you think into outer darkness where there is weeping and wailing, etc?

When all things have been made ready by first shutting out the unworthy from this assembly; when you have built a spiritual wall around your secret organization, so that no one can enter unless he bends the knee to an unknown god, then are prayers offered up for the brothers and sisters within.

Is this following the precepts of Christ, who, for three years ministered unto the wants of sinful man in casting out devils, healing the sick, and raising the dead, and never did anything in secret, but all things openly? He taught *all* his disciples that spiritual things need no concealment. They are of the highest order, and need no concealment; for the Spirit is manifested perfect in Christ, who taught no secret combinations.

"Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." This is the language of our blessed Saviour while here in the flesh, and by it we can see that he had a complete trust in the Father and in mankind. Have we that trust in our hearts, or shall we seek an opposite pathway to incline our hearts to him, and to our fellowmen? God forbid!

The first secret society was instituted in the Garden of Eden, where our first parents hid themselves from the face of God. Who was the Grand Master of this lodge? Was it not Satan? Is he not the father and originator of all secret societies? From away back in the night of past ages methinks I can hear an echoed affirmative to this. Where do we find Cain, the first murderer, but under a dark cover in league with the adversary?

The time changes, but the scene is still a garden. We behold twelve Apostles, chosen as messengers of peace and good-will towards man, eleven of whom have been made a bright and shining light to our fallen race, but where now do we find the twelfth? He entered into consultation with a Grand Master; Satan took possession of his heart under a secret cover of darkness; he confederated with the learned and select men of Judaism—the Pharisees and soldiers for the paltry sum of thirty pieces of silver, the equivalent of a barrel or so of flour; with a sign he betrayed the innocent one into the hands of the wicked; yes, sold his own birth-right and title to happiness; for all righteousness comes from the Father through him whom this Judas betrayed.

But in the appointed time of the Father, he whom the secret confederacy of evil plotters consigned to disgraceful death, came forth from the great resceptacle of darkness where he had mingled with the dead; yes, with you and me, for we were once all dead, but now alive forever more. If we are in Christ, we are made new creatures; born of the Spirit, and separated from that multiplicity of spirits which proceeds from the kingdom of darkness.

OUR MAIL.

John Macauley, Pittsfield, Ill., writes:

"The *Cynosure* suits me exactly. I will do all I can for it. I have the promise of some subscribers in the fall."

P. R. Adams, Alexis, Ill., writes:

"My heart is with you in this good work of reform. My prayers have for years been offered in behalf of the great movement against secret societies and I am just as firm as ever against them."

Mrs. M. F. Ballard, Connersville, Ind., writes:

"I value the *Cynosure* because it is founded on a righteous and honest basis. The Masons here try to make me believe that they are not so bad as you make them out to be, but I tell them if they had been swindled out of everything by Masons in spite of the law, they would think differently. There is nothing so sneaking and selfish as secret societies."

W. Q. Dallas, Salineville, O., writes:

"The topic of secretism is taking hold upon the minds of the people in this section of country; but in this town the lodge horde, is so powerful that there is a fear on the inhabitants to do or say anything that would touch them. Some of the most wealthy and best business men are Masons, or Odd-fellows. It is certainly the greatest curse on the nation, and if not overcome will be the ruin of our country."

Mrs. Eliza Tuttle, Ontario, Wis., writes:

"I have for a good many years, together with my departed husband, (Elder B. Tuttle) felt a deep interest in the advancement of the anti-secret cause. If I had the means to defray the expenses I would try to introduce our State lecturer into this village, and see if the people could not be waked up to read and investigate the subject."

Wm. B. Walthall, Quaker Hill, Ind., writes:

"I love the cause in which thou art so nobly engaged, and do heartily desire thy encouragement in so good a work. I am not only willing but anxious to assist in circulating your excellent paper."

R. O. S., Siam, Ohio, writes:

"The Masons are very strong here. God only knows the vileness in this institutions. They seem to take every one into the lodge that presents himself. They have a lodge of drunken men and men who swear and gamble.

They exclude Christ from their midst, yet Sundays we see them partaking of the Lord's supper. Eating the representation of the body of the only holy One, also drinking the blood of that rejected One. O how sinful to see my dear brethren thus do! to-day, that he believed in no organization not under the laws of Christ, or under his jurisdiction. He is a Mason of several degrees, but claims that when he was called to preach, he was not called to be a Mason. That is a good proof that Masonry is not a hand-maid to Christianity, and in fact she needs no hand-maid.

It also proves Masonry to be antagonistic to good morals, "which cannot be denied." Why? Because if our ministers cannot preach the Gospel and be Masons too, it surely must be impure in its motives. I am young yet, but as soon as I can I want to lecture in this place and see if I cannot close the plague soon. May God bless the *Cynosure* in the war of life."

Samuel Flint, Coburn Corners, Ind., writes:

"I am 77 years old, and have been a cripple for the last 16 years, so that I cannot walk about the house without a crutch and cane. I have distributed all the papers that I have received from your office—by sending them about the neighborhood, and some to friends in Nebraska—so that they are all gone on a mission somewhere. The cause of the *Cynosure* lies near my heart."

Edger G. Burnham, Williamsburg, N. Y., writes:

"My whole soul is favorable to the downfall of all secret societies, but to engage in the work at present is impossible, though I have hopes for the future. Keep fighting, I believe the victory is ours."

John M. Mohler, Cornelia, Mo., writes:

"We are about eaten out by the locusts, and there is no prospect of making a living. The judgments of God are very heavy upon us. Masonry is pretty popular here and rather touchy, but we do not fear it. We would like to see it go down. No doubt but what it is one of the things that has brought this severe judgment upon us at this time."

The Sabbath School.

Lesson for July 4, 1875,—The Word Made Flesh.—John 1: 1-14.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehendeth it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

13 Which were born not of blood nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

CHRIST THE WORD—was "in the bebinning" (Gen. i. 1.) of all time and created existence for he gave it being, therefore "before the world was:" John viii. 57, 58, and xvii. 5, 24; Eph. i. 4; Rev. i. 8; iii. 14; xxii. 13.—"The Word." He is to God what man's word is to himself, the manifestation or expression of himself, his character, habits, attributes, to those about him. So when God spoke to men, telling them of himself, especially in his character of a loving Father, that word was Christ: John i. 18; viii. 33–55; xvii. 6–8; 25, 26; 1 Cor. i. 6; Heb. i. 1–3; 1 John i. 1–3; v. 7; Rev. 1. 5. —"Was God:" ohn x. 30.—"All things" made by him: 1 Cor. viii. 6; Col. 1. 16, 17.

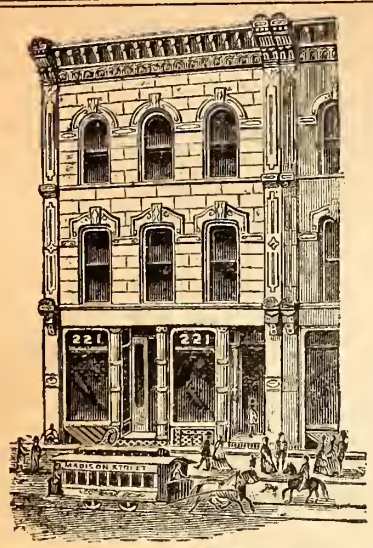
CHRIST THE LIGHT.—"In him was life." He is the living word: 1 John v. 12, and i. 1, 2; John vi. 47–58; xiv. 6; Col. iii. 4 —"The light of men;" all that in men which is true light, knowledge, integrity, intelligent and willing subjection to God, love to him and to their fellows, wisdom, purity, holy joy, rational happiness—all this "light of men" has its fountain in the essential, original life of "the Word:" Ps. xxxvi. 9; cxix. 105; Is. lx. 1, 19, 20; Luke ii. 29–32; Acts xiii. 47. Christ's followers are like him: Matt. v. 14, 16; John xviii. 20; Eph. v. 8. False hopes and false worships, such as are not founded and built up in Christ are darkness: John iii. 19–21; 2 Cor. vi 14.

CHRIST REJECTED IN HIS OWN WORLD. —"The world," in the first two clauses, plainly means the created world; "into which he came." "The world which knew him not" is of course the intelligent world of mankind. Taking the two clauses as one statement we try to apprehend it by thinking of the infant Christ, conceived in the womb and borne in the arms of his own creature, and of the man Christ Jesus breathing his own air, treading upon his own ground, supported by substances to which he himself gave being, and the Creator of the very men he came to save. Trace him in his matchless history walking amid all the elements of nature, the disea e of men, and death itself, the secrets of the human heart, and "the rulers of the darkness of this world" in all their number, subtlety and malignity, not only with absolute ease as their conscious Lord, but, as we may say with full conscientiousness on their part of the presence of their Maker whose will to one and all of them was law. And this is he of whom it is added, "The world knew him not." —*Jamieson.*

—When the main features of a library come to be the Bible, and books bearing directly on the Bible, and when we have these books bound as cheaply and substantially as cyclopedias and geographies, and when the literature of the Sunday school shall be the literature of the home, and fathers and mothers go back to the blessed custom when the Bible was the household book, we shall have gained a great victory.—*Emily Huntington Miller.*

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 24, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and $20.000 the ownership.

AT HOME—FIRST CORPORATE ACTION.

The incorporated National Christian Association met at the house of Philo Carpenter, their chairman, on Wednesday, June 16th, according to its published by-laws. It was their first meeting under the new constitution as a legal body. A quorum was present and Mr. Carpenter arose from his sick bed to preside. The following gentlemen were elected members in full of the legal body: Rev. J. W. Bain of Chicago (United Presbyterian); Rev. William Leuty of Ligoier, Ind., (Episcopal Methodist); Dr. J. A. Bingham, Mallet Creek, Ohio, (Congregationalist); Isaac Preston, Esq., Lockport, Ill., (Congregationalist); I. R. B. Arnold, Esq., of the *Reformer and Free Press*, Sycamore, Ill., (Wesleyan Methodist); Rev. B. T. Roberts, Rochester, N. Y., (Free Methdist); Rev. Dr. A. M. Milligan, Pittsburgh, Pa., (Ref. Presbyterian); Rev. A. D. Freeman, Downer's Grove, Ill., (Baptist). As I did not arrive in Chicago in time to attend this, our first meeting as an incorporated body, and knew nothing of the proceedings till they were enacted, it is not improper for me to say that this first action of the incorporated National Christian Association seems to me eminently wise and proper. Beside the above eight new members chosen I am informed over twelve more are in nomination. If we can secure the Carpenter building and its rents, we can provide for the expenses of all members at a distance who do not prefer to donate their expenses to the treasury, and so secure what we have failed to do heretofore: a representation from all parts of the country in our business meetings. I could have wished Prof. Milton Wright of the "*Telescope*" had been among the first members added, as I have great confidence in that gentleman's wisdom and singleness of heart. But I hail this morning action of our incorporated body as a harbinger and token that God is, and will be with us guiding our councils.

Mr. Carpenter's health is improving, but as he rose from his bed to preside in the meeting, but little business was transacted, and an adjourned meeting was set for July 7th, of which, and all other matters the Secretary will give due notice.

EDITORIAL CORRESPONDENCE.

OUR PITTSBURGH ANNIVERSARY—OUR SECRETARY, AGENTS AND LABORERS IN THE CAUSE—SPEAKERS AND THE PRESS—CASE OF MR. LEVINGTON—PLATFORM AND NOMINATIONS—INCORPORATION, ETC., ETC.

Fairmount, Grant Co., Ind., Monday, June 14, 1875.

Dear Cynosure:—I came down to this place to speak; and I improve the time between lectures to give our readers a running sketch of matters as the panorama turns before me.

Our Pittsburgh Anniversary has been, as it ought to be, a decided advance on previous meetings. The largest hall of the city was filled, every seat below, and at times a crowd in the gallery. The people of Pittsburgh had lately entertained a National Temperance Convention, and their hospitality is often heavily taxed. Still many delegates were entertained free of charge, and the crowd attending and the courtesy of the city dailies showed their increasing interest in the cause which brought us together. I believe a large convention can be entertained on the good old Scripture plan of Christian hospitality another year. Mr. Stoddard, our General Agent, was unwearied in his toil and attention to the comfort of the delegates; and I heard at Pittsburgh, and here in Indiana, on all hands, a united testimony to his ability, integrity and devotedness to the cause. The State Agents, Barlow, Hinman and Kiggins gave interesting information and addresses, and Messrs. Cook and Kellogg were repeatedly spoken of by some of the soundest and most observing men and women of Pittsburgh, as patterns of industry and efficiency and gentlemanly deportment in their respective departments. Brethren Springstein and Caldwell were here, but I failed to see them as I wished. I record these facts with gratitude for the benefit of the readers of the *Cynosure*, well knowing that the life and success of a cause depends on the impression made by its agents. I therefore asked no questions, but observed carefully all references to them in the conversations going on around me.

Our Secretary, C. A. Blanchard, whose excellent report is given entire in the Pittsburgh *Commercial* of the 10th, is thus noticed by the old and respected Pittsburgh *Gazette* of June 11th:

"Prof. C. A. Blanchard was announced for an address, but what he had to say was said quite briefly. He knows enough of the power of oratory to use it with good effect. He is a fine speaker and it is a keen pleasure to listen to him."

Our cause was equally fortunate in its occasional advocates this year. Rev. Dr. Kerr of Pittsburgh, who was chosen President for the current year, Prof. Sloane of Allegheny and our President Roberts of Chilli, N. Y., made powerful addresses the first night, and thereby secured the attendance, the attention and respect of the public for our entire sessions. Prof. Milton Wright's speech, which is given entire in the *Commercial*, like all that gentleman's efforts, bore the marks of candor, polish and power.

Being absent to visit the good Dr. Le Moyne of Washington, Pa., I did not hear the addresses of Dr. Milligan and Rev. Woodruff Post; but they are both noticed by the *Gazette* which says: "The speech of Rev. A. M. Milligan is pronounced by members of the convention one of the best arguments ever delivered at any one of their meetings."

The last evening was chiefly occupied by Rev. H. Cogswell of Mansfield, Ohio, a seceding Royal Arch Mason, who was followed and endorsed by Rev. Mr. Coquilette of Marengo, Ill., a seceding Knight Templar. Both gentlemen made strong impressions by their sincerity and intelligence; and, by turning it inside out, they made the lodge utterly loathed and abhorred by their hearers.

THE CASE OF JOHN LEVINGTON.

This gentleman came forward on Thursday and accused our last year's records of containing a "*slander*" on himself, which he told the convention he supposed "Dr. Blanchard" was responsible for.

[The extract complained of by Mr. Levington, with his paper thereupon, were given in the *Cynosure* last week.]

This unhappy brother, though never writing to me, I am assured by letters from Mr. Samuel D. Greene and others, has for years been uttering bitter complaints against the management of the National Christian Association, calculated to destroy confidence and cripple our means of usefulness. Up to this writing, the *Cynosure* has never contained a word adverse to him, but, overlooking his ungrateful and injurious treatment of us, it has given him all the aid in our power. As he now comes forward with a formal indictment and accusation of us, further silence on my part would be a wrong to the cause. But as neither our National Anniversary nor the *Cynosure* readers are courts to try such matters, I shall, in the fewest words possible, give my explanation of the matter, and leave this brother, if he has griefs, to take the remedy pointed out by Christ.

At Oberlin, in 1872, Mr. Levington started a scheme, by private conference with brethren, which, I heard, had for its object to raise fifty thousand dollars and start a "Methodist" paper opposed to secret societies. As soon as I received a number of his paper, the *Cynosure* gave it's God-speed to it; and to this day, has wished his just efforts success.

I am informed by Rev. Mr. Yant and others interested, that they have paid heavily to keep the paper up; and that its committee finally made it over to the Messrs. Arnolds who had a vigorous and sprightly paper, *The Reformer*, at Sycamore, Illinois, and who now own and control the united paper, Mr. Levington having no control of it and receiving no salary as editor.

At Monmouth, 1873, many of you heard Mr. Levington declare that his *Methodist Free Press* was as much the organ of the National Christian Association as the *Cynosure*, and, in open convention, you heard him reproach the *Cynosure* with being unfriendly to his paper. How unjust and untrue his reproach was, all who have read the *Cynosure* know. Now having started another committee with separate funds and another press beside ours, judge of my astonishment that he should come back, after exhausting the money drawn from his friends, and revile us because we do not take him up and support him.

Having now been assailed by this brother at two anniversaries without replying, we shall publish Mr. Levington's paper on the subject read at Pittsburgh, and here the matter must end. We shall object, however, to his hereafter occupying the time of our anniversaries with his personal and private matters, to the great and incalculable detriment of the cause. Our word to him is that of Abraham to Lot, "Let there be no strife, I pray thee, between thee and us."

OUR PLATFORM AND NOMINATIONS.

We re-adopted our former platform with some modifications suggested by Dr. Taylor of Summerfield, Ohio; Mr. Barlow of New York and Mr. Needels of Missouri. Of this platform Prof. Sloane said in the *Christian Statesman*, of Philadelphia, that it was the platform of the future, and altogether the best ever put before the American people. Mr. Needles has requested that each article be separately and fully discussed.

Our candidates stand squarely on our platform. Hon. J. B. Walker was sometime Senator in the State of Michigan, President of Benzonia College, and is the author of books now translated into several European languages, and the widest circulated of any religious books by any living author; and he has made some of the clearest and best speeches, and written some of the best articles which our cause has produced. He has now nothing to do but take care of his property and devote his time and attention to the cause of the American party.

Mr. Donald Kirkpatrick of Syracuse, is well known to the readers of the *Cynosure* and needs no description. He is a dignified and able civilian, whose heart and soul are with us, and whose acquaintance with the politics and politicians of the day, especially those of New York, makes his name a great strength to our ticket.

The arguments in favor of a present nomination of Walker and Kirkpatrick for the campaign of 1876 were these:

1. We need all the time intervening to concentrate our energies; bring our forces into the field, and accomplish a fusion with other reforms and their candidates which we purpose to do.

2. The political deck is clear for action. Neither Democrats nor Republicans have either men or principles to which they attach any great importance or for whom they feel any enthusiasm.

3. If we had waited till the Masonic parties had invented their issues and drawn their lines, some of our friends might have been taken with their craftiness and been lost to our ticket. Now, we are unanimous, full of enthusiasm, and as the dying Wesley said: "The best of all is, God is with us."

DO WE EXPECT TO ELECT OUR CANDIDATES?

A sound United Presbyterian at Pittsburgh said: "I object to representing us as a party of mere testimony. Stranger things have happened than that we should see our candidates elected in 1876." His idea was that if all who believe our platform will vote it, we may poll so heavy a vote as to make it the interest of one party or the other to adopt our men. But elect or not elect, our banner is given to the breeze and we shall stand by it. Whatever happens we shall be a party of testimony and a party of success. We shall elect our tickets in many towns and counties, and there we shall be a party of success and have the vigor which is given by the hope to beat. And the general opinion that our Federal nominations are only for a testimony will keep our principles pure by removing all temptations to truckle for success. In every view, our nominations are wise and our prospects glorious.

IN OUR INCORPORATION

Our desire was two-fold: 1st, To give our National Anniversaries *complete moral control* over the corporation at Chicago; and 2d, To place the Carpenter Building and its contents in the hands of men who would attend meetings there as often as needed to manage that property for the cause, under that moral control.

The first object was provided for by making the presiding officer of each National Anniversary *ex-officio*, a member of the corporation in full. Dr. Kerr of Pittsburgh, is the present ex-officio member. He can, and we hope, will attend our meetings; and he is every way competent to report our affairs to the National Christian Anniversary if any thing should be done or attempted amiss.

And further, the by-law provides for an indefinite number of "honorary members," who can attend all or any of our meetings, examine books, make motions, debate, and sit on committees,—everything in short but vote. These honorary members are to be elected at each anniversary by the delegates who may be present. And it seems to me that this puts the corporation perfectly under the moral control of the National Anniversary whose approbation is the breath of its life.

While I was at Washington, Pa., to see a sick friend, Pres. Roberts moved, and the Convention voted to request the alteration of that by-law, so that the honorary members elected yearly at the anniversaries shall be members in full. I may, on further reflection, be in favor of the change, but as at present advised, I am opposed to it. I am opposed to making it possible for any one Anniversary, on the eve of a hot election, being enabled to choose Democratic or Republican members enough and send them into the Chicago Board to give the whole concern to the Republicans or Democrats for that year, or till a President of the United States is chosen.

But the matter will be laid before the Directors at their first meeting, and every vote, recommendation and act of the National Anniversary will be carefully considered and obeyed, unless in our judgment plain disaster would follow. It should be remembered that our anniversaries, moving over the country, are never made up of the same persons, and to give this annual convention, meeting, perhaps, in a remote part of the country, leave to elect and send in an unlimited number of members, to go in and control, sell, remove or otherwise dispose of the Chicago "HOME," might beget a want of confidence which would fatally weaken our holy cause. But we anticipate no such result, but that discussion, good sense and the Spirit of Christ will give us the same unanimity we now enjoy.

Yours in Christ, J. BLANCHARD.

HON. ROBERT AUDLEY BROWN, we learn by postal card, was nominated by the Prohibitionists at Harrisburgh for Governor of Pennsylvania. Mr. Brown is one of the most prominent men of western Pennsylvania, and an open decided friend of the National Christian Association. Now let our friends of the Keystone State meet and nominate Mr. Brown without delay and vote solid for him. Thus the wisdom of our early nominations at Pittsburgh appears. Every man with an honest purpose and an American heart can stand on our platform and vote with "THE AMERICAN PARTY."

The delegates to the Pittsburgh Convention made their reports in the Wheaton College Chapel on Sunday evening, June 20th, at the regular evening service, Prof. C. A. Blanchard in the chair, and making the closing speech. The editors of the *Cynosure* also made remarks. At the close of the services the elders of the College Church were, by vote, requested to co-operate with prominent members of the several churches in Wheaton to draw up and circulate petitions to be signed by the citizens who have so successfully labored against the dram-shops, requesting the suppression and removal of the lodge from their midst. The lodge, it was remarked, is as much worse than the dram-shops, as a false religion is worse than a particular vice.

MR. LEVINGTON.

As our Indiana letter did not arrive in time for our last *Cynosure*, it appears in this. We refer our readers to our statement of Mr. Levington's case in that letter. We repeat, neither the *Cynosure* nor the platform of our Anniversary is a court to try charges of "slander." Nothing but wrangling and acrimony could come of it. To the best of our recollection and belief, and that of others, the record complained of set forth the facts as they occurred at Syracuse. We have heard no complainant of the record but from Mr. Levington. If there were any other complaint it would have been in better taste, at least, that such other person should have brought in the complaint.

We are a Christian Association, and Paul says "set them to judge who are least esteemed in the church;" and surely Mr. Levington cannot complain of Dr. Milligan, Rev. Mr. Cogswell and Rev. A. L. Post, the committee to whom his matters were referred. They are as good men as there are among us, and as independent men. The persons, too, whom Mr. Levington accused by name on the platform, are all members of Christian churches, myself among the number; and we are ready to meet this brother under the principles, and, as we hope, in the spirit of Christ; and there is now a legally responsible body, composed, myself excepted, of just and self-denying men, who are ready to answer and redress any just complaints of injury or wrong.

We gave, in the last number, Mr. Levington's charges, which he explained at Pittsburgh on the platform, with the committee's report, and the action of the Association thereon. Here the matter must end till we receive further orders from the body whom we endeavor to represent.

POKING FUN AT A CHRISTIAN ASSOCIATION.

Awhile ago the *Interior* said the lodge "*must expect and respect sharp criticism*" from Christianity. Since that manly utterance, its paltering and shuffling to appease Masons are truly pitiful. It reminds one of the religious worldlings of Christ's day. The publicans and harlots behaved better than they did.

While the old and respectable dailies of Pittsburgh gave column after column to the anniversary at Pittsburgh without a gibe or fling, except, perhaps, one or two in the Democratic and Masonic organs; while the associated press sent wide over the country, carefully prepared dispatches, and grave papers like the *New York Observer* gave respectable and respectful notices of the meeting and its transactions, the *Interior* of Chicago, our near neighbor, regales its readers by poking fun at the National Christian Association in this style:

"The National Anti-Secret Society met at Pittsburgh June 8, and nominated Rev. J. B. Walker, D. D., of Wheaton, Illinois, author of the "Philosophy of the Plan of Salvation," for President of the United States. A mass-meeting was then held, in which the speakers discussed the political aspects of their cause. Brother Blanchard, of Wheaton, was on hand, of course, and punished the "dark-lantern" transgressors with his usual skill and vigor."

And yet the writer of the above is "at heart" opposed to the lodge!

There are not wanting in the Bible precedents and examples for the writing of the *Interior* above. Isaiah lvii. 3, 4. says: "Draw near hither ye sons of the sorceress, the seed of the adulterer and whore. Against whom do ye sport yourselves? against whom do ye make a wide mouth? Are ye not children of transgression, a seed of falsehood; inflaming yourselves with idols?" And David complains of the same idolaters and their jacks, Ps. xxii. 7: "All they that see me laugh me to scorn; they shoot out the lips," etc.

Now we have just this to say to these brethren of the *Interior:* Just so truly as Christ is in the movement which you sneer at or affect to sneer at; and call it "their cause" as though it were not equally your own; just so truly Christ will "laugh at your calamity and mock when your fear cometh."

NOTES.

—The St. Louis *Freemason* has finally expired and turned over its subscription list to the *Voice of Masonry* of this city. The *Freemason* in its life time was voracious as Pharoah's kine, absorbing several Masonic journals, the *Masonic Trowel* among them. Its late roaring against the *Cynosure* and National Association was the supreme effort. The *Heart and Hand* of New York, one of the strongest Oddfellow journals has also suspended.

—Mr. Edward Ronayne, P. M. Keystone Lodge, No. 689, will lecture on the evening of June 30th, in Father Mathew Temperance Hall, corner Harrison and Halstead Streets, Chicago, and will work the Entered Apprentice degree under the formula of the Grand Lodge of Illinois. Two following degrees subsequently. Persons residing in Chicago and vicinity should improve this opportunity.

—Mr. Ronayne was expecting to leave Woodstock early after the meeting described in our correspondence, but on account of abusive and threatening language by the Sheriff of McHenry county towards him, concluded to remain during the forenoon. Along with Father Chittenden he became engaged in a street discussion with lodge men and finally lectured them two hours from the steps of the Masonic hall. A large crowd gathered, and keenly appreciated his evisceration of the lodge. His challenge to discuss the principles of Freemasonry with any adherent was met only with cowardly whines and abuse.

—The Pittsburgh dailies in publishing the report of the finances made a serious error in the figures. The whole amount raised during the year reported by the treasurer was $2,623.30; agents raised $1,053.59 on the field, so far as reported, which was retained by them for expenses and salary. Thus the total amount raised is $3,676.89 and a balance of $289.85, chiefly Publishing House fund, remained on hand June 1st.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING JUNE 21, 1875 from—R Allison, S Alexander, Mrs. E W Andrews, J D Brownlee, J Brownlee, C Barrett, J G Baldwin, A Ballard, W A Bartlett, E Bradbury, E J Burnham, H P Butler, C A Blanchard, B J Blanchard, H F Buffham, C Church, J Corley, W H Cline, C T Collins, G W Champ, J Donaldson, F I Day, J Fordice, W H Figg, W Gray, H H Hinman (2), Mrs. H E Hayden, Mrs. W Howell, E Jarvis, L Kretzinger, J A Lassiter, D McKee, J Miller, J McConnell, C T Mulkey, D Mumma, R Mansfield, J T Nease, A Oldfield, C Pettingill, W & M Roberts, J M Rainie, J Reid, W Richey, S Rood, R Shaw, W Smith, S W Suidter, W M Smith, J Starr, P Stoughton, O C Stoughton, I Stearns, H S Thomas, Mrs. E Tuttle, W B Walthall, M C Warner, P Walter.

The Home Circle.

Pray.

"I will that men pray everywhere."—1 Tim. ii. 8.

What mean the sophists cold
Who in stern jargon hold,
That unregenerate men may not implore
The care or gifts of heaven,
Nor sue to be forgiven,
Nor Nature's God, by Nature taught, adore?

What can they mean who say,
The sinner cannot pray—
His prayer is sin—his cry will not be heard:
On God he may not call,
The Father of us all;
Thus making void the promise of his word.

Prayer is the cry of need;
And will not He give heed,
Who hears the ravens when they cry for food?
Prayer is the suppliant's plea;
How rich in mercy He
Whose sun beams on the evil and the good!

The prayer of faith? Oh, there
Is faith in earnest prayer;
Faith in the Power unseen, yet ever near.
And prayer that can take hold
Of promise may be bold
In humble faith, and no denial fear.

Prayer, warmed with heavenly fire,
Is pure, intense desire—
Strong with, concurrent with Almighty love:
For so the will of man,
In Heaven's eternal plan,
Can move the Hand that doth all Natnre move.

Pray, sinner, though thy case
Afford no sign of grace;
Pray for thy life—for pardoning mercy pray,
Who knows but God may hear
The cry of trembling fear,
Forgive, and take the heart of stone away!

Is want of faith thy grief?
Pray—help my unbelief;
Ask for the power, the grace to pray aright,
Put forth at His command,
The palsied, withered hand;
Obey, thy weakness shall be turned to might

Then, whosoe'er thou art,
Pray for a filial heart:
The trust that honors God, his grace rewards.
On him cast every care;
Pray always, every where;
And let thy life's whole service be the Lord's.
—*Josiah Conder.*

A Thought for Mothers.

I saw her at the window—a loving mother of middle age, graceful, intelligent, but worldly. With tender care she was nurturing a thrifty rose-bush, whose buds were just unfolding their blushing petals to the sun. She brushed the insects from the leaves, loosened the rich soil around its branching roots, and poured refreshing water upon the whole plant. She spared no pains nor time to render its growth luxurious, and manifested a sort of pride when visitors spoke of her beautiful rose-bush. It was committed to no other hands to be dressed; and the many little ones were closely watched, as they sported about the floor, lest they might jostle it from the window. And when her indulgent husband proposed to paint the worn and unseemly pot in which it was planted, she at once declined the proposition, because the paint would fill the pores of the vessel, and thus deny the roots that air and moisture, which would otherwise refresh them; and at the same time, would surround them with a poison, whose exhalations might wither them.

Careful woman! Would that she were half so careful of the daughters which a kind Father has given her! Would that worldliness had not blinded her eyes to the moral beauties which a tender nature would unfold in their youthful hearts! What are the mingled hues of the rose—be it the first or the last of the fragrant summer—compared with the moral virtues of a daughter's heart? Of what account is the injury inflicted on the choicest plant, by drought and insect compared with the moral detriment of worldly scenes and pleasures, to the immortal mind? Yet, she saw it not! A more studious watch, and more untiring and systematic attention were bestowed upon the plant, than upon the moral culture of the children. She was never anxious lest the vermin of pernicious sentiments should devour the unfolding buds of virtue, and never asked for the crystal waters of life to fall upon the fresh soil of the heart. She was not scrupulous about confining their training to her own hands, as she was that of the rose, but often committed them to the trust of irresponsible servants, while she was gadding abroad, or killing time at her toilet. And what is equally hazardous, she studied to adorn them with all the elegancies of dress and the finery of fashion; thus painting them over with a moral poison, more surely pernicious to their tender hearts, than a coat of Paris green to the roots of a petted rose.

Imprudent mother! Thou wilt rue the day a rose-bush was tended with a closer watch than the development of a daughter's moral nature.—*Mother's Assistant.*

Great Fire from Small Sparks.

A sturdy Puritan is serving in the parliamentary army under Oliver Cromwell. At the siege of Liecester, in 1645, he is drawn out to stand sentinel; a comrade, by his own consent, takes his place, and is shot through the head at his post. Thus was John Bunyan, whose life had already twice been saved from the most imminent danger of drowning, again spared an untimely death. Though long since dead, he yet speaketh to millions in his own language, and to as many millions in other tongues—one of the most signal instruments for good that ever lived.

John Newton was another chosen vessel; and how did God watch over him when calamity, pestilence, or disease were near, and shield him from danger, while his heart was at enmity with God. We quote a single instance:—"Though remarkable for his punctuality, one day some business so detained him, that he came to his boat much later than usual, much to the surprise of those who had observed his former punctuality. He went out in his boat as heretofore to inspect a ship, but the ship blew up just as he reached her." Had he arrived a few minutes sooner, he must have perished with those on board.

Again, an obscure Highland boy is aught the first principles of our religion by his humble parents amidst the glens of Scotland. He early learns to revere the Bible, and to honor God and the religion of his father. We next hear of him in maturer years, a marine on board a British man-of-war. A battle rages. The deck is swept by a tremendous broad-side from the enemy. Captain Haldane orders another company to be "piped up" from below, to take the place of the dead. On coming up they are seized with a sudden and irresistible panic at the mangled remains of their companions strewed on the deck. On seeing this, the Captain swore a horrid oath, wishing them all in hell. A pious old marine (our Highland boy) stepped up to him, and very respectfully touching his hat, said, "Captain, I believe God hears prayer, and if he had heard your prayer just now what would have become of us?" Having spoken thus, he made a respectful bow, and retired to his place. After the engagement, the Captain calmly reflected on the words of the old marine, which so affected him that he devoted his attention to the claims of religion, and became a pious man. Through his instrumentality, his brother, Robert Haldane, though at first contemptuously rejecting his kind intentions, was brought to reflection, and became a decided Christian.

James Haldane (the Captain) became a preacher, and was pastor of a church in Edinburgh. Robert subsequently settled in Geneva, and being much affected by the low spiritual condition of the Protestant church there, and the theological views of the clergy, he sought an acquaintance with the students of the theological school, invited them to his house, gained their confidence, and finally became the means of the conversion of ten or twelve, among whom were Felix Neff, Henry Pyt, J. H. Merle D'Aubigne. Few men have so honorably and successfully served their Divine Master as Neff and Pyt; and few have filled so wide a sphere in the world of usefulness as the President of the Theological school at Geneva, and the author of the immortal History of the Reformation; and few spots on earth are so precious to the truth, as the city of Geneva. It was a "little fire" that kindled these great lights, and made the ancient and honorable city of Calvin once more worthy of that great name; it was a little spark, struck from the luminous soil of a poor highlander, and well lodged in the soul of this unpretending boy.

After preaching successively and successfully in Berlin, Hamburgh, and Brussels, D'Aubigne was providentially brought back to Geneva, his native city, which event led to the establishment there of the present evangelical "School of the Prophets," with D'Aubigne at its head. This seminary is the hope of piety in Germany; the citadel of the doctrines of the ever-blessed Reformation; a fountain sending out the healing streams of salvation to all Europe, and to the waste places of the Gentiles.

A poor Choctaw boy (Dixon W. Lewis) is seen wandering in the streets of Mobile; is taken into the house of a kind, Christian lady, and fed at her table. The blessing she piously asked before eating, impressed him deeply, though he understood not a word of it. He is sent to a Sabbath school, learns to read, and is converted. The Juvenile Mission Society of Mobile send him to the Alabama Centenary Institute, and thence to Emory College, Georgia. In 1846, he is licensed to preach, and appointed to labor among a remnant of his own tribe in Kember county, Mississippi. His people, though not a Christian among them, build him a school-house and a church. His school opens with thirty-six scholars, from the child of five years old to the adult of thirty-eight. He instructs them, prays with them, and in three months thirty-two are converted. At the close of his conference year, he reports one hundred and three conversions, and a church organized among the Choctaws, ninety-eight strong. His father was among the converts, and many of his relations, and an old man of more than a hundred years old. —*Selected.*

Hidden Sin.

"There is nothing covered that shall not be revealed; neither hid, that shall not be known." The only safety any man has whether in a private or public station, is at all times to be doing what will bear the light, and that he may do this, to cultivate a sincere, transparent way of living. "He that *doeth truth*," —to whom truth is a life as well as a word—"cometh to the light, that his deeds may be made manifest, that they are wrought in God." A man has every motive to cultivate such a character when he considers that God has sworn to reveal all hidden things, that he has made the whole course of nature to subserve this purpose, that a man betrays himself—face, gesture, voice are self-revealing—and that all about him, whether friends or foes, help on the disclosure, consciously and of intent, or unconsciously. What a revealer conscience is! Men sometimes going beyond the proper bounds, awakening doubt by excessive exculpation, and sometimes making piteous confessions in palor and trembling! Says a Roman poet of the Augustan age:

"Trust me, no torture which the poet feigns,
Can match the fierce, unutterable pain
He feels, who, night and day, devoid of rest,
Carries his own accuser in his breast."

The criminal peoples for himself the world he lives in; writes retribution upon the walls of the chamber he dwells in, and the fair face of heaven he looks upon is his own pursuer, quenches the light of day, and blackens the darkness of night. Guilt is so terrible a secret, when locked up in the soul, that confession is an easement, and punishment a relief. A felon's cell is a safer place than the open field, beneath the open sky; for each shaft of sunlight is a dagger. The winds whisper it, "the thunder, that deep and dreadful organ-pipe," pronounces it. Nature seems in league with an invisible avenger. No man is safe, nor can be happy, who is trying to cover up wrong, and this just in proportion as his conscience is enlightened, and his better nature cultivated. The better a man is, the more likely is he to be found out in any transgression; and certain traits, amiable and good in themselves, make it easy for such a man to be overtaken in a fault. A pure and loving nature is confiding and suspicionless, and through such open avenues the serpent, as of old times, often enters.—*Dr. Buddington.*

Willing to Live—Willing to Die.

"Grant me this honor, O, my Lord! to bear
Thy stamp upon life's mission;
Spend and be spent on earth; in heaven to share
Thy joy in its fruition."

Wish to die? What for? To be free from troubles, trials, persecutions, cross-bearings? Should such an idea ever enter the mind? A Christian wholly the Lord's, doing his will submissively, has no wish to leave the world till the time appointed. The brightest glories of heaven in full view should be no inducement for him to bid adieu to earthly things, till his work is done, and well done.

"Work! work! 'tis the Master requires thee
His vineyard to plant and sow;
For labor—for labor he hires thee,
Go, be thou his laborer, go!
Nor faint, nor grow weary, nor doubt, nor despair,
The most faithful servant most honor shall share."

Christ came to fulfill his mission—finish his Father's work—and at the close of which he said, "I have finished the work which Thou gavest me to do."—John xvii, 14. "Lo, I come to do Thy will." The last words of Jesus on the cross were, "It is finished," and he gave up the ghost.

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple to be as his master, and the servant as his lord." Matt. x. 25.

This wishing to die to shun the battle-field, the cross, the persecutions of the wicked, or from becoming weary in well-doing, is not the martyr spirit.

Should the Lord assign us labor in this vineyard a thousand years, or till old as Methuselah, we should rejoice to suffer for his name's sake, saying, "Thy will be done, O, Lord! not mine." The following lines will meet the hearty response of every follower of Jesus:

"Let me not die before I have done for Thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untilled."

—*Author of "Apples of Gold."*

Wealth in China.

The mysteries of China are slowly revealed to the Christian world. Yet progress is made, enterprise pries into her secrets, and step by step draws her into the tide of progress. C. H. Colton Salter, Esq., for some years a consul in China, reports vast undeveloped wealth in the interior, and proposes an expedition for more extended and thorough research. In the New York *Times* he says:

"The development of the coal-fields of China would alone warrant an expedition. This coal area is upward of 400,000 square miles. In one of the provinces there are beds of 30,000 square miles, twelve to thirty feet thick; every kind of coal is found, hard soft, bituminous and anthracite. Millions of tons are gathered by surface mining, but scientific mining is, I believe, entirely unknown.

"Ships are dispatched every week from Cardiff and Liverpool with coal for California, a long and dangerous journey of 20,000 miles, and here are these vast coal fields of China, virgin fields, only 6,000 miles across the Pacific ocean.

"On the great river, the 'Child of the Ocean,' as the Chinese poetically term it, there are perhaps a hundred cities with dense populations, all eager for trade. In one place on the river the piscicultural nurseries line the banks for nearly fifty miles. Many drugs of great value are found. The so-called Turkey rhubarb; the Spanish fly, indigenous to the western Provinces of China, sent across the plains of Asia centuries ago and planted in Europe; the castor-oil, so repulsive to the taste here, is as delicate there as the finest olive-oil, and is used for cooking fish. It is a wonderful land, and full of mysteries. If Prof. Baird will accompany me, I will show him, in Southern China, a cotton-gin precisely similar to the one said to have been invented by the American Whitney. He will find all sorts of inventions and discoveries made forty centuries ago in Cathay; yet claimed to-day as the inventions of our race in Europe and this country. Even the familiar tobacco and potato, which Sir Walter Raleigh supposed were the sole productions of America, may be found growing wild in China, along with cotton (short staple,) the sweet potato, the maize, white and yellow corn, and the familiar buckwheat, so dear to the average American (soaked in butter, fat, and syrup), in winter time, and so bad for his poor stomach. All these grains and cereals were doubtless carried over Behring's Strait by the nomad tribes of the great Mongolian plains in some far forgotten period of the world's strange history, and the Chinaman of those ages became the ancestor of the American Indian of to-day."—*Ex.*

What a Century has Done.

One hundred and ten years ago there was not a single white man in Kentucky, Ohio, Indiana or Illinois. Then, what is the most flourishing part of America was as little known as the countries around the mysterious mountains of the moon. It was not until 1767 that Boone left his home in North Carolina, to become the first pioneer settler in Kentucky. The first pioneer of Ohio did not settle until twenty years after. Canada belonged to France, and the population did not exceed a million aud a half of people. A hundred years ago the great Frederick of Prussia was performing those grand exploits which have made him immortal in military annals, and with his little monarchy was sustaining a single contest with Russia, Austria, and France, the three great powers of Europe combined. Washington was a modest Virginia Colonel, and the great events in history of the two worlds in which these great but dissimilar men took leading parts were then scarcely foreshadowed.

A hundred years ago there were but four newspapers in America. Steam engines had not been imagined, railroads and telegraphs had not entered into the remotest conception of men. When we come to look back at it through the vista of history, we find that to the century just passed has been allotted more important events, in their bearing upon the happiness of the world, than almost any other which has elapsed since the creation.

Solomon says, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." And the words of an old epitaph are:

"That I spente, that I had;
That I gave, that I have;
That I lefte, that I loste.

Children's Corner.

"Hoe Out Your Row!"

One summer day a farmer's boy
Was hoeing out the corn,
And moodily had listened long,
To hear the dinner horn.
The welcome blast was heard at last,
And down he dropped his hoe;
But the good man shouted in his ear,
"My boy, hoe out your row!"

Although a hard one was the row,
To use a plowman's phrase,
And the boy, as sailor's have it,
Beginning now to "haze,"
"I can!" he said, and manfully
Again he seized his hoe;
And the good man smiled to see
The boy hoe out his row.

The lad the text remembered,
And learned the lesson well,
That perseverance to the end
At last will nobly tell.
Take courage, then, resolve you can,
And strike a vigorous blow:
In life's wide field of vigorous toil,
Always "hoe out your row!"

What Became of an Overworked Boy.

The boys of our time are too much afraid of work. They act as if the honest sweat of the brow was something to be ashamed of. Would that they were all equally afraid of a staggering gait and bloated face! This spirit builds the gambling houses, fills the jails, supplies the saloons and gaming places with loiterers, and keeps the alms-houses and charitable institutions doing a brisk business.

It doesn't build mammoth stores and factories, nor buildings like the Astor Library and Cooper Institute. The men who built such monuments of their industry and benevolence were not afraid of work.

All the boys have heard of the great publishing house of the Harpers. They know of their *Monthly*, *Weekly*, and *Bazar*, and interesting books of all kinds, and perhaps have seen their great publishing house in New York city. If I should ask them how the oldest of the brothers came to found such an industrious house, I should perhaps be told that he was a "wonderfully lucky man."

He was lucky, and an old friend and fellow-workman, a leading editor, recently let out the secret of his luck. He and the older Harper learned their trades together, fifty years ago, in John street, New York. They begun life with no fortune but willing hands and active brains; fortune enough for any young man in this free country.

"Sometimes after we had done a good day's work, James Harper would say, 'Thurlow let's break the back of another token—just break its back.' I would generally reluctantly consent just to *break the back* of the token; but James would beguile me, or laugh at my complaints, and never let me off until the token was *completed*, fair and square! It was our custom in summer to do a fair half day's work, before the other boys and men got their breakfast. We would meet by appointment in the gray of the morning, and go down to John street. We got the key of the office by tapping on the window, and Mr. Seymour would take it from under his pillow, and hand it to one of us through an opening in the blind.

"It kept us out of mischief, and put money in our pockets."

No wonder that the venerable man in relating this foundation story of his life of success could say, "Our employer was the best man God ever made."

The key handed through that window tells the secret of the *luck* that enabled these two men to rise to eminence, while so many boys that lay sleeping in those busy morning hours are unknown. No wonder that he became Mayor of the city and head of one of the largest publishing houses in the world. When this great printing house burned down, the giant perseverance learned in those hours of *overwork*, enabled him to raise, like magic from the ashes, a larger and finer one.

Instead of watching till his employer's back was turned, and saying, "Come boys, let's go home; we've done enough for one day," and sauntering off with a cigar in his mouth; or "I think it's time we had a holiday, to go a fishing;" his cry was "Let's do a little *overwork*."

That *overwork* that frightens boys nowadays out of good places, and sends them out West, on shipboard, anywhere, eating husks, in search of a spot where money can be had without work, laid the foundation of the apprentice boy's future greatness.

Such busy boys were only too glad to go to bed and sleep sound. They had no time nor spare strength for dissipation, and idle thoughts, and vulgar conversation.

Almost the last words that James Harper uttered were appropriate to the end of such a life, and ought to be engraved upon the mind of every boy who expects to make anything of himself: "*It is not best to be studying how little we can work, but how much.*" Boys, make up your minds to one thing: the future great men of this country are doing just what those boys did. If you are dodging work, angry at your employer, or teacher, for trying to make you faithful; getting up late, cross and sleepy, after a night of pleasure-seeking, longing for the time when you can exchange honest work for speculation, you will be a victim to your course of conduct.

The plainly-dressed boys that you meet carrying packages, going of errands, working at trades, following the plow, are laying up stores of what you call *good luck*. Overwork has no terrors for them. They are preparing to take the places of the great leaders of our country's affairs. They have learned James Harper's great *secret*. The key handed out to him in the "gray of the morning"—that tells the story! —*Evangelist.*

For your own, as well as for your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, will they remember a harsh and angry tone. Which legacy will you leave to your children?

HON. JAMES B. WALKER.

Our readers have already been made somewhat acquainted with the public career of our candidate for President. Knowing, however, that a more intimate acquaintance would be highly satisfactory and could not fail to beget confidence, the following compendious sketch of his public life has been prepared. As is well known Mr. Walker was not at the convention at Pittsburgh and first learned of his nomination by the papers.

Mr. Walker was born in Philadelphia and raised in Pittsburgh. He began public life as printer and publisher and editor of the *Western Courier*, the first political paper published in Portage county, Ohio. He wrote at the age of twenty-three the first address in favor of Andrew Jackson for President, published in northern Ohio. He studied law in the office of Jonathan Sloan at Ravenna, the county seat, and afterwards with Chas. B. Thompson, Esq., of the same place.

He subsequently published and edited the *Ohio Observer* at Hudson, and was a member of the College at that place for three years.

During these years, he relinquished the study of law, and devoted himself to the interests of Christianity. He stated his purpose by the press, by the pulpit, by the volume, to promote reform and purity in the churches. This purpose he has pursued constantly. He embraced the Quaker doctrine of labor to do good for men as the end of life; but worked in Presbyterian and Congregational organizations, as he deemed most good could be accomplished in them.

In pursuance of his purpose he established a newspaper devoted to the interest of reform and religion in Cincinnati called *The Watchman of the Valley*, which still lives and circulates widely as the organ of the Presbyterian churches in the West and Southwest under the name of *Central Christian Herald.*

When established, the paper was transferred to good hands, and he revised and published his first book on Religious Philosophy, which has had a larger circulation in Christendom than any similar work of any other American author.

He then established a religious paper in the city of Chicago, and opened a room for the sale and circulation of useful books on all subjects, including religious and reform publications. He likewise aided to establish the first Baptist paper in Chicago, which was edited by Elder Stone, still resident in this city.

During his residence in the city, Mr. Walker engaged zealously in promoting educational and Christian work, by lectures before the Mechanics' Association, in the public halls, and by Sabbath School efforts. He was elected president of the Chicago Sabbath School Union, which then included the teachers and scholars of all the evangelical Sabbath Schools in the city.

While in Chicago Mr. Walker wrote his second volume and sold the copyright in London, where it was published in several forms and has since gone through several editions in this country.

Having disposed of his newspaper to Wight and Bross, two Christian gentlemen well known at that time in the city, Mr. Walker returned to his home in Mansfield, Ohio. There he preached the Gospel for several years and aided to organize and establish the largest Congregational church but one in the State of Ohio. He likewise led in the effort to pay a debt of $7,000 and establish a large church in the city of Sandusky.

He was an active member of the State convention that nominated Salmon P. Chase for Governor; and at the commencement of the war the Governor and Senate signed a petition for his appointment as consul in Europe. He never went to Washington to apply for a commission and consequently never received it.

Soon after his return to Mansfield, Mr. Walker obtained a larger subscription, including his own, than could be raised in any other place in the State to establish a Wesleyan Methodist Book Room and paper. These were under the management of Rev. Edward Smith, afterwards abolition candidate for Governor of Ohio. In all the papers established or edited by Mr. Walker the principles of Christian and moral reform were earnestly maintained, anti-slavery, temperance, the Sabbath, Anti-masonry etc.

About the commencement of the war Mr. Walker spent some time in Europe and published a third volume, which has gone through four editions in this country, and is, with his other publications a living book.

Soon after his return to this country he united with some other gentlemen to found a Christian agricultural college and colony in an entirely destitute region of Michigan. The region was a wilderness. A new county was organized, farms and schools opened, teachers provided, and the pioneer population were invited to educate their children at the merely nominal rate of twelve dollars per annum. It became a blessing to the laboring poor and supplied nine-tenths of the school-teachers within a radius of one hundred miles. Mr. Walker established a newspaper in the colony and preached to the people. During the campaign for Lincoln and Johnson, he canvassed the district in which he resided for Lincoln, who received an overwhelming majority of the votes of the district. He soon after was nominated for State Senator and received a larger number of votes than any other candidate, State or National. In the Senate he was chairman of the committee on Public Instruction, and got through a bill which had been digested by the State Superintendent, now President of the Illinois Agricultural College. The law is one of the very best existing in any State in the Union.

In order to be near the publishing and printing houses with which he had business, Mr. Walker removed some three years ago to the vicinity of Chicago where he now resides.

Mr. Walker is a retiring man of enthused, but energetic habits. He never did anything for the public that he did not do well. There is nothing of shallowness or sham about him, and if it were possible to elect him President, he would do better for the reputation and prosperity of the country than any man that either of the old parties can present.

Is Christ Crowded out of the Burial Services of the Grange?

"The burial prayer and benediction in the exposition of the grange, were in the name of Christ, and the remarks took no notice of it, but intimated that there was no Christ in the grange. Either the prayer was quoted wrong or the remarks were wrong, and would be an injury to the cause if left so. It would look like trying to palm off a little deception on the people."

The above quotation is taken from the letter of a friend and the remark intimating that there was no Christ in the burial service of the grange, states that the ceremonies of the grange are a part of "A pagan religion which boldly intrudes its weak, confused and confusing sentiments upon the solemn scenes of death and the grave, crowding out Christ and Christianity." We consider it a fact that Christ is crowded out of these services but admit that the remarks ought to explain our position more fully.

Christ speaking to his disciples, says: "Where two or three are gathered together IN MY NAME, there am I in the midst of them." Matt. xviii. 20. Grangers do not perform these funeral ceremonies as *Christians* but as *grangers.* They do not require persons to become the disciples of Christ before they admit them into the grange. Those who publicly deny Christ are welcomed into their order and often become their chaplains. Indeed since the name of Christ is not so much as mentioned in the secret or inside religious ceremonies and prayers of the order, are we not fully warranted in believing that the public use of his name in the burial services is a trick of the devil to deceive the Christians as to the real character of the grange ceremonies. Throughout their entire secret ritual they "teach for doctrines the commandments of men." Such worship Christ pronounces "in vain."

Grangers, as such, are not Christians, yet grangers, as such, perform funeral ceremonies over departed brothers and sisters; hence their closing prayer and benediction, offered in the name of Christ, seem to us, (in the light of Christ's teachings) blasphemous. And we believe that all candid and well-informed readers of the Exposition of the grange, on reflection, will see that while Christ is ignored in the secret ritual, he is not only "crowded out," but insulted, and his holy name blasphemed in the public burial service of the grange.

Religious Intelligence.

—The interest is the churches of St. Peter, Minn., is still so great that it is proposed to resume special services at a early day. Within the last two months about eighty conversions have occurred.

—The colored Baptists of Georgia intend to found a Normal and Theological school at Atlanta. They have solicited aid from the Northern Baptist Home Mission Society, and have adopted the centennial plan of dollar subscriptions from their own people in order to procure the desired amount.

—The General Conference of the "Methodist" church lately held in Princeton, Ill., appointed the following Commissioners on Reunion with the Methodist Protestant church: The Rev. John Beems, the Rev. J. J. Smith, D. D., the Rev. E. A. Wheat, the Rev. Alexander Clark, the Hon. F. H. Pierpont, J. J. Gillespie, the Rev. G. B. McElroy, D. D., T. J. Finch, and the Rev. Wm. Remsbury.

—The Union of the United Presbyterians of England and the English Presbyterian church is likely to be effected. Last year the Scottish United Presbyterian church withheld its sanction; this year its Synod has withdrawn all opposition, and a union will be consummated on the basis adopted in 1874. The effect will be the formation of a compact Presbyterian body in England.

—A letter from Mexico in the *Missionary Herald* says that Protestants are persecuted more than ever in that country. On the 20th of Febuary two large stones were thrown at the minister preaching in a Protestant church in Mexico. One of the stones struck the Bible on the desk before him, the other mortally wounding one of the members of the congregation. The very same day the Romanists shamefully insulted the Protestants at Calhuacan. The Monday and Tuesday following they badly wounded four Protestants, and burned one of their houses in the same place. In Zamora the Catholics drew a Protestant through the public streets with a lasso. In a place called Dolores, as well as in two or or three others places, Protestants have been killed."

—The revival meetings held by Messrs. Whittle and Bliss in Memphis and vicinity continue without abatement.

—Dr. Arnot of the Free Church of Scotland, and the eloquent representative in the Evangelical Alliance last year in New York, is dead.

Latest News.

LONDON, June 22.—At the last moment, Moody and Sankey have been notified that they will not be permitted to hold services at Eton College. Accordingly they have given up their appointment there, and will go to Windsor and preach in the Town-Hall this afternoon.

Cable dispatches report that the British Government has declared war against Burmah. The report causes considerable excitement, especially in well-informed business circles, where large interests would be materially affected by an Anglo-Burmese war.

BERLIN, June 22.—Serious riots, caused by the Ultramontanes, occurred yesterday, in the town of Rhein, in East Prussia. The Burgomaster was stabbed and dangerously wounded.

[Continued from 4th page]

from the religion which existed before the Pyramids;" that is, Egyptian heathenism.

But there is a statement by Emanuel Rebold, in his "*General History of Freemasonry in Europe*," page 329, which settles the point, so far as Masonic authority goes, that our common Blue-lodge Masonry is actually the heathenism of the nations. Rebold says:

"A very limited knowledge of the history of primitive worship and mysteries is necessary to enable any person to recognize, in the Master Mason, Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, and the Atys of the Phrygians, of whom these peoples celebrated the passion, death, and resurrection, as Christians celebrate to-day that of Jesus Christ."

Here we have an explicit, Masonic, authoritative declaration that Freemasonry is a copy of the old heathenism, and that Hiram Abiff represents, or rather is, a reproduction of several of their principal gods, who were, it seems, killed and raised from the dead, as caricatures of Christ. If then heathenism is conspiracy against God and man, Freemasonry is.

Let us turn from Masonic authorities to Christian.

MacKnight, Adam Clark, Warburton, and other learned commentators, tell us that the "unfruitful works of darkness" which Paul commands Christians to disfellowship, (Eph., v: 11,) were these very heathen mysteries with which Freemasons now declare the spiritual identity of their lodge. MacKnight gives us an analysis of those mysteries, including the "terror infused into the minds of the initiated," and bringing him from darkness to light, thus showing the moral and literal identity of Masonry and those mysteries which the apostle commanded to be disfellowshipped, turned out of the Ephesian churches. Adam Clark paraphrases Paul thus: "Have no religious connection whatever with heathens or their worship." The apostle warns them not to be deceived by the "vain words" by which the mystagogues of that day covered and justified their abominations, adding: "Because of these things the wrath of God cometh on the children of disobedience." Eph. v:-6.

This testimony from authority is sufficient, and sufficiently explicit, that Freemasonry is but an expansion and continuance in our day of that dark system of mystic paganism which the apostles disfellowshipped as conspiracy against God.

"But," one says, "we are a practical people. Give us proof from facts." Well, these are facts:

1. Secret societies all practice more or less human substitutes for the worship of God. This is conspiracy to displace him.

2. Freemasons by what law or rule I know not, but I know the fact, commonly destroy books and writings which contain facts and reasoning against the lodge. This is conspiracy against truth and the God of truth.

3. Freemasons separate husbands from wives by a life-long oath of silence, and that in matters of mutual concern, as both wife and husband are certainly concerned in paying lodge dues. This is conspiracy to change marriage so that it will no more symbolize the union of Christ and souls.

4. For a like reason, Christ even in Christian countries, is omitted from the creed and prayers of the blue lodge or fundamental Masonry. And though the dangling additions to Masonry, called Templar degrees, recognize Christ, they insult him by brutal rites and blasphemous oaths, in which, while the Templar seems to recognize Christ in the Commandery he swears fealty to his exclusion from the Blue lodge below. This is conspiracy, blasphemy and insult combined.

5. Then Freemasonry repeals by implication, the laws of God. That against adultery, by limiting its prohibitions to the female relatives of Masons. That against fraud, by forbidding to wrong a member of the lodge. And the law against murder, by perpetually repeated illegal penalties of death. It thus repeals general laws by special limitations; impiously thrusts itself into the seat of the Universal Lawgiver, and by localizing and limiting morals destroys them! Is not this conspiracy against God?

6. Then the lodge, in all its published prayers, calls its unknown God "The Grand Architect of the Universe;" whereas Christ, the Bible tells us, "made the worlds," and is therefore the "Supreme Architect," but he is excluded from the creed at the door of the lodge.

Such facts might be multiplied; but these are sufficient. And any one who will, may satisfy himself of their truth. And just so truly as we know they are true, just so truly do we know that Freemasonry is conspiracy against God and man.

The Bible is our sole remaining witness:—Let us summon it to the stand. In this august volume of volumes, "the true intellectual system of the universe," is set before us, in simple sublimity, by its author himself, like a sea of glass with the conflicting winds of opinion blowing on it.

Why this conflict is endured; why He permits evil, we know not; but we know that there is evil, and that it struggles for the mastery of good, and that the strife is a religious one. The fight opens in Eden between the religion of Abel and Cain; and ends in the Apocalypse when the dragon is cast into the lake of fire where the beast and the false prophet were cast before. And through six thousand years of history, poetry, proverbs, phophecy, gospels, epistles, and the revelation; the parties and principles in this conflict are distinctly and unmistakably marked. And I put the whole case upon issue, with the declaration, that every lineament and feature, principle and end which mark that party in this long agony, which throughout the Bible is seeking the dethronement of God and the ruin of men, is found in a Masonic lodge!

The thing that separates these parties is Christ; whom Abel worshiped, and Cain omitted and ignored. That same lamb by which Abel worshipped Christ, "by faith," went down through the ages from true altar to true altar, till seen in angel-photograph at last, "as a Lamb that had been slain," standing "in the midst of the throne of God," where he "dieth no more." This is the atonement. This is none other than God in Christ, dying to save men: while Cain as a deist, Jew, or Freemason, without faith, by a self-projected worship, offered "the fruits of the earth," and proposed to be saved by practicing his religion; and the Cains of humanity have been inventing religions and murdering Abels ever since!

Let us compare now these two religions, to wit: Gentilism or opposition religion of the Bible, and the lodge. A bare inspection shows them to be the same.

Now I need scarcely remind those who hear me that the Bible represents Satan as the usurping "god of this world;" the aspirant for its worships, the king of its evils, and the god of its idolatries. As little need I remind them that the lodge-god is "the god of this world." That, excluding Christ, the lodge has neither Father, nor Son, nor Holy Ghost, and that Satan holds every religious shrine on earth not occupied by the true God. Both heathenism and the lodge take the world as it is, and make it continually worse, as the sinking nations show. That both take their candidates as they find them, requiring neither repentance, faith or regeneration, but only fealty, money and worship As Satan would have supported Christ if Christ would have worshipped him; so Masonry supports all ministers and churches which will worship at its altar, or encourage others to do so, no matter what else they may be or do. Both these opposition religions offer the same inducements to join, viz: worldly glory and advantage, which was Satan's offer to Christ. Both make the same promise, *salvation to knowledge*; to reveal something that will make their members divine. "Ye shall be as gods, knowing good and evil," Both call the uninitiated, though they may be children of God, "*profane*;" which word meaning "*before the temple*," the lodge has taken from heathenism. Both treat God and true religion as bigoted and over-strict. Both dispute God, and assure men they "shall not surely die." Both systems have one and the same creed, belief in one supreme deity; and as the creed makes the religion, the creeds being the same the religions are one. Both treat the Bible alike. Neither heathens nor Masons ever printed a Bible or taught one; but both quote and use the Bible for their purposes. Masons draw millions of money from the people; but the lodge never printed a Bible or Testament; but when Christians print them, the lodge picks them up, as in heathen countries it picks up heathen books, carries them in its processions, places them on its altars for show and quotes them in its lectures for effect, as the devil quoted Scripture to Christ for his own ends.

The Bible calls men together to serve God and to pray; the lodge to practice ceremonies and dance. The ceremonies of Gentilism are frivolous, as if Satan would burlesque worship and make it ridiculous. So nothing can can exceed the frivolity of the lodge. There seems in both too, the same devilish spite against men, and delight in degrading them. In the lodge-worship at Sinai, "Aaron made men naked unto their shame." (Ex. xxxii, 25.) So the lodge strips and fools its candidates, which begets a strange desire, as in a prostituted woman, who is their Scripture type, to bring others to the same degradation.

What but the most cruel spite could incite Satan to set men and women to worship horses, monkeys, etc., as our travelers now daily see them worshipping in Asia? The only explanation is, that he hates men because of Christ who died for them, and enjoys the damning joke of their degradation to cheapen their worship and spite the God whom he hates, who he knows will one day be worshipped by our race.

These, in part, are the facts and arguments which show the moral identity of the opposition religions of the Bible with the opposition religions of the lodge. And if two different movements ever had the same nature, source, end, spirit and object, these have.

For, under all these multifarious idolatries, lurks the one great, all-prevading principle of rivalship and opposition to the one "living and true God," and the "only Mediator between God and man." Knowing that "no man can come to the Father but by Christ;" if he can displace Christ from the religion of this earth, as he has displaced Him from the religion of the lodge, he has shut the door of hope on mankind; for Christ is that "door." "Liar and murderer from the beginning," he is seeking by false religions to deceive the nations' and, by one stroke displacing Christ, to murder the inhabitants of this globe! —as a Roman traitor wished the Empire had but one neck, that he might sever that neck at a single blow; with this infinite difference, that the death in this case is eternal and sought by the rebel usurping god of this world, not directly but indirectly, staunch and steady to the one stupendous, malignant end, of making God inaccessible to our race by getting control of the religions of men, and setting aside, ignoring, dropping out of them Christ Jesus, who is the only way to God.

If these facts and reasonings are true, we see where we are and what we have to meet. The secret orders in Christian lands are the outcroppings of paganism; the advance guards and skirmish line of the armies of the field of Armgeddon, mustering under those "spirits of devils working miracles which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

We see, too, that all our help is in Christ, who, in the quaint language of Cudworth, is appointed of God "Captain of the forces of the kingdom of light;" not that we are to do no fighting, but we must conquer in Him. Vainly may we hope that popery and Freemasonry, which are in nature one, the latter being like the "former" as the image is like the "beast," ever will purposely assist in destroying each other. True, God sometimes turns the swords of the enemies of His religion against each other, by panic, mutiny, or mistake; but though wolves and panthers and dogs may sometimes worry each other, they will all kill sheep, and these beasts are all enemies of the flock of Christ. Our help must therefore come from the Lord which made heaven and earth, and it will come if we seek it.

The practical inferences are: That Freemasonry must be destroyed if the country is saved. That fellowshipping Freemasonry is disintegrating the church. That voting for adhering Masons is voting for men who in practice deny the first principles of Republican government. And, as organized aggression can only be met effectually by organized resistance; we must unite to withhold our fellowship and our votes from known adherents of the lodge, if we will be consistent Christians or consistent Americans.

ABSTRACT OF PROF. SLOANE'S ADDRESS.

On the first evening of the Convention Prof. J. R. W. Sloane, D. D., of the Reformed Presbyterian Theological Seminary, Allegheny City, being introduced, spoke in substance as follows:

He said he was present to show which side he was on, for he could not endure to see honest and faithful men grappling with a powerful social evil without giving them his help. The question under consideration is of a serious nature and the words spoken here should be well weighed. Who are the persons connected with these secret associations which we combat? They are our friends with whom we mingle in daily life, and relatives with whom we are connected by the closest and most loving ties. They are to be spoken of with respect and kindness. Our war is not with men, not with individuals, but against principles, and should be scrupulously carried on as such.

The oldest and most powerful of the secret orders is Freemasonry, and in many ways it is the most dangerous. I shall confine my remarks to a consideration of this society. We are opposed to Fremasonry because of the wicked and unholy character of the obligations which those who associate themselves with it are obliged to take. We affirm in regard to them, without fear of contradiction, that they are at war with our Christian religion and at war with our social and political institutions. It is a matter of wonder that men of understanding can take upon themselves such obligations as are taken in this order. John Quincy Adams once said that no decent butcher would cut up a hog in the way these oaths provide for the killing of a man for a violation of his Masonic obligation. The state and church alone have power to impose oaths, and when these societies administer them they usurp functions which do not belong to them, and are guilty of impiety.

Masonry is nothing but a system of impostnre from beginning to end. It claims great antiquity, yet as has been stated by the gentleman who preceded me, it is only a little more than one hundred and fifty years old. It comprises certain rites and ceremonies which have been introduced into it and which have come down from antiquity, which are as old as the oldest paganisms. But this is no proof of the antiquity of the order. The material of this building we now occupy is as old as creation, yet in its present form it is new. So it is with Masonry. It is a new institution constructed with old materials. It is neither ancient or old as is generally claimed by its advocates. Masonry is also a very gross mingling of sacred and profane things, of pagan worship and Christian religion. It can be clearly shown from the authenticated publications of the order that some of the Masonic ceremonies are taken from the vilest rites of heathen worship, and imposed upon the human mind as something of value and importance. When once within the order it is hard to escape from it, as has been time and time again asserted by the few who have escaped. We charge also that it is selfish from first to last, and because of the selfishness we believe it unworthy of any support.

But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion; a religion without a Saviour and therefore a delusion and a snare to all who engage in it or rest their hope upon it.

But what do we hope to accomplish by opposing these orders? Why, we will battle for the right and trust to God to overthrow the wrong. This is a gigantic system of oppression. The end of it will come and truth and right must prevail. We know in our heart of hearts that these associations are evil, and they must be overthrown. Free, open and candid discussion will overthrow them, or cause them to shrivel into insignificance, and this is what is needed by the American people, and what this Association proposes for its object.

NOTICES.

—An adjourned meeting of the National Christian Association (a corporate body) will be held in the *Cynosure* office Chicago on Wednesday the 7th of July next at 9; 30 A. M., for the completion of business proposed at the annual meeting. The following new members are requested to be present and take part in the proceedings: Rev. A M. Milligan, of Allegheny City, Rev. W. Bain of Chicago, Rev. J. A. Bingham of Mallet Creek, O., Rev. B. T. Roberts of Rochester, Rev. Wm. Leuty of Ligonier, Ind., Isaac Preston of Lockport, Rev. A. D. Freeman of Downers Grove, and I. R. B. Arnold of Sycamore, Ill. H. L. Kellogg, *Sec'y*.

—The Iowa State Convention will be held at Clear Lake, Cerro Gordo county, ten miles west of Mason City, on the Iowa and Dakota division of the Milwaukee and St. Paul R. R., beginning Tuesday, June 29th. Delegates can pass over the Iowa Central railroad to and from Mason City at half fare. Rev. J. P. Stoddard, General Agent N. C. A., expects to be present. (See the letter from the Iowa agent 5th page.)

Wheaton College Commencement.—The Baccalaureate Sermon will be delivered by Pres. Blanchard in the College Chapel, Sabbath morning, June 27th, and Rev. George Huntington, of Oak Park, will deliver the Anniversary address before the Society of Inquiry, in the evening. The Anniversary Exhibition of the Literary Union occurs Monday evening, June 28th. The Public Exercises of the Alumni Association on Tuesday evening, includes an address by Harvey Potter, Esq., and an essay by Miss E. M. Grant. The Commencement Exercises on Wednesday, June 30th, will begin at 10½ A. M. The Annual Address will be delivered Commencement evening by Rev. T. C. Easton, of Belvidere, Ill.

Farm and Garden.

Value of Poultry on the Farm.

Mr. Mechi, an eminent English agriculturist, speaks as follows with regard to poultry on the farm: No one item on the farm pays so well as a good stock of poultry, properly managed. With them everything is turned to account. Not a kernel, wild seed, or insect escapes their scrutinizing eyes. Their industrious claws are ever at work uncovering, ready for appropriation, every hidden but consumable substance. Fowls must have access to chalk or lime for the shells of their eggs, and grit or gravel to grind their food in their gizzards. They luxuriate on grass or clover, which is a necessity for them. In winter they like mangolds or swedes. They must have access to plenty of pure water. The quality of the eggs depends upon the quality of food. They, like ourselves, like shade in summer, and warm, sheltered corners in winter. They must have some access to shelter in wet weather. Fowls will not be long healthy on the same grounds or yards. The earth gets tainted. Therefore, to prevent disease, lime and salt your yards and their usual pasture once a year—say in autumn, when the rains will wash it well in and sweeten the surface. Broods of chickens never do better with us than on the grassy brows and patches abutting upon the growing crops, either of corn or pulse, into which they run either for insects or for shelter. The roof of the coop should be watertight, and the coop should often be removed, having only the natural ground for the floor. The ground soon gets tainted unless you remove the coop. You can hardly make some people good managers of poultry if they lack observation and judgment. These are especially necessary to the breeding of poultry. Your male birds should be often changed—say at least once in two years; and they should be young and vigorous. Breeding in and in will not do, any more than it will with other animals.

fort.

The question as to which is the best breed of fowl for every country home has been asked over and over again. The poultry fanciers have discussed Brahmas, and the common farmer has stuck to his common fowls, as if he need not look for anything higher or better; but the Houdans have been so uniformly praised that we must accept them as now the most popular breed for family use.

Mr. A. B. Allen, a poultry fancier, says: "They are of great constitution, very hardy, of quiet disposition, and mature early. They grow to nearly as great size as the Brahma, Cochin, or other East India and China fowls, unless particular pains are taken to force the latter; for with ordinary farm feed and care the latter do not generally exceed six to eight pounds, and the Houdans, with the same treatment, easily attain this weight full grown. Then they are better shaped than the large Eastern fowls, having a larger body and much fuller and more meaty breast. This renders them, like the Dorking, a superior fowl for the table. Another advantage, the chickens mature two or three months earlier and are not near so long in the leg. The hens of this breed are among the greatest of layers. Not one of mine has manifested any disposition to set yet, and I am told they rarely do so till past three years old. Their eggs are of a pure white color and are a full size larger than any I ever got from Brahma, Cochins, or any other breed. I think my hens lay at least nine months out of the year on an average, and some of them still longer. In fact, as layers, I find them nearly if not fully equal to the Leghorns, which have hitherto been considered the greatest layers of all."

Home and Health Hints.

Near the close of the last century, when England and France were waging war against each other, the British Parliament passed a law, to take effect for two years, that the army at home should be supplied with bread made from unbolted wheat meal, solely for the purpose of making the wheat go as far as possible. At first the soldiers were exceedingly displeased with this kind of bread and refused to eat it, but after two or three weeks they preferred it to fine flour bread. The result of the experiment was that the health of the soldiers improved so much and so manifestly in the course of a few months that the officers and physicians of the army publicly declared that the soldiers were never before so healthy and robust, and that diseases of many kinds had almost entirely disappeared from the army. For a while the use of this bread was almost universal in public institutions and in private families, and it was pronounced by the civic physicians by far the most healthy bread that could be eaten. The testimony of sea captains and whalemen is equally in favor of wheaten bread. "The coarser my ship-bread is, the healthier is my crew," said a very intelligent sea-captain of over thirty years' experience. The inhabitants of Westphalia, who are a hardy and robust people, capable of enduring the greatest fatigues, are a living testimony to the salutary effects of this sort of bread; and it is remarkable that they are very seldom attacked by acute fevers, and those other diseases which arise from bad humors. In fact, the laboring class throughout Europe, Asia and Africa use bread made of the whole grain; happily for them they cannot afford to buy fine flour.

The most intelligent class of people in our large cities have bread made of unbolted wheat on their tables every day, and depend upon it; but in country places the idea prevails that it is cheap and coarse, and that to feed a guest on Graham bread would be inhospitable. Nothing can be further from the truth. Our first-class hotels have regularly on their bills of fare, "cracked wheat," "hominy," "oatmeal mush;" and some advanced teachers of hygiene are beginning to hope that the reign of fine flour is passing away. Of oatmeal as a diet, one of our writers on health says: "Americans are gradually waking up to the fact that oatmeal is by no means an unimportant article of diet. As a food, the merits of which have stood the tests of centuries, and which is designed to promote the sanitary condition of the nation by laying the foundation for more ready and vigorous framers for the coming generation, let us regard its general adoption as an article of diet as nothing short of a national good. Its phosphorus gives a healthful impulse to the brain, and on no other food can one endure so great or so prolonged mental labor as on oatmeal porridge."

What Every Wife Ought to Know.

Every action and every motion depletes the physical system. Milk, the first food absorbed by men and animals, is the only natural mixture, containing all the elements of blood save the coloring. Water constitutes three-fourths of the body. To work well, either physically or mentally, the worker must eat mixed food. Food properly administered stimulates the system as wine does, only more naturally. The long night hours empty the stomach, deplete the system and chill the body. On arising the physical condition is low and should be recruited. If we lose time at early morning in bringing the body up to its natural heat and strength, we cannot regain it during the day. A healthy man requires about one pound of nutriment a day to keep him in a good condition. While a working man would need per day five pounds of solid mixed food, two and a half would be enough for persons who lounge and sleep much.

Life can be sustained two or three weeks on two ounces a day. A change of diet should follow a change of seasons—in Winter, fats and sweets; in Summer, fruits, fish, and lighter meats. Milk and eggs, are blood food; steak, flesh food; potatoes and wheat, which being heating material, are fuel; and coffee, a stimulant.—*From a lecture by Monsieur Pallas.*

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Rye—No. 2		93
Flour—Winter	5 50	7 25
Spring	3 00	5 25
Hay—Timothy	17 00	19 00
Prairie, "	14 50	17 50
Lard		13¼
Mess pork, per bbl		19 25
Butter	11	25
Cheese	10	11
Eggs	15	16
Seeds—Timothy	2 35	2 60
Clover		6 50
Flax	1 60	1 65
HIDES green to dry salted	06	14
Lumber—Clear	36 00	50 00
Common	10 00	11 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	53
Unwashed	27	33
LIVE STOCK Cattle, extra	6 80	7 00
Good to choice	5 50	6 40
Medium	5 25	5 40
Common	3 50	4 75
Hogs	6 75	7 30
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Wheat	1 12	1 36
Corn	82	85
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VOL. VII., NO. 38.—WHOLE NO. 210
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Topics of the Time.

President MacMahon of France, recently reviewed on the Sabbath day a body of thirty thousand troops near Paris, and three hundred thousand people from the dissolute city added their presence to the desecration of the Lord's day. No wonder France has no Sabbath and no homes and that the hand of the *sans culotte* is at the throat of society in the capital. Much as we may deplore these things in the chief of a foreign nation, however, President Grant eas but little, and, but for popular sentiment, would have no more regard for the sacred institutions of this country. He apparently makes no conscience of traveling on the Sabbath.

With vast tracts of their State devasted a second time in twelve months by the grasshoppers and a prospect of butlittle if any more than half a crop, the managers of the Kansas Pacific Railway lately sent to the newspapers of Kansas a confidential circular requesting their influence to suppress the discouraging news of the scourge, to send in reports of any remarkable crops and to fill their papers with descriptions of the prosperity of their neighborhoods. The railroad managers would take care that these flattering reports should have wide circulation and thus the lost credit of the region west of the Missiouri river could be soon restored. Many of the Kansas journals, holding their their honor at a low ,rate fell into the trap, but two or three exposed the maneuver to the public. Of course they are half buried with abuse, but that is not so bad as the pest that has devoured their crops. The locust swarm has now however passed northward from Kansas and there is some hope for late crops.

To ignore the advances of Romanism against American principles, especially the public school system may have an appearance of independent smartness, but is more the result of shallowness in morals. Willing slaves are the most degraded; and whatever Rome accomglishes, it is by the support of lukewarm patriots and religionists who, like the Pharisees of Christ's day, being blinded, profess they see clearly. Let such study the tactics of the priest. In Macon, Georgia, is an instance. Says a correspondent of the St. Louis *Advocate*: "Scarcely had the excitement of the Civil Rights Bill subsided, when the Board was called upon to tackle a more formidable foe in the shape of the Catholic question. Thoughtlessly they suffered themselves to be taken captive at the very onset. The Catholics demanded of the Board that they should employ two of the "Sisters" in the public schools. To this they yielded. One season passed. They demanded control of that particular school in which they taught. This was granted. Then the decree was issued to the faithful to withdraw all the children of Catholic parentage from the various public schools in the city and send them to the one presided over by the "Sisters," thus interfering with the prerogative of the Superintendent in assigning pupils where in his judgment they ought to be placed. Now the thing is accomplished, and the city of Macon has a Catholic school in all of its appoinments, supported by public taxation." In Rochester, N. Y., the home of Bishop McQuaid, the Romish prelate who headed the attack on the public schools of Ohio last winter, the Board of Education has lately ordered the discontinuance of religious exercises in the public schools, in response to the demands of infidels and papists.

The changed front of the State elections last fall was made by political jugglery to shine benignly on the Democratic party, although the moral element of the voting classes was little enough influenced by the direct arguments of that party before election. Flushed with that success its leaders now look to a hopeful union of all discontented spirits under their banner, and are using the grange for this purpose. The independent movement of last fall was a general protest of the people against corruption, and by no means the endorsement of a party so steeped in iniquity as the history of the Democratic party shows it to be. That protest was largely sustained by the farmers' movement, not limited to the grange which had no leaders to speak of but the low spirits lurking in its pagan ceremonies, but the comprehensive State and National bodies which were untrammeled by false worships, grips, and petty secrets. The Democratic leaders think, however, to bring it into their net by such flattery as this put forth in the St. Louis *Times:*

"Grangerism and Democracy are natural allies. Affected by the same usurpation, robbed by the same rings, preyed upon by the same monopolies, having in common the same feeling of self preservation, if they do not unite and fight the same fight together, it will not be because Democracy is in the wrong or unwilling to do its share of the very hard work ahead of all."

We believe they are mistaking the situation, and their hope to secure the independent voters by pocketing the grange is a false one; they will find the two things are not tied in the same bundle. The sensible Western farmers are repudiating the mummery of the grange, which a slight acquantance proves a deception, and the party which draws them by that bond will find that towing a full freighted ship with a rotten rope is not a auccess.

One of the Grave Inconsistencies.

BY REV. J. K. ALWOOD.

One of the grave and discouraging inconsistencies of the present age is the union of anti-secret Christians with secretist churches.

It is undeniable that there is now no neutral ground for any organization with respect to secretism. The votaries of the secret empire have become so impudent, and so determined on universal sway, that no organization and scarcely an individual can escape their efforts to control both church and state. The only alternative for all men and all organizations in this country is to resist or be ruled; and generally secretism rules in some sense and to some extent even where men resist like true heroic Christians. Every church in this so-called free and happy land is either run by secretism or is resisting vigorously its nefarious intrusions and wily devices.

The churches are divided in this regard. It is folly to deny it. They who ought to be one—of one heart, one mind and one voice—are as a matter of *fact* divided on a question of the utmost importance to all men, viz.: Shall secretism and Satan ascend the throne of the world and the kingdom of Christ lie bleeding in the dust? or Shall Jesus Christ be crowned Lord of all? This is the all-absorbing issue of the present age. Here the hosts are marshalled; here the lines are drawn.

He who knows it not is too ignorant to serve his day and generation. Some of the churches are submissively carried along by the popular worldly tide. A few of the churches—eight in number in this country—and a few individuals outside of the churches are manfully resisting—against fearful odds, if we leave God out of the reckoning—the sleepless, tireless efforts of the nocternal demon to rule and ruin this fair and once happy land of Columbia, this land made sacred by the blood and graves of our fathers.

Now the fact that is peculiarly painful in connection with the fearful struggle between the kingdom of Christ and the powers of darkness is the support which secretist churches and secretist preachers are receiving from true-hearted anti-secret Christians. To see these good hearts that are yearning for the peace, purity and prosperity of Zion, and weeping almost day and night over the tide of corruption which is streaming forth from countless secret cesspools and rolling like a mighty avalanche over our land and carrying with it so much of the beauty, grace, talent and strength of the rising generation, tamely giving their assent, their influence, their means, their prayers and, worst of all, their children to a church whose power is all enlisted in the interest of secretism, is heart-sickening. The worst feature of the present age is the success of Satan in his efforts to capture the churches in the slimy net of secretism. He has blindfolded them and led them away. But how pitifully incongruous the position of those who are not blind, but with eyes staring wildly on the terrible scene, and with hearts throbbing with anguish, yet, for lack of moral courage,—nothing else—give their means and influence to assist in the general destruction. Why do they not put on a little courage and come out from Babylon? Why do they not pray for courage? How can they pray, "Thy kingdom come" while they are giving their strength to the kingdom of darkness? They pray rightly, and then take a course of action that hinders their own prayers and also the prayers of others whose hearts are bleeding over the evils of the present time. O that they would read and well consider the awful category in which the word of God shows them to be standing: "But the fearful and unbelieving, and the abominable, and murderers, . . . and sorcerers, and idolators and all liars, shall have their portion in the lake which burneth with fire and brimstone!" (Rev. 21: 8.) Notice, the "*fearful*" stand at the head of this ruin-bound company. This is a day when courage is as really prerequisite of a consistent Christian life as it was in the days of the bloody Nero. It requires courage to stand with the humble few against the corruptions of the popular many.

While it is true that there is not a religious newspaper in the land that has had the temerity to come out and proclaim definitely in favor and defense of secretism, it is nevertheless true that there are churches which are run by lodge men. A very large percentage of their ministers are lodge men. And a large percentage of the rest are virtually hoodwinked and cable-towed, so that they can be used to greater advantage for the corrupt church and secretism than even sworn lodge men; because they can more effectually hold in loyalty those charges where anti-se-

crecy sentiment so extensively prevails, that under the administration of oath-bound lodge men, the people would break the reins. I am surely acquainted with instances of this kind of craftiness of the crafty craft. Among the sons of men there are few more despisable than the jacks who are led by this cable-tow. The small remainder consists of young men who are under a course of training which will make Masons or jacks of them. They will soon learn that they must fight for secretism or leave the ranks and look elsewhere for bread.

Satan well understands the bread-and-butter logic, and the logic of numbers and popularity. And by means of this kind of logic he effectually persuades and rules men whose learning and position enable them to maintain the appearance of looking with disdain on these very sordid motives which are actuating them.

Can it be the duty of any living Christian to lend support to such men? They who do it join hands with the wicked, and aid in their mischief, and share in their guilt. And they will at last be punished with anguish at the sight of failure (comparative) in the good cause, and the triumph of wrong. They will not share in the final shout of victory, when the right triumphs.

Metz, Ind.

An Ignorance not to be Justified.

BY SAMUEL. D. GREENE

To belong to an institution and to be ignorant of its origin, its intentions, and its principles, is criminal. For all rational, intelligent men have an influence on society. That influence should be favorable to the laws of God and man. Now Freemasonry is opposed to both; and with truth it may be asserted and without contradiction that no honest, upright, Christian man, who has been induced by or through any influence to become a Freemason that if he will investigate the subject, search for proof as to the truth of Masonic assertions and Masonic books but will find upon such manifestation that he was as ignorant and blind to the true principles of Freemasonry as the Spaniards were in general to the horrors of the Inquisition, before public opinion and the Reformation caused them to investigate its former barbarities. Or those who bow to the Roman pontiff are ignorant of the true principles of holy religion, who are seldom suffered to read the true translations of the Bible, or enjoy the true teachings of the Gospel.

But under the Masonic salvo and the Entered Apprentice oath they wrap themselves up in their security, and either for fear or false notions, continue under deception. This increases and continues the excitement; which will never stop in this free country until Freemasons cease to be controlled by Masonic oaths to the detriment to their fellow citizens, either willingly or for the neglect of information. Men are beguiled and drawn into the Masonic institution with the reputation of something good. Then sworn to hail, or speak well of Freemasonry and never review or expose its principles. They may withdraw in silence if they will give it a good name, and leave their characters in favor of the institution. But should they suspect its fraud and investigate the principles and expose its wickedness and folly, then the penalty of its obligation is a hindrance to this infraction. Thus they are forbidden and they never will examine it so long as they abide there, though society and even the church should be rent asunder.

Such an institution freemen, under the blessed influence of religion and liberty will never cease to oppose so long as they hate the curse of slavery. The expression, Let it alone and it will die of itself, is too trite, while we have such obstacles in the way. True, it may let alone run its career of destruction, and so may the conflagration that destroys your dwelling, but will you therefore use no means to extinguish it? The safety of our country and her free institutions depends solely upon vigilance and activity by enciting the public mind against anything wrong. The simple acts af murdering Morgan, or the kidnapping of Miller, or the attempt to burn the printing offices are of themselves slight in comparison to the great universe of wrongs; but they were acts against the rights of a citizen, against our laws and constitution, and this, if left unnoticed, is the commencement of revolution, and the result is a loss of our free government. The existence of Freemasonry is not only the cause of the present excitement, but it is a base imposture, false in its pretenses. It is exposed, can be read, and the myrmadons of the order have executed its laws upon a free citizen, thereby proving it to be selfish, anti-Christian and anti-republican. Yet it holds in ignorance of its true principles some of our best citizens in its ranks, who when known cannot make a reasonable apology or excuse for being there. Women are basely insulted by Masonic companions, robbed of their society and confidence, to which they are justly entitled, the consequence of which is discord, jealousies and the ruin of families.

I shall appeal to the women for redress They are the ornament of the domestic circle, the pride of man, the nurses as well as the instructors of our earliest existence. Possessing an excellency of character, distinguished by a generous share of intellectual powers of mind by ardent attachment, and by their constitutional temperament more tender and delicate, they are entitled to be treated with respect, and are emphatically the companion of man in every proper and important station of his life. They were earliest at the tomb of their Saviour, and objects of his special solicitude at the time of his crucifixion. And as members of his visible church were co-workers with the Apostles in their ardent labors in the early spread of the Gospel. And who can rightly appreciate the vast importance and extent of female influence in the culture of the young minds, as well as the advancement of every moral and benevolent plan. No moral or religious institution founded on the true evangelical doctrines of the Bible have ever excluded the women from a participation. But when the Masonic eulogist James W. Thompson declares that he rests the claim of Freemasonry to public tolerance and favor mainly on the argument that it is a moral and religious institution, and then hear him in the Master's degree swear that he will not make an old man in dotage, a young man in nonage, an atheist, deist, an irreligious libertine, a woman or a fool a Mason, we cannot but lament at the hypocrisy of the man and be surprised at the insult of Masonic comparison.

Speaker Blaine on Colleges.

Speaker Blaine gave his views on colleges in a little speech at the commencement of Colby (Me.) University, last year. He said that colleges are pretty much given to boobies and rich men's sons. At Harvard or Yale a student's annual expenses are $1,000 or $1,200. At the college in Pennsylvania, where the speaker graduated, he paid less than $800 for his four years' course. Henry Winter Davis, the most accomplished parliamentary orator of the century, paid less than $83 per year during his course in a Western college. Mr. Blaine believed in fitting schools as most valuable to the college from the gregarious tendency of classes. He wanted to send his boys here, but they had got into fitting schools whose classes went elsewhere, and he felt constrained to yield to their intense feeling on the subject of going with their classmates. He was glad to see that the students were not dawdling away a large part of their time in solving the problem whether they should row more or less than thirty-eight strokes to the minute.

The grand mistake that young men make, during the first ten years of their business or professional life, is in idly waiting for their channel. They seem to forget, or they do not know, that during those ten years they enjoy the only leisure they will ever have. After this there will be no time for reading, culture and study. If they do not become thoroughly grounded in the principles and practical details of their profession during those years, if they do not store their minds with useful knowledge, if they do not pursue habits of reading and observation and social intercourse which result in culture, the question whether they will ever rise to occupy a place where there is room enough for them will be decided in the negative. The young physicians and young lawyers who sit idly in their offices and smoke and lounge away the time, 'waiting for something to turn up,' are by that course fastening themselves for life to the lower stratum, where their struggle for a bare livelihood is to be perpetual. The first ten years are golden years, that should be filled with systematic reading and observation. Every thing that tends to professional and personal excellence should be an object of daily pursuit. To such men the doors of success open of themselves at last.

MR. WALKER'S LETTER OF ACCEPTANCE.

LETTER OF THE COMMITTEE.

PITTSBURGH, Pa., June 9, 1875.

Hon. J. B. Walker, Wheaton, Ill.

DEAR SIR:—It has been made our duty to inform you that the political Convention met here to-day have unanimously selected you as their candidate for President of the United States at the election of 1876. The members of the Convention would be gratified by a letter from you stating your views respecting this action.

Respectfully yours,

B. T. ROBERTS, *Chairman.*

C. A. BLANCHARD, *Secretary.*

MR. WALKER'S REPLY.

To Messrs. Roberts and Blanchard:

GENTLEMEN:—If I had been a member of the Convention at Pittsburgh, I am sure some more worthy name than my own would have been placed at the head of our ticket. As it is, my respect for the character and judgment of the gentlemen who composed the convention induces me, with gratitude for the confidence which the nomination implies, to accept the position which you have assigned me.

In doing this I accept the responsibility which it involves, to aid as I have means and opportunity in disseminating the views which we all hope will disclose to the people the un-American, immoral and anti-Christian character of the Masonic institution. I speak of the *institution*—not of all the men who have been betrayed into its criminal secrets. Managing Masons make it an object, in order to maintain the standing of their institution before the public, to get men of means and good character into the lodges; and when bound by their culpable obligations, many such men, although conscious of their error, are restrained from disclosing to others the deception.

A large proportion of the people have not examined the character of Masonry, and do not know what the ablest and best men of the country have thought on the subject. Washington was led into the lodge when a young man, but withdrew from association with it when he had learned its character. And near the close of his active life, he wrote to a friend, who was an Anti-mason, "I preside over no lodge, nor have I been in one more than once or twice for thirty years. (Letter in Spark's Life of Washington.) From this early testimony of the first name in our history down to Charles Sumner, recently deceased, our best and most patriotic men have denounced Masonry, and warned the country against its influence. Adams, Madison, Monroe, Wirt, Rush, Chief Justice Marshal, Daniel Webster, Edward Everett, Charles Sumner, William H. Seward, Judge Marcy, and leading Christian men such as Moses Stuart, Charles G. Finney, Bishop Hamline and Nathaniel Colver (the latter three having been initiated into the rites of the lodges) have denounced the institution as undemocratic, anti-social and unchristian. These testimonies of representative men who knew the character of Masonry have not been heard by the

masses of the people, and Masons will not permit them to be heard if they can prevent it.

Allow me, gentlemen, to add a word or two in regard to some aspects of this combination of oath-bound men which will influence my mind to do what I can for its suppression.

I believe the oaths taken by Masons are not only contrary to Christ's teaching, which commands that men shall "swear not at all," but they likewise pervert in every case the conscience of the recipients, and through them damage the social and civil interests of the country. This was so apparent to the statesmen and jurist Daniel Webster that he published his opinion that such oaths were subversive of the public good, and should be prohibited by law (see letter to Harmer Denny). Such likewise was the decision of the legislatures of Vermont and Rhode Island, which had the Masonic obligations disclosed under oath of those who had taken the obligations.

We are told by some of the Masons that the phraseology of these oaths have been varied in some cases, and by others that they are not considered obligatory, but imprecatory. If this be true, in the one case they are blasphemous and in the other criminal. To take the name of the Almighty in vain is blasphemy; to swear in his name to perform or conceal criminal acts is a crime. In either case the solemnity of the oath, and the sense of obligation is impaired, and the conscience of the man is corrupted, and this corrupting influence is filling the country with peculators and criminals who perjure themselves and embezzle the funds of corporations and the State and National treasuries. It will be found that a large proportion of the late frauds upon the State and National treasuries, committed during the past and present administrations for thirty years, have been committed by Masons. They learned in the lodges to disregard the righteousness of an oath, or to put a Masonic or reserved construction upon it, and hence they go into public life with perverted minds in regard to rectitude in business; and by perjury and fraud fill the land with political and financial corruption. With the men connected with the recent whisky frauds we have no personal acquaintance; but others, well informed, state what will, no doubt, on examination be found to be true, that they are men whose consciences had been corrupted by secret oaths of one sort or another, or by association with men who had taken such oaths. These oaths have been altered by changing unimportant words that Masons may be able to equivocate by saying—that is not the oath which I took; but still they are such that Moses Stuart said, "recent attention to this institution has filled me with astonishment, and, as to some things contained in it with horror. The trifling with oaths, and with the awful name of the ever blessed God is a feature which I cannot contemplate without the deepest distress."

The influence of these oath-bound men upon the administration of justice from the president to the town officer is constantly operative. Not that the administrators of justice are always Masons, but not aware of the secret machinations of the lodge-men to grant each other assistance, they receive petitions and statements gotten up by Masons, not knowing them to be such, and are in like manner approached by emissaries of the lodge who intercede for Masonic criminals or supplicate for the appointment of Masonic associates.

President Grant has been censured for frequent pardons of criminals tried and convicted on decisive evidence. Some of these have been so distinctly a perversion of justice, that they have surprised his best friends. The explanation of all this, many men know, is to be found in the craft of the lodge. The facts in a recent case explain the others and are somewhat startling. Rev. B. T. Roberts of Rochester, New York, publishes the following statements in regard to the influence of the lodges in rescuing criminals from the penalties of the law, and placing them in positions from which they ought to be excluded. He says in the Pittsburgh *Commercial* 10th of June:

"None but a civil magistrate should have power to administer oaths, but when those men in a private capacity usurp this authority, it is a serious interference with the administrstion of justice. I will relate an instance: Not long since I discovered that I was losing letters and money from the post-office. I informed the Post-office Department at Washington of the facts of the case and they sent on a detective to work up the affair. He soon detected the thief, in fact caught him in the very act of stealing. The man was tried, convicted and sentenced, not to the penitentiary or to the jail, but to one year in the county workhouse. After several months imprisonment he was pardoned by the President. He now fills a position in the Detroit Custom House; and I understand that before he was convicted of stealing from me he had been found guilty two or three times of petty larceny. He was a Mason and it was through their influence that he was liberated."

A like case, only of a worse character, occurred not long ago in Belvidere in this State, where a man who had betrayed and then aided in causing the death of an orphan girl, was shielded by Masons in county offices, and members of the court and jury; and although the crime was acknowledged, the culprit, by Masonic aid went "unwhipped of justice."

So in Michigan, Vanderpool, whom a jury had unanimously convicted of murder in the first degree was by the influence of Masons operating through the lodges in different parts of the State, freed from the penalty of murder. The principal actor in this case was a Royal Arch Mason, living in a distant county. In his degree murder is not excepted from the list of crimes in which Masons are by oath bound to aid each other. I am aware that in some cases the full form of the oaths are not always administered in some lodges; but Masons are sworn to obey not only what is made known to them when they are initiated, but also what is reserved and may be communicated thereafter.

Some adhering Masons of character and candor when appealed to will not deny this detrimental influence of the institution upon the administration of justice. Mayor Colden of New York, an advanced Mason, in answer to a joint letter from some of his friends, who asked him whether the institution of Masonry corrupted the courts of law, said "Many of the fraternity feel themselves *obliged* in whatever situation they may be placed to suffer an appeal from a brother Mason to have influence. Offenders have pursuaded themselves that they could claim *exemption from punishment as Masons.* And even at a bar of a court of justice, a *criminal* has thought he secured immunity by revealing to the judge, who was about to pronounce his sentence, their Masonic relationship." Mayor Colden had experience in the matter. He had filled the highest offices in the State and in the city. No Masonic denial can avail against his testimony. Yet if he is true, Masons generally are false on this subject.

Now when bad men who desire to defraud the public and escape the penalty, learn of the strength of the lodges, and of their oaths to keep the secrets of criminals, they will, of course, crowd into the lodges in order to gain their influence. And when unprincipled office seekers understand the principles of the lodges, they will, of course, take the obligations. Thus it happens that the lodges are composed in large measure of self-seeking men, while the good men among them demit, or hold merely a nominal relation.

Born of Masonic influence, a horde of secret associations now cover the face of the whole land. Originating with the Masons in Washington City, a portion of the farmers in some of the States are separating from their neighbors and forming secret combinations, the leaders of which will use their subordinates and defraud them of their money. The red communists, the miners, the laborers in factories have now organized into secret combinations; and opposed to these capitalists and employers have organized antagonistic lodges; and the land is thus filled with strife and violence, which recently, in some of our States, could be suppressed only by military power. Men who ought to be friends and co-operate for each other's good, are by secret oaths and combinations, organized as enemies. The cause of the laborer is the one that should secure the sympathy and assistance of good men, and monopolies of capital or by combination should be discouraged. But the secret association can claim no aid from those outside of its organization. And Masonry the mother of secrecy, after engendering these secret combinations, forsakes the victims to their fate. No laboring man can enter the higher lodges of the Masons. Like the pews in the churches of the world, the taxes are so heavy that men of moderate means cannot pay the dues. These upper lodges are the ruling powers which swear to conceal their secrets from the lower lodges, and these lower and poorer men are all subjected to the absolute control of the Grand Lodge.

Another aspect of Masonry which exhibits its injurious effects upon members, and through them upon the country, is seen in the fact that the origin and development of the system from beginning to end is dark with falsehood. There never has been an institution fellowshipped by respectable men that like Masonry lived and moved and had its being in lies. All well-informed Masons know and concede that their institution had its origin in a London tavern, in the reign of Queen Anne, and yet before the public, and the novices that they lead into the Master's lodge, they attribute its origin to the time of Solomon; and publicly by their symbols, and privately by their lodge work they perpetuate what they know to be a falsehood.

They go through the sham of the death, burial and resurrection of Hiram Abiff, in which no respectable man would ever participate if not bound to the false presentment by the degradation of his oath.

They walk in the streets on St. John's day, decorated in paste jewelry, and assuming, preposterous titles, of which an Indian might be ashamed. They do this knowing that their assumption is a libel upon the simplicity of the Gospel. That John the Baptist was beheaded by a man, who, like the Masons, had taken an oath not knowing what would be the consequence, and that the Evangelist repeats the injunction of Jesus that men shall "swear not at all."

They profess to be a charitable society while they are the most completely selfish institution of our time. Money is gathered from members of the lodges in the rural districts to buy childish trinkets and to build temples for the higher Masons in the principal cities, some of these edifices costing millions of dollars. They take just the opposite position required by the benevolence of the Gospel. They exclude all women, all poor and disabled persons, "the lame, the halt, and the blind," and admit none but able-bodied men; who can pay their dues to the lodges. Their claim to be a benevolent institution is a deception and a fraud.

They claim to be a moral society and yet swear their members without exception to conceal from every one, even from their own wives, the secrets, of the lodge; and to keep the secrets of their brother Masons in their own breasts, no matter how wicked they may be, murder and treason only excepted. They swear their members to respect the virtue of a brother Mason's wife and daughter, excluding by their oath those women who are not connected with Masons. They filled their lodges during the war with young men by the falsehood that if taken prisoner by the enemy, brother Masons of the South would show them favor; yet Jefferson Davis and the Southern officials, who were almost without exception Masons, starved Masons and Anti-masons together at Richmond and Andersonville without mercy.

When they accept a member they tell him that nothing in the lodge will interfere with his religion or his poli-

tics; and then when a professed Christian is initiated he is required by their rules never to pray in the name of Christ; and the professed Christian who kneels with them must not only deny his Lord, but in reading the Bible, in the lessons prescribed by the lodges, every passage in which the name of Christ occurs is omitted, or the Saviour's name dropped out. Thus after promising that they will not interfere with the religion of the candidate, they not only cast out the name of Christ, but mutilate the Bible in order to do so. If there be an anti-Christ in existence the Masonic lodge is one.

But it may be asked have not Masons liberty of conscience to reject Christ personally and in their lodges if they choose to do so? No one denies the liberty te reject or receive Christ, but "to betray the Son of Man with a kiss," to promise no interference with the Christian religion, and then beguile the men that they have blind-folded and sworn to obedience, to keep the Bible in their lodge and carry it in their processions, and then mutilate it in order to cast out the name of Christ, is a species of deception in regard to sacred things that cannot be contemplated by any upright man without asense of condemnation and horror. And yet these anti-Christian assemblages meet in all our villages, ann men meet with them who profess to believe Him who said, "He that denies me on earth him will I deny before my Father and the holy angels."

The frauds in all departments of the government and in all forms of business, are becoming more prevalent and more alarming. That these are attributable, in a large measure, to the fact that the public officers and places of trust and profit are in the hands of forsworn men, we can no more doubt than we can doubt the connection of cause and effect. Men who debase their conscience by practicing falsehoods, and by illegal oaths have fitted themselves to do, and to aid others in doing fraudulent things. The well meant efforts of the government to punish the criminals who have disregarded their oaths and obligations will be unavailing. The same depravity of conscience will show itself under every administration, and in all parties, so long as the sources which corrupt men's consciences, and lead them to keep criminal secrets and connive at criminal practices, are found in almost every village throughout the land. The axe must be laid at the root of the upas—not on the branches. That Masons desire to conspire against the country we do not believe. They are not always aware even of the effect that their institution has upon themselves. As those who manufacture, sell, or use intoxicants, apparently do so without realizing the effect upon themselves and the community, so Masons, sustaining each other in illegal swearing to do immoral things, thereby unwittingly, in some cases, deprave their own conscience, and so far as their influence goes, corrupt public morals. The injury wrought by alcohol and slavery continued many years, almost without notice, before good and patriotic men were aroused to resist the destruction they were working in society and in the state. So it has been with Masonry, and so it is in a measure to the present time.

Now the principles upon which our institutions are founded, and which we must maintain, unless we are recreant to our trust, are *Intelligence, Virtue* and *Independence.* The independent voters who have sufficient courage and principle to declare themselves free from the influence of fettered party newspapers, and political demagogues, are the hope of the land. Such men have saved us in the past, and upon such our future prosperity depends. When such men get the balance of power—as in the anti-slavery struggle—self-seeking men will crowd in to carry their banner and adopt right principles from selfish motives.

The present is a period when upright and independent men are called by the providence of God, and their responsibilities to the country, to act promptly and unitedly against every thing that assails republican principles, or corrupts public morals. There are two great secret combinations which threaten the foundation interests of a free state: the sworn secrets of the Jesuits and the confessional, which hold in the bondage of a gross superstition the Catholic voter, and the sworn secrets of the lodges, which fill public offices and commercial places with men who have lost all sense of the righteousness and sacredness of an oath. The one, which like the lodge withholds or perverts the Bible, aims to destroy our common schools, which are the sources of intelligence among the people. The other corrupts the conscience in regard to the sacredness and binding obligation of an oath, which is the seal of integrity among public men. There are unprincipled men in both the old parties who will court any influence that will help their party interests or aid them to power or preferment. This is an impending danger at the present time. Can not we all, who seek to preserve public schools, public morals and public prosperity, unite to oppose unchristian, oath-bound institutions; and whether favoring nominations at this time or not, at least withhold our ballot, at both local and national elections, from every man who is actively associated with Masonry.

The present is a time when men can afford to be independent. No man can lose anything by acting as an independent voter. Neither of the old parties offer any issue that a man of character and conscience is bound to respect. The reform party, composed of temperance men, Anti-masons and conscientious voters of every class, presents an issue which, if carried, or even if so successful as to gain the balance of power, will save the country from the blight of superstition, and the rule of corrupt and corrupting politicians.

This is, with our cause, the day of first things, but the true men are at the beginning and not at the end of a needed reform. We can look with hope to the future. No question introduced by prayer and the Providence of God, is ever settled until it is settled right. One, with God, is a majority.

Something has already been done. Many petitions have been sent to State legislatures, asking that when a Mason is a party to a suit, foresworn fellow Masons shall be stricken from the jury. We hear that some towns in Massachusetts have already dropped the names of Masons from the jury list. Some inquiry has been made, and it has been ascertained, that while there are five men to one in business and upon our farms, as well qualified as Masons, to discharge the duties of county and town offices, yet in some cases five Masons to one hold such offices.

It is evident that active measures for reform are urgently needed. Once before in the history of the country, Anti-masons have united with other conscientious voters and thus succeeded in suppressing the lodges throughout the free States. William Wirt, of revered memory, led the movement on the national ticket. We can do no better than close by commending to the attention of every one a passage from his address of acceptance. He says:—"there is the most demonstrative proof that the persons who had entered into these unhallowed oaths, considered their allegiance to the lodges as of higher obligation than their allegiance to their country. If this be Masonry as according to this uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, as treason against society, and a wicked conspiracy against the laws of God and man which ought to be put down."

I am, gentlemen, very respectfully, your fellow-citizen,

JAMES B. WALKER.

Wheaton, Ill., June, 1875.

Religious Intelligence.

—The Rev. Dr. D. D. Lore, Editor of the Northern Christian Advocate, published at Syracuse, New York, died on Sunday morning, June 20, at his country residence in Owasco, about one mile from Auburn. He was attacked with apoplexy on Thursday, having suffered from over-work for some months.

—Since the 1st of February the Free Methodist church of Summerfield, Ohio, has received over one hundred members, making a total of one hundred and forty. In connection with the church are five classes and four preaching-places, four local preachers, four exhorters, and three Sabbath-schools.

—The London City Mission recently held its fourteenth annual meeting. The report stated that the missionaries of the Society now numbered 437, an increase over the year previous of 19. During the year past 2,607,809 visits had been paid, and 38,647 in-door meeting and Bible classes had been held, at which the aggregate attendance had been 1,926,764 persons. The out-door services had been 5,163 in number, with an attendance of 316,181; 1,625 drunkards have been reclaimed, 4,685 children sent to schools, and 1,689 new communicants had been received. The receipts of the Society amounted to 46,606*l.*

—The twenty-sixth annual meeting of the Evangelical Continental Society of England was held in London May 14. During the entire period of its existence the Society has contributed 50,000*l* toward the evangelization of Europe. The expenses for the year were 3,878*l.* The labors of the society were unusually successful during the past year. Its agents distributed a large number of Bibles and books.

—During the recent yearly meeting of the English Society of Friends in London, one of the most striking usages of the Society was abolished, namely, the compulsory support of the poorer members by the society. Practically, the rule has been found to prevent the increase of membership. Mr. John Bright, M. P., took an active part in procuring the change. The statistics of the society in London are as follows: Regular membership, 14,199, against 14,080 last year; attendants on worship, not members, 1,767, an increase of 517.

—The Episcopal Bishop of Nebraska and Dekota has directed prayer to be made in all the churches of his diocese, morning and evening until harvest, for deliverance from the grasshopper plague.

—The gospel meetings held in Memphis, by Messrs. Whittle and Bliss, closed June 13. Mr. Whittle preached his closing discourse to an audience of 5,000 persons. Great good has been accomplished by the meetings. Mr. Whittle left for Little Rock, June 14.

—The interest in the convention that is now being held in Brighton, under the auspices of Mr. and Mrs. Pearsall Smith, is constantly increasing. Mr. Smith is assisted by the Rev. Theodore Monod of Paris; the Rev. E. H. Hopkins of Richmond; Mr. S. A. Blackwood, Mr. Henry Varley, while Mrs. Pearsall Smith always holds two Bible meetings as well as one exclusively reserved for ladies. It is computed that about 7,000 visitors have come to Brighton to attend the convention, including 200 pastors and their wives from the Continent.

—The Synod of the Reformed Presbyterian church held last month at Coulterville was presided over by Rev. James Kennedy of New York city, Rev. J. R. Thompson of Newburgh, of N. Y., was chosen clerk; Rev. J. W. Sproull of Allegheny, Pa., assistant clerk. The statistical reports showed: 100 ordained ministers, of which 76 have pastoral charge; 3 foreign missionaries; 4 home missionaries; 4 disabled; 2 professors in Theological Seminary; 2 professors in College; remainder without charge; 11 licentiates; 1 minister died during the year; 105 congregations; 9,900 communicants—an increase for the year of 170; 6,856 Sabbath-school scholars—an increase of 1,500; 692 Sabbath-school teachers;—increase, 91; contributions, $219,000—increase $19,000. The Domestic Mission stations occupied are at the West; the Southern mission is located at Selma, Ala., a congregation of 24 members being organized with a pastor; the foreign missions are at Latakia and Suideah in Syria, with three ministers and their families and 3 ladies, missionaries, besides native helpers,—about 70 communicants.

Notices.

—An adjourned meeting of the National Christian Association (incorporate body) will be held in the *Cynosure* office, Chicago on Wednesday the 7th of July next, at 9; 30 A. M.; for the completion of business left from the annual meeting. The following new members are requested to be present and take part in the proceedings: Rev. A. M. Milligan, of Allegheny City, Rev. W. Bain of

Chicago, Rev. J. A. Bingham of Mallet Creek, O., Rev. B. T. Roberts of Rochester, N. Y., Rev. Wm. Leuty of Ligonier, Ind., Isaac Preston of Lockport, Rev. A. D. Freeman of Downers Grove, and I. R. B. Arnold of Sycamore, Ill. H. L. KELLOGG, *Sec'y.*

—The next quarterly meeting of the North-east Pennsylvania Association will be held on the 18th and 19th of August next in the Presbyterian church, Ararat, Susquehanna Co., Pa. and will commence at 2 o'clock P. M., the 18th. Lectures by able speakers on the evenings of the 18th and 19th at Ararat and on other evenings at points near this place where convenient houses can be found. A young man of promising talents, just entering the field of conflict with the "Mystery of iniquity" is pledged for the occasion. Come and hear him.

NATHAN CALLENDER.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturers:
Indiana, J. T. Kiggins, Portland, Jay Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St., both Syracuse, N. Y.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, D. P. Rathbun, (present address) Lisbon Center, N. Y.
Iowa (nominated by State Convention) James Hankins, Mason City, Iowa.
Lecturers at Large:
I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Cochrans Mills, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co, Ia.
A. H. Springstein, Yipsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, Ashland Co., O.

Reform News.

—A letter from G. W. Parks of Bucyrus, O., says that Bro. Hinman, Illinois State agent, spoke on the 12th of June at Oceola, Ohio, and on the Monday following at Steven's Schoolhouse in Crawford county.

Pennsylvania News.—The Meeting at Waverly.

On the 17th inst. at 2 P. M. commenced our quarterly meeting in Fell Hall, Waverly, instead of Dalton, the place first agreed on for said meeting; the place being, for reasons deemed to be sufficient, changed. The sessions excepting the last, on Friday evening were thinly attended. On Thursday evening it commenced raining before the meeting, and rained heavily for some hours, for which we all were thankful to Him who sendeth rain in its season. Seldom does the land thirst more for rain than then. Beside this there were prayer-meetings in all of the churches intown, which together with the storm made the congregation small. While we believe the majority of that community are with us, on the main question, human motives, called *prudential*, kept many away. Moral cowardice is as strong a barrier to the needed reforms as any the foe can summon to his aid. Well did the great Teacher say, "fear not them that kill the body, &c." O how much the church needs fearless men and women in this tremendous conflict with the powers of darkness! Men in whom "perfect love casteth out fear" O God, send us a whole division of such to meet the emergency!

In the providential absence of our President, Elder S. E. Miller, the body unanimously chose to preside in his place, Elder Charles Parker of Abington. A season of prayer and free conference followed, which was marked with a good spirit. The evening was occupied by a short and sound lecture, bearing mainly on Odd-fellowship, by Rev. James W. Raynor. He had not the inspiration arising from a large audience, as we have seen, but did well notwithstanding.

Met Friday morning, June 18th, at 9. 30 A. M., for prayer—commenced business at 10. As we have not the minutes of the proceedings we cannot give the items in their order. We squared ourselves as a body for political action next fall, and appointed a committee to correspond with representative men of our views through our State, regarding the electoral ticket and our State officers; and also to consult with our leading anti-secret men of this State about the time and place of our State annual meeting the coming fall. After some other business done we adjourned to 2 P. M., at which time we met and heard our esteemed brother McDougal "preach salvation," in which he gave lodge salvation several happy hits. He remarked that he did not expect that his "little speech" would get into the papers, but had we the ability to transcribe its power and spirit we would disappoint him, if we could get it printed. We felt to thank God for the good effect on us all. A spirited conference followed in which many men and women joined. God owned the meeting.

Met again at 8 in the evening to find a full house, good order and attention. Your correspondent in this meeting took up and answered some of the most prominent objections of Masons and their tools to our work. So ended this quarterly meeting.

NATHAN CALLENDER.

DEAR CYNOSURE:—At our recent meeting of N. E. Pa. Association, the following resolutions were passed:

Resolved, That we request Rev. A. L. Post to prepare an account of the character and doings of the National Meeting at Pittsburgh for local publication.

Resolved, That we appoint a committee of correspondence to confer with the friends of Anti-secret reform throughout the State with reference to preparing an electoral ticket, and to selecting candidates for Governor, State, Treasurer, &c., and that this same committee make inquiry by correspondence as to the best time and place for the next meeting of the State Association.

The following are the Committee, Rev. N. Callender, Green Grove, Luzerne Co., Pa., Rev. M. D. McDougall, Wilkesbarre, Luzerne Co., Pa., Rev. A. L. Post, Montrose, Luzerne Co., Pa., Rev. J. W. Raynor, Union Dale, Luzerne Co., Pa.

And now brethren of Pennsylvania, co-workers for truth and liberty, please send without delay your responses and suggestions to either of the above committee by letter or through the *Cynosure*. Let us get at once to work, mass our forces, and move on the works of darkness with all the earnestness and power we can use as Christian citizens and seek to overthrow lodge domination, and with spiritual weapons give a pure Gospel and Christian equality and justice to all in our commonwealth. Our work is vastly important. The time is auspicious. Let unfurl the banner of right and sustain our cause and its candidates. J. W. RAYNOR.

From the Indiana Agent—Homeward Bound from Pittsburgh.

On board the "Lizzie Cassel," near Zanesville, Ohio, June 16, '75.

Leaving Pittsburgh on the morning of the 11th inst., I arrived at Salineville, Jefferson Co., Ohio, at noon, where I found a team in readiness to convey me to Mooresville some nine miles west. I stopped for supper with Robert George, at the latter place, who accompanied me to the residence of his pastor, Rev. H. Y. Lieper, (U. P.) where I remained till seven o'clock, when we repaired to the U. P. chapel, and I spoke to a very fair audience, the larger part of which appeared to appreciate my remarks. At the close of the discourse Mr. Lieper announced further arrangements, and I accompanied him to his home. On the next evening I spoke to rather a small audience in the Methodist Episcopal church at Circle Green, some three miles west of Mooresville, and rode home with Bro. Lieper at the close.

The hills of this region are worthy of celebration in song. Such a promiscuous tumbling together of semi-mountains, with only here and there a small valley interwinding itself among them, everywhere attracts the eye, hat the lover of natural scenery is lost in admiration. Many of the views I had here, are indelibly impressed upon my mind, and are as near a realization of my mind's picture of "the hill country of Judea" as I ever expect to see. In many places the roads wind around and along the sides of these tall hills, gradually descending to the valleys, till in passing from the summit of a hill to its base you are frequently obliged to drive a full mile. In many places the roads are so narrow that two teams cannot pass each other, and on one hand is the abruptly rising hill, and on the other an abrupt, and dangerous looking descent to the creek below. Over such roads Bro. Lieper drove with as much confidence and speed as I would on a "Hoosier" level.

On Sabbath morning I accompanied the good brother to an appointment some eight miles northeast, where at eleven I preached to an attentive audience, of (mainly) Scotch United Presbyterians, and notwithstanding the degree of heterodoxy attributed to Methodists for their Armienianism, I was by a leading brother and elder pronounced "orthodox." Returning in the evening I preached in the Methodist church at Mooresville, to a large audience, went home with Robert George, and in the morning he took me in his buggy to the railroad.

Brother George is an old man, one of the "Old Abolitionists," and a lifelong opposer of Masonry. As an instance of his loyalty to his country and his opposition to the lodge, I was told the following: Soon after the close of "the war for the Union," a large monument was erected by the people of the county, in honor to their fallen heroes, but its "corner stone," must necessarily be laid by the Masons. Many of the people were disgusted by this sectarian interference of an "order," in a matter so peculiarly belonging to the people, and the *whole* people. No one felt the insult more sensibly than Robert George, and to give expression to his offended sense of justice, he erected, in the most beautiful situation, at his own expense, a splendid monument, sacred to the memory of the patriots of his own township whose lives were given to their country in its hour of peril. This monument bears the name of each soldier thus sacrificed, with his regiment, company, and the cause and place of his death. Thus in his regard for true American principles he has, in the hearts of the people, erected to himself a monument more enduring than marble.

He remembers accurately many features of the Morgan tragedy, and its results. I trust that in his devotion to the cause of Christ and American liberty, he will be among the large hearted contributors to our "National Publishing House fund,"—which is to stand while the sycles of time are passing, not alone as a monument to truth and that righteousness which *exalteth a nation*, but as a mighty engine to batter down the walls of sin.

Taking the train at 12 o'clock on Monday, after two changes I arrived at Ellis's Station on Tuesday at 4 P. M., where I was met by Rev. A. McFarland and Mr. J. Beattie, both of the Reformed Presbyterian church, (Covenanters). I spoke twice in this neighborhood; once in the Presbyterian church, and once in a school-house. There is manifestly great apathy, and religious deadness here; Brother Beattie being the only genuine reformer I found in the place. From here I went home with Brother McFarland who lives on a fine farm six miles west of Zanesville, the county seat of Muskingum county.

After speaking one evening in Uniontown, and one in Newtonville Brother M——. brought me to Zanesville where I took this boat for Belpre on the Ohio river, where I speak next.

Sincerely, JOHN T. KIGGINS.

—The Wesleyans of England have had the unusual increase of over 6,000 persons in membership during the past year.

Bro. Hinman at Elida, Ohio.

Editor of the Cynosure:

You are already informed that Bro. H. H. Hinman stopped and lectured for us on his way to Pittsburgh. The first lecture was on the evils of secretism and the religion of Freemasonry. In the second he showed us how a man is made a Mason, and made some remarks on the grange.

The house was well filled the first evening, and would have been filled on the second, but for a storm of wind and rain. The lectures were well received by a large majority of our people and highly appreciated. The Christian Masons (pardon the word) tried to deny the truth of the lectures. But when they were referred to the fact, that the lecturer did not read from Anti-masonic books to prove that Masonry was a religion—"a religion in which all men agree," which is not the Christian religion, therefore a false one,—but from their own standard works, and were invited to repudiate their own authors, or admit the truth of the lecture, they immediately seized their jewel and became woefully silent.

But the grangers, they are the worst children that Freemasonry and Oddfellowship ever brought forth in this part of the country. One "Isaiah," a grange lecturer, has been in great agony for the past few weeks. He has, at last, with or without help, brought forth an article that must be the production of a depraved heart and mind. He says that Bro. Hinman contradctied himself, and resorted to the low calling of telling things that were as false as Satan himself, and closes up his abuse by calling the lecturer a traveling humbug.

Now, Mr. Editor, why did not Mr. Isaiah Imler reply to Bro. Hinman at the close of the lectures? He was present, and an opportunity was given for him or any one to speak. Only one answer can be given to this question: He is a coward! He could not face the lecturer and call him a liar and a traveling humbug; but he can thrust his dirty stuff through the dirtiest paper in all this land at the lecturer when he is gone. This is granger-like.

There were only fifteen personal pronouns first person singular number, in his article of a little over a half a column of the *Democrat*; but this number is sufficient to show the self-conceit, egotism and vanity of the writer. Let us substitute the noun *Isaiah* for the pronoun *I* as it stands in his article, and give you a few of his closing lines: He said, "Some may deny what Isaiah has said, but Isaiah wants it distinctly understood that Isaiah can prove all the statements that Isaiah has made, and am willing to do so if necessary. Fearing that Isaiah may be too presumptuous Isaiah will close." ISAIAH. Here we see Isaiah in all his vanity. But Bro. Hinman and the cause he represents have nothing to fear from the attacks of such vain persons. The Lord is with him, and the larger and better portion of the members of this community sympathize with him, and pray that he and others may succeed in this great work of reform.

Isaiah said that I "plead poverty;" therefore Bro. Cook will find the money to send him the *Cynosure* that he may have light on dark questions.

Respectfully, H. S. Thomas.

From Ohio—Preparing for the State Convention.

Dayton, O., June 22, 1875.

Editor Christian Cynosure:

I have been lecturing some in Shelby, Darke and Montgomery counties, Ohio, and will go soon, God willing, to Adams county. The work is going forward encouragingly. The grangers are the poorest hands to endure lectures of any of the crafts. They do not know how to keep silent under fire, and tell us when anything is incorrectly stated, leaving the impression that all besides is true. The book revealing the grange is a valuable aquisition. There is one matter however incorrectly stated on page 65; it says that the annual pass-word for 1875 is "Farming," it elsewhere states correctly that this was the word for 1874. The annual pass-word for 1875 is "Forgive." I suppose they sinned so much last year that it becomes them to forgive this year. You will see, too, that this word has the same number of letters as the one of the previous year.

We are preparing for a good convention in Ohio in August. It will be held at Xenia, sixteen miles east of Dayton. Dr. Davis of Union Biblical Seminary has consented to deliver an address, and lawyer Brown of Hamilton has given some hope that he will address the convention. A company has been formed in Dayton to publish or rather republish John Quincy Adam's letters on Masonry with an introduction by Charles Francis Adams. It is to be sterectyped and will be on the market by the 15th of August. So the work is prospering and may the Lord continue to prosper it. Wm. Dillon.

From the Wisconsin Work.

Oskosh, Wis., June 21, '75.

Editor Christian Cynosure:

After the lectures at Waupun, arrangements were made immediately for work about seven miles from there in the Ladoga M. E. church, the brethren kindly giving their consent. Two lectures were given to large audiences, and two more failed in consequence of the rain, and it was thought best not to try again at that time. Then started for Oskosh, and north to Vineland and made arrangements for work in the M. E. church in Clemensville, all the trustees consenting with apparent cheerfulness, and the pastor, Rev. Mr. Aplin, favorable. This was on Saturday and notice was to be given out on Sunday.

I was on hand Monday evening, but learned to my surprise that they had basely reconsidered, and refused to let the house be used for that purpose, but gave me no notice of the change. I drove three or four miles to an old friend of twenty-six or seven years ago, and put up for the night, and the next day, June 15th, made arrangements for and lectured in the Vosburg schoolhouse three evenings to fair congregations, and henceforth there will be found some earnest workers there. In thta section I come across Elder Mitchell, a Free-will Baptist minister, and found him to be an excellent apologist for secret societies, he having been only a Good Templar. Another evidence of the demoralizing power of this miserable institution.

I went north into the township of Clayton, and gave two lectures in the Roblee school-house on the evenings of 19th and 20th with good effect, and and had a pleasant home with Wm. A. Austin; though he was a little fearful about the undertaking, his fears all forsook him. An old gentleman by the name of Kellogg said he supposed the things could be proved to be true that had been given in the lecture, and that he knew of a case within the past five years where a woman was in a barn looking for eggs, and two men came in, but did not see her, and she kept quiet. They were Masons, and they were planning to put another Mason to death, but he of course was notified and made his escape. I learned afterwards from Mr. Austin, that the woman who heard them, was Mr. Kellogg's daughter, and that it was her husband's brother that was to suffer Masonic vengeance.

The grangers seem to be getting badly demoralized in this section. I learn of some that have gone to pieces, and others that are about at their last days. For the war, P. Elzea.

From Wisconsin—Appeal for the Agent.

Menasha, Wis., June 22, 1875.

Editors Christian Cynosure:

I would in this way express my sincere thanks for the benefits afforded me by a very unexpected visit of Philo Elzea, State Lecturer of Wis., and his daughter. It was by some providential means they found me, and glad I was indeed to see some of God's people. He requested me to go with him to the lecture. Accordingly I arranged my affairs and went. I have read a great deal in the *Cynosure*, but I had never heard a lecture on that subject.

We stopped at Mr. Austin's who very kindly provided for our necessities. The good Lord helped in the opening exercises, and at the time the lecture began a crowded house full was gathered, some even standing outside listening through the window.

Bro. Elzea brought forth arguments which cannot be intelligently confuted. They listened very attentively for three hours or over. A collection of $3.27 was taken up, after which many books were sold in a few minutes.

Blessed be the name of the Lord for sending Bro. Elzea this way. "His right hand hath gotten him the victory." A strong impression, no doubt for good, is left in that neighborhood. It has greatly strengthened me. Bro. Elzea has no doubt counted the cost and is prepared to meet the stern realities of life. He is engaged in a noble cause, but he needs assistance. Oh, if the people of Wisconsin were but aroused to their duty and would willingly extend the helping hand, how much more these men might do! If Bro. Elzea had more means, he wonld not be under the necessity of leaving so quickly, and we should see results more glorious. But may God bless them as they humbly bow at the mercy seat, and may he who has said, "I am with you, "protect them through the perilous voyage of life, is my earnest prayer.

Yours for truth, Fred W. Arndt.

Correspondence.

A Masonic Lecture.

Editor Christian Cynosure:

I noticed in a recent copy of the *Cynosure* an account of a lecture in favor of Masonry by Rev. Edgar F. Clark, pastor of the Methodist Episcopal church, of Princeton, Massachusetts.

In this lecture I observed the following statements, viz., that it is probable that Masonry became a secret institution about the year 906, and that the title of "Freemasonry" was given to a handicraft about the eighth century.

If Mr. Clark should see this article, I would respectfully request of him his authorities for these statements. I would be greatly obliged to him for the name of any respectable historian, or writer of any kind, who has ever mentioned the name of Freemasonry, with its modern significance or any other significance, prior to the establishment of the organization now known as Freemasonry, in a London grogshop in 1717.

Mr. Clark says in his lecture that Masonry "fosters a special regard and kindness towards members of the order, just as church members covenant to protect and aid each other." I would ask Mr. Clark that if church members *do* show a special regard for each other, would it warrant any other organization, a band of robbers or pirates, for instance, in doing the same thing? The language of the Scriptures is, "do good to *all* men, and especially to those who are of the household of faith." But the household of faith is not Masonry, filibusterism, Mormonism, Mohammedanism, or any other *moral* organization outside of the church. According to Masonic writers *pirates* may be Masons; and would the Rev. Mr. Clark "foster a special regard and kindness" towards pirates rather than towards Christians? I think he does when he argues in favor of Masonry.

I have one more question to ask Mr. Clark. I had supposed that Methodism, the religion which he professes to teach, was founded by a man of ardent piety who found that even the forms and ceremonies of the Episcopal church were clogs and hindrances in the way of religious services, zeal, and devotion; and he, Mr. Wesley, therefore set them aside for a more earnest, direct, inartificial mode of expression of religious emotion and fervor. This religion was peculiarly one of *faith*, not of good works and ceremonies, and in its establishment he resolved, as a covenant with himself, that he would "use *absolute openness and unreserve towards all men whom he should converse with.*"

Now is Mr. Clark a consistent follower of Mr. Wesley who was never a Mason, by lauding Masonry which, far inferior to the Episcopal church, is nothing but an unopen, secret, and reserved system of empty forms and ceremonies, based on absolute imposition and falsehood? Mr. Clark himself points out some of these impositions and falsehoods; but why has he remained a silent supporter and abettor of them until Anti-masonry has first pointed them out? Perhaps, like many others, he wished to have the credit of being a good man—a *very good* man, while upholding a *very bad* institution, one that "fosters a special regard" for pirates.

In conclusion, I may state, that now that Mr. Clark has begun to inquire into the character of the institution, into which he has doubtless been led by the loose, unthinking fashion of the times, he will find I think, with a learned writer, that "all education which inculcates Christian opinions with pagan tastes, awakens conscience but to tamper with it," and that, as a consistent man, he must abandon either his position as Methodist preacher, or his membership in the lodge, for the two must be utterly irreconcilable in the minds of all true, sincere, intelligent Christians. ANTI-MASON.

A Reformed Community.

A correspondent of the *Free Methodist* tells of the purifying work of divine grace in Summerfield, Ohio, which as our readers know, is a strong center in the anti-lodge reform:

Our greatest enemy does not consist in secrecy. The craft has received a wound that will take some time to heal. The time was when Masonic ministers and members of the church said to the Anti's, "You don't know anything about Masonry; your books and papers are a mess of lies," and could clap their hands and rejoice, but "their laughter is turned to mourning" and rage, since honest sinners have left the lodge and testified against them, and Charles Blanchard, John Levington, and D. P. Rathbun have lectured in these parts; since they have gone through the heathen mummery of send ing professed infidels to heaven, with these Anti's gazing at them; and last, but not least, while they have Dr. Taylor to taunt, ridicule and expose the ridiculous among them. They have need of defensive armor, and have very little time to use the sword, only to keep cowans off. Neither is the M. E. church our greatest obstacle. Thanks be to God that he has given grace to men of other days to preach Methodist doctrine through this region of country; men that feared God more than starvation circuits. These are Methodist grounds. There are fathers and mothers among these hills that have not forgotten the old sound, and like Napoleon's war-horses wheel into line when they hear the old familiar strains. Neither is dress the ruling passion here. Of course there are some foolish ones among us who reach the pinnacle of their ambition when some hair-brained creature says, "How pretty you look!" But tobacco—the enemy of righteousness—they chew it; they smoke it; they snuff it! Oh, the filthy stuff! We don't mean they snuff it up their noses,—would that it were no worse; but the women ("tell it not in Gath,") the women chew the detestable, dirty, nasty, filthy, obnoxious stuff—that refuse of tobacco called snuff. Yes, the women chew it, and look like ghosts; and the men raise tobacco and chew it, and the little boys chew it; and the men smoke it, and the women smoke it, and the children smoke it,—and they must have tobacco whether they have anything else or not. The commissioners not long since called on a destitute family to give alms; they found them with hardly rags enough to cover their nakedness, shivering around the fire, with holes in the walls large enough for the cat to crawl through, and nothing to eat. They asked their chief want, and they immediately answered, "Tobacco!"

But the Lord is on our side. The wind blew down Bro. Round's tobacco warehouse, the frost killed the most of the plants, and many are getting grace and determination, (professors and non professors,) to quit the filthy stuff; and if Free Methodism had done no other good than what she has done in that line, we think she would receive the plaudit, "well done."

OUR MAIL.

E. D. Olmstead, Manchester, Iowa, writes:

"We have a new order here, new to me at least, called, A. O. U. W. I want you or some one to give some light on the subject, what they started from and what is their object. They promise great things and have taken members from three churches."

This is the "Ancient Order of United Workmen." Their statement of principles we have never seen.

Allan Simpson, Lapier, Mich., writes:

"There is a blue lodge here and a chapter, the grangers also have a lodge, and the churches are all in harmony with them. I like your paper very much. Your weapons are not carnal but are mighty through God to the pulling down of the stronghold of the wicked."

Daniel B. Stump, Rising Sun, Ohio writes:

"I have persuaded a good many not to join the grangers. I am working against grangers and all secresy, so much so that I am threatened for so doing. I only wish I could prevent every man now outside of these lodges, from joining them, and they would soon go down."

Joel Williams, Majority Point, Ill., writes:

I have always been in hearty sympathy with the *Cynosure*, from the time I saw the first number. I believe it is the best paper published. I am resolved to be a life-subscriber. I believe the present anti secresy movement is of God, and must and will prosper, though men and devils oppose. May the Lord give strength and courage and wisdom to every friend of the good cause."

John Shuh, Larwill, Ind., writes; Brother Hinman lectured in South Whitley, on the 16th and 17th inst., and has given good satisfaction to all that are governed by the spirit of Christ. It is a great consolation to me that Jesus has said, "Blessed are the poor in spirit for their's is the kingdom of Heaven." It seems to me that the wise of this world are more deceived than those that are humble. Solomon was the wisest man in his age of the world. He knew the will of the Lord, and yet he was overcome by the spirit of idolatry, deceived by heathen women after he had built the great temple of God, and I cannot find that he ever repented of it, and the curse of God caused the separation of his kingdom. My impression is, it is better to be humble, to know Jesus and how to love him because he first loved us; to seek counsel of him; to be made free indeed in Christ, and continue so while time lasts with us. To be soldiers of the cross we need no costly array, or arms of the carnal nature; the Bible is the best and cheapest weapon for our defense; with it we do not commit murder but rather convert men when dead in trespasses and sin to a spiritual life in Christ.

Isaac Stearns, Mansfield, Mass., writes:

"I think that Massachusetts is the most hardened State in the Union in regard to secret societies. The Masons in this town seem to have done all they can to prevent the reading of anything published giving light upon their lying and unholy institution."

Aaron Stedman, Toberg, N. Y., writes:

"There are a great many around here that will talk against Masonry but as to acting against it, that's another thing. I was confined to the house all winter, just able to walk about, but keep the papers, etc. going, and shall fight it out on this line."

A. Musselman, Sacramento, Cal., writes:

"This is a hard place to work in. The power and influence of darkness is great, and the people are afraid to read the books opposed to it. There is a committee chosen to call an Anti-masonic convention. We have subscription papers in circulation to raise money to pay a lecturer. I will head mine with twenty dollars. Pray for us in California.

An African King.

Some missionaries who were taken prisoners in Ashantee land in Africa and were taken to the capital Comassie, thus describes the appearance of the King Kari-Kari:

After a procession of dwarfs, buffoons, executioners, etc., the music became wilder and louder, the ivory horns sounded shriller, the screaming and howling surpassed all description. Led by an attendant under a magnificent sunshade of black velvet, edged with gold and kept in constant motion, the royal potentate appeared. Boys with sabers, fans and elephants' tails danced around him like imps of darkness, screaming with all the power of their lungs: "He is coming, he is coming. His Majesty, lord of all earth approaches." The boys then retired that the King might be able to look well at us and enjoy the intensity of his happiness. Golden sandles adorned his feet; a richly ornamented turban was on his head; his dress was of yellow silk damask; his hands and feet glittered with gold bracelets and spangles. Half a dozen pages held him by the arms, back and legs, like a little child crying continually: "Look before thee, O Lion! Take care—the ground is not even here."

The Sabbath School.

Lesson xxviii.—July 11, 1875.—Following the Lamb.

SCRIPTURE.—John : 35-46.

35 Again the next dya after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth unto Galilee, and findeth Philip and saith unto him, Follow me.

44 Now Philp was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathaniel said unto him, Can there any good thing come of Nazareth? Philip saith unto him, Come and see.

GOLDEN TEXT.—"These are they which follow the Lamb whithersoever he goeth." Rev. xiv. 4.

TOPIC.—"Seek ye the Lord while he may be found; call ye upon him while he is near."—Is. lv. 6.

HOME READINGS.

M. Mal. iii and iv ..The "Elias" that was to come.
T, Is. xl. 1-31..."The Voice" crying in the Wilderness.
W. Is. liii. 1-12..The Unresisting Lamb of God.
Th. Ex. xii, 1-27 .The Lamb prefigured in Passover.
F Num. xxviii. 1-21..The Lamb prefigured in Sacrifice.
S. 1 Pet. i. 1-25..The Lamb without Blemish.
S. Rev. v. 1-14..Worthy, Worthy is the Lamb.

Points for Arrows.

1.—How much meaning there is to us in the phrase "the Lamb of God." When on account of our sins we might have looked for a lion, God sends a Lamb. He came not to destroy us for our sins, but to "take those sins away." Luke ix. 56; John iii. 17; viii. 11; xii. 47; 1 John iii. 5; Rev. v. 6, 9; vii. 9; x. 14.

2.—How quickly the two disciples followed Christ when he was pointed out. "To-day if ye will hear his voice harden not your hearts." Prov. i. 24–28; Is. lv. 6; Luke xiii. 24,25; xix. 42; John xii. 35; Heb. iii. 7,8.

3.—To all honest doubters the invitation is: Come and see. God will be found of those who earnestly seek him. Prov. viii. 17; Is. i. 18; xlii. 26; Matt. vii. 7,8; Jas. i. 5,6.

4.—It is the instinct of every new convert to tell to all his friends "what great things the Lord hath done" for him. It is the way that the Gospel is to be spread. Alas, if we lose the new convert's zeal! Ps. lxvi. 6; Mark v. 19; Acts x. 24; xvi. 31–33; 1 John iv. 21; Matt. xxiv. 12.

5.—To those who put their faith in God there is ample heart-evidence that Christ is divine, for he "hath sent forth the Spirit of his Son into our hearts crying Abba, Father." Rom. viii. 9, xiv–17; 2 Cor. i. 22; iv. 6; Gal. iv. 3-6; 1 John iv. 13; v. 10.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 1, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and $20.000 the ownership.

CITIZEN'S MOVEMENT AGAINST THE LODGE AT WHEATON.

At a consultation where three of the Wheaton churches were represented, a committee has been appointed to prepare and cause to be circulated two petitions; one requesting the proprietors of Central Block, now going up, not to "finish, furnish or rent" rooms in that building for the purposes of Freemasonry. Another, addressed to the members of the Wheaton Lodge itself, to discontinue and abandon it.

The sooner these issues are made everywhere the better. If the lodges are religions, and yet not Christian religions, as is now generally understood and conceded by those not drawn into and deceived by them; if they are, in short, pagan institutions, the Scriptures assign them the nature and designation of spiritual brothels, leading, as all heathen institutions do, to literal brothels. This tendency is not only seen in the oath of a Master Mason to respect only the chastity of the female relatives of Masons; but in their exclusion of Christ, who is the only author of marriage, and, consequently, the only authority against fornication and adultery. Of course the Wheaton people are but protecting their own firesides and homes in seeking the exclusion of the lodge.

Less than fifty years ago, three States, to wit, Massachusetts, Rhode Island and Vermont, passed prohibitory laws against these brothels of the mind; and the free States generally would have done so had not the lodge feigned dead. In our own State of Illinois the Grand Lodge was suspended thirteen years. They have now snaked their way back to popular favor without answering an objection or an argument; but have set themselves up, as brothels always do, silently and by night. Let this Wheaton movement be sustained by the prayers and benedictions of God's people everywhere, for "we wrestle not with flesh and blood, but against principalities and powers," "the rulers of the darkness of this world."

PUBLICATIONS AGAINST THE LODGE.

"Thick as autumal leaves that strow the brooks
In Vallombrasa."

SPECULATIVE FREEMASONRY A MODERN ANTI-CHRIST, by J. L. Barlow, Lecturer for the New York State Christian Association.

This is a lecture delivered by Mr. Barlow at De Ruyter, Madison county, N. Y., and published by request of the hearers by the Wesleyan Methodist Publishing House, Syracuse. It is a clear strong argument, sustained by quotations from Masonic authorities, and sustains the charge fully that the dark lodge is one of the "many anti-Christs" now already in the world. It is a good tract for circulation, and is rendered attractive to common readers by the author's poetry on the covers, which blend humor with instruction. Price ten cents per copy or six dollars per hundred. Send orders to Wesleyan Publishing House, Syracuse, N. Y.

FREEMASONRY AS A RELIGION.—Rev. J. Day Brownlee delivered the above discourse in reply to an oration lauding the lodge by Rev. Dr. Mayer, at the dedication of the new Masonic hall, Wellsville, Ohio. Rev. Mr. Brownlee's discourse is original and keen as a Damascus blade. It was given us by Rev. Mr. Collins of Pittsburgh, United Presbyterian Publishing House, and, though sorely tormented by the smoke and cinders and sharp dust which filled my eyes in the cars from Pittsburgh to Columbus, I read the whole pamphlet through, as every one will do who begins it. There is no advertisement on the fly-leaf, but if any reader of the *Cynosure* happens in Pittsburgh let him by all means procure the above discourse at the U. P. Bookstore there.

NOTES.

—In the present number will be found a full report of the political mass-meeting at Pittsburgh, a gathering that for unity of sentiment and wise counsels for the future of the nation has been seldom equalled. The greater part of Rev. Woodruff Post's excellent address is also given; the remainder will appear next week with the addresses of Dr. Milligan, Rev. A. Cogswell and others. We hope to conclude the report of the anniversary in next number.

—Considerable interest is drawn out toward the first public expression of a candidate for the highest office in the gift of the American people. That interest will not be disappointed in the able letter of acceptance by Hon. J. B. Walker, published in this number. Its candid, exhaustive review of lodge principles and measures, will every where commend the reform and the nominations to thinking men and patriots.

—Eld. N. Wardner of the Seventh Day Baptist church sailed with his wife for Scotland on June 12th, to engage in missionary labor in the interest of the Seventh-day Sabbath in that and adjacent countries. Bro. Wardner will take to Scotland a warm sympathy for, and considerable information of the anti-lodge reform with which he has been in active sympathy.

—Mr. Ronayne, retired Master of Masons in Keystone Lodge in this city is a subject of much comment in the different Masonic bodies. Corinthian Chapter has discussed his case at length as to what *could*, *should* and WOULD be done to stop his exposition of their so-called secrets. The *Times*, which is managed by a 32-degree Mason, published a spiteful attack upon him lately. Mr. Ronayne expects to spend several weeks at Stevens Point, Wis., this summer, and communities wishing a thorough and entertaining exposition of lodge ceremony will do well to correspond with him.

—The Catholic papers at Rome denounce, in unmeasured terms, the Prince of Wales for accepting the office of Grand Master of the Freemasons of England. The *Unita Cattolica* says: "English Protestantism and Freemasonry must stand or fall together." This prophecy might prove true if English Protestantism was a part of the dark system for the subjugation of man to the powers of hell. As it is not, the contrary is true and Freemasonry must go down before its truth and power, and the "mother of harlots and abominations" spiritual must fall with it.

—It is currently reported that all the sons of Queen Victoria have followed their elder brother into the lodge, except the Duke of Edinburg, who, with his father-in-law, the Czar of Russia, strongly oppose it. This is too broad a statement for belief without some honest proof, and may be placed alongside the statement, that in taking the chair, the Prince of Wales is following such predecessors as Henry VII., Cardinal Wolsey, and others of like rank. The *Interior*, which sports this for history should not need to be reminded that when Henry VII. and Wolsey flourished, Freemasonry was unthought of, but by the father of it and of lies.

—The Yale faculty have aimed another blow at the vicious college secret society system by ordering the sophomore societies to cease their operations upon new members until further notice. These fraternities, it will be remembered, are the most extensive and active of the whole brood, and to suppress them shows that college authority is sufficient to crush them entirely if enforced.

Literary and Collegiate.

THE NATIONAL S. S. TEACHER for July is a larger number than usual, and is full of valuable matter for teacher, officer and scholar. The exposition of the lessons is the special feature. *Adams, Blackmer and Lyon Pub. Co.*, Chicago.

THE GALAXY celebrates its twentieth anniversary in a fine, new and attractive dress. It's most interesting and valuable paper at this time is a critical history of the battle of Bunker Hill written by a general in our late war. Other papers are Alexandre Dumas, Can the Voyage to Europe be Shortened, The Napoleonic Legend, closing with a timely review of our hasty and confused American pronunciation. *Scribner & Co.*, New York.

THE SANITARIAN opens with a valuable contribution on the methods of improving the homes of the laboring classes of New York; other papers are on Comparative Longevity, Nutrition of Children, and Biometry. *A. N. Bell*, New York.

OTTERBEIM UNIVERSITY, Westville, Ohio, Rev. H. A. Thompson, Pres., presents a summary of 201 students of both sexes, 72 in the classical, scientific and ladies' departments. The annual commencement took place May 29—June 3; fall term opens August 11th. An effort is being made to complete a "Centennial" professorship next year.

WESTFIELD COLLEGE, Westfield, Rev. S. B. Allen, Pres. Commencement occurred June 16th. The Board of Trust has elected Miss Eugenia Guitner principal of the Ladies' Department and Prof. Elliot Whipple to the chair of Natural Sciences. The number of students has been 206, with 62 in the regular classical and scientific classes. Fall term opens Aug. 25.

MONMOUTH COLLEGE.—The commencement of exercises of this old and popular Western institution occurred two weeks since and were attended and addressed by Gov. Beveridge and ex-Sen. Colfax. The graduating class numbered 34: whole number of students, 447; fall term begins Sep. 7th.

WHEATON COLLEGE, located twenty-five miles west of Chicago, held its fifteenth commencement this week, beginning with the Baccalaureute sermon on Sabbath last by Pres. Blanchard and an able address before the Society of Inquiry in the evening by Rev. Geo. Huntingdon of Oak Park, Ill. The faculty of instruction number fifteen and 245 students have been in attendance the past year, 40 in the college department alone.

The Late National Convention.

AS VIEWED BY A CO-REFORMER.

Rev. T. P. Stevenson of the *Christian Statesman* was present at the Pittsburgh convention and thus gives his view of its members and spirit:

The "National Christian Association," opposed to secret societies, held its eighth annual Convention in Pittsburgh, on the 8th, 9th, and 10th inst. It was our privilege to be present during a part of the proceedings, and to observe closely the character and spirit of the men who are engaged in forming and organizing a public sentiment against the many secret associations which have of late gained so rapidly in numbers and influence in our country. The impression which must have been made on the mind of every unbiased observer was, that the men there assembled were devoted servants of Christ and deeply in earnest in this cause. The conference held in the afternoon preceding the organization of the Convention, and the prayer-meeting each morning, were admirable devotional meetings. No flippant underrating of the magnitude of the evil with which they contend, no boastful rehearsal of

past labors or anticipation of future victories, no spirit of personal ill-will towards the members of secret orders, were at any time apparent. Confident expectations of the ultimate triumph of this and every right cause were, indeed, freely expressed, but in humble dependence on the blessing of God. The same faith and hope which characterized the early anti-slavery men, and which have sustained reformers in every age, was apparent in the words and the bearing of the men who are engaged in this work, but it was tempered with a just sense of the magnitude of the task assigned, and of the bitterness of the hostility they may be expected to arouse. One thing is very manifest: this discussion must go on, and the American people will be compelled to listen to it. The convictions on this subject which have been wrought in the mind of an immense number of Christian people, are too deep and strong to be either soothed or frightened into silence. Any attempt in this direction will only add to their intensity. The numbers, ability, and earnestness of the public opponents of the lodge, have at last commanded the attention of the public. The Pittsburgh papers, in marked contrast with their treatment of the movement at its inception in that city seven years ago, presented full and impartial reports of the addresses and other proceedings. Their example will be followed by the press in other places. Many timid men in the pulpit and elsewhere will take courage to utter their opinion. An increasing number will follow their example of those who have publicly renounced their allegiance to the lodge, and frankly declared its so-called secrets. The discussion will go on. Masonry and its affiliated societies must submit to a patient and thorough examination of their claims. If they have anything to impart to those who enter their fellowship, they must vindicate their existence by establishing its reality and value. Their claim to be benevolent institutions, the character and tendency of their religious ceremonies, the nature and force of their oaths and penalties, must all be judged by the Christian conscience in the light of the word of God. To attempt to hide from this investigation under the veil of secrecy will be to confess judgment, and to secure general and deserved condemnation.

SOME LOCAL EFFECTS.

The *United Presbyterian* of last week, Rev. Dr. Kerr, President of the National Convention, editor, reviews a Masonic article on the Convention in the following clear and candid manner:

The recent convention in this city of the National Christian Association has, at least, the effect of causing considerable exitement among the adherents of secret orders. Under the surface of silence which it is their rule to observe, there has been no little commotion. One, less prudent than his fellows, ventured to appear in one o our city papers in a long article in review of the proceedings of the convention. It must have been interesting reading to all Christian men connected with the Masonic fraternity.

Among other things, he claims that this order is "an exemplification of the golden rule, *do unto others as you would have others do unto you.*" Just how an order that simply takes care of its own members exemplifies that rule he does not make appear. But his representation of the origin of the rule, and the reason of opposition to the order, is something for Christians to ponder. He says:

This (the golden rule) being the doctrine promulgated by a "pagan" five hundred years before Christianity stole pagan thunder by adopting it as a tenet, is probably the reason why Masonry is charged with promulgating paganism. And these Christians don't seem to be aware that the Bible foundation of their system in only a reflex from paganism older than the Bible itself, which is their *tetotum.* Masonry teaches an enlarged human brotherhood, love, peace and fraternity among all God's creation as illuminated in the above "pagan" *axiom.*

Is that the common sentiment of the fraternity? If so, are not all Christians and lovers of the Bible out of place in it? If not, if only some of the fraternity hold such sentiments, still, can Christian men be bound to such in the intimate and confidential relations of the order without jeopardy to their souls? If association begets assimilation, is it safe for any Christian man to remain in any such association for a day?

Again, this reviewer, in his comments on a well-made point by Dr. Milligan against the authority of such associations to administer the oath, gives his idea of the church. Dr. M. said in regard to such administration that it "was the same as if a lot of boys would administer the Lord's Supper or the right of baptism." To this the reviewer replies:

And, verily, what authority can the Rev. Mr. M. and his co-laborers show for administering ordinations, sacraments, suppers or baptism, more than the boys would have, except the authority of a *lodge in disguise*—a sort of close corporation called a church, self-instituted, where the test of admission is not down on the hard pan of a good moral character, good works, an upright life and honor among men, as required to enter the Masonic lodge? . . . I repeat, what evidence or authority have these self-righteous champions of anti-secret societies got to show that they are followers of the humble Nazarene, or emulators of the Sts. John, who were warm patrons of Masonry?

There is assumption, impiety and blasphemy all at once, and enough to make any Christian man shudder. But his worst retort, and the worst because it appears to have some truth in it, is in these words:

It is the law of *force* and not the Masonic law of love and brotherhood, that these over-zealous Christians want enforced. But before they demand "legal enactments" to suppress secret orders, why don't they enforce the power now in their own hands—the ecclesiastical power—to keep their own brethren out of secret orders? Ah! there comes the pinch—*they dare not do it.* Let them say "leave the orders or the church," and they would find which is actually held in the highest esteem by Christian Masons, as an agent of good to mankind. They prefer to flourish their hypocrisy to the world and fellowship with Masonry, which they denounce as a fostering cesspool of immorality, infidelity and atheism so long as Masons will pay toll into their hopper. It would be a God-send to Masonry and other orders as a purifying process, if the churches would only make the test and strictly enforce it. *They dare not.*

Is that true? Is that the kind of Christians made by connection with the order? Is that the reason why so many of the denominations are silent on the subject? Do Christian Masons really hold their order in higher esteem than the church? Is the demoralization of the church so complete, under the influence of prevailing secret orders, that it dare not enforce its authority against their manifest immoralities?

The above extracts from the writings of a Mason really make a worse showing of his order than anything said in the convention which he reviews, and we lay them before our readers for serious reflection.

News of the Week.

City.

The corner-stone of the new Presbyterian Theological Seminary was recently laid, Col. R. B. Mason, ex-Mayor of the city, performing the ceremony. ——The Common Council have passed an ordinance abolishing the Board of Police and Fire Commissioners, and placing the departments each under a single leader.——Gen. J. D. Webster has been appointed Collecter of the Internal Revenue vice Phillip Wadsworth whose resignation was requested from Washington.

Foreign.

Details are being received of the damage caused by the inundations of the River Garonne last week. The destruction to life and property has been very large. At Toulouse alone the the bodies of one hundred persons who were drowned were found in the houses which were flooded, but left standing. Many other people perished, and their bodies were carried off in houses that were swept away. At Toulouse nearly all the houses in the St. Cyprian quarter have been destroyed. At Verdun, in the department of Arriege, over fifty houses have fallen, and many persons were drowned. All crops on the banks of the Tarn and Garonne are ruined. The Garonne in some places is four miles wide. Travel on the railways is interrupted in all directions throughout the inundated district. Crops and other property has been destroyed to the estimated value of fifty to seventy million of dollars, and it is believed that 2,000 persons have perished.——Fearful inundations have also occurred in Bohemia, Moravia, Corinthia and Tyrol with some loss of life and great destruction of property.——The news is received that Lady Jane, the wife of the celebrated Sir John Franklin, is dying. She has bid farewell to the commander of the Pandora, dispatched to seek for relics of her husband, for whose rescue and the discovery of whose fate she had labored so devotedly. Lady Jane was the daughter of John Griffin, and was born in 1805. Besides expending vast sums of money in searching for her husband, she was always engaged in schemes of benevolence. About three years ago she bought the Franklin House, in Lincolnshire, England, in which she intended to collect all that could be recovered from the Arctic expeditions in which Sir John had been engaged.——The case of Count Von Arnim was decided by the Kammergericht in Berlin last Friday. He was convicted of abstracting with intent, State papers of the character of public deeds, which had been intrusted to him, and sentenced to nine month's imprisonment, includ the one month that has already expired. The Court declares that there is no ground for the charge of embezzlement or offenses against public order and has appealed.

Volcano and Earthquake.

The earthquakes which recently took place in Asia Minor, were more fatal than was at first reported. In one village nearly all the houses were destroyed, 31 persons killed, and 17 injured. In another viliage 285 houses were destroyed out of 300, 130 persons killed, and 170 wounded. Other villages are also said to have suffered in the same proportion. The Columbian earthquake of May 18th destroyed the towns of San Jose de Cucuta, population 18,000; San Cayetano, 4,000; Santiago, 2,000; Granalote, 3,000; Arboleda, 6,000; Cucutilia, 5,000; and San Cristopal, 16,000; and portions of several other sections. The section devastated embraces the region where Colombia and Venzuela join—the Colombia portion ewbracing the State of Santander. The destruction was greatest in the Valley of Cucuta, on the Venezuelan frontier. It is reported that 16,000 lives were destroyed by the calamity. Santander is in some respects the most productive part of this republic, its coffee being famous. A volcano is reported to have broken out near Santiago.——In the far north, following closely upon the celebration of the thousandth anniversary of the settlement of Iceland, comes the announcement of the greatest calamity the island has ever known. A few weeks ago the northern coast of Norway was covered to the depth of several inches by a shower of cinders. The phenomenon led to the belief that some terrible eruption had occurred in Iceland. A steamer was despatched, the captain of which, on his arrival out, learned of a series of the most terrible disasters that have ever visited the region. Live volcanoes have spouted fire, and those that had been inactive for ages, broke out and belched their igneous contents over the surrounding country. In one section alone—that around the village of Myvatu—the entire country for fifty miles around has been made desolate. Hundreds of lives have been lost, and thousands of people are left without homes or food.

General.

A tornado passed over a portion of the city of Detroit last Sabbath evening destroying some 18 or 20 houses and killing several people; about 100 others were more or less injured.——Three murderers, Gordon and Wagner, at Thomaston, Me., and Costley at Dedham, Mass., were hung last Friday. ——The War Department has at present under consideration two subjects of more than ordinary importance in the use of the small army that is left at its disposal. The first is the prospect of trouble with the Sioux Indians, and the second and most important, the Texas border outrage investigation. It is a recognized fact that the recent outrages on the Rio Grande are no new defiance of the authority of this Government, and for this very reason the authorities have made up their minds that a stop must be put to them. For upwards of fourteen years these outrages have been continued at reguler intervals, until neither the life nor property of American citizens upon the Rio Grande have been safe.

The Home Circle.

Two Sides of Life.

There is a shady side of life,
And a sunny side as well,
And 'tis for every one to say
On which he'd choose to dwell;
For every one unto himself
Commits a grievous sin
Who bars the blessed sunshine out
And shuts the shadows in.

The clouds may wear their saddest robes,
The sun refuse to smile,
And sorrow, with her troops of ills,
May threaten us the while;
But still the cheerful heart has power
A sunbeam to provide,
And only those whose souls are dark
Dwell on life's shady side.

Isaac Watts.

It has been well said by Prof. March, of Lafayette College, in his noble address before the Philological Society, that Grecian poetry and Roman poetry did not rise to their height in those men whose names are identified with the so-called Greek and Latin classics. There was nothing in all that literature which rose above human experience, till Christianity came, and taught men the doctrines of the cross, true nobleness and self-sacrifice, and lifted them up to Christ. And then it was that a new literature arose; then it was that men, quickened by a loftier spirit than the world had known, began to sing in strains grander than Virgil and Horace had ever penned. Then were born those great Christian hymns which are the sublimest of all, the most majestic of all the words in our hymnals. It were idle to compare the best words of Watts and Cowper and Wesley, with the Te Deum Laudamus, or the Gloria in Excelsia. And I think it can be shown both from the nature of things, and from the poetry itself, that no poetry has ever been written, more commanding, more resounding, more profound than that which was the gift of the early Christian church to the ages. And that because by its very conditions sacred poetry is the highest of all poetry, just as sacred art is the highest of all art. And so, when we come down to our time, we can truly say that he who writes an enduring hymn reaches the height of human achievement. Dr. Bushnell once said to me, "I believe I would rather write one good hymn that would live, than all I have ever written." And the men who write one great hymn are not likely to be forgotten.

But perhaps of all Watt's hymns the most solemn was the one which he wrote when refused by Mrs. Elizabeth Singer, afterwards Mrs. Rowe. It was a solemn occasion, and no wonder he wrote a solemn hymn. She said that she admired the jewel, but not the casket, and so rejected him. Watts sat down and wrote the hymn beginning,

How vain are all things here below!
How false and yet how fair!
Each pleasure hath its poison too,
And every sweet a snare.

Dr. Watts never married. So far as is known he never thought of marriage again, but gave himself, heart and soul, to the duties of his office, and the relief of song.

Besides his hymns, Watts wrote his treatise on Logic, which was long a standard, and his excellent little book, which some of my readers once studied, called "Watts on the Improvement of the Mind," or as it was abreviated, "Watts on the Mind." The book is still printed, and may be found in use in some of our schools; and no one who reads it will ever be the worse for it. Besides he wrote a volume of general poetry, which may be found in all complete collections, but far inferior to the sweep of his sacred lyrics. His Divine Songs for Children, have, however, been the most popular of all his works, and have been sung down to my own childhood, although the present generation knows them only to smile at them. When I was a child those words,

How doth the little busy bee,

and

Let dogs delight to bark and bite,

never provoked mirth; now they hardly fail to; and whether better or poorer verses are now served to our children, at least they are different from good old Dr. Watt's. But there are those among us who go back to their childhood, and recall his Divine Songs, and think that never was there writing so simple and so beautiful. And they were good. They touched the heart of childhood, for they flowed from a childlike soul. Such writings can never grow really old. The fashion of speech may change, and the words may seem quaint, as the thin tones of a harpsichord do now, but they cannot die, for there is the eternal music in them, the music of nature and of truth.

Watts was buried in Bunhill Fields, near the great Baptist, John Bunyan. No dissenter, Congregationalist or Baptist, ought to go to London without visiting that churchyard, which has well been called the Campo Santo of Protestantism. But the English nation have not been content with letting that old burying ground hold his bones; they have carried a memorial of him into more memorable precincts still. And I shall not soon forget a twilight stroll among the arches of Westminster Abbey, while the shadows fell along the aisles, and I paused at the monuments of the great men of England. Leaving the Poets' Corner, and all its brilliant memories, and wandering along the side of the church proper, I encountered two slabs not far apart, which went to my heart as an American and a Christian. One of them was over the place where lies the dust of Major Andre, the pure and chivalrous young man, who, though he died the death of a spy, is far dearer to us than our own kinsman, Arnold. And near this, and resting on on the floor, quite obscurely, and I only wonder how noticed by me, I saw a pale yellowish marble, sacred to the memory of Isaac Watts. His ashes are not there, but his monument stands with the great men of England, humbler in form and place, but no less honored than they. And there is many a king of Britain, whose dust lies in the Abbey, yet whose name does not stir the heart like that of Dr. Isaac Watts.

How much he is to us may be seen the fact that of the 974 hymns in the collection used in my own church, 178, or one-fifth of them are by Dr. Watts. And when you think that he wrote but 700 hymns in all, and that our whole collection is less than a thousand, you may well wonder, that more than one out of every four which he wrote should be considered indispensable to Christian worship. And when you think of the rival poets, of the Wesleys, of Newton and Cowper, and Doddridge, and Mrs. Steele, and Mrs. Waring, and Lyte, and Keble, and Charlotte Elliott, and Milman, and Toplady, and Faber, and Henry Kirke White, and Montgomery, and many, many others, we may only wonder the more. Charles Wesley left 7,000 hymns, and some of them, for freedom of movement and fervor of aspiration, are quite unexcelled, yet how few remain classic, compared with Watt's. And so you see that we speak of a great man, a king of men, a man whom the kings of the earth delight to honor. He was an English Congregationalist all his days. But where is the Episcopal hymn book which will impoverish itself by excluding his hymns. I suppose it is contrary to their theory to admit them there, but it would be a worse error to shut them out. It would not be too much to hope that they may yet be translated into Latin, and sung in Roman Catholic churches, so true to God and to Jesus Christ are they. When a man can say as Watts did,

Christ and his cross are all my theme,

there is no communion which can remain Christian and rule his verses out. Wherefore the churches join hands this year of grace 1875, in celebrating that great and fruitful life, and in thanking God for his bounty in giving him to the church two hundred years ago.—*Advance.*

Visit to Shaw's Garden.

BY M. J. WHIPPLE.

Our botany class after having analyzed the flowers of the gardens and prairies around us, sighed for new worlds to conquer, so about twenty-five of us gathered at the station Saturday morning, June 5th, to take the early train for St. Louis, thirty-six miles away.

After the slight bustle of seating and settling our students and satchels among the roused and gaping passengers, the train moved majestically on to the city without any perilous adventure. Arrived at the bridge a little consultation followed as to the manner in which we should cross the Father of waters, but we soon decided to use the ferry as of yore in order to take a good look at that wonderful bond of union between States which God had separated by such a mighty barrier. The boat carried us close under its proud arches that we might the better examine its magnitude and strength. With its broad arms ever extending from bank to bank, it seems to say "God divided these people that man through me might unite them in one common brotherhood."

We had little more than touched upon the farther shore, than we found that our company was composed of so many active, inquisitive members, several of whom were in St. Louis for the first time, and so much inclined to rely upon native wit to guide them round the city that it took close attention to keep track of them. But Providence kindly spread over this Southern sun a hazy covering, and sent a refreshing breeze through the streets to fan our flushing faces and keep us on the alert until we could pilot our little band safely to the Garden where we could bid them enter and go where they pleased. Before reaching the Garden we left the horse cars and walked across Lafayette Park. Everything there looked fresh and beautiful, the birds carolled happy notes, the swans glided gaily over the pond, the large, white pelican contentedly arranged his plumage with his long yellow bill on the shore, and a cool grotto invited us to tarry.

When the gate of the Garden closed behind us and we were freed from all fear of misfortune to any of our number, we were prepared to enjoy the new earth within these walls. It seems that God has provided a way for his least favored creatures to behold his works, by inspiring that man out of his abundance to collect from all parts of the world its rarest flowers and fruits, bring them within the limits of that one hundred and sixty acre enclosure, employ men to care for them, and then permit whoever will to come freely and see them. The empty handed laborer there walks beside the princely merchant who is relieved of his gold-headed cane at the entrance.

Not far from the gate a kind of tower whose shaded base offers an attractive seat, bears an inscription of welcome to the stranger, which so appeals to the heart that the roughest man can but feel that he is treading upon holy ground to touch the frailest flower. Like the winding roads of old Coos, every pathway leads us to new surprises, each more beautiful than its fellow. There the broad heavy leaves of the torrid zone shelter the wilting flowers of the North from a scorching sun, while tall tropical trees overshadow the Russian pine. Numberless aloes send out their sword-like shoots to point to tiny flowers at their feet, and ferns of every variety look out from beneath the protecting palm. Perfect June roses with all their shades of color greet us on all sides; pansies of every imaginable tint border many a bed. The fruit tree and the fir tree, the banyan and the birch tree live there in harmony together. The quinine, the camphor, the cocoa and the coffee tree there satisfy a long-existing curiosity.

Farther on an evergreen arch heralds an evergreen labyrinth which leads the puzzled wanderer to a pleasant bower. Away in the distance Mr. Shaw's fine residence with still open gate breaks upon the view. Between it and the labyrinth his monument is being erected. It already seems to be about thirty feet in height, while upon one side at a height of about fifteen feet there is this inscription:

"O Lord how manifold are thy works, in wisdom thou hast made them all."

At his death that garden becomes the property of the city. He is a single man of medium appearance, but kind and agreeable to all.

While we were passing through his yard to the left of his residence to look at his cabinet, we noticed many fowls, two or three dogs, and six peacocks contentedly enjoying their surroundings. His cabinet is not of so much importance as his garden, but he has there collected several specimens of birds, mammals, minerals, and many kinds of seeds. An observatory in the center overlooks the whole garden. The chief feature of the place is the thoughtful kindness of its owner in providing comfortable, shaded seats just where there are the finest views, and where one feels the most need of rest.

After our eyes were wearied with seeing and we had inhaled our fill of the sweet perfume, we repaired to the entrance where a hack driver, either on account of our good looks or fine behavior, volunteered to take the ladies of our company to Tower Grove Park, about half a mile further on, free of charge. There in a sheltered nook we had our basket picnic.

The next place of interest was the Orphan's Home, where kind hearts and willing hands are feeding, clothing and educating seventy-five orphan children. Everything around the building tells of comfort, order and cleanliness. What a noble work to the take little waifs of the streets and train them up to usefulness and sobriety! The grounds were alive with their sports when we entered, and I guess they like to have company, for when we returned we found the gate very ingeniously tied together with a string. Doubtless some little rogue was furnished with amusement in watching us untie it. I can now see before me that row of little white beds into which those busy, tired bodies are tucked with care every night, although *mamma has gone away.*

We next took a look at the Public School Library and reading room, where 36,500 volumes, beside nearly all the newspapers and periodicals in the land, invite all the children of St. Louis Public Schools to come and read.

The Court-house with its dome next attracted us, and although the hour for opening it to strangers was past, the attendant unlocked the door and waited for us to survey it. I did not climb to the top of the winding stairs, for as they became narrower and the way grew darker, I bethought me of the fly "who ne'er came down again." Some of the company went bravely on and were amply repaid (as all those are who persevere despite dismal surroundings,) by seeing spread out beneath them the great, well-built city with its multitudes hurrying to and fro in the business or life.

After visiting a taxidermist's rooms and admiring his handiwork, we began to think of home and the bridge which we meant to walk over at our leisure. Five cents takes the traveler over, gives him a glass of ice-water and a seat to enjoy the fine view of the city and river as long as he chooses.

And this is the manner in which we as a school filled, from daybreak ti nightfall, the length of a June day with pleasant, and we think, profitable sight-seeing.

Bunker Hill Acadamy, Ill.

Cost of Armies in Europe.

It is not without interest to see what is the cost of trying to maintain the peace of Europe by means of immense armies. A French officer, who has devoted much time to collect the facts, has just published the leading ascertained results. For military purposes only, apart from naval requirements, the total present expenditure of the six great European powers amount to $600,000,000 annually, although Europe is at peace. France occupies the first place in all general war expenditure, with Russia second, Germany third, England fourth, Austria fifth, and Italy sixth. But for military purposes only, without including any naval charges, Russia leads with a budget of $158,000,000; France following with $145,000,000; Germany with $98,000,000; England with $76,000,000; Austria with $51,000,000, and Italy with $42,000,000.

The cost of the whole army amounts to 36 per cent. in Russia, to 31 per cent. in England and France, to 26 per cent. in Germany, to 20 per cent. in Austria, and to 17 per cent in Italy. The cost per military unit (for single soldier) is greatest in England, where it is $520 per annum, against $250 in France, $240 in Russia; $233 in Germany, $187 in Italy, and $180 in Austria. It is to be explained that the real cost of each English soldier is not so much higher than that of his class elsewhere. England is the only nation among the six here named which recruits its army by voluntary enlistment. If the loss caused by compelling men to leave their occupations in order to take up a military life were added to the monetary outlay on the Continental armies it would probably be found that the English system is the cheapest in the long run. Putting aside the question of comparative costliness, the fact remains that the six great European powers, in a period of profound peace, maintain a standing army numbering 2,218,000 effectives. In the event of war this force could, and would, be doubled; Germany alone can have a war-army of 3,250,000, armed and provisioned for a campaign, within twenty days after the proclamation of war. It is fearful to think of the amount of labor and capital wasted, during a time of peace, in maintaing such a vast number of soldiers.

See that all is Right.

It is always bad to start on a journey without having looked to the harness and to the horse's shoes; and it often happens that the time saved by omitting examination turns out to be a dead loss when a traveler has advanced a little on his journey. Not one minute but a hundred minutes may be lost by the want of a little attention at first. Set the morning watch with care, if you would be safe through the day; begin well if you would end well. Take care that the helm of the day is put right, look well to the point you want to sail to, then whether you make much progress or little, it will be so far in the right direction. The morning hour is generally the index of the day.—*Spurgeon.*

Thought means life, since those who do not think do not live in any high or real sense. Thinking makes the man.

Children's Corner.

Shelling Peas.

Passing by the kitchen,
Through an open door,
I espy three children
Sitting on the floor.
Through the open window
Comes the morning breeze
Fanning them so gently
While they shell the peas.

Little eyes are busy,
Little fingers, too,
Picking all the peas out
Soon as brought to view.
They are free and happy
As birds upon the trees,
Laughing, talking, singing,
While they shell the peas.

Baby's dish has in it
Naught but pods, 'tis true,
But she's just as busy,
And as happy too.
They must learn to labor,
Little ones like these
Should have some employment;
Let them shell the peas.

Up at early morning,
By the break of day,
All their work done early,
They'll have time to play.
Children are so happy,
When they try to please:
They do much to help us,
While they shell the peas.

Courage and Cowardice.

George came into the house one day all dripping wet. His mother, as she saw him, exclaimed:

"Why, George, my son, how came you so wet?"

"Why, mother, one of the boys said I 'darn't jump into the creek,' and I tell you I am not to be dared."

Now was it courage that led George to do that? Some boys would say it was and that he was a brave and courageous boy. But no, George was a coward; and that was a very cowardly act. He well knew that it was wrong for him to jump into the creek with his clothes on, but he was afraid the other boys would laugh at him, if he should stand and be dared.

Edward came strutting up to James, and putting his fist in his face, said: "Strike that if you dare!" just to see if he couldn't get him into a quarrel. Now which would show the most real courage, for James to give him a hit and have a brutal fight, and both get wounded, or to say, as he did:—"Edward, if you want a quarrel, you have come to the wrong boy. I never fight, because it is wrong. You may call me a coward, if you will, but I will show you that I have courage enough not to be tempted, by your ridicule, to do what I know is wrong." That was brave and courageous.

A good definition of courage is "*not to be afraid to do what is right, and to be afraid to do what is wrong.*" The stories of Daniel and his three friends, and of Joseph, give us fine examples of those who possessed true courage; who were not afraid to do what is right, and who were not afraid to do what is wrong.—*Congregationalist.*

The House You are Building.

"Every boy and girl is making a house called character, which they will live in when they grow up to be men and women. The habits they form are the foundation, and they must use a great deal of care here, especially with the corner-stone."

Frank listened eagerly while Miss Farnsworth went into further details, and when she proposed that during the coming week he should put a little stone called Obedience into his house, the idea pleased him amazingly. So the gas was lighted, and a small blank book found, on the first page of which Auntie Eunice printed in large clear letters—

FOUNDATION STONES.

Then Frank took his pencil and made a somewhat remarkable O underneath, against which his aunt wrote the word obedience, thus:

O. OBEDIENCE.

"Now," she said, after explaining how hard he must try to obey his mother, asking his Heavenly Father to help him, "we must have these stones cemented together with a little mortar, or else they will fall apart. The mortar must be God's word, and we will begin to learn the first chapter of John, having one verse every week." Accordingly the words were written, and the books put away till the next Sabbath evening, having first agreed to keep the matter a secret between themselves.

There was a difference in Frank's behaviour in this one particular during the week, and Aunt Eunice resolved to follow out the suggestion which the Lord had surely given her. The boy's faults were silently noticed, and made the subject for private conference, instead of open reprimand; and at the end of a year a decided improvement was visible. Every month there was a review, and when failures occurred, the same "stone" received another trial. Manners, as well as morals, were included in the building, and whenever Frank forgot himself, as he did oftentimes, the sound of the letter from his aunt's lips always recalled him to some little politeness or trivial duty. The following page from Frank's "stone book" is given:

P. PATIENCE.
O. ORDER.
S. D. SELF-DENIAL.
K. KINDNESS.
P. PRAYER.
P. L. PERFECT LESSONS.
W. F. J. WORK FOR JESUS.
P. POLITE.

Between each one of these the verse in John was written, and on the last page, when the book was filled, stood these words:

"Other foundation can no man lay than that is laid, which is Jesus Christ."

—*Miss F. J. Dyer, in "The Old Man of the Cliff."*

SEVENTH ANNIVERSARY

THE POLITICAL MASS CONVENTION.

HELD IN LIBRARY HALL, PITTSBURGH, JUNE 9th, 1875.

At two o'clock P. M. , as had been arranged by vote of the annual Convention of the National Christian Association, a mass meeting of citizens, chiefly delegates to that convention, assembled in Library Hall, Pittsburgh, to discuss the political duties of citizens of the United States in respect to the secret orders.

J. L. Barlow of New York nominated Rev. B. T. Roberts of Rochester, N. Y., for chairman, who was unanimously elected. Mr. Roberts on taking the chair remarked that we should most appropriately open the deliberations and actions of the convention with a petition for the blessing of God upon them, and called on Rev. J. T. Kiggins of Indiana to lead in prayer. Prof. C. A. Blanchard of Illinois was then elected Secretary, and the proceedings of the political mass meeting held in Shakespere Hall, Syracuse, June 4th, 1874, were read, also the names of the political committee appointed at that time, viz: J. Blanchard of Illinois; C. W. Greene of Indiana; H. Wilcox of Michigan; F. D. Parish of Ohio; G. W. Needels of Missouri; Aaron Floyd of Pennsylvania; Francis Gillette of Connecticut; J. W. Phelps of Vermont; J. L. Barlow of New York.

Pres. J. Blanchard announced that members of the committee present had met and consulted on a platform which would be presented soon; and while waiting he desired that Prof. Geo. W. Clark of New York, the celebrated "Liberty Singer" of anti-slavery days, be requested to sing. Prof. Clark appropriately responded with "The Good Time Coming," which was enthusiastically received.

The report of the committee on platform was then read, which as finally adopted reads as follows:

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an amply and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice President of the United States.

The report was accepted and Rev. Dr. Geo K. Ormond of Pennsylvania moved to consider and adopt article by article; which was agreed to.

On the first article; Dr. Ormond and President Blanchard made earnest and able remarks. The latter said this first article contains the matter of this whole movement. I do not regard myself as only an anti-secret man, opposed to secret orders, but also as a Christian man, set against every system or institution that exalts itself against the kingdom of the Lord Jesus Christ. Our fathers hated Freemasonry and all the clap-trap and stock-in-trade of the secret orders. They held with Bradshaw that all rites and ceremonies of a religious nature not warranted by Scripture were neither to be recognized nor allowed. All ceremonies such as are practiced by Cardinal McClosky are an insult to God. They are made of his pretended worship, but are contrary to the spirit and letter of his word. Our Father in heaven, he only knows how his offending children may be reconciled and acceptably worship him, and if he has not told us we surely have no warrant for conjuring up a religious system.

Dr. Ormond moved to amend by using the word Bible instead of "Christian Scriptures" in the first article." Some objected to the motion because the lodge ranks the sacred writings of false religions equally with the Word of God and calls them the Bible of those systems, thus confusing the term as used in the Christian sense. Others favored for the very reason of this infamous attempt of the lodge to dethrone the Bible and claimed that we should in terms as well as in fact hold to its supremacy. The amendment was lost, however, and the first section as adopted as presented.

The following articles were adopted in order and without further discussion until the seventh was reached, in which Mr. J. Levington moved to insert the words "in evil" So as to read "expects in evil." He thought the sense incomplete and advocated the amendment in order to show in what men were experts in. Discussion on the motion was participated in by Messrs Kiggins, Ormond, Hinman, Collins, Clark and others. Several alterations in the article were suggested and one by the chairman, to read "That morality no less than intelligence is essential to the well-being of a republic, therefore the Bible should be associated with books of science and literature in all our educational institutions." But the original draft was finally agreed upon as most satisfactory. Articles eighth and ninth were adopted without discussion, and the one originally numbered tenth came up. It read thus:

10. That the tariff be so adjusted that it will as near as possible give equal protection to all classes of industry in the Government.

This introduced a tariff and free trade discussion which was spirited without severity. Mr. Geo. W. Needels of Missouri made a strong speech with excellent points in advocacy of protection. C. A. Blandhard of Illinois said that he favored free trade but moved to strike out the article from the platform. He said that it was an utter impossibility to so harmonize the tariff as to afford equal protection to all branches of industry, and that if a whole delegation of lawyers should work at the question from now to the day of judgment they would fail to produce satisfaction. Both the great political parties are divided among themselves on this question, and from the opinions expressed on this floor it will be impossible to harmonize this convention on it, and it is therefore best to leave out all reference to it. Geo. W. Clark of New York agreed with Mr. Blanchard, remarking that by the time we get into power we shall be wise enough to adjust the tariff question. The article was stricken out by unanimous vote.

The platform was then adopted as a whole.

The platform having been adopted with so general satisfaction and unanimity of feeling, Pres. J. Blanchard addressed the meeting at some length, earnestly setting forth the duty of American citizens to co-operate with the pulpit and the religious press through the ballot, in overthrowing the despotisms invented by Satan, and encircling the land with iron fetters. He was thoroughly in favor of putting in nomination candidates for the national offices to be voted for in 1876. It is a duty owed to the constituency of this Convention which they expect us to fulfill, to nominate suitable men for the national offices. He spoke of the union with the other and older parties as futile in accomplishing anything for the redemption of our public offices from the grip of the lodge. He then moved the nomination of HON. JAMES B. WALKER, of Illinois, for next President of the United States and of DONALD KIRKPATRICK, ESQ., of New York for Vice President.

J. L. Barlow of New York seconded the nominations.

Pres. Blanchard enlarged upon the excellences and private and public virtues of the gentleman named and thought better standard bearers for our reform could not be named. We must have men who are with us, who will stand by our principles and be voted for upon them. These remarks were supplemented by others of similar strain.

Geo. W. Needels of Missouri moved the nomination of Jonathan Blanchard of Illinois for President, and H. A. Thompson of Ohio for Vice-president. Mr. Needels believed this would be the best nomination from the position of the gentlemen in the reform and as educators, one being President of Wheaton College, Illinois, the other of Otterbeim University of Westerville, Ohio.

Joseph Travis of Iowa, said he understood that Charles Francis Adams of Massachusetts would accept the nomination and had written a letter to that effect. He wished to know if he was misinformed. Pres. Blanchard said he had visited Mr. Adams, who while opposed to the lodge, as was his father before him, and like him publicly and fearlessly pointing out its dark and hostile form to his fellow citizens, yet he had given no intimationof accepting a nomination on the distinctive principles represented by this Convention.

J. T. Kiggins of Indiana said the people of that State would nominate a man for themselves and vote for him if it was not done by the national representation; and their vote would be recorded in heaven. No vote ever cast for truth and right was ever lost, no matter how much in the minority.

Dr. Collins of Pennsylvania, said he objected to the idea that this would be a mere party of testimony. It comprises those principles which we believe will ultimately prevail. And stranger things have happened in the good providence of God than that we should elect our candidates in 1876.

J. H. Lieper of Ohio spoke in an earnest and impassioned manner of the disappointment felt when the Oberlin Convention adjourned at not seeing any nominations made. He spoke of the failure of the Republican party in upholding reforms. That party has prudential reasons to drop temperance, the national reform, Anti-masonry, etc. To nominate now is not premature for this body. These three reforms can unite their candidates and rally to them with a strong vote. He had no apology for enthusiasm. In these days a man was no American who was not enthusiastic over genuine American principles.

G. W. Needels also spoke in favor of nominating now. The action would not be premature or hasty, but would meet the wishes of the true reformers throughout the country.

J. Levington said it should be kept in view that we are opposed not only to a secret power but a secret government also.

On motion of C. A. Blanchard it was decided to make nominations. At the special request of Pres. Blanchard, Mr. Needels withdrew his motion to nominate, and the vote was taken unanimously in favor of the first names proposed, Hon. J. B. Walker of Illinois, and Donald Kirkpatrick, Esq., of New York, and they were declared nominated for next President and Vice-president of the United States.

Pres. J. Blanchard introduced the following resolution which was unanimously voted:

Resolved, That this mass meeting learn with great satisfaction of the successful establishment of the "*American Freeman*" by G. W. Needels, Esq., of Albany, Mo., and commend it to the friends of political action, as a faithful and true exponent of the principles of the American Party, and we express the hope that it will be extensively patronized by the friends of the reform.

The President and secretary were then appointed a committee to notify the candidates of their nomination, with instructions to publish their letters of acceptance in the *Christian Cynosure*. And after singing the doxology probably the most harmonious national political convention ever held in the history of the country adjourned *sine die*.

ADDRESS OF REV. WOODRUFF POST.

The Genius of Freemasonry Hostile to our Government and Anti-Christian.

Mr. President, Ladies and Gentlemen:—With deep and commingled emotion duty is entered upon this hour. To a kind Providence gratitude responds for the opportunity of casting some small dust in the balance on the genius of Freemasonry in its attitude toward the commonwealth in this land of freedom.

As citizens of this great Republic, whatever our supposed privileges, we are not at liberty to institute any scheme, or create any party that will conflict with the interests of the body politic. Under civil government all are bound each to the other equally. Whatever interrupts such harmony is discord and treason.

Notice what Washington said, "All combinations and associations, under whatever plausible character, with the real design to direct, control or counteract, or awe the regular deliberations and actions of the constituted authorities are of fatal tendency. Let me warn you in the most solemn manner against the baneful effects of party." (Farewell address, p. 58.)

Jefferson says, referring to a society known as "Cincinnati," created at the close of the war by Washington's officers:—"The uneasiness excited by this institution had early caught the notice of Gen. Washington. He became sensible that it might produce political evils; that it was becoming necessary to annihilate it absolutely. He went to the first annual meeting at Philadelphia, determined to exert all his influence for its suppression. He proposed it to his officers and urged it with all his powers. It met an opposition which was observed to cloud his face with an anxiety that the most distressing scenes of the war had scarcely ever produced." (Jeff. p. 416 and 418.)

"In this," says John Q. Adams, "we have a pledge of what his conduct would have been, were he called to consider the Masonic order in the light in which it must now be viewed, far more authoritative than the fact of his once having been a Mason can be in favor of the brotherhood."

Yet Washington is made to play a prominent part as figure-head of the craft. He is made ubiquitous in regalia,

seen in every avenue and resort, feathered and jeweled. Masonry will not let the nation's dead father rest.

Freemasonry consists of a select body of men with unblemished bodies, right limbs, and free from moral taint as possible. The great mass of humanity is left out in the cold. Not even permitted to pick up the crumbs which fall from Masters' tables.

But if this was all, nobody would care; nor would this convention have been held. There is a wheel within the wheel. Freemasonry is a secret clan, a government within the government, and as such, necessarily opposed to our open and free Republic.

Freemasonry invades the rights of a free people by swearing American subjects by extra-judicial oaths to keep the secrets of the craft, never to reveal any of its mysteries under any circumstances whatever. This, in the Master's degree, involves the violation of our laws concerning any crime this side of murder and treason. And in the Royal Arch degree these also included. It is worse than folly for Masons to deny this, and they are becoming wise enough to know it. Any respectable law-office containing Wendell's Works, Vol. 13, p. 9, will convince, from the sworn lips of true and trusty Masons, any who need convincing on this point.

Again, Masonry violates our laws by imposing death penalties for violation of Masonic law. A fragment of an old lecture produced by Past Master Steinbrenner, reads thus: "I hear and conceal under the penalty of having my throat cut across, or my tongue pulled out of my head." (Stein. p. 143.)

Mackey, in speaking of the covenant, quoting Goodaere, says, "He thus fully explains the whole ceremony of making the covenant" as follows: 'After an animal had been selected, his throat was cut across with one single blow, so as to divide the windpipe, arteries and veins, without touching any bone. The next ceremony was to tear the breast open and pluck out the heart. . . . The animal was then divided into two parts and placed north and south . . . and the carcass was then left a prey to voracious animals.' " "This allusion (continues Mackey) will not escape the attentive Mason." (Lex. p. 343.) Every Master Mason in Pittsburgh understands it too.

Is it not well known that a peaceful citizen of the Republic was kidnapped by Masons in 1826 and murdered? and for what? Not for crime. He had done violence to no man. Had invaded no man's rights. Yet they wrested him from his home, and cast him into prison, and from prison to judgment and Morgan was seen no more! The vagrancy of Freemasonry DID NOT, could not do this, and Seward says, "The ministers of the law were partakers of the crime." A secret triad, chosen, true to cursed vows. They did the deed. They met their Master's stern behest and plunged beneath Niagara's rolling flood a good man and a true; true to truth and true to man! There Morgan met his fate, and sealed the truth with his own blood. So swore Vallance, one of that death-triad. He says: "My comrades took the oars and the boat was rapidly forced out into the river. The night was pitch dark, adapted to our hellish purpose. I bade the unhappy man stand up. I approached him and gave him a strong push with both my hands. He fell and the waters closed over the mass."

But alas for Masonry, the waters revealed the perfidy, and exposed Masonic guilt, and now Morgan, like a spectre, haunts its halls and wails amid its corridors. Not him alone! Pres. C. Finney refers in his book to no less than six others murdered under Masonic law, and states that other cases are constantly coming to light in which persons have been murdered for disclosing Masonic secrets. (Finney, p. 121.)

Rev. J. R. Baird of Pennsylvania, in a published tract says: "I do hereby certify that the laws of Masonry require the taking of human life. It has penalties which must be inflicted within itself without the knowledge of civil law." He mentions a case. He says: "On closing the lodge in forming hands, Brother Forgie was on my left hand. I never saw him again. I asked Smith (who was both a church member and a justice of the peace) what had become of Bro. Forgie. He said he had stepped out. I said, 'What do you mean?' Said he, 'Masonically speaking, he was sent to us to be disposed of.' "

SECRET DESPOTISM.

Again, this institution is a secret despotism; its few ruling men must "be obeyed by all the brethren with all humility, reverence and alacrity," "right or wrong," as the case may be. "The power of a Master in his lodge," says Mackey, "is absolute. . . . His commands must be implicitly obeyed." (Lex. 298, 299.) "His authority in the lodge is despotic as the sun in the firmament." (Lex. 298, 299 and 333.) Also, "To the decrees of a Grand Lodge unlimited obedience must be paid by every lodge and every Mason situated within its control. . . . Its edicts must be respected and obeyed without examination by its subordinate lodges. And the Master of every lodge must pay homage to the Grand Master and strictly conform to every edict of the Grand Lodge." (Ibid., p. 185 and 186.)

Chase in his Digest of Masonic law, says, "No appeal from the decision of the Master of a lodge lies in any case whatever. Right or wrong, . . . it is final, reversible only by himself, or by the Grand Lodge." (Digest, p. 384.)

This is the power seeking to grasp the reins of our government. Locate this power in the midst of a people living in a harmony which "comes from a just respect by each for the rights of all, and by all for the rights of each," as a statesman has said, and who can conceive a greater calamity to such a people.

One of America's truest sons enquires, "Will the people of the United States have the foolhardiness to ignore the crime and danger of this conspiracy against their liberty?" (Finney p. 99.)

Do we want illustrations? Witness then the carnage of the Ku-Klux-Klan and White League, factions whose disguises, says Howard, Freemasonry concealed in our Southern States only a little past.

"Without the presence of troops," said Mayor Merrill, in his testimony before the Congressional Committee, "there is no telling what would happen. . . . The control was in the hands of a few men, leaders of the conservative White League party which would like to overthrow the State Government. There is an antagonism to equal rights and an important election could not have been held in that country." (*Cynosure*, Jan. 14, 1875.)

Think also of Vineland and Ithaca and Youngsville mobs and yet more recent demonstrations of these secret clans. Think of these things in this Christian land of the 19th century.

Strange yet true—multitudes called to the holy ministry are in league with the dark order; have taken its oaths; the skull has pressed their lips; have bound themselves under a terrible curse, yet solemnly declare they can see no evil in it, though they are staggering under the weight of its fearful obligations, to protect the brotherhood, and keep its secrets, right or wrong, murder and treason not excepted, the laws of God and humanity to the contrary notwithstanding.

One thing seems logical beyond the shadow of an exception, that the thousands of gospel ministers who are in affinity with Masonry, participating in its mysteries and performances prove its wonderful obligations and penalties to be approved of God and harmless; or that they, as intelligent men, who can render a reason, are traitors to God and man and blasphemers too painful to contemplate.

OPINIONS OF LEADING MEN.

Let us turn our attention to the opinions of a few of many leading men who have ventilated the question.

Wendell Phillips said, "Secret societies are a great evil; entirely out of place in a Republic . . . and should not be allowed to exist."

Hon. Wm. Wirt declared, "Freemasonry is a wicked conspiracy against the laws of God and man that ought to be put down."

Hon. Wm. H. Seward said, "Swear, sir! I, a man! an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment and my conscience to their keeping. . . . I know too well the danger of confiding power to irresponsible parties to make myself a willing slave."

Daniel Webster affirms, "All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound by secret oaths . . . are dangerous to the general cause of civil liberty and just government. . . . It is my opinion that the future administration of all such oaths, and the formation of all such obligations should be prohibited by law."

John Quincy Adams said, "Secrets written in blood should be revealed. A tree that bears such fruit should be hewn down."

Rev. Nathaniel Colver, once Mason, says, "I regard it (Masonry) as Satan's masterpiece. . . . It sits at this moment as a nightmare on all the moral energies of our government and utterly paralyzes the arm of justice."

Hon. Chas. Sumner wrote to S. D. Greene, "You must importune Jehovah to enlighten the minds of the people of this nation to remove another imported scourge, and curse, FREEMASONRY, which is stealthily usurping the reins of government and must (with slavery) be destroyed in our country if it is to be the home of the free."—*Cynosure*, March. 25, 1875.

Disraeli, British Premier, said, "Secret societies are hurrying the civil governments of the world . . . to the brink of a precipice over which law and order will ultimately fall and perish together."

More might be added, all sustained by the ponderous declaration of the thousands who denounced the institution when Morgan was murdered and walked no more within its precincts.

But Freemasonry now lurks in disguise as a divine and charitable institution until the favorable time shall come when some grand ecumenical counsel of Masons shall be called and the dogma of Masonic infallibility decreed; then shall flaunt in the face of Americans, amid the stars and stripes of our own proud banner, the symbols of the fraternity, together with the inscription—"Freemasonry, the alpha and omega, the beginning and the end."

This day of desolation will surely come unless God interpose and help to convince a yet slumbering people and incite them to duty.

But farther, that Freemasonry answers to the dangerous character argued is also evident from its desperate resort to defamation. None escape who criticise the institution, especially seceders who are denounced by the fraternity as traitors and perjurers worthy of death. This is strategetical but it betrays both the genius and infirmity of the craft, tending only to confirm multitudes in the belief that those seceders are honest men who "dare to do right, to be true." Personal considerations might have controlled them, but they counted all things but dross for the excellency of the knowledge and welfare of the people. They have yielded obedience to the divine command, "If a soul swear, pronouncing with his lips to do evil or to do good, whatever it may be that a man shall pronounce with an oath, and it be hid from him, when he knoweth it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

Here we have the justification of seceders; and the law of God outruling Masonic laws. The poor captive Mason (when Masonry begins to make its imperative demand) discovers he has sworn to do what was hid from him and what his conscience and God forbids. Now he stands in jeopardy and suspense! On the one hand the immutable word commands, repent and confess. On the other, If you do, then remember the penalty due to your violated covenant. Unhappy mortal! He has now no alternative but to hate the one and love the other; hold to the one and despise the other.

But the great hue and cry of perjury amounts to little. Whoever violated a more sacred obligation than the man whom Masons delight to honor? He had sworn allegiance to the throne. Yet Washington unsheathed the sword of justice and cut the gordian knot of an usurper's power and hurled it headlong down! Many noble men on whose necks secret despotism bound its galling yoke have done the same. Let heavens benediction rest on them for they are worthy.

Concluding on this point let me say, Could Washington, the father of our country, look in upon us at this juncture of the nation's history and witness our vast subjectiveness to secret clans, his great heart would beat in anguish, his eyes become a fountain of tears.

Our second point is that Freemasonry is anti-Christian.

That Freemasonry does not appear to oppose or rail at Christianity, we must admit. That this is due to any sympathy for, or with Christianity, is yet to be learned. Indeed Satan, it is said, appears sometimes, "transformed into an angel of light." 2 Cor. xi. 14. "Profession is not principle," and yet we are not authorized to count profession vain, unless it lacks practical sustainment. Odd-fellowship, a well-known kin to Masonry, professes modestly to be a hand-maid to religion. Whether to run by its side on an equality, or before, to lend a helping hand to bring Christianity up to a higher plane; or behind to push it forward, we are not told; but Freemasonry elevates its votaries to the topmost round of the mystic ladder, far above the cloudy sky to some grand unknown lodge above.

That Masonry is a religion to accomplish this appears from its priesthood, altars, prayers, rituals, hymns, covenants, doctrines, burials, temples, etc. Then it professes to be divine and inspired of Jehovah.

"Hail Masonry divine,
Glory of ages shine,
Thou art divine."

So its ritual chants, together with: "Thy wisdom inspired the great institution." (Sickels Mon. p. 144, and 2d part, p. 34.)

Again, Sickels informs us that "Truth is the foundation of all Masonic virtues." And Grand High Priest, Perfect Prince Albert G. Mackey, caps the climax, assuring us that "Masonry is a religion" and "that all the ceremonies of their order are prefaced and terminated in prayer." (Mack. Lex. p. 371.)

This religious organization proposes to save its faithful disciples in heaven forever. An echo of 32 degrees, Rev. Dr. Lattimer, is heard: "Be true Masons and you will be true servants of God; then it matters not when nor where you die, you will drop away from earth, but heaven will have gained a new voice to swell the chorus of the redeemed." There may be a lingering doubt concerning the echo. Listen then to the voice itself from the four winds of Masonry, speaking authoritatively through Past Master, Past High Priest, Knight Templar, Past Junior Grand Warden, Grand High Priest, Past General Grand High Priest and Secretary General of the Supreme Council and so on, as follows: "Every good Mason is of necessity truly and emphatically a Christian," and "is assured of his election and final salvation." (Town quoted by Finney, p. 203–4, "If we, with suitable true devotion maintain our Masonic profession, our faith will become a beam of light and bring us to those mansions where we shall be eternally happy with God." (Sickels p. 79.)

What can be more plain than this? What institution can accomplish more? If it effected on a truly scriptural basis it is sublime! But let us enquire—

What is Masonic saving faith? Past General Grand High Priest Mackey says, "The only religious qualification required of a candidate is a belief in a God, and in his superintending providence," and that, "beyond this it does not venture." (Lex. p. 404.) Past High Priest Siekels says, "The foundation on which Masonry rests, is the belief and acknowledgment of a Supreme Being." (Ahin. Rez. p. 51.) At the installation of officers, the Grand Master reviews and confirms the worthy disciple: G.M.: "You agree to be a good man and true and strictly to obey the moral law?" Ans.: "I do!"

G. M.: "You agree to promote the knowledge of the mystic art?—I do?"

Herein is the whole of Masonic faith and moral fitness required or expected of a true and perfect Mason, and "beyond this," says Mackey, "it does not venture." All of which is summed up by him in a word, with authority as follows: "The religion of Masonry then is pure theism; on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." (Lex. p. 464.)

This does not smack of Anti-masonic fanaticism! No, Mr. President, it is the "strong meat" of the divine institution! the true doctrine of the ancient craft. Theologically or doctrinally, Freemasonry is a religious brotherhood of theists, unentrammeled by any of the "petty and changing creeds extant. And "which can and will," says and which can and will, says the noted German historian, Steinbrenner, "educate the pious man far above" them all. (Stein. p. 13.)

Let us notice now the grand and precious results of the Masonic faith. Let Sickels, the Grand High Priest, speak first. "The lessons which the entered apprentice receive are intended to cleanse the heart." (p. 161.) "The rite of induction signifies the . . . death of vice and all bad passions, and the introduction to a new life of purity and virtue." (Sickels p. 54.) The "three degrees form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires." (Ibid. p. 189.) Grand High Priest Mackey says, "A Mason, who by living in strict obedience to the obligations and precepts of the fraternity is free from sin." Signified by Acacian. (Mac. Lex. p. 16.) Such is Freemasonry as a religious society.

The careful observer has noticed one particular feature of the Masonic faith that it carefully omits one tenet which is the foundation, the "chief corner-stone" of Christianity. The honest design of this is that offense may not be given to disturb the harmony of the brotherhood consisting of men of diverse opinions. The Mason is taught by Masonic Monitors, "to build up a spiritual house, and holy priesthood, to offer up sacrifices acceptable to God." But how? The words, "through Jesus Christ," are omitted by their Monitor, in quoting the above passage. But there can be no holy priesthood nor acceptable sacrifices, nor spiritual house built up, only through Christ. The apostle declares, "There is none other name under heaven given among men whereby we must be saved." (Acts. vi. 12.)

From Genesis to Revelation, Christ is the "Alpha and Omega." This is "the rock" on which Freemasonry "splits." The introduction of Jesus into Masonry, would be to it what Samson's firebranded foxes were to the Philistines and their standing corn. "Masons (says Masonic authority) may entertain their own private opinions, these are left to God and himself. (Guide p. 15); but there must be no intrusion of them into the lodge." That is to say as

(CONCLUDED NEXT WEEK.)

Home and Health Hints.

To polish tins: First rub your tins with a damp cloth; then take dry flour and rub it on with your hands, and afterward take an old newspaper and rub the flour off, and the tins will shine as well as if half an hour had been spent in rubbing them with brick-dust or powder, which spoils the hands.

It has been estimated that of 12,000,000 women in America, 11,000,000 wear calico dresses more or less; that the spirit of economy has, during the past year, induced them to forego one dress apiece from their outlay; that the average calico dress contains eleven yards, and that, consequently, there has been a loss to the trade by this retrenchment of 121,000,000 yards. This is nearly the entire product of all the mills of Massachusetts for a year.

Knives and forks may be fastened in their handles by the following: One pound colophony (obtained at druggists), eight ounces sulphur; melt, and when cool, powder. Mix one part of the powder with half a part fine sand or brick-dust, fill the handle cavity, heat the stem of the knife or fork and insert.

Kerosene oil is good for removing rust from cutlery. Saturate sponges with water and stand them on plates around and among window-plants. The object is to apply moisture to neutralize the effects of any furnace or grate heat.

In hanging paper, first pumice stone the wall and wash with size made of one ounce of glue to a gallon of water. See that the paste has no lumps and that the back of the paper is covered with it fully ten minutes before hanging.

On Cooking "Greens."—Every housewife thinks she can cook "Greens." It is the simplest of all dishes; and yet, in most cases, they are not well served, for much depends upon the manner in which they ars boiled. The water should be soft, and a tablespoonful of salt added to a large-sized pot of it, which should be boiling hot when the greens are thrown in; and then it should be kept on the boiling gallop, but uncovered until they are done, which can be told by their sinking to the bottom of the pot, and they should be skimmed out as quickly as possible into a colander, so that all the water will run out. Press them with a small plate, then turn upon a platter, add a large piece of butter, and cut up fine. Serve while smaking hot.—*The (London) Garden.*

No person should enter a sick room while in a state of perspiration, because in cooling off the pores absorb freely, nor should a person sit between the sick and the fire. Do not approach contagious diseases with an empty stomach.

Miss Sedgwick has asserted that the more intelligent a woman becomes, the other things being equal, the more judiciously she will manage her domestic concerns." And we add that the more knowledge a woman possesses of the great principles of morals, philosophy, and human happiness, the more importance she will attach to her station and to the name of a "good housekeeper." It is only those who have been superficially educated, or instructed only in showy accomplishments, who despise the ordinary duties of life as beneath their notice. Such persons have not sufficient clearness of reason to see that "domestic economy" includes everything which is calculatsd to make people love home and be happy there.

Farm and Garden.

The Cream of Milk.

Few persons are aware, probably, of the extent to which the percentage of cream is influenced by the condition of the cow. At a Barre meeting of the Massachusets State Board Mr. Lewis, an old, experienced dairyman, said: I have taken a great deal of pains to test the value of milk that I have worked into cheese. I have graduated glasses for the purpose, and I have found a cow whose uniform percentage of cream was eighteen per cent reduced to six in twelve hours—not from any change of food, but from a little excitement.

"You gentlemen who make butter, be careful to adopt my advice and always treat your cow kindly and gently; never get her excited, because every ounce of excitement will take from the milk one per cent of cream. I have known a cow to be abused by a furious, brutal milker, and the percentage of her cream went down one half. It is astonishing what an effect excitement has on the percentage of cream in the milk a cow produces. You will be astonished if you will make the test and make it carefully. I have known a cow excited from natural causes to drop from fourteen to six per cent in twelve hours. So I would again repeat, whoever abuses his cow knocks out of his milk a large percentage of cream."

Salt should be furnished to all animals regularly. A cow, or an ox or a horse needs two to four ounces daily. Salt increases the butter in milk, helps the digestive and nutritive processes, and gives a good appetite. The people of interior Europe have a saying that a pound of salt makes ten pounds of flesh. Of course, salt only assists in assimilating the food, it does make not flesh nor muscle.

Sure Remedy for the Bots.—The department of agriculture publishes the following experiments which a gentleman from Georgia tried and found effective in dispelling that serious trouble in horses. About thirty years ago a friend lost by bots a very fine horse. He took from the stomach of the dead horse about a gill of bots, and brought them to my office to experiment upon. He made preparations of every remedy he had heard of, and put some of them into each. Most had no effect, some effected them slightly, but sage tea more than anything else; that killed them in fourteen hours. He concluded he would kill them by putting them in nitric acid; but it had no more effect upon them than water; the third day they were as lively as when put in. A bunch of tansy was growing by my office. He took a handful of that, added a little water, squeezed out the juice, and put some in; they were dead in one minute. Since then I have had it given to every horse I have seen affected with the bots, and have never known it to fail of giving entire relief. My friend had another horse affected with bots several years later. He gave him the tansy in the morning and a dose of salts in the evening; the next morning he took up from the excretions three half pints of bots.

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" No. 2	99½	1 00⅝
" No. 3		97
" Rejected		87
Corn—No. 2	67¾	68½
Rejected		65½
Oats—No. 2	51¾	52⅛
Rejected		47
Rye—No. 2		90
Flour—Winter	5 50	7 25
Spring	3 00	5 00
Hay—Timothy	17 00	19 00
Prairie, "	14 50	17 50
Lard		13½
Mess pork, per bbl		19 40
Butter	15	24
Cheese	6	11
Eggs	14½	15
Seeds—Timothy	2 35	2 60
Clover		6 50
Flax	1 60	1 65
Potatoes—new	1 25	1 50
Rroom corn	6¼	14
HIDES green to dry salted	06	14
Lumber—Clear	36 00	50 00
Common	10 00	11 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	53
Unwashed	27	33
LIVE STOCK Cattle, extra	6 40	6 50
Good to choice	5 45	6 25
Medinm		4 75
Common	3 00	4 00
Hogs	6 50	6 90
Sheep	3 00	4 75

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Flour	$ 4 50	8 25
Wheat	1 13½	1 40
Corn	77	90
Oats	61	65
Rye		1 04
Lard		13½
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Butter	15	24
Cheese	05	12
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Topics of the Time.

Negrophobists may have an opportunity to estimate the value of their opinions from the standpoint of a personal experience something after the following fashion. Last week suit was entered against a colored man in Washington city for ejecting a white man from his lodging house. The suit is brought under the Fifteenth Amendment and the whole question is a plain one of color, only white and black have changed sides in the scale. The ridiculous position of the opponents of the Civil Rights bill is too clearly seen in this case to need comment.

The Tilton-Beecher trial has at length ended in a disagreement of the jury, the inconclusive result which has generally been expected, and to outward appearances this six months vomit of scandal and sensation and perjury will be of use only to blacken the morals of community by familiarity through the press. The evidence has been so conflicting on the main points at issue that probably no twelve men who read the current news would fairly agree on a verdict. Whether there could be any profit to community at large to prosecute a dozen or so of witnesses for perjury is another question. The responsibility of enforcing the solemn legal oath and maintaining its honor rests with the authorities, who it is to be feared "care for none of these things." As for the case itself, if it could perish from the minds of men it would be a blessing. At the same time, some facts brought out aside from it are important to be remembered. The testimony may be said to fairly settle the characters of the principals in the suit. Both have compromised their Christian character, and have been guilty of acts that should exclude them from every church of Jesus Christ in the world until repentance. Contrition seems to be forgotten. Mr. Beecher publicly speaks his determination to go on preaching, editing, writing lives of Jesus Christ, whatever may be the tenor of public opinion or the decision of juries. In view of his confessions on the witness stand another spirit would better fit him for usefulness as a Christian man.

Columns in the daily press have been filled during the week past with the exploits of half a dozen American riflemen in Ireland, and the popular effect of their visit and victory on the future comity and peace of the nations magnified into vast importance. Not so much by far has been said in this respect of the labors of Moody and Pearsall Smith, of Varley and Morehouse, messengers of the Prince of Peace, under whose benign rule alone can we hope for any approach to international harmony. And on what do these great professions of peace depend? Why, that a few men selected from two nations, in firing at a mark, find it an agreeable pastime and the thousands who attend their game spend a half day of exciting idleness. The encouragement given to useless and cruel sport in all the rural districts of both lands, involving vast loss of life and expense of time and money by this notoriety, will hardly be compensated by the good felling begotten at a rifle match or in the revelry that follows.

When a Catholic priest reveals to the world the secrets of the Jesuit camp, he is eagerly believed by the enemies of Rome. But why should he be? He is a traitor, a "perjurer" according to the view of those whom he has deserted. Just now a Catholic priest is creating a sensation by publishing a pamphlet, in Bonn on the Rhine, in which he reveals the intrigues of the order of Jesuits. The *Christian Advocate* believes heartily in the book, and says: "The camp of the Jesuits is not often laid open to profane eyes, unless it be through the opportunity of some one whom they have disgusted with their deception and tyranny, and who turns against them in self-defense, and as a measure of justice to the cause of truth and liberty." It is certainly more natural than silly to believe the revelations of those who turn away from abominable or even doubtful systems. Yet we are continually told that the revelations of Freemasonry made by men like President Finney and others are unworthy of credence. Thus we might expect the fraternity to say. But the repetition of the shameful assertion ought not to be made by intelligent men outside the order.—*Telescope.*

Banditti.

Let it be supposed that portion of the people of the United States enter into a secret oath-bound collusion, binding themselves to do whatever their leaders order them to do, and especially if it be to oppose the laws and authority of the United States. It is immaterial what these men call themselves, or what their religious and "honorable" pretensions may be. A secret collusion is illegal, irreligious, and dishonorable, under whatever name it may be called. Names and pretensions are nothing, it is the *thing* that tells.

Now there are two ways of dealing with these collusionists; one is to let them have their own way, to murder and intimidate as they please; and the other is to declare martial law, and set up military courts to take the place of civil tribunals, which are useless.

Our constitution makes no provision for such a state of things; but let us suppose that military courts are established, as they were during the civil war for the trial of some of the lowest actors in the rebellion, and that a collusionist, guilty of a dozen murders of negroes and "low whites," or other republicans, is brought up before one to be tried. The court may consist of any number of members from five to thirteen, and two thirds of them in any case are necessary to pass a sentence of death.

Now if there should happen to be five Masons on the larger court, or two on the smaller one, and the accused is a Mason, how can a sentence of death be passed against him? And even if a sentence of death should be voted by two thirds of the members, the commanding General who is to approve of the proceedings might be, and as he would doubtless be a politician, probably would be a Mason; and the president, aiming at power, might be interested to increase disorder and give crime impunity in order to render his power more necessary. The chances are that the culprit would escape, with honor and sympathy.

But on the other hand, let us suppose that the president and the commanding General are true men, not members of any oath-bonnd collusion, and they make honest efforts to suppress the conspiracy; still their labors might be made to prove abortive by subordinates who are members of some lodge.

Let us suppose that the best general in the world discovers on the eve of battle, upon which the fortune of the government and of himself may depend, that some of his men and officers are exchanging Masonic winks, nods, and other signs with the men and officers of the opposing army, what would be the effect upon his own mind? Would he not be in doubt as to which commanded these, himself or the lodge? and the chance of war would indeed be chances, and nothing else but chance? The result would be confusion, and that kind of confusion that ends in anarchy; ard we all know the end of anarchy, if an end is possible under Masonic influence; it is absolutism, imperialism, military government.

We conclude that military power is not a remedy, but rather an aggravation of oath-bound conspiracies. The only possible way of getting rid of such conspiracies that we can see, is the one prescribed by our Anti-masonic society; which is as we understand it, that every voter shall enter into a covenant with himself, never, on any occasion whatever, to sustain any candidate for office with his vote, who is known to be a Mason, or a friend of Masons. The fruitful mother of all our rings and other conspiracies here in the United States, viz. Masonry, must first be got rid of if we wish to free the country from Banditti. F. H. C.

Putting Light under a Bushel.

BY REV. D. F. NEWTON.

They close their eyes, stop their ears, not one minister, deacon or class leader in a thousand opens his lips against secret oath-bound societies, that are eating out the very life of gospel purity and salvation. The question is hushed, stifled! Know it's so? that a conservative plaster is placed over this master-piece of Satan's devise ments? Let facts speak. Between three and four hundred ministers and missionaries have sat at our table during the last ten years ("A Christian boarding house," 303 West 20th street, N. Y.), and how many of this number of gospel teachers have had the honesty, the moral stamina, or holy boldness to open their lips in abjuring this cancer upon the body public?

One in fifty? No. One in a hundred? Doubtful! Wherefore this closing of eyes, the stopping of ears; this putting the light under a bushel? Has not the salt lost its savor? What sin did Christ cover? Paul, Peter, James or John? See 2d Timothy, iv. 1–8. During these ten years our center-table has been amply furnished with Anti-masonic reading, the testimonies of the greatest, wisest and holiest of men, against this leprosy of the age. Tracts, book, periodicals are placed conspicuously before the eyes of every boarder; and last, not least, is the *Christian Cynosure*, a two-edged sword of God's truth stabbing to the very vitals this hydra of hydras. Only a few days since a popularity seeking, time-serving minister sat at my right hand at the dinner table, the subject of secret societies was broached. I said to this son of the prophets, gently and kindly, "Why do you not expose from the pul-

pit and the press, this fellowshipping the unfruitful works of darkness? Why hush the question of secret oath-bound societies that are positively anti-scriptural, a sin against God." He replied, that he knew very little of these institutions, his father was a Mason and he took it for granted that Masonry was a good thing.

"A good thing," indeed, as Satan would have it! And why not look this subject in the face, examine the publications on my center-table? What! a watchman on Zion's top and know not what the devil is doing to destroy the lambs and sheep of Christ's flock?

Prosper? and cover sin, the vilest, the most devilish? Who says so? God? Not a word of it. Israel prosper and let Achan alone with his golden wedge? Prosper and not hew Agag to pieces? The very vitals of salvation are eaten out. The half told? Not a fiftieth part! Angels weep—heaven is veiled in sackcloth! The devils rejoice—hell is in jubilee!

The doctrine of worldly expediency and compromise is, of all sins, the most destructive, soul-ruinous, to both church and State. And at no sin does God thunder anathemas more terribly!

Mark what Christ says. "I spake openly, in secret have I said nothing." John xviii. 20. "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops. And fear not them which kill the body but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." Matt. x. 27, 28.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth, with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." —2 Cor. vi. 14–18.

Any relentings on the part of this elder in the ministry after listening to these quotations from the Holy Scriptures," say you, beloved editor? Not a moving muscle of penitency or openness to conviction was manifested. "Ephraim is joined to his idols, let him alone." If the blind lead the blind, what then? "Every plant which my Heavenly Father hath not planted shall be rooted up."

This is but a specimen of what is a cause of weeping throughout the land. Pres. C. G. Finney of Oberlin, Ohio, informs us that in one denomination of professed evangelical Christians, at least two-thirds of the ministers are connected with secret oath-bound societies, Freemasonry and Odd-fellows. If Israel could not move a step in conquest so long as one Achan remained in the camp, what now with the thousands and tens of thousands with their regalia, badges of gold, their goodly Babylonish garments?—Jos. vii. 19, 20, 21.

And now, O ye priests, this commandment is for you. "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts; I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."—Mal. ii. 1, 2.

When Prof. C. A. Blanchard was delivering his course of lectures on the secret orders, in our city, bearding the lion in his den, severing the head of Goliah with Goliah's own sword, where meanwhile were the majority of the ministers and editors? Skulking? Yes! Hiding themselves? Yes, like moles and bats. Masonry is popular in New York. The temple of Dagon is here. "Great is Diana of the Ephesians." "Sir, ye know that by this craft we have our wealth. Not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised . . . . whom all Asia and the world worshipeth." Acts. xix. 27.

While brother Blanchard was laying the ax at the root of this "Upas" tree, (Masonry) the cry of ministers and editors was, "Thus saying thou reproachest us also." Luke ii. 45.

Why was our brother Varley, while laboring in our city with so much zeal, interest and profit awed into silence on the question now under consideration? He was far in advance of our popular churches in rebuking popular sins. He ventured to touch on the corrupt press, popish idolatry in church building and adorning the pride of fashion; church gambling to collect money for religious purposes, or what is termed "pic-nic religion," &c. But did he put his hand into his bag like David and take thence one stone and sling it, that it might sink into the forehead of this Goliah sin, that it might fall upon its face to the earth? Did he? why not? Some of the pastors in whose churches he labored were Masons, members of the craft! What a golden opportunity offered to draw a bow at a venture, that Dagon might fall upon his face to the earth before the ark of the Lord.

And can it be possible that the Evangelists across the big waters are thus succumbing to this unclean, many horned beast from a man-fearing, time-serving policy? Sinners are converted to what is preached. Again, why are the orthodox churches of New England, and in other localities clasping semi-infidels to their bosoms; exchanging pulpits with Unitarians and Universalists, advertising and puffing their books and periodicals, fellowshipping the unfruitful works of darkness. Is not this renegade movement owing to a previous bowing to this Baal, this making a covenant with death and hell by Freemasonry?

"What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. vi. 15.

"Though we, or an angel from heaven, preach any other Gospel than that which we have preached to you, let him be accursed."—Gal. i. 8.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For him that biddeth him God speed, is partakers of his evil deeds." 2 John i. 10.

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils."—1 Cor. x. 20.

Take the case of Rev. A. H. Quint, D. D.; he was installed Grand Chaplain of the Grand Lodge of Freemasons in Massachusetts; and was Grand Chaplain at the time he called, attended, and was chosen Secretary of the National Congregational Council. He is said by the papers to be a Knight Templar, and Freemasons claim him as such. If so, he has drank wine from a human skull, and invoked double damnation on his head eternally if he violates his Templar's obligation. This same Dr, Quint, is the right hand man of H. W. Beecher, honey friends; and with Dr. L. Bacon. They declare publicly, that "they love Mr. Beecher, admire him, pronounce him innocent, superbly magnanimous," etc. And why should they not? "As in water, face answereth to face, so the heart of man to man."—Prov. xxvii. 19. "That which is highly esteemed among men is abomination in the sight of God."—Lu. xvi. 15. Can two walk together except they be agreed? How long these men may go on deceiving and being deceived, the Lord only knows.

"Will ye plead for Baal? Will ye save him? He that will plead for him, let him be put to death." Judges vi, 31. "*There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you."—Josh. vii. 13. "To the law and the testimony if they speak not according to this word, it is because there is no light in them."

"'Satan's ways are movable.' Sin is gradual—it creeps in little by little—'But a coutinual dropping weareth away stones.' No man or woman leaps at once into the very arms of Beelzebub! 'Give Satan an inch, he takes an ell.'"

'Such is the way of an adulterous woman: she eateth and wipeth her mouth, and saith, I have done no wickedness.'—'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.'—James iv. 4. 'And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 9, 12. Mark also: "I wrote unto you in anepistle not to keep company with fornicators. . . or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat. Therefore put away from among yourselves that wicked person. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"

Where is the Church of God that she allows in her membership such gigantic abominations? Were the thirty pieces of silver that Judas received denounced as unfit, and shall the church of God have nothing to say about this price of blood? Is sin to be excused because it is as high as heaven, or deep as hell? But the object of Satan has ever been to use the name of Christ to cover his own doctrines, so that

> 'While the heedless wretch believes,
> He makes his fetters strong.'

"The 'thieves' whose den was the Temple of God at Jerusalem asked only what those modern scribes grant, viz: to drive a worldly traffic in God's house and call it religion; to live in luxury and lust on conscience-money, and screen their vile conduct by a religious blind! But Christ evermore repeats his awful methods, and the last cleansing of his temple draws nigh. "For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. xi. 13,–15.

Once more and we close. Look at the editor of "*The Church Union*" boldly advocating Freemasonry, the conglomeration of all that is "earthly, sensual, devilish." And Oliver Johnson and H. W. Beecher, at the head of another union paper! Could Satan desire more efficient agents to further his diabolisms. Christian union so much desired by all God's true and faithful servants and for which Christ died on the cross, and earnestly prayed (John xvii. 21, 22, 23.) should be as pure as the Holy Spirit can make it.

Editors, beloved, we are fallen upon strange times. What are we coming to? That spoken of by Paul in Timothy ii. and 2 Peter ii. and Jude? "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love *to have it* so; and what will ye do in the end thereof?"—Jer. v. 30, 31. This compromising with the devil which I have but faintly depicted is worse than the game of Tetzel selling indulgences and on a much larger scale. The sin of Jeroboam, son of Nebat, who made Israel to sin, become idolaters, by setting up two golden calves, one in Bethel and the other in Dan, (1 Kings xii. 28, 29,) is nothing compared to this idolatry and witchcraft in some of our churches!—Acts xvii. 30. "And the fifth angel sounded, and I saw a star fall from heaven unto earth, and to him was given the key of the bottomless pit.—And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."—Rev. ix. 1, 2. "The end is not by and by."

"Man of God, awake, awake!
For the foe is now abroad,
And the earth is filled with crimes;
Let it be our prayer to God,
O give us the men for the times!"

SEVENTH ANNIVERSARY.

ADDRESS OF REV. WOODRUFF POST.

The Genius of Freemasonry Hostile to our Government and Anti-Christian.

(CONCLUDED FROM LAST WEEK.)

From Genesis to Revelation, Christ is the "Alpha and Omega." This is "the rock" on which Freemasonry "splits." The introduction of Jesus into Masonry, would be to it what Samson's firebranded foxes were to the Philistines and their standing corn. "Masons (says Masonic authority) may entertain their own private opinions, these are left to God and himself. (Guide p. 15); but there must be no intrusion of them into the lodge." That is to say as private men you may be religionists as you please; but you shall not intrude your truth or falsehood into Masonry; as good Masons you must be true theists—must reject Him who said, "I am the truth and the life; no man cometh to the Father but by me."

REPENTANCE.

Again, Masonry has nothing to say on the subject of evangelical repentance which is also essential to a saving institution. Though it did have at one time about 40,000 weeping between the porch and the altar, a repentance not to be repented of; who wiped off the dust of their feet against the craft and walked no longer with it.

To reject Jesus Christ is also to ignore all that Moses and the prophets wrote of him and to trample under foot all the offerings and sacrifices that typified his appearing as a sin-offering for the world. Does it not therefore reject the Bible? We have good reason to believe that it does, for Chase says, "To require that a candidate profess a belief in the divine authenticity of the Bible is a serious innovation in the very body of Masonry." (Chase Digest, p. 206.) The following caps the climax, cuts short all argument, and leaves no room for caviling, or doubt, namely: Blue Lodge Masonry (which is Masonry proper) has nothing to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry, it would be something else." (Digest p. 208.) This is just as we expected. The Bible is a creed book, from beginning to end. Freemasonry cannot possibly admit creed restrictions, as any one can see at a glance. "This," says Dr. Lattimer, a 32 degree Mason, quoting Dr. Might, "would destroy it as a common bond of humanity." So it would, for it would rend it into fragments. Soon would their "swords be beaten into plowshares, and their spears into pruning-hooks, and each man would return under his own vine and fig-tree with no Masonic obligations nor penalties to make him afraid.

And yet so peculiar is Freemasonry it reminds me of two men disputing about the color of a reptile, as follows;

"'Tis green: I saw it with these eyes."
"I've seen it, sir, as well as you,
And must affirm again, 'tis blue:"
"'Tis green, 'tis green, sir, I assure ye,—"
"Green!" cries the other in a fury.
"Sirs," cries an umpire, "cease your pother,
It's neither one nor yet the other.
'Tis red, I caught it yesternight."
He ope'd the box, and lo, 'twas white.

One thing is plain, so plain that he may run that readeth, that Freemasonry professes a religious and saving character; vouchsafes to its true disciples, irrespective of the conditions of the Gospel, or of the Lord Jesus Christ, *salvation from sin and eternal life*, if its rituals and exponents have not the hardihood to broadcast the world with tissues of unparalleled falsehood. They teach on the basis of theism, "That Masonic faith with true devotion becomes a beam of light to save them in the blessed mansions above," that "the bond of Freemasonry is a threefold cord over which death even has no power and the deceased brethren yet live* * * and are yet bound to us (Masons) and we to them in the ties of eternal friendship, and after life's fitful fever they indeed sleep well." (Sickels p. 79, 94, and 384.) All this Freemasonry proposes and yet attaches no merit to Christ, not even so much as to mention his name in the fundamentals of the order.

Can this something, named Freemasonry, originating in its speculative character from lodges of practical or stone masons, and so far as we know earthly, sensual, devilish meeting in a rum tavern in England in 1717 to organize, be a divine institution and inspired of God as it declares itself to be? Combinations of good men and holy church organizations have been known to apostatize, but when have Christless or secular organizations ever arisen to the sublimity of sons of God? And yet we are presumptuously told Masonic faith becomes a beam of light to guide the devoted Mason to heaven. This "theism," deism! Yes, we would add the first vowel *a*, atheism; for how much is it short of this? True it confesses a God, otherwise its oaths would be valuelss. *And valueless they are*; rejecting the Son is equivalent to rejecting the Father. The Bible says, "Whosoever abideth not in the doctrine of Christ, hath not God." 2 Jno. 9. "Thus saith the Lord the king of Israel, and his Redeemer the Lord of hosts: I am the first and I am the last, and beside me there is no God." Is. xliv, 6. This strange infatuated organization mocks our *lower religion*, and says Steinbrenner, "can and will educate the pious man to that higher religion * * in which all men can agree * * * uniting on a plane of action far above the petty creeds which enter into the religious opinions of the world."

Again, its teachings are in direct opposition to the Bible. Masonry commands absolute secresy and perpetual. Jesus says, "Let your light shine before men," etc. "I spake openly to the world; in secret have I said nothing." Masonry says openly, "I command you to say nothing." The Bible says, "Whatsoever doth make manifest is light." Freemasonry, "That which conceals is light." "Swear not at all," is God's command. Masonry is all swear from first to last. Bible, "Thou shalt not kill." We have shown Freemasonry assumes the right to kill. Bible, "Seek not honor one of another" brethren, "and call no man master." "Be not ye called Rabbi." Masonry has many masters and Grand Masters, and seeks and lavishes honors without stint, title on title, up to Grand Pontiffs, All Puissants, etc. Jesus says unto such persons, "Woe unto you * * hypocrites, for ye * * indeed appear beautiful outward but within are full of all uncleanness." Matt. xxiii, 8, 10, 27. Bible denounces reveling and banqueting and such like. Gal. v. 21 and 1 Pet. iv. 3. The sacred halls of Freemasonry are uniformly occupied by the Royal craft for this purpose, grand balls, grand masquerades and revelings. Bible teaches, "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to speak of those things done of them in secret." Eph. v. 11. Freemasonry teaches to hide in darkness, and glories in the things done of them in secret. Bible teaches, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Matt. v. 46. We are credibly informed by Finney, Bernard, Green and a thousand other seceders, and history is replete with illustrations that Masonry is a persecuting institution, that "Masons are sworn to persecute unto death any who violate Masonic obligations." (*Fin. p.* 102.)

Then; the benevolence of this institution cannot be universal, (confined to a limited few). Its pretentions to greatness in this respect are vain. It does what no Christian church, no humane institution would be guilty of. It excludes from its professed benefits the halt, the blind, the feeble, the diseased, the aged, the minor, and angelic, pure-minded woman.

It is a strong, steel-hearted, iron-nerved, robust, selected few of the masculinc order, reversing the whole scheme of the divine economy, and with great swelling words making merchandise of our sons and dividing our families, seeking evidently to subvert the Christian religion and destroy it that it may more effectually win to itself dominion and fleeting honors. A deistical or atheistical religion, just which you choose to call it, for it has just as much of deity, or God in it, as deism has of Christ and no more; professing superiority to all other religions and proposes to cleanse Masons from all sin and fit them for heaven: an institution, a religious order whose grand and princely halls throw open wide their massive doors to let grand banqueters and revelers, (in Sir Knight order) chase the midnight hours away till daylight dawn; that binds with bands stronger than iron each man's conscience to its stern decree; that swears its votaries by Christ-forbidden oaths its behests to obey; that swears eternal vengeance on all who lift the vail that hides the tragic scenes and mysteries from the outside world. Woe be to that man though conscience goads him to the task, there bides for him a torture worse than death! This guild, which as a Royal Arch Mason seceder has recently said, is utterly subversive of Christianity, denying the existence of Jesus Christ and the divine and sanctifying influence of the Holy Spirit, (*Cyn. March* 24, 1874) enters our sanctuaries, stands in our pulpits, controls our churches, rules the press, regulates trade, opens and shuts prison doors, creates cities of refuge for criminals, demands unqualified obedience, and, *right or wrong*, must be obeyed. This is the religious and political institution-crimsoned with blood, whose mandate many are obeying in their listless, inactive, bad policy, let-alone principle. This is the great Goliah which defies the armies of Israel, clad in its coat of mail riveted by oaths and penalities, terrible in appearance it demands the surrender of God's elect. How the terrible one mocks little David! Let "the stripling" lay off the king's armor and sally forth in the name of Israel's God, and with a sling in hand run to meet the giant foe—not from him—and hurl in faith the pebble from the brook. Goliah falls! A trophy and a victory's won. Let us, clad in the simple armor of truth and righteousness, endure, remembering that the race is not to the swift nor the battle to the strong, and meet promptly the Goliah evil which boldly confronts and defies us. Let us courageously, in the name of our captain, King Jesus, press on. The terrible foe must fall who is out now deceiving the nations of the earth, which must eventually be given to our Lord and his Christ for ever.

ADDRESS OF REV. A. M. MILLIGAN, D. D.

Mr. President:—The subject on which I shall speak for a few minutes is

MASONIC OATHS AND OBLIGATIONS.

We often hear the remark from members of the order, "*Once a Mason always a Mason*," and the idea conveyed by it is, that the relation to the order is so sacred that nothing can sunder it. Something like the quotation coupled with the marriage relation, "What, therefore, God hath joined together, let no man put asunder." Still, for one cause, even the marriage relation may be sundered, but according to the maxim quoted the Masonic relation never may; its obligation is lasting as life, and, whatever other obligation inconsistent with it may be formed, must be superceded by this, which remains still binding. Furthermore, this idea is impressed upon the mind of the initiated by the terrible nature of the oaths administered. Let us then examine these oaths and obligations, to see what there is in them so binding.

A great mistake is entertained very generally in regard to an oath, that is that any person, under any circumstances and for any purpose may apply the binding obligation of an oath; as, for instance, that persons may bind themselves together for the most wicked and mischievous purposes as firmly as the husband and wife are bound by the marriage bond. That the pirate captain and his crew are as firmly bound together by it, as the members of a commonwealth and their ruler.

This is a very great and very dangerous mistake. To understand this matter properly we must remember that an oath is a divine institution or ordinance, and that it derives all its solemnity and binding force from the fact that when it is properly administered God himself becomes a party to the compact which it is intended to seal. The whole power of an oath consists in the certainty that God will punish its violation. That he *can* punish it, is evident. His omniscience can detect, and his omnipotence can inflict the penalty. But the question remains, *will he?* Will God bind every engagement which men please to make in his name by a divine penalty? Will he inflict every curse which profanity pleases to call down upon itself? Nay, verily, God has never engaged to do the dirty work of every foul-mouthed blasphemer, or to bind the impious obligations of every conspirator. That would be putting divinc perfections to a very degraded use indeed. He will punish profanity, but that is a very different thing. The threatening appended to the third commandment, "The Lord will not hold him guiltless that taketh His name in vain," has two applications: the one is that God will punish profane swearing or the improper taking of an oath; the other is that God will punish the violation of an oath propcrly taken. But these are very different; in the latter case God enters into covenant binding himself to punish the infraction of an agreement made in accordance with a divine ordinance, in the other God threatens to punish the profanation of a divine ordinance. The question then arises, How are we to distinguish between these two things? When is swearing the exemplification, and when is it the profanation of the divine ordinance of the oath? I answer: when it is taken in accordance with the divine institution it is the one; when otherwise, it is the other. As for instance the relation to be constituted by it is a divinely instituted relation, such as the family relation. Malachi, ii: 14, "The Lord hath been witness between thee and the wife of thy youth—the wife of thy *covenant*." Matt., xix: 6, "What, therefore, God hath joined together, let no man put asunder." So also in the constitution of a State, Rom., xiii. 1, "The powers that be are ordained of God," v. 3 and 4, "for the the ruler is the minister of God to thee for good." The relation of the citizen to the State, and of the officers to the State, are divinely instituted relations to which God is a party, and should be constituted by oath; v. 2, "They that resist shall receive to themselves damnation." So also in the constitution of the church, which is another divine institution; Matt., XVI: 18, 19, "On this rock will I build my church and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven," etc. Here are three relations into which persons are brought, and which are essential to human happiness. God is the author of each of them, and in order that they may secure the end of their institution, and give that confidence which is essential to society God has given to them the solemn sanction, that when they are constituted in his name and in accordance to his institution, he will hold the parties forming them to their engagements under penalty of his vengeance. Can any one for a moment suppose that God could bear the same relation to conspiracy or could give to the parties forming it the right to use the solemn sanction of an oath binding God to punish the breach of the bond that holds them together. Such a thought is utterly inconsistent with the divine nature. But more, no organization that has not a divine institution and authority from God to make him a party to its formation, has any right to use his name or employ an oath as the bond of its existence. Any such use of the oath is therefore unwarranted, and consequently a prostitution and profanation, not a proper administration of it, and consequently the sin is in the making not the breaking of it.

Again, as the administration of justice is essential to the existence of the state, and as discipline is essential to the purity and perpetuity of the church, and as these can be maintained only by faithful testimony, God has given to the state and to the church authority to arraign witnesses before his omniscience and omnipotence, and expose them to his wrath if they fail to testify the whole truth in order that their motive to testify the truth may be stronger than any possible motive to withhold it; and even these divinely instituted authorities have no right to administer an oath except in matters of great importance in the maintainence of justice and purity, otherwise even their administration of the oath becomes a profanation, a "taking of God's name in vain." Blackstone, book ix. p. 137, says "the law takes no notiee of any perjury but such as is committed in some court of justice, *having power to administer an oath*, or before some magistrate or proper officer invested with similar authority, in some proceeding relative to a civic suit or criminal prosecution."

Dr. Jenkins on The Oath, p. 193, says: "Before any association of men should dare to tender the oath they must be able to show that God is a party to the compact under which they are associated; and that by virtue of that compact they may exercise sovereign authority. No society has a right to call upon God to be a party to the covenant of the oath until they can show that they "are ordained of God." But this no merely voluntary society can do: and we therefore conclude that all oaths administered by the authority of such are extra-judicial and an abuse of the ordinance."

If the interpretation which I have given of the oath and its proper application be true and I have shown its correctness from Scripture and from the highest authorities in law and theology, then it follows that oaths used in constituting a Masonic fraternity, or by that fraternity in the induction of its members, are extra-judicial, and consequently of no binding force whatever.

What then? are they a matter of indifference? Is it of no consequence whether a person takes them or not? By no means. It is a profanation of a most solemn ordinance, as much so as a company of boys administering the Lord's Supper. Nay more; it is a deception, an imposition on those uninformed as to the true nature of an oath. This is true no doubt both of those administering and of those taking the oath. They are made to believe that the oaths they take are of the most binding nature, and to increase this impression terrible penalties are appended to the oaths such as "to have my throat cut across and my tongue torn out by the roots—to have my left breast torn open and my heart and vitals taken from thence, etc. And to have my body severed in two in the midst and divided to the north and south, and my bowels burned to ashes. To each degree they are initiated by a renewal of these spurious oaths, and the addition of new and more

horrible penalities to increase in the minds of the eandidates the sense of his obligation.

Why all this? In the criminal eourt, where the life of a prisoner is at stake in the testimony of a witness, he is sworn "So help me God." In the naturalization of a a citizen, or the inauguration of the officer in whose hands is intrusted the nation's safety, the oath is simply "As I shall answer to God," but to keep the seerets of the order or of a brother Mason, not only is the oath reduplieated in its most solemn form, but these terrible penalties are appended. Why? Evidently to impress upon the members the idea that their obligations to the order are superior to every other obligation, that they owe a higher loyalty to the lodge than to their country or to their ehurch, that they are more sternly bound to keep the seerets of a brother Mason than the witnesses' oath ean bind them to reveal his guilt. Henee it is no uncommon thing to hear Masons say that if they had to leave their chureh or the order they would leave their ehureh, and if one of them under oath reveals Masonic secrets to charge him with "perjury."

But another question arises here: Who is to execute these penalties, "Cut the throat, tear open the breast, dissever the body and burn the bowels"? Evidently not God; he never threatened or inflicted sueh penalties as these for the violation of oaths. These are only temporal penalties and such as men can inflict; God's penalties are infinite and eternal. Either these penalties are fietitious and intended only to frighten the simple-minded, or they involve the idea of power vested in the order "by the consent of the governed" to infliet the penalty, and imply the creation of a government with the power of life and death, a government within a government, a conspiracy against the government.

The well attested murder of Morgan and the mysterious disappearance of others obnoxious to the order, strongly corroborate this theory of the character and claims of the institution, that it exalts itself above all authority and power and "as God sitteth in the temple of God, proclaiming itself to be God."

Thus I have, I hope to the satisfaction of every thinking mind, shown that Masonic oaths and obligations are not obligatory, that God has no part in them, that they are a profanation of his ordinancc of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God, and the ban of outraged society; a great sin to make them but no sin to break them. Are then their promises not binding? A promise is binding so far as it is consistent with duty, but the moment it conflicts with duty it is null and void; no pledge of ours can annul divine obligation, or create an obligation in conflict with it.

ADDRESS OF REV. HENRY COGSWELL.

The Religion of Royal Arch Masonry.

Mr. President and Friends of the Convention:

It is proposed that I should address myself more especially to Royal Arch Masonry. I should have been glad to have spoken on the Blue lodge work, as I have a wider field of experience in it; having held offices in that lodge for several years. If there is any choice between the blue and Royal Arch, I think the Blue is less objectionable from the fact that all of Masonry really and truly is contained in the first three degrees. All the other degrees are a compilation of mere absurdities, interwoven into systems of meaningless nonsense, studiously avoiding and ignoring the name of Christ, from whom, and through whom the fabric of religion was laid in Zion and has been reared and built up in time, and given forth to the world to enlighten its moral darkness.

This is the only religion needed to meet man's neeessities in life, and raise him to the glory prepared and secured by the work and mediation of Jesus Christ. Away then with that flippant nonsense and meaningless mummery purporting to be instituted by Masons to polish man as a spiritual stone for that temple abovc—that house not made with hands, eternal in the heavens. And mark you all, this is to be done without the mediation of Christ.

It was morc than an ordinary pastime, more than an ordinary experience, more than an ordinary danger to the church of Jesus Christ and to individual Christian life that brought me before this Convention. Without any special inducement on the part of the Anti-masonic movement to release myself from this thraldom I yearned in my inward feelings to throw off the shackles which had bound me for some years, and which are binding thousands to-day.

The insidious influence of Masonry I have had to lament in many respects, and the first awakening I underwent was to look around in a lodge of 300 members to find not one that I could regard as a Christian. I felt truly guilty, and that I was in my wrong place; but having some moral stamina; a great veneration for the name of God; a warm concern for, and love to the cause of Christ my Master, I steered clear of the breakers, and came out of the lodge without making shipwreck of faith.

A few years ago a company of infidels met together in a town in Wisconsin, for the purpose of celebrating the Lord's Supper in burlesque. Before the sun went down that night, it was said that not a man of them had a home standing. They were all consumed by fire. The just judgment of God came upon them quickly.

Some years ago a company of play actors undertook to perform the crucifixion of Christ; when the judgments of God came upon them and struck the perpetrators in that scene with blindness and death as they were infringing upon the longsuffering of God; hence they received their reward.

I address you as having been a Royal Arch Mason. While passing through these degrees I felt all those engaged in it were playing with sacred things in burlesque, much like the persons I have just quoted. I went through these degrees mechanieally with a kind of shudder, feeling as a Christian I was out of place, to hear ungodly men making use of Scripture in the initiation of meaningless and useless ceremonies.

In 1666 occurred the great fire of London. Of course there werea great many masons and carpenters and others employed in rebuilding the city, who framed themselves into societies ealled clubs. Four of these clubs or societies joined together, and in the year 1717 formed the first speculative lodge of Freemasons, at the Apple-tree tavern, London; from whence has arisen all the lodges in England, America, and all other parts of the world. But what is Royal Areh Masonry? It is simply four degrees compiled from the Old Testament, with many important passages of Scripture taken from the New, perverted, garbled, and used to meet the purpose for which it was intended so as to form a kind of system.

The Chapter Mason looks rather disdainfully upon the mere Blue lodge Mason; so that a Mason to be respectable must be hurried into the Chapter. He will be informed that it is in the Chapter he will have his eyes opened, and where he will see the beauties of Masonry; and when he has gone through the Arch degrees the perfection of Masonry is yet to come; it is in the Commandery or Knight Templar degrees because there are no Jews in it. Christ is studiously and intentionally kept out of sight in the Blue lodge, and the Chapter or red lodge of Royal Arch Masonry.

Arch Masonry is composed of four degrees: Mark Master, Past Master, Most Exeellent Master, and Royal Areh. There is mueh to be said on these four degrees, but we ean only give you a few leading thoughts on some of the main points in the short space allotted to us.

Royal Arch Masonry appears to have been an attachment to the three first degrees, and worked under that charter. When it was dissevered Masonic writers have been in dispute, until the venerable Oliver settled the vexed question. This Masonic writer states that it was dissevered about 1740, or about 23 years after the establishment of Masonry proper; "and hence became separate degrees." In America it was not until 1798, about eighty-one years after that a Grand Chapter was formed, according to Mackey's Book of the Chapter, page 96, 97. And yet they palm this Arch Masonry off upon the credulity of its votaries as being very ancient, and established by King Solomon, Hiram king of Tyre, and Hiram Abiff.

The more the mind becomes enlightened as to the true nature of Masonry, the more we shall see of its lying and deceiving pretensions, and how utterly it is at variance with all Scripture record and teaching. Through the murder of Hiram Abiff, (which never occurred, mark you), it is said the Master's word was lost, and another substituted, "Mah-hah-bone." Then after the establishment of the Arch degrees the true word was found, and yet Arch Masonry was not established till about 23 years after and 81 years later in America. For the information of those who are not conversant with Masonry I wish to enumerate here the penalties attached to the first seven degrees, which I have passed through, and can therefore vouch for their accuracy.

The Entered Apprentice penalty: Binding myself under no less penalty than to have my throat cut across, my tonguc torn out by the roots, and my body buried in the rough sands of the sea at low water mark—where the tide ebbs and flows twice in twenty-four hours.

The Fellow Craft penalty: To have my left breast torn open and my heart and vitals taken from thence and thrown over my left shoulder, and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field, and vultures of the air, if ever I should prove willfully guilty of violating any part of this my solemn oath or obligation.

The Master's penalty: To have my body severed in two in the midst, and divided to the North and to the South; my bowels burned to ashes in the center, and the ashes scattered before the four winds of heaven; that there may not the least track, trace or remembrance remain among men or Masons, of so vile and perjured a wretch as I should be, should I violate this my solemn oath and obligation, etc.

Mark Master's penalty: Binding myself under no less a penalty than to have my right ear smote off, that I may forever be unable to hear the word; and my right hand chopped off as the penalty of an impostor, should I prove willfully guilty of violating any part of this my solemn oath or obligation of a Mark Master.

Past Master's penalty. Binding myself under no less penalty than in addition to all my former penalties, to have my tongue split from tip to root that I might forever thereafter be unable to pronounce the word, should I ever prove willfully guilty of violating any part of this my solemn oath.

Most Excellent Master's penalty: Binding myself under no less penalty than to have my breast torn open, and my heart and vitals taken from thence and exposed to rot on the dung-hill, if ever I violate any part of this my solemn oath or obligation. And lastly,

Royal Arch penalty: Binding myself under no less penalty than to have my skull smote off and my brains exposed to the scorching rays of the meridian sun, should I knowingly or willfully violate or transgress any part of this my solemn oath or obligation of a Royal Arch Mason.

Now friends, these penalties would pretty well demolish a man if carried out to their legitimate end. I have given you in brief the exact penalties and imprecations which every man who enters these lodges takes upon himself, be he saint or sinner.

Now I wish to say to this audience that it is presumption of the worst kind to make God a party to any such imprecations. Oaths can only be binding as they effect God's moral laws and government. These oaths and penalties instituted by the lodge seek to make God the abettor of evil, the supporter and sanctioner of a system antagonistic to his own revealed law; and virtually abrogates or nullifies the whole system of human redemption as wrought out by Jesus Christ. The libertine, the pirate, the gambler, the highway robber, and murderer may all swear to each other making God a party to it.

But does God become a party to any such procedure? Not at all. Neither is he any more a party to these lodge scenes, oaths and impreeations than he was to the Wisconsin infidels, or play-actor's crucifixion seene; and I have often thought what a merey God does not visit these lodge proceedings with his justice and indignation.

In the fourth or Mark Master's degree we have several seenes enacted. The first was that of pretended key-stone affair, too long to be gone into now only to say they heave it over the shoulder among the rubbish and for a time it was lost. Second scene; the craft receive their wages by putting their hand into a window and each receives a penny; but the candidate came very near losing his hand as an impostor. Third scene is the obligation and bringing this stone, (heaved once) to light again. During the different parts of this degree there is much application of Scripture to this unmeaning ceremony. They repeat a number of passages from the book of Psalms such as this: "The stone which the builders refused is become the head of the corner;" also portions from the New Testament, as they walk four times around the lodge, each verse is repeated at the stations. But God never intended his word of prophecy to be used for any such business. After this the stone is again brought to light from the rubbish pile, and the Master applies this passage to the scene: "This is the stone which was set at naught of you builders, which is become the head of the corner." Aets xiv. 11. The Master reads again: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth, save him that receiveth it." The candidate then receives the new name, which is the initials on this stone: H. T. W. S. S. T. K. S.

Now friends, in the books of Kings and Chronicles we have no such accounts of any key-stone being lost or found; neither of the paying of these eighty thousand workmen. But Masonry says it is. There are many other parts of Scripture applied to this degree which we cannot stay to examine.

The Past Master's degree is considered by many Masons to be of but little account. It is in this the candidate is made to pass through all the burlesque of acting as a Master, and knowing nothing about it, we therefore pass to the *Most Excellent Master's degree.* In the two following degrees I was made to feel especially how wicked it was for Christians to uphold such a procedure. After the brethren assemble around the altar in a circle they all kneel on the left knee and join hands. Then the Master reads the following verses from Psalms xxiv: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas: and established it upon the flood. Who shall ascend into the hill of the Lord? Who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. Lift up your heads, O ye gates," [here a kneeling brother arises,] "and be ye lift up, ye everlasting doors; and the king of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the king of glory shall come in. Who is this king of glory? The Lord of hosts, he is the king of glory."

The Most Worshipful Master advances towards the circle of kneeling brethren taking those steps when reading relating to the King of glory. These beautiful passages were uttered in prophesy by David, and relates to the ascension of Christ, after he had suffered, died, and rose again from the dead. Then he led his disciples out to the Mount of Olives and ascended up to heaven to be received, as David speaks, by the angelic hosts as the King of glory, where he now reigns as King; and will reign until the end of time; and when all things are accomplished then he shall deliver up to the Father his mediatorial office.

What this ceremony of Masonry has to do with the ascension of Christ and his mediatorial reign, I leave any man of common sense to judge; and how it can be applied with any propriety to such a scene, "judge ye."

During this ceremony, and while the members all join hands in a circle, the Master reads the first four verses of the seventh chapter of Chronicles, as follows: "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement and praised the Lord," etc. After this they all kneel and repeat six times, "For his mercy endureth forever," and bow their heads to the earth. During this ceremony away up to the cciling is a wire, and down this is sent a sponge saturated with spirits, into an incense-pot, which it sets on fire; representing the fire from heaven and filling the house with His glory.

During this ceremony I felt afraid to be there; a shudder, a fear crept over me. It seemed so presumptuous and blasphemous.

The Royal Arch degree. This degree is so lengthy between the ceremonies, obligations, and the reading of Scripture, that we cannot give more than a few extracts.

The High Priest asks the Captain if he is a Royal Arch Mason. He answers, "I am that I am." Then the principle sojourner says; "His duty is to bring the blind by a way that they know not, to lead them in paths they have not known, to make darkness light before them, and crooked things straight." "These things will I do unto them and not forsake them." [The candidates then pass under the living arch.] "Stoop low brethren; he that humbleth himself shall be exalted."

In another part of the ceremony this language is used; that they are members of a society founded upon the principles of everlasting truth and universal philanthropy.

[CONTINUED NEXT WEEK]

Reform News.

From the General Agent.

WAVERLY, Iowa, June 28, 1875.

DEAR K.—This is one of the beautiful spots of earth upon which is still to be seen many traces of Eden's beauty and the fruitfulness of an uncursed soil. My first personal acquaintance with the citizens of this village was on Friday last, and my brief stay among them has been so agreeable that I shall long cherish the memory of this visit with pleasure.

Bro. Kiggins opened the work here about a year ago with his accustomed vigor and thoroughness and left with the warmest sympathy and confidence of our friends, and as an evidence of his efficiency the "craft" have been moved to the use of their accustomed "compliments." Other lectures followed and the work is going forward.

Among the friends in this place to whom our cause is much indebted for its success I can mention only a few and they are already known to the readers of the *Cynosure*. P. Woodring is himself a host, and, although young in years, he has so learned of Jesus as to be a terror to the evil doers of the lodge. Bro. H. M. Woodford, like the patriot Putnam with the wolf, goes right down into the "den" and sends his hissing missiles of truth right between the glaring eyes of this creature which is now chased to his hole and there held at bay by the free discussion now prevailing. Bro. Adam Smith, a man, quaint, original, fearless and uncompromiisng, gives the craft both the Dutch and the English of it. So the work goes on and I go on to Clear lake at 1:50 P. M.

ELY HOUSE, CHARLES CITY, Iowa, June 29, 1875.

This is one of the hotels deserving the patronage of those who desire comfortable entertainment on reasonable terms. The proprietor, and experienced host, is attentive to the wants of his guests, and evidently has not adopted as his, that miserly greed so popular among hotel-keepers, that the chief end of man is to make the most money possible with the least possible outlay. If you are passing this way give him a call, and you will need no passport "of grip or mystic sign" to insure you of due attention.

The storms have been terrific through these parts of late and travel both by rail and wagon road much interrupted. Bridges and culverts have been swept away and I hear of only one path that remains unobstructed, and that is the "Path of the just which shineth more and more unto the perfect day." Indeed the King was here and passed over this highway himself during the storm and bridged its every chasm.

I was detained yesterday by twice failing to make connections and thereby compelled to remain here for twenty-four hours. I have been endeavoring to improve the time for the Master. I attended a tent meeting last evening and listened to a discourse from the words, "Let me alone," by the somewhat celebrated Mrs. Van Cott. The sister evidently felt that she not only comprehended, but commanded the situation and intended that her hearers should not long remain in ignorance of the fact. Crowds here as elsewhere are attracted to her meetings and great good undoubtedly will result from her efforts. I am not disposed to criticize, but as this erratic preacher expressed supreme contempt for public opinion, I may be warranted in saying that one who listened attentively to and prayed earnestly for the preacher would have been more edified in hearing what Christ had done and less of the achievements of the preacher, and her utter disregard of the opinions of those who were so dreadfully unfortunate as to differ with her.

I had an earnest conversation with a number of the craft on the train yesterday in which much feeling was manifest, particularly by a few, who apparently was restrained from violence only by a want of opportunity.

Before my mission was known I learned here that an Anti-masonic lecturer had been egged at Mason City quite recently and I said, Thank God! Christ is passing this way and the devils are beginning to foam and rage preparatory to their expulsion. These Gadarenes are inhabited by evil spirits, devils, and devils depart at Christ's bidding, but just before their expulsion they are often permitted to give the most convincing proofs of their malignaty.

Bro. P. Woodring of Waverly is with me and while I am writing he is distributing tracts and disposing of books on the streets. He is a choice young man whose life once given to his country but mercifully spared through four years of the rebellion is now consecrated wholly to the Master. May God bless him and his excellent wife and the four beautiful lambs gathered in their sanctuary of love at home.

J. P. STODDARD.

Jottings From the New York Field

During the winter and early spring I had so much encumbered the columns of the *Cynosure*, and so steadily kept myself and doings before its readers, that modesty, at least, seemed to demand that I should keep still awhile, and give other agents a chance to be heard, and then, my work in Monroe, Livingston, Genessee, Wyoming, Tioga, and Chautauqua counties, with a little in Connecticut and Pennsylvania has kept me so constantly employed that I have had but little time or strength for writing up that which I can assure our friends has not been without incident as worthy of note as any about which I have previously written. Perhaps I may recall, and give the friends an inkling of how matters have been going on my field of late.

First, I gave two lectures in Rochester, under the auspices of that true friend of our principles and cause, Rev. Woodruff Post. The first was given in the Free Methodist church to a large, intelligent and apparently interested congregation. The second in the new City Hall, on whose corner-stone is engraved the Masonic label, or libel, as an old gentleman I sometime since heard of, seemed to think it. Riding by a building, which, like our hall, had on its corner-stone the letters A. L. 587, he stopped and in apparent surprise repeated to himself "A. L.—A. L. Humph, a lie! Get up old horse."

Here the congregation was small, but made up of a different class, among them some Masonic lawyers, one of whom tried to make some disturbance. One, a gentleman of some note, a Mason and an Odd-fellow, placed himself on the front seat where he could get a fair view of the speaker, and where the speaker could as well take note of him. This gentleman, at first, bore on his face a half amused sort of look, which seemed to say, "Here is a speaker who is going to talk about that of which he must be wholly ignorant. It will be sport to hear him!" I caught his look and read its import, and was at once *en rapport*, as the Spiritualists have it, with him. As I began he took out pencil and paper, and *seemed* to be taking notes. But as I developed the subject, referring to the Masonic oaths, as actually sworn to before a Rhode Island Legislative Committee by members of the Grand Lodge of the State, as well as before the courts of this State, by high adhering Masons, it amused me to witness the change which gradually came over the features of my friend. That first look, partly sportive, somewhat supercilious, just shading off into a sneer, gave place to one made up of different ingredients, i. e., surprise, conviction, indignation, etc., on the advent of which he gave up writing and gave me his undivided attention till the close of my remarks. I hope he was profited. I *was* by such a listener. I often have them, and sometimes get the confession, "I have learned more of Masonry to-night than I ever obtained in the lodge room."

I found an open door in Batavia, Morgan's last earthly home, through the efforts of that true and fearless Anti-mason Norris Gay; and with him also found a home. I gave three lectures here which were well attended, with no noticeable attempts at disorder. The craft was well represented and were kindly invited to reply; but they evidently thought it would not pay, and so by silence gave assent to what I said. One member of a lodge, who only heard one lecture, said to friend Gay, "The lodge will never have another dollar of my money;" and some who had been thinking of joining the lodge, after hearing me through, said, "We have had enough of Masonry—we'll never join them now."

Among other names given me to call on as Anti-masons was that of an old Presbyterian deacon. Upon interviewing him I found him to be an adhering Mason. He said, however, that he remembered Morgan well; said he brought him into the place from Canandaigua, when he first came to B. Among other remarks he made was one to the effect that both parties, Mason and Anti-mason, were to blame in that affair—Morgan's murder. By this it became apparent to me that I was on a strange scent, in other words was "barking up the wrong tree," so I soon bowed myself out; the good old brother, though evidently interested, not even asking me to stay all night. Would I have stopped had he asked me?—Ahem! hem.

Masonry is very strong here; but has evidently had enough of defending the institution by rowdyism and murder. There is a more effective way to reach their ends, and vastly safer. I mean to speak of this at some future time. I sold many books here, Greene's Broken Seal among them. These will bring fruit in due time.

But it is painful to witness the fear of the institution which fairly freezes the blood of business men, of professional men, and ministers and trustees of churches, and this is almost daily growing in intensity, and shameful as the fact is, I am glad of it. Go on Messrs. Masons, and with your shameless allies, the jacks, male and female—who "don't know anything about Masonry, and don't want to," and who yet will fight for it to the bitter end—go on, and bind these cowards with your cords till the tension causes them to break, as break they will; but then look out for the thunder and the lightening too, with which the gathering clouds of a long-suffering people's is surcharged. "Oppression will make a wise man mad." Sons of freemen will not long be slaves. The God of freedom lives, and hates oppression as of old, and though Red seas may still cross the pathways to each promised land *He* knows how to lead the oppressed ones safely through and drown their tyrant in the waves. More anon,

J. L. BARLOW.

The Meeting at Waverly, Iowa.

June 28, 1875.

DEAR BRO. K.:—Although only a little more than two weeks have elapsed since we held our county convention at this place, and several good lectures given, you will perhaps think we are determined not to let the "iron cool," as we have just closed a series of three lectures. Bro. Stoddard, the General Agent, very agreeably surprised us on Friday last in the afternoon by dropping off here on his way to the State meeting. We immediately set to work publishing a lecture for the evening and had it pretty well advertised, but a heavy rain and thunder storm coming at the very hour of the lecture prevented a full attendance; but those who did come were edified and well repaid for coming.

On Saturday, bills were sent all over the city announcing a lecture for that evening, and, though a storm was raging fiercely, a better audience was present, and a very excellent lecture delivered on the relation of secret societies to our civil government. This lecture was well spoken of by those who heard it, but it was only a "drop before a more copious shower." On Sabbath afternoon quite a good congregation assembled at Lashbrook's Hall to hear an address on the following resolution: "*Resolved*, that no man can be a true Christian and carry out the principles of Freemasonry." A lecture like this is heard once in a lifetime. For me to attempt to describe it would be futile, but I am assured that much good was done. Among the audience were four or five lawyers, one of whom was also a Baptist minister, and all belonging to the "Old hand-maid." Many more were Odd-fellows, Masons, grangers, etc. Good order prevailed, and the meeting closed without any disorder or ill feeling noticeable. Only the craft were so dis-

comfited it was almost pitiful to behold. After the speaker closed his remarks he gave opportunity of asking questions, making remarks, confessing or denying his statements, but no one opened their mouths and so we closed.

People are thinking and the seed that has been scattered here is beginning to bring fruit and a great harvest is awaiting. Let us pray for the speedy success of our efforts. To-day we start for the State convention.

Yours in the truth, P. WOODRING.

Masonic Mob Argument in Iowa.

MASON CITY, Iowa, June 28, 1875.

Editor Christian Cynosure:

Permit me to inform you how the Masons are meeting our arguments in this city. I have been quietly publishing an appointment for ten days, to lecture against Masonry. On last Saturday in my own town, where I have belonged to them, we could not get our own M. E. church, although we paid our portion towards building it; but we procured a large hall, and one of the proprietors of that being a Mason tried hard to prevent that, yet through the influence of the other and the *money* we went in, and I held the large audience for an hour and a half, though but few of the craft were present. Just at the conclusion of the meeting a Bro. Riley of Minnesota, a three degree Mason who has lately seceded and who is also a Methodist minister, came into the hall, and we immediately arranged for him to speak on the street at night. In the mean time the craft were excited, and soon after the exercises commenced one of the fraternity, a *doctor*, distributed a few dozen eggs among the boys and some of the *jacks*, and two or three times quite a number of them were thrown at us in the buggy where we stood and sat; thus demonstrating the fact that mob and death (if they dare it) are still the defenses the craft proposes to make. But the whole thing was a grand success for us, and the people see it as never before and our State convention to be held to-morrow and next day at Clear Lake in this county, will be better attended because of the demonstrations here. Some of the craft say that the disturbance hurt them more than all we could say, *so mote it be.* "Whom the gods would destroy they first make mad. J. HANKINS.

Homeward—From the Indiana Agent.

ST. JOHN'S DAY, June 24th, 1875.

The "Lizzie Cassell," on board of which I wrote you last, arrived at Parkersburg, West Virginia, at "low twelve," on Saturday last. Having retired to my berth, I remained there until Sabbath morning. After breakfasting I took the ferry boat and crossed the Ohio river to Belpre. I found the Methodist Episcopal pulpit occupied by Rev. E. H. Dixon, the Presiding Elder, this being their Quarterly-meeting day. After listening to his discourse (which, by the way, was very good), I found brother S. C. H. Smith, of the Congregational church, who, after dinner, took me to the residence of Justus Alderman, a member of the M. E. church, and the leading merchant of the place, where arrangements had been made for me to stay while in Belpre; and I found it to be all that any one could desire as a home for pilgrims.

I accidentally formed the acquaintance of a brother of my host, while on the boat on Saturday evening, on this wise: It was late and many of the passengers having retired, some one proposed a game at cards, and in a few moments all were busily engaged (ladies and gentlemen) in talking of "trumps," and "aces," "jacks," etc., etc., but a solitary gentleman and myself, who were left to entertain each other. I found my strange companion to be intelligent and sociable, and soon learned that we were of one opinion as regarded polite (?) gambling. Soon, having learned that I had traveled some in the West, he asked how the grange flourished in that part of the country. I replied in rather a careful way, when he went on to say (not knowing what my views were), that he regarded the grange as a branch of Masonry, and "he thought secret societies were the great curse of our land." I was very much gratified at the boldness of the expression, but kept my feelings concealed, simply replying that I never had been a Mason, but had taken one degree in Odd-fellowship. He said they were to have some Anti-secret lectures in his town the next week, and upon inquiring I found he lived in Belpre. Our satisfaction at thus meeting was mutual. Rev. Dixon dined with him on Sunday, after which he accompanied him to his brother's where I then was. After some pleasant conversation, he went to attend to the communion service while I lay down and rested, having been broken of my rest by my almost incessant traveling and lecturing since the Pittsburg meeting.

In the evening Mr. Dixon came around to talk awhile on the secrecy question. He informed me that he was a Royal Arch Mason, and at once asked if I ever had been a Mason. I informed him that I never had; he then went on to ask, in the most gentlemanly way, "how I knew," etc. I referred to my witnesses, Finney of Oberlin, Thompson of Otterbein, and others. He then submitted the following interrogatory argument: "Suppose you should take into the bosom of your family a friend, to whom you should extend all the advantages of your home. And suppose, after you had thus given him every privilege within your power, he should suddenly depart from your fireside and relate the most monstrous falsehoods about yourself and family, what would you think of such a man?" "I would think, sir, that he was a most *treacherous scoundrel.*" He smiled, as much as to say to those standing by, "make your own application of his admission."

"But Elder," said I, "suppose that instead of your illustration as it is, we change it a little. Suppose I induce my friend to come into my family, by fair promises of moral, social, and business advantage. And suppose that, after entering my family he finds that instead of the advantages promised, there is every disadvantage. I have swindled him out of his money; have brought him into intimate association with my family, which he finds to be, morally and socially degraded. And suppose that, disgusted and astonished at my hypocrisy, he leaves summarily and exposes me; what would you think of his course?" "I would think," said he, "that he did right." There was a smile passed, and the illustration dropped.

On Monday brother V. Alderman, my steamboat comrade, took me in his carriage a mile below town to a sawmill, where we borrowed a skiff and rowed over to "Blannerhassett's Island," where in 1806 was formed the conspiracy of Burr and the poor, misled and destroyed Blannerhassett. The island is about four miles long, and in the middle of the Ohio river. Its soil s exceedingly fertile and deep, and rarely fails to produce abundant crops. Feelings of sadness filled my heart as I stood where, seventy years ago the great, but bad Aaron Burr, the murderer of the good Hamilton, and the wealthy, refined, and noble family of the deceived and victimized Blannerhassett resided in a dwelling truly palatial, if the desoription of its site commonly accepted, be true. Only one clear and well-defined memento of their expensive improvement of the place remains. It is the well. Large, deep, and walled with stone, it will be a blessing in ages to come. A simple frame and windlass with an "old oaken bucket," is the means of securing its most pure and cooling draughts. I drew up a bucketful of the water, and slaked my thirst from a tin-cup hanging on the curb, and had the satisfaction of knowing that I drank from the same well from which Aaron Burr drank when it was new; and I felt no change in my mind. My ambition looked not toward an empire: but that pure, free, cooling water made me think of the scene at the well of Samaria, where "the water of life" was freely offered. And I said, "Lord give me evermore of this water." The island is occupied by persons who "knew not Joseph."

On Monday and Tuesday evenings I spoke in the Congregational church to fair audiences, and on Wednesday morning at six o'clock took the train for Marietta, Cambridge, and Kennonsburg, where next you will hear from me. Sincerely,

JOHN T. KIGGINS.

Bro. Kiggins at Kennonsburg.

KENNONSBURG, Ohio, June 28, 1875.

DEAR CYNOSURE.—The Rev. J. T. Kiggins came on according to promise and gave us two very interesting lectures on the 23d and 24th of June. The first evening he lectured in the town hall, the second we moved over to the M. E. church. The meetings were largely attended and I think brother Kiggins did much good in our town. I only wish we had thousands of such men as brother Kiggins. We are gaining ground in our township. We have about forty-five "Anti" voters. When we first commenced we only had about twenty-one. I think Bro. Kiggins' lecture will add more to our number.

Yours truly, J. W. M.

St. John's Day at Westville, Ind.

June 24, 1875.

DEAR BRO K.—The New Departure has come and Satan has come down with great power. I have just returned from a Masonic mock celebration of the birth-day of St. John the Baptist. It was held in a grove near the village and was well attended. Many of those present were Anti-masons, drawn there by their desire to hear and answer the arguments that could be made by the craft. Of the addresses, the first by Past G. Master Rice was by far the most systematic and elaborate, but they were all remarkable for bold assumptions and for a careful avoidance of the true issue. The *Cynosure* came in for a large share of denunciation, and its editor-in-chief was denounced by name as a slanderer and as having been convicted of slander. It was added that no one could tell "by what right he wrote Rev. to his name." He then proceeded to his subject, which was: 1st, What Masonry is not; 2nd, What it is.

He told us that (a) "It is not primarily a religious institution;" (b) "Not primarily an institution for the promotion of morality;" (c) "Not specially organized for charity," but (d); "It is primarily and essentially a system of universal brotherhood;" that receiving God as one common Father, it held all men as brethren, and that in recognizing this brotherhood it did in its nature and tendency make men religious, moral and charitable. Truly a beautiful theory, but what are the facts? This Masonic brotherhood shuts out from all possible participation more than five-sixths of the human family, and compels all those who would participate in its benefits to swear under death penalty to always conceal the real character of the brotherhood, even from those made dearest by the ties of nature or of grace. What right such an institution has to be called a universal brotherhood it would be difficult to tell.

The next speaker told us that Masonry could be rightfully judged only by its authorized standards, and he read from one of the monitors to show that a Mason must believe in a god, and that Masonry drew two parallel lines and gave us "a point within a circle" within which if the Mason should keep himself he would be a perfect man; but he did not tell us that this very symbol was derived from the ancient sun worship, and refers to things of which "it is a shame even to speak." He also told us that "a good Mason must believe that the Lion of the tribe of Judah can raise the dead," but he did not tell us that this Lion of the tribe of Judah must be recoganized by Masons as the Lord Jesus Christ, or that Christ might be rightfully named in the lodge.

The third speaker was Rev. Jewell of Danville, Ill. He told us that Morgan was a worthless fellow who "wrote the best exposition of Masonry he knew how," and then was hired to go into the Western wilds, and the pretense that he was killed, brought his publishers vast wealth. He said that "the

Anti-masons had published an account of not less than four hundred persons who had either killed Morgan or seen him killed." After so many small witicisms and an apology to the ladies for not allowing them to participate in the lodge, there seemed nothing more to be said and the farce ended.

I will only add that I attended the semi-annual meeting of the Hamilton county Christian Association at Boxley, on the 19th, and gave eight lectures, leaving on the 26th. I spoke at Boxley, Spicewood, Millwood, Westfield and Eagletown, and became acquainted with, and enjoyed the hospitality of the following earnest workers in the cause: Rev. H. Teter, Rev. E. Teter, Peter Rich, Absalom Ballard, and others. I labored under the disadvantage of following in the wake of such eminent lecturers as J. Levington, Kiggins, Givens, Stoddard, and Pres. J. Blanchard,but found nowhere else such warm friends and such unselfish devotion to this reform. H. H. Hinman.

Saegerstown, Pa., and its Workers.

Ellington, June 20, 1875.

Friend Kellogg:—On my way home from Pittsburgh, I fell in company with our old tried friend of our cause, Mr. Shaw of Seagerstown, who invited me to stop over with him, and he would get me up a meeting. Of course I consented to do so, after our meeting should come to a close at New Castle.

I reached his place on Tuesday, about 10 o'clock P. M., and I really thought it was like unto the promised land we have read of, a land literally flowing with milk and honey. I wish we had a few thousand of such men and women as friend Shaw and his wife, conveniently scattered all over our land, we should soon see a vastly different state of things.

Our friend and a few oth ers are about purchasing the M. E. church in this place, so that the true friends of God and our country can have a place to meet, unbeholden to the secret orders that infest this beautiful little town. In consequence of this trade going on, it was thought best we should hold our meeting in the Wesleyan church, over the mountain, some three miles away, which came off on Wednesday evening. We had a full house, composed of Masons, Odd-fellows, grangers, and a sprinkling of "*cowans.*" Good attention was paid to what was said about Masonry till the close, when the bees of the several secret hives began their buzzing—some cried one thing and some another, and from such demonstrations it was evident our shots had taken effect.

Yours truly, J. B. Nessell.

Correspondence.

Tremendous Shock.

Stupidity itself aroused and the very nerve of obtuseness struck! Nothing short of the shock of an earthquake could have reached the sensorium of an editor way in the village of Scranton, Pa., so as to apprize him of the fact (?) that the National Christian Association opposed to secret societies, is "first in the field" in nominating for the Presidency for 1876. Said association must excuse the editor of the *Republican* in his misstatements that this nomination was by that body and that J. *G.* Walker is the candidate, as the wonder is that such a fact in any form, should be "known at all" in such a place, by such a man. He has, we presume, never heard of James *B.* Walker, the justly celebrated author of the "Philosophy of the Plan of Salvation" and other works of scarcely less value.

When facts, sadly misstated, can find their way to such places so as to be partially comprehended, or "known at all," it argues the existence of a moral earthquake in our land, nearly sufficient to shake deadness itself from the tombs. Brethren go ahead. Earth itself feels the shock even down to Hades and even the editor of the Scranton *Republican* knows that Anti-masons are going to vote as they think and pray. Tat.

Who will say Masonry is not Profanity?

Cincinnati, June 16, 1875.

I quote from Moore's Outlines of the Temple, page 20. He says: "If Masonry's outward splendors bespeak the habitation of divinity, go with me over its 'tisselated ground floor,' through its middle chamber," and into its holy of holies, and there you will see the altars and the fire and the *divinity itself.*"

I would ask what fire can any one see? Assuredly none but the three *burning wax tapers* that surround the Masonic altar. One of white, typical of the Worshipful Master who sits in the East personifying the Rising Sun in the vulgar trinity, or the Polar Star as the All Seeing Eye and wisdom in the recondite trinity; one of blue, typical of the junior warden who sits in the South, personifying the meridian sun, in both the vulgar and recondite Masonic trinity; and lastly, one of red, typical of the senior warden, who sits in the West, personifying the moon and the Virgin of the Zodiac in the vulgar and recondite Masonic trinity, which trinity is consonant to all the ancient pagan religions and mysteries of the world. What divinity is it which is to be seen in the Mason's Holy of Holies?" All Masonic authors inform us that three rule a lodge, and that the three who do rule a lodge are the Worshipful Master, the Senior and Junior Wardens, and hence it is apparent that the divinity Mr. Moore refers to can be and is none other than these three ruling officers, who are symbolized by the three burning wax tapers at the altar, which tapers, as fire, Masonic authority informs us are typical of the divine presence. Now is not this profanity—is it not blasphemy of the worst sort? Can it be that sane American citizens, ministers of the Gospel, and others of intelligence, can become so bereft of reason, of ordinary sense, as to recognize in the three superior officers of a Masonic lodge, a Godhead—a Trinity—a Divinity? Yet such is the direct and plain teaching of Mr. Moore, one of Masonry's most brilliant lights, one of its most talented authors. It would seem that when a man has once sold himself to Masonry and the devil, there is scarcely anything or pretence that Masonry can put forward, however profane, however devoid of truth, reason, or sense, that does not at once claim and receive a ready yea of blind and fanatical credence at his hands. That such is the fact, no better evidence is needed, than the quotation made from Moore's Outlines of the Temple. With such light as this before him, who but a fool or a knave would desire to become a Mason? Let all men not entirely destitute of good sense, or the principles of common honesty come out from and quit this vile institution and lend a helping hand to extirpate its and its soul-corrupting heresies from the American soil. J. H. H. Woodward.

OUR MAIL.

Joshua Sampson, Spring Green, Wis., writes:

"I want to take the *Cynosure* as long as I live. It gives my mind on secret societies exactly. I have always been opposed to them."

James Springer, Springertown, Ill., writes:

"Compromise, latitudinarianism and literalism, seem to be the order of the day, all of which, when simmered down, amount to nothing but infidelity. Is it not probable that the grasshoppers and other pests are sent to scourge our country on account of such? I trust the time is not far distant when the just shall rule and the people rejoice; when war shall cease, and man shall not crucify the Lord afresh or put him to open shame as they certainly are now doing."

Dennison Alcott, Broadhead, Wis., writes:

"It seems to me that the day in which we live, is one of fearful responsibility, especially in religious matters; a day of desertion and departure from the good old gospel way. Secret societies have multiplied, and spirituality has died out of the churches. I may be an old fogy and a faultfinder, but I have not put my conscience in the hands of other men, nor do I propose to submit to the operation of having a padlock put on my mouth. 'Cry aloud and spare not,' is my motto."

J. W. Jefferds, Waterloo, Ind., writes:

"Please consider me one of the family of your readers. I have long sworn eternal hatred to the unfruitful works of darkness, and intend to fight it out on this line. I have introduced your paper in many places where it was not known."

G. C. Coffin, LaPorte, Ind., writes:

"I am in sympathy with your society and believe it to be called for, as the religious press is silent in rebuking popular sins. I trust God will make it a means for the downfall of Freemasonry and other secret orders, all of which do greatly effect our Zion and cripple her in her appropriate work. I have watched with intense interest the practical workings of these orders for the past fifty years, and can say with safety that I have seen no good arising from them, which might not have better been obtained by obeying the Gospel of Jesus Christ. I circulate your paper all I can. You have my prayer for the success of the cause."

Bro. J. W. Raynor, State Agent for Pennsylvania, is heartily for political action; he writes:

"You may put me down as a supporter of the Pittsburg nominees, by vote, prayer, influence and example. May send you a list of names of supporters, as we have a goodly number this way."

The Sabbath School.

Lesson for July 18, 1875—Jesus at the Marriage.

SCRIPTURE—John 2: 1-11. Commit 3-10; Primary Verse, 5.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there;

2 And both Jesus was called and his disciples to the marriage.

3 And when they wanted wine, the mother of Jesus said, they have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus said unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

GOLDEN TEXT.—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—John 2:11.

TOPIC.—Joy for Mourning.

HOME READINGS.

M. John 9: 1-41..Sight for the Blind.
T. Mark 1: 40-45..Restoration for the Lepers.
W. John 5: 1-16..Strength for the Impotent.
Th. Luke 5: 17-26..Power for the Palsied.
F. Luke 7: 11-16..Life for the Dead.
S. John 8: 1-11. Pardon for the Sinner.
S. 1 Cor. 15: 35-58..Incorruption for the Corruptible.

Points for Arrows.

1.—This miracle was performed in answer to the prayer of Mary, in order that Christ's glory should become manifest. His glory could be shown even in adding to the happiness of a wedding feast. Let us not, then, fail to add to our prayers for even the humblest things: "For the glory of thy name, O God." 1 K. xviii. 36, 37; 2 K. xix. 19; Ps. lxxix. 9; lxxxiii. 18; Jer, xiv. 7, 21; 1 Cor. x. 31; Col. iii. 17.

2.—After the prayer comes the waiting—often the hardest part to bear. God's time is not always ours, though he never puts us off a moment too long. Lam. iii. 25, 26; Ps. xxxvii. 7; cxxx. 5, 6; lx. i; Is. xxx. 18; lx. xxxi.

3.—How different are the eyes of faith from those of unbelief. They will often see a Yes where the others only can behold a No. Gen. xxxii. 26; Is. lxii. 6, 7; Micah. vii 7; Matt. xv. 27, xxviii; Luke. xi. 5–8; xviii. 1–7; Eph. vi. 18; Col. iv. 2.

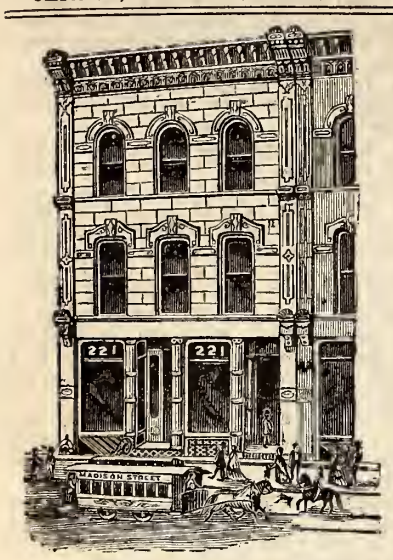
4.—"Whatsoever he saith unto you, do it." Safe rule. Even if it be so foolish a thing as to fill up jars with water when it is wine that is wanted. Gen. vi. 22; xxii. 2, 3; Is. i. 19; Jer. vii. 23; 1 Cor. viii. 12; 2 Cor. v. 7; Heb. xi. 1, 27.

6.—Man gives *his* best things first and the worst comes last. Not so with God. His blessings, satisfiying though they be even from the beginning, so increase in their joy-giving qualities that it is at last said: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Ps. xvi. 11; xxxi. 19; Matt. xxv. 34; Rom. viii. 18; 1 Cor. ii. 9; 2 Cor. iii. 18; Phil. iv. 7; Col. iii. 4; 1 John iii. 2.

6.—The transforming power of Christ upon us—so great that in him we become "new creatures." iii. 2; Rom. xii. 2; 1 Cor. xv. 51; 1 Cor. v. 17; Eph. ii. 10; iv. 23, 24; Phil. iii. 21; Col. iii. 1–3, 5–10.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 2, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Ten thousand dollars secures the occupation, and $20.000 the ownership.

Dr. Geo. W. Champ of Van Buren, Grant Co., Indiana, writes us praise of Mr. Bain's book, "as far as it goes," but insists that we prepare a small book which shall be a sort of lecturer's *vade mecum* or hand book, giving the leading features, political and religious, of the evil nature of the lodge, sustained throughout by proofs from Masonic standard authors, carefully collated and verified. We are all overworked. Who will write this book unless Dr. Champ does it. Mrs. Cook's History of the National movement is admirable and useful of its kind. But Dr. Champ's idea is not only a good but exceedingly important one.

It would seem that the attempt looming up on all sides to drive the Bible from our schools and the Sabbath from our customs and laws, and so deliver us to priests, must soon awake a general concern and alarm among all enlightened Christian people. Already we see some symptoms of a reaction towards the God of our fathers and the Christian religion. But if Bunker Hill celebrations, and national centennaries put heathenism and Christianity on a level, they in effect deny the truth of Christianity altogether.

Wheaton Commencement has come and gone with the multitude of commencements; but very different from many of them. Chicago University brought down the house with a laudation of Popery as the stability of the dark ages. Another orator gave a rhapsody on Stonewall Jackson, the saint of the of the Southern rebellion, and these efforts were quoted at the dinner as proofs that that University is not sectarian.

Ann Arbor graduated a crowd of bachelors of arts with the customary "history of the class" made up of a laudation and enumeration of college sprees, tricks, hazings, and other immoralities equally damaging to the general cause of virtue and religion whether the narrative was real, fictitious or mixed.

The College Board, in the fullest meeting for years, approved of the efforts of their faculty to stem and resist the influence of Freemasonry; had a happy and harmonious session; and inaugurated important financial measures. They gave leave of absence to two of their young professors, one to study in Europe and the other in Chicago Theological Seminary. The crowd at the Commencement exercises was an increase. Rev. Geo. Huntington of Oak Park gave the Society of Inquiry one of the best and most beautiful addresses we have heard for years; Rev. Thomas Easton of Belvidere gave an able dissection and demolition of the fallacies of modern thought; and Mr. I. Brown of the class of 1872 delivered a Master's Oration impressing his deep and clear convictions of the supremacy of conscience in the civil government. A holy and happy spirit prevaded the meetings and eleven graduates took their degrees.

A MASONIC RAID ON WHEATON.

We ask the special attention of every reader of the *Cynosure* to the letter of the Faculty of Wheaton College to one of their trustees.

This trustee, Jesse C. Wheaton, Esq., is one of the first settlers of the place. The town and College were named from his brother's family and his own. Both Hon. Warren L. Wheaton and himself are members of the College Board; the first, also, a member of the Executive Committee. Both have been benefactors of the College. Both have always been professedly opposed to the lodge, and nothing could have happened to occasion a deeper or more just alarm to the friends of the College than to learn that Mr. Jesse Wheaton was, in company with Freemasons, erecting a lodge-room as a leading feature of the "Central Block" in Wheaton.

The immediate effects of this transaction, as the Faculty saw them, must be these:—

1. As the Board is the College, if Mr. Wheaton builds and rents that lodge, he is responsible for it, as the owners of the saloons, whom Mr. Wheaton has helped us prosecute, are, by law responsible for the dram-selling.

2. Of course, if Mr. Wheaton runs that Masonic lodge, he wars on the College law which he, as trustee, sustains, which forbids students attending the lodge. Thus he will give his whole power to break down the discipline of the College.

3. But worst of all, as part owner of a lodge, Mr. Wheaton will be tempted to vindicate and defend his tenants and thus advocate Freemasonry outright. This he is reported already to be doing; saying he "knows nothing about Masonry;' which is not strictly true; and yet he vindicates the lodge, saying that Masons don't swear to conceal each other's crimes, but "only to see that lodge-men have a fair trial," etc. That is to say, he is in danger of becoming the worst and most dangerous propagator and protector of the Freemasons in Wheaton.

Seeing this, the Faculty promptly began labor with Mr. Wheaton as a brother in Christ; and private Christian admonition failing, sent him the letter found in this number of the *Cynosure*. This letter was reported and read in full by the Faculty to the Annual meeting of the Board of Trust among the doings of the Faculty for the preceding year. The Board, in the fullest and most enthusiastic meeting it has had for years, carefully considered the letter, and, unanimously passed the customary vote approving the doings of the Faculty, of which this constituted a part. The letter speaks for itself. Read it. It pointedly asserts the doctrine that Mr. Wheaton, as trustee, cannot "*innocently*," build and rent a lodge, or be one of a firm to do so. See also Galesburg's experience.

THE MASONIC RAID ON GALESBURG.

In 1866 Dr. Edward Beecher, then pastor in Galesburg, Ill, made a report on secret societies to the State Congregational Association meeting in Ottawa, Ill., in which he used these words respecting Freemasonry: "By it Christ is dethroned and Satan exalted."

Soon after this report of Dr. Beecher which was widely published, twenty-one lodges met in convention in Galesburg. They employed a Baptist pastor who was a Freemason, with his church, to prepare a public lodge-dinner, on which they were said to have cleared one thousand dollars. Dr. Beecher's congregation soon lost every person whom the lodge could draw off, and as he was fearful and silent he gained no support from opposers of the lodge and soon left.

Galesburg had been the seat of reform and Satan owed it a grudge. The college was soon ruled by secret societies, which President Gulliver ridiculed as "rat-hole societies," but dared not attack. Missionaries went from Knox to neighboring colleges and planted secret fraternities in them. Five such secret squads sprang up in Monmouth College alone, under the inoculation of the Galesburg missionaries; and Knox College has lately inaugurated Hon. Newton Bateman as President, who has heretofore officiated as Masonic "grand orator," and has drawn a host of aspiring young teachers of the graded schools of Illinois into the accursed soul-bondage of Masonic oaths. One of these teachers and proteges of Mr. Bateman, while superintendent of common schools of Illinois, depraved and demoralized by the lodge, a member of the Congregational church in a city of this State has long since left the prayer-meeting for the billiard saloon, and his brethren are now being moved to discipline him for card-gambling for money. Meantime the godly men and women, successors and survivors of those whose tears and toil and prayers founded Knox College, look on in tearful silence to see the end.

Such is the Masonic raid now attempted at Wheaton. The lodge, like the copperhead, is a serpent without rattles. And the far-seeing spirit which rules the darkness of this world, holds his dusky revels in all places where he has stamped out the hated light with a superior and malign joy, as whisky has a superior relish when drank in a temperance town. But he is but a weak observer of the "sign of the times," who does not see in these things only the denser darkness which precedes and presages the dawn of "the day of the Lord."

SWINDLING IN GARRET OR CELLAR THE SAME.

Citizens of Wheaton:—You are soon to have an opportunity to petition the builders of Central Block in Wheaton, not to put Freemasonry in the top of it. The lodge, you know, swindles every candidate it initiates, by taking his money for secrets which are not secrets. Now we ask you whether the builders of that block, if they put a perpetual swindling shop in the upper story, have any stronger reason to induce them not to swindle in their bank in the first story below.

A bank was started in Galesburg on a small scale at first, like this in Wheaton. Its cashier was a Democrat and Freemason. The citizens entrusted their money to it in deposits. After awhile the active officer of the bank, who went into it without means, retired, rich, to a fruit-farm in southern Illinois. The bank soon failed; and Dea. Royal Hammond of Galesburg, told me he lost several thousand dollars of his savings and earnings; and that a large number of citizens sunk the fruits of their industry in like manner.

Now we are aware that all the rogues are not Freemasons. But Freemasons, as you all know, are sworn to stand by each other, and if they do not do so, they are perjured Masons. If therefore the bank is to be conducted on the principles of the lodge, viz., sworn secrecy and favoritism; and if the same man run both institutions, it is difficult to see why they should not treat men alike in both, and take their money and use it, with no reference to justice and right.

If, however, the young men to be hereafter initiated into the lodge were to lose nothing but their money, I should hold my peace. The loss might teach them experience. And you will bear me witness that in a fifteen years residence in Wheaton, I have been a quiet tax-payer and citizen, striving for the unity of the town and the principles of good neighborhood. But that lodge is to be perpetually sending souls to hell. Its prayers are Christless; its creed is Christless, and its altar pagan. If the present lodge-master ever enters and worships in a Christian temple, I know not where. Is it fitting that ministers of religion, and the future business men of Wheaton should go on their knees, blindfold, before such priests and such altars? By our allegiance to God and our country we are bound to pray, plead, argue, remonstrate and petition our misled friends and neighbors till they turn from these guilty vanities to God in Christ, who in secret said nothing in religion, and who requires us to follow him.

—The Secretary of the State of Illinois has incorporated Chicago Conclave, No. 81, of Knights of the Red Cross of

Constantine. Among the members are Post-master McArthur and Rev. Mr. Stocking of this city, who has for some time past been pastor of the Church of the Epiphany (Episcopal), and had the honor of furnishing a name for the candidate of Mr. Ronayne's last lecture.

OUR CANDIDATES AND PRINCIPLES.

We learn that our candidates are everywhere popular. The Chicago *Tribune* attempted to disparage the Pittsburgh nomination but was so neatly and promptly answered in its own columns by Rev. J. E. Roy, D. D., a sincere Republican, widely known and respected throughout the country East and West, that it has observed a discreet silence since. An old Republican farmer who is an officer in a Congregational church, one of that stamp who never scratch a Republican ticket, said to us yesterday, "If the Republicans nominate Sherman I shall vote for Walker." There are multitudes of good men who will do so. "Mr. Walker's letter of acceptance," said another, "has not been excelled in point of statesman-like ability by any presidential candidate." But the charm and glory of our political movement is our platform. The haggling, huckstering attempts by the old parties to make issues where there are no material differences between them, are so manifestly efforts for existence with the people that they are wet blankets on their own heads. God makes issues. He forced that of slavery on the country, and the American people responded to it. So now he has brought on us the issue Heathenism or Christianism; a Sabbath for the masses or Asiatic perpetual drudgery relieved only by beer gardens and bear gardens as in Germany and Paris; godless schools or Christian; and finally, as the sure and certain results, the Asiatic despotism of the lodge or civil liberty for the masses. The platform must be taken up, spread before the people article by article.

RATIFICATION.

VIOLA, ILL., July 2, 1875.

BRO. KELLOGG:—Please give me room in the *Cynosure* for one hearty "Amen" to our amended platform, adopted at Pittsburgh. I could not feel satisfied with our former platform; it did not quite "touch bottom" on the temperance question. We cannot afford to go out before our rum-ridden nation, as reformers, without well-defined lines on the rum issue, as well as on organized secretism. Anti-secret men are generally genuine temperance men; and our lady thinkers and workers are all a unit for prohibition of both secrecy and rum. These two reforms should go hand in hand; for the secret temperance orders weaken, rather than strengthen, hope of successful political action. The Pittsburgh platform cannot fail to challenge the admiration and support of all intelligent, patriotic reformers on the live issues of the day. Good men can stand and work on that platform.

The convention is sound this time in their ticket—"John Hancock" style of men, not afraid to write their names on the anti-secret issue. Cheers forever! J. B. Walker and Donald Kirkpatrick. Raise the flag.

J. C. GRAHAM.

NOTE.—From all quarters come reports of unqualified approval of the platform and candidates nominated at Pittsburgh. Iowa is the first of the States to get into line, a State Central committee having been appointed to make every arrangement to get the matter in proper shape for the voters. Pennsylvania will soon be ready. Mr. Walker's letter of acceptance is regarded on all sides as an able document for circulation, and, with the platform, should broadcast over the land and read by every intelligent voter, and a fund must be raised for this purpose without delay.

MR. RONAYNE'S LECTURE in Father Mathew Temperance Hall on Wednesday evening, June 30th, was in point of numbers and enthusiasm a great success. A good audience was present and the lodge opened in regular form, all the officers being in their places. As the candidate was being led from the ante-room under the *non de plume* of Dr. Stocking, the Masons, who were present in some numbers, began to hiss, but these snakish demonstrations were cut short by a prompt remark from the speaker on the consequences of disturbance and the ready encouragement of friends in all parts of the room. Mr. Ronayne spoke for three hours and demonstrated finely the first degree, amid enthusiastic demonstrations from an unwearied audience, who were anxious to learn when the rest of the grand farce would be presented. A member of Waubansia lodge testified to the correctness of the work to a large part of the audience which had not retired after the close. The lectures and exposition will be continued in about a fortnight, and, if Providence favors, the whole city will have an opportunity of beholding this great false and fatal system thoroughly exposed.

NOTES.

—The addresses published in this number nearly complete the proceedings of the National Convention. The address of Dr. Milligan will be published in tract form according to the vote of the Convention, and should immediately have a wide circulation. It is an argument that will reach every thinking man and dispel any remaining doubts of the legality or binding force of lodge oaths.

—We learn that at the late meeting of the Executive Committee of the Missouri State Association, Rev. A. H. Springstein of Ypsilanti, Mich., an ex-Mason, has been invited to take the field as State lecturer; and Rev. A. W. Geeslin, who assisted in compiling the grange exposition, has been selected to write an address to the people at large on the subject.

—The Iowa State meeting at Clear Lake, is described by the General Agent, who attended, as one of the best in in his experience genuine enthusiasm. Forty-eight delegates were enrolled from seven different religious denominations. The mob at Mason City on the Saturday before had the effect to thoroughly arouse the friends in all that region. The brief notice of this week will be followed by a full report in our next.

—The *Western Rural* refers to a Mr. James G. Clark, a singer now in the West, as having received the high enconium from the late Gerrit Smith that he would ride fifty miles to hear him sing "The Promised Land To-morrow." The Clark of whom Mr. Smith probably spoke was our friend of Danville, N. Y., the "Liberty Singer," who has produced such enthusiasm in our late conventions at the East, and at the Old Abolitionists' Reunion in this city last summer.

—Friend Myers of Coplay, Pa., gives a fair example of lodge benevolence when put to the test. A gentleman joined the Knights of Pythias in Pennsylvania; was taken severely ill, but received no aid; he afterwards removed to New Hampshire, and was persuaded to send back, pay up his dues, and get a transfer card, which he did. But on applying to the "gallant fraternity" for admission he was informed that he was physically disqualfied from his sickness for admission. So the party laid his $17 upon the altar of this great mogul of secrecy and found himself counted out after all.

—An apt illustration of the spirit of the lodge is given in a recent letter from Rome to a New York journal:

"The number of priests is legion. They all wear long black cloaks, silver shoe-buckels, and three-cornered beaver hats. Their fresh faces indicate good living more than intellectuality or fasting, and they appear to take life quietly and easily. I lately heard of one who preached but two sermons annually, and spent the year in committing them to memory. Some of them are very bold in their expressions and have quaint ways of doing things. While preaching, the other day, one of them turned in his discourse to make a very tender appeal on behalf of a poor man with a large family that he needed the immediate assistance of his hearers. He portrayed the necessities of this family in such pathetic strains as to move his audience to tears, and then said: 'Such is the exigence of this case that I will stop here in my sermon and take up a collection.' He descended from the tribune and passed the bag around amongst the people, who, being greatly moved by his appeal, dropped in the *lire* very bountifully; but on returning to his place he smilingly said: 'This poor man is the Pope!'"

Honeywell's Tracts.

If those who are willing to distribute the "Honeywell Tract" headed "Young Men of America" will send *orders* by their neighbor or call themselves at the *Cynosure* office, Chicago, for parcels of these, they will save me *doubled* postage—16 cts. per lb. This money had better be used in printing MORE. The tract, as now arranged, is stereotyped and printed by E. A. Cook & Co., and is *free*. I will still mail 1 oz. rolls. (about 24) to such friends as find the above course inconvenient. Will *distributers* please give or send one of these to each intelligent young man in your respective vicinities, as also in your travels and lecture rooms? The careful distributer is the *chief benefactor* in this branch of our work,—a work in defence of our country and the laws of God; and is opposed by such, and only such as truckle to popular sins, or *try* to stand *neutral* between Lord and Lucifer.

ENOCH E. HONEYWELL.

REQUEST.—Some gentleman who subscribed $5 for our Publishing House at the Mansfield Convention paid me at Pittsburgh, but in the confusion of business and papers I have lost his name. His money is now at interest, however, and I hope when he reads this, he will forward me his name at once that the proper credit may be entered on the Treasurer's books.

J. P. STODDARD.

First Note of the Iowa Convention.

ROCHELLE, Ill, July 2, 1875.

DEAR K:—The State meeting of Iowa has just closed at Clear Lake and our friends there are rejoicing over results. God was with us in great power and the lodge minions quailed before the truth. Bros. Riley, Hankins and others unvailed the lodge and chapter, and spoke with great freedom and with telling effect of the hidden things of the order and challenged any one present to deny what they had said. *But not a word.* The way had been prepared for a successful meeting by the egging of Bros. Riley and Hankins at Mason City on the Saturday evening previous to the convention. This dastardly, cowardly act had the effect to thoroughly arouse the people in those districts and embolden the speakers to use great plainness of utterance.

BUSINESS OF THE CONVENTION.

Bro. Hankins was recommended as State Lecturer and Agent for Iowa with an assistant for the southern part of the State more especially, and measures taken to secure funds for their support. The nominations at Pittsburgh were endorsed and a State central committee appointed, J. W. Lyons of Mason City, chairman. The Publishing House interests were presented and the steps taken explained to the convention and approved, and the work of raising funds commenced on the spot with very commendable liberality. Iowa will not be behind in this matter. The time and place of next meeting were fixed, and Bro. Lyons proposes entering with Bro. Hankins immediately upon a canvass of the northern portion of the State. Arrangements were definitely made for Mr. E. Ronayne of Chicago at four different points if he can be secured, and partial arrangements were made at several other points. Thus has God wrought wonders in the land, and to him be all the glory.

J. P. STODDARD.

—Bishop Weaver of the United Brethren church, has been visiting the conferences on the Pacific coast and encouraging the churches. He returned a short time since and reports the work of the denomination growing in that large section of the country.

The Home Circle.

Thy Work, O God, is Mine.

To live and work for thee,
Me thou dost send
Amidst earth's ruins. May I be
Unto the end
A living sacrifice. My store
Is thine—not mine—for evermore.

Thy work, O God, is mine
Daily to do;
My work, O God, is thine
While I pursue
The path in which my Saviour trod,
In sunshine, or beneath thy rod.

With thee to guide aright
I fear no foe;
Nor, in the darkest night,
Refrain to go
Where'er thy voice is heard to call,
For thou encirclest, rulest all.

What though my passions rage
And urge retreat,
The warfare which I wage
Knows no defeat.
The conquering power is on my side,
While I in Jesus' love abide.

If, till I reach the end
Of life's short day,
I must the truth defend
'Gainst error's sway,
O, let thy Spirit on my sight
Pour forth his beams of heavenly light!

Then, when death's icy hand,
Shall touch my heart,
And from life's weary stand
I must depart,
Let the dismissal, Lord, to me
Be but the entrance hour with thee.

—*Selected.*

How Spurgeon Rose.

Something more than a score of years ago, a Christian man who resided in London, in the providence of God was called, in company with a friend, to spend a Sunday at Cambridge. He was very strict in his observance of the Lord's day, and quite careful to confine his "Sabbath day's journeys" to very moderate limits; but on this Sunday afternoon, instead of attending public worship in the vicinity, he felt an unaccountable restlessness of spirit, and a strong impression that he must take a walk, whither he knew not, why he knew not,—but he must go; and go he did. He walked out into the country a distance of several miles, seeing no special occasion for his uneasiness, nor for his journeying, yet feeling that he was taking the proper course; until at length he heard the voice of sacred song issuing from a little lowly chapel by the wayside. He stopped and listened at the door, and presently went in, and seating himself near the entrance gave attention to the services.

A young man, a stripling of eighteen or twenty years, conducted the exercises. There was much about him that betokened youth and inexperience, but there was more that gave evidence of acquaintance with God and the Gospel of his Son. The stranger returned to his lodgings and to his home. Shortly after, on another Sunday, he took another brother with him, and they together sought out the humble chapel, and listened again to the preaching of the young man. On another Sunday they went, taking a delegation of Christian friends and listened again to the words of grace.

They found on inquiry that the young man was the son of a minister, a graduate of Cambridge and was now preaching the Gospel freely, and supporting himself by acting as a tutor. They themselves were members of an old and well known church, which had been blessed with a succession of pastors, eminent for learning, and remarkable for their permanence,—the combined pastorates of three of them having extended more than one hundred and fifty years—but more latterly the church had fallen into decline. The house, which seated from twelve to fifteen hundred people, being found too large, they had divided it by a partition, and then the pulpit had been pushed into one corner, and the little flock had been gathered around it there. Some were despondent; others had faith, and patience, and held fast a hope of better days, praying that God would send them some one who should preach the word of truth and brighten the feeble flame of their candlestick; and at length they decided that this young man should be invited to come up to London for three months, and preach the Gospel to the New Park Street Church.

He came, and with considerable careful management objections were overcome, and at length the church concluded to call "the young man" to preach the gospel there. He preached two months, and they knocked the partition out of the church. Another month saw the seats full. Ere many months they decided to build a larger house. From that time the work went on. The minister preached in the largest available places of the metropolis, to from five to twenty thousand people, stirring the city as it had not been stirred for years, and finally, when his Tabernacle was done, entering upon the work with fresh zeal, making it the centre of earnest and extensive operations in the Gospel field.

Of course the wise people about town heard of the new preacher, and said he was going up like a rocket and would shortly come down like a stick. The going up proved according to their expectation. The coming down they are yet waiting for. To-day that young man preaches statedly in the Metropolitan Tabernacle, to six or eight thousand people, the largest congregation that gathers regularly on this globe for the worship of the Lord. An hundred thousand copies of his sermons are caught up and scattered weekly by the press. Twenty volumes of them have been collected, published and scattered by hundreds of thousands, one person having purchased not less than two hundred and fifty thousand copies, for gratuitous distribution, sending them to all the students of the universities, members of parliament, and to all the crowned heads of Europe. Volumes of them have been translated into some twelve or fifteen different languages, and have been read by millions scattered throughout every quarter of the globe. A single volume from his pen has had a circulation of a million copies. Orphanages and benevolent institutions have sprang up around him; and a training college for ministers has been established, the students from which have founded or revived not less than three hundred churches during the last twenty years.

Supported by the proceeds of his publications, he preaches the Gospel free of charge, in a church where no collections are taken except for outside objects of benevolence, and deals out with a bountiful hand the abundance which God has given him; and to-day is exercising an influence for good, which is a matter of thankfulness to the true disciples of the Lord.—*The Christian.*

The Strait Gate.

A writer in the *Christian Ark*, published in Rangoon, giving an account af William Taylor's Gospel labors in Madras, where hundreds have been converted to God through his preaching, says:

"I would mention one very striking incident in connection with Mr. Taylor's preaching at the Memorial Hall. On the last night of the meetings there, he delivered a most soul-stirring address on 'Enter in at the strait gate'. He described what he had seen in Jerusalem, and applied it most beautifully: The strait gate is the last gate to be closed at night, and if people do not enter before it is closed, they must wait until morning. At the close he pressed upon the congregation most solemnly that 'the gate' was probably ajar for some of them, and asked them to enter to-night before it closed. A young man by the name of Frederick Clark was awakened, came to the front, knelt down with the other seekers, and found salvation. Next day, on his way to his place of business, in the Mount Road, he met a friend, who asked him, 'Well, Frederick, did you get what you were seeking last night?' He answered, 'Oh, yes, I did,; I am very happy." A few minutes after, he was struck down with sunstroke; he lingered for three days, and died, giving ample evidence to his friends of his conversion. In his case, the gate was literally ajar for him that night, and it closed upon his heel as he entered it! He heard the last message of mercy, and received it! Oh that thousands who are at the brink of eternity would accept the offer of salvation through Jesus!"

The Sabbath.

There is one weapon which the enemy has employed to destroy Christianity and to drive it from the world, which has never been employed but with signal success. It is the attempt to corrupt the Christian Sabbath, to make it a day of festivity, to cause Christians to feel that its sacred and rigid obligation has ceased, to induce them on that day to mingle in the scenes of pleasure or the exciting plans of ambition, to make them feel that they may pursue their journeys by land and water, by the steamboat and the railway, regardless of the command of God; and this has done and will continue to do, what no argument, no sophistry, no imperial power has been able to accomplish. The "Book of Sports" did more to destroy Christianity than all the ten persecutions of the Roman Emperors; and the views of the Second Charles and his Court about the Lord's day tended more to drive religion from the British nation than all the fires that were enkindled by Mary. Paris has no Sabbath, and that fact has done more to banish Christianity than all the writings of Voltaire; and Vienna has no Sabbath, and that fact does more to annihilate religion there than ever did the skepticism of Frederick. Turn the Sabbath into a day of sport and pastimes, of military reviews, and of pantomimes and theatrical exhibitions, and not an infidel anywhere would care a farthing about the tomes of Volney or Voltaire, about the skepticism of Hume, the sneers of Gibbon, or the scurrility of Paine.—*British-American Presbyterian.*

Down in Mississippi.

In one of Mr. Charles Nordhoff's most recent letters to the New York *Herald*, he says: Here is another incident of Mississippi life. About four weeks ago a mulatto girl, aged 19, who had been living for sometime as servant in the house of a farmer, two and a half miles from Verona, in Lee county, left her service and went to Verona, where she became a house servant, in order to attend an evening school. She had been at her new place a week, when one day the farmer, her former employer, accompanied by his father and a neighbor, all armed with shotguns, appeared before the house. Two of the men came in and demanded the girl, saying she belonged to them. She refused to go with them, and declared that she was free, which was true, of course. They knocked her down, took her by the feet, dragged her thus through the house, through the yard, into the street, her clothing torn and deranged in the struggle, and she screaming for help, and—this was in open daylight and in the presence of several men, besides women and children—set her on a horse and carried her off. When they got her home, two of them tied her to a tree and flogged her bared back with green withes until the blood ran. Then they took her to the house and chained her with a trace-chain and padlock to the bedpost. The next day she was turned to work, and chained up again at night. After some days she made her escape, and found refuge with a Southern man, the County Superintendent of Education, who, after proper notice, sent her to the United States District Attorney. From the District Attorney's lips I received the account of this outrage. Now, cruelty and violence may and do happen in any State. The part of the story which seems most horrible to me is this: It is in evidence before the District Attorney that the Mayor of Verona, who is its Justice of the Peace, heard the girl's cries, and saw the struggle, and when asked why he did not interfere himself, testified that he thought it was none of his business, as he knew it was only a negro girl. Several other men testified that they stood in their doors and saw the girl dragged by her feet out into the road. It was none of their business either. Finally, I related this tale to a Democratic Judge of the Supreme Court of

the State. He replied that brutality was found everywhere, North as well as South, and I could not, with all my efforts, apparently, make him understand that what filled me with indignation and hopeless disgust was not so much the act itself, but the fact that an officer of the law and several citizens could witness it unmoved—because it was only a negro girl. If it had been a white girl no doubt the Mayor would have interfered, and the Judge would have been indignant. If the brutes who should maltreat a white girl so bad had been negroes, the country would have risen to lynch them, and the papers all over Mississippi would have yelled with fury.

Fitting Boys and Girls for College.

A correspondent of *The College Courant* makes some very sensible remarks on the subject which forms the heading of this paragraph, to which remarks we invite the attention of parents who have children fitting for college. "In most preparatory schools the course is not arranged and pursued with reference to securing a definite degree of education, that is of mental discipline, and thus really qualifying a boy for the work of college, but to getting him into college with the least possible expenditure of time, labor and money. Everything not absolutely necessary to college is omitted, and whatever cannot be omitted is crammed into the boy and arranged with special reference to a coming examination, while the student is not made to digest and assimilate it to his mental being. To 'get in' and 'get through' college is the great end of the student's labors. Every teacher of a preparatory school is too familiar with the student who presents himself for admission with the announcement, often reiterated by the parent in a letter or in person, that he must be fitted for Yale, Harvard or some other college, in one or two years, as the case may be; and if this school cannot do it, he will go to some school which can. He may be utterly ignorant of the first elements of a common English education; he may have only the merest smattering of Greek and Latin, and less of mathematics, and yet he must be pushed over a certain course of study in a year or two in order to 'get into college.'"

Colleges must require a certain degree of preparation in certain studies for admission to their privileges, and many students make a great mistake in supposing that if they are fully up to those requirements a good education is in a manner assured to them. It is on account of this very misapprehension that we have so many college graduates whose education seems thrown away upon them. While a special preparation is necessary to enter college, a general preparation is equally necessary, if the student be expected to "digest and assimilate" the knowledge he gains. For this general preparation the parent and not the teacher should be held responsible, especially where the parent has himself enjoyed good educational advantages. How is this to be done? By familiar and frequent conversation with children on topics suggested in every day life, by teaching them the principles of physiology, chemistry, astronomy, geology, in fact of all the sciences, using the technical nomenclature when necessary, so that the young mind shall become familiar with it in early life, before text-books are taken up at all. By directing the child's reading and leading it, step by step, to a knowledge of the great writers and the great facts of the past and present. The story of Homer's "Iliad," of Milton's "Paradise Lost," of Scott's "Marmion" and "Lady of the Lake," children from seven years old and upwards can be made to take the most lively interest in; the same is true of nearly all the plays of Shakespeare. Historical stories may be related without limit, and thus a taste for general information fostered in the child; this, with the germs of the various sciences thus planted in the juvenile mind will, by their own natural law of assimilation and growth, be in itself an education, by the time the child has acquired the special preparation necessary to enter college, and multiply incalculably the advantages derived from the four years' course. This pre-supposes labor on the part of the parents, but do not parents expect or wish to labor for their children? And how can effort be more wisely expended than in the manner above indicated? The plan proposed is not a theory merely; it has been tried with the most satisfactory results. When parents thus co-operate with teachers in furnishing and training juvenile minds, preparation for college will mean something more than so many books gone over in Greek, Latin and mathematics.—*N. Y. Tribune*

There is room in the church, and need for all manner of workers. The poorest and least recognized are as much needed as any. Open your watch; your eyes fall on jewels there. But the sparkling jewels cannot say to the modest coil of steel beside them, "We have no need of thee," for that is the mainspring. And the mainspring cannot say to the tiniest cog-wheel, "I have no need of thee," for without it the works stand still. It is just so with the Church of Christ. One little worker can mar the whole by failing to fulfill his office. There is a place for each.

Work of the Heart.—A man's total outward work, his whole effect upon the world in twenty-four hours, has been reckoned about 350 foot-tons. That may be taken as a good "hard day's work." During the same the heart has been working at the rate of 120 foot-tons. That is to say, if all the pulses of a day and night could be concentrated and welded into one great throb, it would be enough to throw a ton of iron 120 feet into the air; and yet the heart is never weary.

Liberty of the Press.—The liberty of the press cannot impute criminal conduct to others without violating the right of character, and that right can only be attacked in a court of justice where the party attacked has a fair right or opportunity. Where viturbation begins, the liberty of the press ends.—*Kent's Commentaries.*

Children's Corner.

The Mother's Lullaby.

Soft sleep bedew thine eyes,
My baby dear,
The love that never dies
Is watching near.
He smiles upon thy brow,
And charms thy sleep,
Bright dreams it brings thee now
And slumber deep.

Peace to thy sleeping thought,
Joy to thy dream:
Fancies thy heart hath sought,
Sweet may they seem.
God's blessing rest on thee
In mercy mild;
His angels watch o'er thee,
My darling child.

—*Old and New.*

Story of a Pin.

Many years ago a lady in Paris was going out to walk the gay streets of the city, to see the new and beautiful goods, hanging so temptingly in the windows, and perhaps to buy a few trifles. When all ready to go out, she noticed that some part of her dress seemed to hang awry, and so she snatched a pin from its paper, and thrust it in her dress. The poor pin felt that he was lost and almost smothered for the first hour; but after a while he began to work his way out, so that his head was in sight.

"Now," says he, "I can see it all. I have nothing to do but to ride through these streets, and see all the beautiful things, and enjoy myself."

Soon after the lady met some gentlemen, and they took off their hats and bowed very low.

"Ah!" says the little pin, "was not all that for me? I'm sure they looked directly at me when they bowed. My head is bright, and perhaps they thought me a costly diamond. Who knows!"

And then the pin began to thrust his head up higher, and to look about with an air of great satisfaction. It seemed to him that all the people had come out in their best clothes and in their carriages for him to look at, and that he was the most important thing in Paris. He felt that his mistress was walking out for his sake, and had placed him up near her neck so that everybody could see him. Poor pin, he had so much to learn!

By and by, as the lady was walking through a street in which none but the rich lived, the pin thought he would stretch up his head high enough to peep into the window, when he lost his balance and fell. He cried, with a tiny, jingling sound, as his head struck the sidewalk. He lay still, expecting that all the passers would stop and gaze at him, and especially that his mistress would miss him and come back after him. But she passed on and all the rest passed on, and nobody stopped. Presently a heavy foot trod on him; then another and another; and at length the foot of a dirty beggar trod on him.

"Oh!" cried he, "have I come to this? Alas! I find I was nothing, am nothing—a poor, useless, despised, forgotten pin! No human eye will even look upon me again. I must rust and perish between the crevices of the pavement!"

Just then a young man came out of one of those great houses. He had gone in to see if the rich banker who lived there could not give him employment as a clerk.

The banker said, "No, I have now more clerks than I really need."

The young man was disappointed, and as he came out he paused a moment, and then saw the little pin lying on the sidewalk. So he stooped down and picked it up, and stuck it in his sleeve. Careful, saving young man! Many would have despised you for saving a pin. But it was the making of you.

The rich banker was looking out of the window and saw him pick up and save the pin.

"That young man," said he to himself," will make a careful, prudent man of business. I will have him."

So he sent for the young man and took him into his employment. After some years that young man became a partner and then the head of the bank, and eventually one of the very richest men in France.

When the little pin learned how much good he had done, he was very glad; but he had the good sense to see it was Divine Providence, and not he, who had done all this. It was not because he was great or bright, or could make his voice heard, but because God can make a pin teach; and the welfare of a man for life may turn upon the mere picking up of a pin. He was thoroughly humbled, and all his descendants since have been willing to be stuck and thrust anywhere, just as willing to hold the rags over the shoulder of a beggar, as the rich cashmere shawl on a princess. Who can tell on how small a thing great interests may turn? They seem small to us, but with him there is nothing small and nothing great. A pin and a kingdom are alike, each and both nothing without Him.—*Child at Home.*

What Idleness Does.

Many young people think an idle life must be a pleasant one, but there are none who enjoy life so little and are such burdens to themselves as those who have nothing to do. Those who are obliged to work hard all day enjoy their short period of rest and recreation so much that they are apt to think that if their whole life were spent in rest and recreation it would be the most pleasant of all. But this is a sad mistake as they would soon find out if they made a trial of the life they think so agreeable. One who is never busy can never enjoy rest, for rest implies relief from previous labors; and if our whole time were spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment, but they generally find that they are not nearly so happy as they were before, and are often glad to return to their old occupation to escape the miseries of indolence.

IMPORTANT LETTER OF THE WHEATON COLLEGE FACULTY.

To Jesse C. Wheaton, Esq.

DEAR SIR:—The undersigned, Faculty of Wheaton College, of which you are a trustee, and which bears your family name, beg leave respectfully to express to you the anxiety and regret with which we have learned that you, with others, are to erect, own, and rent rooms for a lodge and chapter of Freemasons in this town. We quite understand that Freemasons and others have the legal right to erect and use lodges, dram-shops and saloons for billiards, where, and so long as the laws permit them. But we respectfully submit that as trustees of Wheaton College, you cannot, in whole or in part own and rent property for such purposes, without manifest inconsistency, and detriment to the College of which you are a legal guardian and friend, for the following reasons:—

1. As one of the Board, you adopt and sustain a law positively forbidding the students "attending any secret society." Now, by owning stock in a Masonic lodge, so far as money and moral influence go, you will weaken and destroy that law, which, as a Faculty we are required to enforce. This you at once percieve must be very damaging to the Institution.

2. Among your many acts of friendship and benevolence to the College, you made us glad by your voluntary declaration in open Board, that you "approve of the principles of the College," one of which principles is, and has been from its foundation, hostility to the Masonic order as an idolatry and despotism. But if you with others build, own and rent a Masonic lodge-room, then your actions, louder than words, will reverse the verbal testimony by which you have cheered and sustained us, and give your whole moral force to the lodge, whose Master has once prosecuted the College and sought its destruction.

We do not, respected sir, propose to doubt or disparage your intelligence by a lengthened argument to prove that you have placed the College on right ground; that you have committed no mistake in opposing the lodge; but that Freemasonry is all and worse than it is implied and claimed to be. But we beg to call your attention a single one from a mass of facts sworn to before courts and legislatures, and proved by hundreds of living witnesses among the purest and best men on earth. We refer to the fact that Freemasons swear to conceal all a Master Mason's crimes but two, and all a Royal Arch Mason's crimes without exception, when given to them as such, they knowing them to be such.

If any will say and make oath that the Master's and Royal Arch oaths do not contain these obligations, we will bring the most unexceptionable proof to convict them of perjury; or, failing to do so, we will confess that we are wrong in assailing the lodge, and make due reparation.

Now concealing crime is to be accessory to crime, and punishable as such; and swearing to conceal crime is swearing to be accessory to crime, and is itself a crime in fact and ought to be in law. By our State statutes, a threat to break the peace is punishable by any judge or justice by imprisonment in default of bail. And if a threat to commit crime is crime, an oath to commit crime is worse. When therefore a Mason swears to conceal the crime of his brother, that oath is criminal and ought to be punished. And a trustee of Wheaton College cannot innocently aid and abet wholesale sworn concealment of crimes. In saying this we charge no Freemason with criminal intent. The candidate is not allowed to read his oath before he swears; and, after he is sworn in, he is often confused and knows not what to do; or is timid and dreads the vengeance of the lodge.

That Freemasonry is idolatrous is proved to all by the fact known to outsiders, that its prayers are not offered through Christ; and its despotic nature is equally plain to outsiders in that the standard Masonic writers declare all local lodges bound to absolute, unquestioning obedience to Grand Lodges, thus making all ordinary members of local lodges the sworn "underling adherents to unknown superiors!" This is despotism.

We would, respected sir, do the greatest injustice to you as our neighbor, fellow citizen and brother in Christ, not to believe that you loathe and abhor a system so fraught with despotism, idolatry and crime. And we fully trust that on careful reflection, you will shrink from incorporating so dark a system in your person and property, into the institution which you befriend and cherish as the ornament of your town and State: least of all in this hour of promised enlargement and success.

Hoping to hear from you that you are aloof from all sinful complicity with the lodge, we remain as heretofore, dear sir, your affectionate friends and fellow citizens,

J. BLANCHARD,
JAS. B. WALKER,
J. C. WEBSTER,
A. H. HIATT,
O. F. LUMRY,
F. G. BAKER,
H. A. FISCHER,
C. A. BLANCHARD,
K. E. O'BYRNE.

The Faculty of Wheaton College.

Commencement at Wheaton.

WHEATON, June 30, 1875.

DEAR CYNOSURE:—This has been a bright day in the history of the College of our reform, one of the superlative days. The whole commencement season has passed pleasantly and with profit to all. Old students from the halls of the College, parents whose sons and daughters she has for the time adopted, thousands of your readers who have learned to look hitherward for men to do hard work in your great cause, are not unmindful nor without interest in this, the fifteenth anniversary of the institution.

Commencement began on the Sabbath with the usual Baccalaureate sermon before the graduating class by Pres. Blanchard. His discourse was developed from the text "Teach me to do thy will" (Ps. cxliii. 10) "and I will walk at liberty" (Ps. cxix. 45), and presented in his usual clear and forcible manner the truth that perfect liberty for the individual follows from perfect submission of the soul to the will of God, a grand theme to close the instructions of the course.

In the evening Rev. George Huntington of Oak Park made the annual address before the Society of Inquiry, an occasion of intellectual delight and religious profit. "The Relation of Culture to Christianity" was the subject around which he threw the light of reason and illustration in eloquent sentences, which I may, by your leave, at some time copy out for your readers.

On Monday evening the four literary societies held, through their "Union," the annual exhibition. While the more purely literary portions of the entertainment maintained the standard excellence, the lighter parts were tedious in preparation and hardly satisfactory in performance. As a whole it was not a success and may suggest for future occasions a programme more harmonious with college orthodoxy.

The annual reunion of the Alumni Association was attended by perhaps more than usual interest from the failure of the accustomed address and the happy and successful efforts to make the missing part of the programme unfelt. Judge Harvey Potter of Iowa, of the first class (which claims also J. P. Stoddard and L. N. Stratton) was the appointee, but was kept at home by sickness. Like the minute-men at Concord, Profs. Blanchard and Stratton and Messrs Lloyd, Bissell and Brown were ready with wit, eloquence and sense to entertain and instruct, and best of all Judge Farwell of your city closed the hour with well-timed advice given in a quiet but impressive way reminding of the dignity of courts. The essay by Miss E. M. Grant in every way sustained the good repute of the class of '70 of which she is a member.

Commencement day proper came in brightly, adding a gentle influence to the public invitation to the College. The Chapel looked most inviting, large, high and cool, beautifully not gaudily decorated, it was with a sense of relief from things physical that the large audience poured through its entrances filling every seat, aisle, corner, door, and even the halls and stairways held a large number who could get no nearer. First among the ornaments of the room were the motto of the class, "Gradatim," and also of the College, "Christo et Regno Ejus." With becoming ceremony the Board of Trust, the Faculty, and the Graduating Class were ushered to their places, and after an enlivening strain of music from the orchestra the exercises opened with prayer by Pres. Blanchard and the hymn

"We are living, we are dwelling
In a grand and awful time,"

in which the whole congregation joined, led by Prof. F. G. Baker with the assistance of Pound's orchestra from Chicago.

Mr. E. D. Bailey was introduced to lead the exercises of the Class on this to them supreme occasion, in his salutatory address with an oration on "The Healing of the Nations." His introductory task was gracefully performed, and the address following given in cultured style and clear tone. He referred to the fossilized history of ancient nations in which we read their rise and fall, and all seemed to contain in themselves the seeds of dissolution. To take the diagnosis of national disease is the study of the statesman. The character of a nation as taken from its individual citizens was finely illustrated by reference to the Mississippi which pours to the Gulf the debris washed from a thousand hillsides, so to a nation's capital pours the corruption gathered from the townships, the county and State governments; and Christ, the truth, must be the Healer.

Mr. E. K. Bailey spoke next on "The True Man," a subject too trite to expect a brilliant oration, but giving scope for several good points spoken in a pleasant though not very forcible style.

Miss S. Carrie Blanchard followed with an essay on "Hidden Truths," a subject well suited to the retiring and fascinating style of the reader, which won the auditors first to herself and kept their favor by the merit of the production. If glittering gold and shining pearls are worth the vast labor given for them of what value must be a newly-revealed truth, pure, bright and holy, continually more beautiful and increasing its power of producing pure enjoyment.

After an overture from the orchestra, Miss Julia W. Blanchard gave an essay, entitled, "Starlight—Natural and Moral." The study of the heavens changing like the nations and the lives of men, was traced from its inception in astrology, "the ill-behaved daughter of astronomy" to Kepler's prayer of thanksgiving at closing his great work. The influence of God's moral stars will conquer the world's darkness, until the starlight of earth is lost in the sunlight of heaven. The clear voice and expressive manner of the reader added to the popular effect of the fine essay.

F. W. Comfort gave an oration on "Civil Law," which was described to be as necessary to the existence of society as society is to the existence of man,—"The daughter of Deity and love is her mother." The "Higher Law" was set forth as paramount, for human power cannot ordain, but only adopt law; and also the evils of false or conflicting oaths in church and state or in midnight orders. The oration was given in an earnest manner and with a gravity becoming the subject, marred somewhat by a false emphasis.

Mr. William D. Gates followed with a pleasing address on "Music," and by apt references to common life provoked the mirth of the audience, whom he gracefully resigned to the musicians. They in turn responded finely with one of Verdi's choruses.

"The Achievements of Culture" furnished Miss Emma J. Humphrey a fine theme, finely extended over the operations of genius in subduing wild fruits and flowers, to the uses of humanity, and the influence of Christianity in bringing that humanity itself to a high state of enlightenment.

"Superstition and Medicine" by Herbert H. Hurd was a clear and interesting history of the war with superstition attending the early progress of the healing art and its wider application in the history of the arts and of society.

Miss Mattie B. V. Myers also had an oration with the equivocal but familiar title, "What will be the Result"? The effect was not improved by a somewhat hasty and unnatural delivery; but the pointing of the interrogation toward scientific investigation and the experience of our American nation, elected to the destiny of leading the social and moral freedom of the race, until the nations, if they do not actually behold the rising sun, may exultingly cry, The morning breaketh, was ably made and with popular effect.

Herbert C. Nash, after a discourse of fine music paid a fine tribute to the "universal Yankee nation," a timely topic presented under the title "The Nation of a Century," which would have borne more force of thought and utterance without the charge of extravagance.

"Out of Tune" was chosen by Miss F. E. Wheaton as the subject of her essay which was accompanied with the valedictory. The time when all nature was in tune and "The morning stars sang together," the Eden tragedy which unstrung the chords so that all vices with all virtues are continually struggling together, and the bright day when all things shall be restored and the groans and cries of ages shall have an end, passed in review. The farewell remarks to instructors, friends, fellow students and to the class were given with strong but controlled emotion and deeply touched the sympathies of all by their fervor.

The honor of the Master's Oration which fell to Mr. Israel Brown, of Oberlin, was borne with becoming grace, and met by a highly satisfactory oration on "Conscience the Guaranty of Popular Government." The degrees were then conferred by President Blanchard and after the benediction the audience slowly and unwillingly passed out of the sound of the sweet strains from the musician's corner.

In the evening public expectation was enlarged like a flood with more than the ordinary interest a Commencement address is supposed to excite, and the Chapel was early filled to overflowing with a brilliant audience. Rev. T. C. Easton of Belvidere did full justice to his subject, "Fallacies of Modern Thought," but concluded with his hearers still expectant. While President Blanchard added a brief application a group entered from the Ladies' Parlor and took a place upon the platform fronting the audience, and the President, turning, in a brief, simple form joined his daughter, Miss Julia W. Blanchard of the Graduating Class, with Prof. Herman A. Fischer in the bond of holy wedlock and Dr. J. B. Walker added the consecrating prayer. A general exodus was then made for the college parlors where the happy pair received the congratulations of friends. They expect to start soon for Europe where Prof. Fischer, who has ably filled the chair of mathematics and natural sciences for two years, expects to perfect himself for his position as instructor.

Thus closed one of the brightest, and most hopeful anniversaries of Wheaton. LYMN.

Religious Intelligence.

—Rev. J. R. W. Sloane, D. D., now Senior Professor at the Theological Seminary, at Allegheny, Rev. J. L McCartney (now in Europe), and Elder Walter T. Miller, of New York, were appointed by the late Synod of the Reformed Presbyterian church, as commissioners to the conference on Confederation of the Presbyterian churches to meet in London, 21st of July next, with power to add to their number. No specific instructions were issued to the commissioners, but it was distinctly understood that the testimony of the Reformed Presbyterian church on the subject of Scriptural Psalmody and other distinctive points should be carefully guarded.

—Rev. Dr. Butterfield, of the New York Educational Society has been elected President of Olivet College.

—The public school question is agitating the citizens of Rochester to an unusual degree. A couple of weeks ago the Board of Education passed a resolution declaring that hereafter no religious exercises, whether Bible reading, prayer, or singing should be allowed in any of the schools. An effort was made to delay action upon the resolution to the next meeting, but it was unsuccessful. As might be expected the course of the Board gave offense to a large portion of the citizens. It was regarded as hasty, curtly expressed, and uncalled for. The clergy of the city generally were represented as favoring the measure. To place themselves right before the public some twenty of them last week published a protest against the action, and last Sabbath a number of the pulpits gave emphatic expression to the general dissatisfaction.

—Further conversions are reported from Poland of United Catholics to the Orthodox Greek church. No less than 243 parishes, with 202 priests (including the cathedral clergy of Chelm) and 236,000 lay members, have during the last few months gone over, and only twenty-three parishes, with twenty-three priests and 17,000 lay members, remain true to their old faith. Some priests have emigrated to Galicia.

—One of the happy effects of the religious awakening under Mr. Hammond's preaching in California is thus given. In a court-room in Stockton an important case was to have been tried. The jury had been shut up all night, and were dreading the long and weary trial that was before them. When the hour for trial arrived, one of the lawyers arose and addressed the Judge as follows: "May it please your honor, you are perhaps aware that there is an eminent evangelist in our town, who has been doing all in his power as a peace-maker among our citizens. As a consequence of his labors the plaintiff and defendant have met and settled in an amicable manner this perplexing suit, which has already had two trials, and it is therefore now taken out of court. The judge, who was a Christian man, rejoiced, and the jury were delighted.

—The break up in the convents of Germany has already began. The Arsaline nuns of Posen have sold their property, and will migrate to Cracow. The Capuchins have left Munster; the Benedictine nuns at Fulda have also sold their property. The Franciscans of Westphalia are preparing to leave their homes. About one hundred of them purpose migrating to America.

—Col. Robert Cowden, the secretary of the interesting conventions of the Ohio State Christian Association opposed to the lodge, is also corresponding secretary of the State Sabbath-school Association and one of the most efficient workers in that cause. He reported the following cheering facts: "There are in Ohio 5,545 Sabbath-schools, of which 1,675 continue the whole year. One hundred and thirty of these are new schools. During the year 216 township conventions were held. There are 62,934 officers and teachers, and 319,815 pupils, of whom 253,075 attend regularly. Two thousand seven hundred and thirty-five schools use the international lessons. There are 500,000 volumes in the libraries, and 2,000,000 Sabbath-school papers were distributed. Twenty-one thousand seven hundred and ninety-five pupils and teachers signed the temperance pledge. Eleven thousand four hundred and seventy-five were converted in Sunday-schools and joined the church. Thirty thousand dollars were contributed for mission funds, and $92,642 to pay the running expenses of the schools.

News of the Week.

City.

Monday was celebrated as the 99th national anniversary. One of the most important features of the day was the formal opening of the Calumet river to navigation and the laying of the corner-stone of the Brown Iron Works in South Chicago. Several casualities were caused by the careless use of fire arms, one of which resulted in the death of a little boy.——The city government is engaged in another quarrel with the nominal head of the Police force, which is a board of three commissioners. The Common Council lately abolished this board, but it will not yield except to the decision of the courts. The plan is probably in the interests of the corrupt authorities now controling the city government.

Postal.

The Postmaster General is much pleased with his recent tour of investigation. He met five or six hundred postmasters. They were unanimously in favor of raising the rate of registration from eight to ten cents, and the Postmaster General made an order to that effect upon his return. On the largest routes between the East and West from eighteen to twenty-five tons of mail matter are carried daily and handled in the postal cars. The transfer of mails at Chicago from road to road is sometimes as much as one hundred tons per day. The postal clerks in the railway post-office cars in the division west of the Alleghenies assort and handle 40,000,000 of letters per month, an amount of work which it would be impossible to do in post-offices. The registry rate would be better mended if reduced to three or five cents. It is so high as to exclude its use very largely in the competition of express companies. The rate in Canada is two cents and is profitable.

General.

Recent storms in various sections of the country have caused great damage to crops, bridges, etc., especially in Iowa. In Decorah and vicinity $150,000 worth of property was destroyed. Nineteen of the twenty-one railroad bridges between Decorah and Conover, on the Chicago, Milwaukee and St. Paul Railroad were carried away.——The potato-bug made its appearance in the southern part of the State of New Jersey last year. This year the swarm is exceedingly dense, and the devastation done by them beyond comprehension.——A fearful collision took place on Monday between two heavily loaded excursion trains on the South Side railroad Long Island. How many are killed and injured was uncertain, but seven dead and twenty wounded were reported.——The last report from the Black Hills July 5th, says that gold is not yet found in paying quantities.

Foreign.

It is estimated that the destruction of property by the inundations in the south-western portion of France will amount to 300,000,000 francs. The number of persons who perished is estimated at 3,000. The loss of life by the flood at Buda Pesth exceeds that given in the first reports. One hundred and twenty dead bodies have been found in the Danube, and many more must have been carried away by the current.——The subscriptions received for the sufferers by the inundations are unprecedently large. The total amount is $200,000. The list opened by President MacMahon already reaches $40,000. It is announced that 100,000 persons will be wholly dependent on public charity for months to come.——Mr. Gladstone has written an article, which appears in the *Cotemporary Review*, and is entitled "Is the Church of England Worth Preserving?" After summing up the arguments on both sides, he answered the question strongly in the affirmative. He reviews the divisions which have taken place in the church, and the attempts made to maintain conformity by penal proceedings. He declares the enforcement of arbitrary rules fatal to the Church.——The population of Japan has increased 150,000 since the census was taken at the close of 1873.——A recent investigation of the number of missionaries and converts in Japan gives the following results: Greek church, one missionary, 3,000 converts; Roman Catholic, forty missionaries, 20,060 converts; Protestants, seventy missionaries, 200,000. ——Moody and Sankey expect to leave London soon and go to Paris.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay Jay county, Ind.

Illinois, H. H. Hinman, Wheaton, Ill.

Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.

New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St., both Syracuse N. Y.

Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.

Wisconsin, Philo Elzea, Delavan, Wis.

Michigan, D. P. Rathbun, (present address) Lisbon Center, N. Y.

Iowa (nominated by State Convention) James Hankins, Mason City, Iowa.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Cochrans Mills, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallet Creek, O.
A. Mayn, Promise City, Wayne Co, Ia.
A. H. Springstein, Yipsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, Ashland Co., O.

Farm and Garden.

THE CURRANT WORM.—For several years past the currant bushes have been nearly destroyed by numerous small worms which divest them of their foliage. As the eggs from which these worms spring are deposited on the upper side of the leaves, the first indication of their ravages will be observed by many small holes eaten through, and the minute worms may be seen making the holes larger.

The writer has been accustomed to sprinkle powdered hellebore on the bushes, which is an infallible remedy, as it destroys the worms in a few minutes, and will not injure the currant bushes in the least. White hellebore can be obtained at most drug stores, in a powdered state, at a few cents per ounce. To sprinkle it on bushes, put about two tablespoonsful into a pepper or flour box, and sprinkle it lightly all over the outside leaves. Then turn up the bushes and scatter a small quantity in the middle of them. Let it be spread as thinly as practicable, as a quantity so small that it cannot be perceived with the naked eye will check the ravages. In the spring of 1864 our gooseberry bushes were stripped of every leaf, and all the branches were literally covered with full-sized worms. We sprinkled them lightly with white hellebore, and in less than two hours every worm fell to the ground dead. Great care must be taken in handling the hellebore, as a small quantity will produce violent sneezing.—*American Agriculturist.*

SALT AS A REMEDY FOR CHINTZ BUGS.—A very important discovery has just been made in regard to driving away chintz bugs. It was first discovered that these pestiferous bugs never touched crops growing on salt land, of which there is a large acreage in Saline county. A number of farmers caught at this idea, who lived on farms overrun with chintz bugs, and they procurred several barrels of salt, and scattered it on their land. One man sprinkled a forty acre piece in this way, and was rewarded to see the chintz bugs take their flight; others used salt with a similar result, and it is firmly believed that in salt our farmers have a sure guard against the ravages of the chintz bug. The experiment is worth trying, and we would advise some of our farmers to give it a thorough test. It is estimated that a barrel of salt costing $2.50 will sow over ten acres of land, and, considering the end gained, we do not consider it a very expensive remedy.

A DISCOVERY ABOUT CORN.—A writer in the *Western Rural* says: "An intelligent and reliable neighbor of ours who has for years been making experiments with corn, has discovered an importance and value in replanting corn, which is quite novel and worthy of publication. We have always thought replanted corn was of very little consequence, but this gentleman says 'it is of so much consequence he replants whether it is needed or not—or, rather, he plants two or three weeks after the crop is planted a hill every fifteenth row each way." He says: "If the weather becomes dry during the filling time, the silk and tassels both become dry and dead. In this condition, if it should become seasonable, the silk revives and renews its growth, but the tassels do not recover. Then, for want of pollen, the new silk is unable to fill the office for which it was designed. The pollen from the replanted corn is then ready to supply the silk, and the filling is then completed." He says nearly all the abortive ears, so common in all corn-crops, are caused by the want of pollen, and he has known ears to double their size in this second filling.

A correspondent of the *New England Farmer* gives the following method of treatment for animals who may have gorged themselves with grain: "Keep the animals from water. Put a quart of wood ashes into a pail of lukewarm water, stir it up, and let the horse drink one or two quarts of this alkali water at intervals of one or two hours, and in this way the horse always does well, and after a day's treatment water and feed as usual."

Home and Health Hints.

On Bathing Children.

Some mothers, writes a physician, think when their children get beyond two or three years of age, the frequent entire bath can be dispensed with. If some of the main facts of physiology were well known and understood, everyone would perceive that cleanliness of the skin is one of the conditions of good health. It happens when bathing is disregarded that the lungs, kidney or bowels have more than their apportionment of work. If these are strong and healthy, they may bear the tax with little apparent injury, but, to most cases, a lowering of the vitality and tone of the system ensues. Large bath tubs are pleasant and convenient, but not indispensable to the proper cleansing of the skin. A speedy sponging of the body in pure water, followed by friction in pure air, is all that is necessary.

When disinclined to use water, I find thorough application of the flesh brush to the whole person an admirable substitute; especially on retiring, it relieves nervousness, equalizes the circulation, and induces quiet sleep. Mothers, above all, should see that their children are well bathed. If the skin is kept active and healthy, there will not be half the danger from fever, cold and eruptive disease. If your little one is cross and troublesome, and finds no occupation that pleases him, try the effect of a bath; sometimes it is magical, and if tried, he will go to sleep and awaken bright, cheerful and happy. Do not, though, as I have seen some parents do, plunge a child into water, when he screams and shrinks from it, thinking you are doing a good deed. Nature must be the guide; if your child has a nervous constitution, a shock of this kind is only exhausting and injurious.

Dr. Guthrie says: "We have a great many things taught in our schools now—physiology, philology, craniology, geology—and what the better is a girl for it when she becomes a tradesman's wife? She cannot darn her stocking, bake her bread, boil a potatoe, or light a fire. When I see a servant making two or three attempts to light a fire, I am tempted to say, 'My good friend, let me try and do it for you.' I do not, remember, despise these ologies, but I am for stitchology, bakeology, and boilology."

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" No. 2	1 02¾	1 04¾
" No. 3		99½
" Rejected		89½
Corn—No. 2	68	69
Rejected		65½
Oats—No. 2	52	53
Rejected		47
Rye—No. 2		92
Flour—Winter	5 50	7 25
Spring	3 00	5 25
Hay—Timothy	15 00	20 00
Prairie, "	9 00	16 00
Lard		13⅛
Mess pork, per bbl		19 50
Butter	15	23
Cheese	6	11
Eggs	14	15
Seeds—Timothy	2 30	2 60
Clover		6 50
Flax		1 60
Potatoes—new	1 25	2 00
Rroom corn	6¼	14
HIDES green to dry salted	06	14
Lumber—Clear	36 00	50 00
Common	10 00	11 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	53
Unwashed	27	33
LIVE STOCK Cattle, extra	6 50	750
Good to choice	5 50	6 40
Medium	5 00	5 40
Common	3 00	4 50
Hogs	6 75	7 30
Sheep	3 50	5 00

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Flour	$ 4 50	8 25
Wheat	1 16	1 40
Corn	78	83½
Oats	63	69
Rye	90	1 05
Lard		13½
Mess pork		21 00
Butter	13	24
Cheese		12¼
Eggs	19½	20

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CHICAGO, THURSDAY, JULY 15, 1875.

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Topics of the Time.

Centennial season was handed on at Cambridge, Mass., on the third of July, the one hundredth anniversary of Washington's taking command of the revolted colonial forces. One witness yet remains of that memoriable transaction, for the same old elm under which Washington drew his liberating sword and formally assumed the leadership of the American army, yet lifts its branches above the spot, a faithful guardian of a memorable scene in the nation's history. The celebration was of course accompanied with less parade than the recent occasions at Bunker Hill, Concord and Lexington, as was fitting, but was in good taste and honored with participants of national fame.

The death of Hon. Frank P. Blair, Jr., in St. Louis, on Wednesday last, furnishes another warning comment against political ambition. Over two years ago he sustained a paralytic stroke from which he never recovered. His disease was superinduced by disappointment in the senatorial contest of 1872 with Hon. L. V. Bogy, in which the latter was victorious. In 1870 Blair headed the Liberal movement in his State, and after filling an unexpired term in the United States Senate he formed an arrangement with the Democratic leaders by which he was to be returned for six years. Blair it is said performed his part in good faith but found himself at election in alliance with treacherous men. The defeat was keenly felt and his physical health became affected from that time. Gen. Blair was a strong anti-slavery man before the war, and his influence kept Missouri from secession. His record as a soldier is everywhere well spoken of, except a mention in Gen. Sherman's memoirs.

Last fall Gov. Osborn of Kansas hoped to save the reputation of his State by misrepresenting the destitution of the famine-stricken districts, and made a late effort to retrieve the error. Now he wants to prevent any investigation or punishment of some other citizens of the State who committed acts of outrage, robbery and murder on a band of Osage Indians who were peacefully hunting, by giving them a military commission written after the outrage, but ante-dated so as to cover the crime with the show of authority. He has also protested to the government against settling several wild tribes in the Indian Territory, holding that the country should be open to white settlers. It is charitable to hope that he may find his mistake in Indian, as well as in grasshopper management, and before his term of office expires make such amendment as the honor of his position requires. The reputation of a State can be worse injured by the dishonorable management of its rulers than by anything else.

The Chicago *Tribune* foots up the loss of life during the last six months from epidemics, earthquakes, famine, floods, marine disasters, tornadoes, fires, explosions, snow-slides and railroad accidents at over ninety-six thousand; and these only disasters of considerable moment and not the daily accidents of mere local interest which would swell the list into the millions. The ravages of disease in the Pacific islands, of famine in Asia, the overwhelming of whole districts in South America, the piteous destruction of the Icelanders, shut away from the world's sympathies to the mercies of volcanic fires, the floods and tornadoes that have swept parts of our own country and of France—the religious observer cannot fail to notice in all these visitations, whether of judgment or warning, that the day of Christ is approaching, and they are wise who heed the admonition.

The Bishop of Verdun, like the Freemasons of Illinois, finds that fraud can overreach itself and that apparent popularity is death to measures of questionable character in the present century. He therefore says that the miracles at shrines of "the Virgin Mary" in France are not satisfactorily proved and that the priests must discourage the miracle business. For two or three years the whole papal church has been drawn toward a shrine at Paray-le-Monial and pilgrimages organized in Germany, England and even the United States, expended considerable devotion and more money in visiting the place and receiving the supposed sacred influences emanating therefrom. These pilgrimages have all along been suspected of being political devices, to work upon the superstitious mind of Catholic France and recover to it the zeal for Rome lost during the fiery reign of the Commune on the downfall of Napoleon. The plan has been more than successful. Pilgrimages and shrines have become so popular that their multiplication has overstocked the market and exposed the cheat. The Grand Lodge of Illinois has found the order in this State thumping on the same rock and have backed their engines; one lodge in Chicago has been merged into others, and at the last meeting of the body strinent measures were taken to prevent multiplication of lodges. Their wisdom came too late.

Masonry in the Rebellion.—An Opinion by Charles Sumner.

BY SAMUEL D. GREENE.

I was with the political party in, 1860, which elected Abraham Lincoln President. When he were about to take his seat at Washington, there was such threatenings such strife and conspiracies that I began to fear that Masonry and the old Morgan conspirators were at work again. Lincoln was saved and inaugurated President. It seemed to me a wonderful interposition of Divine Providence, for I knew by report that he was not a Freemason. Then Wm. H. Seward was made Secretary of State, and my old Anti-masonic feelings that had partially slumbered so long came back again like a giant waking from his slumbers refreshed. I wrote Mr. Sumner asking him if Lincoln's cabinet was made up in any part of rabid Masons. He sent me back the brief word: "Quite clear, except Blair in the Post-office." My curiosity still excited, I wrote again and asked him what proportion of the Southern Congressmen were Freemasons before the war and those who left and went into the rebellion. He sent back: "*Nearly all.*" I held no further correspondence with him, except in relation to the murder of Lincoln, a few days after the surrender of Richmond, which I think I have sent you.

In February, 1866, noticing an article in the Cincinnati *Commercial*, which showed that nearly all the slave-holders of the Southern States were Freemasons, I wrote Mr. Sumner from Walnut Hill, Ohio, and asked him if in the lapse of time, he had gained any evidence during, or since the war, by which he believed that Southern Freemasons took any decided part in the rebellion? And he wrote in a letter, saying, that as near as he could ascertain, "about 700 Freemasons, with Jefferson Davis at their head, met in South Carolina and through their instrumentality eleven States were led out of the Union, and thereby our protracted war which cost us millions. But *confidentially*, we have a great work to do for the partially emancipated slave. *Don't let this letter see the light.*"

I have often quoted the above, but never mentioned the author, and I never should have published any part of our correspondence, had he out-lived me, With this letter he sent me his speech, "Taxation without Representation is Tyranny."

In 1871 I sent him a copy of the "Broken Seal," for which he returned me his thanks, saying, "I am glad you lived to publish it."

When I read the eulogies upon the Hon. Charles Sumner, I can hardly realize the fact that for forty-four years that great statesman should have remembered and reposed so much confidence in me from the facts he gained from my lips in his honored father's parlor in 1830. Only that he beheld my hazardous situation at the time, as principal officer over the village of Batavia, New York, saving life and property, and at the same time, inside of a Masonic lodge of which Capt. William Morgan was a member, fulfilling my legal oath with moral courage sufficient to discard the illegal Masonic oaths imposed upon me by fraud eight months before. Only as it developed a principle implanted in his heart that he would do right, and it shown out plainly when at the close of his first speech in the Senate of the United States, he declared in the face of slavery: "By *the constitution I have sworn to support, I am bound to disobey this act.*" And in the last campaign for President, when he and my son were mutually interested for Horace Greeley, Mr. Sumner observed to him: "I always retained a friendship for your father."

Past Master Ronayne vs. Keystone Lodge, No. 639, Chicago.

MR. EDITOR:—In a late number of the *Cynosure* in your editorial account of the proceedings of the recent Anniversary of the N. C. A. at Pittsburgh, mention is made of my name in the following connection on page 13, to wit: "RENUNCIATIONS."—"The most conspicuous instance of this sort during the present year, is that of Edmond Ronayne, Past Master of Keystone Lodge, Chicago. Becoming convinced that Freemasonry was an anti-Christian deception and fraud, he advised some who had entered, to go no further. For this offense he was expelled from the lodge, and is now initiating candi-

dates publicly in Chicago, and surrounding villages."

The statement contained in this extract is certainly true, though it does not give the whole truth, and as I do not remember of ever having explained to you all the facts in the case, I thought the time had now arrived for publishing in full the "*charge*" and specifications preferred against me by "Keystone Lodge, No 639," in order that your numerous subscribers and all into whose hands this number of the *Cynosure* may come, might be able to have a correct and thorough understanding of my reasons for, and the manner in which I left Keystone Lodge. The copy of the "charges," which I transmit herewith, you will observe is official, the seal of the lodge being attached; and I will simply remark that it is important to note this particular, as it forever prevents Keystone Lodge, No. 639, from going back on her own record.

CHARGES.

To the W. Master, Wardens and Brethren of Keystone Lodge, No. 639, *A. F. and A. Masons*: The undersigned, in the discharge of his official duty as set forth in Sec. 2, Art. I., Part 3d of the by-laws of our Grand Lodge, do hereby charge Bro. Edmond Ronayne, a member of said Key-stone Lodge with gross un-Masonic conduct, in this, to wit:

Specification I. That the said Bro. Edmond Ronayne on or about April 23d, A. D. 1873, in the city of Chicago did persuade and advise Bro. Wm. Aiken, then secretary of said lodge, to keep and withhold certain moneys belonging to said Lodge, with intent to cheat, wrong and defraud said Keystone Lodge.

Witnesses—Bros. Pflaum, Becker, Lally and Aiken.

Specification II. That the said Brother Edmond Ronayne did on or about June 10th, A. D. 1874, in the room adjacent to said lodge-room of Keystone Lodge, attempt to discourage certain Fellow crafts from advancing further in Masonry by denouncing the institution of Freemasonry as a d—d humbug and fraud, and other words of a similar character; also threatening to expose the workings of Masonry to the world.

Witnesses—Bros. Glover, Sittig, Spathold and David.

Specification III. That the said Bro. Edmond Ronayne did on about August 20th, A. D. 1874, violato Sec. 4, Art. xiv., Part 2nd of the by-laws of our Grand Lodge: 1st, By wilfully exposing the character of his ballot; 2nd, by an attempt to interrupt the legitimate labors of said Keystone Lodge by casting a black ball against the advancement of a Fellow craft, and afterward communicating the fact to others.

Witnesses—Cunningham and David.

Specification IV. That the said Bro. Edmond Ronayne did on or about Oct. 6th, A. D. 1874, threaten in profane language at said Hall of Keystone Lodge, to do bodily harm to Bro. Morris Pflaum, a Master Mason of said Lodge, also calling said brother a thief and swindler in open lodge.

Witnesses—Bro. Ekvall, Cronin, Pflaum, Prince and others.

All of which acts of the said Bro. Edmond Ronayne were in violation of his duties and obligation as a Master Mason and to the injury of his brethren as well as to the harmony and prosperity of the said Keystone Lodge and to the scandal and disgrace of the Masonic fraternity at large. Wherefore, it is demanded that the said Bro. Edmond Ronayne be put upon trial therefor, and dealt with according to Masonic law and usages.

Signed, OSCAR L. EKVALL, *J. W. Keystone Lodge. No.* 639, *A. F. and A. Masons.*

Oct. 21*st*, *A. D.* 1874.

It will be observed that the foregoing document charges me with "gross unmasonic conduct" and particularizes the "gross" acts of which I had been guilty in four "specifications." There was a fifth specification but it was so glaringly false and no witness being present to sustain it, it was withdrawn before my trial commenced, and they were obliged to content themselves with the four above given.

Now your readers will bear in mind that my first offense is said to have been committed "on or about April 23d, 1873," and consisted, as alleged, of "persuading and advising Bro. William Aiken, then secretary of said lodge, to keep and withhold certain moneys, etc. Byreferring to the Grand Lodge Reports of Illinois, it will be found that I held the office of Senior Warden in the Lodge in 1872. I was Worshipful Master in 1873; and refused; positively refused re-election; was Master in 1874, and fear, am doomed by fate to wear that questionable distinction among men and Masons during the rest of my natural life. On leaving the *chair* on Jan. 7th, 1874, I assisted in installing my successor, J. H. Dixon, better known as Detective Dixon, and on Jan. 14th, 1874, the lodge, amidst considerable enthusiasm and great rejoicing, presented me with a beautiful "Past Master's regalia," consisting of a collar and apron and also $75 in money, while Worshipful Master Dixon presented me with a "Past Master's Jewel" purchased from his own private purse and bearing the following inscription—"To W. Bro. Ed. Ronayne from Bro. J. H. Dixon." Now if I was guilty of "gross un-Masonic conduct in April, 1873, why in the name of common sense and common honesty did the lodge make me the recipient of those beautiful and valuable presents in Jan., 1874. Was it for good or bad conduct that Keystone Lodge, No. 639, gave me $75 in cash and the regalia above mentioned? And if I was guilty of "gross un-Masonic conduct" in April 23d, 1873, how is it possible they allowed me to go unpunished until Oct., 1874? This whole business of charging me with "gross un-Masonic conduct" supposed to have been committed in April, 1873, and preferring charges against me in Oct., 1874, is as great a humbug as Freemasonry itself, and that is without doubt the most gigantic humbug the world ever saw. The facts in the case are simply these: I was W. M., in 1873 and William Aiken was secretary. From the night of his initiation he was disgusted with the institution, but at my earnest solicitation he allowed himself to be put in nomination for the office of secretary and was unanimously elected. We always paid $100 a year to our secretary, and Mr. Aiken was given to understand by both Bro. Dixon and myself that he would be paid a like amount. The lodge owed him for his services $33.33 on May 1st, 1873. He received $21 in his official capacity on the night of the 23d of April, and as he had pressing need of the money and could not possibly wait for two weeks when the next "regular" of the lodge would be held, I undoubtedly authorized him to use the money, feeling confident that I was only doing a simple act of justice and merely paying the brother only a part of what was lawfully his due. Masonic law and usage, bore me out in doing this, both as W. M., of the lodge and as member of the Finance Committee, and by the regular attendants of the lodge it was considered at the time perfectly legitimate. Furthermore, at the close of 1873 I appointed a special Finance or Auditing Committee who examined all the accounts, bills, vouchers, &c. belonging to the lodge, and if my official conduct was "grossly un-Masonic," on the 23d of April preceding, why did not this committee so report, in order that the lodge, instead of presenting me with $75 cash and a beautiful and expensive Past Master's regalia and jewel for my eminent services, both as W. M. and lecturer of the lodge, might put me "upon my trial" and so suspend or expel me as the enormity of my offense deserved? One word more and I'll drop this "specification" for the present. In December, 1870, a man named Adolphus L. Miller, a Jew, was initiated in Keystone Lodge, hurried through the degrees up to Master Mason and finally elected secretary. He was "installed" in Jan., 1871. He was scarcely able to write his own name decently and hence was utterly unfit to fill the duties of his office. He never did perform them, and yet at the last "regular communication" in March, 1871, he presented a bill for $25 for services as secretary, and obtained the money under false pretences and on the following morning decamped for parts unknown, in company, (as was alleged at the time) of a woman of loose morals who lived on Division Street. He also took $78 of the lodge funds and left his own *Christian* wife and five small children in the greatest destitution. I preferred charges against this scoundrel half a dozen times; but the matter was always allowed to die out simply to please the Jewish members; and, while they used every effort to screen and protect him from merited punishment, they utterly refused to pay Mr. Aiken (than whom an honester or more respectable man cannot be found in Chicago) the balance of his wages because, as a few of us believed at the time, he was my personal friend, and to be revenged in some way for my public denunciation of the institution seven or eight months previous.

To specification No. 2, I plead guilty. This is the head and front of my offending. To denounce Freemasonry in the lodge—to call it a fraud and a humbug, and to threaten to expose its workings to the world, is a crime so heinous in even a Past Master that nothing short of his expulsion could, or did, satisfy the great moral luminaries, who shed their bright refulgence on the nightly gatherings of the poor dupes of Keystone and other Masonic lodges in Chicago. But I did more than this; I informed Bros. Sittig, Glover, David and Becker, that they could purchase more Masonry for 25 cents in any respectable book store in the city, than they could buy in Keystone Lodge for $50. The mock-auction stores which swarm on Canal street and other thoroughfares of Chicago sell snide watches worth, 75 cents at wholesale, for from $40 to $75, and the keepers of those infamous dens if caught at their nefarious traffic are arrested, fined and imprisoned; but what difference, I ask, is there between selling snide jewelry and snide Masonry? There is not a Master of a lodge in Illinois nor in the United States, nor in the world that does not know that he is selling secrets which are no secrets and charging from $25 to $100 for so-called degrees, which can be purchased of Mr. E. A. Cook, or any other respectable bookseller, for 25 cents; and because I dared to think thus and to give open expression to my thoughts and opinions, and especially within the sacred (!) precincts of a Masonic lodge, they rummaged all the musty records of Keystone No. 639, and spent six or seven months in the search, aided by the keen-scentedness of a shrewd detective, himself Master of the lodge, and yet they were unable to find anything against me, except that I paid a worthy man what he had honestly earned and that I expressed myself ready to stand upon the defensive, should I be assailed, either in the lodge-room or in any other place.

Specification 3d is false as the members of Keystone Lodge well know, because no man can expose his ballot from the fact that in balloting he has to put his hand into the end of the ballot-box and deposit his ballot through a small hopper into another compartment in the box before he draws his hand out. But granting that I did cast a black ball, was it not my constitutional right to do so? Why are black-balls put into the ballot-box if nobody is ever to use them? A man is at perfect liberty to vote black or white, just as he pleases, and I deny the right of any authority in Masonry, Grand Master, or even the Grand Lodge, to dictate to, or demand the character of a brother's ballot.

To specification 4th I also plead guilty, in calling Senior Warden Pflaum "a thief and swindler," and simply remark that upon the vote of the lodge being taken on this specification, 29 voted for me and 9 for Morris Pflaum, thereby conclusively proving by an overwhelming majority that I was right in my estimate of the brother's character, and that he was all, if not more, than I publicly represented him to be. As for threatening to do him bodily harm, I certainly would be a silly coward if I allowed him to abuse and mob me in the privacy of a lodge room with doors barred and bolted and guarded outside by a tyler with a naked sword in his hand.

And now, to sum up, what am I charged with by Keystone Lodge No. 639? First, that I paid Brother Aiken

$21 out of $33.33, which was due him for work done. Second, that I black-balled somebody, and that I held the ball in my hand so that some other person could see it. Thirdly, that I called Bro. Morris Pflaum a thief and swindler, which he was subsequently voted to be; and lastly, that I denounced the ancient (?) and honorable (!) institution of Freemasonry as a humbug and fraud "and threatened to expose its workings to the world." This latter charge is the only one in reality which Keystone or any other lodge of Masons dare bring against me; the other specifications were simply so much silly trash thrown in, in order, if possible, to swell the number. And now that I have exceeded the just limits of the space you so kindly accord me in your truly great Anti-masonic journal, allow me to say in conclusion that I thank God I had courage enough to denounce the miserable sham called Freemasonry, even in the very lodge room where I lectured upon and taught its unchristian and infidel tenets for four years; and I pray that He will open the eyes of my brethren in the lodge, that they also may see it in its true character, and so "have no fellowship with the unfruitful works of darkness," but rather *expose* them.

E. RONAYNE,
Past Master Keystone Lodge, No. 639.

A Noble Reply.

To editors of religious papers who quail before the lodge or truckle for its favor the following from the New York Daily *Witness* is sincerely commended:

To the Edutor of the Witness:

DEAR SIR: When the *Witness* was started, I hoped that we would have a daily newspaper which would attract and unite Evangelical Christians, and lead them in the battle with the enemy, especially the arch enemy, Rome. I have had occasion to notice in the *Witness* articles calculated to drive away from the list of subscribers and readers many whom we cannot afford to lose. Surely, when such good men as Washington, and Bishop Simpson, and at least half the Evangelical ministers of the United States, can conscienciously join, and remain members of the Masonic fraternity—a useful newspaper like the *Witness* ought not to weaken its influence, and divide Christian men and societies, by doing the unclean work which Rome has hitherto engaged in, viz: Excommunicating and anathmetizing men for being Freemasons.

For the sake of the good cause, stop. I am a well-wisher of the *Witness*, and hope to see it some day the leading daily of New York city. But, how can it expect to be when it drives away the very ones whose support and influence are indispensable to its ultimate success?

"United, we stand—divided we fall!"

Yours hopefuily, GIUSEPPE GIORNO

REPLY.

From the name, we presume the writer of the above letter to be an Italian, and we can easily account for his predilection for Freemasonry. In Italy, Austria and other countries where Rome and despotism heretofore reigned, secret societies offered the only means of leaguing against them, and oaths of secrecy, fidelity, and mutual defense were excusable, if not laudable; but in a free country, where the law protects all alike, secret leagues for mutual comfort and protection are not only works of supererogation, but disturbing elements in the regular course of politics and justice. We are earnestly opposed to the dark, secret, despotic system of the Romish Church; but that is not to be overthrown by secrecy and darkness. On the contrary, openness and light are what the Gospel inculcates. And as for introducing discord into churches, we may well repel such an accusation from Masonry with the words of Elijah, when Ahab accused him of troubling Israel: "I have not troubled Israel, but thou and thy father's house." We are ready to unite with any one in Christ, but not in the deism of Masonry. Washington identified himself so little with Masonry that it is a disputed point whether or not he was ever a Mason at all; and we have known ministers of the Gospel who had been induced to join the Masons, who ever after left them severely alone, and were as little proud of the connection as Vice-President Wilson was of his alleged connection with the Know-Nothings. We do not believe that a half or a tenth part of American preachers of the Gospel are Freemasons, and we are inclined to think most of those who are so, believe they made a mistake. We cordially thank our correspondent for his good opinion of the *Witness*, which we doubt not will be increased by this frank explanation.

Anniversary Correspondence.

FROM BREMER COUNTY (IOWA) ASSOCIATION.

To the National Christian Association, in Convention Assembled,

GREETING:—We, an association auxiliary to your honorable body, wish to address you expressing our most hearty sympathy and pledge you our earnest co-operation in your noble work of reform. Although we are unable on such a short time after this meeting to send a delegate to your assembly, we would respectfully set forth the following views on the the subjects herein stated, in regard to the carrying forward of our work in the reform.

Politically, we are in favor of *action*, as soon as may be practicable, and our motto will be "Vote as you pray," and our prayer is that secrecy may be removed from church, state and courts, which can only be done by refusing to vote for any person who belongs to any secret order.

We are in favor of accepting the Carpenter Donation and will do our part in the payment of the same.

We think it perhaps unwise at the present time, to connect with this reform the "God-in-the-Constitution" movement. However, do not wish to be understood as desiring a cessation of the discussion of the merits of it in our organ. But that it may not be deemed obligatory on members of our Association to support or not support this movement.

We desire a speedy organization of our State and of all States.

P. WOODRING, *Sec'y.*

Gen. Sherman's Memoirs.

General Sherman seems to think that he is strong enough to defy all public sentiment, and assault whoever he pleases without danger to himself; but he could not be more unhappily mistaken. There is a certain respect due to the faith and customs of our people which no man can withhold and offend with impunity. A man may drink whiskey and swear, and yet be possibly a person of high attainments, an excellent soldier, an honorable citizen; but when that man chooses to tell in his autobiography not only of these vices but just how he indulges in them, the impression is irresistible that he lacks one of the very important characteristics of greatness. General Sherman's book is very freely interlarded with oaths from beginning to end, an exhibition of very bad taste, to say the least, though they are put down for the most part as the expression of others. The following passage shows, however, that he was not indisposed to be profane himself at times, and thinks it now of sufficient importance to particularly recite these oaths in his memoirs. Speaking of his return from the South, and his first visit to Mr. Lincoln, he says:

One day John Sherman took me with him to see Mr. Lincoln. We walked into the room where the secretary to the President sits; we found the room full of people, and Mr. Lincoln sat at the end of the table, talking with three or four gentlemen, who soon left. John walked up, shook hands, and took a chair near him, holding in his hand some papers referring to minor appointments in the State of Ohio, which formed the subject of conversation. Mr. Lincoln took the papers, said he would refer them to the proper heads of departments, and would be glad to make the appointments asked for, if not already promised. John then turned to me and said, "Mr. President, this is my brother, Colonel Sherman, who is just up from Louisiana; he may give you some information you want."

"Ah," said Mr. Lincoln, "how are they getting along down there?" I said, "They think they are getting along swimmingly—they are preparing for war." "Oh well!" said he, "I guess we'll manage to keep house." I was silenced, said no more to him, and we soon left. I was sadly disappointed, and remembered that I broke out on John, d—ning the politicians generally, and saying: "You have got things in a hell of a fix, and you may get them out as best you can."

General Sherman speaks in other places of "dismounting and taking a drink," as if it were part of a soldier's duty, which he desired to impress forcibly on the rising generation. General Sherman should remember that he is one to whom the people have looked for example and precept. The boys in our schools write essays and deliver orations upon his character and achievements. Are such recitals calculated to impress our youth with that regard for sobriety which is so necessary to their development as good citizens? Is it not enough to do these things, without incorporating them in a history of war?

These are some of the minor defects which mar General Sherman's work. But there is another phase of his character revealed in the book which will go far toward dethroning him as one of the idols of the American heart. Heretofore the country has looked upon him as one who left his place in the South to fly to the aid of the Government, assaulted by traitors. He left Louisiana, it is true, because he could not take up arms for the Confederacy; but not because he desired particularly to fight for the Union. He tells us that he considered the difficulties had been brought about by the politicians, and he was in favor of letting them fight it out. Analyzed, this is the old condemnation of any attempt to stay the aggressive march of slavery. But he shows us he was then, as throughout the war, the unthinking machine, ready as the soldier to do the behests of his superiors, but having little faith in the moral force and justice of our cause. He wrote to his friends in Louisiana that the Union might break into many fragments, but it would be some time doing it; there would, he thought, be an effort to prevent it, and he therefore preferred to go North. He believed this, and so expressed himself, but there was none of the indignation of the patriot at the traitorous acts of the Lousiana militia, and he even received arms captured from the United States, and receipted for them as Superintendent of the Military School in Louisiana, without protest, though he states that this annoyed him. When he came North, it was with the evident feeling that the people up here were very weak and pusillanimous, while the South was most strong and warlike. He was disgusted with the homely remark of Mr. Lincoln that "he guessed we could manage to keep house," and having told his brother that the politicians had got the country in a fix and might get it out, he started for St. Louis, to engage in business and let the country take care of itself, so far as he was concerned. He declined repeated offers in the volunteer service, and it was only when he was at last made a colonel in the regular army that he threw up his place in St. Louis and began to assist in saving the country.—*Inter-Ocean.*

The attempts that are being made on a large scale to do temperance work, plainly indicate, among others, these two growing convictions: First, that there must be more of conscience in the temperance reformation; and second, that there must be some kind of concerted action and consolidated organization. Heretofore very much of the temperance enterprise has been mere play or pantomime. Silly societies with grips, passwords, and various childish emblems; popular uprisings and local spasms; hasty legislation, to be rescinded just as hastily. All this and more has disfigured the good cause till sensible people have become literally worn out with the pretense and frivolity. They now desire to go to work with earnestness and in a methodical, regular manner, leaving the nonsense of lodges and regalias to those who can afford to make sport over the suffering and perishing. And temperance lecturers and other speakers are beginning to discuss the subject in the serious way its character demands without using their opportunities simply for purposes of rant and gasconade. We have hope of the cause as it begins to take this direction, and think the reform of the reformers is the greatest we know anything about.—*United Presbyterian.*

Reform News.

—The General Agent returned from Iowa in poor health. He remained in Chicago to attend the adjourned meeting of the corporate Association, and started on Friday for Ohio where he will remain several weeks if the Lord prospers his work. Let the prayers of God's children follow him.

—The Ohio State Association holds it annual meeting in Xenia during the first of August. Mark the time when announced.

—Friends of the reform will rejoice to see an awakening in Vermont which looks toward a State organization and something of the old time enthusiasm for the protection of social and political order from the incursions of the lodge.

—Bro. Hinman, the Illinois agent is working in Kane and DeKalb counties for a short time, and will then visit the southern part of the State.

—The Corresponding Secretary, C. A. Blanchard, leaves next week for Pennsylvania and possibly Massachusetts. He will speak at various points on the way and labor in every way to advance the interests of the Association.

—Samuel D. Greene, although at the age when most men are superannuated, is still active in the reform with pen and voice. He is trying to raise a lecture fund in Massachusetts and get the State organized.

The Iowa State Meeting at Clear Lake, June 30th.

RESOLUTIONS.

Resolved, that we as citizens of the State of Iowa in convention assembled, viewing with alarm the encroachments of this lodge conspiracy upon our social, civil, political and religious rights, do solemnly declare our purpose, by all lawful means, to expose, withstand and remove this conspiracy and cordially solicit the co-operation of all who are like-minded in this work.

WHEREAS, the National Christian Association seeks to unite all who believe in the equal rights of men as set forth in the Declaration of our National Independence upon the Christian platform of "supreme love to God and equal rights to man," as opposed to the sworn favoritism of the lodge, thus forming a nucleus around which men of every nationality, political faith and Christian connection can gather to unite their efforts and prayer for the extermination of a common foe;

Resolved, that we recognize in the National Christian Association an efficient agency adapted to the promotion of this end, and desiring to co-operate and aid in this our common cause, we will use our best endeavors to secure the objects set forth in the foregoing preamble.

After the passage of the foregoing by a unanimous vote the convention listened to a very earnest, able and exhaustive address by Rev. J. Hawkins, which, all things considered, was one of the most convincing, irresistible speeches I ever listened to. At the close of Bro. H.'s address the following received a hearty and unanimous approval.

It having come to the knowledge of this convention that certain reports derogatory to the moral character of Rev. J. Hankins have been put in circulation, by which his influence has been endangered where the facts were not known, and believing it to be just to our brother and to the cause in which he is laboring so efficiently, to give a public expression of our views;

Therefore we would say that so far as we have been able to learn and after such examination as we have been able to make we are persuaded that Bro. Hawkins has been greatly traduced and maligned by those whose evil deeds he is ably and truthfully exposing and we take pleasure in bearing testimony to his faithfulness and efficiency as a lecturer in the anti-secrecy reform.

After the transaction of a few items of miscellaneous business, the following resolution was unanimously approved:

Resolved, that we endorse Rev. J. Hankins as State lecturer and agent for the State of Iowa for the term of six months, and recommend his appointment by the National Christian Association to that position and request him to report his labors monthly to the National Christian Association and also to the Recording Secretary of our State Association.

Immediately on the passage of this resolution, measures were adopted and the work of securing for Bro. H. a support commenced. When I see men who mean what they say, pledging fifty and a hundred dollars for his support I have little fears for Bro. H. in that direction.

The matter of a home and headquarters for our reform being under discussion, after the movement hitherto and its present status were fully explained, the following, backed by subscriptions on the spot running up into the hundreds, was unanimously adopted:

WHEREAS, in the opinion of this convention the anti-secrecy reform has hitherto been greatly hindered in its work for want of a home and suitable head quarters, and means sufficient to own and publish its own literature, as also to aid more largely in the lecture work; and

WHEREAS, Philo Carpenter, Esq., of Chicago, Illinois, has offered to donate to the National Christian Association for its uses and objects a suitable property upon the most reasonable conditions. Therefore,

Resolved, that we assure Mr. Carpenter of our appreciation of his liberality and while we acknowledge this favor with gratitude to God and to his servant, by whose hand it is proffered, we recommend that immediate and diligent efforts be put forth to obtain the amount necessary to secure this munificent gift for our needy cause.

POLITICAL.

After a brief comparison of views on the question of political action, in which there was great unanimity, the following received a most hearty and enthusiastic affirmative vote:

Resolved, that we hold as auspicious and timely the nominations made by the Mass Political Convention at Pittsburgh, Pa., June 9th, 1875, and we hereby ratify said nominations and will use all just and lawful means to elect to the office of President of these United States in 1876, Hon. J. B. Walker of Illinois, and Hon. Donald Kirkpatrick of New York to the office of Vice-president.

Resolved, that we hereby appoint D. W. Lyons, Esq., of Mason City, Rev. I. L. Bookwalter of Western and David Platner, Esq., of Mt. Vernon, a central committee for the State of Iowa, with instructions to make all provisions necessary to enable the friends of our cause to comply with the forms of law in such cases made and provided, in casting their votes for men who are free from all secret, sworn or pledged alliances of partiality or favoritism.

The foregoing among resolutions passed by the convention will give the readers of the *Cynosure* an idea of the work accomplished. Did space allow it would be a pleasure to speak of the able addresses delivered at the several sessions and of the indefatiguable labors of friends in getting up the meetings, among whom Bro. Palmeter, Bro. Lyons, Rev. Allen, Bro. Mayne, the Bros. Howard, father and son, with honorable women not a few, to whose active efforts under God the success of the convention is largely due. But I must leave details for the Secretary to give, if he is so minded, simply adding that the addresses were appropriate and worthy of commendation throughout, and that of Bro. Bookwalter was by vote requested for publication in the *Cynosure*, where I hope to see it in due time.

Thus another milestone is passed and with renewed courage I am looking forward to a series of State and mass conventions during the approaching fall and winter that shall tell for good upon the future of this nation, and hasten the happy day, when not the sable sons of Africa only, but their enslaved brethren of fairer hue, shall be emancipated from a bondage more cruel and unrelenting than that imposed by the bloody code of Southern conspirators, and but recently blotted from the nation's schedule of legalized crimes by the blood of half a million of her bravest sons, whose bodies, wrapped in the flag of our country, are awaiting their summons to that tribunal where the "free in Christ" shall receive their promised rewards. May God hasten the day of our nation's emancipation, and for this let us both labor and pray.

Yours in Christ,

J. P. STODDARD.

Jottings from the New York Field.

SYRACUSE, July, 6, 1875.

From Batavia, where my last letter left me, I passed on to Warsaw, where I found friends to our cause in Frank Miller, Hon. Augustus Frank, Hon. Seth M. Gates, and others. Those named are all supporters of the *Cynosure*. Here I gave two lectures, very much to the discomfort of the craft. During the day preceeding my first lecture, my friend, Mr. Miller, was informed by a leading Mason that if the lecturer told any lies he would "pitch into him." At the close of my last speech, I gave an invitation to "pitch in," and waited for a response. As none came the friends had reason to believe I had "told no lies;" of which they were not slow to take advantage. But though we have many friends here, there is a lack of courage to go forward and make an earnest attack upon the enemy. Only one of the village pastors (the Presbyterian,) had sufficient courage or interest enough to bring him out to hear. The Congregationalist church of which I was a member over 30 years ago, and to which Mr. Gates now belongs, had once, and still has some kind of standing testimony upon its records, against the lodge, but how long it will remain there has become a serious problem to its friends. One after another, the witnessing churches, in different denominations are succumbing to the power of the lodge. "While men slept, his enemy came and sowed tares among the wheat." The general prevalence of this state of things is alarming to all who love a pure Christianity. The pulpit of that church is silenced as against the enemy, much to the grief and chagrin of many of its old and true-hearted members. The church has a glorious temperance anti-slavery record, but alas! cannot be counted on fully for this fight. In no church in the village is there an open door for the Anti-masonic lecturer. So it is with all our cities and large towns unless there be in them a church of the Free Methodist, Wesleyan, U. P., U. B., Covenanter, or other of the smaller denominations, which makes opposition to secret societies a specialty, and sometimes, not even among them, so great is the fear of the lodge.

There is in all this a fearful moral cowardice, a treason to principle, a disloyalty to Christ, awful to contemplate. I will apologize for the above expressions just so soon as I am convinced that they are not true, and it was not my solemn duty to publish them to the world. Till then, let them stand over my name, as expressing the convictions of an honest man. I mean these assertions to apply more particularly to those ministers and churches where opposition to secretism is a part of the creed, and where their supposed moral convictions out of that creed grew.

It is a lamentable thing that with many, a house of worship is becoming a thing too sacred for any of those moral teachings, such as temperance lectures, or lectures against Masonry and its kindred evils, which are as much a part of the religion of Christ, and as naturally grow out of his Gospel, as anything that is dispensed from those pulpits from Sabbath to Sabbath, and should therefore have such place and opportunity in the house of God as their relative importance entitles them to. This pernicious feeling which is daily growing stronger, is robbing the people of most of our smaller towns—where there are no public halls—of all opportunity of being enlightened on subjects of the highest importance. Masonry, like a blood-hound stands guard at the doors of these sanctuaries, and bars the entrance to every one who would warn the people of their danger. But pardon the digression. Warsaw does not stand alone, nor even pre-eminent in this matter. I hope for her yet.

In Perry, also in Wyoming county, I gave three lectures, which were well attended. Here I had no difficulty in getting the Baptist church, which still maintains her olden testimony against the lodge. This is a strong church, with a glorious record for temperance, Anti-slavery, and Anti-masonry, and she has thrived on this diet. When I first knew the church in 1840, Elon Galusha, that glorious old reformer was her pastor, and now that thirty-five years have passed away, his memory and his lessons live in many hearts. For the last fifteen years, if I remember

right, D. B. Cheney has been the pastor, until worn out with prolonged toil, and broken affections, he was compelled to hand in his resignation, about the time I visited his church. He was a true leader in all these reforms, and held the church to her position, and was a power in the Association in the same direction.

After closing my lectures the friends formed a good town organization, which will I hope be a power for good. The pastor of the M. E. church attended some of the lectures, and manifested a good degree of interest in the subject. If my memory serves me right, this is correct. The Free Methodists have a thriving body here, and were well represented in the meetings, showing a fealty to their distinctive principles worthy of all praise. While I was treated kindly by many whose names I do not remember, I was indebted to Dea. Westlake and Bro. Tinkham and their families for many kindnesses.

The village of Castile, lies six miles south of Perry. Here, assisted by Bro. J. B. Slocum, a Baptist, and by my old teacher, Davis W. Smith, I gave two lectures,—the last evening to a very large audience, among whom were many Masons who lost their jewels in a very interesting and amusing manner. The only thing, however, particularly noticeable, was a little trick, apparently concerted, which consisted in charging me with saying something which I did not say and when I denied, they cried out, "We can prove it by 20 or 30 witnesses!" I had not met with this before; nor have I since, but it was truly Masonic.

In giving the Master's oath, which I informed the audience, was given as Morgan Masonry, I used the term "Hermaphrodite," whereupon one of the sons of Hiram rose and called me a "liar," saying that word was not in the oath. I knew as well as he did that that word was discarded by many, if not all the lodges at present, but it amused me to see how nicely the craft man was caught in his own trap; for, by saying that word was not in the oath, and stopping there in his denials, he virtually admitted that I gave the rest of it correctly. When I left, as I was compelled to do to take the cars for Warsaw, in order to preach the next day, some of the citizens and the craft were having a lively time. I heard one man saying to the Masons: "It seems to me you don't like it very well; seems to scratch a little as it goes down." As I passed down the street on my way to the cars, an egg struck the ground and broke a few feet behind me, intended no doubt, to be a strong and nasty Masonic argument. On the whole I gave the Castile lodge the credit of being the liveliest institution of the kind I have met with except the one in Franklin county, about which I wrote last winter. I hope they will appreciate the compliment. On the whole, as Masons, if they will *be* Masons, I am indebted to them for assisting me in showing up their institution. So mote it be.

J. L. Barlow.

Proceedings of the Windham County Anti-masonic Society.

At its Fifth Annual Meeting, at Fayetteville, Vermont, on the 29th day of June, 1875.

REPORT.

Since our last annual meeting not much has been done by the society, though the cause has been steadily growing in other quarters, especially in the North-west. Masonry has become too deeply rooted in Windham county to be easily effected; but it begins to be questioned and discussed everywhere. It is high time, else the country will cease to be the home of Liberty, and become her tomb, from which there can be no resurrection, though strewn with the prettiest flowers of May by the smoothest politicians in the land. In New England, the land of the Puritans, Connecticut has taken the lead in forming a State Anti-masonic Society, which is made up of sound Republican men who are determined to have the balance of power in the State, and thus deprive Masonry of the control of the Republican party, and of its corrupt and demoralizing influence upon the community.

On the other hand, the Masons, true to their tactics, have rallied to the support of their institution another secret society, called *grangerism*. This society, formed by a set of scheming politicians in Washington, is claimed to have spread rapidly here in Vermont, the farmers enlisting into it in great numbers, and honestly believing, perhaps, that the laws of trade can be controlled by secret grips and signs, and closed doors, while in reality they are only giving their support and countenance to the lodge, which the laws of the State seek to suppress. Owing to this new phase of Masonry, our bill brought forward again in the Legislature for securing fair and impartial juries, free from the control of the Masonic ring, wholly failed of being carried through. It received far less consideration than it had done the session before, while the Masons were yet unreinforced by their new allies the grangers. It was evident that a corrupt influence, proceeding from Washington, was having more power among the legislators of Vermont than was possessed by the people of the State themselves. This power drew over into the secret lodge some of the very agents whom we had supposed to be men of the old type of Vermont character, and upon whom we had relied for the support of our bills, and the rights of the freeman of the State.

In return for this conniving at the violation of the State law against Masonry, these Masonic allies, the grangers, claim, it is said, that they have lowered the price of Western produce. In exchange for principles, they have cheapened flour, they have lowered the standard of character of their State and of themselves, for the sake of lowering the price of corn meal. They have helped to drive away our old class of farmers, men of open and fair dealing, from the State, by enabling Western farmers to undersell them at their own doors, so that our farms are being rapidly vacated and going to decay! This work has been done under the rule of the Republican party managed by the lodge.

But it were well if the decay and dilapidation stopped at our farming interests, precious as they are, and did not extend into our morals and manners. Under the sway of our Masonic rulers, distinguished invitations and honors are bestowed upon swindlers and speculators, back pay grabbers, habitual violaters of law, who make law a personal convenience rather than a public obligation, while a corrupt and partial administration of justice, political favoritism and jugglery, neglect of official duty, unequal and onerous taxation, apathy and indifference to public interests, and a servile adherence to lodge rules, have become the normal condition of society. Large amounts —millions of real estate are exempted from taxes, while the widow's mite of money in some savings bank is hunted out and taxed more heavily than any real estate. These tender sympathizers with widows and orphans, and "poor boys," are the very first to oppress that class of the community. They are also seemingly zealous, openly, for extending the political franchise as far as possible to every man, but they secretly circumvent the measure by confining the controlling power over the voters to a small oligarchical ring, the Masonic lodge.

At our last meeting we nominated a good Republican ticket for certain county officers. Among these was a candidate for sheriff, one of the most important ministers of the law, who ought to be free from all Masonic connivance or ring influence. Our Anti-masonic candidate was honest, trustworthy, and unexceptionable, having already held that office with credit and satisfaction. The Masonic candidate, who possessed the merit of giving the true grip, and who was believed to be an habitual abettor in the violation of two of the statutes of the State, was preferred to ours, and, while violating the laws of the State himself, was elected to an important office for seeing the law impartially administered and executed! Such is Masonry, always.

One would suppose that it is about time that a free people should begin to inquire when this violation and contempt of law under the baneful influence of Masonry, beginning with the general government and extending down into our most immediate local interests, is to end. Have not the American people had enough of it since the beginning of the civil war? Is no amount of disregard of law or neglect of official duty; or silent tacit support of Credit Mobilier swindles, inviting its leaders here to address the State on agriculture; or the active maintainence of the corrupted of all privileges, viz., the franking privilege; or the back-pay grab, differing from these only in the shameless affrontery of the transaction; or abetting the sale of office; or giving dinner at elections; or defrauding the custom-house; or teaching the people to be exclusive in honors bestowed upon the dead, giving indiscriminate honors to some dead and none to others, yet extending these honors to those who fell bearing arms against the government—are such acts as these to meet no disapproval from a people who, once zealous and watchful for their liberties, and foremost in Anti-masonry, are now becoming one of the most Mason-ridden States in the Union? People cannot save their liberties, which are above all price, or secure any other enduring good, by secret signs, grips, pass-words, and other such underhanded dealings. The forms of religion that are borrowed to be thrown over and to conceal the offensive features of these secret proceedings, serve but to degrade and corrupt religion instead of sanctifying practices that can admit of no sanctification.

The financial condition of our society is very easily set forth. It amounts to two dollars received and paid out (for extra printed copies of last year's proceedings) besides sums that have been spent by individual members for special purposes. Our society does not believe in money as a reform-power. It is men of principle, not money that we want—men who, like Mr. Wesley, the founder of Methodism, will enter into a covenant with themselves, that they will "*use absolute openness and unreserve towards all*;" be as averse to Masonry as they are to slavery, and never aid by their votes to elevate to office of any kind, any slave-holder or member of a secret society, or any candidate set up by such a society. For whoever joins a secret society, gives evidence of a willingness to take a sly advantage of his fellow men, and thus transgress against the very fundamental principle of republican government. An association of men that makes an ostentatious, public show of its follies, and practices its virtues only in secret and in the dark, is not to be trusted.

Under the sway of this association the people are becoming gradually and insidiously educated to the surrender of their political rights and duties and the loss of their liberties.

Every frank, generous, open-hearted person, every "open and unreserved" man, woman and child in the State is wronged and oppressed, all the higher and nobler charities of life are stunted and dwarfed by the very shadow which the dark and sinister institution of Masonry throws over the otherwise sunny and cheerful face of Christian society. Under the reign of Masonry a wicked combination may be sprung at any time against honest men and women. Not only are bad men honored, but persons of signal excellence of character are made special objects for defamation and disgrace. The freeman who has undertaken the duties of republican government must not mistake the light and terrors of the lodge, as the lodge would have him do, for the lightnings and darkness of Sinai. He must throw off his hoodwink and cable-tow, and manfully, independently, and self-reliantly, look the dangers and responsibilities of republican government in the face.

In search of men like these, here in

[CONTINUED ON 9TH PAGE.]

From Oshkosh, Wis., and Vicinity.

Editor Christian Cynosure:

Three lectures have been given in the Wesleyan church in Oshkosh, commencing June 21st, to a not very large audience, the church being in the suburbs of the city, where a general interest could not be excited. I have the promise of a hall free in a more central location, which I intend to use in a few weeks.

Liberty Prairie was the next point made; found a few old friends there of many years ago, when the country was new. Elder H. McKee making the first claim there twenty-nine years ago this last spring, and gave it its name; and in the same place some of my earliest efforts were put forth to persuade men to be reconciled to God. The M. E. church was secured, and four lectures were given, commencing the 28th of June. The first evening there was quite a congregation, but granger and Templar rowdyism was let loose and there was an abundance of confusion. One James Picket made himself particularly notorious, by giving me the lie upon the subject of Masonry, when it is well known that he knows nothing about it. This was more noticeable in him, because his father was a person of some manhood, and the rowdyism of this degenerate son is the common talk of the people. The second, third and fourth evenings the audience was large and good order prevailed. At the close of the last lecture a small pettifogger by the name of Bowles undertook to get a little notoriety for himself by attempting to show that some of my positions were not sound, but it was too thin, and easily seen through. He is a lover of small town offices, and he had talked on the other side, and now he is on both sides of the fence and of course promotion is certain.

That church is in the midst of a good farming community, and there were many not members of any secret society who were made interested in lectures; but a collection was taken the third evening, amounting to 56 cts; and the next evening no one could be induced to move a step toward another; so 56 cts. pays for four lectures to large audiences. For the war,

P. Elzea.

Correspondence.

Who Run our News-depots.

Editors Christian Cynosure:

The *Cynosure* has four thousand subscribers, more or less, in all parts of the country. I would suggest to each of these subscribers to inquire, as a matter of fact worth ascertaining and fixing in the progress of our cause, whether any Anti-masonic book, tract or paper can be found at his or her news-depots or bookstores, and whether Masonic publications can be found there. Let those who travel, especially, enquire along the route, and note well the result.

Verbum Sap.

Masonic Influence.

It is well known to all readers of the *Cynosure* who are acquainted with that body, that the Reformed Presbyterian church is opposed to the whole system of secrecy. Her opposition is all that could be asked by the most sanguine opponents of the lodge. Wherever else advocates of secrecy or devotees of the mystic tie are to be found, Reformed Presbyterians are in the habit of congratulating themselves that none are found in their number. The Society of Friends takes a decided stand against secrecy, and yet a member, prominent in that society, was pointed out to me as a granger and a Mason, and also it was stated that many of them were in connection with the various orders in our country.

I have often been told that our church had plenty of Masons in its communion. This I have universally thrown back as a slander, but we had in our congregation not long since an occular demonstration of the fact that at least one who professedly belonged to our church, had also been hoodwinked. He was not raised in the church but connected himself after marriage. It was not long after his connection with the church until report made him a Mason. Inquiry was made, and the brother said, "I have nothing to do with Masonry, nor do I expect to have."

In this way matters stood until last fall. The brother was taking a trip East, and it was understood that before going he went to the lodge, paid his dues and took a demit, which is nothing more nor less than a certificate of membership on which he could enter another lodge in good standing. He was asked to meet the session, which he did. There he acknowledged that he had joined the lodge subsequent to his connection with the church; ceased connection with the lodge, however, up to the date of last fall, at which time the lodge summoned him to appear and pay his dues, which he did and took a demit for the sole purpose of escaping from the "paw of the lion," as he termed it. He submitted all his papers into the hands of the session, protested his disavowal of the obligation to the lodge and professed profound sorrow for his former association with it, and promised solemnly never to entangle himself again. He submitted to an authoritative rebuke, and was restored.

The case teaches us two great lessons. In the first place it shows us the tact of the advocates and devotees of secresy. It counts little to them to obtain a member from a church which does not take grounds on the subject, or from the world. But it does give prestige to the lodge if it can boast members from the ranks of the avowed enemy. But the second lesson is that "eternal vigilance is the price of liberty." If we are to be able to bear aloft our standard against secrecy, it must be one consistently. The fact that we hold strong ground is not a guarantee against invasions. On the other hand it only makes us the more enviable mark for the enemy. Let the advocates of light be vigilant, be active, be prayerful, if they would be consistent.

Yours for the truth,

T. P. Robb.

Strategic Points.—An Odd-fellow Rocket.

Wellington, Ill., July 5th, 1875.

Editor Christian Cynosure:

Our cause in this section has a number of earnest friends, but we are greatly needing a course of lectures or public expositions by such men as Mr. Ronayne. Iroquois is a very large county. Onarga is our literary centre and seat of a prosperous Methodist Seminary. It is also where the M. E. presiding elders for Onarga district reside and who unfortunately are and have been for the last twelve years or more, Masons. The present elder may not be a Mason, but I am told he is.

Gilman is also quite a town and perhaps our commercial centre. A Mr. Mann resides here and owns a hall which he has offered to us a time or two free. Mr. Mann is in good circumstances and says he "has no faith in these orders."

Watseka is our county seat and is full of lawyers, a few of whom, perhaps, sympathize with us. As a strategic point Watseka ought to be looked after, but Onarga and Gilman are scarcely less important.

Sherman, the great Odd-fellow light of Chicago, recently visited Watseka and laid with "imposing" ceremonies the corner-stone of the Bank and Odd-fellow's Hall. Our court adjourned its sessions to do honor to the occasion! There ought to be about three lectures at each of the above places, to expose the Masonic and Odd-fellow humbugs.

The secret society interest got Sherman down at Milford to give the Fourth of July oration. He is a fluent talker and talked in the main as a patriot should, but he made one tremenduous blunder when he was enumerating the different agencies that should be fostered in order to perpetuate our liberties and noble institutions. He enumerated, good morals to be taught at home, the common school system to be sacredly maintained, and a number of other agencies which were all proper in every sense, if he had not included the "orders!" Shame! It takes a long stretch of charity to persuade one's self that a person of Mr. Sherman's ability and sense should think the "orders" are conducive to liberty and "equality," when the membership are packed in layers called "degrees," which the poor can't receive, as they can't pay the lodge dignitaries for them. What, Mr. Sherman, the "orders" in favor of liberty and equality, that, in the Morgan trials, defied the power of the whole State of New York! The "orders" conducive to liberty and equality that lock men's mouths with death penalties! The orders of Odd-fellows and Masons, favorable to liberty and equality and the maintainence of good order in the community, that are shooting, poisoning, egging and mobbing American citizens to-day, and endeavoring to muzzle the press, and even when we tell the truth about your boasted orders, your papers and your membership, in order to hide your evil and wicked acts, say our statements are lies, when it is well known they are the truth! Yes, sir, we are willing to sell to your poor, "chained," "hoodwinked" and "cable-towed" victims the "degrees" for less than a dollar and warrant them better than yours, but for which the lodge receive perhaps fifty dollars for, and to make sure of the money, so that the lodge can peddle to other victims the secrets, they take a strong pledge of secrecy and perhaps show the victim his grandmother's skeleton to scare him so that he won't tell it!

J. S. Hickman.

Wise Suggestions from a New Friend.

Dear Cynosure:—I call you "dear" on short acquaintance, having never seen but three copies, but they have endeared the paper to me. I have been reading your columns and have become soundly converted. My conversion is evinced in my longing to work. I have been in College and in a Theological Seminary, and for five years a pastor. In all that period I never learned so much of the evil of Masonry as in the three old *Cynosures* I came across and read. I am convinced that thousands are in the lodges and thousands more will go in just for a want of such light as your columns can impart. You want a wider circulation.

I have been thinking over and praying for means to help do away with this curse. I am sure there are hundreds that would take the paper and be benefitted by it, if they only knew of it. I have resolved on this plan. I will take it and after reading each number, put it in a wrapper and direct it to some one that does not know of it, and urge them to take it. Thus I can acquaint fifty-two families each year with it. Now why will not this be a good suggestion to others? If some one had sent me a copy years ago, I should have been a subscriber before.

I am sure that there are many young men in our colleges who would be saved and go forth from college earnest workers, if they could only read your columns. Why not put it in the reading room of every institution in the land? I resume my theological studies in the fall and one institution will get the benefit of it. Will not some friend furnish the means to furnish our reading rooms?

Another suggestion, circulate tracts. I was stopping over Sabbath with a pastor a few weeks ago. There was an intelligent Christian man there who was selling Bibles. He had about concluded to join the Masons through the misrepresentations of some one. He picked up a tract on Masonry and read it, and then confessed his intentions and acknowledged that that tract had given him more light on the subject than he had ever had before. How many of our young men might be saved in this way.

Christian fellow laborers, there is an evil in the land. Let each do something, and the aggregate of our efforts will be a mighty and irresistible power. Let us strike, and ask God to direct the blow so that it will hit, and this Goliah or giant evil will receive its death-blow.

"A New Recruit."

From Grasshopper Land.

AUSTIN, Cass Co., Mo., June 25, 1875.

Editor Christian Cynosure:

Though living in South-west Missouri I wish to say that we are sorely annoyed with secrecy, in all of its horrid forms, from the old cat Masonry to all the kittens, Odd-fellowship, Temple of Honor, Good Templars, grangers, and all brought to bear against the Christian religion and to prevent the execution of civil law. I have been favored with a few tracts published by you and occasionally some friend sends me one of your excellent papers, which I highly appreciate; would be glad to take it but the grasshoppers have left us on half rations, so we are not able to take it and pay for it. If out of your liberal heart you can send us one occasionally it will be thankfully received, and if we ever get able we will take it. Politics, as they have been, are not worthy of attention; but if you make a nomination for anti-secret President he will be sure of one vote in Missouri.

JOSEPH TIMMONS.

From Colorado—Its Society Penetrated by the Lodge.

GOLDEN, Col., June 28, 1875.

Editor Christian Cynosure:

Having been called upon to chronicle a few facts for the brothers and sisters of our cause through the columns of your valuable paper, I will premise that I have not been here very long, but find the state of society at a very low ebb, and give it as it is without coloring.

The climate is good and is especially beneficial to all lung and throat diseases. Invalids in the last stages of consumption, who come here in or so near the mountains as a last resort only, hasten their death; the change is too great at once. The water here is generally good, sometimes impregnated with alkali. The scenery everywhere is beyond description. Perch yourself on one of these snow-capped peaks, thousands of feet above the prairie level, and look at the stupendous mountains surrounding. See the great forest of timber, the little mining towns and camps. See the small ravines, like tree tops converging to a center gulch, and that leading through a large valley which now and then is confined to narrow gorges, now breaking from the mountain and on through yonder vast plain, growing from rivulets to a river. In the valley of settlements there are large ditches constructed turning those streams out on the dry lands when little or no rain falls, making the soil produce wonderful crops. I pause to let you meditate. Here is this part of God's footstool so wisely planned as to ever confound our conception of its true value. Is not man happy with all this? The testimony stands firm as the adamantine rocks; No.

But in all this region a large portion of the people belong to secret societies, operating with harmony only in localities, and for a short time at that, but the interests of different localities are rather antagonistic, and confusion is continually brewing. There is a warfare between secret societies and the common, moral and unorganized society. The bickerings even in families and neighborhoods are very damaging. There is one locality deserving of especial mention. This place is the county seat of Jefferson county, Col., where one murder after another has occurred for years, not one of which has been investigated properly. No less than fifteen men have been found dead, all unknown. Some years ago, three men were secreting a band of horses which was stolen from the government. One of them, Mike Leyden, became convinced of his wrong and went to McNaper and Darlington, the other two, who told Leyden that nothing but death could separate the gang. Leyden became alarmed, left Denver for home, six miles north of Golden. As he neared home he told a neighbor he feared parties would kill him, and was urged to go no further, but he wanted to see his daughter, so rode on; but was pursued, overtaken, and shot dead on the prairie. McNaper and Darlington were arrested and brought to Golden. The evidence was positive, but they were admitted to bail and bought up some witnesses, menaced others, got a change of venue, put off trial from court to court, and when finally brought to trial there being no evidence brought against them they were dismissed. The little orphan girl 11 or 12 years of age was sent to the States. Leyden owned a valuable coal bank from which the heir gets little or nothing. These two murderers were both Masons and had their case well worked up. . . .

There are six churches here closed for want of support; the brick yards are idle, shops, mills and smelting works ditto; several stores closed, and some of the saloons, but there are twenty or more yet running. A large sign over the door of one saloon reads in capital letters a foot square, "*The Grange.*" A few Masons control this town, and always have. They gobbled up all the land supposed or known to be coal land, and then filed papers of incorporation to build a railroad. This little clique of men sent out buggies after night to convey the county commissioners to town to subscribe fifty thousand dollars in stock for this railroad. To prevent much suspicion the hour of 10 o'clock P. M. was fixed upon. This was not entirely a success, as one commissioner disapproved of it and did not come, but the other two did. The road is to run to and through these coal lands. The people objected to the midnight conclave swindle, and sent *petition after petition* against it, but of no avail. Then the country people hired two lawyers, Gen. Brown & Co., for two thousand dollars to prosecute the suit in the name of the people. The Masons by larger offers held this matter spell-bound for a time, and word was sent to many farmers that they would be ruined in two years if they further fought the railroad bonds. For some reason unknown to the public Gen. Brown was denied an audience in court at the bar; this the judge decided broke the law firm of Brown & Co. Then the farmers employed another firm of lawyers; the case dragged two years and the judge made two different decisions. Here was confusion again, and from these frauds, the farmers through an understanding have withdrawn their trade from this town, so that it is dead. This is a loss generally of more than a half a million dollars, though decline in business on the account of grasshoppers makes it the greater loss. This is a plain and truthful statement of difficulties, all of which have been caused by the secret orders here. And the end is not yet. The people are moving to get the capital to another town.

There are enough middle men in the grange here to so watch and control it that is powerless; a disruption is is expected at any time. Hoping our cause will maintain that steadfast principle of anti-secrecy, I remain yours truly,

JAMES Q. ADAMS.

OUR MAIL.

J. W. Thompson, Dadeville, Mo., writes: "Let me assure you that I am in for the war. With me it is a matter of life or death. To my mind it is as clear as a sunbeam; either Freemasonry with its kindred associations, or our happy country with all we hold dear as free-born, American citizens must go down. They are perfectly antagonistical. Nay, further, not only are such organizations destructive to republican government, but even our holy religion itself is also antagonized by them; hence every lover of Jesus and of good government, to the rescue. Man, poor man! how obtuse are his perceptibilities in regard to all moral subjects, especially those of reform. But a better day is coming. The Lord God has declared it."

R. H. Love, Gainesville, Tex., writes: "I was in Missouri when the campaign against Masonry and darkness opened, and I took an active part in it, and also read the *Cynosure* every week, but for nine months have been traveling in Texas and have seen but little of that standard of righteousness and truth. If I was able to spend the time to labor here in the cause of reform, I believe a State Association might be organized, composed of live men of all denominations. The field is not so cheerless here as one might suppose. Many Masons speak freely in the following manner: One, a Baptist preacher, says; 'It has had its day; its glory is past.' Another one of many degrees; 'It's an anti-Christian religion, dangerous and ruinous.' Another, 'It is the vilest system of quackery of which I have any knowledge, or that ever proposed to heal the diseases of the human heart and society.'"

E. J. C., York, Pa., writes: "I think Mr. Walker's letter of acceptation should be issued in a cheap form as a campaign document. It is very good, and will help our cause, if widely circulated. I would like to get a few before election day in 1876. Freemasonry is a great political engine; and the sooner we 'bust its biler' the better it will be for Uncle Sam. Lets have good election documents now."

Aaron Phipps, Eagle Harbor, N. Y., writes: "I am seventy-two years old, have been a cripple for many years, and for the last one have not been able to feed myself nor turn in bed, nor stand upon my feet. I have distributed all the papers that I have received from your office. The cause of the *Cynosure* lies near my heart. Living here in early days and witnessing all the abominations of the Morgan tragedy, I have a deadly hostility to all secret organizations."

Earnest Thompson, Gillette, N. Y., writes: "I am much gratified with your paper. It is stirring in its appeals in the great reform which it leads. Its articles are clear and convincing and have the genuine ring of those who "speak forth the words of truth and soberness," and of those who see the great danger which these institutions of darkness and secresy threaten to bring on our land. It is strange what a hold Masonry has on the press and men of influence. I know numbers of Baptist ministers who would as soon think of taking a dose of arsenic as opposing the lodge. I am doing what I can to put down these institutions and will continue to do so."

The Sabbath School.

Lesson for July 25th, 1875.—The New Birth.

SCRIPTURE.—John 3: 7-17. Commit 3-8, 14-17; Primary Verse, 16.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

GOLDEN TEXT.—"As many as received him, to them gave he power to become the sons of God."—John 1: 12.

TOPIC.—New in Christ Jesus.

HOME READINGS.

M. Eph. 2: 1-10. Quickened as from the Dead.
T. 2 Cor 5. 10-21 Made New Creatures in Christ.
W. Gal. 5: 16-25. Made free from the Law.
Th. Jas. 1: 17-27. Begotten by the Will of God.
F. 1 Pet. 1: 1-23. Redeemed by Precious Blood.
S. Tit. 3: 1- 7. The Washing of Regeneration.
S. 1 Cor. 15: 35-58. From Corruptible to Incorruptible.

The announcement that one "must be born again" or rather, as the margin has it, "from above," is significant of the entirety of the change that is necessary before one can see the kingdom of God. In it is plainly written the doctrine of total depravity. It it a declaration that the heart, "deceitful above all things and desperately wicked," needs something more than a mere cleansing—it needs a new birth. It is a judgment of the builder that every stone of the building must be removed, and be replaced by new material altogether. But let us give the Bible idea of the New Birth.

1st.—*Its Necessity.* Gen. vi. 5; Job xiv. 4; Ps. li. 5; Prov. xxviii. 26; Eccl. ix. 3; Jer. xvii. 9; Mark vii. 21-23; Rom. viii. 7, 8; 1 Cor. ii. 14; Eph. ii. 1.

2d.—*Its Source.* John i. 13; Tit. iii. 5; Jas. i. 18; 1 John ii. 29.

3d.—*How Described.* "New creation"; 2 Cor. v. 17; Gal. vi. 15; Eph. ii. 10. "Spiritual resurrection": Rom. vi. 4-6; Eph. ii. 1-5; Col. ii. 12; iii. 1. "New heart": 1 Sam. x. 9; Ezek. xxxvi. 26. "Circumcision of the heart": Deut. xxx. vi; Rom. ii. 29; Col. ii. 11. "New man": 1Sam. x. vi; Eph. ii. 15; iv. 24. "Inward man": Rom. vii. 22; 2 Cor. iv. 16. "Washing of regeneration"; Tit. iii. 5. "Born again": Jas. i. 18: 1 Pet. i. 23.

4th.—*Its Effect.* Begets likeness to God: Eph. iv. 24; Col. iii. 10. To Christ: Rom. viii. 29.

5th.—*Evidences of* Faith in Christ: 1 John iii. 9; v. 1, 18. Love of God's law: Rom. vii. 22. Brotherly love: John xiii. 35; 1 John iii. 14-24; iv. 7; v. 1, 2. Victory over the world: 1 John v. 4.

5th—*Instrumentalities of* Word of God: Jas. i. 18; 1 Pet. i. 23. Ministry of the Gospel: 1 Cor. iv. 15.—*Natl. S. S. Teacher.*

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 15, 1875.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. Occupation is given when $10,000 are raised to carry on the business of a publishing house, and the title, when $20,000 additional is paid to the treasury of the N. C. A., to carry on its work. Send contributions to the Treasurer, H. L. KELLOGG, 13 Wabash Ave., Chicago.

NOMINATIONS FOR ELECTION, 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

A MISAPPREHENSION exists in the minds of a few friends regarding the proposed Publishing House. Mr. Carpenter's proposition was as far as possible from any idea of a bargain for the property. The legal agreement drawn by him and recorded, and published in our columns expressly says that the property is to be transferred if the sum of $30,000 is donated to the National Association to carry on its work directly by April 1st, 1878, "AND IN CONSIDERATION OF ONE DOLLAR TO ME IN HAND PAID BY THE SAID CORPORATION." It seems as if this had been made plain enough for every one who has read the *Cynosure*. The record of the last meeting of the corporate body, and the "CIRCULAR" prepared by the General Agent, both appearing numberin this are sufficient answer to all doubts about the appropriation of these funds. If they were at the disposal of a General Convention, a small committee would have been put in charge of them, with no legal responsibility, and less likelihood of satisfactory investment.

THE NEW CORPORATE MEMBERS.

Eight new members were added at the first meeting under the incorporation, June 16th (see *Cynosure* June 24th) William Leuty, J. W. Bain, Rev. Mr. Freeman, I. R. B. Arnold and other veterans were among the eight. The annual meeting adjourned to meet July 7th. That adjourned meeting added nearly twenty-five more to the members of the corporate body. Their names are seen in this present number. In the hurry of wearisome details of business in a hot July day, doubtless other names were omitted who ought to be and will be added. Our next annual meeting will, we trust, be a large one, and in our new and permanent home in the CARPENTER BUILDING. We can then look over the whole country and add to this working body every true friend of the cause of whose attendance at our business meeting we can have a rational hope.

In 1843, Daniel O'Connell was haranguing a monster Repeal meeting, variously estimated at from one to two millions. He told the crowds that the Repeal movement originated a few years before at an Irish tavern up several pairs of stairs, where, at a "regular Repeal meeting" he got two men together and pursuaded one to hold the other by the neck till he (O'Connel) could go out and drag in a fourth man. *Our* cause has had its small meetings. Let us see if by the help of God we can have our large ones. Eleven years ago, traveling along the South Platte, we saw and heard pellicans, sand-hill cranes, wild geese, ducks, with flocks of the perpetual mountain raven, all on the wing and all cawing and squawking at the top of their babel voices. "There's comin' a storm," said an old plainsman, "and these creeters are looking out for their holes." The swarms of "Freemasons," "Knights," "Templars," and other secret hordes are on their turn-outs because "There's comin' a storm."

FALSE LIBERALISM.

"Your trade is lawful, no one can accuse you of misdeeds."—T. K. Beecher to liquor-sellers of Elmira, N. Y.

The meanest, most cowardly and contemptible of the Old Testament kings, were those who took of the gold and silver from the doors of the temple, and sold its ornaments and sacred utensils to purchase for themselves and their pandours the privilege of living in luxury and lust.

There is at least, a savage sublimity in the raids of the Tamerlanes, Genghis Khans, Napoleons, and other chief butchers of mankind. But

"The whiskered pandours and the fierce hussars',

who mix in life's battles with no better motives than buzzards, that they may batten on the carrion, are the very feculum of humanity. These soldiers by trade without courage, may dance and cut a figure in the ball-room at "Belgium's Capital," but they neither fight nor fall on the field of Waterloo.

How much more contemptible is a professed preacher of Christ's Gospel, whose modicum of talent has displayed itself in the vindication of card-playing for Christians; in dancing-balls to be made up of ministers, deacons and elders of churches; in billiard tables for the godly; and now at last, in liquor shops for good and worthy citizens! If there be, or can be a meaner class of human cattle than these, it is those Yankees who aspire to run with the innocent hares of orthodoxy, yet bark with such hounds as these. How long, we ask General Howard and the temperance Congregationalists of Illinois, is Rev. T. K. Beecher to be a privileged correspondent of *The Advance*.

NOTES.

—Our readers will find the articles on the first page of this number of considerable interest. The care manifested by Mr. Sumner in communicating the important facts recorded prove his dread of the lodgeedge, knowl of its dark methods and while he at the same time, proves his commanding position, watched eagerly its maneuvers in connection with the rebellion. Such facts are most important history.

—Mr. Ronayne's reply to the charges of his lodge are also important, as they answer effectually the only objection the Masons seem to have any honesty in making, that of swindling his lodge. Now that this is effectually answered, let them hear and answer his attacks on their system like men.

—It cannot fail to be noticed that the lodge has introduced a new and (let us be thankful) rare system of jurisprudence in trying a member. Judges, witnesses, prosecuting attorneys, and jury are the same individuals throughout. The same feature may be seen in Judge Whitney's trial. Of how much value the decision of such a body may be, let thinking men judge.

—A member of the National Association related the following at the meeting last Wednesday. An ex-Judge, and member of the lodge, now living in Kane county, Ill., told this gentleman that once a criminal appeared before him for trial. During its progress the culprit gave the Judge the grand hailing sign of distress, having learned of his Masonic connection. Instead of the sign having the usual effect, the Judge was shocked that a bribe should thus be offered him, and exclaimed to himself, "Has it come to this? Then I have had enough of Masonry." And it is believed that he has had no affiliation with the lodge since.

—The *Christian Instructor* of Philadelphia informs us that Hon. Edward McPherson, late clerk of the house of Representatives, is engaged at last in preparing the "Life of Thaddeus Stevens." "Many will be glad," says the *Instructor*, "to see a full account of the 'Great Commoner's' decidedly Antimasonic character."

—Rev. D. R. Kerr of the *United Presbyterian*, and President of our late National Convention has been elected chairman of the Board of Trustees of Westminster College. From the same institution the title of Doctor of Divinity has fallen upon D. W. Collins of Blairsville, Pa., an active member of the same meeting, and David Goodwillie of Girard, O., an old friend and contributor to our cause.

—The American riflemen, now visiting in Ireland, who are receiving an undeserved notoriety, furnish the lodge an opportunity for its peculiar and partisan display. Part of the rifle corps are Freemasons, and to these special banquets have been given by the lodges of Ireland and it is heralded that the New York lodges are preparing to receive them on their return. This particular favor is not given them merely for their success as marksmen, or all would be treated alike. It is simply the selfish spirit of the order working outward.

—The Freemasons of Clear Lake, Iowa, awoke to find a State Convention of the opponents of their order in their midst, and set up a fine chorus of growls as soon after adjournment as it was safe. Their bluster and misrepresentation would have returned with interest on their own heads if begun sooner. A local half-sheet finds a choice occupation in assisting them.

—Bro. Needles of the *American Freeman* heads his columns with the names of Walker and Kirkpatrick and the Platform, which he maintains is the best before the people; and that every one may judge of its superior merit he publishes the platforms of other parties and conventions as they appear. We do not fear that the Pittsburgh platform or candidates will ever be abashed by comparison with those of any existing political organization.

—Two or three letters in our "correspondence" department this week need mention. That on "Masonic Influence" was written from Linton, Iowa, and suggests to other churches the carrying out of Christ's command concerning offenses in the church. "A new recruit" and friend Timmons of Missouri indicate how some of our large-hearted friends, whom God has blessed with means, can help their fellowmen. Send to our publishers a fund from which they may supply such demands as those mentioned.

Adjourned Meeting of the Corporate Association.

The adjourned meeting of the National Association was held, as announced, in the *Cynosure* office on Wednesday last, with a good number present. Mr. Carpenter was sufficiently recovered to attend and preside. The meeting was opened with prayer by Rev. A. Wait. The reports of the Corresponding Secretary, General Agent, Treasurer and Auditor were presented and accepted. The principal items in these reports not presented at the National Convention were as follows: The Corresponding Secretary reported personal services performed during the year, June 1, 1874, to June 1, 1875, twenty-five lectures delivered in five States; two State conventions attended; $190.70 raised on membership and paid to Treasurer; $76.00 raised for Michigan agent and $275 for Publishing House fund.

The Treasurer reported additions to Publishing House since the report at Convention making the whole sum on deposit $500.52, notes $3,436 pledges on paper, $75; other pledges considered good $1,300; total $5,411.52.

An additional by-law recommended by the Board of Directors, was adopted which reads:

BY-LAW 16—"The majority of the members present at any regularly called meeting shall be a quorum for the transaction of business, provided that

the number shall not be less than eleven, a less number having power to adjourn.

The question of additional members was taken up and the following named gentlemen were regularly proposed for members in full of the corporate body and were unanimously elected by ballot.

Dr. J. B. Walker, Wheaton, Ill.
Moses Pettengill, Peoria, Ill.
Rev. Milton Wright, Dayton, O.
Rev. L. N. Stratton, Syracuse, N. Y.
J. R. Wright, ——, Ogle Co., Ill.
Aaron Floyd, Pittsburgh, Pa.
M. R. Britton, Vienna, Wis.
Abel Carpenter, Warrenville, Ill.
D. Kirkpatrick, Syracuse, N. Y.
D. W. Lyons, Mason City, Iowa.
Rev. L. Taylor, Farmington, Ill.
J. M. Wallace, Chicago, Ill.
Rev. J. E. Roy, Chicago, Ill.
Rev. G. B. Hibbard, Pecatonica.
Peter Rich, Westfield, Ind.
J. A. Conant, Wilmantic, Conn.
John Hibbard, Freedom, Ill.
J. W. Wood, Baraboo, Wis.
Dea. Sylvanius Town, Aurora, Ill.
Dea. Alex. Small, Aurora, Ill.
Nathan Callendar, Green Grove, Pa.
Rev. O. E. Burch, Huntley, Ill.
Rev. Woodruff Post, Rochester, N.Y.
Rev. Geo Sovereign, Kishwaukee, Ill.

The election of officers resulted in the choice of Philo Carpenter for President; J. Blanchard, Vice-president; C. A. Blanchard, Corresponding Secretary; H. L. Kellogg, Recording Secretary and Treasurer; C. R. Hagerty and Edward Hildreth, Auditors. The old Board of Directors was generally re-elected and stands thus: Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg. I. R. B. Arnold, E. S. Cook. (J. P. Stoddard was elected General Agent at the previous meeting June 16th.)

Under miscellaneous business a resolution was discussed and passed that the next National Convention be held in Chicago, the time being referred to the Director's Board. The hope was expressed that the new Publishing House might be occupied at that time, and Mr. Carpenter offered the upper room at any time for committee meetings.

Saturday, the 13th of November, was recommended to the churches of the country, as a day of fasting and prayer for the extinction of secret societies.

The appointment of Rev. James Hankins by the State Association of Iowa, for lecturer and agent for that State was unanimously endorsed.

The recommendation of the National Convention in regard to altering the by-laws so as to permit the election of regular members by that body was freely discussed and the harmonious opinion was embodied in the following resolution:

Resolved, that final action upon the recommendation of the Pittsbugh Anniversary to amend our second by-law, so as to give each annual convention power to elect members of this incorporation at their discretion, be postponed till our next annual meeting, after discussion in our next anniversary, when we shall have a larger attendance and shall have had further deliberation. Meantime it is our present judgment that the just and proper end sought by the Pittsburgh vote is to be reached and realized by choosing representative men devoted to our cause in all denominations whose members co-operate with us, so as to make the action of the National Christian Association to be the result of the opinion and judgment of the Christian opponents of secret societies throughout the United States; and that to make the Chicago home and headquarters of reform immediately dependent on members elected by a circulating system of mass meetings assembling annually throughout the country, would weaken confidence and deprive us of the means of carrying forward the great work to which we are called of God."

The General Agent then presented a paper which he had prepared for a circular to the people setting forth the needs of this reform and how they may be met, which was approved and ordered to be printed for circulation.

The association then adjourned after prayer.

Westfield College.

The seventh annual commencement of this young College was held June 16th, 1875, in a beautiful grove near the town, and west of the College campus. A large concourse of persons was in attendance. After devotional exercises, and interspersed with instrumental music by the Terre Haute band, the audience was favored with the addresses of the graduating class, consisting of two scientific and three classical graduates, who received appropriate degrees.

The addresses of the graduates were very favorable efforts, while one made, as remarked by one of the professors, the best graduating effort he ever heard.

One of the classical graduates, Rev. W. S. Walker, is a *seceded Mason*. He is a young man of firmness and promise. All the graduates give promise of usefulness and success in life.

The remarks to the Graduating class by President S. B. Allen were impressive and timely.

The three literary societies of the college held their anniversaries on the evenings of the 10th, 11th, and 12th of June. These were interesting to all in attendance.

On Sunday the 13th, the Baccalaureate sermon was preached by President Allen from the text, "No man can serve two masters," Matt. vi. 24. The sermon was a good one, full of thoughts, ably setting forth the particulars in which we cannot serve two masters at one and the same time. He who attempts to serve two masters of different demands and characters serves neither, for what the one commands the other forbids; or the one commands one duty to be performed, while the other demands another.

On the evening of the 14th, the societies and all in attendance were favored with a lecture by Hon. Mr. Ebersole of Iowa, and on the 15th one by Professor Funkhouser of Dayton, O.

The past year has been of one prosperity for Westfield College. A larger number of students were in attendance than usual, and the finances are in a better state than formerly. The centennary endowment fund of the College has been increased to $15,000. The last year as usual a number of the students were hopefully converted to God. The friends and managers of this College have not lost their zeal against the works of darkness. They employed Rev. Wm. Givens to give three lectures against secretism during the year.

The fall term of Westfield College will commence Aug. 25th, 1875, and will continue twelve weeks, followed by a vacation of one week and then the second or winter term of 16 weeks will commence. In connection with the College is a Ladies' boarding hall, conducted by a good and careful family, and under the supervision of the principal of the Ladies' Department, for the accommodation of young ladies.

Westfield College is a good and safe place for young men and women to obtain a liberal and classical education. It is under the care and patronage of three conferences and one mission conference of the church of the United Brethren in Christ, in the State of Illinois.

The board constituted a separate professorship of National Science in the College, and elected Professor E. Whipple, A. M., to fill the chair. This supplies what has been felt to be a growing want in this College for some time.

Westfield is located six miles from Ashmore, a station on the Indianapolis and St. Louis railroad, with a daily line of hacks to the station, thus making access to the College easy.

A. L. Best.

REFORM NEWS.

The Windham County Meeting.

[CONTINUED FROM 5TH PAGE.]

Windham county, it must be acknowledged, though to our bitter regret, that we have met with but little of the success which we had hoped and expected. This is our fifth annual meeting, and at no time have the numbers present given us that encouragement to proceed in the work of reform we have undertaken, which the former character of the people of Windham county reasonably inspired.

It is possible that our movement might meet with more support in other counties of the State; and if it be thought so by the members of the society, perhaps it might be considered advisable by them to appeal to the Anti-masons of the State at large, and suggest to them the propriety of forming a state organization. If nothing is done to resist the aggression of the lodge, the Masons here in Vermont will do their full share towards bringing about a condition of things in the country that, before another century is passed, will render a change of our republican government inevitable. Where men are taught to regard secret collusions as religious, sacred, holy, and to look to them for the security of their rights and interests, by whatever name these collusions may be called, whether Mason, Mormon, Golden Circle, Ku-Klux, White League, or that diluted specimen of Masonry, grangerism, the confidence of the community in the protective force of law and self-government is at an end, personal freedom and independence are gone, and liberty will soon become but an empty name.

The afternoon session was opened with prayer by Deacon T. C. York of Jamaica.

It was then voted that the association must be sustained, and the meeting proceeded to the election of officers for the ensuing year. The result of the election was as follows: Gen'l J. W. Phelps of Brattleboro, President; Judge Laban Jones, West Brattleboro, 1st Vice-president; Dr. Joel Holton of Jamaica, 2d Vice-president; Edson Blanchard of Guilford, Secretary.

It was voted that the officers of the society be authorized to appoint committees in the townships of the county, from one to three each, to extend the knowledge of the cause in which we are engaged in their respective townships; to further the general objects of National Christian Association and for sending delegates to our next annual meeting in Fayetteville.

The objects and the prospects of the Anti-masonic cause were freely and ably discussed by Messrs. Holton, Blanchard, York, Gregory and Muzzy, and several new members joined the society. References were made to the late convention of Anti-masons in Pittsburgh Pennsylvania, which nominated candidates, Walker and Kirkpatrick, for the Presidency and Vice-presidency of these United States, and adopted the name of CHRISTIANS in religion and AMERICANS in politics. The general purport of the discussion appeared to be that there should be no compromise with secretism in any shape; that if a secret collusion, like *Grangerism*, can operate upon the market to lower the price of goods, another collusion could equally well operate on the market to raise the price of goods; and that the principle of organized secrecy is not sufficiently generous, liberal, and enlightened to serve as a foundation for American institutions, or to move their machinery in any way.

The following resolutions were adopted by the meeting:

Resolved, that the Anti-masons of the State and all who are in favor of making efforts to free the Republican party from the control of corrupt secret rings into which narrow, self-interested and negligent political leaders, selling themselves to the lodge, have allowed the good name and character of the State to fall, are requested to correspond with the secretary of this society, Mr. Edson Blanchard of Guilford, and state their views on the propriety of calling a general convention, naming time and place, for the purpose of forming a State Anti-masonic Society.

Resolved, that the newspapers of the State, which have hitherto maintained such a silent reserve towards our society, ignoring its proceedings while publishing those of the lodge, be requested to do us the same favor, and publish these resolutions for the information of their Anti-masonic subscribers, and the people of the State generally.

After a long, spirited, yet harmonious session the meeting adjourned, to meet again on the last Tuesday of June, 1876, the feelings of the members appearing to be that the prospects of the association are more promising than at any time before since its formation.

The Home Circle.

The Weary Pilgrim.

Slow, step by step, day after day,
I journey on my homeward way;
And darkly dream the land of light
Is drawing near night after night,
Where I shall reach my rest at last,
And smile at all the perils past.

Sometimes I sing, sometimes I sigh,
Sometimes I lift the longing eye,
Sometimes my heart langhs 'neath its load,
To think of that augnst abode,
Where I shall reach my rest at last,
And smile at all the perils past.

This poor mortality of mine
Shall soon pnt on its dress divine,
To meet Him with the blest above,
Who gave His life to gain our love;
And rich will be my rest at last
When all the poverty is past.

He will be near—my life, my hope—
When at the gloomy gate I grope—
And take my hand and reach for me
The fruit of immortality;
And I shall know my rest at last,
And triumph in the trials past.

Jnst one more thorn razed from His crown
Of sorrows, I will cast me down;
And my last tears shall run to meet
Him! ponr full my heart at His feet.
And I shall reach my rest at last
To smile at all the troubles past.

—*Selected.*

Use the World, not Abuse it.

Men abuse the world by misapprehending its use. The father brings some arsenic home to kill rats. The child climbs up to the chair to eat it, mistaking it for sugar. "Everything is for use," he says; "father brings no useless things." Very true. But some things are of use to kill rats, and some to feed children; and the consequences are serious if the rat gets the sugar and the child the arsenic. "Everything is for use," says the young man as he tosses down his glass of liquor; "total abstinence is asceticism." Yes! everything is for use. And when the patient lies on a bed of sickness, and the feeble flame of life flickers low in the socket, the stimulant may be the only fuel which can keep it from going out in death. It does not follow that the young man whose blood is already at fever heat, and whose nerves are already at their utmost tension, can afford to heap this fuel on the too fierce fires of youth and consume his life before manhood has fairly begun. More gunpowder was used in this country in the four years preceding the civil war than during the war; that is, when we were using it to dominate and subdue nature, than when we were abusing it to maim and kill each other. We "use" gunpowder when we employ it to mine or to build railroads; we abuse it when we shoot either robbins or men.

Most of all does he abuse this world who uses it only for present and transient gratification, oblivious of its higher uses, oblivious of the inner life to which it was intended to prepare. This world is God's school for eternity; and he abuses the school who goes through it considering only how he can get the most fun now, indifferent to graduation and the life that lies beyond. The wise gardner knows enough to prune off the woody growths that he may get much and rich fruit. How many soul culturists there are who put all their life into wood and at the harvest have to offer to the Master "nothing but leaves!" He only rightly uses this world who uses it for the other, who "denying ungodliness and worldly lusts"—pruning the present wood for the sake of the future fruit—"lives soberly, righteously, and godly in this present world"—not trying to get out of it by seclusion, still less confining his sobriety, righteousness, and godliness, to unworldly times and places, such as his closet and his prayer meeting—"looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ"—as children look for the day when the school term will close and they can go home to enjoy the fruits of their time of study and of separation.—*Am. Messenger.*

Two Ways.

"I will not dwell on the unpleasant theme of a ministry of twenty years almost fruitless in conversions, through a lack of an unction from the Holy One. My great error was in depending on the truth alone to break stony hearts. The Holy Spirit though formally acknowledged and invoked, was practically ignored. An evangelist, with moderate pulpit talent, but extraordinary power to awaken slumbering professors, and to bring sinners to the foot of the cross, came across my path. I sought to find the hidings of his power, and discovered that it was the fulness of the Holy Spirit enjoyed as an abiding blessing, styled by him 'Rest in Jesus.' I was convicted. I sought earnestly the same great gift, but could not exercise faith till I had made a public confession of my sin in preaching self more than Christ. I immediately began to feel a strange freedom strangely increasing. . . . Christ became so unspeakably precious, that I instantly dropped all earthly good, reputation, property, friends, family, everything in the twinkling of an eye—my soul crying out,

'None bnt Christ to me be given,
None but Christ in earth and heaven.'

He stood forth as my Saviour, all radiant in his loveliness, 'the chief among ten thousand.' It seemed as if the attraction of Jesus, the loadstone of my soul, was so strong that it would be drawn out of my body, and through the college window by which I was sitting, and upward into the sky. O, how vivid and real was all this to me! I was more certain that Christ loved me, than I was of the existence of the solid earth and the shining sun. If I ha ve any advice to give my brethren it is to cease to discuss the subtleties and endless questions arising from entire sanctification, and all cry mightily unto God for the baptism of the Holy Ghost. The church thus annointed in the pulpit and pew, would be the mightiest power in our country and in the world. O, that every minister and layman would enquire the way to the upper room in Jerusalem, and there abide till tongues of fire flame upon their heads!"—*D. Steele.*

Jesuits at their Work.

Prof. Morse, Inventor of the Telegraph, was in Rome in 1830, and there and then was convinced, by his intercourse with a Roman Catholic dignitary and others, that a conspiracy was in existence even at that early date, to extinguish the free government of the United States, and to bring the people under Papal and despotic rule.

In Paris, on his way to his own country, Prof. Morse was on confidential and very intimate terms with Lafayette, to whom he communicated his knowledge of the intrigues on foot. He found that Lafayette was apprehensive of the same thing, and the great friend of American Independence freely expressed to Prof. Morse the sentiment which he afterwards put into epigrammatic words: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." The publication of this testimony of Prof. Morse, and of this opinion of Lafayette, produced an excitement in this country and a discussion that are well remembered by the survivors of the last generation, though there are many now on the stage who were too young at that time to remember the circumstances.

If the conspiracy really had an organized existence, it still lives. If it had no other shape than the general intent and purpose of the Jesuit order to subdue all the world to the feet of the Papacy, it is now as active, real and progressive as it was forty-five years ago; and it has not been idle in the last half century, as we have the best reason to know.

Ignatius Loyola received the Papal approbation of his order, "The Society of Jesus," Sept. 27, 1540, just 335 years ago; and the first work to which the brothers were assigned, even before the official decree of approbation as an order was obtained, was the establishment of schools to counteract the spirit of Protestantism, in which schools Loyola and his associates might teach "the Christian doctrine."

Thus early in the history of the church after the Reformation by Luther (1520) was the necessity acknowledged; and by the Constitution of the Society, which was the fruit of ten years labor by Loyola and eight subsequent years of revision and experiments, "the teaching the Catechism to the young and ignorant" was defined as one of the grand designs of the order, as it is undoubtedly the most efficient means employed to accomplish the end for which the order was invented. All attempts in the last 340 years to divert the order from its original purpose have been thwarted, and to this hour its energies are concentrated upon the two departments "Missions and Education." They have sixteen colleges distinctly their own in the United States, and their emissaries are in chairs of instruction in many institutions not suspected of being under their control. The number of actual sworn members of the order in the United States and Canada in 1874 was 1,062, of whom 251 were in the missions of New York and Canada. Notwithstanding the suppression of the order by the Infallible Pope of Rome in 1773, in all the States of Christendom, they have been and are now the most active, powerful and successful adherents of the Papal government; the life-blood and muscle of the Roman church.

The Jesuits are the secular arm of the church. In all countries where they are tolerated, they are employed to bring the minds of old and young, people and governments, under the dominion of the papal chair. Hence their incessant intrigues with courts and princes, their interference with the administration of governments, often requiring their ignominious expulsion from the dominions they have embroiled. But when nominally expelled, it is never known how many are left behind, for the secrecy of the Masonic institution which Romanism affects to abhor, is public compared to the sepulchral darkness in which Jesuitism does its work. There is no disguise in which it may not "hide and seek." The church of England has had members of its order concealed under the robes of Protestant clergy. Dispensations are granted which make the conscience easy while the most hypocritical services are performed.

But the members of the order are not so great as to enable them to be everywhere at the same time; their power is in the inspiration they impart to others. The priesthood, and through them the people, from the wealthiest princes and men of business to the lowest servants in the hall or the kitchen, are under the guidance of this invisible but restless agency. To accomplish its purposes there is no crime too great for the Jesuit to decline. It has been stoutly denied that the rules of the order justify a sin; such as the assassination of obnoxious princes. Yet it is not possible to construe them fairly without admitting that they do.

The office of Cardinal is secular, there being no ecclesiastical or sacerdotal duties belonging to it. It was required by the decree of the Council of Trent and the Constitutions of Sixtus V. that these officers should be appointed in all countries, and this ordinance has been construed hitherto as embracing those countries in which the Papal church was predominant; its growth and power in England and the United States have secured the appointment of these officers in the two countries. And it is a matter of some interest to know what work they are expected to perform in countries where they are necessarily unable to discharge secular functions, and sustain no official relation whatever to the governments. The following is from the oath which the Cardinal takes on resuming office:

"I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Pontiff Sixtus, of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read

through. That I will seek out and oppose, persecute and fight against [Latin *omni cenatu persecuturum et impugnatum*] heretics, schismatics, against the same our Lord the Pope and his before mentioned successors with every possible effort."

Thus we see that the secular arm of the Romish church is now made strong and put forth, in all its power and efficiency, to do its work in this country. The Jesuit order is the Pope's army of observation, and the Cardinal is the secular link between the Jesuits and the Vatican. The Cardinal is bound by his oath of office to persecute heretics, and the Jesuits are bound to obey the orders of their chief, and the order is their sufficient justification for any deed.—*N. Y. Observer.*

An Impertinent Question.

"Go to, now; let us form a society. It shall be the most glorious society that ever existed. None shall belong to it who (themselves being judges) are not of the noblest in the earth. We will found it on some ancient mystery that the vulgar cannot understand. We will claim for it the honor that belongs to all things old and musty. We will hold our heads high above the pitiable common folk who cannot gain entrance thereto. And we will pledge to each other our lives, our fortunes, and our sacred honor, in the firm purpose to build up, extend, and gain influence for this most honorable of all institutions."

"But what is to be the object of this society, Mr. Enthusiast?"

"Object, my dear sir! Is it not enough that we shall constitute the most renowned society in the world? That we shall have officers whose names sha often appear in public prints? That we shall have grand anniversaries, and distinguished orators, who shall make eloquent speeches in support of its principles?"

"And will you kindly state, Mr. Vice-President-to-be, what are to be the principles of this magnificent institution?"

"The exaltation of humanity, sir; the efflorescence of sentiment, the developement of the cosmoplitan theory of man."

"And the cosmopolitan theory of man is—what?"

"Ahem, young man! I fear you cannot comprehend the nature and objects of this high-toned society. It is not to be made the subject of impertinent questions."—*Working Church.*

A Disturbing Element.

Pungent preaching, that stirs the conscience, is disagreeable. A negro preacher did not like to try it, for fear it should unduly cool the emotions o his hearers. Bishop Ames sometimes tells a story of a slave-master in Missouri, in the olden time of negro vassalage, who said to his chattel: "Pompey, I hear you are a great preacher." "Yes, massa, de Lord do help powerful sometimes." "Well, Pompey, don't you think the negroes steal little things on the plantation!" "I'se mighty 'fraid they does, massa." "Then, Pompey, I want you to preach a sermon to the negroes against stealing." After a brief reflection, Pompey replied; "You see, massa, dat wouldn't never do, cause it would throw such a col'ness over de meeting."—*Christian Pilgrim.*

The First Fuchsia.

The Glasgow *Herald* in an article in support of the acclimatizing movement, says; "The fuchsia, which is now in every garden, fifty years ago was as rare and almost as highly valued as the Victoria Regia is at the present day; and the story of this beautiful shrub's introduction into our gardens is so curious that we cannot refrain from laying it before our readers. Some time in the first quarter of the present century, a gentleman from Liverpool, while walking through a street in Wapping, saw in the window of a humble looking tenant, a graceful little shrub, with dark green leaves and beautifully pendulous carnation blossoms. He was charmed with the new floral gem, and when he returned home from Liverpool, called upon a celebrated florist to whom he described the plant.

"The curiosity of the florist, who did not know any plant which came up to the description, was so excited, that he set off immediately for London. Having found the house, by seeing the plant in the window, he entered, and ascertained that its owner was the wife of a sailor, and that her husband had brought the plant home from the West Indies, as a love offering to his young spouse. The delighted florist made overtures for the purchase of the fuchsia, which were at first strenuously refused. After some little time however, he got possession of the much-coveted prize. Having given the sailor's wife a handsome sum of money in hand, and a promise that the first plant raised from it should be sent to her, he started for Liverpool, where, after proper treatment, he soon had the plant exhibited in his show room, where it instantly attracted the attention of amateurs, and from which, after fulfilling his promise to the sailor's wife at Wapping, he realized, if we remember correctly, not less than 300*l* sterling the first year the plant was exhibited. Suffice it, however, he was well repaid for his trouble, and had the honor and felicity of being the first to introduce this exceedingly beautiful and now thoroughly acclimatized plant to the parterree and the cottage gardens of the British Isles."

—The law subjecting priests and divinity students to military service has passed the Italian Senate. Its passage was favored by ministers Minghetti and Riccotti, who said that in practice it would not oppress the clergy, inasmuch as a royal decree would most likely assign all priests enrolled to hospital and ambulance duty. Students, however, will be required to perform military drill.

Children's Corner.

The Future.

Pretty flowers, can you tell me
What my future life shall be,—
Whether bright or dark the sky
Of the mystic by and by?

Flowers point to worlds above,
Saying, "Trust thy Father's love;
Only he thy future knows—
He doth all events dispose."

Little birds that soar so high,
Can ye future things descry?
Birdies twitter in the tree—
"God hath said, 'Leave that to me.'"

Let us, children though we be,
Learn to trust as well as they;
Let us learn from birds and flowers
That to-day alone is ours.

—*Well-Spring.*

The Blind Girl of Dijon.

Many years ago, when a student of the University of Geneva, I was accustomed to spend the long summer vacations traveling from village to village in my native France, preaching in the open squares the kingdom of God, and distributing the Bible to such as would accept it from me.

On such an excursion in the summer of 183— I entered a little vine-clad cabin in the environs of Dijon. In its low wide kitchen I saw a middle-aged woman ironing, a boy yet too young for labor, and a girl of seventeen or eighteen, of a sweet, serious aspect, platting straw. She did not raise her eyes as I entered, and on a nearer approach I perceived that she was blind. Poor, sightless Marie! how she was affected when I told her of Him who opened the eyes of the blind, and read to her how blind Bartimeus sat by the wayside begging, when he cried unto Jesus of Nazareth passing by, and received his sight. Then an irrepressible longing such as she had never known before—a longing for God's blessed gift of vision—seized upon the poor blind girl; not that she sighed to see the blue heavens, or the golden light, or to look upon her mother's sweet smile, or gaze in her young brother's laughing eyes; no, not these, but she longed to read the blessed word of Jesus.

There lived at Dijon a man of God, who had gathered around him a few blind, whom he had taught to read and work. I sought him out, told him of Marie, interested him in her, and soon made arrangements that she should come every morning and receive an hour's instruction. I also procured for her a Bible with raised letters for the blind. You should have seen her delight as she started off next morning, a warm, bright August morning, one hand locked in her little brother's, and the other fondly grasping the precious Bible, to take her first lesson. Alas, poor Marie! it requires a delicate touch to distinguish the slightly raised surface and nice outline of the letters, and her fingers were hard and callous with the constant platting of straw. Again and again was the effort made, but to no purpose.

One day, as she sat alone, sorrowfully chipping with her little knife the rough edge of the straw, a happy thought occurred to her. Could she not cut away the thick, hard skin from her fingers, and then it would grow anew, smooth and soft, like the rosy fingers of a child! And so she pared the hard skin from her fingers, heeding not the pain. When the reading lesson was tried again, warm drops trickled from the bleeding fingers along the sacred line. It would not do. After the first bitterness of her disappointment, Marie strove hard to be cheerful. "God had opened the eyes of her soul," she said, "and ought she not to praise him!"

And then the new Bible! ah, surely she must carry that back; some happier blind girl might be able to pluck the fruit from this tree of life, and find healing in its blessed leaves. And holding the dear volume near to her beating heart, she knelt by her white cot to pray: "Dear and blessed Jesus, who lovest the poor, and openest the eyes of the blind, I thank thee that thou hast not hidden thyself from a poor blind girl. And since I cannot read thy heavenly words, I pray that thou wilt whisper them into my soul, that my spirit may not be dark like my poor eyes. I can see thee with my heart, dear Jesus, and thou knowest that I love thee and I love thy Book;" and she touched the open Bible with her lips. Oh, joy! To the soft lips the slight indentations of the raised surface are clearly perceptible. With a low cry of joy she passed line after line across her eager lips. She turns the leaf; the lips lose not their power. It is all clear, all easy now; the lips can do what the toil-hardened fingers could not; she can now learn to read God's holy word!

A twelvemonth after, I visited Dijon. The old kitchen bore its old look, but what a beaming, happy face was Marie's, as she sat in her rude chair, her basket of straw at her feet, reading her beloved Bible. Oh, it was full of light to her! "N'est-il pas doux de baiser ainsi les douces paroles pendant que je lis?" "Is it not blessed to kiss the sweet words as I read?"—*Christian Weekly.*

I've Got Orders Not to Go.—"I've got orders, positive orders not to go there—orders that I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon.

"Come, don't be so womanish—come along like a man," shouted the youths.

"No, I can't break orders," said John.

"What special orders have you got? Come show them to us, if you can. Show us your orders."

John took a neat wallet from his pocket, and pulled out a neatly folded paper. "It's here," he said, unfolding the paper, and showing it to the boys.

They looked and read aloud:

"Enter not into the path of the wicked. Avoid it; pass not by it; turn from it, and pass away."

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by his help, I don't mean to break them."

SEVENTH ANNIVERSARY.

ADDRESS OF REV. HENRY COGSWELL.

The Religion of Royal Arch Masonry.

[CONCLUDED FROM LAST WEEK.]

After the obligation which is lengthy, one of the members personates the Deity behind a burning bush, and calls out, "Moses! Moses!" who says, "Here am I." "Put off thy shoes from off thy feet, the place whereon thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face for he was afraid to look upon God." During this part of the ceremony the candidate blindfolded has to pass over most rugged roads composed of rollers and different kinds of materials made on purpose for him; hence the application of these passages; "Lord, I cry unto thee; make haste unto me; give ear unto my voice. Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips."

At the close of this ceremony they get the long lost word which is promised in this degree. after it was brought up from the pit found on the ark. It is the name of Deity in the Chaldee, Hebrew and Syriac, and reveals the long lost Master's word. He says, "This word was anciently written only in those sacred characters, and thus preserved from one generation to another. It was lost by the death of Hiram Abiff and found at the building of the Temple—Jah-buh-lun—Jehovah, God." All this is a grand lie, for Hiram was never murdered, therefore there was no word lost.

And now, friends, in closing I wish to observe a few things. In the last obligation the candidate says he will assist a companion Royal Arch Mason, "when I see him engaged in any difficulty, I will espouse his cause so far as to extricate him from the same, whether he is right or wrong." Again, he promises to keep secret all Royal Arch Mason's secrets, without exception. Is this right?

I wish to denounce the system in most emphatic terms as more wicked than many suppose. Many Christian men think there is no harm, and many sinners think it is all right. Masonry in all its influences is a system of morals which teaches its votaries to trust in it, independent of Christ and his salvation. Its members go down to the grave trusting thus by thousands. They live in a lie, and they die in one.

"There is none other name given among men whereby we can be saved," but the name of Jesus Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart, that God hath raised him from the dead thou shalt be saved." There is no way to heaven but through Christ; all systems will come short; and I wish to say further that the Old Testament lays down no plan of salvation. The Old Testament is good for history, precept, promise, example, comfort and hope, and must not and cannot be dispensed with. But the New Testament contains the plan of salvation complete in all its parts and provisions. Every soul must be saved through Christ alone. For no man cometh unto the Father but by him.

At the conclusion of his address, Mr. Cogswell remarked on the wealth of the order. He said about eight or nine years ago he was appointed a representative to attend a meeting of the Grand Lodge of the State of New York. They then discussed the question of erecting a suitable temple. As a site for it they bought an old abandoned Presbyterian church on Grand street, New York city. In order to raise money to build this temple every lodge in the state was taxed and sent up its dues regularly. The order had been eight or nine years raising enough money to build the temple, and finally it was completed at the cost of a million and a half of money, and was dedicated a few days ago with great pomp. In the Masonic order you have no plaything in your hands; it has power and wealth, and you must combat it with hard work, earnest prayer and money. He made a strong appeal for the proposed Publishing House in Chicago, urging that the completion of this plan would be one of the severest blows upon the lodge. He defied any Mason who had heard his remarks to come forward and deny their truth. If any objections were to be made let them be in public, and not skulking behind a screen of secrecy. There was no response from the numerous Masons in the audience.

Prof. C. A. Blanchard's Address.

[The only source from which this and the following address could be had was the Pittsburgh dailies. Only a very brief synopsis is therefore possible.—ED.]

On being announced for an address Prof. Blanchard said that his indictment against the lodge was three-fold; because it uproots the family, the state and the church. He referred to the manner in which hundreds of wives are left at home at night, weary and worn from the day's hard toil, while their husbands seek the debasing fascinations of the lodge-room. Would men allow their wives to leave home night after night to seek their pleasure in a secret club? Have they not as much right to join the lodges as men? Would a man allow his wife to take upon herself such obligations of secrecy? There is not a Mason in this house to-night, who, if his wife should attend secret meetings and neglect him and her home as he does her, would live with her twenty-four hours; who would not turn her out of doors, unless she would reform. If it is wrong for wives it is wrong for husbands; and a man who would leave his wife to sit alone through the long, weary hours of the night, ought to be ashamed of himself, and a man who *is* a man would be ashamed of himself.

I object also to secret associations because they uproot the very foundation of our civil government. Freemasonry takes the virtue out that clause of the Constitution of the United States, which says no citizen of this country shall accept any title of nobility from any foreign prince or potentate. And yet what are these names and robes of Masonry? Secret associations uproot the foundations of God's church. What blasphemy has been shown you to-night as a part of the ceremonies of the Masonic orders? It is a fact that Masonry is a great fraud. Granting that Morgan was not killed; granting that many of the charges against Masonry are untrue, it is yet a great fraud and full of evil; and like every other evil, it will sooner or later find its death and grave. The dawn of freedom from the secret lodges and orders has come, [Applause.] and the daylight will soon spread throughout all the earth in all its glory.

Address of W. E. Coquilette.

Mr Coquilette said he had taken sixteen degrees in Masonry, and was able and willing to confirm what had been said of the secrets of the order of Freemasonry by Bro. Cogswell and other speakers. The first three degrees he took in the United States, but the degrees of Royal Arch and Knight Templar Masonry he took in Canada, where the lodges work the ritual adopted by the Grand Lodge of England and Wales; and owing to the slight technical differences, he was under some disadvantage in endeavoring to explain them. He repeated the oaths he took while being initiated as a Knight Templar, and related part of the ceremonies connected with that degree, and spoke of that part in particular where he, in accordance with the impious formula, drank wine from a human skull, calling for the visitation of the sins of the person whose skull he held upon his own soul in addition to his own, if he ever violated his obligation. He said the reason he took steps to free himself from Masonry was from conscientious principles of right. He not only believed, but he *knew* that Freemasonry is not only incompatible with but antagonistic to the Christian religion, and should be destroyed from the earth.

Religious Intelligence.

—Quite an extensive revival of religion has been in progress in the Wesleyan University at Middletown, Conn. Twenty-eight students have recently professed conversion. The total number of students in the University is one hundred and eighty-three, one hundred and forty-eight of whom are professors of religion. Forty-eight are licensed to preach.

—The Southern Presbyterian General Assembly, which met at St. Louis, resolved to purge its records of all references to politics. The resolution is thus worded: "That a committee be appointed to review the records of our church courts, and to eliminate therefrom everything which would give it such (*i. e*, a secular tinge) and that we hear resolve and declare and intend to be a non-secular and a non-political church."

—Nine commissioners have been appointed by the General Conference of the Methodist church to meet nine commissioners appointed last year by the General Conference of the Methodist Protestant church, to devise a basis of union. A meeting of the joint commissioners will probably be held this summer.

—An Old Catholic Congress will be held at Breslau, Aug. 20–22. A Union Conference is to be held at Bonn, about the middle of August, composed of old Catholics, of members of the Orthodox churches of Russia and Greece, and of the church of England. A similar conference was held in Bonn last year. Its object is to prepare the way for the agreement upon fundamental dogmas of the bodies concerned, and their consequent recognition of each other.

—The Australian Methodists are organizing missions to New Britain, New Ireland, and other islands off the coast of New Guinea, and are generally prepared to take an active part in missionary work.

—The Baptists of Great Britain report a clear increase of 10,582 members, during the past year, the largest gain they have had in any one year since 1864.

—During the last ten years, the number of Presbyterians in England has increased fifty per cent., and at the same time the church is receiving immense support in the south of England, and from those who had formerly belonged to the Established Church.

—The closing services of Messrs. Moody and Sankey, in the East End of London, were attended by immense congregations. The final meeting, held in Bow road Hall, June 8th, was attended by 15,000 persons, and the services of the last three days, it is estimated, were attended by 80,000 persons. Additional meetings were also held in Victoria Theater by the Earl of Cavan, and Major Cole of Chicago, who gathered large audiences.

—The Rev. William Taylor, of California, who came over from India to assist Messrs. Moody and Sankey, has been holding special services in Bristol, England. His congregations have numbered as many as 1,000 persons. Upwards of 1,000 tickets containing the names of converts have been sent to the ministers of the various places of worship in Bristol. Mr. Taylor, it is reported, is not an "emotional" preacher, but appeals to the understanding and conscience.

—Rev. Wm. Howitt, the well known author of "Visits to Remarkable Places" and other works, says in a letter from Italy where he has been sojourning for some time: "I have seen since I have been here, Bibles snatched from the hands of colporteurs by priests, and trampled in the dirt. In the rural districts, even at this hour, the colporteurs are driven out by the priests, and the Bibles they have sold to the people are collected and burned."

—The General Assembly of the Free Church of Scotland adopted resolutions expressive of their great interest in the work of evangelization as carried on among the freedmen of the United States, and commending it to the liberality of their churches.

—The whole Bible has now been printed in the Mandarin dialect, the spoken language of the Chinese. The New Testament was translated by a committee of American and English missionaries and the Old Testament by Dr. Shereschewsky, of the American Episcopal Mission. The entire Mandarin Bible has been printed at the expense of the American Bible Society, at the press of the American Board in Peking. by the veteran printer, Mr. Hunt, who had previously superintended the work upon the entire Tamil Bible in Madras.

News of the Week.

City.

Judge Farwell has decided that the dissolutio nof the Police Board by the city Council is legal, but appeal has been taken to the Supreme Court and an injunction has stopped proceedings. The Police Board is a great incumbrance and can well be spared. ——A strip of land worth several millions of dollars, on which stand the Illinois Central Depot and a portion of the tracks, is in dispute, having just been originally entered at the Land Office at Springfield, although it has been occupied and presumably owned by the railroad company for the last thirty years, As there has been one decision of the Supreme Court fixing the ownership, the railroad company think this a blackmailing scheme.

General.

The particulars of a daring attempt at train-robbing are forwarded from Terre Haute, Ind. As usual, the desperadoes selected a lonely place on the road, where the train only stopped for water, and then made their attack upon the engineer, whom they ordered to "pull out," and when he hesitated for a moment they shot him dead. The express messenger, however, barricaded his car door and kept off the robbers until rescuers came.——The funeral of Gen. Frank P. Blair took place in St. Louis on Sabbath afternoon attended with great public demonstration.——At a late business meeting of Plymouth church, Mr. Beecher's salary was increased by a nearly unanimous vote from $20,000 to $100,000. It is generally understood among the congregation that this enormous salary is only for this year, and is mainly intended to help defray the expense of the trial.——A terrible storm of wind, rain and hail occurred near Denver, Col., last week, causing great damage. The Mississippi has been causing great damage at Quincy, Ill., and St. Louis from sudden overflow at St. Louis the river is the highest ever known for many years. Thousands of acres of corn are being destroyed on the bottom lands. ——In demolishing the Old Dutch Church in New York, the home of the Fulton Street daily prayer-meeting, the tower fell against the wall of another building almost destroying it with its contents. It being out of business hours great loss of life was prevented.——The town of Postville, Cattaraugus county, N. Y., was nearly deatroyed by fire on last Wednesday night. All of the business portion but one store and the railway depot was burned.

Foreign.

The Carlists seem about to begin a forward march. All the bright hopes that Alfonso brought to Spain have vanished, and his best generals are less active than heretofore. They have met defeat instead of victory. The King has not been more successful in Madrid. He has failed to satisfy the church and has enraged the liberals. Hence the Ministry seem ready to try the effect of as much religious toleration as will permit Protestants to worship in back streets, but such concession will disgust the clericals and not satisfy Alfonso's political supporters. Neither has the King made peace between the warring factions. The press is muzzled to prevent it from being disloyal, and there are no funds to pay the army or navy.

The commission of nine members appointed to prepare the draft of a new Constitution for the kingdom of Spain have concluded their labors. The draft opens with a declaration of individual and religious liberty. The Legislature is to consist of a Senate and Chamber of deputies, composed as in other liberal monarchical States. The magistrates are irremovable. It is believed the Constitution will be adopted without modification.

The funeral of the ex-Emperor Ferdinand of Austria took place at Vienna on Tuesday, and was attended by all the high Austrian dignitaries.

[Circular.]

THE NATIONAL CHRISTIAN ASSOCIATION.

Its Neccssity as a Reform—Its Pecuniary Needs and how they may be met.

Freemasonry is the parent of a numerous progeny of secret orders, which it originated and now protects and controls in its own interests.

These secret orders are essentially the same in moral character and despotic government, and being largely officered by Masons are thus readily wielded by a few designing, far-seeing men for the accomplishment of their purposes. The record of these secret orders, and particularly that of Masonry, proves them capable of the most flagrant crimes, "murder and treason not excepted," and their present military preparation indicates a purpose to assert their supremacy and subdue by force those whom they cannot control by strategy.

The esoteric character and workings of the lodge, given by those who have left it, which are fully corroborated by authentic books and publications of the orders, compel the conviction in honest, well-informed minds, that Freemasonry is the center of a gigantic system, which system is nothing less than a deep-laid, sworn conspiracy against the social, political and Christian rights of mankind; and hence the necessity for their silence and eternal vigilance lest this fact should come to the knowledge of those whose destruction they seek to compass, before the conspirators are prepared to strike the final blow.

It is this conspiracy which the National Christian Association is endeavoring to expose, withstand and remove, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption. To accomplish this object the Association seeks to unite all who believe in the equal rights of men as set forth in the Declaration of our National Independence upon the Christian platform of supreme love to God and equal rights to men, as opposed to the sworn favoritism of the lodge; thus forming a nucleus around which men of every nationality, political antecedents and Christian connection can gather to unite their efforts and prayers for the extermination of a common foe.

When eight years ago this enterprise was started by a few determined individuals, it was by many considered an extremely hazardous undertaking. Friends were timid while enemies disdained and ridiculed the attempt. But results have confirmed both the wisdom and the necessity of the movement.

The enemy seeing his peril has been more active and vigilant, and has left no artifice untried which promised relief. Proscription in business, offers of bribes to young men by promising position and promotion if they would join the lodge, have been freely proffered, and attempted poisoning and midnight assassinations have been called into requisition in the vain hope of averting that doom which the conspirators saw must inevitably succeed the exposure of their dark deeds.

While such and like results have been produced in the lodge the people have been partially aroused and apprised of their danger, and are slowly but surely coming to the rescue. If some have been intimidated by persecution and proscription others have been encouraged to step boldly to the front and sound the alarm until the voice of warning is heard ringing along the whole line of conflict. The general press has broken the long silence by which it was muzzled, and knowing politicians view our movement as an ominous factor in the approaching presidential campaign.

These years of conflict have shown that the strongholds of the lodge are not impregnable, and that what is needed to insure success is, under God, a vigorous, united, uncompromising effort on the part of those who are free from these galling bonds. Thousands who have been ensnared and betrayed are anxiously awaiting a safe opportunity to utter their convictions and sever their connection with an institution which is utterly revolting to their better natures.

The good hand of God hitherto so manifestly guiding this great work had brought his servants "by a way that they knew not" until they found their labors greatly hindered for want of greater concert in action and a recognized existence in law. Proffers of bequests and valuable donations which they were legally incapable of accepting together with the pressing need of funds for our work forced upon us the question of incorporation. Accepting the issues as presented in the providence of God, such of the friends as could conveniently assemble, met on the 7th day of April, 1874, in compliance with the legal forms in such cases made and provided, and thus became a body corporate under the laws of the State of Illinois, with power to hold property, execute deeds, receive bequests, and transact such business as pertained to the legitimate purposes and objects of the National Christian Association. This was the birthday of our organization as known to the civil authorities. A careful legal examination of the case revealed the fact that there was no way in which a circulating system of mass conventions, meeting at different and distant points, could be transformed into a corporate body, and showed the only alternative to be either to abandon the effort to incorporate altogether, or else to begin with such a number as could comply with the requirements of the law, and i is to this fact that the fewness of the first corporate members is to be attributed. They were all that could be conveniently gathered at the time, and sufficient to comply with the legal forms Provisions were made in the by-laws, and steps immediately taken to increase the membership. Thirty-three names have already been added and the number will be increased from friends known to be true to our cause, from time to time, as the by-laws provide and the interests of the cause require.

The work of incorporation completed, the question next in order was how shall our forces be augmented and our efficiency be increased. As the Association had become capable of transacting business it was evident that one of the first great needs was a financial basis upon which as a business transaction this movement against the lodge could be anchored. Without such a basis all felt that the wisest efforts would be greatly crippled. At this juncture Philo Carpenter, Esq., of Chicago, submitted the following liberal proposition to the friends of our cause throughout the United States which is now awaiting their response, viz: Mr. Carpenter offers to donate to the National Christian Association, free from all incumbrance whatever, a building and lot, suited to its purposes and centrally located at No. 221 West Madison street, Chicago, Ill., worth twenty thousand dollars, as soon as there shall be secured from other sources to the N. C. A. for its uses and objects, the farther sum of thirty thousand dollars in money, or in good negotiable, interest-bearing notes; provided said sum of $30,000 be secured before the first day of April, 1878. Mr. Carpenter proposes farther, that as soon as the sum of ten thousand dollars is secured for the uses and objects of the Association to give possession and control of said premises to the Association until April first, 1878; provided further that the said sum of ten thousand dollars shall be secured for the uses and objects of the Association before the first day of April, 1876.

This is Mr. Carpenter's offer which is submitted and recorded in due and legal form, and which is now awaiting a response from the numerous friends throughout the country. To say that it is a generous offer is to say less than the truth. It is munificent, and worthy both the donor and the cause to which it is proffered, and should there be a correspondingly liberal response from the numerous friends of our cause, the National Christian Association will very soon be located in a home and headquarters of its own, with suitable accommodations for presses, sale-room, offices, room for daily prayer-meetings, where the lodge shall not exercise censorship over Christ's freemen, and the means for owning and publishing its own literature, and aiding more extensively in the lecture and general field work. The friends near the center and some more remote have already laid their consecrated offering upon the altar in sums of from one dollar up to one thousand dollars until the aggregate result is over five thousand dollars, more than one half the amount required to gain temporary occupancy of the building, and over one-sixth the sum necessary to secure a *bona fide* warantee deed. The work is now fairly inaugurated and shall it pause or delay? We believe the quick response from a multitude of patriotic hearts and from those scattered over this land whom Christ has made free indeed, will be: No; emphatically No. The work shall not stop. It must not even be delayed. My efforts shall not cease, nor shall my prayers be hindered until the capstone of this enterprise is laid with shouting and this work of reform fairly equipped for the great struggle of emancipating the nations from lodge tyranny and misrule, and the Bride of Christ from the loathsome contagion of her most malignant foe.

For the accommodation of those wishing to aid in this work by giving notes or making bequests suitable forms have been prepared which will be cheerfully furnished with any information desired on application to H. L. Kellogg, *Treasurer*. N. C. A., No. 13 Wabash Ave., Chicago.

Liquor War in Ohio.

Columbus, O., July 7.—For some days at Westerville, Ohio, there has been a conflict between the citizens and Henry H. Corbin, who recently opened a liquor saloon within the limits of the corporation. On Monday night a charge of gunpowder exploded under the saloon, shattering the building.

Upon Corbin's application, warrants were issued for the arrest of the clergy of Westerville, the postmaster and four other citizens. The warrants charge the persons designated, and others who are unknown, with riotous conduct in assaulting and encouraging an assault upon Corbin's saloon.

The persons for whom writs were issued appeared in the Justice's Court at Westerville to-day, accompanied by over 200 friends, among whom were nearly 100 ladies, who marched to the court-room in a procession. The defendants were anxious to proceed to trial, but as the prosecutor declared he was not ready, they waived an examination, and were bound over in the sum of $500.

The people of Westerville are fierce in their denunciation of Corbin, the saloon-keeper, and declare he himself placed the powder in his store which partly demolished his building on Monday night. They have raised $500 to prosecute the case and are determined that Westerville shall maintain its old reputation, as a town without a saloon.

A Methodist Editor on the Anniversary.

The Pittsburgh *Advocate* published the following note during the Convention, which is complimentary with perhaps a doubtful intention. The editor must yet learn that the dark places of the earth need a particular application of sunshine to expose and dry up their abominations; and he himself purposes to "live something better every day" yet does the lodge construe his usual silence a very severe protest? But he says:

"An Anti-secret society convention is in session at Library Hall as we go to press. It has brought together some of the prominent speakers and writers on this subject, among whom are President Rogers, Editor Wright of the *Religious Telescope*, President Blanchard, Editor Kerr, of the *United Presbyterian*, pastors Sloane, Cooper, Hart, Milligan, Post, Cogswell and others. These men are eminent Christians, and their motives are beyond question. The speeches of the occasion, thus far, have been marked by intelligence, fair dealing, and honest zeal. We hope these men, and others of equal integrity, may agitate the churches until there shall be no necessity or excuse for any other organization for the promotion of morality and benevolence, aside from that authorized by the Gospel. If the church would but do its whole duty on the bodies and souls of the people, and thus fulfill the terms required in the New Testament, the protest of conventions would be uncalled for. Let every Christian arise to his duty, and the whole church arouse to a sense of its divine prerogatives, and the secret orders will be shined away by the fullness of the light. It is far better to live the right life in Christ Jesus, and thereby recommend the truth, than to strike downward at random in the dark at real or supposed iniquities. The best protest against Masonry would be, if possible, to live something infinitely better every day."

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay county, Ind.

Illinois, H. H. Hinman, Wheaton, Ill.

Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.

New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.

Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.

Wisconsin, Philo Elzea, Delavan, Wis.

Michigan, D. P. Rathbun, (present address) Lisbon Center, N. Y.

Iowa, James Hankins, Mason City, Iowa.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard. Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Cochrans Mills, Pa.
M. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburgh, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.
A. H. Springstein, Ypsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.

Home and Health Hints.

Look Out for Nuisances.—We have now again reached the hot season of the year when we must begin to keep up a sharp lookout for the causes of disease if we would avoid those grave maladies which annually make such havoc among all classes of the people, especially in cities. Such diseases as dysentery, diarrhea, cholera morbus, and cholera infantum, almost invariably arise from the introduction into the system of the products of organic decomposition. Hence the importance of attending well to the removal of everything that can undergo putrefaction. Garbage, sewage, and offal of every description, should be wholly removed from the premises every day to insure against danger of poisoning from the noxious gases to which they give rise.

Keeping Hams in Warm Weather.—Some of my neighbors wrap their hams in tight sacks and pack them in dry oats or bran. I have read of packing them in dry ashes, but I think I have a better way: "As soon as I can after the hams are smoked, I cut them in slices as for frying, fry them nearly enough, and then pack them closely in stone jars, filling the interstices with fat that is fried out of the meat. When filled, lay on a weight until the meat is cold, and if there is not as much as half an inch at least of fat above the meat, melt some sweet lard and pour over. When you wish to take out some, put pieces with the adhering grease into the frying-pan, and when melted, pour the fat back on the meat in the jar, and it is air tight again. Meat kept in this way will keep sweet as a nut in any place where lard will keep, the year round, and is much handier I think. By using the pancake griddle on the front of the stove and frying-pans on the back, a ham is very quickly cooked.

To Remove Mildew.—Make a very weak solution of chloride of lime in water—about a heaping teaspoonful to a quart of water—strain it carefully, and dip the spot or the garment into it, and if the mildew does not disappear immediately, lay it in the sun for a few minutes, or dip it again into the lime water. The work is effectually and speedily done, and the chloride of lime neither rots the cloth or removes delicate colors, when sufficiently diluted, and the article rinsed afterward in clear water.

Scrap Pudding.—Put the scraps of bread, crust and crumb, into a bowl, with sufficient milk to cover them well. Cover with a saucepan, lid, or plate, and put it into the oven to soak for half an hour. Take it out and mash the bread with a fork until it is pulp; then add a handful of raisins and as many currants, a teaspoonful of brown sugar, half a cup of milk, some candied lemon peel, and one egg. Stir it up well, grease a pudding dish, and pour the pudding in. Grate over a little nutmeg, put it into a moderate oven, and let it bake for an hour and a half.

How to Get Rid of Insects.—At this season of the year it is important for all housekeepers to be on their guard against the insidious attempts of the various species of ants and the detestable cockroaches to invade the kitchen and pantries or storerooms. Sprigs of wintergreen will make the small red ants leave their cherished haunts. Borax, powdered and put into the crevices where the cockroaches abide, will finally cause them to disappear, but we have found concentrated lye, melted into a sort of paste and applied with a knife, a more expeditious mode of destroying these noxious insects. Scalding alum water is also certain death to cockroaches.

Black shoes may be bronzed by a strong solution of aniline in alcohol.

Farm and Garden.

A Word to Farmer's.—Never keep your cattle short. You can't afford it. If you starve them they will starve you; besides it's wicked. Be merciful to your beast.

Never hoe a great field for a little crop, or mow twenty acres for five loads of hay; you can't afford it.

Enrich your land and it will pay you richly.

Take care of your tools, spades, shovels, rakes, hoes, pitchforks, etc., keep them housed when not in use.

Above all things cultivate your heart as well as your soil; "whatsoever a man soweth that shall he also reap."

Keep notes of remarkable events.

Never build a spacious barn till you have something to put in it.

Good fences make good neighbors.

Cows well fed in the winter give more milk in the summer.

What to do with the boys on the farm is shown by a correspondent of the *Agricultural Gazette* in a way that is plain, and will be undoubtedly satisfactory wherever it may be tried. In this case there were thirty calves to be fed by the pail. They were put in charge of a boy who had never before had to do with these wayward creatures, but who was tractable and fond of animals. He was promised the sum of $2 as a small but satisfactory inducement in case of success. The calves were put in pairs in wattled pens. The boy became fond of his charge, and worried greatly about their well-doing, feeding them with regularity and so successfully as to agreeably astonish his employer. Now, if one boy will act thus under the stimulus of a responsibility and a small reward—and the former was probably more effective than the latter—why should not other boys go and do likewise? It is reasonable and proper that all young stock on the farm should be made the special charge of the boys with a proprietary interest in their welfare.

Currant Worms.—A correspondent of the *Congregationalist* gives directions how to prevent currant bushes from being destroyed by worms. The eggs are deposited on the under side of a tender leaf about the time the suckers of a currant bush are a foot high. When the eggs begin to hatch, the young feed on the juice of the leaf until they can crawl. Then they drop down and scatter. Soon after the egg is deposited the leaf will turn a purple reddish color. Such leaves should be plucked as fast as they appear, and hundreds of little creatures will be found. The microscope reveals them plainly. The leaves should be cut so carefully that none of the destructive insects will be scattered.

Cut out the following and paste it in your scrap book. It is worth a year's subscription to any reader of this paper:

The leaves of the elder, if strewn among corn or other grain when it is put into the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bedbugs and maggots. Insects never touch elder bushes. The leaves of elder scattered over cabbage, cucumbers, squashes and other plants subject to the ravages of the insects, effectually shields them. The plum and other fruits may be saved by placing on the branches and among them bunches of the elder leaves.

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" No. 2	1 05¾	1 07
" No. 3	1 01½	1 02
" Rejected	93	94
Corn—No. 2	69½	70½
Rejected	66½	67
Oats—No. 2	52	55
Rejected	48½	49
Rye—No. 2	1 00	1 02
Flour—Winter	5 50	7 25
Spring	3 00	5 25
Hay—Timothy	15 00	18 00
Prairie, "	9 00	16 00
Lard		13¼
Mess pork, per bbl		19 55
Butter	15	25
Cheese	6	11
Eggs	14	15
Seeds—Timothy	2 30	2 60
Clover		6 50
Flax		1 55
Potatoes—new per brl	2 50	3 50
Broom corn	6¼	13½
HIDES green to dry salted	05½	14
Lumber—Clear	36 00	50 00
Common	10 00	11 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	53
Unwashed	27	33
LIVE STOCK Cattle, extra	6 50	6 75
Good to choice	5 50	6 25
Medium	4 75	5 30
Common	3 00	3 75
Hogs	6 65	7 25
Sheep	3 00	4 50
New York Market.		
Flour	$ 4 65	8 25
Wheat	1 18	1 40
Corn	79	83½
Oats	65	72½
Rye		1 08
Lard		13½
Mess pork		20 50
Butter	13	14
Cheese		12½
Eggs	20	22

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CHICAGO, THURSDAY, JULY 22, 1875.

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Topics of the Time.

The annual college contest of physical endurance has just transpired on Saratoga Lake with more competitors, betting and newspaper attention than ever. For the patrons of the thirteen institutions entering the race and the score, more or less, that would be glad to, the time, energy and the cash spent in eight months rigid training suggest a question of utility. That the racers suffer in general culture from undue attention to big muscles and deep chests could be endured if thereby they could raise the standard of physical culture throughout our colleges. But the very fact of their attainment acts as a check in this direction; for the weak student finds nothing in their record but discouragement. There is truly a great lack of physical development among students, but wherein there is encouragement to hope that this may be remedied by an annual spurt at oars by two or three score trained athletes does not appear. The benefit cannot overbalance surely the immoral influence of a gambling crowd. The chief object of these college regattas seems to be a first class advertisement for a low grade of popularity, and for dull heads and full pockets.

The declaration of independence from the white race on the 4th of July celebration, by the President of a burst ed Freedman's Savings Bank at Washington and another gentleman who made a failure as President of Howard University, would at first appear rather amusing than noticeable. But the character and influence of the speakers, Frederick Douglas and Prof. Langston, gives importance to the fact. It is no doubt true, as these gentlemen say, that their colored brethren are being accustomed to lean upon the assistance of the North and many of them look upon this dependence as unmanly. But whatever there may be in this idea it does not warrant Mr. Douglas in charging knavery upon the missionary associations and teachers who have nobly aided his race. The election of Mr. Strieby, one of secretaries of the American Missionary Association, to the Presidency of Howard University in place of Langston, is the immediate occasion of this outbreak of discontent. It cannot last, but may cause great mischief, by encouraging a like feeling among the black race. The publication of a newspaper in their exclusive interest and their demands in some sections of the South for an equal division of the offices of trust and profit is establishing a color line more firmly than the frantic efforts of Southern whites.

Prophesy and assertion to the contrary notwithstanding the temperance agitation of three years past has proved successful to a remarkable degree. And of this we need no further witness than the National Brewers' Association lately held in Cincinnati. The chairman of that body said in his address:

"For the first time within the history of this association it has to be stated that the business has not only not increased during the preceding fiscal year, but that it has actually decreased."

The interesting details of this decrease are as follows, from another address:

"The local option law of Pennsylvania reduced the number of breweries in that State from five hundred in 1873 to three hundred and forty-six in 1874, thus destroying one hundred and fifty-four breweries in one year. In Michigan it is even worse, for of two hundred and two breweries in 1873 only sixty eight remained in 1874. In Ohio the crusaders destroyed sixty-eight out of two hundred and ninety-six breweries. Utah alone reports an increase in the number of breweries. In Indiana the Baxter law stopped sixty-six out of one hundred and fifty-eight, or more than one third of the whole number; in Illinois the decrease is thirty-seven in two hundred and ten; in Missouri, thirty-eight in one hundred and thirty; in New York, one hundred and thirty-two in four hundred and eighty-one; in Massachusetts, nine in forty-nine; in New Jersey, twenty-seven in eighty-one; in Kentucky, nineteen in fifty-three; in Minnesota, twenty-three in one hundred and thirty-two; in Iowa, seventy-nine in two hundred and eighty."

Here we have, in the single item of breweries, a slaughter of over seven hundred manufactories of death and sin, as the result of temperance agitation—a sure answer to the prayers and cross-bearing labors of our Christian women. In proportion to our faith and works may we who look for the deliverance of mankind from the spiritual bestowment of the lodge-worship see that evil abate.

Chicago Pulpit and Press.

"The Rev. Henry Morgan, a somewhat notorious preacher of Boston, has offered $200 in prizes for the best essays on "Why men don't go to church—What is the remedy?" We submit our essay right here: Men do not avoid church because the clergy have not talent or culture; neither that their sermons lack finish or depth. It is because the Christian clergy do not teach what they are advertised to do—Christianity; or, preaching it, do not enforce it by that electricity of spirit which comes only from the constant friction of the soul 'gainst the wheel of prayer—in private, not in public. Mr. Moody is an example. He is a preacher who fills the bill as advertised, and furnishes the right kind of electricity in his sermons; consequently no one stays away from church when he is around, unless the church is too small. Will Mr. Morgan please forward that $200?

Editor Christian Cynosure:

I notice the above item in the Chicago *Daily Journal*. *This witness is true.* And I fear the contemptuous tone of the secular press in regard to our ministry and churches finds an echo in the minds of readers generally. Sneering and skeptical editors publish the sermons of scholarly preachers under head lines indicating that they look upon the Sabbath services of the Chicago pulpit, as for the most part, a splendid sham, or the hypocritical travesty of some obsolete tragedy. Their words often indicate patronizing approval of the literary merit of the essay, if it ignores the cancer of human sin and the cross of Christ as the hope of the sinner. This item of the *Journal* is of a different shading; and it ought to be said that the *Journal's* notices, generally, have not the jeerang, demoniac aspect of the worst of our dailies. All this indicates that the acute observer, infidel though he may be, knows that the religion of our fashionable churches and ministers is not a true presentment of the religion of the New Testament.

But while this item of the *Journal* is true—more so than any that will get the prize of Mr. Morgan—yet it is not the whole truth; nor does it indicate a remedy for the present worldliness and hollowness of the cultured orthodox pulpit. Our very culture becomes a bane and not a blessing. It is so managed that it educates our young men out of sympathy with the common people, who heard Christ gladly, as they do such men as Moody and Major Whittle; and worse than that, it teaches "faith without works, which is dead." I do not mean such works as building churches and supporting ministers or professors in a gentlemanly style. Our agents and secretaries—some of whom are excellent men—become so eloquent on accepted subjects of benevolence, and on the suffering condition of our sinecure institutions, that many poor Christians work hard to lift a burden which is touched delicately by the fingers of those who receive the money, drive fine horses, and seek health in a vacation from exhausting labor of three hours per day. Faith without works is orthodoxy without personal self-denying duty. It is the Gospel without its reformatory labor conjoined. It is to leave labor for sinners, to preach essays to worldly saints. Such a gospel is a cheat and a lie. It sings a lullaby to respectable men who are sleeping over the precipices of Gehenna. Since the beginning of the world the true prophets, from Isaiah to Paul, and from Paul to Edwards and Finney and Moody and Bundy have been those who reproved the churches of sin, thus producing repentance and reform. Since the world began reform has been the evidence of true religion. No revival of religion in individual hearts or in churches ever occurred without accompanying reform from evil and worldly practices. Christian reform is the natural and constant result of spiritual religion, just as conformity to the world is the result of hypocrisy and Phariseeism in the pulpit.

What then do we need? and what ought we to do?

What we need first and most in the Northwest, is a faithful Christian newspaper like the New York *Witness*. A paper published at a very cheap rate and circulated among the laymen in all our churches. Our present denominational papers are conducted with ability, and meet the newspaper needs of the people. But they are printed and edited for money, they are merely the exponents of the worldly and literary religion of the times, not of the spiritual religion of Christ. We shall never through these papers be able to get any Christian reform fairly before the people.

Christian reform never gets a hearing through the popular religious press of the land. As in temperance, Anti-masonry, anti-slavery, the Sabbath and other reforms, these papers neither enter nor permit others, through their columns, to enter upon the path of duty. They will favor no Christian reform until it has succeeded through the efforts of faithful witnesses. All reforms must begin where Christ began, with the common people in the country,

and work upwards. There is a widespread feeling at the present time that the tendency of popular religion is to the world, that the influence of our cities is corrupting, and that our seminaries and newspapers are giving uncertain sounds that prepare no one for the battle. NATHAN.

AN APPEAL
To the Christians of New Hampshire.

At the last session of the New Hampshire yearly meeting. representing 9,000 communicants of the Free Baptist denomination, held at Farmington June 8th and 10th, the Committee on Resolutions, G. F. Mosher, A. M., editor of the *Morning Star*, (the organ of the Free Baptist denomination,) Rev. Hosea Quinby, D. D , and Rev. E. W. Ricker, reported the following:

WHEREAS, All oath-bound secret societies, whatever incidental or personal advantages they may seem to afford, are unnecessary for the accomplishment of any good end, therefore

Resolved, That the jealousies which such organizations are calculated to excite, and the ease with which designing men may use them for evil purposes, render it inconsistent and unwise for the disciples of Christ to have any connection with them.

A committee on resolutions more distinguished for unfeigned piety, literary culture and sound judgment seldom ever served the N. H. yearly meeting. The preamble and resolution reported by them were in substance the same as passed by the Freewill Baptist General Conference of 1847, and reaffirmed in 1850 and in 1859. The tone was as inoffensive as possible and the language as mild as fidelity to the truth would permit. And yet the resolution was tabled with a spiteful and indecorous haste seldom if ever witnessed in the New Hampshire yearly meeting. Rev. O. T. Moulton, one of the oldest and most experienced members of the Conference, begged for delay and an opportunity for those who were interested in the resolution to be at least briefly heard. Debate was stifled, the ablest and most devoted ministers in the Conference were gagged, and the resolution tabled by a vote of 14 to 9.

By request of many brethren the writer of this appeal gave notice that those desired to enquire into the moral and religious influence of oath-bound secret societies would tarry for consultation at the close of the Conference. Rev. O. T. Moulton was chosen moderator of the meeting thus called, and the undersigned, clerk. The zealous Masons also tarried and in violation of all parliamentary rules and common worldly fairness, not to speak of Christian courtesy, three of them in turn attempted to glorify Masonry and ridicule its apponents to such length as to render the transaction of any business impossible. They were at last quieted and the meeting adjourned to the close of the evening conference.

At the adjourned meeting it was decided to form a NEW HAMPSHIRE CHRISTIAN ASSOCIATION, auxiliary to the National Christian Association, to expose the evils of secret societies. A State committee of five was chosen, of which the undersigned was afterward made chairman, to confer with all other Christians not represented, to invite their co-operation, and to appoint the time and place of holding the first State convention. It is proper that the causes be stated which demand the formation of a New Hampshire Christian Association to expose the evil tendencies of secret societies.

1. The Gospel commands us to "have no fellowship with the unfruitful works of darkness but rather reprove them;" and again: "Be not unequally yoked together with unbelievers."

2. It is also written: "Swear not at all;" and again: "Thou shalt not foreswear thyself." But in defiance of law and Gospel, oath-bound secret societies are decoying our young men and even ministers to trample under foot these plain precepts.

3. Our highest ecclesiastical assemblies have repeatedly and yet without complete success, warned and urged the disciples of Christ to have no connection with oath bound secret societies.

4. Freemasonry from the horrid oath of the Entered Apprentice to the sublimest degree of Masonic blasphemy tends to blunt the conscience, to render truthfulness and sincerity difficult if not impossible, to quench brotherly love and compel partiality among Christians, to undermine the first principles of moralty, to degrade Christ to a level with heathen false prophets, and to extinguish true Christianity from the earth.

Rev. Nathaniel Colver, D. D., one brightest lights of the American pulpit, testifies that when about to become a Royal Arch Mason, it was necessary to take an oath of which this is an extract:

"Furthermore do I promise and swear, that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, *whether he be right or wrong*."

Dr. Colver refused to take this iniquitous oath and thereafter bore a faithful testimony against Masonic wickedness. A cloud of witnesses confirm Dr. Colver's statement. Bad as the oaths of the lower degrees are, they are so sugar-coated as to deceive many well-meaning Christians and prevent them from understanding the anti-Christian nature of the institution which they are upholding. Satan has so contrived the snare that men's consciences are gradually blunted and their eyes blinded; his design being to lead them ultimately to reject Christ and the Bible for the idols of Masonry and its profane liturgy. In proof of which we quote from the instructions of one of the higher degrees of Masonry, called "Knights Adepts of the Eagle and of the Sun."

"If you ask me what are the requisite qualities that a Mason must be possessed of TO COME TO THE CENTER OF TRUTH, I answer you, that you must crush the head of the serpent of ignorance. *You must shake off the yoke of infant prejudice concerning the mysteries of the reigning* RELIGION. Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of *the true, good and sovereign happiness.* Behold *this monster* which you must conquer, a serpent which we detest as an *idol* that is adored by the idiot and vulgar *under the name of* RELIGION.

One more extract from this degree will suffice:

"*Question*—What signifies the book, with the word Bible written in it? *Answer.* As the Bible is differently interpreted by the different sects who divide the different parts of the earth: thus THE TRUE SONS OF LIGHT, or children of truth, ought to DOUBT OF EVERYTHING AT PRESENT, as mysterious or metaphysics."

When ministers of the Gospel are sufficiently tamed "by degrees" to receive such instruction as leading to "sovereign happiness" and "the center of truth," no wonder they lose faith in prayer, in the atonement, in the inspiration of the Bible, and either make havoc in the churches by teaching heresy or abandon the pulpit for some more congenial and remunerative calling. The foregoing oaths and and instructions are vouched for by Rev. David Bernard, a worthy Baptist minister and reformed Freemason. That the oaths of the Knights of the Golden Circle who plunged our country into civil war, of the Ku-Klux Klan, those midnight assassins, of the White League murderers, and of Freemasonry, have been correctly revealed no honest investigator need doubt.

5. The secret lodge is practically a rival of the prayer room. Masonic encampments and balls lead astray and corrupt the choice young men of our land.

6. Our halls of legislation and even our courts of justice are invaded by the same poisonous influence. Defaulting thieves walk off unarrested and murderers go unpunished.

7. Freedom of debate in our ecclesiastical and other assemblies and the freedom of the press are in the greatest jeopardy, if not already gone.

8. The grip of a secret clan is becoming more potent to open the door of preferment in church and state than the most conspicuous merit. The same fell influence appears in all the channels of trade and the entire framework of society. As John prophesied, "that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name."

9. So many men are morally "hocked" by the secret lodge and other kindred influences that in many communities there are three or four women in the church to one man.

10. Our duty as watch-men on the walls of Zion and as Christians demand that we take immediate and effectual measures to explain to young men, in the lodge and outside, the real nature and dangers of secrecy, and especially the anti-Christian character and tendency of Freemasonry.

It may be asked, if these evils may not be removed by preaching the Gospel. We answer: That is the very thing we propose to do. May not the ordinary channels of church labor avail? We propose to use every established means of grace and enlightenment; but the church is almost as much paralyzed, to-day, by the lodge as it was, twenty years ago by slavery. We do not propose to lessen individual effort, but to seek that added strength which comes from concerted and united action. Will it be possible to resist the mighty power of the lodge and release society, state and church from this corrupting influence? Though it were certain we could not succeed in affecting deliverance from this gigantic evil, yet our duty would still be the same, to do all in our power to preserve the pure religion of Christ. But what Christian will admit that the devil is stronger than God? That wrong is mightier than right? Our Lord hath said: "I have overcome the world." We have only to enter into his victory, although it may be necessary for some of us to become partakers also of his sufferings. It is sweet to suffer for Christ and his cause. For "if we suffer with him we shall also reign with him."

The anti-secret movement bears a very striking resemblance to the anti' slavery reform. In that, terrorism and the gag were the only hope of the adversary; so in this. In that, free discussion was utterly prohibited in pulpit, press and forum; so in this. In that, aside from pure selfishness, the argument was all on one side; so in this. In that, the way of deliverance did not beforehand appear, but God opened the way in answer to prayer. So in this, we cannot see first how society is to be delivered from the palsying grasp of secrecy, but God will open the way. Will not this agitation hinder revivals of religion? No; revivals follow the preaching of a pure gospel. We expect the worshipers of secrecy will wince, but in no other way can they be reformed. Did the raving of the craftsmen of Ephesus hinder revivals in Paul's day? Did Luther's protest against the sale of indulgences hinder revivals? Did the testimony of our Puritan fathers check revivals of pure religion? Did the anti-slavery agitation, so far as carried on by Christians, lessen religious interest? Did the bold denunciations of Freemasonry by David Marks, of blessed memory, make fewer the stars in his crown of rejoicing? Is the great revivalist Hammond less successful because he has incurred the abuse and slander of the lodge room by refusing to join in their profane ceremonies? In short, did John the Baptist and our Saviour hinder revivals by opposing wickedness? *It is alliance with sin, not opposition to it*, that hinders revivals of religion. It was Achan's secret wedge and not Joshua's open testimony for the Lord that caused the defeat at Ai. Our Lord says: "Follow me, and lo, I am with you always."

All who are interested in the formation of a New Hampshire Christian Association, to enlighten the public as to the real character and influence of secret societies, are invited to correspond with the undersigned.

S. C. KIMBALL,
Center Stafford, N. H.
June 10, 1875.

FISHER AMES says: "I will hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible and an admirer of the purity and sublimity of its language."

Rev. J. L. Buchwalter's Address

AT THE IOWA STATE CONVENTION HELD AT CLEAR LAKE, JUNE 29, 1875.

[Published by order of Convention.]

After noticing former important reforms the speaker said: Again another important conflict is now on hand. Namely, that which is being waged against secretism, especially Freemasonry. And this calls for a more particular notice. Because the waves of this struggle are just beginning to rise, and the number willing to stand up for the truth are yet greatly in the minority. Also because our highest interests, civil and religious, are deeply involved. Many people think there is not much in this matter at which to be alarmed. This arises from a want of information, and a knowledge of facts on the subject. Hence the necessity of agitation, that this matter may be brought fully before the people. That organized, obligated and perpetual secretism is an evil in our country, seriously threatening the stability of our free institutions, the sanctity of religion, the purity of the Christian church. is very evident from its principles as revealed by faithful witnesses; and its practical workings as seen in its influence upon society.

Masonry has gathered in a little truth, with a great deal of falsehood. Some things seeming good and right with as much that is bad and very wrong. Hence it is a machinery well calculated to deceive the people. It boldly declares that it is of very ancient origin, claiming that Solomon, Hiram, St. John, and other Bible worthies were among its founders, and zealous patrons; that there was a grand lodge at Jerusalem; that at high noon the Grand Master would resort to the Holy of Holies (a thing utterly forbidden by the law of Moses) to draw diagrams for the workmen. All this is a sham; a grand falsehood. Neither the Bible or any other authentic history gives any account of this thing whatever.

The truth is, speculative Freemasonry dates no farther back than about 150 years, when it originated at a tavern in London, as reliable history testifies. Its boasted benevolence also is nothing but a pretense. Not near as good as that of any insurance company. While the latter applies its money as intended without vain parade, the former spends by far the larger amount for the building of temples, regalia, costly processions, and Grand Lodge taxes. The law of Masons and Odd-fellows both, requires the very opposite of Christian benevolence. By it no old person in dotage, or young person in nonage; no blind, sick, poor, halt or maimed person can become a member of the lodge, consequently can have no claim upon their funds. The very class of persons that most needs help isrejected. Is this benevolence? Indeed, men who have been members of the lodge for years, and paid in large sums of money, and through misfortune became bankrupt, were unable to pay their quarterly dues, have taken sick and died, could not and did not draw a cent of money from these men who are constantly boasting of what they are doing for the needy. Here the trust of these poor dupes did not only fail them in time of real need, but they also had the bitter mortification to know that they had lost their own money gathered in more prosperous days. Call this benevolence? Rather call it by any other name. These are facts that many of us can testify to by our own observation. Bible charity is universal, and impartial, and especially looks after the wants of the most needy. The Saviour requires us not to bestow our gifts upon the rich, who can do as much for us in return, but upon the poor and helpless, who cannot recompense us, and we shall be recompensed at the resurrection of the just.

Again the *principle* of *secrecy* which is the chief corner-stone of all secret societies, as they themselves maintain, is one of the most objectionable features of the whole thing. Although these societies are comparatively of recent date, yet it is evident that the root of them strikes far back into the former ages, when in Egypt, and other eastern countries, the corrupt pagan priests for the sake of power and dominion used the subtle charm of hidden mysteries to throw the clasp of power over the common people, and thus bind them in superstitious doctrine to the worship of their fabulous gods.

The gullibility of human nature is still a fruitful soil, in which the charm of secretism readily takes root. And wicked, deceiving men are not slow to use the element of power, to advance their selfish and clannish purposes. Wrong, despotism, error, sin and all manner of crime, have always, in all ages and countries, sought the aid of darkness and concealment, to accomplish their fiendish designs, and revel in their corruption. *Disguise* is the only element in which error can flourish, and wage a successful warfare against truth. Hence the danger to liberty and a pure religion in our country arising from this quarter. There is something in oath-bound, perpetual secrecy entirely at war with true Americanism, directly opposed to the teachings of the New Testament. Jesus says, "I ever spake openly to the world, and in secret have I said nothing." "This is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." How forcible the logic, that truth seeks light, and wishes to be known; while error and sin seek darkness, and wish to be concealed. A more emphatic condemnation of secretism never was uttered than this, which fell from the Saviour's own lips. As to the ceremonies, oaths, grips, passwords, and other unimportant secrets of the lodge, they are all known to the world, as is well understood by every reading man. The danger to our best interests, however, is no less; it still lies chiefly in their secret meetings. Statistics show that there are over five hundred thousand Masons, and over four hundred thousand Odd-fellows in the United States, besides a great number belonging to minor secret societies; such as Ku-Klux, and the Grand Army of the Republic, etc. Who is so blind that he cannot see that so vast a number of men scattered all over the land, cemented together by the most binding obligations, meeting weekly, concealed behind tyler, lock and key, doing business and laying their plans in secret entirely beyond the inspection of the public eye, is, to say the least, very suspicious, if not very dangerous to the public welfare.

Again the blasphemous tomfoolery in initiation, and the horrid oaths of Freemasonry, are shocking to common sense, to say nothing about religion. In becoming a Master Mason, the candidate emphatically swears away his liberty, and binds himself in almost every possible particular unto the dominion of the lodge, in the most despotic manner conceivable: that he will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points, of the secret mysteries of ancient Freemasonry. Never write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave them on anything whereby they might be made known. All this under no less penalty than to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours. Again he swears under no less penalty than to have his body severed in two in the midst and divided to the north and south, his bowels burnt to ashes in the center, and scattered before the four winds of heaven.

In the seventh or Royal Arch degree the candidate, in addition to all former obligations, doth promise and swear, that he will obey all regular signs, summons or tokens given, handed, sent or thrown to him from the hand of a companion Royal Arch Mason. Furthermore, he swears that he will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in his power, whether he be right or wrong. Also that he will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications. Furthermore oth he promise and swear, that a companion Royal Arch Mason's secrets, given him in charge as such shall remain as secure and inviolable in his breast as in his own, murder and treason not accepted. To the faithful performance of which he binds himself under no less penalty than that of having his skull smote off, and his brains exposed to the scorching rays of the sun, should he willingly violate any part of his solemn obligation. In some of the higher degrees in case of unfaithfulness to the Masonic oath, they swear upon themselves a double damnation, of being both destroyed on earth and kept out of heaven forever. Also to follow any one who may divulge the secrets of Masonry to the ends of the earth, with the sword of vengeance, to ruin his business and character and persecute him unto the death.

Now, my hearers, just reflect for a moment upon this matter. Can anything be found more shocking to the better feelings of humanity? Indeed it would seem hardly possible to find anything in all the dark haunts of human wickedness and folly so horrible. monstrous and detestable as this. And yet it is said that there is nothing in all this contrary to pure religion, and the politics of our country. Just think of a Christian, and a Christian minister, too, slipping, after night, into a lodge; taking these shocking oaths; stripped half naked, hood winked, cable-towed, and, by the rope around his neck, led around the room, thus blinded, pretending to seek for light; to raise Hiram Abiff to life again; and a hundred other silly things in which there is not a word of truth, and every now and then, while going through this miserable, impious farce, kneeling dawn to offer prayers to Almighty God, for his blessing upon this excellent institution, and that the trembling candidate may make a good Mason. Would not Christ if he was on earth again say as he said to the hypocritical Pharisees, "Ye generation of vipers, how can ye escape the damnation of hell?" No danger to the purity and the stability of our government, when hundreds of thousands of men in our country are thus sworn, oath upon oath, to vote for each other in preference to other men; to keep each other's secrets, no matter how treasonable their intentions may be; and to extricate each other from difficulties, if it be in their power, whether right or wrong? Such a thought is perfectly ridiculous. Such ignorance is deeply criminal. It is easily seen that this state of things must greatly cripple the process of law and justice; and in a great measure, lock the wheels of government; and, if not remedied, shape matters for coming anarchy, despotism, and ruin.

Evidences well calculated to arouse such fears as above expressed, amid all the vigilant efforts at concealment, are strewn thickly all around us. For instance: When the secret men, in proportion to their numbers, should hold only one office of the people in fourteen, they have secured more than one-half of all the offices in the government. Thus in their rigid obligations to each other, and the secret workings of the order entirely concealed from public view they steal a march on, and gain the advantage over the outside world.

Forty-five years ago, for publishing Masonry, the Masons, true to their horrid oaths, stole Morgan away from his family and murdered him in cold blood. This was done by the sanction of high government officials, and ministers of the Gospel, and for five years after, during a highly excited state of the public mind on the subject, the State government instituted legal investigations, and made various efforts to bring the perpetrators of the bloody deed to justice; but failed every time. No power was found anywhere able to

break the corrupt and mighty arm of secretism. Money was lavishly employed from Masonic lodges. Judges, sheriffs, lawyers and jurymen were always found connected with the several trials of these criminals, and, as they had sworn to do, they succeeded in saving their brethren from the punishment due to their crimes. A dozen or more of Masonic murders since that day have come to light, and the guilty ones have always gone unpunished. How many that have never come to light none but the recording angel can tell.

Circumstances are transpiring continually that ought to claim our most serious attention, such as the case given by Judge Whitney at Belvidere, Ill., where Masonic officials aided in the escape of the murderers of a young lady of that place; the statement of Senator Pomeroy of Kansas, at the Chicago Convention, of the easy acquittal of a Mason, the murderer of Mr. Reynolds—a colonel in the late war—in the face of clearest evidence of his guilt; and the escape of the arch-traitor Jeff. Davis, going free from punishment in defiance of all law on treason, at full liberty to plot another rebellion if possible. He has nothing to risk in doing so. Should he make the effort and fail again, he can just give the sign of distress and ten thousand sworn friends will run to his rescue. They invariably consider their Masonic oath more binding than their official oath. A Western sheriff says the arrest of a Mason is a signal for the order to rally to his relief. It is said that the French Revolution was the fruit of Masonic council. The present political troubles in Mexico are largely attributable to the same cause. And all are familiar with the secret doings, bloody and savage history of the Ku-Klux Klan of the South.

It is well known that if a man wants to get into office and continue therein he must as a general thing join some secret order. Rings and secret monopolies are becoming formidable and threatening in our country. All these things show most clearly that secretism aims to advance its leaders and place power into the hands of the few. The evident tendency of this is, as it has often been seen, to corrupt the courts of justice, intercept the healthy action of law, and, thereby injure, defraud and oppress the people. And is all this nothing to us as free American citizens? Can we see nothing in what is already open, and much more, and worse, in what is still concealed, to arouse us to action? Surely he that runneth may read. Surely any one who will at all examine the matter cannot fail to see that by this insidious foe, the very life-blood of this nation is being corrupted, fostering into strength in our very midst the elements of our own destruction. Could Washington and Adams come back again to visit this, their once well-beloved country, no doubt they would repeat with greater earnestness than ever the solemn warning they once gave to the people against secret societies in their deleterious influence upon a free country. As the star of history flashes its light along the ages, we should learn wisdom from its obvious teaching, and avoid the rocks on which other republics have so sadly made shipwreck.

Furthermore, secretism religiously, at best, is but a deism. Masonry and Odd-fellowship both require their candidates only to believe in a supreme being, and have a good moral character. This is their theory but practically they admit upon their common platform men of all creeds and sects, such as Jews, Mohammedans, pagans and Mormons, and infidelity in its various forms finds no difficulty in entering the lodges as all of us know by observation, They boast of this as very liberal and an improvement upon the narrow-minded superstition of former days. Now is it not very demoralzing to true religion for Christians to affiliate with and sanction the anti-Christian principles of these orders? For the New Testament emphatically commands us to have no fellowship with the unfruitful works of darkness. Paul says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness; or what part hath he that believeth with an infidel; and what agreement hath the temple of God with idols? Therefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you."

What could be more clear than this on so important a question! But this is not all. They expunge the name of Christ from their ritual and studiously leave his name out of their written prayers. Thus to suit Jews and infidels they reject from the lodge the only Redeemer of men. What! Christians expel from the lodge the name of Jesus who is the very soul and body of that religion they profess? Yes, awful as it is, it is too true. Is not this the anti-Christ? The image of the beast spoken of by the Revelator? Christ assures us that we should honor the Son as we honor the Father. And that no man cometh unto the Father but by him. And that there is no other name under heaven given among men whereby we must be saved but the name of Jesus. And he that would get to heaven some other way the same is a thief and a robber. Yet it is said by professed Christians and Christian ministers that there is no harm in all this; forgetting that God is a consuming fire and that every prayer offered to him, unperfumed by the blood of Christ is an abomination in his sight. Are not such persons miserably deceived? Paul most solemnly declares that God shall send them strong delusions, that they should believe a lie, that they all might be damned, because they believed not the truth but had pleasure in unrighteousness. O what blindness! What strange infatuation!

We have now given a few of the many abominations of secretism, especially Freemasonry. And we have based our assertions upon reliable authority; upon the statements of such men as Webb, Dr. Mackey, Morris, and A. B. Grosh, their own acknowledged standard authors. Besides the testimony of hundreds of reliable men who have seceded from the orders; such as Bernard, Greene, Pres. Finney and others.

Now to sum up. We see that secretism assumes to be of Divine origin; that its laws and obligations are held to be more sacred than all other laws and obligations whatsoever; that it is superior to the church of Christ, because it offers salvation to all men of whatsoever creed or opinion if they are only faithful to the lodge; that its claims to antiquity and benevolence are false and a grand swindle upon society; that many of its rites and ceremonies are exceedingly wicked and ridiculous. That its perpetual concealment, its Christless and hypocritical nature, its monstrous oaths and barbarous penalties, its wicked, selfish, clannish spirit, and especially its history of deception, fraud and blood, force the sad conclusion upon us, that, since the monster slavery is out of the way, *secretism* is the next great enemy of liberty and righteousness that the Christian world is called upon to battle against. Forty-five years ago the Masonic Dagon fell flat upon his face before the Ark of truth and light, and States and churches passed interdictory laws against him, and many thought that he was about dead. But his votaries have slyly and carefully set him on his throne again; and, during these years of silence on the question, he has struck his roots deep into the soil again, and spread his branches all over the land, poisoning every department of civil and religious society. Who in public life does not feel the secret yet powerful influence of this monster evil? What is it that keeps such a deathly silence all over the world among nearly all the editors, journalists and book makers on these orders, except it be to praise them, while justice is perverted and thousands are annually decoyed into the lodges? What has stopped the mouth of almost every minister of the Gospel throughout the entire land, so there is scarcely ever a word said against this anti-Christ, this stealthy system of iniquity? Notwithstanding the Master's solemn charge to them all not to keep back any part of the truth, not to let sin rest upon our neighbors; but to cry aloud and spare not; and show the people their sins and the house of Jacob their iniquities. What has, to keep the mother of harlots in credit, bred such a countless number of minor secret societies, all over the land, like the frogs in Egypt reaching out their long slimy fingers to taint and press into their service, if possible, every good thing, such as temperance, charity, agriculture and even the pure and open religion of Christ itself? Is it not this Dagon? The God of this world, who is blinding the mind of those who believe not? But what are the signs of the times? A little bright cloud has risen in the West. Thank God the waters of reform are beginning to move and Christ is calling his faithful servants to the conflict. Now, my brethren, let us with courage buckle on the armor anew, and among them hold our position in the front of the battle, and by and by we shall see light and truth prevail, church and state cleansed from corruption, and the image of the beast with his head and arms broken off, brought flat to the ground before the ark of the Lord. And only the stump of this Dagon will be left unto them.

How to Shorten Life.—An eminent Dublin physician says: "If an end were put to the drinking of port, punch, and porter, there would soon be an end to my worldly prosperity. Physicians, surgeons, and apothecaries would be ruined, and disease would be comparatively rare, simple and manageable. Twenty years experience has convinced me that, were ten young men, when of age, to commence and continue daily, drinking one glass of ardent spirits or a pint of port or sherry, the lives of eight of them would be abridged twelve or fifteen years."—*Selected.*



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. Kellogg 13 Wabash Ave., Chicago.

The National Christian Association.

President.—Philo Carpenter.

Vice-President.—J. Blanchard.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

Corresponding Secretary.—C. A. Blanchard, 13 Wabash Ave., Chicago.

Recording Secretary and Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.

General Agent and Lecturer.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Auditors.—C. R. Hagerty and Edward Hildreth.

President of the Last National Convention.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

Notices.

The Ohio State Meeting.

The Anti-secret Association of the State of Ohio, will hold its annual meeting in the Second U. P. Church in Xenia, Green Co., commencing Aug. 10th, at 2 o'clock, P. M. A number of able speakers are expected to be present and to deliver addresses on this occasion. And among others, we expect to hear from one or two who have been in the inside of the lodge will be able to speak what they know from personal experience. Will not the friends rally from all parts of the State? We hope every county in the State will be represented at this meeting. By order of Executive Committee,

WM. WISHART, *Pres.*
WM. DILLON, *Sec.*

Missouri State Convention.

The State Christian Association opposed to secret societies, will hold its second annual meeting at Avalon, Livingston county, Mo., August 16, 1875. Let friends throughout the State see that it is well attended. Where there are organizations, let them send delegates, and where there are none, let some one, or more, volunteer to come. Good speakers are expected to be present.

By order of the Executive Committee.

Anti-masonic Convention for Western Pennsylvania.

The Anti-masons of Western Pennsylvania are called to assemble in the court-house in Mercer, the county seat of Mercer county, on Wednesday the 11th of August, at 7½ o'clock P. M. The convention will reassemble on Thursday the 12th at 9 A. M. and adjourn with an evening session commencing at 7½ P. M. Prof. C. A. Blanchard of Wheaton College, Ill., is engaged to attend and charm and instruct us with his matchless oratory. Mr. Blanchard will commence a series of lectures on Monday the 9th of August, at the court-house in Mercer at 8 P. M., and conclude on Thursday evening the last night of the convention. Free entertainment will be secured as far as possible for those who attend the convention. Let there be a general rally. We design to organize a Western Pennsylvania Christian Association auxiliary to the State and National Associations. By order of the Com. Rev. D. W. Collins, Rev. H. S. Childs, Rev. L. J. Crawford, Rev. C. F. Hawley.

Iowa Masons Reply with the Torch—The Residence of D. W. Lyons, Esq., at Mason City Burned to the Ground.

MASON CITY, Iowa, June 11, 1875.

Editor Christian Cynosure:

Masonry is on the war path in Iowa. Two weeks ago last night we were egged in this city while holding a street meeting, and it is positively known that leading Masons and one of them a practising physician were the leaders in that disgraceful mob. Since that our State convention has been held at Clear Lake, and the fraternity has been up to boiling heat. Some of them have said that any man who would expose Masonry ought to be executed according to Masonic penalty, and one man has boldly expressed his willingness to engage in the undertaking. Two or three nights ago there was an attempt made to set the barn of Mr. D. W. Lyons on fire and also a raid made on his residence; but some of the family being awake frustrated their designs. But this morning between one and two o'clock the alarm of fire was sounded and soon his beautiful residence, with much of its valuable contents, was in ashes, the family barely escaping with their lives, most of them without their clothes. Mr. Lyons is one of our active men in this reform and the lodge is on his track. No one hesitates for a moment to charge this crime to Masonic influence. Surely we are coming upon perilous times, when we are met by the torch and eggs from an institution claiming to be the most honorable as well as the most ancient of the world. Well might one of our prominent Iowa divines say in a discourse a few Sabbaths ago, when speaking against Masonry, that notwithstanding he had been one he wanted it distinctly understood that he was forever done associating with drunkards, libertines and the worst men our country afforded in the lodge. How long will men who claim to be called of God to teach sinners the way of life continue to be hoodwinked, cabletowed and become partners of the "worst men our country affords?" Away with all such teachers. Give me liberty or death. Yours for the war.

J. HANKINS.

Bradford County, Pa.—The State Agent's Report of the County Convention and Other Meetings.

LERAYSVILLE, Pa., July 9th. 1875.

DEAR CYNOSURE:—On Monday morning, June 28th, I left home for a two days drive over our northern Pennsylvania hills, to attend the quarterly-meeting of the Bradford County Anti-secret Society Association. Wednesday morning at 10 o'clock found me at the place of meeting, Herrickville Wesleyan Church.

The morning session opened with friends of the cause in attendance sufficient to appoint the committees and we spent the most of the forenoon in general conference, blended with prayer and singing. Your correspondent was made chairman of the convention. Our good, faithful brother, John Beardsley, was the efficient Secretary of the body, and greatly helped along the business and interest of the occasion.

At 2 P. M. the association re-convened and after devotion, I made an opening address, when the remaining time was occupied by other brethren in speaking of our reform, its duties and encouragements and its necessity. The attendance was larger than in the morning. In the evening Rev. H. Lounsberry, a Wesleyan brother lectured on the religion of Masonry, showing clearly its opposition to Christianity. This address was well received and only confirmed the audience in their knowledge of Masonry as a false and corrupting organization. After some closing remarks by myself, adjourned till Thursday morning.

At the appointed time we resumed business and spent most of the session in considering our political duty and discussed and adopted some resolutions. In the afternoon and evening sessions I gave a lecture presenting Odd-fellowship and speculative Masonry in some phases of their pernicious moral and social tendencies, and had the attention and approval of the congregation. Not many of the fraternities were present and we did not aim to give them any solid comfort. All our meetings were well attended by our friends from the vicinity and from adjacent towns. We took pleasant counsel together and are more determined than ever in our Christian work. The sober, thinking part of the people are investigating and the result of light will lead them away from the policy of silence, or of justification in regard to secret orders. In this township (Herrick) the general sentiment is very healthy and considerably strong against the dark-lantern orders. Our Baptist, Methodist, Episcopal and Wesleyan friends are not in fellowship with these secret powers. At East Herrick there is quite an awakening on the matter which will result in good and pure religion. Their minister is a Mason, Odd-fellow, and Good Templar, sent on the circuit against the wishes of the East Herrick charge, who prefer a man untrammeled by abominable secret oaths. Some of the faithful members of that church cannot now support the cause there, from a conscientious sense of duty, while others claim that these good brethren shall attend upon and support a Masonic preacher, or be ruled out of office in Sabbath-school and church work. This agitation and trial of faithful, earnest brethren and lovers of the church and of truth will result in good to the whole community. Our cause is decidedly onward here, and the Lord is leading the people to thought and research, and prayer and truth and religion always gain by these.

On Saturday and Sabbath the Wesleyan quarterly-meeting followed our convention, coupled with thorough, earnest preaching of Christian fidelity and of entire reliance on the saving work of Christ, the whole meeting and its influence was in harmony with, and furtherance of our aims.

On Tuesday and Wednesday evening of this week, July 6th and 7th, I gave lectures at the M. E. church in East Herrick. The attendance was small the first evening on account of showers. On the 2d evening had a good and interested audience. And at that meeting an old resident, a man of acknowledged Christian character, who had been made a Master Mason when a young man, arose and declared publicly that Morgan, Finney and Bernard give Blue Lodge Masonry correctly as he knew it by lodge experience. I can give you more particulars at another time. You will yet hear good news from East Herrick in their opposition to lodge influence.

Last night I lectured at the Wells' school house, to a good audience, exposing the grange and Odd-fellowship, the latter of which was made to flutter, but only to its own disadvantage.

To-night and to-morrow night I speak at Stevensville, some five or six miles from here. There are some good friends there, and more will enlist with us. Next week I go to Wysox, near the county seat, and at other places; and next week Saturday, if the Lord will, we have an out-door meeting at LeRaysville. I preached for four years in this village for the Congregational church and to the acceptance of all the community; but now, having come to oppose secret orders, no church or other place will be opened for free speech and Christian discussion. A little handful of Masons and their jacks control public sentiment, and the churches stand mute before the idol of secretism, or else bow down and worship the beast and his false teachings.

We propose to support the Pittsburgh nominees and think to select the candidates of the prohibitory party for our State standard-bearers. These are Rev. Robt. Audley Browne and Elijah F. Pennypacker. We believe these men are Christians and advocates of our principles and in this faith we recommend them to the Christian suffrages of our friends. We expect to hear from them soon. More anon,

JAMES W. RAYNOR.

Notes by the Way from the Illinois Agent.

LODI, Ill., July 15, 1875.

DEAR BRO: K.—We have had two important meetings in the Free Methodist church in this place on the evenings of the 13th and 14th inst. The audiences were good and both Masons and Anti-masons were out in force. I spoke first on the general subject of secrecy, and told how a man is made a Mason. On the second evening I spoke on the religion of Masonry and its relation to the Republican government. On both evenings I was replied to by the pastor of the Baptist church (Rev. Shepherd), who prostitutes his fine abilities to the ignoble calling of defending an institution of which he says he knows nothing. He however seemed to know, at least he affirmed that Christ and his apostles belonged to a secret society, and though he did not tell us that this was Masonry, yet he gave us to understand that it was quite a Christian act to shut out from the true light all but the regularly initiated. I wonder how long before this minister will have a tyler at the door of his church to keep off cowans and eavesdroppers? He told us moreover, that the Jesuits and some other secret societies were so bad and so dangerous, that it was an absolute necessity to have secret societies to oppose them; and he especially lauded the Know-nothing movement and the secret trades union, as having saved our country from the influence of foreigners and from the pauper labor of Europe.

All this was very interesting, especally in view of the fact that the speaker is himself a foreigner.

I will only add that the friends of the cause are well pleased with the result of the meetings, and are quite willing to have the case go to the great jury who will ere long bring in a verdict of guilty, and consign Freemasonry and its defenders to their merited doom. Yours for Christ.

H. H. HINMAN.

Bro. Hinman at Blackbury, Ill.

The Rev. H. H. Hinman delivered a very interesting lecture in the Baptist church last Sunday afternoon, on the subject of Freemasonry and kindred societies. After reading several appropriate passages of Scripture he took for his text the 14th 15th and 16th verses of the fifth of Matthew. He said that Masonry excluded from its lodges the old, the young, the cripples, and women. The invitations of the Gospel were to all, without distinction of age, sex, or physical condition, without money or price.

But I have not time to quote further. He had a respectable audience. Several of the leading Masons in the village were in attendance, and listened respectfully to the telling truths uttered by the speaker. I am sorry to say that Elder Tebbets, pastor of the church gave us the cold shoulder. He gave out the notice of the lecture, by saying that he supposed his audience had seen handbills posted up around the town, stating that Mr. Hinman would speak on the subject of Masonry in this church this afternoon; that the authorities had not given their consent; that he did not believe in discussing that subject on the Sabbath. He absented himself from the meeting, thereby betraying a moral cowardice inconsistent with the character of a Christian minister.

Elder Thomas, his predecessor, was an outspoken Anti-mason; an Anti-masonic lecturer was welcome, both at his home and in his pulpit. A large majority of the church are opposed to secret societies. J. P. B.

"And Some Fell on Good Ground and Produced an Hundred Fold."

Editors Christian Cynosure:

The fruits of your recent convention in Pittsburgh are being felt in our vicinity, to some extent at least, for it has called out one of the brothers in a very lame article in the Pittsburgh *Gazette* of a late issue (signed "A. Y. M.") from which we may learn the waters are being troubled, and I herewith present to you for publication a few comments thereon.

"A. Y. M." says, a gentleman from Ohio, to establish his veracity, gave the various obligations imposed in passing through seven degrees of Masonry. I think the term "veracity" is right, for I know some few, personally, who could scarcely get through the Apprentice's degree without feeling some of their veracity at stake, or at least locked up in secrecy; and if this is the case in the first, how much would be left for a man who would attain to the highest degrees, especially as he would then be paid well for his services. Verily, I think he would have just about enough to swear a brother out of the biggest scrape he could get into. But you know the command, "In honor preferring one another;" which, like Masonry, may be laid off in three degrees: that which is taught in the Scriptures; the code laid down for the duelist, which is just the reverse of the former; and that other one amongst thieves, compulsory honor. Now I hold that a rational man has the power at all times to choose between those three, and if he does not do so, it shows either one of two things, that he has found congenial spirits there, or after being induced to take the first degree and seeing no moral or other benefits, he is led to mount Jacob's ladder and as he advances higher the more spiritual he will get, until he is so oath-bound and conscienceless, that if he does withdraw in disgust, he has seldom the moral courage to "establish his veracity," as "A. Y. M." has put it.

He then says, "The psalmist David characterizes the good man, as one that sweareth to his own hurt and changeth not." This is satisfactory evidence that David was the High Priest of Masonry. It is quite admissable that Masons do swear to their own hurt, and the very worst of hurt too.

He then says Masons teach "truth to be a divine attribute." The Saviour says, "I am the way, the truth and life;" but he did not say, I am the secret way which you must keep in darkness, or the hidden truth which maketh not ashamed, or the life of him who walketh in darkness.

He also speaks of white and black lies, and I would just say, that a man who would be guilty of a white lie before going in, would, in my opinion, be able to tell a pretty black one after playing blindman's buff with them for six months. But as I have now written much more than I intended at first I will answer his Scriptural references by giving him choice selections.

1 Thess. v. 21 and 22: "Prove all things; hold fast that which is good. Abstain from all appearance of evil."

Jer. ii. 19: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee."

And now for the violation of the Scriptures and the constitution of their country,—Matt. xxiii. 8th and 10th: "But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. Neither be ye called master for one is your master, even Christ.

Yours, JOHN BELL.

A Masonic Horse Thief.

CARTHAGE, N. Y., June 9, 1875.

The question has often been agitated whether the Masonic order was a protector or exposer of crime, and as it is for the interest of the community at large to judge of such a momentous matter which naturally involves the protection or our lives, liberty and property, we will briefly lay before the numerous readers of your excellent paper, (*The Christian Cynosure*) the following facts; and if they should ever be discredited by the most zealous friends of Masonry, we know that our statement can be corroborated by the leading citizens of this place, some of whom are Masons; but disgusted with the disgraceful affair which their order so prominently cloaked and protected, they have properly denounced it.

The subject of this sketch is a man by the name of Thomas L. Randall, claiming himself to be an agent for Moller & Shumann, manufacturers of varnish and japans, Brooklyn, New York. Said Randall left Ogdensburg after eight or nine days stay at a hotel in said city, forgot to pay his bill as some rascals do; footed it to Gouverneur, not stopping at any place to sell his varnish. There he hired a horse of H. Hoover, the proprietor of the livery to go to Somerville and Antwerp, fetched up at Philadelphia some seven miles further than he hired the horse to go, there staid all night, forgot to pay his bill in the morning; but left Hoover's horse and carriage there, and then footed it to this place (Carthage). Hired a horse of Mr. Ingraham, the proprietor of the livery here to go to Dainsville, claiming that he wanted to buy maple sugar, and if his man was not at home he would stay there until he came home. But he did not stop at said place but went to Glensdale about fifteen miles beyond Lowville.

Ingraham received a telegram from a friend that his team was there. Said Ingraham got out a warrant from Justice G. M. Allen for his arrest and brought Randall here. Then I. T. Peden, Police Justice, finding the prisoner to be a high Mason, and being one himself, got out a writ of *habeas corpus*, bringing the prisoner before himself to be examined. The said I. T. Peden went to Ingraham's council and told him that he had a brother Mason in trouble and said we must clear him at all hazards. He told the same also to a man by the name of Wm. Hutchinson. He (Peden) held the prisoner on the part of the people; commenced the examination, and in the meantime some of the Masons worked with Peden and Hoover until said Hoover realized some $36.75 for his damage. It was handed in by a man by the name of Lafford, an insurance agent. It was thought by many of our citizens that the Masons contributed the said amount. Hoover took the money and left for home. A man by the name of Wilkinson, an agent for selling apple trees and shrubbery, had a paper in his possession written on it "All right;" passed the said paper to the counsel of the prisoner, and he shoved it to Justice Peden. He read the paper and then tore it up. The prisoner testified to leaving Ogdensburg the same as above stated. Justice claimed that no testimony had been shown to convict Randall of any attempt to steal Ingraham's team, he striking out all the testimony of the prisoner. Peden said he had in his possession a telegram stating that the said Randall was in good standing in a certain organization, therefore he discharged him on the square. Then Justice Peden gave the prisoner this advice in the presence of good reliable men: that he hoped that he (the prisoner) would not get into another scrape, for he might not fall into as good hands.

We are happy to say in conclusion that Judge Emmes, who granted the writ of *habeas corpus*, took Justice Peden thoroughly to task for the bold and daring way in which he blazoned forth the fact that the prisoner was a Mason and the peculiar and artful dodge which was played to get him out of the hands of Justice Allen into his own hands so as to make a clear road for his escape. At one time the proceedings created an intense excitement here, and though it has now rather quieted down yet a stain has been left on the lodge in this village which will forever be a disgrace to their name.

A TAX-PAYER.

OUR MAIL.

Samuel Surface, Lafayette, Ind., writes:

"For the benefit of any who desire to visit Lafayette on business for the anti-secrecy cause, I would say, inquire for my house three miles west of the city, and you will have a home without money and without price. My *Cynosure* is the only one taken at this office. I will make an effort for more subscribers, for this whole city and county are deluged with the miserable curse of secret societies I am for the *Cynosure* and for the war against secrecy."

Eleazer Bales, Plainfield, Ind., writes:

"I feel a deep interest in the advancement of the cause in which you are engaged. Your meeting with opposition is no evidence that it is not a laudable and righteous work. I can only desire your encouragement and perseverance in the arduous labor."

Noah Thomas, Maryland, N. Y., writes:

"Had I no faith in the God of the Bible, the Lord Jesus Christ, I should expect Masonry to destroy our civil government, but thanks be to God, he has given me the assurance he will overthrow them."

John A. Dodels, New Galilee, Pa., writes:

"The *Cynosure* is about as unpopular here as the redemption of Jesus Christ in Turkey, but there is a good time coming for both."

P. Corl, Big Spring, Pa., writes:

"I like the *Cynosure*. I am in love with its principles. I hope and pray for it, that it may accomplish its mission and overthrow all false religions."

J. G. Stauffer, Milford Square, Pa. writes:

"I cannot do without your paper. It expresses my ideas better than any other paper I know. When I am through reading it I distribute it among my neighbors. Sometimes I translate articles from the *Cynosure* to put in the German paper. I belong to the Mennonites. They are all strongly opposed to secret societies. Some wish to have a lecturer in Quakertown, three miles from here."

James C. Laughlin, College Springs, Iowa, writes:

"I have no notion of dropping your paper. Will take it during life. Give the light and God will succeed the right."

Moses Gallup, Wasioja, Minn., writes:

"Your *Cynosure* came last week loaded with strong argument in favor of anti-secretism. I rejoice to see so many able writers enlisting in the cause. I get all I can to read the paper."

W. C. Day, Middletown, Ind., writes:

"I have been an interested reader of the *Cynosure* for some time and have always considered that it filled an important place among the periodicals of this country. The work it is performing is great and difficult, and I hope for it the greatest success."

Jacob Marlow, Kennonsburgh, Ohio, writes:

"John T. Kiggins gave us two lectures here on the evenings of the 23rd and 24th of June. He had good audiences. The craft was well represented on both nights, but kept their jewel. I think that the lectures here have done a great deal of good. If we had such a man as J. T. Kiggins to give us a lecture once a month the lodge would get but few converts."

Jacob Haffner, Franklin Center, Iowa, writes:

"I attended the Dover Sunday School a few Sundays back. Dr. Atkinson, the teacher, spoke of the 26th verse of St. John as being one the most valuable verses that we have. Dr. Atkinson joined the lodge some ten years ago, but told me when I asked him what I had better do as a young man, join the Masons or no, that he was a Mason and would not advise me to join them. He seemed astonished at

my asking such a question. He said as soon as he learned their doings, he (as a Christian) asked them to excuse him and stepped out. Mr. Francis Sample of Dover lies sick, but seems to be gaining, and if God will permit will get his book written yet before he leaves this world. I am very glad that Hon. G. A. Loomis of Casey, who has been a Mason for thirteen years, has subscribed for the *Cynosure*. There are but three here that will read your paper, but readers of the *Cynosure* and all Christians, watch and pray."

A friend in Bedford, Iowa, writes his approbation and a late experience:

"The *Cynosure* meets the approbation of all its readers, and all others who are in sympathy with the workers of reform. Its only enemies are those who belong to the lodge or those who sympathize with it.

I regard the *Cynosure* as an instrument used to cleanse the souls of its readers from the vileness and corruptness that is abroad in our land. Its every number contains a portion of the true principles of life. How particular we should be in reading its pages and meditating upon its contents. How happy will we be when the *Cynosure* sets forth her political platform, and finds a President for the United States who will work for the overthrow of all these vile institutions.

Yesterday I was confidentially told by a Mason that all these books were false and did not contain one word of truth. He said he had read Morgan's exposition, and read it before he joined the lodge and found it to be as far from Masonry as day was from night. He said they had guessed at it and missed it too far to talk about. He said that a person could know nothing about the lodge unless he joined them, and that he could not leave without being turned out. He is our County Superintendent of Common schools and sealed his assertions with an oath, too. I said nothing and believed nothing. God speed the right."

The Sabbath School.

Lesson for August 1st, 1875—The Water of Life—John iv. 5-15.

5 Then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria, to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not neither come hither to draw.

The Teacher's Manners.

The teacher who exemplifies in his manners the genius of Christianity, will, unknowingly, teach lessons of Christian courtesy to his scholars.

Soon, the boys we meet on the Sabbath will go out into the great world. If they have acquired the generous and noble virtues which it is the province of the Sabbath school to teach them, they will make better sons, brothers and husbands.

Even in business, politeness is an engaging and popular virtue. It is noticeable that the men who write books under such titles as "How to make money;" "A Practical Treatise on Business," etc., have dwelt much upon politeness. If the history of many successful business men were written, it would appear that in God's providence, "their manners made their fortunes." No man is thoroughly fitted to fill any honorable position in business, church or state, that has not acquired habits of politeness.

In a few years the girls will be young women. Let the teacher who has been instrumental in the conversion of her scholars look into the future and picture a fireside at which her former scholar, as a loving daughter or sister, is noticeable by a cheerfulness and exquisite kindliness of manner, that makes her more beautiful and lovable than if she were covered with jewels; or, picture another fireside, at which the same daughter or sister sits as a mother and a queen, her eyes speaking gentleness and kindliness as she teaches the little ones, who, tired of their play, nestle around her, beautiful lessons of charity, a husband the while standing by, filled with a happiness such as only the husband who has a Christian wife can feel.

In the school in which Christian courtesy is cultivated, the teachers themselves reap a rich harvest of blessings. What encouragement and sympathy the teachers are enabled to give each other! How their minds become broadened, brightened, stirred by exchanging views with each other! How gracefully kindly attentions can be shown to the sick; such as sending them kind words, books, etc. How welcome the teacher, as he visits the homes of his scholars in hours when sorrow or joy is there! Life-long friendships are sometimes formed. The school is a place of joy and gladness. —*Pres. Worker.*.

A Presiding Elder's Confession.

With no small degree of doubt and pain I undertake to write up a little history of the progress of the great reform that is agitating the minds of Christian men and women hereabouts, (East Wilson Charge, Niagara County, N. Y.), as well as all over the country. east and west. Doubt in my ability to do justice to the subject; pain to know that in so doing I must speak derogatory of the influence of ministers and members of my own church (M. E.). I love that church. Upwards of thirty years ago I cast in my lot with her, having received from early ancestors a training and bent of mind in that direction. To-day I am not regretting my choice; no, verily. Glad that I found succor within her folds, yet I have a regret that is deep and pungent. It is that the most of the ministers of our church have found it necessary to make bosom friends of the devil and his dupes, ignoring entirely the command of God, to "come out from an ungodly world and be separate," but instead having joined the devil's crusade against Christianity (Masonry), and are giving their money and influence to build up one of the most gigantic evils that threaten this fair republic, as well as to undermine the Christian religion. Thousands of precious blood-bought souls are on the road to eternal death to-day, who can point to some minister of the gospel and say truthfully: His influence drew me into Masonry and has made of me an *infidel* instead of a Christian, a disbeliever in the divinity of Christ and a firm believer in the religion of Masonry; though once I firmly believed in Christ and his atonement, tried to follow his example in my daily life, to-day I belong to a secret oath-bound lodge that rejects him (and must of necessity), yet I am satisfied with it; that it is all the religion I need, and all any one needs. The writer has had these very words put into his mouth by Masons who were once Christians, but now far from it.

He has in his mind a certain doctor, who, but a few years since, was a devoted Christian, having an established rule not to converse over five minutes when meeting a person without introducing the subject of religion. Where is he to-day? High up in Masonry and a rank infidel, proclaiming openly that he thanks God he don't believe the Bible. The presiding elder (S. Hunt) on Niagara District, and the minister on East Wilson Charge (S. S. Ballou), are both very intimate and confidential friends of this same doctor. The former, after the services on a quarterly meeting occasion not long since, passed by many families (members of the church) and out of the neighborhood, to get his tea at the doctor's, where the fraternal grip would both be known and appreciated. No one questions the elder's *right* to take his tea where he had a mind; yet the propriety on Sabbath day and under such circumstances was certainly doubtful, and proves clearly the old adage "that straws show the direction of the wind." Elder Hunt is a very fine man, a smooth, easy preacher, and might be a good worker in the vineyard, were it not for *Masonic fetters*, which are sadly crippling his influence. Proof of this rests in the fact that men outside the church are heard to say "that all they want is to know that a minister is a Mason, and they just take seventy-five per cent. from him at once." (Not much capital *left* for good.) Still there is hope in the elder's case, which springs from a public confession, made on the occasion of a "Bible School Institute" held at Warren's Corners, Niagara County, May 11th and 12th, "that he was *opposed* to secret societies." This confession was drawn from him through a question some one put into the "Query Box" touching secret societies, to which the elder had to make some kind of answer.

Brethren, a word or two more, and I close this article. Masonry is beginning to limp badly on East Wilson charge. No minister tainted with it can reasonably expect any success here. Almost the entire membership are opposed to Masonry, not so much as to utterly refuse to pay the minister, simply because they can't believe it is so bad, whilst there are others who *will not* let the devil share in their contributions, nor allow that his *calf* (Masonry) has anything to do with religion or the M. E. church.—*Reformer and Free Press.*

"I do not pass an unqualified condemnation on all our books of fiction. A good selection of them, used in moderation, may be read with advantage to the understanding and the heart. But there is a large number, and those, unfortunately the most popular with a numerous class of readers, which are little better than spiced carrion, abounding in pernicious maxims, false views of life and prurient descriptions thinly hidden under mawkish sentimentalities—unredeemed by the least exhibition of fancy, wit, or knowledge of human nature. Even the delicate female sometimes contracts a taste for such *offal*, and may be found poring at midnight over pages she would not venture to read under the eye of a parent or a Christian friend. Such is the power of that horse-leech depraved curiosity, crying 'give, give,' that the silly young creature denies herself natural rest in the employment of corrupting her imagination, inflaming her passions, and destroying her native purity of sentiment."—*Alex. McClelland.*

The expense of maintaining the United States army in 1874 was $42,313,927, and the navy $30,932,587, making a total of $73,356,514. During the last ten years of peace it has been at least $750,000,000, to which may be added an equal or greater sum for pensions, interest on our war debts, etc.

And what have we received in return for this expenditure of $75,000,000? Our army has subdued Capt. Jack and killed a few hundred other Indians. It has been a constant menace and source of irritation, as standing armies always are. But as if this whole continent were not extensive enough for a field of carnage, we must needs pre-empt the oceans for battle-fields and maintain at an enormous expense a navy to defy and provoke neighboring nations. What is its use? What has it accomplished during the past ten years. It has almost plunged our country into a war with Spain by protecting that fillibustering craft the Virginius. And what else? Ah, and what else?—*L.*

Are the persecuted and abused children of God who are despised by those who profess his name to be encouraged in their separation from their friends? To them it is said, "Hear ye the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."

There is not a duty we are called upon to perform, not an evil temper we are required to vanquish, but we are directed in Scripture to seek for the aid of the Spirit of God, that our endeavors may be crowned with success.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 22, 1875.

NOMINATIONS FOR ELECTION, 1876.

FOR PRESIDENT.

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

It cannot be too often or too deeply impressed on our minds that Christ laid the great stress of his doctrine on *believing*. "Go, preach to every creature;" "He that believeth shall be saved; he that believeth not shall be damned." Every other creed, system or trine therefore which gives men a set of observances or ceremonies by practicing which they are to be saved, is a religion of Satan "the God of this world;" and is therefore anti-Christ.

Some one has sent us the "Masonic prayer" of Rev. Dr. Trewartha, D. D., "Royal and Select Master" in Masonry, and Rector of St. Andrew's Episcopal Church, Chariton, Lucas county, Iowa. Whether for its supposed excellence we know not, but it is printed on a double leaf like a programme at an exhibition. It is a strictly deistical prayer such as any educated heathen might utter; addressed to "our gracious God," wholly ignoring Christ. It asks that Masons may "keep our mouths" and say nothing which Christian opposers of the lodge may take advantage of; "that this lodge may be careful in the selection of materials," so as to get in none but the respectability; and that every member of "this temple of antiquity and honor" may "be what he professeth, a good man ready to labor and willing to obey." "And when we are called to pass the river of death, may it be in sure and certain hope of a joyful admittance into the lodge not made with hands—eternal in the heavens. And to thy name, O Great Master of the Universe, shall be all the praise, world without end. AMEN AND AMEN."

Will some one send or hand a copy of this notice to this Episcopal clergyman, that he may know that enlightened Christian people regard such prayers as addressed to "the god of this world," and such false Christian teachers as himself as priests of Baal?

COLLEGE EDUCATION AND PARENTAL FATUITY.

Returning from our Pittsburgh anniversary we traveled with a Baptist gentleman who said he had two daughters in a Roman Catholic Collegiate school, governed and taught by priests. He said "They were under promise not to influence his daughters' religious views." Indeed! Teachers bound not to teach what they believe! Most wise and sensible arrangement! This gentleman was lavish in praise of their arrangements; and said two-thirds of the children there were from Protestant parents. If such parents were converts themselves to the Romish superstition their stupidity and inconsistency were far less.

The mockery of college education is not, however, confined to convent schools. The English universities, and first American colleges were professedly schools of Christ. Now, our stateliest State university is furnished by the "Historian" of each graduating class, with a wonderful funny Commencement Exercise, of which the following is a published specimen this year. The "historian" says of his class that "It sought to break away from old-time customs and inaugurate a new era in college 'scrapes,' but was no later than the first Saturday after entrance, than they were inveigled into a rush by the Sophomores, and thus their Freshman year was introduced by a 'rush on the stairs' which gave to them the victory. Pumpings were frequent, and cold-water baths in the waters of the mineral spring. One unfortunate Soph. while on his way to pay his respects to his sweetheart one moonlight night, was interrupted in his course, divested of his attire, bathed in the mineral spring, supplied with water enough internally to prevent his ever becoming sick, rerobed, bound, and left upon the door step of his fair one's home.

In the morning it was reported that a babe had been left on somebody's doorstep, and the Soph. left college in disgust. According to the historian, "that doorstep was the turning-point in his life. He was once an earnest Christian student; now he's an editor.' One night fifteen members of the class gained access to the chapel and varnished the seats of the Sophs. The next morning they (the Sophs.) took their accustomed places, and were disposed to retain them. Having assumed aposition, they felt called upon to adhere to it, notwithstanding those naughty Fresh men advised to take up their seats and walk. The choir sang, 'How Firm a Foundation,' and the Sophs. sat very still. They were not stuck up that morning; on the contrary they were stuck down most effectually. When at last they were pried up they didn't have so much cloth in their pantaloons as formerly. Six of the fifteen artists are with the class, and one of the brushes is preserved as a souvenir.'

So the 'scrapes' continued through the Sophomore and Junior years, with of course a proper 'let up' when they assumed the role of seniors."

Nothing short of absolute knowledge of the fact could convince us that ministers of Christ and professed Christians would send their sons to such a school. If American colleges have improved so in the first century of our country, where will a second century land them and us?

AN EXCELLENT DISCOURSE WITH A SAD OMISSION.

Rev. W. H. Brewster preached to his people in Geneva, Ill., and repeated in the Wheaton College chapel a Fourth of July discourse on the evils which threaten our country. His text was from Samuel's discourse, when he was giving up his administration of the Israelitish nation to Saul, particularly the words:

"Turn not aside from following the Lord, but serve the Lord with all your heart. And turn not aside, for then should ye go after vain things, which cannot profit nor deliver, for they are vain."—1 Sam. xx. 21.

The "vain things" were the false religions of that day, which omitted Christ, the Lamb on the true altars, and substituted contrived ceremonies. The Hebrew word is commonly translated "nothings," "vanities," and "vain things," *i. e.*, empty ceremonies got up as Jeroboam did his calf-worships at Dan and Bethel, which, killing out the worship of God by Christ, by rivalship and substitution, exterminated the lost ten tribes in 254 years, so that their name and memory are perished.

Of course Mr. Brewster's object should have been to have shown how the false and Christless worships of that day destroyed the Hebrew nation by eviscerating their morals, destroying their oath, swearing their jurors by a cheat which they soon came to understand, and so destroying all confidence in each other and making government impossible in any form but mere force, till all society dissolved and broke down by the weight of its corruptions. It is not vices and wrongs which ruin a people, as Samuel said, but the loss of God by omitting Christ and worshipping their own inventions.

But if Mr. Brewster had properly interpreted and applied the Scripture which he spoke from, every one of his hearers would have seen that he was speaking of the lodge-worships of the time; even if he had not named one of them. But by this fatal omission an otherwise excellent discourse became like the play of Hamlet with the part of Hamlet left out. O when will the American people hear the truth on this subject from their pulpits! Our national salvation just as much depends on our "serving the Lord;" that is, keeping up Christ's worship, as did that of Israel, and our doom is as certain unless the American people are taught and heed it. Mr. Brewster is himself an able and popular minister who loathes the lodge and fears not to let the fact be known. This omission in his Fourth of July discourse is therefore the more noticeable and the more to be lamented.

INAUGURATION OF HON. NEWTON BATEMAN.

This gentleman has just been inaugurated President of Knox College. His inaugural delivered in the crowded hall of Galesburgh, has raised him in our esteem. It is a mass of illuminated thought, characterized by vigor, piety and sound sense. And, considered as a politic document, prepared for difficult surroundings and circumstances, it is one of the adroitest papers I have read for years. Five administrations of the college had preceded him, viz., Mr. Kellogg's, my own, that of Harvey Curtis, William Curtis, and John P. Gulliver. He names neither of his predecessors, which he could scarcely have done without offending somebody. He yet makes reverent mention of labors which had preceded his; and, in giving at large his ideas of college regimen, he is careful to condemn the unpopular errors of those who had preceded him; and by a graceful humbling of himself, as a new-comer, he disposes everybody, myself included, to exalt him. And if the theory of his inaugural shall prove to be the theory of his practice, the hand of a master is at length on the helm of Knox College.

Here I should prefer to stop; nor mar this beautiful speech by confronting its poetry by fact; its theories with practice in the realm of education.

The writer says, with equal truth and beauty, that the colleges on this continent are one continuous whole, as a forest is one; that "however modest the proportions of this (each) goodly tree, its branches interlace with others of like nature, and these again with others, so that the force which stirs the foliage of one is communicated to all." For this, and a thousand reasons, Mr. Bateman does not over-estimate the importance of his coming into the circle, as head of an American college. And for this, if for no other reason, we who have been already some time in that circle, owe him the utmost candor and fidelity of greeting.

In this spirit of Christian candor, then, let me say first, that this long, practical address omits, nay, *cautiously shuns* every practical question now crowding and clamoring at the doors of American education.

Shall our daughters be excluded from the College? Has Knox admitted them by a mistake? Shall the funds which feed our common school system (which the address eulogizes) be torn in pieces; giving Rome the lion's share? Must the Bible be turned out of the school, so compelling Americans to choose between schools without God and schools run by priests? Shall the secret "*Greek* fraternities" which nine college presidents condemn in President Hitchcock's Memoirs of Amherst; which Wm. M. Evarts recently condemned in his speech at Yale—fraternities such as killed young Leggett at Cornell University, while initiating him; and such as now control most American colleges; continue to defy faculties from their secret conclaves? The most careful reading of Mr. Bateman's inaugural, which tells us what he thinks the college should *be* and *do*, gives no clue to his ideas on these and similar topics. Perhaps we do wrong to require it. Perhaps we should take him upon trust. Though if Lincoln's inaugural had shunned all the practical points which divided the country over which he was to preside, he would have been scouted as an equivocator instead of being almost worshiped as a patriot.

On moral as on literal battle fields, cowards are condemned as traitors. Before slavery took arms Webster condemned it in his speech at Plymouth Rock. After the war was opened by ballots and bullets, this greatest of rhetoricians advised us to "conquer our prejudices" against the merchandise of men! A thousand American clergymen denounced slavery "in the abstract" before the system was practically assailed. It was under their theorizing that the slave system grew till it demanded the life of the Republic. And when the question became practical, they became silent or went to the wrong side. No finer eulogiums on Christ and Christianity were ever given than those of the Brooklyn preacher and his antagonist, Theodore Tilton. But their eulogiums were rhetorical.

Prophets, and after them Christ himself, complain of those whose lips honored, but whose acts denied Him.

Permit me, honored sir, to pass to the familiarity of a personal address, and to say, that though your situation prevented your taking any part in the great slavery discussion, while our nation reeled and rocked under it; though you have been a "Grand orator" of the Masons, and though you are now hailed as a Mason by the lodge organ of Galesburgh, there is a pathos and earnestness in your inaugural which penetrates me, and makes me hope that, as a child of the great and living God, you are casting off the "green withes" with which the lodge harlot has bound so many of God's children and champion's; and hat, as Gen. Harrison and Gen. Taylor, though born Southerners or representing slave-holders, towered above the Van Burens, Pierces and Buchanans of the North; so you may in your new post stand for Republicanism and the Cross against the despotism and (in the words of the New York *Witness*) the "deism of Masonry."

I need no stronger words, and can find no better than your own to move you to this course. You say: "There is no other freedom like that where with God in Christ makes his children free." But you know that "Christ in the blue lodge, is a forbidden word; and the whole system is one of sworn submission to unknown superiors!

You say: "If there is a sight to stir and gladden the soul it is when with one accord, and with shout answering to shout, the great guns of all the moral and literary fortresses of the land, pour their concentrated fire on the columns of ignorance and sin." To which I respond in one loud and long AMEN!

You further say: "College corporations, no less than others, should pay as they go." How truly my heart responds to this sentiment is evidenced by the fact that, at the close of each of the last five years of my administration, Knox College was reported by its treasurer free from debt; and they were the five years when the present buildings were erected.

You speak also of "Young men of scanty means," as "this preeminently desirable class of students." The great number of such students who attended Knox College in its earlier days, when it was a reform College; when the lodge was loathsome to the entire population of Galesburgh; and the highest places of influence in church and state which those once poor young men now fill, attest the soundness of your judgment in this, as in other respects.

And now, my respected brother, I have, I believe, in this writing, given my first words to the public concerning the administration of Knox College since leaving its Presidency. God is my witness, and you shall be, how fervently I wish you all possible success in realizing the magnificent conception of your inaugural; that you may escape the crime and curse so common alas! in our world, of those who

"Keep the word of promise to the ear
And break it to the heart."

And that you may be honored by God as a chief promoter in this State and country, of Christian culture, popular government, and the religion of Christ.

NOTES.

—An important proposition for the political work will be found in the Publisher's Department on the last page of this numbers.

—Special notice is called to the report of the Corresponding Secretary of the work in the field for the quarter ending June 30th. Our lecturers are abundant in labors; they should not fail of receiving a full pecuniary reward from the friends of the cause, for they have been worthy of their hire. Let any sums pledged for their support be promptly paid; and any contribution sent to the Treasurer of the National Association for any department of the work will be promptly forwarded.

—A good friend who has considerable experience in the examination of legal documents, thinks the correction given last week to a misapprehension of Mr. Carpenter's donation is not sufficiently clear. All we meant to say was that Mr. Carpenter's gift of a Publishing House *is* a *gift*, and nothing else. The Association is to pay nothing for it. But to carry on the work of the Association something more is needed than the four bare walls of a building, and with a wise forethought the donation is made contingent on the contributions of other friends needed to set the house in order and carry it on. If they are unwilling to do this it is hardly necessary to say that Mr. Carpenter would not be justified in placing his fine property at the disposal of the Association until they are; but we believe that this proof will soon be supplied.

—A cheering proof of the progress of our reform appears in the notices of three State meetings soon to be held, or in preparation, in Ohio, Missouri, and New Hampshire, and an important convention for a more thorough organization of the State of Pennsylvania. The work in New Hampshire shows a clear and remarkable direction of the Divine Providence, overruling the well-meant efforts of Christians, so that they might be turned into a new and broader channel. Let this new effort be everywhere remembered in prayer that the hand of the Lord may not depart from those brethren, and that no evil power may prevail to close the opened door of usefulness before them. Ways of contributing directly to the success of this new work may occur to many readers. Let no plan be untried which promises to be of assistance. The Corresponding Secretary of the National Association has started for the East, and we hope will be in the New England States during the last of August and able to render great assistance in the new organization.

—The news reported by the Iowa State Agent is of a truly startling nature. Have we in the lodge to oppose a sworn set of barn-burners? The ruin of character and property threatened by the lodge has not generally been understood to mean arson and possible murder, and if it has in this case departed from its hidden paths, the desperate act only proves the weakness of the system and its approaching dissolution. With every friend of the reform we sincerely sympathize with Bro. Lyon in this calamity, and if opportunity offers, will gladly aid him in bearing the burden of it.

—Into the *Voice of Masonry* of this city has now been incorporated the *National Freemason* of Washington City, and *The Freemason* of St. Louis; to the latter had been added by suspension or purchase the *Evergreen* of Iowa, the *Masonic Mirror* of California, the *Masonic Mirror* of Texas, the *Masonic Trowel* of Illinois and the *Masonic Tablet* of Mississippi. The Chicago organ is thus heir to the estates of eight defunct Masonic journals. If it will go on absorbing till none are left and then follow them into obscurity, the world will be the better for it. We wish no ill to its publishers, but a great good rather, that, like gamblers and saloon-keepers, they find some better business.

—The editor of the same paper was lately made ashamed of the emblems of his order, so as to express satisfaction that he was displaying none. The occasion was a swearing and be-jeweled Knight Templar. The swearing seems not to have been so bad, only a Masonic jewel was advertising from whence it proceeded.

—A letter has been received from Mr. E. J. Chalfant of York, Pa., replying to the severe attack on him in these columns a few weeks ago. As the letter is long and does not add anything of general interest to the controversy, we simply give its summary. Mr. Chalfant does not claim to speak for the U. B. churches of York but for himself alone. He has labored since 1868 among those persons who were afterward connected with the second church of that place, which was our understanding of his first letter. As for the report about Mr. Raber's funeral, we learn that the services were conducted by the bishops of the U. B. church and that no secret order, as such, was represented at the funeral.

Agents' Reports.

COMPILED BY C. A. BLANCHARD, COR. SEC.

During the quarter Rev. J. P. Stoddard has labored in the States of Ohio, Pennsylvania, Illinois and Iowa. All the labor of preparation for our Seventh Anniversary at Pittsburgh devolved upon him and was well performed. His constant traveling and large correspondence have lessened the number of lectures he has delivered. The itemized report is subjoined:

Lectures and sermons delivered	21
Cash collected on the field for lecture work	$ 73.45
Cash collected on the field for Pub. House	41.00
Cash collected for Convention at Pittsburgh	309.21
Notes obtained for Pub. House	880.00
Total	$1303.66
Expenses and Salary	$357.62
Received from Treasurer	238.00
Add collections on the lecture work	73.45
Total receipts on salary and expenses	$311.45
Balance due July 1st, 1875	45.17

It will be seen from the above report that the General Agent has raised in excess of his salary and expenses during the quarter nine hundred and forty-six dollars and four cents. It is to be remembered also that much time was occupied in arranging for the Anniversary.

Rev. H. H. Hinman during the three months April, May and June, labored in the States of Illinois, Indiana and Ohio, lecturing in the States last named on his way to the Convention at Pittsburgh. His report is as follows:

Number of lectures delivered	45
Cash collected for lecture work	$ 78.45
Notes collected for Pub. House	200.00
Total	$278.45
Expenses and salary	$179.48
Received from Treasurer	35.00
Add collections on lecture work	78.45
Total receipts on salary and expenses	$113.45
Balance due July 1st, 1875	66.03

An inspection of the above report will show that the Illinois Agent has during the quarter, raised above salary and expenses, ninety-eight dollars and ninety-seven cents. Mr. Hinman's journey to Pittsburgh probably lessened his collections somewhat. He is now laboring in Illinois between Chicago and Fulton.

Mr. Kiggins, State lecturer for Indiana has sent in reports for April and May and expects to send in that for June soon. He spent these two months in Indiana and reports as follows:

Lectures and sermons delivered	19
Cash collected for lecture work	$ 40.00
Notes obtained for Pub. House	100.00
Total	$140.00
Expenses and salary	$108.75
Less collections on the field	40.00
Balance due on April and May	68.75

The small number of lectures and sermons delivered is due to the fact that Mr. Kiggins was moving his family, attending to other personal matters and conducting a large correspondence for future meetings. It appears from his report that his collections were in excess of salary and expenses thirty-one dollars and twenty-five cents.

The friends of our cause can see that the Association is now indebted for these labors *one hundred seventy-nine dollars and ninety-five cents.* The Publishing House fund is now nearly six thousand and the friends of Christianity are doing nobly in the matter. Will not those who read this report send in to the general fund means to discharge these obligations and keep the work advancing? All donations can be addressed to H. L. Kellogg, 13 Wabash Ave., Chicago, Ill.

PITTSBURGH CONVENTION.—The proceedings of the last National Convention at Pittsburgh, are now ready and will be furnished on application to the publishers at advertised rates. See 15th page.

IN common traveling, the strongest become weary if the journey be very long; but in the spiritual journey we are encouraged with hope of going on from strength to strength.

The Home Circle.

My Saviour.

Jesus, Saviour, make me be
Pure and holy, all like thee;
Freed from each polluting spot,
Purged from every sinful blot.

To thy cross my eyes I raise,
On thy face I fix my gaze;
Scourged, and bruised, and crucified,
Thou hast for the sinner died.

Weary, burdened, seeking rest,
In thy presence I am blessed:
Man of griefs, who died for me,
Through thy sufferings I am free.

What though troubles o'er me roll;
What though memory shames my soul;
What though scoff and scorn remain,
Blood has cleansed each guilty stain.

Meekly then I bear thy rod,
Scorned by men but owned by God;
In the dust my soul abase,
Lost by sin but saved by grace,

—*The Christian.*

Family Failures.

1. Unhappy or discordant marriages; being "unequally yoked." God is disobeyed in the outset;—this is the chief cause of the multiplied, unscriptural divorces. God is not honored; duly acknowledged in the married relation. No wonder a curse follows it instead of a blessing.

"How can two walk together except they be agreed?"

What can be hoped for when husband and wife disagree, but disorder, confusion, and recklessness in the family circle?

2. Another hindrance to family order and Scriptural training, is idolatry; placing our affections unduly on objects forbidden. "Thou shalt have no other gods before me;" "Set your affections on things above, and not on things upon the earth."

How frequently, in mercy, does God snatch the idol from the mother's fond embrace to save the souls of both child and mother!

3. Another cause of failure in family culture is, the early and continued dedication process is not duly considered. Hannah, the mother of Samuel, understood this practically.

When a child is born into the world, what is the first thing? dedication? presenting it to the Lord, a living sacrifice, holy, and acceptable, as a *reasonable*, perpetual service? This child is not ours, but the Lord's, bought with a price infinite! "Take this child away and nurse it for me, and I will give thee thy wages." (Ex. ii. 9.)

4. Sickly charity, or false tenderness, is another stone or stumbling, a rock of offence. What does this lead to? healing slightly, daubing with untempered mortar, conferring with flesh and blood—"crying peace, peace, when there is no peace." Jacob stumbled here, so did Eli, so did David, and multitudes on multitudes, which no man can number.

5. Idolatry in dress, the tipping off, the wimples and crimping-pins, the artificial gewgaws, the gold, the pearls, the costly array. Do mothers know they are planting thorns in the pillows of their precious little ones for life, when they imitate the world in gay and fashionable costume? The seeds of pride and vanity are sown in the first buddings of infancy!

Gospel purity and simplicity in personal adornments should begin in the nursery—the very cradle of existence; and *on forever*. "Pride goeth before destruction." How many (who can tell?) are weeping and wailing, where hope never comes, in consequence of this one false step—pride of life, folly and fashion—begun and fostered in early childhood!

6. Another failure in training as God requires is, not subduing the will at once. The very *instant* the serpent self is manifested, the finger should be laid on the spot of this leprosy. The first movings of this ill-temper in a child should be checked, not suffered to live and breathe a single moment. This secret of all secrets, is the golden key to salvation here, salvation *forever*. When the will is thoroughly subdued, brought into sweet, heavenly, lamb-like subjection then many innocent indulgences may be granted, which otherwise might prove ruinous.

The will of every son and daughter should be so completely under the control of the parent, that a single word, a nod, a look, a lifting of the finger, would suffice to command instant and cheerful obedience.

7. Another prevalent hindrance to holy, heavenly family discipline, is the almost entire absence of Gospel purity; a holy atmosphere in a family circle. "Example kills, and example cures." Parents do not preach to their children daily, hourly, momentarily, by a holy walk and conversation, lying down, rising up, going out, and coming in, by every look, thought, word, action. Their example gives the lie to their profession; and their little ones become hardened in sin. Children perish—go down to the pit, from the very gate of heaven.

The first thing in "rearing the tender thought" is "holiness to the Lord," written on our foreheads, our doorposts, and upon our gates.

8. There is not talking enough about Jesus, heaven, the way of life, salvation on salvation, rising up, lying down, going out, and coming in, at the fireside, around the table at meal-times, morning, noon, and at night. (See Deut. vi. 7–9.)

The souls of parents are not alive in God—on *fire* "Out of the abundance of the heart the mouth speaketh."

9. Again, the habits of industry are not duly inculcated. Every child should be busily occupied in something interesting, useful, praiseworthy—that counts for mercy; mercy on mercy.

10. Another special reason why so few children submit to Gospel requisition is, ministers from the sacred desk overlook these lambs. They seem to forget that children have souls at all. They make no special preparation to give a portion in due season to the little ones. They come and go, and go and come, neglected and disregarded. They sit listless, restless, careless, wearied in the house of God, longing for the Amen! Is this Gospel?

11. Once more. The letting out of waters, the greatest of all hindrances in taking little children directly to Jesus, is lack of faith. "According to your faith, so be it unto you."

Not a step is taken in the right direction in household duty without confidence in the promises of God, a firm belief. It is our duty and privilege to train our children "in the way they should go," form early infancy, with the assurance that form this heavenly training they will not depart, that it is the will of our heavenly Father these children of ours should be sanctified from their birth, and grow up in the Lord.

Parents must also believe that the Lord holds them responsible for the character, conduct, and salvation of those delivered to them in trust.

Alas! how few parents believe this!

The false idea is almost universal, that children are to grow up in sin for future conversion. Therefore very little special, direct effort is made by parents to take their children in the earliest dawnings of accountability, to Jesus, for the washing of regeneration, the purification of their souls, that their garments may be unspotted—made white in the blood of the Lamb.—*Author of "Apples of Gold."*

The Luxury of Doing Good.

For many a weary month poor Mrs. W—— sat alone in her humble room. Unable to walk or help herself much, she seldom enjoyed the balmy air, or a sight of the glorious arch of blue, or, what she missed still more, the sound of the Gospel in the house of God.

A good Samaritan happening to call, asked her if she would like to take a ride in the park some day.

Almost overwhelmed at the thought, she scarcely knew what to say.

In a few days the friend came again, saying she would now accompany her, if she could get ready.

Feeble and trembling as she was, it took almost two hours to prepare for this, to her, great event. The folds and wrappings of an antiquated and shabby wardrobe were at length adjusted; the conductor of the street-car kindly helped her to enter, and in the course of half an hour to alight at the Eighth Avenue entrance to Central Park.

Soon one of the generous and capacious stages was found. An unwonted expression of tenderness passed over the faces of the policemen and drivers, as their eyes fell upon the aged form, and they kindly gave the needy assistance.

But, O! the joy, the ecstacy, that lighted those aged eyes, as the, to her, magnificent expanse of lawn, and lake, and sky broke upon her delighted sight.

"And such a night's rest I have not had for months," she said, the next day.

We envy the one who thus created an oasis in the desert life of this aged victim of poverty and pain, yet one who is the daughter of a King, who will one day proclaim to the assembled universe this trifling act of kindness shown to one of His chosen ones. Ye whose many hours are spent in seeking to devise means of enjoyment, whose appetites are cloyed with the good things of earth, whose eyes are wearied with seeing, whose ears with hearing, try this new expedient of pleasure, and learn the luxury of doing good.

So shall some aged heart, in attic or basement, whisper your name in prayer, and call down blessings upon your head.

What other expenditure of thirty five cents could bring such a return as this?

The poor have aesthetic tastes. It seems almost a pity, since they have so little means of gratifying them, but God, who knows best, has so created them.

We must not think we have done all when we have provided them with food and clothing—scantily enough sometimes.

We cannot tell how much good this tribute to a higher nature may do, and we have the sure word of promise that the smallest act of kindness shall not lose its reward.

God says, "Blessed is he that considereth the poor." The poorest need not lose this blessing. Happier is he who has it in his power to minister to them.—*Christian at Work.*

Saved from Suicide.

"Faith, if it hath not works, is dead, being alone."—James ii. 17.

Some years ago, a minister in one of the Eastern cities preached a faithful sermon from the above words. By many apt illustrations he showed the utter worthlessness of faith without works. One of his hearers, a lady with a small family, listened to the discourse with close attention. The stirring words of her pastor went into her heart.

On Monday morning, while working on her sewing machine, the words, "Faith without works, is dead, being alone," sounded in her ears. The machine stopped as she asked herself—"Did I ever win a soul to Christ? Was there ever a poor sinner led to repentance through me?" Pleading guilty before God, on this question, she wept and prayed. Sincerely she asked the Lord Jesus, "What wilt thou have me to do?" She now desired to lead some one to Jesus. Thinking over many of her friends and acquaintances, who were without Christ, she thought of the proprietor of a shoe store, where for the last four years shoes had been purchased for herself and children. "He is a wicked man, and never once have I spoken to him about his soul." She resolved to go and speak to him.

Laying aside her work she brushed away those frivolous excuses Satan often brings, such as being busy, tired, having family cares, and daily family duties on her hands. It was noon. Perhaps the store may be full of customers. Entirely disregarding all these suggestions, this Christian mother, after an earnest prayer for the grace of Christ to assist her in her message, soon entered the shoe-store. Providentially no one was there but the proprietor.

Stepping up toward him, as he stood behind the counter, she said, "Mr. B——, I've come in this morning to

talk to you about your soul." Had a voice from heaven spoken, this man could scarcely have been more deeply affected. He bowed his head on the counter, and wept like a child. After a few moments the lady inquired the cause of his grief. He replied, "I am the most miserable man in this city. I am not fit to live, and I'm sure I'm not fit to die. But just as you came into the store I was resolving to commit suicide, either by poison or the pistol. Life is a burden. What shall I do?" She advised him at once to repent and believe on the Lord Jesus Christ, and he would certainly be saved.

After a few more faithful words, spoken with wondrous tenderness, the man's heart was broken. He then said to the lady, "Won't you pray for me?" Sinking down on his knees and burying his face in his hands, there was no alternative left for her but to pray.

And the Spirit helped her infirmities in a wonderful manner, that the poor distressed man arose, thanking her and saying, "God sent you here to-day! I will seek his mercy! I will become a Christian!" Very soon this man came out on the Lord's side, confessed his faith in Christ, and was admitted into the church. Since then he has been an earnest worker in the Master's vineyard, and rejoices in leading others to Jesus. "Is not this a brand plucked from the burning?"

As for this dear Christian woman, she has been ever since showing her faith by her works. "Always abounding in the work of the Lord" is better understood and fully practiced. The case is most remarkable from the fact that this lady had never spoken or prayed in the prayer-meetings of her church. Now her voice is often heard entreating her sisters to "Rescue the perishing. Care for the dying. Snatch them in pity from sin and the grave." Oh! Christian brother or sister, go and do likewise.—*Christian Press.*

The Howling Dervishes.

On the heights of Scutari, one of the suburbs of Constantinople, there stands a convent, or *Tekke*, of the Howling Dervishes. In the court of the Tekke the chief ornament is a fountain shaped like a tomb, recalling to mind the coffins covered with cashmere that are visible through the gratings of the funeral chapels of the Sultans. The hall in which the Dervishes perform their ecstatic dances, and to which strangers are freely admitted to witness their strange religious ceremonies, is a simple parallelogram, devoid of architectural embellishment. Upon the bare walls are suspended a number of huge tambourines, with tablets bearing inscriptions from the Koran, while above the carpet where the Iman, or chief of the Dervishes, sits with his acolytes, is exhibited a horrid array of darts, spikes, pincers, and other barbarous instruments of torture. With these the Dervishes wound and torment themselves when they have attained the climax of their religious delirium.

At the beginning of the peculiar devotional exercises of the Dervishes the Iman appears first upon the scene and gravely takes his seat on the carpet, while his attendants station themselves behind him. The Dervishes then file into the room and range themselves in front of the Iman, where for a time they occupy themselves with preliminary prayers, and chants of a serious and elevated character. They then repeat in unison a sort of litany, intoned by one of their number in a stentorian voice, the remainder beating time to the measure with a movement of the head backward and forward. Gradually the chant increases in volume, the oscillations of the head quicken accordingly, and the faces of the fanatics grow livid, and their bosoms heave with swelling excitement. The leader of the chant redoubles his energy, and the Dervishes, as one by one they are wrought up to the requisite degree of fervor, sway their heads with such violence that they seem momentarily in danger of snapping them off from their trunks. Presently all are standing, and the fierce tumult of song and dance breaks forth without restraint.

From M. Gautier, the brilliant French writer, who visited the Tekke in 1853, we borrow a description of the remainder of the exciting scene:

They now formed a chain by putting their hands on each other's shoulders, and began to justify their distinctive name by heaving up from the very depth of their chests a hoarse and prolonged cry, or howl, of *Allah-hon!* which hardly seemed to come from any human voice.

The whole band, animated as it were by one feeling retired one step simultaneously, and then threw themselves forward with an equally simultaneous plunge, shouting in a deep tone, which resembled the growling of a menagerie when the lions, panthers, and hyenas are all enraged by some unexpected postponement of their feeding-time.

Little by little the inspiration comes. Their eyes begin to shine like those of wild beasts in the depths of a dark cavern; an epileptic foam gathers about their lips: their countenances are distorted and shine lividly through profuse perspiration. The whole line falls back at once, before some invisible gust, like reeds before a tempest, and then rises again as suddenly; and always at each forward plunge the terrible "Allah-hon!" bursts forth with increasing fury. How shouts of such unearthly violence, repeated during more than an hour, could fail to burst the osseous frame of the chest and flood the lungs with blood from ruptured vessels, is inexplicable.

The shouts became after a time mere roarings; and one Dervish in particular, with a face of miraculous sallowness and leanness, a gigantic fleshless frame to match, and a voice deep and cavernous beyond expression, balanced his head amid its matted locks of long black hair, and tore up, as it were, from his skeleton chest the growls of a tiger, the roars of a lion, the yells of a wounded wolf bleeding in the snow, cries full of rage and yet of longing, the vague utterance of some fierce and unknown voluptousness, blended sometimes, with sighs of human sorrow and weakness,—protests of the frail body, burned and bruised by the fiery and restless soul.

Excited by the feverish ardor of this infuriated devotee, all the troop threw themselves back again in one mass, and then formed, like a line of intoxicated soldiers, yelling out at the same instant, one "Allah-hon!" with a sound comparable to nothing earthly, unless the voice of some mammoth or mastodon buried amid the colossal herbage of an antediluvian marsh. The floor trembled beneath the measured tramp of the frenzied band, and the walls seemed ready to tumble in ruins about us, like those of a second Jericho, shaken to their foundations, by the tumult and uproar of these horrible and tremendous clamors.

And now the exhibition has reached its climax. The howls, or shouts, succeeded each other without interval or cessation, and a sort of wild-beast odor was emitted from them, as of heated and sweltering bodies. Through the dust raised by their trampling feet gleamed vaguely, as through an ensanguined mist, visages convulsed, distorted, and frenzied, illumined by white eyeballs and delirious smiles.

The Iman continued standing before the mirab, encouraging the growing frenzy by voice and gesture. A youth detached himself from the group and advanced towards the old man, and now we saw the use of some portions of the terrible instruments suspended from the wall. The assistant of the Iman took from the wall an exceedingly sharp sort of spike, or skewer, and handed it to their superior, who instantly transfixed with it both cheeks of the young devotee, without his showing the least sign of suffering. This operation performed, he returned to his place, and continued his movements as before. It is difficult to imagine anything more strange in appearance, than this herd thus "spiked;" and it would have seemed like a trick of some pantomine, but for the horrible consciousness of its reality.

Two other fanatics now sprung into the centre of the hall, and were supplied with two of these darts, (already described) terminating in leaden hearts, and garnished with numerous small chains of iron. Taking these in their hands, they began a sort of poniard dance, full of extraordinary and violent movements; but, instead of shunning the points of the darts, they sought every opportunity to wound themselves with them, and to scourge themselves with the iron chains, until they fell exhausted to the ground, reeking with blood and perspiration, and foaming like horses goaded to the utmost by the spur, and falling with fatigue before reaching the goal.

As we issued from the hall, we encountered the young man whose cheeks the man had transfixed with the skewer. He had withdrawn the instrument of torture, and seemed none the worse for the operation; a small spot of purple on either cheek being the sole remaining indication of the passage of the iron.

Children's Corner.

Seeking Mother.

A lady was riding in her carriage among the mountains, when they came upon an old woman, with a funny little hood on her head and a staff in her hand, walking on all alone. She was neat and clean, and her skin was soft and delicate, but her back was bent and she was barefoot.

The lady saw she was shoeless and stopped the carriage.

"Here is some money," said the lady, in a tender tone.

"What for?" said the woman, looking up pleasantly.

"To buy shoes for your poor feet. Do you not want a pair of shoes?"

The woman laughed a little low laugh which seemed to come from a heart filled with simple happy, thoughts.

"Don't you want a pair of shoes?" asked the lady, a little hurt.

"I s'pose I do," said the woman, "but I didn't think of anybody's giving em to me."

"Take this bill, please, and buy you a pair," said the lady.

"God bless and reward you!" answered the woman, heartily.

The carriage drove on, and the lady sank back on the seat with tears in her eyes.

"Oh," said she, "I thought I saw my own mother in that dear old lady. She had just such a sweet face and pleasant voice. You don't know how I felt when I thought of my mother, old and feeble, walking with bare feet over the rough, rocky road."

If we all saw fathers and mothers, brothers and sisters, in the poor, cold, and the hungry, what a world this would soon be.—*Child's World.*

The Rebuilding of St. Peter's at Rome.

Everybody knows that Michel Angelo repaired to Rome a second time, at the solicitation of Pope Julius II. Tha latter wished to construct a mausoleum for himself superior to any that had ever been erected. Michel Angelo was charged with the work, and thereupon commenced a design worthy of himself and patron. This design was a "parallelogram, and the superstructure was to consist of forty statues, many of which to be colossal and interspersed with ornamental figures and bronze bassirelievi, besides the necessary architecture, with appropriate decorations, to unite the composition into one stupendous whole.' The Pope was pleased with the design, and enquired the expense. "A hundred thousand crowns," said the artist. "Let it be twice that sum, if need be," continued Julius, and he immediately gave orders to execute the work.

It was suggested to the Pope that such a monument ought to have a special chapel built expressly for it, and that St. Peter's, being an old church, was not at all adapted to the purpose.

"I will rebuild St. Peter's!" exclaimed the Pope. This was the beginning of an edifice which took a hundred and

fifty years to complete, which consumed the fortunes of millions, gave rise to the sale of indulgences, and, though unexpectedly, laid the first stone of the Reformation. Albeit, it is now the grandest display of architectural splendor that adorns the Christian world.—*The Galaxy.*

Magnitude of Ancient Works.

Nineveh was 14 miles long, 8 miles wide, 46 miles round, with a wall 100 feet high, and thick enough for 3 chariots abreast.

Babylon was 50 miles within the walls, which were 75 feet thick and 109 feet high, with 200 brazen gates.

The temple of Diana at Ephesus was 420 feet to the support of the roof —it was 100 years in building.

The largest of the pyramids was 481 feet in height and 858 feet on the sides. The base covered 11 acres. The stones are about 60 feet in length, and the layers are 208.

The labyrinth of Egypt contains 300 chambers and 12 halls.

Thebes, in Egypt, presents ruins 27 miles around, and contained 350,000 citizens and 400,000 slaves.

The temple of Delphos was so rich in donations that it was plundered of $50,000,000, and the Emperor Nero carried away 200 statues.

The walls of Rome were 13 miles around.

Saving the Sawdust.

Mahogany tables are not made of solid mahogany; nor are rosewood bureaus made of solid rosewood. They are veneered; that is, thin slices of rosewood or mahogany are glued on common wood. A few years ago, they sawed a stick of rosewood or mahogany into strips for veneering. Of course a great deal of the valuable wood was lost in sawdust; as much as half of it was wasted. But a machine has been invented which does away with the saw in this work. It shaves instead of saws, and by shaving off the slices nothing is lost, and the saving on a log of rosewood is said to amount to not less, in some cases, than five hundred dollars.

Perhaps you would have said, "What is the need of caring about a little sawdust? The waste is not much." Waste counts up. Here were five hundred dollars' worth wasted, or saved. Yes, boys, waste counts up. Waste minutes, waste opportunities, waste words, waste pennies, they count up. A person is a great loser by them; and it makes all the difference in the world as to what his character is worth, whether he has wasted or saved the sawdust of his life—fritted it away, or used it in little advantages and smaller means.

A Screw Loose.—When I hear a boy speaking of his father as "the old man," or "the governor," I know there is a screw loose, and the boy has taken a long step towards the bad. And the girl who pouts when reproved by her mother, and jerks off her bonnet in a pet when restrained from going abroad, has already mutinied against the law of heaven, a road that leads to a gulf from which there is no return.

A Letter From Elder Freeman.

Montague, N. Y.

Dear Bro. Kellogg:—Your card came to hand yesterday, which informed me that I was elected as member of the corporate N. C. A. Much obliged, and hope I can serve the interests of the good cause, in which we are engaged, in that as well as in other capacities. And yet I know and feel, it is very little I can do; but that little shall be willingly and earnestly done My heart is in it, as well and as much as in any other department of Christian enterprize. To oppose Christian effort to oath-bound secretism as found in Masonry and other similar societies is just as necessary and just as much enjoined by, and acceptable to, God, as against any other form of sin. This form of sin is stupendous and gigantic as both Catholicism and paganism; for it has all the animus and energy, if not the dimensions of both. It also like them boasteth great things and undertaketh great evils—and has most skillfully planned its hurtful designs. On the one hand it holds out menaces, slander and abuse; also persecution in derangement of business, crippling men's honest and honorable enterprizes; and even assassination to coerce men into submission to its control; and on the other it flatters, bribes and seduces men into its embraces by untold ways and means. To say that it is Janus-faced is tame and fails to tell the hundredth part of the truth. It seldom fails to see the most successful means for accomplishing its wicked and ungodly purposes and having no conscience it has no moral check on its worst wishes and designs.

Considering these facts together with man's readiness to yield to fear, flattery and interest (or supposed interest), in his fallen state, it is not strange that there is so little interest felt (or at least manifest, if felt), in opposing this world-wide wrong. Still, it does not seem strange that there is so much apathy on the part of the Christian world, as if some deadly opiates had been administered; for it is against Christianity, meeting it at every avenue at which it seeks to enter and bless the world, that this colossal enemy aims its blows. Strange anomaly! It chains men's fears by making prominent real grounds for fear. It says, keep still, show no opposition and you shall not be harmed, while the chains are being drawn tighter around its victims and threatens destruction if there be opposition. I have been very much interested in reading the doings and addresses at the meetings in Pittsburgh in June. So far as I understand, I approve of all that was done, especially the nomination of J. B. Walker for the Presidency of the U. S. I am most devoutly thankful that God has given us such a man for such a time. He gave us a Washington and a Lincoln for their times, and now I hope the nomination of Prof. Walker may be taken as a foreshadowing of Divine mercy upon our country in coming years.

Great apathy is felt in this part of the country on the subject of secretism. The Masonic lies are too stupendous, too terribly sworn to, too religiously affirmed, and with too much seeming innocence told, to be believed to be lies. It is astonishing how secretists have taken the public mind captive, and lead the populace as they will. And yet there is a latent undercurrent of doubt among the masses shading up into strong colors of belief among the few, that emboldens them to speak out their convictions. O that this conviction may bleach out that credulity that believes Masonic lies! that conviction of the truth may take Masonic falsehood, the prison-house of public credulity, and demolish it and liberate its willing and unwilling victims, for both are there!

Yours with all good wishes and prayers for your welfare and success in your work. A. D. Freeman.

Temperance.

The Results of the Crusade.

When the temperance crusade was most absorbing the hearts of the people, there were not wanting some who said that women were out of their sphere; that the home circle would be destroyed; that they had never been commissioned to preach; that the clergy were leading them and interfering with what did not concern them; that business interests would be hopelessly crippled; that public opinion was in favor of drinking, else laws would be enforced; that the labor would be worse than wasted, for if an attempt was made to restrain men they would be more effectually steep themselvest in sin; in short, they predicted that the movement would be a failure, and now, that during the heat of summer the praying bands have discontinued this branch of their work, these rise up with one accord, and say, "Two dram-shops are open for every one before the crusade; there is more liquor sold, more drunkardness than ever, and society is in a worse condition." Strange to say, some newspapers, some organs even of the party that accomplished such grand results in the anti-slavery war, are making the above assertions, not because the editors believe them, but because a newspaper printed in a locality where whiskey votes are in the majority, must, to make the most money, as they think, echo the wishes of such majority.

Is it true that two dram-shops are open now for every one before the crusade, and has the number of saloons increased or decreased? We have written to thirty or forty towns.

Steubenville had 125 saloons before the crusade began; now 44. The McConnellsville ordinance, which prohibits the sale of wine and beer, which sale our Ohio law permits, to the sorrow and shame of the State, closed forty of these, besides those who gave their pledges to the women never to sell again. Of course this ordinance was the direct result of the sentiment created by the crusade.

In Warren, where six were closed by the women and so remain, the prohibitory law has also been passed, and the remainder of the saloon-keepers are carrying on their business under peculiarly trying circumstances, some of their customers having to ascend to the house-tops to drink their beer, and even this has been declared breaking the law, which forbids selling upon or *about the premises.*

In Hillsboro, the women closed eight by their entreaties. Three new saloons have opened, but of course there are five less than before. Logan had seventeen saloons—now eleven; New Lexington thirteen—now four; Morrow, a place of 1,200 inhabitants, had fourteen saloons—now eight; Zanesville had one hundred and fifteen—now forty-six. (Sale of whiskey decreased forty-seven per cent., beer twenty-seven per cent.) Clyde had eleven—now five; Millersburgh ten—now six. Oxford had twelve. All were closed. Three have re-opened. Of these, one, having received more visits from the women, closed again, and the other two are selling according to law. Statements like the above, with but *two* exceptions, where the number was declared unchanged, were received from *all* the towns.

We wrote to the nineteen Internal Revenue Districts of Ohio for number of saloons, and amount of collections on distilled and fermented liquors for May, June and July, 1873, before the crusade began, and for corresponding months of 1874, the praying bands having generally ceased their work in March or April.

Reports are given from all those heard from.

3d dist.	including Dayton	four	less	distilleries.
4th "	" Urbanna,	decrease	saloons	20
6th "	" Washington, C.H.	"	"	116
10th "	" Toledo	"	"	150
11th "	" Portsmouth	"	"	35
	and three	less	distilleries.	
13th "	" Zanesville	"	"	60
14th "	" Wooster		"	26
15th "	" Athens	"	"	60
16th "	" Cleveland	"	"	32
19th "	" Ashtabula	"	"	78

In every district heard from there is a decrease in number of saloons save in 9th, including Sandusky, where the women were apparently restrained from the work by their Republican (?) press.

The amount of collections on distilled and fermented liquors in the thirteen districts heard from shows a *decrease* of $174,707, for May, June and July, 1874, as compared with the same months in 1873 before the crusade.

These figures do not show that saloons or drinking have increased. But the good accomplished is not computed by dollars and cents.

Social drinking is not so popular. Where, as in Cleveland, 1,000 young ladies of the highest social position form themselves into a "temperance league," pledging never to use liquors of any kind; nor to offer them to others, and to discountenance the habit among young men of using them, the good effects are readily apparent. Instances like the following are not unfrequent. A party of four had taken a pleasure ride to one of lake resorts, and were at supper. All had taken champagne repeatedly together. When it was ordered, the girls said, "We are members of the League, and shall never never use it again." The young men expressed their surprise, but said "Neither will we," and they came home with clear brains and better principles.—*Advance, Oct.* 8 74.

Religious Intelligence.

—The Baptists of Kentucky have 51 associations, 1,118 churches, 517 ministers, and upwards of 130,000 members, 30,000 of whom are colored.

—There are said to be 1,000 Scandinavian Baptists in the United States. They held a conference recently at Cokato, Minn.

—The National Union Convention for the Promotion of Holiness, will meet with the National Temperance Convention which opens at Sea Cliff, July 13, and continues about ten days. The meeting will be one of unusual interest.

—An invitation is being extensively signed in Brooklyn, under the auspices of the Young Men's Christian Association, by clergymen and prominent citizens, which is designed to be sent to Messrs. Moody and Sankey, in the hope that they may spend some time in that city when they return from England.

—The most recently published statistics of the missions of the United Brethren (Moravians) are as follows: Ninety-two stations—in Labrador, Greenland, among Indians of North America, Mosquito Coast of Central America, the West Indies, Surinam, South Africa, Australia-Thibet; 333 missionary agents, of whom 28 are natives; 1,389 native assistants. Of the total number of the persons belonging to our Mission (69,322), 2,745 are Esquimaux, 1,344 Indians, 9,328 South Africans, 55,750 negroes, 154 natives of Australia and Thibet.

—There is a rapidly growing sentiment among English Methodists in favor of lay representation. The *Methodist* calls for such a concession to be immediately made to Scotch Methodists, as a necessary condition of growth in a locality where Presbyterian laymen are eligible to office and representation. The following, however, is the report of the Committee of the Wesleyan Conference, to which the subject was referred: They come "to the unanimous conclusion that, while the time is now at hand when some comprehensive plan for the direct and adequate representation of the laity throughout the connexion in the transaction of all the business of the Conference (except only that which is regarded as ministerial) must be adopted, and the sooner the better, several years must elapse before a complete and well matured scheme could be brought into practical operation."

—In the Theological Seminary of the Reformed Presbyterian church at Allegheny, Pa., 22 students attended the sessions the past year, 4 of whom were since licensed to preach. The Senior Professor, Rev. Thos. Sproull, D.D., has been appointed Emeritus Professor, with the understanding that he would continue to share the labors. Rev. D. B. Wilson, of Allegheny, has been appointed an additional Professor.

—The late General Assembly of the United Presbyterian church at Wooster, Ohio, made the following appropriations to Foreign Missions for the ensuing year: For Egypt, $35,000; Syria, $4,200; India, $14,400; China, 1,600; outfits, traveling expenses and salaries of new and returning missionaries, $10,000; and miscellaneous, $1,000, being a total in currency of $66,200.

—The Second Baptist church of Chicago, in charge of Revs. E. J. and T. W. Goodspeed has received during the year 149 members making a net gain of 58, and giving a total membership of 1,340, which is said to be the largest membership, except colored, in any Baptist church in this country.

—Says a committee of prominent Baptists, there are probably five hundred Baptists churches in Kentucky who have no Sunday school.

—Twenty Episcopal ministers have been displaced from the ministry during the past year, most of them having gone into the Reformed Episcopal church.

—A considerable number of the churches of New York having been closed while their pastors take a vacation, the Young Men's Christian Association, recognizing the spiritual wants of the season began an outdoor meeting Sabbath before last. Mr. Bohan of the House of the Evangelists, led the services. The locality was well-chosen, and a large number of persons from the thickly populated neighborhood soon collected. Doubtless many a poor person rejoiced that he could join in the hallowed exercises; and the work was progressing decently and in order, when suddenly it was interrupted by a party of intoxicated Germans and others, and no police appeared to keep order until they had been quieted by others. These meetings are to be continued.

—Messrs. Moody and Sankey are not likely to lack for opportunities on their return to this country. The ministers and other Christians of Chicago, of New York, and of Cincinnati have severally united in earnest invitations to them to labor in those places the coming year. They are expected to start for this country about August 4th. Mr. Moody is expected to seek the much needed rest at his mother's home in Massachusetts.

—Bishop Baltes of Alton, Ill, has placed under ban all societies in his congregation whose members send their children to public schools, or give balls or picnics at which intoxicating liquors are sold.

—The German Government, it is said, has in preparation a measure to be laid before Parliament prohibiting processions throughout the empire. This measure is intended to apply particularly to religious processions.

—A protest against ritualism has been presented to the Archbishop of Canterbury from the county of Kent, signed by 2000 communicants. Among these are ten peers, five peer's sons, four baronets, and eighty-one magistrates.

—The meeting of the Evangelical Alliance will be held in Belfast, in October next. A number of distinguished visitors from America and the Continent will be in attendance.

—Bishop Smith, the presiding bishop of the Episcopal church in the United States, has impanelled a preliminary court, which will shortly meet in Baltimore, for the trial of Bishop Whittingham, on the charge of refusing to summon a court to try two clergymen of Mount Calvary church in that city for using prayers for the dead, which the accusers assert involved the doctrine of purgatory.

—Rev. C. F. Hawley, pastor of the Wesleyan church of Millbrook, Pa, was one of the active members of the late National Convention. Since his return home he has been sorely afflicted by the death of his eldest son, a lad of twelve or fourteen, quickly followed by that of his second son. The disease was a malignant scarlet fever.

News of the Week.

The City.

Whether the work of rebuilding the Chicago Custom-house is to be continued or whether the portion already erected will be torn down, cannot be decided until after the next Congress meets, Secretary Bristow having referred it to that body. He thinks that it would be folly to complete such a building, as the commission appointed by him to examine its condition reported very adversely.——In connection with P. T. Barnum's show exhibited here last week, a pleasant and successful balloon ascension was made on Wednesday afternoon by Prof. Donaldson accompanied by four reporters. On Thursday, with a reporter from the *Evening Journal*, Donaldson again ascended, and was carried in a northeasterly direction over the Lake; and up to Tuesday morning nothing positive had been heard or seen of the aeronauts or the balloon. A severe storm from the north came on about midnight and it is feared both perished. Vessel masters report seeing the balloon near the water on Thursday evening and on Saturday what might be portions of the balloon afloat.——The police war continues although the Supreme Court has affirmed the decision of Judge Farwell against the Police Board. That body refuses to give up its authority and in spite is making public some of the dark bargains between the police and the thieves, gamblers and prostitutes of the city.

General.

At Lawrence, Mass., on the 12th as a lodge of Orangemen were returning from a picnic in commemoration of the Battle of the Boyne, a crowd of several hundred Irish met them at a steamboat landing, and soon began throwing stones. The Orangemen were driven to the police station, and were stoned all the way thither, a distance of more than half a mile. Mayor Tewksbury harangued the crowd, but his voice was drowned amid groans and hisses. He then came out and headed the police in escorting the Orangemen home. The crowd threw stones, bottles, etc., striking nearly every one in the procession. At the corner of Union and Spring streets the mob made a furious onslaught on the party, when nearly all the police and Orangemen were knocked down. The latter then, in self-defense, drew their revolvers and began firing on the mob, who quickly dispersed. No one was killed, but upwards of twenty persons were seriously injured.——A meeting has been held for the purpose of taking measures towards establishing a weekly journal in Washington, to be managed exclusively by colored men, and devoted to the interests of the colored people. Frederick Douglass, Professors Langston and Wilson, and other prominent men of that race earnestly seconded the proposition.——The National Educational Association, of which Dr. W. T. Harris, of St. Louis, is the President, will hold its fifteenth annual meeting at Minneapolis, Minnesota, on Tuesday, Wednesday and Thursday, the 3d, 4th, and 5th days of August, 1875.

Foreign.

London, July 12.—Messrs. Moody and Sankey's farewell meeting took place at Mildmay's Hall. The Earl of Shaftesbury and Cavan, Samuel Morley, M. P., Cowper Temple, Mr. McArthur, and seven hundred clergymen were present. Of these 188 were clergymen of the church of England, who far outnumbered those of any other denomination. Canon Conway occupied a seat on the platform. All those present were deeply affected. Mr. Moody, while speaking, was so overcome with emotion that he had to stop and was unable to conclude. To a suggestion that a memorial of some kind be presented to Messrs. Moody and Sankey, Mr. Stone, on their behalf, replied that it would not be accepted, and nothing would give them more pain than such a step.——A meeting was held in Hyde Park on Sunday to protest against the grant for the Prince of Wales' visit to India. Twelve thousand persons were present. Bradlaugh made a violent speech and concluded by offering a resolution of a similar character. The resolution was almost unanimously adopted. Eight persons who voted against it were set upon by the crowd and the police had to interfere for their protection.——Lady Franklin, the widow of Sir John Franklin, died Sabbath night.——Continuous heavy rains have fallen in various parts of Great Britain, swelling the rivers and streams, and causing them to overflow and inundate the surrounding country.

In some districts the floods have been attended with loss of life, and heavy destruction to property.

Twenty persons have been drowned in Monmouthshire and much property destroyed.——Official advices report that the Carlists are surrendering in large numbers. The Carlist army officers are becoming discouraged and their forces demoralized.—Accounts are received of a furious outbreak among the lower classes of the city of San Miguel, in the Republic of Salvador. The riot grew out of a religious disturbance between church and state, the latter refusing to allow the Catholic Bishop's pastoral, in tone hostile to the Government, to be read in the churches; while the action of the civil authorities in regard to the location of a new market-place still further fanned the discontent, which was finally wrought to the pitch of violence by an inflammatory pulpit address by a priest named Palacios. Thus incited, a mob of overpowering numbers took possession of San Miguel, a city of 40,000 inhabitants, broke open the public prison and liberated the inmates, attacked and killed the small body of troops garrisoned in the city, murdered and mutilated Gens. Espinoza and Castro, assassinated several prominent citizens, and then fired the town with kerosene, burning sixteen houses, and by fire and pillage causing a damage of about $1,000,000. Nothing but the opportune arrival of a British man-of-war and the assistance afforded by her marines put a stop to the terrible work of slaughter and destruction. Then there was some more slaughter, but it was of the right sort, many of the rioters being caught and shot. At last accounts, President Gonzales had arrived on the scene, and vigorous measures of punishment were under way.

Postage on the Cynosure.

The postage on the Cynosure must be paid at Chicago. It is twenty cents a year.

The cost of postage now depends entirely on the size and weight, and therefore some smaller papers charge but fifteen cents; and others about the size of the *Cynosure* charge twenty-five cents a year for postage.

If the subscription price of the Cynosure was $2.50 or $3.00 a year, the price of many religious papers containing no more reading matter, we might afford to pay the postage ourselves, but at $2.00 a year we cannot do this with our present Subscription list.

Therefore let all send the postage, 20 cents a year, 10 cents for half a year with their renewals.

The commission on one new subscription for a year will pay the postage on your own and the new subscriber's paper. We would rather have the postage paid by commissions than in any other way.

When postage is not paid we shall have to shorten the time of subscription sufficiently to pay it.

Home and Health Hints.

Cherries.

The common cultivated cherry is of Asiatic origin, and is said by Pliny to have been introduced into Italy from Pontus, a province of Asia Minor, about 10 years before Christ, and about 120 years afterward it was introduced into Great Britain. The Romans had but eight varieties of the cherry, while in our catalogues there are more than three hundred. The common wild cherry is one of the largest trees in our American forests, and rivals the mahogany in the beauty of its wood. From the fruit of this tree cherry brandy is made.

The cherry is almost the only fruit which we share with the birds, and since that is the case, it would seem generous on the part of man to make ample provisions for the feathered tribe that so delight in it. Worms, too, love cherries, unfortunately for us, and for that reason this delicious fruit has to be carefully picked over and is generally cooked before it is brought upon the table. As the kernel of the cherry contains prussic acid, it should be removed before preserving or canning the fruit; but if the cherries are sound, it does no harm to stew them whole for immediate use.

Cherry Jam is one of the most delicious sweetmeats this fruit affords, and being so it should be made in the most enjoyable manner. Let the fair confectioner, with neatly combed hair, clean calico dress and ample apron, sit in the shade while stoning the fruit. Then take equal weights of white sugar and cherries, make a sirup of the sugar, simmer the cherries slowly in the sirup for twenty minutes, take them out with a perforated skimmer and spread them on dishes to cool, boil down the sirup till it is quite thick, put the cherries back and let them boil up once, then seal in glass cans.

Canned Cherries may be put up like any other fruit in a fourth of their weight of sugar, or even less than that; they should be thoroughly cooked, and sealed when boiling hot.

Cherry Pudding.—Scald a quart of milk and stir it into a pint of cornmeal; when cool, add half a pint of Graham flour or a little less of fine flour with which a teaspoonful of yeast powder has been thoroughly mixed, four well-beaten eggs, and a pint of ripe, unstoned cherries which have been washed and rolled in flour while damp. Wring the pudding-bag from cold water, flour the inside well, put into boiling water, and boil steadily for two hours. Place an inverted plate at the bottom of the kettle under the pudding, and as the water wastes add boiling water. Serve with a sauce of sugar and cream.

Pickled Cherries.—White ox-hearts are preferred for pickles. The stems should be left on and the pits in; for eight pounds of fruit take four pounds of sugar, two quarts of the best vinegar, a little cloves, cinnamon, mace and ginger-root. Boil the vinegar, sugar and spices together, skimming thoroughly; strain it over the fruit, and boil very slowly till the cherries look like cracking open; take up carefully into jars and keep in a cool place.

Dried Cherries.—Take large cherries, not too ripe, remove the pits, take equal weights of cherries and sugar. Make a thick sirup of the sugar, put in the cherries and boil them a minute, and spread them on an earthen platter till next day, strain the sirup, boil it down thick, put the cherries in and boil five minutes, spread on a platter as before; repeat the boiling two more days, then drain, lay them on wire sieves and dry in a nearly cold oven.

Cherry Pie.—Stone the cherries, make a paste in the ordinary way, put in the fruit, add sugar and a little water. Stir a tablespoonful of flour smoothly into two of water and spread it evenly on the edge of the paste: put on the cover and bake till done. All fruit pies can, by using this mixture of flour and water, be kept from running over in the oven.—*N. Y. Tribune.*

If you have been picking or handling acid fruits, and have stained your hands, wash them in clear water; wipe them lightly, and while they are yet moist, strike a match and shut your hands around it so as to catch the smoke, and the stain will disappear.

Farm and Garden.

Sun-burned Hay.

The effect of sun-burning hay is to change the succulent grasses into woody fibre, a substance that the maws of animals cannot dissolve, and which therefore is little more nutritious than so much finely splintered wood. The loss to our country within the last century by too much sundrying of hay, has been immense; and it was not till within a few years that the error of over sun-burning hay was discovered by a few observing farmers, who had noticed that such of their hay as had been put in the mow or stack rather green, to save it getting wet by the showers, turn out the best in the Winter, the most greedily devoured by the cattle, and evidently the most nutritious. Probably Bullard's hay tedder has had much to do with improving the hay in our country, by insuring its expeditious gathering. Sound judgment is its use is however required. It should not be drawn over the meadow too early in the morning after rains or heavy dews. It is better not to touch grass cut from six to nine in the morning, till nine o'clock, or a little later if the morning has been at all cloudy or foggy. This in order to give the fallen grass time to evaporate whatever dew is on its surface; for it is not the natural juice of the grass, but rain water or dew, that causes hay to mould in the mow or stack. But while the tedder should move lively for an hour or two after the dew has evaporated, it may move slowly as soon as the hay is nearly made, as otherwise the foliage and shields of the grass will be lost on the meadow; and the horse that draws the tedder will readily agree to this, as by this time he will naturally become leg-weary, and quite willing to take another gait.—*Nash.*

The curing of hay should be a precise imitation of the curing of herbs. The housewife cuts the mint and thyme and sage and catnip while they are in flower, and dries them slowly in the shade. Hay should be cut in flower also and dried with as little exposure to the sun as practicable. In this respect, as in many others, the husband may take a lesson from the wife. Were hay cut early, the aftermath would be very much better, and the roots of the grass would be far stronger to resist the winter. It is seeding which weakens plants and to let the grass run to seed greatly injures the present crop of hay and weakens the plants and the ground for the future. —*Ex.*

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" No. 3		1 07½
" Rejected		1 01
Corn—No. 2	68¾	69¾
Rejected	65	65½
Oats—No. 2	49	50
Rejected	44	47
Rye—No. 2	1 00	1 02
Flour—Winter	5 50	7 50
Spring	3 30	5 50
Hay—Timothy	15 00	18 00
Prairie, "	9 00	16 00
Lard		13¼
Mess pork, per bbl		19 55
Butter	15	25
Cheese		11
Eggs	14	14½
Seeds—Timothy	2 30	2 60
Clover		6 50
Flax		1 55
Potatoes—new per bbl	2 50	3 50
Broom corn	6¼	13½
HIDES green to dry salted	05½	14
Lumber—Clear	36 00	50 00
Common	10 00	11 00
Lath		2 25
Shingles	1 50	3 25
WOOL—Washed	40	53
Unwashed	27	33
LIVE STOCK Cattle, extra	6 50	6 75
Good to choice	5 50	6 25
Medium	4 75	5 30
Common	3 00	3 75
Hogs	6 65	7 55
Sheep	3 00	4 25

New York Market.

Flour	$ 4 95	8 25
Wheat	1 28	1 45
Corn	81	85½
Oats	60	65
Rye		1 10
Lard		13½
Mess pork		20 50
Butter	13	14
Cheese		11
Eggs	20	22

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CHICAGO, THURSDAY, JULY 29, 1875.

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THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

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Topics of the Time.

Since the days of Wesley and Whitefield, Great Britain has seen no religious work to compare with that of Mr. Moody during the last few months. When we regard the agents and results there are no rules of worldly calculation that give any adequate measurement of the case. In London alone during the four months past, it is estimated that the aggregate of the different audiences attending his meetings has amounted to nearly two million people. From other cities which he has visited reports come of the progress of this revival in perfecting the zeal and purity of the churches. The effect of this work upon the friendly relation between us and Great Britain will take more than one war to destroy. It cannot be over-estimated. And yet the evangelists were less noticed in the public press and by the upper classes than the American marksmen now practising in England. The English people are so devoted to sporting that to meet superiors on their peculiar field, rouses an ovation immediately.

The attack of the Romish priests on the public schools is beginning to have a decided influence in politics. While the warfare was on the use of the Bible in schools the public was disinclined to engage in it, as Protestant charlatans were dividing common opinion on the subject. But when the school system itself is assailed there is too great a union and pressure of opinion not to show itself politically, especially as the papal force have in some States harnessed the Democratic party to their Juggernaut car of images and traditions. In State conventions held in Ohio, Pennsylvania, California and Texas the free school dogma has been urged, either publicly or in caucus, as fundamental. It will not long be denied that the papal power has a political arm as well as spiritual, and while the palsied hand of the Pope has dropped the scepter in Italy, his cunning agents are not unmindful of the abuse of power to the advantage of their system in other lands.

While the political conventions are agitated by the onsets of Rome, that dark power enters the privacy of the home, unsuspected and unopposed. William Hogan, a former priest connected with St. Mary's Catholic church, Philadelphia, has written a letter in which he says that it was usual at his morning services for from three to eight children of Protestant parents to be presented for baptism by Roman Catholic nurses, and gives his belief that in Boston nearly all "the children where there are Roman Catholic nurses are baptized by their priests and bishops." Such a ceremony is, to be sure, like Paul's idol, "nothing in the world," and the careless parent may pass it by as such. But it cannot be trivial when nuns disguised as servants creep into families and conspire with priests for their spiritual ruin. American mother's cannot safely neglect the spiritual necessities and tempers, either of their children or their servants, and kitchen doors need watching as well as the portals of capitols.

Prof. Marsh of Yale, whose success as a fossil hunter in the Black-Hills gave him momentary notoriety wil become more famous as an Indian fighter at Washington, not *against* but *for* the red man. His charges, which are in particular against the management of Saville, an Indian agent, more or less effect the whole Indian management and the Department of the Interior, have been placed in the hands of a commission to be thoroughly investigated. There is, meanwhile, great confidence expressed by the best papers in the character of Mr. Smith, the Commissioner of Indian affairs, and doubts of Prof. Marsh's integrity have been aroused from his long arguments to the public through the New York *Tribune*, which would have been in better taste spread before the committee of investigation.

Charles Francis Adams and the Bunker Hill Centennial.

The centennial celebration of the battle of Bunker Hill with its procession and pageant has passed and gone. The centennial of the first battle of the Revolution was an event to be commemorated, for there was demonstrated the ability of the undisciplined yeomanry of the colonists to resist British regulars and to dispel the imaginary doubts of those who heretofore had considered them invincible. Washington then on his way to take command of the army, inquired eagerly how the militia withstood the charge of the regulars and being told of their noble conduct, replied, "The liberties of the country are safe." This battle gave the colonists a consciousness of their strength and an impulse to their cause that was felt to the end of the struggle.

There is a circumstance connected with this celebration that has attracted the attention of the press in various localities.

Why was not Charles Francis Adams selected for the orator of the day?

For reasons which every school-boy well understands, he, above all others, seemed to be the proper person for that occasion. The gentleman selected to follow Webster in the two great orations of his life was not only without any national reputation, but comparatively unknown even in Massachusetts. I have not seen any explanation of this. Let us see if we can find one.

In a small volume entitled "Brochure of Bunker Hill with Heliotype views," published by Osgood & Co. of Boston, we read, page 28:

"The Freemasons have the honor of taking the initiative in a structure to commemorate the heroic death of their Grand Master, Joseph Warren. In 1794 King Solomon's Lodge of Charlestown erected a Tuscan column of wood elevated on a brick pedestal eight feet square and surmounted by a gilded urn, bearing the age and initials of the illustrious dead encircled with Masonic emblems. The whole height of the pillar was twenty-eight feet. The face of the south side of the vase bore the following inscription:

'Erected A. D. MDCCXCIV, by King Solomon's Lodge of Freemasons, constituted in Charlestown 1783, in memory of Major General Joseph Warren and his associates, who were slain on this memorable spot June 17, 1775.'

'The enclosed land given by the Hon. James Russel.'

A model of this monument stands in the present obelisk with this inscription: 'This is an exact model of the first monument erected on Bunker Hill, which, with the land on which it stood, was given, A. D. 1825, by King Solomon's Lodge of this town to the Bunker Hill Monument Association that

they might erect upon its site a more imposing structure. The Association. in fulfilment of a pledge at that time given, have allowed within their imperishable obelisk this model to be inserted with appropriate ceremonies by King Solomon's Lodge June 24, A. D. 1845."'

Thus we see how Freemasonry glorifies itself in erecting its cheap structure of wood and brick and claiming the honor of erecting the first Bunker Hill monument. On page 24, we read:

"The Masonic apron worn by Joseph Warren as Grand Master, has also come into the possession of the Grand Lodge of Massachusetts and will be worn on the centennial by Mr. Percival L. Everett, G. M.

"The Masonic apron worn by Lafayette during the ceremony of laying the corner-stone is now in the possession of the Grand Lodge of Masons of Massachusetts, to whom it was presented by Mr. Whiston. It will be worn on the centennial by the Deputy Grand Master."

It is true that in 1826, when the corner-stone of the Bunker Hill monument was laid, Freemasonry was an institution existing quite extensively, and unknown except to its own members. By them it was represented as a system, inculcating among its members a spirit of universal benevolence and the purest morality. It was called the patron of science and the handmaid of religion. Upon all public occasions the fraternity appeared with their symbolic regalia, and in the foundation of public buildings the corner-stone was tried and pronounced square and true by men who had no knowledge whatever of real masonry. In the month of September, 1826, a citizen of New York was murdered by this order. This outrage, and others growing out of it, caused an excitement which extended over the whole Union and introduced a new era in the history of Freemasonry. This society which heretofore had been suffered to exist and its principles taken upon trust, now began to be an object of suspicion, as all societies certainly will be which find it necessary to surround themselves with such an impenetrable veil of secrecy. People are prone to suspect where all is not open, all is not honest. Petitions were presented to the legislatures of several States, demanding an investigation of this order and the obligations assumed by its members.

In New York the Masonic oath was found to be a shackle upon the ministers and officers of justice. The lips of witnesses were mysteriously sealed and jurors were influenced in their verdict by an obligation more powerful than their oaths as jurors. Legislative committees were appointed to investigate, summoning before them members of the order and in some instances officers of the Grand Lodge. Their obligations were found not only without warrant of law, but compelling those who assumed them to disregard and violate the law. They were pronounced blasphemous and opposed to public morals. The penalties attached to the violation of them were forbidden by the Constitution of the State and of the United States. Among the statesmen, the jurists, the theologians and poets of New England, the conviction became general that the safety of government and religion, the rights of the citizen and the impartial administration of justice required that the institution should be suppressed by law. In Massachusetts, Connecticut, Vermont, and Rhode Island, laws were passed, prohibiting the administration of the Masonic oath.

This institution thus suppressed, after having become almost extinct, is again secretly working its way into favor and power. Of the causes of this, time and space will not permit me to discuss.

Every feature which made it so objectionable forty years ago is unchanged. All the objections urged against it then, apply with equal force at the present day. In all probability if Daniel Webster were alive he would be taboed by the Masonic managers of the Centennial for his decided utterances against Freemasonry.

It remains to be seen whether enough of the spirit of Bunker Hill yet exists to determine whether Massachusetts is one of the States of a free Republic, or the province of a secret and despotic empire. NEW YORK.

Principle and Practice.

BY GEO. H. VARCE.

Right principle is indeed a great thing, right practice is greater. But a solid combination of both is the greatest. As it is a matter of fundamental importance that none should mistake this idea, it may be well to state that inasmuch as it is possible and very probable that one can possess principle without practice, so is it possible and very probable that one can practice without principle. But no one can practice rightfully without some previous knowledge and possession of right principles. Right principle, if operated, must of necessity result in right practice. Hence, if the antecedent be right, it follows that the consequent will be also.

Again, it is not good morality for any one to practice that which has not for its basis a right principle. But as many do claim to be practitioners of morality, that fact is highly suggestive of right fundamental principles. However, to claim to be thus and so, without the requisite evidence, is naught but mere pretension, and mere pretenders are often nothing more than mere quacks.

Now then, in operative Freemasonry, there are both principles and practices. And to reason *a posteriori* from what there is to be known of the practices, most certainly do we arrive at the conclusion that the very foundation principles of that order are not what they should be. Are the workings of Freemasonry dark and infamous? Then depend upon it, its principles are none the less so. Do the operations of that order conflict with the Holy Bible and its precepts? Then are its suggestive principles also in conflict. Bad principles if carefully observed, always end in evil practices. And such evidently is characteristic of Masonry.

I am a professor of both the principles and practice of Christianity. At first I looked at the principle of the thing, weighed it carefully, looking away ahead to see where the results would lead me, and then being well satisfied of its righteousness, I at once incorporated the principles with the various faculties of my constitution, and by the grace of God became what I am.

Now in practical Christianity I find everything necessary for my moral good, both here and hereafter. Do you suppose that any man-made concern could induce me to exchange my religion for it. Not so weak, I trust, where I ought to be strong. I am well aware that what little talent I may possess, is demanded of God in his vineyard. So I have none to spare for anything outside of that. Besides I am confident that God has the first, best, and in fact the *only* right to myself. If I possess the least particle of light, God has commanded me to "let it shine." Then what would I be doing with my light in the dark, secret chambers of the midnight conclave? Practically hiding it under a bushel, contrary to the direct counsels of my God. When not otherwise righteously engaged, my companion has the right to my company and if I am what I ought to be, as a professor, yea more, as a preacher of the Gospel, I will act the part of a Christian with my wife, giving her my counsels, attention, assistance, keeping nothing from her that is good; and that which is not, I do not want myself.

Convention Correspondence — Letter From Isaac Preston, Esq.

LOCKPORT, Ill., June 7, 1875.

Pres. Blanchard,

MY DEAR AND HONORED FRIEND:—Six weeks ago it was my determination to attend our Christian Convention at Pittsburgh this week, but the subsequent state of my health and some other circumstances have induced me to change my mind and very reluctantly to give it up. But my spirit is with you and my earnest desire and prayer is that the deliberations and acts of the convention may be guided by that wisdom which is from above and result in great good to the cause in which we are engaged.

I would not trouble you or any of our friends, only that I wish to ask you to call the attention of our convention particularly to one of the great evils growing out of the overshadowing influence of Freemasonry in our country and one which I think has not hitherto had its proper share of attention from the opponents of the order. I allude to the influence of the order over our general system of jurisprudence.

More than forty-eight years ago my attention, in common with that of the people of the Northern States generally, was called to this feature of the subject. I need not refer to the evidence of the influence and power of this fraternity over the consciences of its members, as brought out by the Morgan trials and its effect on the administration of justice under the civil law. These are patent to every observer. But from that period to the present my own observation and experience have been such as more and more fully to convince me that the Masonic fraternity is the most powerful organization to circumvent the ends of justice that has any existence in Christendom.

A few years ago in an adjacent county, a case came before the grand jury of which I was a member, where the party complained of was an ex-sheriff of the county and a high Mason. The evidence was clear and unequivocal, sufficient to convict. The jury consisted of sixteen. It required twelve to find a bill, and there were five Masons in the pannel, every one of the eleven others voted for a bill, and the five voted solid against it, and the bill was lost.

The other day I fell in with a gentleman, a member of the Cook county bar, and a Knight Templar. In conversation on this subject he frankly acknowledged that lawyers and parties in court well understood the advantages Masons had over others and that they did and had a right to avail themselves, and challenged me to show him a man that would not do it, and offered a bounty to see such a man.

I have seen the influence of these institutions in church and state; in politics and business; in circles, civil, religious and social, in the local Christian church and in the district school. A few years ago an excellent Christian minister of a church of which I was then a member, refused to recognize the Masonic fraternity as such at the funeral of one of his parishioners. When the congregation were moving out of the house, a venerable officer of the church, who was also a venerable member of the lodge, said to a brother Mason, "this sermon will unsettle Mr. ——" (the minister), and in a few months he was unsettled.

I certainly would not suffer a friend, being a Mason, for whom I had any personal esteem, to go on a jury in a case of mine, my opponent being a Mason, for the very plain reason that if I sm honestly entitled to a verdict and he accords it to me, he violates his Masonic oath. But if he gives his verdict against me and against law and evidence he is guilty of legal perjury.

But I have already said more than I ought to and will only add that I do most earnestly wish that this subject may be brought before the convention for its serious consideration.

The fitness of men who have taken these oaths and obligations and adhere to them, to sit as jurors where one party is a Mason, and also their fitness to serve as grand jurors, or as judges or civil magistrates where one party is a Mason, is the question. I hope, sir, the convention will recommend to all our friends throughout the country to petition the legislatures in all their different States to enact laws, making it legal to challenge and reject all men as jurors who are bound by these extra-judicial oaths, and also to demand change of venue in all cases

where the court and one of the parties are so bound.

The influence of these societies on the church and the general interests of religion and morality is terrible. This I freely admit. But the attention of our friends and the religious press, as far as it is not muzzled, has been especially called to these features of the case; while their influence on the general administration of justice has, I think, been entirely too much overlooked.

I hope our friends will go home from this convention determined to make this work of petitioning our next legislators a speciality; and I would recommend that every solicitor carry a copy of Morgan's book in his pocket, or some other authentic copy of the Masonic oaths, obligations and penalties to exhibit to every citizen who questions the propriety of such a measure.

Most truly and fraternally yours,

ISAAC PRESTON.

American Patriots and Principles Dishonored.

BY SAMUEL D. GREENE.

General Washington's letters to Rev. Mr. Snyder, of September 25th, 1798, of which Mr. Sparks, President of Harvard College, in his Life of Washington has certified to a copy, says: "I preside over no lodges nor have I been in one more than once or twice within thirty years." In confirmation of the above, I find among my papers a letter from an officer of Fredericksburgh Lodge, dated October, 15th, 1825, in which he says: "For my own satisfaction, I searched and took a full record from the books of Lodge No. 4, Fredericksburgh, Virginia." George Washington was made a Mason Sep. 1st, 1752; on March, 3d, 1753, passed to Fellow Craft; August 4th, 1753, raised to a Master Mason; September 1st, 1753, he attended the lodge and January 10th, 1755. In the treasury book is this entry: 'Received of George Washington for his entrance 2*l.* 3*s.* November 6th, 1752." This was sent to the editor of the *Christian Herald*, June 20th, 1829. These are all the times that Washington ever attended the lodge. He was born February 22d, 1732, initiated, September 1st, 1752, when he was twenty years and seven months old; visited the lodge twice afterward; no more. He thought it "child's" play.

Now hear his language in his farewell address to the people of the United States, September 17th, 1796. He says: "All abstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle (obedience to the established government), and of fatal tendency.

Now does not Freemasonry meet this view exactly? British tyrranny never more completely swayed the destinies of America than Freemasonry does now. That ruled openly; this rules secretly. This threatens all we hold dear, our liberty of speech and of conscience; our political and religious institutions, our confidence in men, our trust in God. No confidence can be placed in the word of a man while the gross falsehoods of Freemasonry pass current with him. No faith in the Lord Jesus our Saviour can exist and be cherished, where the filthy abominations of Freemasonry are allowed and practiced. Here is an institution founded at the Apple-tree Tavern by four clubs of bricklayers in 1717, one hundred and fifty-eight years ago. Twenty-six years after it was transported to North America. It was of so bad a character that it was proscribed by the republic of Holland in 1738. In 1745 it was proscribed by the republic of Switzerland. In 1775, one hundred years ago, Masons laid the corner-stone of their first hall in London, with the blessing of their Grand Chaplain, Dr. Dodd, who was hung at, Tyburn for crime in 1777.

Now, one hundred years after their first lodge was dedicated to Freemasonry in London and after being proscribed by two republics they are parading and presenting their military forces at the centennial celebration of Bunker Hill battle on the 17th of June, at the very time when the Christian National Association and much of the country is alarmed at their corruption both as to the laws of our Republic and also to the church of Christ.

The Grange and Farm Laborers.

[Correspondence Chicago Tribune.]

The astonishing growth of the grange order has surprised the civil world; and, while many sagacious minds discovered, at an early stage of its life the seeds of future dissolution, yet the powerful order has not sprung into existence for naught. The gigantic corporations that were springing up all over the land threatened to control the political machinery of the nation,—to usurp the legislative and judicial functions of the country; and the warning they have received may not be without good results.

The unpleasant features of grangerism, however, lie in the secrecy of the order, and the arrogant manner in which they ignore all rights but their own. With the check given to railroad monopolies, they manifested a spirit to break down the manufacturer and the country merchant, and to reduce the wages of the laborer. I know they have strenuously denied the latter charge, as they well know that their death-knell (as a secret order) is sounded when the laboring element of the country is arrayed against them, as it surely will be. I am aware that, in their State Conventions, they have passed high-sounding resolutions, favor the right of labor to its just reward, denouncing the usurpations of capital, etc., etc.; yet the instinct of the laboring men teaches them that the grange organization is not laboring in their interest.

The farmer hopes to reap two advantages: To increase the selling price of his productions, and, at the same time, keep down the wages of labor. I have clipped from a late number of the Wilmington (Del.) *Commercial* the recommendations of a prominent grange in that State, and, if more testimony is needed, similar resolutions (recommending a maximum rate of monthly wages) were passed by a local grange some months since. I saw the paragraph in a Chicago daily at the time, but forget the name of the grange.

GRANGE AND FARM WAGES.—Queen Anne's County Grange recommend that, wages heretofore charged for harvesting grain being out of all proportion to the price of grain, they be reduced this harvest to the following figures: For cradlers, $1.50 per day; binders after cradlers, 75 cents per day; after reapers, $1 per day; shocking, $1.25. These rates were recommended to the farmers of the county for their adoption.

In view of the above, I ask if the laborer is not justified in demanding the abolishment of a monopoly as grinding as any the grangers have denounced. If they are to be allowed to fix 75 cents as a harvester's wages with wheat at $1.35 (Delaware price), what must wages be if wheat should fall to $1? If the grange can arbitrarily fix wages at 75 cents (in harvest), what is to prevent 50 cents or 25 cents per diem being adopted?

It is evident that the grangers have started out with a determination to bring all interests in subserviency to their own. The proud claim that they feed the world is true, but their own condition would be little better than the Digger Indian were it not for the progress of other interests as vital to human prosperity and happiness as their own. Competition is the great leveler of exorbitant profits, and the condition of the farmer this day, financially, is far less deplorable than the depression which has overtaken the mercantile, manufacturing, and commercial interests of the country. If the granger can take comfort from the present condition of affairs, or by any form of resolution or action can get increased prices for his productions from the hundreds of thousands unable to even pay present ones, I am unable to see how it is to be accomplished. I believe the elements of our prosperity are identical; and that the free air of a Republic will prove death to a society whose cornerstone is secrecy, and whose foundations are built upon prejudice.

Secret Societies in Sicily.

A correspondent of the *Daily News* writing from Rome, in the middle of June, gives an account of a debate in the Italian House of Assembly in regard to an organization flourishing openly, though having its roots deep down in secrecy, and the end of which we may be sure is not far off when the legislature has begun to discuss it. This organization is called the Maffia, and is recruited from the class intermediate between the tillers of the land and the land-owners; and its objects are to oppose the laborers and resist and intimidate the proprietors of the soil. The result is that the landlord is almost invariably an absentee or a passive upholder of the Maffiose system; being its creature even in the capacity of juryman, magistrate, or prefect. The Maffia is not brigandage, though it leads thereto, for the ground-down peasant is fain to enroll himself among the brigands, either to enable him to meet usurious claims or else to get rid of a brutal taskmaster. But he often finds he has flown from a comparatively omnipresent power, the ramifications of Maffia extending into the brigand haunts. He thus becomes more than ever the slave of the Maffia, and thousands are disciplined to carry out the illegal, usurious, plundering designs of their greatest enemies. It is an ally of brigandage, and it knows how to use "the good green-wood" and to keep in hand a Friar Tuck, who is not infrequently a negotiator between the brigands and the "warneo" landlord or the rich friends of a captive. It is even said that English engineers have had to avail themselves of the intervention of a priest in order to "square" the Maffia to allow them to proceed with their lines of rail. But the union of Italy has begun to play upon this mass of corruption. The Maffia has, therefore, had to resort to fouler instruments, braving where it formerly cajoled the law, murdering where it formerly menaced; and so vigorous are its efforts to secure itself, that in many places Sicily is in a state of terror.

In the *Presbyterian* of a late date, "An Elder" says: "Some years ago it was inquired, 'Why is the General Assembly not invited to New York?' It was answered by a prominent minister of that city, that many of the families objected to entertaining the delegates because of their tobacco habits. More recently a lady was requested to entertain some members of a Synod. She assented, but added, 'Do not send tobacco men.' A few weeks ago I entertained a minister of some note, who was a great advocate of moral reform, especially of temperance, but was himself an acknowledged slave to tobacco and admitted it to be an evil. Now, I beg leave to recommend to all tobacco-using ministers and elders, and to private Christians, who may read this, in the words of politicians to put 'that and that together, and lay them alongside of conscience.'"

The following letter, to the same paper, gives a financial view of the question:

DEAR SIR: Enclosed is three dollars, the price of one five cent cigar a day for three months, which please place with the Relief Fund for disabled ministers. I cannot spend money for tobacco when so many of our worn-out ministers need bread.

It is not enough that we swallow truth; we must feed upon it, as insects do on the leaf, till the whole heart is colored by its qualities, and show its food in every fibre.

Should we not live with the great truth constantly in mind, that unless we live in the glory of God and the highest good of our fellow-men life would be to each one of us a failure.

The Binding of Satan;

OR AN ELUCIDATION OF THE FIRST PART OF THE TWENTIETH CHAPTER OF REVELATION.

BY HIEL LEWIS.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. xx. 1,3.

In this article I will endeavor to show what I consider to be the true meaning of the "binding of Satan;" that Jesus Christ was the angel whom the revelator saw symbolized; and when this binding took place. I will show from Scripture, that Satan, from the remotest antiquity exercised a supernatural power, and through those that sold themselves to his service, such as the magicians, witches, necromancers, those that had familiar spirits, and those that ministered at the altars of the pagan gods, etc. and by these means deceived the nations of the earth.

See Exodus, viii. 11 and 12: "Then Pharaoh called the wise men and the sorcerers; now the magicians of Egypt they also did in like manner with their enchantments, for they cast down every man his rod and they became serpents; but Aaron's rod swallowed up their rods."

The opinion of Dr. Clark is, "that the serpents were brought by the ministry of a familiar spirit," and considers it perfectly rational to allow that these magicians had familiar spirits, who could assume all shapes, and change the appearances of the subjects on which they operated. Thus the magicians, by or through this power of the devil, succeeded in counterfeiting the first three miracles wrought by the hand of Moses.

See also 1 Samuel, 28th chapter, where Saul visits the witch of Endor and requests her to bring up Samuel.

Dr. Benson on this passage says, "May we not believe that evil spirits really assisted on such occasions, might, and did come to the aid of such execrable wretches, sold to their service like this woman? Be this as it may, contrary to all her expectations, the moment Saul had mentioned the name of Samuel, the woman saw a venerable figure before her which made her shriek out with astonishment." That is, before the witch could bring her *familiar* (evil spirit) to personate Samuel, that prophet in reality appeared before her, which was the cause of her terror and alarm.

On this passage Dr. Clark remarks: "The woman meant no more than making her familiar personify whomsoever the queerest should wish. In the evocation of spirits, this is all that, according to the professed rules of their art, such persons pretend to, for over human souls in paradise, or in the infernal regions, they have no power. If we allow that there is such an art, founded on true principles, all it can pretend to do is to bring up the familiar, cause him, when necessary, to assume the form and character of some particular person, and to give such notice relative to futurity, as he is able to collect."

To further show that God permitted Satan to inspire the false prophets, and those that ministered at the altars of the heathen gods, and the heathen oracles, we may turn to 1 Kings, 22d chapter:

"Then the king of Israel gathered together the prophets about four hundred men and said unto them, shall I go against Ramoth-gilead to battle or shall I forbear? And they said, Go up; for the Lord shall deliver it unto the hand of the king. And Jehoshaphat said: Is there not here a prophet of the Lord, besides, that we may inquire of him?" And when Micaiah came, and was put under oath to speak nothing but the truth in the name of the Lord, he said: "Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? and one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord and said, I will persuade him." (Just as Satan appeared before the Lord in the case of Job.)

Here it is plain that Satan exerted his power through these false prophets to deceive Ahab, and that both Ahab and Jehoshaphat knew that these four hundred prophets were not prophets of the Lord.

See also Isaiah viii. 19.—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God, for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Again in Daniel, ii. 2.—"Then the king commanded to call the magicians, the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dream."

Many other passages of Scripture might be cited, but these are sufficient to show that this kind of devil-worship and manifestation of the supernatural, was practiced all over the world, from remotest antiquity till the time of Christ. This is also shown by profane history which gives us accounts of the doings and sayings of wizards and witches, of priests and priestesess that ministered at the altar of the heathen gods, and of the various *oracles*, in all principal cities, which were consulted on all matters both public and private, past, present and future. An extract from Rollin's Ancient History, in his chapter on oracles, will be in place here. He says: "The wonderful facility with which demons can transfer themselves almost in an instant from place to place, made it not impossible for them to give their supernatural answers, and to seem to foretell in one country what they had seen in another."

Turtullian gives his opinion thus: "Now admitting it to be true that some oracles have been followed precisely by the events foretold, we may believe that God, to punish the blind and sacreligious credulity of the pagans has permitted demons to have a knowledge of things to come, and to distinctly foretell them, which conduct of God though much above human comprehension, is frequently attested by the Holy Scriptures." Now if that was ever certain and uniform in any thing, it is on this point, for all the fathers of the church and ecclesiastical writers of every age, maintain and attest that the devil was the author of idolatry in general and of oracles in particular.

Just here let us consider this peculiar sentence in Rev. xx. 3.—"That he (the devil) should deceive the nations, no more till the thousand years should be fulfilled;" that is, that this power by which he had deceived the nations, was to be suspended, or sealed up. And this is the kind of power we have been describing; this is what is referred to in Rev. xvi. 14, "For they are the spirits of devils working miracles, which go forth unto the kings of the earth," etc. In this verse the Revelator is describing the same power that should be developed again as soon as Satan should be loosed out of his prison, as we propose to show in a future article.

We have introduced this quotation to show that this was the same power that Satan had so successfully used to deceive the nations, and so establish himself as the god of the world, the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Much more from Scripture and history might be cited to identify this power and its exercise in the world; and when Christ came to earth, this power was largely developed, especially in the control of the bodies of mankind; and the devils knew that they had but a short time, and must soon be commanded to depart into the deep, or bottomless pit.

We propose to show that Christ was the angel that came down from heaven, having the key of the bottomless pit, and a great chain in his hand and laid hold on the dragon, that old serpent the devil and Satan, and bound him a thousand years.

That Christ did come down from heaven, few will disbelieve; so we will make but one quotation, John iii. 13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." And to identify Christ as this angel we will refer first to Gen. iii. 15; "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Here we have the declaration of war between the serpent and the "seed of the woman," and all concede that Christ was the "seed of the woman." Even devils recognize him as the angel that was to bind him, for they say, "Jesus thou Son of God, art thou come hither to torment us before the time?" Here the devils recognize the fulfillment of Gen. iii. 15, and that the declaration of war then made, was soon to go into effect. They knew the doom that awaited them, and sought to postpone the execution of the sentence by telling Christ that the time had not yet come.

Again in Luke viii. 31, "They besought him that he would not command them to go out into the deep." This word is rendered "bottomless pit" in all but this and Rom. x. 7: "Or who shall descend into the deep, that is, to bring Christ again from the dead;" and in Robinson's Lexicon this word is defined as "that part of Hades in which the souls of the wicked are confined." It is evident that the great horror of these devils arose from the consciousness that Christ was about to command them to go into the deep or bottomless pit, the prison house of wicked spirits, and that their fears were well grounded we will proceed to show.

Luke ix. 1: "Then he called his twelve disciples together and gave them power and authority over all devils." Christ could not have given his disciples this power, if he himself had not been in possession of it; consequently he had that great chain and the key. See also Luke x. 17: "And the seventy returned again with joy, saying, Lord, even the devils are subject to us through thy name. And he said unto them, I beheld Satan, as lightning, fall from heaven." Dr. Whedon renders this passage thus: "I was beholding, and describes it as an action going on while another action is being performed, that is, while you were subduing demons, I was beholding and contemplating Satan himself falling from heaven." This was a visible revelation. See also the same author on John xii. 31: "Now shall the prince of this world be cast out." That is, Satan, whom the fall has enthroned on earth and whom the hearts of men so willingly obey, is here pronounced to be, not by right, but in fact, the prince of this world. 'Cast out,' that is, the seed of the woman shall bruise the serpent's head *now*."

As the war was declared in Eden so here it is being carried into execution, and is so recognized by both parties. Christ, the angel that came down from heaven, is laying hold on the dragon, bruising the serpent's head, and casting them out into the deep or bottomless pit.

Satan was the god of this world, not only as to rule, but was worshiped by nearly all mankind under various names of gods. See 1 Cor. x. 20: "But I say that the things that the Gentiles sacrifice, they sacrifice to devils and not to God;" and to secure to himself this homage he (the devil) exercised a supernatural power, for he had the power, even, to transform himself into an angel of light.

That this power totally and absolutely ceased, at least in the Roman empire, during the ministrations of Christ and his apostles, is a fact attested by both Christian and pagan writers. Rollin writes as follows:

"The learned apologist for the fathers, shows that all that they allege is, that oracles did not cease till after our Saviour's birth, and the preaching of his Gospel, not on a sudden, but in proportion as his salutary doctrine became known to mankind. This unanimous opinion of the fathers is confirmed by the unexceptionable evidence of great numbers of the pagans who agree with them as to the time when the oracles ceased."

The Religious Encyclopedia on "Oracles" says, "That oracles were silenced about, or soon after, the time of our Saviour's advent, may be proved, says Dr. Leland, in the first volume of his learned work on the necessity and advantage of revelation, from the express testimony not only of Christian but heathen authors." Lucan, who wrote his "Pharsalia" in the reign of Nero, scarcely thirty years after our Lord's crucifixion, laments as one of the greatest misfortunes of that age, that the Delphian Oracle, which he represents as one of the choicest gifts of the gods, was become silent. Porphyry, in a passage cited from him by Esculius, says, "The city of Rome was overrun with sickness; Esculapius and the rest of the gods having withdrawn their converse with men, because since Jesus began to be worshipped, no man had received any public help or benefit from the gods." The Encyclopedia Britannica, says: "Augustus, having consulted the oracle of Delphos, could obtain no other answer but this: 'The Hebrew child, whom all the gods obey, drives me hence, and sends me back to hell; get out of this temple without speaking one word.'"

From the foregoing it is plain that the seed of the woman, Jesus Christ, the angel that came down from heaven, had laid hold on the dragon, that old serpent, which is the devil and Satan, and had cast him into the bottomless pit.

[*Concluded on 12th page.*]

Notices.

N. E. Pa.——The next quarterly meeting of the North-east Pennsylvania Association will be held in the Presbyterian church, Ararat, Susquehanna Co., on Tuesday and Wednesday, August 17th and 18th, beginning at 2 P. M. of Tuesday.

The Ohio State Meeting

The Anti-secret Association of the State of Ohio, will hold its annual meeting in the Second U. P. Church in Xenia, Green Co., commencing Aug. 10th, at 2 o'clock, P. M. A number of able speakers are expected to be present and to deliver addresses on this occasion. And among others, we expect to hear from one or two who have been in the inside of the lodge will be able to speak what they know from personal experience. Will not the friends rally from all parts of the State? We hope every county in the State will be represented at this meeting. By order of Executive Committee,

Wm. Wishart, *Pres.*
Wm. Dillon, *Sec.*

Missouri State Convention.

The State Christian Association opposed to secret societies, will hold its second annual meeting at Avalon, Livingston county, Mo., August 16, 1875. Let friends throughout the State see that it is well attended. Where there are organizations, let them send delegates, and where there are none, let some one, or more, volunteer to come. Good speakers are expected to be present.

By order of the Executive Committee.

Anti-masonic Convention for Western Pennsylvania.

The Anti-masons of Western Pennsylvania are called to assemble in the court-house in Mercer, the county seat of Mercer county, on Wednesday the 11th of August, at 7½ o'clock P. M. The convention will reassemble on Thursday the 12th at 9 A. M. and adjourn with an evening session commencing at 7½ P. M. Prof. C. A. Blanchard of Wheaton College, Ill., is engaged to attend and charm and instruct us with his matchless oratory. Mr. Blanchard will commence a series of lectures on Monday the 9th of August, at the court-house in Mercer at 8 P. M., and conclude on Thursday evening the last night of the convention. Free entertainment will be secured as far as possible for those who attend the convention. Let there be a general rally. We design to organize a Western Pennsylvania Christian Association auxiliary to the State and National Associations. By order of the Com. Rev. D. W. Collins, Rev. H. S. Childs, Rev. L. J. Crawford, Rev. C. F. Hawley.

Reform News.

On the Road—From the Corresponding Secretary.

Toledo, O., July 22, 1875.

Leaving Chicago, on the Lake-Shore and Michigan Southern, a ride of one hundred and sixty or seventy miles brought me to the little town of Wauseon, Ohio. Here Bro. Miller and other friends met me at the depot and we at once proceeded to his hospitable home. After prayer we had a consultation which resulted in the determination to raise all that was possible for the Publishing House now, and to have a course of lectures in Fulton Co. in September next, ending with a Convention to be held in Wauseon.

Here also are some friends of Wheaton College and after preaching on the Sabbath for the Methodist Episcopal brethren, when Monday came the Secretary of the National Christian Association called on them and secured a little aid for that institution. The subscriptions here foot as follows:

For Publishing House: Bro. Miller, $50; brethren Zimmerman, Knepper and McQuillen, $25 each.

For Wheaton College, Bro. A. H. Smith, $21; Bro. E. Ross, $5 cash.

Brother Adam Andre also contributed one dollar toward the expenses on the road.

At Delta, the second station east from Wauseon, we had two lectures in the Free Methodist church, which were very well attended. Brother Wilson, the pastor, is a true friend to our cause, as also is Bro. Gates, and others might be named. Explaining the Publishing House enterprise brethren assisted somewhat, though they are heavily burdened in carrying on their own work. The list of subscriptions is as follows: Samuel Houge for Publishing House, $50. Jacob Koos for do., cash, $5.

Brother Gates paid a subscription to the general fund of $5 and furnished a home to the "Anti-mason." Three friends subscribed for our paper, *The Cynosure*, and on Thursday the cars carried the Corresponding Secretary to Millbury.

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From the Indiana Agent—Labors and Experiences.

Remington, Ind., July 14, 1875.

From Belpre, leaving brother Vinton Alderman, and brother Smith standing on the platform, I went by way of Marietta, renowned as the first settlement in Ohio, to Cambridge, where after waiting some hours I learned that in order to reach Salesville, where I was to meet friends to convey me to Kennonsburg, it would be necessary to go past to the next station, and then come back, as the only available train was a fast train which did not stop at all stations.

I acted accordingly and was agreeably surprised, upon entering the coach to meet Dr. L. Davis, President of the Union Biblical Seminary, at Dayton, and formerly for many years President of Otterbein University. Those who are acquainted with Dr. Davis know him to be one of the strong, and polished pillars of the U. B. church, and of pure Gospel faith. In his company the time passed rapidly, and before parting he promised, if possibly he could find time to spare from his school, to be present at our State Convention in October. He is a speaker of great ability, and holds an audience under a spell of eloquence and the manifest presence of God's Spirit while he speaks. His presence will be a source of strength to our good cause. He spoke of the remarkable fact that "after the U. B. church had stood for so many years opposed to the lodges, just when some of them grew disaffected, and were demanding a change, God raised up this movement outside to give it moral assistance in maintaining its integrity." Would that every God-loving and devil-hating United Brethren man and woman in the land would see the hand of Him who is thus extending help, as this true prophet sees it.

I arrived at Salesville late in the afternoon, but found brethren Henry Wilson, and Isaac Marlow awaiting me. We soon reached Kennonsburg, where I spoke in the Town Hall, to a good audience. After speaking I went with Thos. Marlow, where I had a pleasant home till I left. On the second evening I spoke in the M. E. church, which was filled. I was pleased to see two of the Horton family, from Summerfield, a son and a brother of Rev. Richard Horton, author of the famous "*Image of the Beast*," pronounced by all "a strange and wonderful book." In the morning I waited a good long time to see brethren Rownd and Taylor who at Pittsburgh had engaged me to speak twice at Sarahsville and twice at Summerfield, and promised to make the announcements, and either come, or send some one for me. They had, through the county papers announced that I would speak twice at Sarahsville, and once at Caldwell, but not at Summerfield. No one came, and thinking something might have hindered providentially, I prevailed upon the same brethren to take me away who had brought me there. At Sarahsville I spoke twice in the Wesleyan church on secrecy, and preached on Sunday in the forenoon. I found a good home with brother Steward and many kind friends who spoke words of encouragement.

On Saturday evening, having no word from Dr. Taylor, or brother Rownd, I was greatly perplexed, not knowing what the arrangements were at Caldwell. I hesitated about going to that place, as there were no friends of our reform living there. Just when I was most perplexed, brother Thompson of Senecaville came, and soon invited me to visit his place before leaving. I accordingly sent an appointment by him for Sunday and Monday evenings, which I filled, making my home at his house, and enjoying with him and his very interesting family a "feast of reason and a flow of soul." The meetings were not largely attended, and so far as my ability to interest, and the attendance of the people was concerned, were nearly a failure. But God is able to make our weakness strength.

The tobacco traffic is the curse of this otherwise fair country. It is the staple product; is raised, bought and sold; smoked, chewed and snuffed by men, boys, women and girls.

On Tuesday I started on my way to Clifton to my next appointment, but arriving at Xenia on Wednesday too late for the early train, I found that by no train could I reach Clifton until late at night, and so disappointed and chagrined I was left to do but one thing—go home. This I did, stopping at Richmond, Dublin, and Newport, and arriving at home on Saturday, July 3rd.

I will next give an account of my present tour to the prairies of western Indiana, where I now am. Sincerely,

John T. Kiggins.

The Mason City Incendaries.

Mason City, Iowa, July 19, 1875.

Editor Christian Cynosure:

I wrote you a week ago of the burning of Mr. Lyon's residence, and of the fact that Masonry was charged with the affair; and now for some of the reasons why it looks dark for them. No one pretends to deny that the mob and egging of two weeks before was instigated and largely (if not wholly) conducted by the leading Masons of our town, and it is such a short step from that to the fire that it makes it very unfortunate for them, to say the least of it. Then the presence of a number of the fraternity on the ground at an early stage of the fire from very remote parts of town, when as yet no alarm scarcely had been given, indicating by their dress that they had not been undressed, and the contemptible sneer seen on the faces of some of them as they met and looked—all indicated their approval, if nothing more.

Mr. Lyons had been during the week talking up matters looking to the establishment of a county organ to enable us to get to the people with what we wanted them to know, and this move greatly alarmed the fraternity and their *tools*, both of the city papers, and they

saw that something must be done to deter Mr. Lyons and others from that enterprize, and if he was once burned out, and the family could be so frightened that they would not even venture to rebuild, and such a pressure brought to bear as perhaps to drive them from the place, a stop would be put to that enterprize for a time at any rate.

Now Mr. Lyons having gone to the southern part of the State, where his sick wife had been for some time under medical treatment, and having no opportunity of communicating with him, I do not know how far the fire has been successful in the direction indicated above, only that some of the family who are here have expressed fear in regard to rebuilding or trying to live among this people.

Such is Masonry, and anyone well acquainted here can see a difference in the countenance of every one of them everywhere. If the world was to be burned up, it could not make a more preceptible change in the countenance of the craft. They are afraid that their day is short in this county, for be it known that we have the numbers, influence, money and brains, when we get our arrangements made, to make these Masons take back seats while we will look into some of the reasons of our enormous taxes and other burdens too intolerable to be much longer borne.

Yours for the war, J. HANKINS.

Correspondence.

The True Issue.

In the *Cynosure* of July 8th it is claimed that the "charm and glory of our political movement is our platform." It is always hard to dissent from our friends, especially if in most things we cordially and most heartily concur with them. We attended the Pittsburgh convention, and in the main approved of what was done there except the action which infringes upon our Constitutional guarantee of religious liberty, and which is claimed now as an issue; "Heathenism or Christianism," a "Sabbath or beer-gardens," "Godless schools or Christian schools."

We are among those who believe that our Fathers in establishing this government laid the broadest foundations of civil and religious freedom. The political and religious revolution of '76 sealed the death-warrant of the union of church and state. This new movement in favor of putting God in the Constitution belongs to what may be called the dogmatical age of Christianity, the age when it was thought our religion might be strengthened by constitutional provisions and legal enactments, which would prove an elixir of life to whoever would vote for it.

In the practical workings of our great nation we have come to learn that Christianity is not a dogma, not a creed, but a spirit; that its essence is the spirit of its Divine Founder; that it is of little importance how we pronounce the shibboleth, or what church a man belongs to, or what forms of doctrine he subscribes to, but the supreme love of high moral perfectness shining forth in the life and teachings of Christ; and this doctrine and spirit are safe where our fathers left them. To this great idea of reason and revelation of the understanding and the heart, of experience and philosophy; to this great truth of an advanced civilization, religion enforced by law stands in direct hostility. How sure then it is to fail! The declaration of principles against secret oath-bound combinations of men; against the deadly rum traffic; in favor of universal suffrage without regard to sex; these last articles named can be confidently spread before the people claiming their support on the basis of advanced Christian civilization. But compulsory legislation to recognize God and enforce the Sabbath would be regarded as a retrograde movement by enlightened civilization.

J. HEATON.

An Old Man's Experience.

OTSDAWA, Otsego Co., N. Y.

Editor Christian Cynosure:

At the request of Nathan Bingham, of Oneonta, I write you some of my trials with the institution called ancient Freemasonry. About the last part of February, 1826, I met with a change of heart, being born again, "not of corruptible seed but of incorruptible," by the Word of God that liveth and abideth forever. I was then thirty-seven years old, and when it took place I was about three miles from home, and in returning home and passing by the lodge-chamber where I had received the three degrees of Masonry, and looking up at that hall, and remembering the abominations committed there in that so-called worshipful lodge, I said within myself, "I never can enter that lodge again."

Time passed on until sometime in the summer I was called on by the Junior Warden for absenting myself from attending their lodge. I replied to him, "I have met with a change of mind that forbids me from ever going with you any more; not that I owe you any ill will, for I would do you a lawful kindness quicker than ever before. You teach us that it is a worshipful lodge erected to God falsely. When our Lord says, "When they shall say, Lo! he is in the secret chamber believe it not' and 'go ye not after them,' and again by the apostle saying 'have no fellowship with the unfruitful works of darkness, but rather reprove them for it is a shame to even speak of the things that are done of them in secret.' Sir, I can never attend your lodge again. I am strictly forbidden to ever go after you again."

He turned away from me saying, "Well, I do not want anything better in this world nor in the world to come, if only lived up to." I replied, "Oh, you poor creature! the more you live up to it the worse you are off;" and he left me. Time passed on and there came a summons to attend the lodge, but I did not attend. Again I received a notice to attend a lecture at the Presbyterian meeting-house by priest Coale, from the adjoining town and lodge, but I paid no attention to them. The Senior Warden was sent to reclaim me and overcome my opposition to the craft, but of no avail. I said, Sir, I am forbidden in the Gospel to work in your fellow craft in any degree, for our Lord says, he that is not for me is against me and he that gathereth not with me scattereth abroad.' I feel within me that your institution must fall; for our Lord says that there is nothing hid that shall not be revealed neither kept secret that shall not come abroad; and the apostle says 'the mystery of antiquity doth already work, and only he that letteth will let until that wicked be revealed which the Lord shall consume by the spirit of his mouth and destroy by the brightness of his coming," and then he was so enraged that he threatened me, saying, "You know the obligations you have taken." "Yes sir, and the penalty annexed to them; but our Lord says, 'Fear not them that can kill the body and afterward can do no more, but rather fear him that is able to destroy both body and soul in hell; yea, fear him.'"

After this sharp interview I entertained fears about my safety, for the individual members manifested such a malicious spirit towards me, yet I neither turned to the right or to the left, but still remembering the words of our Lord to fear them not, and of the apostle, "For ye have not yet resisted unto blood striving against sin." Now the reader of this letter will remember that these trials took place before the abduction of William Morgan in September, 1826. When his revelation of the three degrees I had taken came out in pamphlet, my mind was somewhat relieved, although it cost him his life, for I well knew that he had suffered the penalty of those obligations.

In the fall the people took issue with the institution and the excitement ran very high on Masonry and Anti-masonry for the space of two years, so they had to close the most of the country lodges in this State, and the Anti-masons were elected by great majorities; but soon the people fell asleep to the danger they were in and I fear they will sleep on until it costs them a more fierce and bloody civil war than slavery has, for the reason that it will be all over the United States, and can not be held as slavery was, in the Southern States.

Yours, G. A. CHAMBERLIN.

Items for Grangers.

BAKER, St. Clair Co., Mo.

Upon the authority of an ex-granger, who has been an officer in the order, and whose veracity is unimpeachable the Grange Exposition lately published in *The Cynosure* is correct and true to the letter. The grangers through these parts have been trying to deny that they had to take an oath in order to become grangers, but the following sentence from the June number of *The Monthly Talk*, a journal published for the grangers of the State, by the Executive Committee of the State grange, at St. Louis proves the contrary an editorial headed "Duty of the hour." After admitting that dissatisfaction does exist and that too many members are talking against the order, the members are spurred to fealty by the following: "The Patron is under *solemn oath* to promote the objects of the order, as also not to willingly injure another so long as he remains a Patron;" which shows plainly that the leaders regard it as an oath and use it as such to keep their many dupes under subjection.

A short time ago the wife of an aged and influential Baptist minister in an adjoining county, died and was buried with the honors of the grange. The reading of the Scriptures and prayer at the grave was done by the grange chaplain, a man who is an habitual drinker and very profane. She was a member of the church and no doubt a Christian. Now if the conducting of the religious service at the grave of a departed Christian, by an inveterate hater of the Author of Christianity is not a disgrace to the Christian religion and an outrage upon our Christian civilization then I can't see clear.

W. M. LOVE.

Mr. Walker's Letter of Acceptance.

MALLET CREEK, O., July 19, 1875.

Editor Christian Cynosure:

I want to ask every good man and woman to carefully and prayerfully read the letter of acceptance of Hon. J. B. Walker in your paper of July 1st. None such can read it without profit, I am sure. Let all our friends use their influence to get that letter republished in all the excellent family papers in the land, of which we have many. Especially would I urge its publication in the New York *Daily* and *Weekly Witness*.

SAMUEL HALE.

Discussion Must go on.

We see the Seventh Anniversary of the National Christian Association opposed to secret societies, and especially to Freemasonry, now an incorporated body, together with an organization of some twelve States or more as auxiliaries, and especially a publishing house through the generosity of Hon. Philo Carpenter, one of God's noblemen, which is or will be secured, and a national paper, together with additional strength arising on every hand. It is settled that the question, the true principles of Freemasonry have got to be examined thoroughly, and all other secret societies, and shown as conspiracies against the laws of God as published in his Word and the laws and constitution of the government of the United States. Not all the parades of Freemasons or other secret organizations, to bury the dead, to enjoy a festival or have a ball, to assume the right to lay all the corner-stones in all the prominent buildings in the country can prevent it. Neither can the glittering of their paraphernalia, or the wearing of Warren's or Lafayette's apron at the celebrations of the 17th of June at Bunker hill; neither the monument erected by fraud, nor the Masonic lie that lingers about it. They should not be suffered to parade at the centennial, our national birth, for they are more and more offensive in the sight of God, as the heathen nations practicing their idolatry were to his true Israelites. Freemasonry, in its initiation of a member, is degrading to humanity; then by fraud, heaping oaths after oaths, promising some

future knowledge or benefit that is never realized, save the simple fact that death in the most frightful manner and the double damnation of his soul is to be expected if he becomes a Christian or an honest citizen and disregards these degrading ceremonies or these inhuman oaths which a savage would despise, or would not knowingly take. The rejection of Christ, the Creator of all things, and the recognition of a god who looks upon good, bad and indifferent all alike; this is acknowledged in their own books. An investigation commenced years ago was political because Freemasonry has assailed the rights of a citizen. It was a revolution commenced, which never goes back, but always increases and gains strength as evils are discovered and overcome. SAMUEL D. GREENE.

OUR MAIL.

Aaron C. Salisbury, Cherokee, Iowa, writes:

"If you continue to advocate the same true principles that you have since I became a reader of your valuable paper, I will be a life-subscriber. No lectures have been delivered here which would aid in getting subscribers, but I have the promise of more after harvest."

Thos. Gibb, Dora, Ind., writes:

"Send the *Cynosure* to M. W. Fisher, Monument City, Ind. Mr. Fisher says he expects to be a subscriber for life. He never saw the paper until recently; says it is just what he wants. Two of his brothers have just joined the lodge. I gave them a *Cynosure* and *Free Press* to read, also loaned them the Broken Seal and Morgan's Expose, hoping their eyes will be opened thereby. Your paper is doing much good. I believe the abominable institution will yet succumb."

"Ashur Peck, Ringgold, Ind., writes:

"I have been a reader of your paper ever since it was published though it has not been sent in my name. I have been an Anti-mason since the days of Morgan. I was living near Canandaigua when he was kidnapped and murdered. I have been an outspoken Anti-mason ever since. I rejoice in the political movement. It is the only way that we can ever obtain our rights."

W. Sommerworth, Berwick, Novia Scotia, writes:

"I have more papers than I can read, but I am decidedly opposed to secretism, which is rampant in our province, and would not like to weaken your hands by stopping your paper. I wish you success."

J. S. Yankey, Fayetteville, Pa., writes:

"I am with you in this, God's cause; with you heart and hand; with you in my prayers. I am sorry I cannot do more towards circulating your excellent paper."

E. E. Burnside, Earlsville, N. Y., writes:

"I would gladly send a long list of subscriptions could I procure them, but our people are not awake to the importance of Anti-masonic literature. Our church, the Baptist, has but two members who were ever Masons, and they have long since abandoned the lodge. Hamilton village, a few miles from us, has a strong lodge, but our cause is not without friends there. Rev. Mr. Cross, pastor of the Cogregational church in that place, lately preached a telling sermon against the institution. The late Rev. Dr. Weston of Hamilton, remarked to a friend shortly before his death: "Masonry is such an enemy to the church! We must meet it. I do not know just when or how, *but it must be met!*

The Sabbath School.

Lesson for August 8th, 1875—Jesus at Bethesda.

SCRIPTURE.—John v. 5-15. Commit 5-15; Primary Verse, 8.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed and walk.

9 And immediately the man was made whole, and took up his bed and walked: and on the same day was the Sabbath.

10 The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which saith unto thee, Take up thy bed and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed and told the Jews that it was Jesus, which had made him whole.

GOLDEN TEXT.—"I am the Lord that healeth thee."—Ex. xv. 26.

TOPIC.—Man's Impotence—God's Omnipotence.

HOME READINGS.

M. Mark 2: 1-12. Jesus Healing in the Synagogue.
T. Matt. 21: 1-16. Jesus Healing in the Temple.
W. Acts 9: 32-34. Cure of an Infirmity of Eight Years.
Th. Luke 13: 10-17. Cure of an Infirmity of Eighteen Years.
F. Acts 3: 1-16. Cure of one Lame from Birth.
S. Acts 14: 8-18. Cure of one Crippled from Birth.
S. Is. 35: 1-10. These Cures Foretold.

WAYSIDE FLOWERS.

1.—*Wilt thou be made whole?* A man must *will*—must desire to be made whole, or there is no help for him. Matt. xxii. 2, 3; xxiii. 37; John i. 11; 3: 19; xii. 37-41.

2.—But all that we can do is to desire—to cry out for help. We can have faith in the great Healer, but he alone can effect the cure. The sinner is utterly helpless, made impotent by sin. It is only the power of divine grace that can give him strength to rise: "For when we were yet *without strength* in due time Christ died for the ungodly." Rom. iii. 20, 27, 28; iv. 16; v. 6; xi. 16; 1 Cor. i. 29-31; Eph. ii. 5, 8, 9.

3.—But after the miracle of healing has been performed, or, rather, simultaneously with it, comes the command: "Rise, take up thy bed, and walk." We are to be erect in a new manhood—not only to be free, but to show others we are free. Rom. vi. 4; xiii. 12-15; 2 Cor. v. 17; Gal. vi. 15; Eph. ii. 10; iv. 22-32; Col. iii. 10; 1 Tim. vi. 12.

4.—It is a happy thing for us that Christ's power was made manifest in some of the worst cases. Happy, too, that it is evident that he came for such. "They that are whole have no need of a physician, but they that are sick"; "I came not to call the righteous but sinners to repentance"; "For the Son of men is come to seek and to save that which was lost"; "And you he hath quickened who were dead in trespasses and sins." Surely no one can say that he is worse off than those who were "dead" in trespasses and sins. It was meant that man should see that there is hope for those who esteem themselves beyond hope of eternal life—dead in their sins. John v. 24; Rom. v. 6; Eph. ii. 1, 4-6; Col. ii. 13; 1 John v. 11-13.

5.—To every one who hath been healed is the injunction: "*Sin no more lest a worse thing come unto thee.*" Matt. xii. 43-45; Luke xii. 47, 48; John xv. 22; Heb. vi. 4 6; x. 26, 27; 2 Pet. ii. 20, 21.—*Nat'l S. S. Teacher.*

Masonic Explanation of the Twentieth Degree.

GRAND MASTER OF ALL SYMBOLIC LODGES.

In this degree exemplification is given in brief, but much important instruction of the true manner of conferring degrees in the Ancient Accepted Scottish Rite is impressed on the candidate; and he is instructed in the lecture as follows:

Less than two hundred years ago Masonry was simple and altogether moral; its emblems, allegories and ceremonies easily understood.

Innovators and inventors overturned that primitive simplicity. Ignorance engaged in the work of making degrees, and trifles, and gewgaws, and pretended mysteries, absurd or hideous, usurped the place of Masonic truth. Oaths, out of all proportion with their object, shocked the candidate, and then became ridiculous, and were wholly disregarded. Acolytes were exposed to tests, and compelled to perform acts, which, if real, would have been abominable, but being mere chimeras, were preposterous, and excited contempt.

In the heterogeneous mass of over eight hundred degrees called Masonry, was found superstition and philosophy, philanthropy and insane hatred, a pure morality and unjust and illegal revenge, strongly mated and standing hand in hand within the temples of peace and concord; and empty and sterile pomp, with lofty titles arbitrarily assumed and to which the inventors had not condescended to attach any explanation that should acquit them of the folly of assuming temporal rank, power, and titles of nobility, made the world laugh and the initiate feel ashamed.

Some titles we retain; but they have with us meanings entirely consistent with the spirit of equality which is the foundation and peremptory law of its being—of all Masonry. The Knight, with us, is he who devotes his hand, his heart, his brain to the science of Masonry, and professes himself the sworn soldier of Truth. The Prince is he who aims to be chief (*princeps*) —first or leader—among his equals, in virtue and good deeds. The Sovereign is he who, one of an order whose members are all sovereigns, is supreme only because the law and constitution are so which he administers, and by which he, like every brother is governed. The titles Puissant, Potent, Wise and Venerable, indicate that power of virtue, intelligence and wisdom, which those ought to strive to attain who are placed in high office by the suffrages of their brethren; and all our other titles and designations have an esoteric meaning, consistent with modesty and equality, and which those who receive them should fully understand.

The degrees of the Ancient Accepted Rite form a connected system of moral, religious and philosophical instruction: sectarian of no creed, and drawn from the ancient mysteries of Egypt, Persia, Greece, India, the Druids, and the Essenes, as vehicles to communicate the great Masonic truths.

We teach the truth of none of the legends we recite. They are to us but parables and allegories. They teach us wisdom, and are the vehicles of useful and interesting information. Every one being at liberty to apply our symbols and emblems as he thinks most consistent with truth and reason, and with his own faith, we give them such an interpretation only as may be accepted by all. Our degrees may be conferred in France or Turkey; at Pekin, Rome, or Geneva; upon the subject of an absolute government or the citizen of a free State; upon sectarian or theist. To honor the Deity, to regard all men as our brethren and equally beloved by the Supreme Creator of the Universe, and to make himself useful to society and himself by labor, are its teachings to its initiate in all the degrees.—*Hebrew Leader.*

A Masonic Conglomerate.

A correspondent of the *Hebrew Leader* furnishes a list of members of the highest body in Masonic rank fifty years ago in this country. It shows the stultifying influence of the system on the religious character when men of such opposite religious beliefs can practice such idolatrous ceremonies in harmony:

List of the Illustrious and Most Puissant Sov. Gr. Inspectors-General comprising the Grand and Supreme Council of the 33d degree, duly and legally established, organized and constituted under the C. C. of the Zenith, answering to 40 deg. 42 min. 40 secs. north latitude for the North District and jurisdiction of the United States of North America.

Emanuel de la Motta, born in St. Croix, forty-six years of age, Jewish, merchant, founder of Council by Deputation.

Daniel D. Tompkins, Scaresdale, N. Y., Protestant, late Vice-president of the U. S., Past Sov. Gr. Commander.

Samson Simson, New York, forty-six years of age, Jewish lawyer, Sov. Gr. Commander.

Richard Riker, Long Island, fifty-three years of age, Protestant, Recorder of N. Y., Lt. Gr. Commander.

John Gabriel Tardy, Pays de Vaud, sixty-five years of age, Protestant, merchant, Gr. Treas. General.

John James Joseph Gourgas, Switzerland, forty-eight years of age, Protestant merchant, Gr. Sec. General.

John L. Lawrence, New York, forty-one years of age, Protestant, lawyer, Gr. Mas. of Cer.

Cornelius Bogert, New York, fifty-two years of age, Protestant, lawyer, Gr. C. of G.

Moses Levy Maduro Peixotto, Curacoa, sixty-two years of age, Jewish Rabbi.

Augustus Gaetan Comagne, France, sixty years of age, Roman Catholic, surgeon.

William James Macnevern, Ireland, fifty-six years of age, Roman Catholic, physician.

The greatest sinner, who trusts only in Christ's blood, will assuredly be saved. The best man in the world, who trusts in his own goodness, will be lost.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 29, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,

of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,

of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE MORGAN FALSEHOODS.—Rev. W. M. Love of Baker, Mo., writes that the Masonic falsehood invented about Morgan's being in Van Dieman's Land, and his son seeing him there, has just been set abroach in that part of Missouri.

This is but one of many cool, deliberate falsehoods respecting the fate of Morgan after the Masons murdered him and to cover that murder and confuse the popular mind. What are not men, sworn as they are, capable of? There can be no moral restraint to a mind which has cast off God by taking and keeping a counterfeit oath. Not two weeks had elapsed after our nomination of Charles Francis Adams before Freemasons filled the press with statements that he was a Freemason, giving the lodge and date of his initiation. We were weak enough to write at once to his son for authority to contradict this circumstantial falsehood, and received and published the statement of C. F. Adams, Jr., that no one of the family ever belonged to any lodge. Its followers worship the father of lies and conform to and copy him.

MUZZLING THE OX.—The work of securing the funds necessary to obtain possession of the Carpenter donation goes bravely on, but in the meantime our lecturers are likely to starve, unless some relief is speedily sent to the general fund. It would, it strikes us, be nothing more than simple justice for the Directors to allow a drawback of ten per cent. to keep our lecturers alive while they are collecting the Carpenter fund. That fund is so popular that almost all the money now subscribed goes to it and there is nothing in the treasury to keep our lecturers going. Will not the directors write their views at once to the treasurer on this subject, or shall a meeting be called?

THE CROPS—THE CYNOSURE.—The crops are the heaviest in this region they have been for years. But the harvest of the farmer is anything but harvest to the printer. Every one who has grain and grass is striving to secure them and the editor and publisher must wait till the grain is in market. Can not the "women folks" do something for the paper while the men are in the fields? Mrs. Cook, whose gentle touch in the paper has made so many heart-strings vibrate, has retired a little while, but she hopes soon to be back at her post and every lecturer will hear her footfall when she re-enters the office. Meantime, good friends, do something for those who keep doing in this holy cause.

BELLY AND LIMBS.

Everybody remembers the fable of the rebellion of limbs against stomach, because the latter received all the food; and how the limbs shrunk away when the stomach was starved. If the present lodge control of this country is ever overthrown, there must and will be somewhere, a head-quarters of the reform. No great movement on mind ever succeeded without one. The central committee of this reform was providentially located at Chicago. I strove to get Oberlin and Dayton to take it but failed. Four or five able men have been applied to to take the secretary-ship and general supervision without success. The present arrangements are strictly temporary, till others can be made. The way to prevent the men at the center of a movement from doing wrong is not to deprive them of the power to do *any* thing, but to see that they are men who will do right; God-fearing, self-denying men.

My attention is called to this subject by a letter from a State agent, saying that some are concerned lest the National Christian Association is not "amenable to its constituency." In my opinion it is amenable; perfectly so. If not, let it be made so. But no paper arrangements can make us do right if we are greedy, selfish men. If Philo Carpenter of Illinois, Nathan Callender of Pennsylvania, Lemuel N. Stratton of New York, with the forty or so like men who are corporate members, and who will still elect others like themselves, cannot be relied, then no men on earth can be relied on. They are neither 'fools nor blind,' and they are giving thousands to the cause and will not willingly see their alms, prayers, and labors wasted or thrown away. Every transaction of the Association is open and above-board, and reported at the National Anniversaries to the last shilling; and few enough indeed have those shillings thus far been.

No one objects, or has a right to object to wholesome and constant vigilance. But if there be whisperings, back-bitings, or bitings-in-the-back, by narrow and malignant minds who have neither capacity or self-denial for any but schemes which center in themselves. Such men are likely to do very little good, but to prevent much.

Brethren let us not "give place to the devil." It will require all we can do and all we can give to secure a National Publishing House and home of reform in the city of Chicago, and if we have one it must be somewhere. The lodge has three buildings in Philadelphia, New York, and Boston whose aggregate cost is near four million dollars Mr. Stoddard and others are toiling with great industry and self-denial to secure this Carpenter property. Let us secure it and trust God and good men that it will be used for good and holy purposes.

GODLESS GOVERNMENT—GODLESS SCHOOLS—GODLESS LIBERTY.

Read Mr. Jacob Heaton's article in this number. We have so long known and loved Mr. Heaton that we had almost rather err with him in theory than be sound in belief with men of another spirit. Without stopping to answer his article we say just this:—

1. "Our fathers," with Jefferson's help made the *Declaration of Independence*, containing four recognitions of the God of the Bible, which is all our platform or any one asks. The Constitution thirteen years later committed the French mistake of "no God." "The fathers" are on our side, not on Mr. Heaton's. Jefferson was a sort of liberal Christian like Frothingham. If our good brother Heaton can't stand his "Declaration of Independence," then he can't stand us, and there is no help. The *Cynosure* will not go back on that Declaration.

2. Mr. Heaton says: "Our fathers laid the broadest foundation for religious freedom." In what, we ask, did they lay it? In atheism? In no-Godism? And what is "religious freedom" in a government recognizing no religion?

3. We go just as vehemently against "Religion enforced by law" as Mr. Heaton can; and think we have at least half as much sense. And in our judgment, it needs but half as much sense as he has to see that putting a thief in the penitentiary; binding men and women in marriage; and exempting laborers from work one day in seven is not "enforcing religion by law"; though Christ commanded all these by himself and his apostles.

4. There is no God-in-the-Constitution in our platform as it now stands, only a simple declaration that "The God of the Bible is the author of civil government." The phrase was altered to calm those who are haunted by the church-and-state ghost.

5. Finally, we are not to be backed out of our senses by the devil in the role of the chief apostle of *religious liberty*. There is neither government nor religion where no God is recognized. Beecher, Bowen, Tilton, Woodhull & Co., ought by this time to have convinced Mr. Heaton and the world that there is neither virtue, liberty, peace or righteousness in their infernal no-creed-ism.

THE WHEATON MASONIC RAID AND BANK.

A CARD.—Inasmuch as an individual has caused to be published in the *Christian Cynosure*, so called, certain statements in regard to a bank heretofore existing at Galesburg for the purpose, probably, of injuring our bank at Wheaton, we desire to say:

FIRST: Our business is conducted in such a manner that if the depositors were compelled to look to the assets in bank alone for security, no risk would be incurred by them.

SECONDLY: Unlike incorporated banks, each member of our firm is liable to parties transacting business with us.

THIRDLY: Our firm is pecuniarily able to pay ten times the amount deposited aside from the assets in bank.

FOURTHLY: The most satisfactory evidence of the truth of the above statements will be furnished to any one who desires it. Very respectfully,

MINER, GARY & WEBSTER.

To the Citizens of Wheaton:—

The last *Wheaton Illinoian*, our village paper, contains the above "card" signed by the proprietors of the Wheaton bank, censuring an editorial in the *Cynosure* of July 8th.

The editorial was not written with the intention of injuring their bank, and, on reviewing it, I think it can properly bear no such construction. If any one thinks otherwise, I end the matter by disavowing any such purpose or construction. I have no doubt the bank is sound and its proprietors solvent. All that I know of Mr. Miner is in his favor. I know nothing against Mr. Elbert H. Gary but that he is a Freemason; and, though nearly, or quite non-affiliated for years, he is represented as lately having renewed his interest in the lodge; and, if so, he is part and parcel of the raid by which the lodge proposes to take possession of the business interests of Wheaton, and silence or subdue every man, woman and child of us who believe the lodge to be abhorred of God and destructive of the best interests of men for time and eternity. Mr. Webster is a steady and successful business man, not a Freemason, with whom I have had none but agreeable relations, except that he accosted me, as I think, improperly about my reference to his bank.

But the "card" of these gentlemen tenders a false issue. I do not wish to injure the bank, but to prevent the bank being injured by the contemplated removal into a building owned by adhering Freemasons, and placed under their lodge. The one point made in my editorial was, that if men will swindle in the third story of a building, they will swindle in the first story of the same building if they have a

chance. The truth of that statement is apparent on the face of it.

But does the lodge swindle? I answer, Yes. Every candidate initiated is a swindled man. The lodge sells him secrets which are not secrets. It thus gets his money upon false pretenses, and that is swindling; and as it is attended with solemn prayer and revolting oaths, it is swindling of the vilest and wickedest stamp conceivable or possible.

The citizens of Wheaton who were here fifteen years ago, raised and paid me three thousand dollars to induce me to remove to this place and preach two years. Mr. Jesse C. Wheaton was the first man in Wheaton who ever gave me money, and he did it knowing my hostility to the lodge as well then as now. Before Mr. Wheaton paid me that money, unasked and unexpected by myself, he knew that I was invited here to aid in building up a college on the basis of excluding Freemasonry as a worship of devils or evil spirits, for I had declared and defended that doctrine in the crowded college chapel, and I think Mr. Wheaton sat before me; certainly he knew it, for the thing "was not done in a corner." Mr. Wheaton has likewise declared his approbation of our principles in open board. At my first conversation with Elbert H. Gary, Esq., also, I had a right to infer that if he did not dislike the lodge in his heart. he was decidedly indifferent to it.

What secret motives the lodge has supplied, if any, to induce these gentlemen to go back on themselves and on me I know not. I have received many kindnesses from Mr. Wheaton and the college more, and all since and while he knew that we were committed to abhorrence of the lodge. Mr. Gary is a younger man, but like myself a member of the church of Jesus Christ, under covenant as deep as our salvation or damnation to follow and obey Him, who "in secret said nothing." I am proud of his talents as a rising young lawyer, have voted for him and we are friends to-day, but for this accursed den and spawn of anti-Christ.

But I think too much of these gentlemen to be indifferent to them, and, though they may have themselves yielded to the lure of the lodge, I know they would despise me in their hearts if I should follow them. They may hate me, ridicule me to their listeners on the streets; call me "a fool," albeit I am their brother in Christ. But I prefer all this to the sober thoughts of these gentlemen, if I should stand silent here in Wheaton, sworn teacher of public morals as I am, and see put up a "Central Block" in our now rising village with a perpetual swindling shop in the third story and the bank in the first!

Citizens of Wheaton: If they finish, furnish and rent the lodge and chapter and commandery rooms in that block and no alarm is sounded, the business of this town will be nearly as much under the power of that lodge as the cab factory was after H. C. Childs entered it and put every laborer at a discount or dismissed him, if he would not swear fealty to whom he know not. Then Mr. Childs was their "Master." Now they have a "Master" with whom I have no acquaintance, but I cannot learn that he worships God in any Christian church.

Citizens of Wheaton, if I should stand silent and see ministers of Jesus Christ deceived and sworn into such a devil's cabal, bowing on bare knees with bandaged eyes before a man whose actions show his contempt of Christ and his worship; if I should hold my peace and see our boys as they become young men, driven by ignorance and indirect pressure into that evil thing, their blood would be on my hands and my head, and I prefer to bear the wrath of the parents to their children's blood.

These gentlemen will not dare deny one word which President Finney says of Freemasonry; and Edmond Ronayne gave it the very same in the College Chapel a few weeks ago. Mr. Ronayne is Past Master of Keystone Lodge, Chicago, and knows well all the principal Masons of Chicago. He is fully endorsed under seal of his lodge up to the time of his leaving.

But this is wasting words. Mr. Elbert H. Gary knows that we tell you the truth of the lodge and he will not deny it. If he should deny the substantial truth of the revelations of Masonry, he would just as surely send his soul to hell as "*all liars have their part in the lake that burneth with fire and brimstone.*"

But Mr. Gary does not, will not deny the truth of these revelations; and I hope that his uncle, Mr. Jesse C. Wheaton, will never unman himself by saying he "knows nothing about Masonry." God will surely hold him responsible for such utterances. He knows what Masonry is as he knows other things for the knowledge of which he depends on the testimony of his fellowmen.

I have conversed in private and written to these brethren Gary and Wheaton, and have sincerely prayed to God for them. If I have wronged them in aught I am ready to make reparation. And if they dare to persist in giving their money, and talents, and moral influence to fasten this damning curse on our pleasant town in this the hour of its blossoming, mark my words, the living God will not hold these men guiltless! and, for myself, I prefer reproach and a prison with the prophet Micah, to being eaten of dogs with Ahab. Theodore Tilton and Henry C. Childs were once my friends, and I prayed for and resisted both. And just so truly as the Christians of Wheaton pray to Christ against the lodge, their prayers are going to be heard.

NOTES.

—Elder J. L. Barlow, State Agent and Lecturer for New York, dropped into our office quite unexpectedly on Friday morning. As this season is so entirely occupied with severe labor in the harvest and hay fields he finds it necessary to discontinue efforts in the lecture field for a brief season, and will remain in Illinois until September. Other agents are experiencing a like temporary obstruction to their work. Friends wishing to correspond with Elder Barlow may address him at 342 Vernon Ave., Chicago.

—We are also pleased to mention a visit from Rev. H. Cogswell of Mansfield, Ohio. He preached in Indiana Avenue Christian church on Sabbath week. Bro. A. Robinson of Indianapolis, Ind., was in Chicago also last week and called on the *Cynosure*.

—The *Wesleyan* has a touching account of the final interment of the remains of the loved Adam Crooks which have lain for nearly six months in the receiving vault of the Oakwood Cemetery. Bro. H. Wilcox donated the burial plot, and the interment took place on July 8th. Revs. D. S. Kinney, L. N. Stratton, J. L. Barlow, Foster, and Dempsey took part in the exercises.

—The *Gazette* of Bunker Hill, Ill., in noticing the nomination of Hon. J. B. Walker, patterns after the well informed Chicago *Tribune* and asks, like the multitude in the time of Christ, "Who is this?" A correspondent quickly appears with a reply of which following is part:

"He is not a politician; he is not an army officer, hence he is not known in certain directions.

He is the author of 'The Philosophy of the Plan of Salvation,' used as a text book in many colleges of the North and South, of which Hugh Miller says, 'We would not hesitate to put his Plan of Salvation side by side with Butler's Analogy as a specimen of close and unanswerable reasoning.' Also 'Doctrine of the Holy Spirit,' better known in Europe than here, although it has gone through several editions in this country."

The Chicago *Evening Journal* says: "We regard Dr. Walker as the most profound and rational of all our evangelical writers. Neither Jonathan Edwards, John Calvin, Martin Luther or Augustine ever penetrated so deeply into the mysteries of the Christian religion as Dr. Walker."

—Wherefore has the lodge invaded the socially sterile regions of the Indian Territory? Does it propose to lend the gentle influence of its sweetly-worded obligations or the refining powers of its amiable ceremonies to the civilization of the red man, or has it a direct interest in assisting the white-faced villains who hang upon the agencies for plunder? At any rate the new Consolidated Agency building at the Red Cloud agency is to have a Masonic setting out at its corner-stone laying in a short time.

—The last report of the Pennsylvania Grand Lodge of Odd-fellows has a few noteworthy items. The increase of membership is less than one and seven-tenths per cent on the last report: over six thousand have been suspended during the year, an increase of 718 over the previous year; and the decrease in initiations foots up to 1,907. But small degree of prosperity surely after their own standard of worldly policy.

John Quincy Adams celebrated "Letters on Masonry" are republished and for sale by Ezra A. Cook & Co., at 50 cts. per copy, post paid; $25 per 100.

News of the Week.

The City.

The fate of the lost balloonists, Donaldson and Grimwood, was not known up to Saturday more than a week after their ascension. No traces of the balloon have been found on the Lake, though if lost upon its waters something from the wreck of the balloon would float, and would hardly escape the numerous vessels now watching for them.——Chicago University has been given an unenviable noteriety since its commencement from the difficulties arising between the respective friends of Dr. Burroughs, the former President and Chancellor for the year past, and Dr. Moss, the President. At the last meeting of the trustees Mr. Burroughs was reinstated and Mr. Moss put out of office. The difficulty is by no means settled, and seems to be one of long standing.

General.

The explosion of a large tank in the paper mill at Iowa city last week killed six men and greatly damaged the works. The tank which was of boiler iron weighing over two tons, was blown to a great height with one of the employees. The explosion was caused by chemical action.——On the 22nd a premature fire at the trial of a fire extinguisher at Newark, O., caused a violent explosion and 22 persons were severely and 27 slightly burned, the Mayor of the city being one of the sufferers.——The rival political factions in the Cherokee nation near Fort Smith, Indian Territory had a serious encounter last week in which three desperadoes were killed.——The trial of the Mormon leaders for the Mountain Meadow massacre in 1857 is proceeding in Beaver, Utah. Eight of the jury are Mormons.——Prosecuting Attorney Fisher of the District of Columbia was removed lately by order of the Attorney General. Pres. Grant countermanded the order, but returning to Washington from Long Branch last week the case came up in cabinet meeting and the attorney was removed. He was notoriously incompetent, beside being connected with the infamous Shepherd ring.——At a heavy fire in Cincinnati last Tuesday about a dozen firemen were buried under falling walls; one was killed and others severely injured, the chief of the fire department being one.

Foreign.

The Steamer Abbotsford of the American Line was stranded on the coast of Wales on Friday morning. No lives were lost——Mr. Plimsoll, the member of Parliament who has interested himself in behalf of sailors and to work a reform in the English coasting vessels many of which are suffered to sail while dangerously unseaworthy, has shown a violent temper in the Commons, charging the government with playing into the hands of maratime murderers.——Although the Spanish Constitutional Committee has passed the act of religious toleration, a plan is believed to be in execution to force active Protestants to leave Spain. This plan, inspired by prominent persons in Madrid, is being executed by the clergy, who hope by indirect pressure to expel resident American evangelical ministers. The impression also prevails that the Madrid Government hopes to conciliate the Papal Nuncio and moderates with this underhand persecution, while apparently pursuing a liberal policy regarding public worship.

The Home Circle.

An Old Woman's Advice.

What's the use o' stewin', and fumiu',
And fussin', and fretin' round?
You won't make things any better,
Nor smoother, I'll be bound.

Your husband and children ain't perfect,
Of course that's very true;
But Martha, think a minute,
Think seriously—be you?

And s'pose they're a good deal ailin',
Like plants that don't half grow,
What'll you do with 'em Martha—
Keep 'em covered with snow?

S'posin the boys are careless,
And don't do as you say;
You've got to win 'em by lovin',
There ain't any other way.

Not love that's all wishy-washy—
That ain't any love at all—
But love that is strong and sunny,
Like a Southern garden wall.

If you don't make home as happy
And bright as a place can be,
Them boys will be discontented,
And go outside, you see.

For you can't manage human creatures,
As if they were made of dough;
They've got God's breath in 'em, Martha,
And are bound to stretch and grow.

What you think mothers are giv' for—
To fry, and bile, and bake,
And wash, and sew for nothin'
But the dyin' body's sake?

They're giv' to nuss the spirit,
And make it strong and true,
And to do that nussin', Martha,
Your own must be strong too.

An' you've got to make it a business
To find out the best way,
Or your work will turn upon you
Like a sarpint, some fine day.

It's very well to be careful—
I ain't ag'in bein' neat—
And clo's has their own valy,
And so has things to eat;

But God looks out for the in'ard,
And lets the outside come
Natural like and easy—
The child and then the hum.

Bringin' up child'en, Martha,
Is like any other thing—
Easy, if you only handle
The natural end of the string.

But we must allus remember
That they don't belong to us—
God is their rightful Father,
And they're given out to nuss.

He knows the little creatures,
And will tell us about our task,
And, Martha, it's my opinion
That you'd better go and ask.

—*Christian at Work.*

The Family School.

I often doubt indeed whether, with all the vast machinery of modern days for the training of the young, they are not losers by the abandonment of these old customs. Can the Sabbath-school, with its festivals and banners, its libraries and illustrated papers, take the place of the good old influence of the fireside with its ceaseless parental training, or the catechising which brought them into immediate contact with their spiritual guide?

The Sabbath-school may be made a most useful auxiliary in training the children of the church, but it must be only an auxiliary. At the present day there is danger lest it furnish an excuse for the neglect of more important duties. The public worship of the church is a divine institution. The Sabbath-school is not. When, therefore, the latter interferes with the former, it is working a serious injury. If the children, for any reason, can attend but one, let it be the church, and not the school.

Christian parents, are your children found by your side in the house of God? Can you say, as you present them there each Sabbath, "Behold, I and the children thou hast given me?" If not, where are they during these consecrated hours? A few years more and they must go forth into the world. Will it not be without the settled principles and habits which can guard them in the warfare of life? A little while longer and you must leave them, and without your guiding hand they must go forward "sounding on their dim and perilous way." Your influence then will be confined to the chain of memory which runs back to the past. Will their recollection then recur to hallowed hours when you sat together in God's temple so that they feel they cannot abandon the habit which you have inculcated, or coldly turn away from the worship of their father's God?

Our Lord lays it down as a proof of our love for him—"Feed my lambs!" The children are the hope of the church; but with the fearful influences now abroad—coldness at home and skepticism without—what will the next generation become? We believe the day is not far distant when the church, in sorrow and penitence, will awake to an acknowledgement of the truth that the "old paths are the best"—that the divinely constituted institutions of the church and the home can alone truly train the young for Christian life—and that if for them are substituted the novelties and excitements of this age of experiments all will prove but a delusion and a snare.—*Exchange.*

"Have you Written to Mother?"

It was in answer to the first call of the President for troops to suppress the great rebellion, that my brother responded by enrolling his name among the volunteers to go and battle for the defense of our beloved country. Sad indeed was that parting; and each one enjoined over and over again the earnest entreaty, Write; write often, write to each, write to all. The only thought that could afford any comfort at that time was, we can write. Thank God for the privilege we have of thus conversing with our loved ones when far away.

Time passed, and soon a letter came. The questions and answers followed each other in succession:

Who from? Brother. Who to? Father. What news? Well and hearty. All joined in the rejoicing over the prosperity of the absent one.

Soon after another letter came just like the first, only this one was addressed to brother Charley. Then came another, and this time addressed to me. O, how delighted I was! I skipped about in the house and clapped my hands for joy.

I was a very small girl then, but by the help of my mother I succeeded in answering my brother's letter, and we became quite regular in our correspondence. But during all this time he had neglected to write to mother.

She did not complain for a long time; but one day as she saw me opening a letter, she said sadly, "You all get letters but me;" and then she turned away and wept.

I was deeply moved by her distress, and immediately wrote to my brother, telling him of her anxiety to receive a letter from him.

As soon as my letter reached him, he sat down and wrote to her; but in the meantime she was taken suddenly and violently ill; and the same carrier that brought my brother's letter, brought with it our mother's coffin. O, how my heart was wrung as I took that letter, and kneeling beside the lifeless form of the one dearer to me than life itself, sadly read it over.

So full of love and tenderness; words of comfort and cheer; just such a letter as a mother would wish for from her absent boy. But alas! It came too late. The heart that would have bounded with joy had that letter come twenty-four hours sooner, had now ceased to beat.

I folded the letter up and laid it away in a little box in which I kept my most valuable letters, with the determination that my brother should never know that it came too late.

But, as there are hundreds of young readers who have left their homes and gone to try their fortunes in distant lands, of them I would inquire, "When have you written to mother?" Do not neglect this duty. Wherever you are, and however hurried you may be, find time to write to mother. Whether in health or sickness, in prosperity or adversity, in joy or sorrow, do not forget your mother's anxiety on your behalf, and keep her constantly informed as to your welfare.

To those who have no mother in whom to confide, I would say, remember Him who hath said, "As one whom his mother comforteth, so will I comfort thee."—*Golden Censer.*

Going to Law.

A farmer cut down a tree which stood so near the boundary line of his farm that it was doubtful whether it belonged to him or his neighbor. The neighbor, however, claimed the tree, and prosecuted the man who cut it for damages. The case was continued from court to court. Time and money were wasted, temper soured and temper lost, but the case was gained by the prosecutor. The last of the transaction was, the man who gained the cause came to a lawyer to execute the deed of his whole farm, which he had been compelled to sell to pay his costs. Then houseless and homeless, he could thrust his hands into his pockets, and triumphantly exclaim, "I've beaten him!"

This reminds us of a little story. Forty-three years ago a young man was teaching a country school. He had not been in the place one quarter before he acquired a reputation for knowing more than he did know, but he was wise enough to take no pains to disabuse the popular mind of the favorable impression. If there was one study that he was more deficient in than another, it was surveying. But he taught it as well as he could, and his pupils learned. Two farmers had a chronic dispute as to the line between their lands, and for many years they had contended as to the right of possession in a little strip. Both of them were warmly interested in the young school teacher, and in a happy moment it occurred to them to ask him to examine their titles and maps, and to decide as to the true running of their dividing line. He took the papers, gave "his whole mind" to the question, made a map with the line where he believed it should be: both parties accepted it, set their fence according to it, lived in peace, and to this day, after the lapse of nearly half a century, the school-master's line is undisturbed though the lands have changed hands frequently. The line will doubtless never be disturbed. How much better is this than to go to law, consume their property in vexatious ligitation, alienate families, fret themselves, and bequeath a feud to successive generations. Both the farmers have long since gone to sleep with their fathers, but the young school-master, who judged between them, lives to make this the first record of his decision.—*N. Y. Observer.*

"Na Fallen Far Farrad!"

When we hear the Psalmist exclaim: "My soul *followeth hard after thee*," (Psa. lxiii: 8), there does not rise before our mental vision the figure of a gentleman at ease, or of a man sauntering along with his hands in his pockets, but of one in such real earnestness that he walks or runs rapidly, looking and leaning forward, intent on gaining the object of his supreme affection. Such bent forward Christians are likely to accomplish something.

We were reminded of these words of David by the statement we saw not long since, that at Mr. Moody's farewell meeting at Inverness, Scotland, last August, one of the ministers mentioned a woman, who in 1859, at a meeting, stood up and begged to be prayed for; and said that he met her some years after, and asked her "if any of the converts of that time had fallen back," when she replied: "*There are none fallen back but those had na fallen far farrad!*"

That answer reveals the trouble with many of the professed converts of our day,—they do not fall sufficiently far forward to make backsliding hard. They do not get out of the spirit and practice of the world enough to know what separation means. 2 Cor. vi. 14–18. They are only borderers; and "those who walk on the borders of Satan's kingdom need not expect to enjoy much of the sunshine of Immanual's land."—*Messiah's Herald.*

The name of Jesus is not only light, but also food. It is likewise oil, without which all of the food of the soul is dry. It is salt, unseasoned by which whatever is presented to us is insipid. It is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul, and there are no charms in any discourse in which his name is not heard.

The Earl of Argyle.

The Earl of Argyle was the leader of the tribe of Campbell: among the Highlands he was called MacCullum More. His father, the Marquis of Argyle, as the head of the Scotch Covenanters, had used his power to hasten the downfall of Charles the First. After the tide had turned, and Charles the Second held the scepter, the Marquis was put to death; but the son inherited the ancient earldom, and became one of the greatest nobles of Scotland. For twenty years the Earl pursued a course of conduct so moderate, and, in some respects, so yielding, as to offend the rigid Presbyterians. Then the Duke of York, as Viceroy of Edinburgh, displayed the cruel disposition afterwards so terribly revealed in his reign, and led men of all parties to speak with horror of the bloody assizes in the time of King James.

As the Duke of York could not gain over to his side the Earl of Argyle, it was determined to rid the country of his presence. On frivolous charges he was tried for treason, and sentenced to death. In disguise he escaped, and found a retreat in Friesland. Though an exile, and penniless, "he was still, in some sense, the most powerful subject in the British dominions." His patriarchal authority remained; and should he appear among his clansmen, an army devoted to his service would speedily rally around him.

"Of all men living," said King James, as tidings of an attempt against his throne reached him, "Argyle has the greatest means of annoying me, and of all places Holland is that whence a blow may be best aimed against me."

The Scotch and English fugitives assembled at Amsterdam, and concerted a plan for overthrowing the authority of James. Monmouth was to invade England, Argyle, Scotland. But a faction of exiled Scots, jealous of the power of Argyle, sacrificed the common cause to party feeling and envious dissentions. The Earl held the nominal command, while a committee controlled the expedition. The journey ended. The same spirit which had led to disputes in Holland, continued to rule in the ill-fated council. Argyle's plans were thwarted again and again, mismanagement and confusion reigned in the camp, the provisions were wasted, the Highlanders in want of food deserted, disastrous marches followed, military order was lost, the army became a mob, and at last disappeared. The war was over and the chieftain fled for his life. In the dress of a peasant he was arrested; he acknowledged himself to be the Earl of Argyle, hoping that the announcement of that great name would lead his captors to respect and pity. They were touched, even melted to tears; yet the reward offered, and the fear of an offended government, overcame their tender emotions.

And now the character of Argyle shines forth with undiminished luster. The expedition had miserably failed; in accepting the position without the authority of a general, the mistakes of others had involved him in reproach and disaster. But now, though in captivity, he had regained the liberty of acting for himself, he stood forth a free man; the shackles that had bound him were broken. The revengeful conquerors seemed determined to exert all the means in their power to humble the lofty spirit of the high-minded nobleman. He "was dragged through Edinburgh in triumph." He walked bareheaded up a long street, and the hangman marched before him. He was placed in irons, and informed of his approaching end. He was not tried for the recent offense, but it was determined to put him to death under the sentence of years before, which was so unjust that even hardened lawyers considered it disgraceful. His fortitude was severely tried; he was closely questioned by order of the Privy Council. He replied as far as he could without implicating his friends, and then refused to give information. He was threatened with torture, but threats were useless; his trust in God supported him, and his enemies could not shake his sublime patience and lofty courage. The torture was not applied. "God," he said, "had melted their hearts," as his persecutors treated him more kindly.

A few hours before his death, he wrote, "I have named none to their disadvantage. I thank God he hath supported me wonderfully."

Much of the remaining time was spent in devotion and affectionate conversation with his friends. The historian relates that, "so effectually had religious faith and hope, co-operating with natural equanimity composed his spirits, that on the very day on which he was to die he dined with appetite, conversed with gayety, and, after his last meal, lay down, as he was wont, to take a short slumber, in order that his body and mind might be in full vigor when he should mount the scaffold.

A councillor demanded admittance to his cell, and was told that the Earl was asleep. Thinking this was an evasive answer, he still demanded entrance. "The door of his cell was softly opened, and there lay Argyle on the bed, sleeping in his irons, the placid sleep of infancy."

Overcome by the sight, the "renegade" fled from the castle and yielded to remorse. From his groans it was thought he had become suddenly ill; a remedy was offered him, he refused, but when questioned, replied, "I have been in Argyle's prison. I have seen him within an hour of eternity, sleeping as sweetly as ever man did. But as for me—"

The Earl rose from the bed and prepared for the final suffering. He was brought to the Council House, a short interval was to elapse before the execution. He asked for pen and ink, and left these words for his wife: "Dear heart, God is unchangeable. He hath always been good and gracious to me, and no place alters it. Forgive me all my faults; and now comfort thyself in him, in whom only true comfort is to be found. The Lord be with thee, bless and comfort thee, my dearest. Adieu."

He left the Council House; the ministers who accompanied him "were not of his own persuasion," but he listened to them in a courteous manner, and exhorted them to caution their flocks against those doctrines which all Protestant churches unite in condemning."

He ascended the scaffold and addressed the people in the spirit of "serene piety." He said he "forgave his enemies as he hoped to be forgiven." Then he bade farewell to his friends, giving them some mementoes for his wife and children. He "prayed for a little space," and gave the fatal signal.

Thus died the heroic chieftain, the triumphant Christian, Archibald, Ninth Earl of Argyle —*National Baptist*

Children's Corner.

The First Ripe Strawberries.

A little girl once had a bed of strawberries. She was very anxious that they should ripen and be fit to eat. At last the time came.

"Now for a feast," said her brother to her one morning, as he picked some beautiful berries for her to eat.

"I can't eat these," she said, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast. for they are so much the greater treat."

"Yes, but they are the *first ripe fruit*"

"Well, what of that?"

"Why, you know the Bible says we must 'honor the Lord with all our first fruits.' And dear father says that he always gives God the first out of all the money he gets, and that then he always feels happier in spending the rest, and so I wish to give God the first of my strawberries too."

"Ah! but," said her brother, "how can you give strawberries to God? And even if you could, he would not care for them."

"Oh, but I've found out a way. You remember how Jesus said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' So I mean to take them to Mrs. Perkins' dying child. She never gets strawberries, they're so poor."

Then away ran the children to give the strawberries to the sick child. And when they saw her put out her thin, white arms, and take the ripe, round, juicy fruit in her little shriveled fingers; and when they saw her eyes glisten, and her little faded lips smile, they felt as if they had a far richer treat than if they had kept the ripe fruit for themselves. And they were sure that God had accepted their offering. *Ex.*

Children's Gardens.

I wish every mother in the country knew the the great satisfaction to be derived from the little plots of land the children cultivate as their own. No matter how small, it has a peculiar charm, and its mixed and incongruous plantings often yield astonishing results. No radishes so crisp as those your little son will lay beside your plate, the reward for his toil and care. No flowers so beautiful as those your loving daughter in some bright spring morning nurtured and tended by her own hands. The earliest hepatica of the woods grows serenely in the shadow of "May's tree," and wild violets flourish in Annie's gentle care. In our home each child has a plot of ground and an apple-tree, the fruit of which, always fair and beautiful, is shared generously, and the surplus sold for pocket-money. Sometimes an early melon finds its way to our table from the garden of one of our industrious boys, and is praised and appreciated as a reward for his labor. Little two-year-old has a garden too, and while we try to teach him not to pull up the unhappy family of flowers and vegetables that thrive there, we delight in his glad murmer as he roams like a true Bohemian in the summer sunshine, saying, "My gardee, my gardee," and taking a whole potato from the cellar where his restless feet often wander he plants it just deep enough for the hens to pick out, and nothing daunted sows a handful of peas over it. But as he grows older he will learn that this is not the road to success, and try to copy the care and vigilance displayed by his elders. Even "Baby Hope" has a little circle filled with sweet wild flowers, brought from the woods this Spring, "to be ready when she can gather them," the children say—and our eager young botanists are ever ready to search for a new flower to transplant into "Hope's garden." By such innocent pleasures home is made happy and beautiful.—*Rural New Yorker.*

LEGEND OF DELAY.—A hermit was conducted by an angel into a wood where he saw an old man cutting down boughs to make up a burden; when it was large, he tied it up, and attempted to lift it on his shoulder and carry it away, but finding it very heavy, he laid it down again, cut more wood, and heaped it on, and then tried again to carry it off. This he repeated several times, always adding to the load after trying in vain to raise it from the ground. In the mean time the hermit, astonished at the old man's folly, desired the angel to explain what he meant. "You behold," said he, "in the foolish old man an exact representation of those who, being made sensible of the burden of their sins, resolve to repent, but soon grew weary, and instead of lightening their burden, increase it every day. At each trial, they find the task heavier than before, and so put it off a little longer, in the vain hope that they will, by and by, be more able to accomplish it. Thus they go on, adding to their burden till it grows too heavy to be borne; and then, in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou saw heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over the burden; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down end expired.

The Binding of Satan.

[*Concluded from 5th page.*]

Let us consider another passage of Scripture that has an important bearing on this subject. "And the dragon gave him (the beast) his power and his seat (throne) and his great authority." Rev. xiii. 2. Why did the devil give his throne, his power and great authority to the pope or papacy, (which is acknowledged to be symbolized by the beast)? Simply because he (the devil) was shut up in hell, the bottomless pit, and could not occupy it himself. He had made an offer to Christ to give him all the kingdoms of the world and the glory of them, if Christ would fall down and worship him. The object of this offer was a peace measure, a compromise, to stop the war which Christ was waging against him. But now the leasing of his throne and power, was for a very different purpose. Satan was bound, or restrained, so that he could not exercise it himself, so he procured a substitute, the pope, and leased his throne and power to him for forty and two months (1260 years,) "And power was given unto him to continue forty and two months; and it was given unto him to make war with the saints, and to overcome them." Rev. xiii. 7. History tells us how well the papacy filled the mould of prophecy, putting sixty-eight and one-half millions of saints to death, drove the church into the wilderness and clothed the civilized world with ignorance, superstition and worse than Egyptian darkness.

Satan was to be bound a thousand years. Albert Barnes on this passage says: "The term 'a thousand years' can be understood in only one of three ways: 1st, literally, a thousand literal years; 2d, figuratively, a long, indefinite period of time; or 3d, prophetic time, a day for a year, or 360,000 years." Dr. Clark says, "It is not likely that the thousand years is to be taken literally here." It is evident, too, that more than a thousand solar years have expired since Satan was bound.

There seems to be no dispute among commentators that the "fifth vial" was poured on the seat of the beast somewhere about the year, A. D. 1798, and the temporal power of the pope has been wasting away till A. D. 1870 or 1871, when it totally ceased, and the pope lost all that "power and great authority" to make physical war on the saints. In view of these facts, we are shut up to the adoption of the second definition of Barnes, *i. e.*, an indefinite period of time.

The Revelator says: "After that Satan must be loosed a little season." We may look for the re-appearance of those Satanic influences that were restrained, soon after or while the power of the pope was being wrested from him. And these powers which were exercised by the magicians, these that had familiar spirits, oracles, &c., which were restrained, have reappeared in the form of spiritualism, papacy, secrecy, etc. "For they are the spirits of devils, working miracles, which go forth to the kings of the earth, and the whole world to gather them to the battle of the great day of God Almighty."—Rev. xvi. 14. We here have the exact description of these same powers, and they are working with an energy and success that should rouse every lover of Jesus to gird on the whole armor.

Here is where those who are looking for a millenium before the judgment greatly err, for it is declared in a vast number of places in the Bible that the church shall not be free from persecution till the ancient of days shall come; and that the beast will not be destroyed till Christ shall destroy him with "the brightness of his coming."

But some will say that Satanic influence has never been totally suppressed. In answer I would affirm without fear of successful contradiction, that the Scriptures nowhere, when rightly understood, give any intimation that Satanic influence will be wholly withdrawn till the judgment sits, only the partial binding of Satan's power was promised to our parents in Eden: the seed of the woman "shall *bruise*," not kill the serpent.

We have seen that Satan did exert an influence or power, by which he deceived all nations, and secured to himself the homage and worship of a vast majority of the human family, and was the "god of the world;" and that this state of things continued till the ministrations of Christ and his apostles; that Christ had power over devils; that he saw Satan as lightning fall from heaven; that the prince of this world was then cast out; that the devils knew Christ and knew that he had come to command them into the bottomless pit; that they acknowledged that the "Hebrew child" whom all the gods (devils) obey, had sent them hence and shut them up in hell. Here we have the concurrent testimony of inspiration, of sacred and profane history, ancient and modern, ecclesiastical and pagan, of Christ and the devils, all converging to the same point, and consider our theory well grounded.

This question of the continuance of Satanic influence is fully settled in the 13th chapter of Matthew, where Christ explains the parable of the tares of the field. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the world; and the reapers are the angels." Thus clearly showing that Satan is to sow and cultivate tares until the harvest or judgment day. Any number of passages of like import might be cited if necessary.

Temperance.

In his exposition of the Sabbath school lesson for July 18th, Dr. Taylor in the *Working Church* has the following interesting comment:

ANCIENT WINES.

It is well known to students that many of the wines so often mentioned in what are called the classics were very different from what are called wines now-a-days. A large proportion of the ancient wines were so thick or syrup-like in their consistence as to require a large admixture of water before being used, just as is required by the various fruit syrups now-a-days. These wines were dried or inspissated by heat, a process which would effectually drive off any alcohol had it been present, and prevent its formation if the grape juice were immediately subjected to it. So far was this process sometimes carried that mention is made of a wine which required six waters, not on account of its alcoholic strength, for then it must have been stronger than high wines, but on account of its concentration or thickness. Other wines are mentioned which were concentrated to a paste or cake for journeys. Such wines could have no alcohol in them unless it were added as in cordials now-a-days; but as distillation was not then known it could not be so added.

In examining the lesson let us bear these facts in mind, and the farther fact that the chief portion of the grape crop is still used in Syria, as it doubtless always was, in this thickened unfermented condition. When thus used it was not called by the same name as intoxicating wine in the Hebrew Bible, and is not now called by the same name in the East, though there appears to have been generally no distinction in name in the Greek Testament between fermented and unfermented, juice of the grape.

Bearing all these facts in mind, do not we find a much simpler and more probable view of the miracle than that usually entertained? The six waterpots were used to dilute the thick syrup called wine, and the first supplies were mixed in the ordinary way, but when the supply failed and more was needed the Lord ordered the attendants to pour in water just as if the wine had been first put in, and the miracle consisted in bringing out a richer, fuller-bodied wine than the previous supply. The governor of the feast alluded to the custom of diluting the wine to a greater extent after the company had been well supplied (as is often done with tea at festivals), and expresses surprise, not that the wine the Lord made was more intoxicating, as is often taught, but that it was richer in the pure unfermented juice of the grape.

Many will object to this simple explanation that men would not continue to drink unintoxicating wine, but fruit sherbets are the great luxury of the East now, and such was the Roman liking for the well-watered wines we have described that one man got the name of *triconguis* or three-gallon man, from the vast quantities he could drink at a sitting at their long-continued feasts.

It is evident that there could be little or no alcohol in this wine, or such a dose would have proved fatal. There is also a modern counterpart of this ancient excess in the German passion for lager beer, which leads some to drink as much as eighty or a hundred glasses a day. Lager, however, has a small proportion of alcohol, and is consequently a dangerous drink, which those inspissated wines of the ancient world could not be. We would not be understood as saying that all ancient wines were thick and free from alcohol; on the contrary, there was plenty of fermented wine that in the language of Solomon, "moved itself aright," and "gave its color in the cup," but that kind the wise man enjoins his readers not even to look upon.

The statements about ancient wines above given are quoted from memory from a very elaborate work, published before the Temperance Reformation was heard of, entitled, "Henderson's History of wines."

Religious Intelligence.

—According to the latest English statistics, there are 14,000,000 Methodists throughout the world.

—The past year is said to have been preeminently a revival year among the Congregational churches in Canada.

—The First Reformed Episcopal church in the State of Ohio has just been organized in Put-in-Bay.

—The United Methodist free churches of Great Britain have now 68,649 members 6,060 probationers. Their net increase of members during the last Conference year was 1,278.

—Twelve years ago, in London, there were but 37,000 sittings in the Methodist churches. There are now 91,000. And within that period forty-four large churches, capable of seating 1,000 persons each, have been built.

—The English Baptists are prosecuting their foreign missions with energy and success. During the past year 3,546 converts have been baptized. In Santhalistar the Norwegian missionaries have had wonderful success. 1,000 Santhals have been baptized during the past year.

—A noticeable event in the annual meetings of the Wesleyan Missionary Societies this year was that two of their chairmen contributed $500 each to the funds of the Societies. One of them had been twenty-four years a collector for the Wesleyan Missionary Society.

—The preliminary business meeting to arrange for the Pan-Presbyterian Council will be held in the English Presbyterian College, London, on the 21st inst. Delegates will be present from various countries, the American General Assembly having appointed its three last Moderators Howard Crosby, D. D., L. L. D., Samuel J. Wilson, D. D., L. L. D., and Edward D. Morris, D. D., with Dr. Hadfield, the Assembly clerk, and such other elders and ministers as they may select.

—By the will of the late James McQuestion, of Plymouth, the American Home Missionary Society received a very large but very peculiar bequest. After liberal provisions for his family, the balance of the estate is committed to the care of six trustees, and their successors to be appointed by the Probate Court, who are to manage his property until the sum at their disposal reaches $150,000. Then $100,000 is to be invested in a business block in Boston, and the rents are to be paid to the missionary society. The $50,000 is to accumulate again until it amounts to $150,000, and so the process is to go on. Should the Society ever cease to exist, any similar organization for the same general purpose may receive the income, or it may be applied to aid churches in Maine, New Hampshire, Vermont, and Massachusetts.

—In Rome, a man who is a nephew of one of the Cardinals, and was himself a Catholic priest, is about to be baptized in the Baptist church, which now has ninety members.

—The Fourth Avenue Presbyterian church in New York, has for some years carried forward a useful mission among the Chinese in that city. The school, which is the main instrumentality, has sessions both day and evening. A well supplied reading room is one of the appliances of the mission.

SECRETISM,

Unorganized and Organized.

[A Sermon Preached by Rev. R. T. Cross, May 30, 1875, in the Congregational Church, Hamilton, N. Y. Published by request.]

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." John, iii: 19-21.

The word "secretism" is not found in Webster. It has recently been brought into prominent use, if not into existence, by the opponents of secret orders to express what they believe to be a perverted secrecy, especially in its tendency to organization. Secretism is always wrong; scerecy is not always wrong. All secretism is secrecy, but not all seerecy is secretism—just as all murder is killing but not all killing is murder. Secretism is the opposite extreme to gossip and tale-bearing. The golden mean lies between the two. The gossiper and tale-bearer tells those things which ought not to be known, or which if known will do no good; the secretist refuses to tell those things which ought to be known by others, or which, if known, will do no harm. Secretism is the opposite of that cordial, free, open-hearted frankness which ought to exist between us and our fellow men.

Secrecy is sometimes right. We all ought to be cautious about what we say to others. I do not expect a member of my family to go and tell everybody he meets everything that is said and done in the family. But my family would not be an acceptable and agreeable family in the neighborhood if all its members were everlastingly silent about family affairs, and it would be a natural object of suspicion if all its members were known to be under oath not to tell any thing about its affairs. It is not necessary or prudent to tell everybody all about our business affairs, yet men naturally suspect those who never tell anything about their business. Doctors are not expected to tell everybody what ails everybody else. Ministers are obliged to listen to a great deal about the faults and sins of others, but there would soon be trouble in the church and community if they told to others all that they heard about others. In times of war there must, for the time being, be some secrecy about the movement of armies. But in all these cases the secrecy concerns something which others have no right to know, or which will do no good, or from which harm will come if known. Sometimes it is right for us to promise, not to take an oath, not to say: "I hope to drop dead," or any such thing, but simply to *promise* on our honor to keep a secret a longer or shorter time, though it is not right to make such a promise beforehand unless we know what the nature of the secret is. On the other hand, secrecy becomes secretism when it concerns things that ought to be known by others, the knowing of which will do good or prevent evil; also when it concerns things which it is natural for men to inquire about and know according to that frank confidence which should prevail among men and that interest which they naturally and rightly take in one another's affairs. We all like frankness when it goes with a good-natured kindness, and we all dislike the opposite. Why should any person, man or woman, be anxious to conceal his age, unless, for some purpose or other, he wishes to to deceive others in the matter? Why should men be so anxious to conceal the amount of their property or the profits of their business? We can easily see what the reason is when men are living far beyond their means and wish to give the impression that they are worth much more than they are, or when they are living far below their means and wish to make people believe that they are worth much less than they are, or when they have made or are making their money in a way which will not stand the test of exposure. But a man who has no such bad motive ought not to be so secret about his property. When a natural and proper curiosity about such things is not gratified there is sure to be suspicion and exaggeration.

If I make a discovery that is going to benefit humanity I have no right to keep it secret. If any secret society has, as we all know that they have not, any knowledge not possessed by the world at large, or any principles beneficial to humanity, they have no right to be so secret with them and withhold, them from the very persons who most need them. So we ought not to keep secret any evil or wrong-doing or sin that ought to be known, the knowing of which is necessary to the highest welfare of the family, the community, the school or the State. And yet these are the very things that secretism tries to hide by throwing around them its veil of darkness. Men love darkness *whenever* their deeds are evil. The thief, the burglar, the seducer, the murderer, the counterfeiter, the traitor, is necessarily a secretist, and so is he who shares the secrets of a lawbreaker.

If I know that a person is going to commit a crime against you to-night, or that he did commit one against you last night it is my duty and no possible obligation can make it otherwise, to let you and the officers of the law know it, that you may be on your guard, and that, for the sake of the public good, the offender may be brought to justice. All admit the truth of this as applied to murder, burglary, and such things. Why should not the same principle apply in lesser offenses? There is a common feeling among students that it is dishonorable to report to the proper authorities the misdeeds of their fellow students. It *is* dishonorable when it is done simply for the sake of currying favor with the authorities, or for the sake of getting their fellow students into trouble. But when it is done for the *common good* of the school, then it is right and duty. If I see a fellow student trampling under foot a law the observance of which is necessary for the good of the school, a proper regard for the common good, which includes my own good, makes it my duty to let the proper authorities know of it. In an experience of several years as a teacher, with many hundred young men, I have invariably found that the most faithful, law-abiding, diligent, Christian young men were the ones most ready to let me know of any wrong doing that was endangering the the welfare of the school; while the most reckless, law-breaking young men, who seemed to have not a particle of true honor, were the ones who had most to say about its being dishonorable to inform the teacher of wrong doing. And the same is true of those who break the laws of the State.

There are, it seems to me, two causes for secretism. One is a *desire to cover up evil.* "*Every one* that doeth evil *hateth the light*, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest." The presumption is against those who cover up their doings from their fellow men, and it rests upon them to prove that they have good reason for their secrecy. The other cause of secretism is the *charm there is in it to human nature;* and this cause accounts for those cases where persons use secretism without an evil object in view. Somehow there is a charm to poor human nature in knowing, or making believe that we know, something which others do not, even though it be a thing of no earthly consequence. You have all heard little children say, with an air of very conscious superiority and importance, "I know something that you don't." Men and women are only children of a larger growth, and how often we see them acting, if not saying, "I know something that you don't."

But thus far I have been speaking of unorganized secretism, secretism as it lies around loose in individuals. I shall be touching only the hem of the garment of my subject if I make no mention of organized secretism, which I believe to be far more dangerous to society and religion than unorganized secretism, just as any evil is more dangerous when organized, when those who practice it are banded together for its support. I have studied the subject and opposed the evil too long, young as I am, not to know what it is that I am opposing and what risk I run. It brings me into opposition to the views and practices of some of my Christian friends, an opposition which endangers, though it need not destroy, Christian fellowship; while I run the risk of being assailed by others with a kind of argument, or want of argument, to which one cannot well reply, because it comes from the dark and goes back to the dark. But I oppose this evil because, after much thought and study and prayer, I have come to believe very strongly that organized secretism is one of the *great* enemies and obstacles to our Republican form of government and the pure Gospel of Christ.

We find then in our country a large number of secret organizations; hardly a village without one or more of them. They differ widely in their objects, their organization and their membership. They are of all gradations of secrecy, from the Good Templars and Grangers, whose avowed objects are good, and which are perhaps the least objectionable of any, up, or rather *down*, through college fraternities, Odd-fellowship, Freemasonry, White League, Ku-Klux Klans and Jesuitism. And yet, diverse as they are, secretism is the chain that runs through them all and binds them all together. Their initiations, their obligations, their methods of recognition, are kept secret from all outsiders. And yet these things have been substantially revealed of every such society of any size or importance. The member of such a society who denies this is either very ignorant or else he falsifies. For, aside from the undeniable facts of the revelation, it is *impossible*, human nature being what it is, for men to form a secret society of widespread membership without taking in some person who, for good or for bad reasons, will reveal its secrets.

I do not say that a secret organization is never necessary, nor do I assert that it is. In very despotic and tyrannical governments, in times of persecution, or among slaves, a temporary secret organization, lasting only while the necessity lasts, may be useful. But I do say that in free governments, especially in a Republican government, secret societies are not only unnecessary but positively harmful. And I propose to give some of the reasons that lead me to this conclusion:

1. *They give organized form to secretism, a bad principle of human nature.* They are based on it; it is their characteristic. The evils and evil tendencies of secretism are bad enough when unorganized; they are still worse when it is given a distinct form and organization.

2. *The Bible argument.* A Christian cannot carefully study the words which I have taken for a text and then feel that it is according to the letter or the spirit of those words for him to join a secret society. Before the Christian joins such an order he should read those words of Christ over and over again on his knees. And let him also read such passages as the following if he would know whether joining a secret order is in accordance with the spirit of the Book which he has promised to take as the man of his counsel: "O, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." "I spake openly to the world, and in secret have I said nothing." "I have not spoken in secret, in a dark place of the earth." "God shall bring into judgment every secret thing." "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." "They are those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. For the morning is to them even as the shadow of death; if one know them they are in the terrors of the shadow of death." "Hide me from the secret counsel of the wicked, who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect; suddenly do they shoot at him and fear not. They encourage themselves in an evil matter; they commune of laying snares privily; they say, 'Who shall see them?'" "Wherefore if they shall say unto you, 'Behold he is in the secret chamber,' believe it not." "For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The application of most of these passages is of course to the principle of secretism.

[*Concluded next week.*]

Platforms of the American Party.

G. A. Loomis of Casey, Iowa, writes: "What can you furnish platforms of the *American Party* for, by the hundred? We want to procure some for circulation in this county now and just before the election. Let me hear soon."

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Home and Health Hints.

Taking it Coolly.

One of the most disagreeable companions on a hot summer's day is a hot stove, and yet how many women who read this article feel compelled to spend many hours out of every twenty-four with this black, silent, fiery kitchen partner. Is there no escape? Suppose the kitchen door opens on an ample porch, with a roof over it and a honeysuckle in front of it, or a grape-vine, or a hop-vine, or morning glories, or flowering beans clambering up a trellis and shutting out the ardent rays of the sun. What a nice place that would be for carrying on the various activities of a summer's morning. One could wash there, spread the ironing table beneath the growing grapes, set the dinner table there, shell peas, stone cherries, and do a thousand other things in the open air while keeping an eye on all that goes on in the kitchen. If there is but a step from the house to the ground, two or three large trees just at the door are better even than a porch. We lived in such a kitchen once, and spent all the pleasant summer days in the open air. The cradle had a little awning over it, there was no clatter of shoes on the grassy sod beneath, no slops on the floor, no furnace heats, nothing but rural peace and quiet shade.

It does not occur to a great many women that there is any better or easier way of doing than the one to which they have become accustomed. The tendency of housework is to settle into a fixed routine and wear deep ruts, to go out of which is no easy matter. But it is not a bad plan to start inquiries in every department of domestic industry, and try experiments until one finds out the easiest way of accomplishing the matter in hand. In the winter of course the nearer the ironing and baking table is to the stove the fewer steps will be required, but this is not the first consideration in summer, and if one will have a high chair to sit in while ironing or baking on a low table, the distance from the stove will not amount to much. Beside, children of five or six years old can be taught to take steps.

There is another matter not very well understood by American cooks. We use entirely too much fuel, we cook by too hot a fire, we eat too much hot food, we boil our soups and our vegetables furiously, when all we want is simply to raise the temperature of the liquid in question to 212 degrees. which can be done with a moderate fire and no inconsiderable saving of stove-lining, coal, and physical discomfort. It is calculated that one-third of the power generated in any machine is consumed in overcoming the friction, and one great problem with machinists is to reduce the friction to its minimum. Let us apply this problem to housekeeping, and begin by studying all the ways in which we can keep cool.—*N. Y. Tribune.*

Summer Drinks.

No beers, or wines, or brandies—nothing alcoholic! They are carbonaceous, and increase the heat and fever of the system; they clog up instead of lightening; they debilitate instead of giving strength. The tendency of the system in all lands, in summer, is to biliousness—to bilious diseases; we call them fevers. This is because we eat more than we wear out by exercise or labor; hence the body becomes too full.

Everybody knew that fruits and berries were cooling—were "healthy;" but how they were, was not definitely known until within a few years. The wisdom and benevolence of our Maker in this thing, surely, will command our affections, in that he has provided these fruits and berries in such generous profusion, and combined a necessary quality with such a delicious taste, that every soul of man is perfectly ravenous for them, and we can eat them without harm, to our utmost fill, if ripe, raw and perfect, and taken alone.

In the absence of fruits and berries, we may obtain the needed natural acid from the lemon, diluted with water; but the most universally available acid drink for summer as a natural aid to the liver is buttermilk, not an ounce of which should ever be wasted, to be taken at meal times, or between meals when thirsty.

For outdoor labor, buttermilk is the safest, most healthful and cooling of summer drinks, to be taken at the temperature of the air. If a mouthful is swallowed at a time with a distinct interval, the thirst will be better satisfied with a quarter of a pint, than if a whole cupful is taken without being removed from the lips.

A palatable and safe summer drink for outdoor workers is water, of the natural temperature, sweetened with molasses. All root beers are pernicious. —*Hall's Journal of Health.*

Farm and Garden.

LIGHTNING RODS.—As the peripatetic nuisance, the lightning rod peddler, will soon begin his tour of devastation, we give the following from a correspondent of the *Michigan Farmer*, as to what the rod should be and how it should be erected. In order to render rods efficient they must project into the air some distance beyond the highest point of the building to be protected. They must be of sufficient thickness to carry off the discharge without fusion. This is insured by the use of a copper rod not less than half an inch, or wrought iron three-fourths of an inch in diameter. The pieces composing the rod should be in metallic contact with one another throughout their length, so as to make a continuous surface, since electricity experiences much resistance in passing through links and interrupted joints. At the bottom the rod should terminaet in two or three branches, in a bed of moist earth; or, better still, in a well or body of water. If any considerable metallic mass, such as a leaden roof, form part of the building, it should be connected with the conductor by branch rods, and also be furnished with branch conductors into the earth. If the building has a chimney, it is best, when possible, to attach the rod to it, for it needs peculiar protection, both on account of its prominence and because the products of combustion, smoke, watery vapor, etc., are conductors of electricity. The rod should terminate above in a sharp point; as these points are liable to lose their sharpness, and have their conducting power impaired by rust, they can be protected from corrosion by being covered with gold leaf or silver-plate. The law of protection laid down by some French writers is, "that a conducting rod will protect a circular arena having a radius double the height of the conductor above the highest point of the building."

Rods may be made of smaller size than above described; but, if so, there should be a proportionately greater number. All the torsion and various means to increase the surface of the rod is of no use, for electricity is conducted through the metal and not on the outside. When rod-men dwell in copious detail upon the inconceivable value of those little glass rings as insulators, they are using spurious oratory. Damp glass, as it must necessarily be in a damp atmosphere, is a good conductor of electricity. The rod should be fastened directly to the building; the metal is so much better conductor than the wood that the electricity is not likely to leave the rod.

Lightning-rods are of service, not so much in receiving a discharge when it comes, as diminishing the number of discharges in their vicinity. They continually carry on a silent communication between the two electricities, which are attracting each other—the one in the clouds the other in the earth; the electricity flows off from points abundantly, and mixes with the opposite kind in the air, so that a village well furnished with rods has few discharges of lightning.

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Oats—No. 2.....	54	55½
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Flour—Winter.....	6 00	7 50
Spring.....	3 75	5 75
Hay—Timothy.....	15 00	18 00
Prairie, "	9 00	16 00
Lard.....		13½
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Cheese.....		11
Eggs.....	10	14
Seeds—Timothy.....	2 30	2 60
Clover.....		6 50
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Potatoes—new per bbl.....	75	1 50
Broom corn.....	6¼	13½
HIDES green to dry salted.....	05½	14
Lumber—Clear.....	36 00	50 00
Common.....	10 00	11 00
Lath.....		2 25
Shingles.....	1 50	3 25
WOOL—Washed.....	40	53
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LIVE STOCK Cattle, extra....	6 50	6 75
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Flour.....	$ 5 30	8 50
Wheat.....	1 32	1 50
Corn.....	85	89
Oats.....	62	68
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CHICAGO, THURSDAY, AUGUST 5, 1875.

VOL. VII., NO. 42.—WHOLE NO. 214
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Topics of the Time.

On the body of one of the mob of papists engaged in the recent massacre of Protestants at San Miguel, Central America, was found a passport signed by the bishop of San Salvador, running thus: "Peter! open the gates of heaven to the bearer, who died for his religion." Some of the Catholic papers are indignant that any such endorsement of the horrid butchery should appear, and hope that "non-Catholics" will cease to be so sure that all offenses against public order by papists are at the bidding of the pope or his under officers. But aside from *carte blanche* "passports" to murderers, the pope and his priests are certainly and directly responsible for the system which educates men for just such horrid butcheries.

Should the papacy obtain popular control both of religion and education as in San Salvador, it would very soon appear, to the satisfaction of professed "liberals," that it was the same savage beast here as there, now as two centuries ago. And it does not argue well for our guardianship of free churches and free schools, when men of Gen. Howard's standing openly propose Catholic teachers for the Indians; and when it causes a greater shock to learn that the priests are trying to drive the books of the strongly anti-papal firm of the Harpers, from the public schools of Chicago, than their long and loud uproar against the Word, the Book of the ever-living God.

The last move of the telegraph ring will go far to prove that the government can carry on the entire system with more economy and honor to the business of the country than the present private management, even if expenses are not met immediately. It has for some time been known that Jay Gould has aimed to satiate his ambition by controlling the telegraphic connection of New York and China. In this scheme his old enemy Vanderbilt was across the path with eleven millions of the stock of the Western Union line owned by himself and friends. Gould would get but seven and a half millions; but to compensate, it is believed that he bought up the rival Atlantic and Pacific lines, and has now consolidated it with the Western Union. The business of the country was greatly relieved while the rivalry of the two lines kept their rates within due bounds; but if it must again shoulder this 'Old man of the sea", it may turn at length for relief to a government ownership of the telegraph system. A great source of opposition to this plan, recommended by Pres. Grant in his last address but ignored by Congress, is the powerful daily press. Depending to a great degree upon their dispatches, an understanding has evidently been made with telegraph managers; so their voice has been uniformly against government ownership. This will be changed when the monopoly oversteps its cautionary bounds, and if the consolidation of the great lines under Jay Gould has been effected, the day of cheap telegraphing may not be far distant.

The British government has been again defeated. Not in her armies but in the person of her prime minister. Plimsoll, by his warm-hearted zeal for the lives of the sailors, unwittingly took the very means to arouse the public opinion into a storm upon the head of Disraeli. The decision of the government to put off the shipping bill to another season was too much for the sailors' advocate, and his strong denunciations and fist-shaking brought a vote of the House of Commons for his removal from the body, a measure which could not fail to draw public attention if a calm discussion, on which hundreds of lives depended, did not. As a result Mr. Plimsoll's project for the protection of sailors against the rapacity of vessel owners will be carried in some modified form. The present English law holds that sailors who have once shipped must go to sea. If they quit the ship they may be arrested, put in prison and sent to sea in duress. No matter if they have discovered that the vessel is unseaworthy, water-logged, rotten, worm-eaten, a floating coffin, sure to get to the bottom in the first storm. Mr. Plimsoll has for years been collecting statistics of the traffic in sailors' lives by British merchants sprung up under this law, and the people are well satisfied he is right if he has shown himself a reformer of too warm a heart and courageous a zeal for milords of Parliament.

Convention Correspondence.

LETTER FROM REV. GEO. CLARK.

To the N. C. A., assembled at Pittsburgh:

BELOVED BRETHREN AND SISTERS OF THE CONVENTION:—Unable to be with you bodily by reason of ill health, be assured I am with you in spirit, and will pray Him who has called us to this work and led us hitherto to preside over your convention.

The circumstances under which you meet are far different from those under which we met seven years ago. Then, the judgment day of the nation had come, and retributive justice had answered the long cry of the slave, with a wail in every home; and his blood, with the blood of a million men. In that dark and awful day, the few long-hidden fugitives of the lodge true to their instinct taking advantage of our struggle and sorrow, crept from their hiding places and began their work of darkness anew. Before we were aware, they had so far subsidized the press, that it is doubtful if *one* political paper could have been found that would willingly have uttered a word against Masonry. It had crept into the church also, till the pulpit was largely under its ban. In the Methodist church especially, it was affirmed that it had swindled the majority of preachers into its blood, oaths, pagan rites and worship, and held them fast by the life-pawns they had given.

The battle-scarred veterans who had laid the sod over Slavery, saw the conspiracy that had prolonged the war and sacrificed thousands of their comrades to this infernal league against justice, and came together to ask counsel of God and one another.

Then, we had no organization, and not a bugle or a drum to summon us to form for action. Now, we have eleven State and sixty county and local associations, and a trumpet that gives no "uncertain sound," and, like the celestial Cynosure it was named for, a guide for all eyes to the only safe anchoring ground for the church and state.

Then, what Anti-masonic literature had not been secretly destroyed by the trained cunning of the lodge men, lay scattered on unused shelves like hated records that smelt of blood. These chronicles of Masonic conspiracy against justice and life have been recovered out of the rubbish and are being republished. Our national trumpet sounds its alarm from some two thousand post offices in thirty-two States and five Territories; from the rock-bound shore of Nova Scotia to where the Queen of the West looks through her Golden Gate upon the Pacific. Besides we are scattering tracts and books by the million, and are gathering a library that will enrich that God-given donation, the Carpenter Block, and attract friends and enquirers to its rooms.

Then, few saw the midnight tracks of the Baal worshipers, and so prayed little for them. Now, daily prayer from closet, family altar and the social meeting ascends to God for them.

Then, we had no agents. Now we have a General Agent peculiarly adapted to this great work, eight State agents and twenty-seven others.

Then, we knew little of our own strength in the number and might of our friends in the seven religious denominations who prohibit fellowship with members of secret societies. Now we learn they have 4,857 preachers, and 641,693 communicants besides the Wesleyan Methodists, Friend Quakers and others. And besides this, numerous religious bodies have passed strong resolutions against Masonry.

Then, few tickets got Anti-masonic scratches. Now, we are discussing whether the time has not come to put into the field a platform and ticket of our own.

What reform so difficult has moved forward with greater success? But though we are massing our columns and are sure of victory we need the "whole armor of God," for there is hard fighting before us.

The lodges demand to be *let alone.* So do all evil doers. "Let us alone," said the malevolents who tormented the maniac of Gadara. "Let us alone," said the "lords of the loom and the lash;" and the Southern press and pulpit responded, "Let us alone." "Let us alone," said the Castle Garden Committee. "Let us alone," said the National Government as it bound Massachusetts' State House in chains, and pointed its cannon on the friends of liberty as they thronged close up to the iron links and chambered grape. That day saw liberty herself in chains. "Let us alone," said Masonry as it planned and executed the murder of the conscientious and amiable Morgan, and then secreted the assassins it had appointed by ballot to slay him. And shall we let it alone? till we ourselves are bound in its despotic chains?

Already it numbers half a million men armed and drilled. Its yearly revenue is counted by millions. Our government is practically under its control since it holds most of its offices. Its principles are broad enough for all emergencies. It has a Masonic conscience, and appropriates to its purpose both the sacred and the profane, even purloining and using the sacred name

and titles of God himself and excluding the worship of Christ from its ritual and lodge-worship by law; proclaiming salvation by Deism; invading Christian marriage; obtaining money under false pretenses; forging history and annually on the 24th of June openly celebrating the *collusion* of the holy Evangelist John with its own studied deception, pagan rites and worship, its rejection of Christ and bloody oaths, thus putting him on a level with Judas. It lays its wicked hand on the press and the pulpit, the halls of legislation and executive authority, on the caucus and the ballot, the constabulary and the jury, the witness—bench and bar. We cannot let it alone, for it will not let *us* alone. We may tolerate an error, but never a *crime*; false theories, but not the setting fire to the crowded ship at sea. To let alone a known plot to throw a train from the track is complicity in the crime. We cannot, therefore, let alone this known conspiracy against Christ and society.

And we shall succeed; for no league of iniquity can balk the Infinite Will that leads history. That old and awful prophecy—"The kingdom and nation that will not serve Thee shall perish;" and that other—"Every plant that my Heavenly Father hath not planted shall be rooted up," keep step with the ages. His government still revolves around the Cross, rooting up and grinding to powder anti-Christian institutions. It matters not that they are entrenched behind walls of tradition, usage and law high as Babylon. What God promises, shall not by one minute fail of its time.

Masonry is indicted and doomed in God's own Book. Already the "handwriting" is on the wall, and the air is astir with alarm from the Masonic organ of the great North-west, warning of danger from the present Anti-masonic movement, and summoning its clans, both to *defense* and *aggression*. And what but a response to that call was the gathering of plumed Knights in your city last week? What but to anticipate and neutralize your convention. This marplot of secretism arming and drilling its clans, is not without a serious purpose looking to future contingencies.

"The German empire is peace." But Kaiser William, Bismarck and Von Roon mean something serious when they arm and drill their citizens. The Masonic leaders who discussed and ordered the murder of Morgan, secreted the murderer of Ellen Slade, and threatened the life of Judge Whitney, meant something serious, as did the Knights who charged on Allyn with their swords at his throat, threatening his life because he refused to drink the fifth libation from a human skull, forcing him to do it. These weapons are, and will be used, just as far as the despotic leaders dare.

Nevertheless, this reform must go on to victory, for Christ leads it. The age of *means* has not passed, and no more has the *supernatural*. The *power* before and behind the temperance crusade; before and behind and in Moody and Sankey in London, and the Gospel message in every true revival, is the same that carried the three thousand on the day of Penticost, and saved John B. Gough and Richard Weaver; and which alone can reach the consciences and hearts of the members of this anti-Christian league. It was no Cromwellian sentiment, but God's own order that was sent down the lines on the eve of a great battle: "*Trust in God*, but keep your powder dry." Let not unbelief hinder our march or drive us behind our intrenchments. FORWARD is the word flaming from every banner in Christ's army. We are under marching orders and have no responsibility beyond *obedience*. Christ assumes all responsibility for *success*. Let us not imagine the Anaks mightier than our "Lord" the "King of kings;" for, "they that be for us, are more than they that be against us."

Your Bro. in Christ, GEO. CLARK.
Oberlin, O., June 7th, 1875.

The Rationale of Revivals and Camp-meetings.

BY GEORGE N. HAMMOND.

There can be few rational and intelligent persons who will deny that religion, in the widest acceptation of that word, proposes to itself a work which is the highest degree beneficent to society. For, in practice, it works to smooth down all that is socially mischievous in men's characters; to render circulatory intercourse among men smooth, agreeable, and helpful to all. So that, if we regard it as one of the higher enterprises of our social life, religion has claims on the interest of every body, and ought to be allowed to retain whatever principles and appliances will lend it strength and prevalence.

Both camp-meetings and revivals are to be considered as extraordinary efforts to raise the key, and increase the fervor of religion. It is found that when a church treads on from week to week and year to year in even tenor, it inclines to forget the vim and spirit of its creeds and lapses into heartless formalism. The whole of its religious life consists of so many habits and formulas which compose, as it were, a system of channels through which the spirit of religion circulates. An uneventful monotony, as it were, brings along a drought in the circulation; and the church goes on repeating and faintly renewing the mechanical accommodation of religion (when it is there), though its courses are, in fact, empty and collapsing. The history is much like that of words in a language. They should ever be vehicles of some thought. But when we have used them often and hackneyed them, as we say, they begin to grow stale and unmeaning. So, we sing an old song, which, when first we heard it brought a divine charm into our soul; we sing it down, till at last it is a flat and soulless thing.

Hence it is no wonder that we cannot continue repeating the same religious forms, praying the same prayers, singing the same hymns, observing the same rounds of meetings, without feeling the need of some new stir, some quickening of the spirit of the thing, some recalling of its lost meaning, some rod on our rocky hearts to call forth afresh the rushing water of life into its wonted courses. In literature it is observed that, lacking great geniuses to inspire the fraternity of writers, composition dwindles and degenerates; but every century or so there is an appearance of "great lights," who diffuse, first, an excitement, then an everywhere increased enthusiasm, and quickened industry, and finally these effects are confirmed to present and to coming generations, by great works accomplished. In like manner in national governments, when not chained in the reliefless monotony of a tyranny, the people, in spite of important services and exemplary conduct on the part of the old, find a periodical need of talent and energy in the governing cabinet. And we know it is the same in business. A "fuss" or bother must be raised now and then to enliven and restore things. We can't help it; this is the order of things here below. To our fallen humanity, uniformity means gradual decline. Motion is the great spice and leaven of life; and this is often motion from one extreme to another and back. Uniform equipoise is unknown to us. Now we sway this side, now that. Although exact equipoise is our ideal, the only way in which we can keep in sight of it, is to take care to sway as far out of it on this side, as we did on that.

Philosophers have been apt to compare the even, duteous tenor of a good man's life to the orbit of a celestial planet. The forces that keep a star in its orbit are partly in itself and partly without it. There is on one side a force and energy of onward motion it has in itself; and on the other, a combination of outside attractions that keep it from flying off at a tangent, and startling all the rest of the universe: and that bend it to its course, not only out of a straight line, but not even in a uniform circle, in an ellipse. The movement of our religious progress is the result of similar influences. Emotion throws us off at a tangent; we are bent to a moderately, though by no means strictly uniform course; by a compound of considerations, mostly obeisances to external conditions, named Common Sense or Rationality.

You remember the kind of road the Pilgrim traveled in Bunyan's book; now it led him over hills of elation, and again down deep in the valley of the shadow. Changing a little the application of the allegory, we may say that in religious life, emotional fervor exalts us on the hill-tops; common sense and rationality tumble us in valleys and bottoms. But we must take care that over indulgence in skeptic-breeding rationality, does not sink us in bogs beyond help or salvation; and at the same time that we do not rise so high into the noxious imaginations of superstition as to perish from the very thinness of religious air. We shall answer the conditions of our nature in action and reaction between the extremes.

As to the effect, in practice, of the emotional enginery of revivals and camp-meetings, what we have to say is this: that, whereas emotion is the nominal imparter of energy; and whereas it is undoubted, that a man never opens eyes into a religious life at all, except by some more or less sudden breaking up of the crust of his egotism (which might be compared to the breaking up of the shell of a hen's egg before the chick sees light; or to the relaxing of the cords of the paralyzed, or the cutting of those of the tongue-tied), so there is no other medicine of religious conversion beside revivals, or accidental happiness of the same nature. The Sunday-after-Sunday church services are not intended for this work; and certainly they are not adequate to it. They may feed the religious growth when it is once started; they may cultivate the morality which is, as it were, the language of religion; but as for giving birth to it, we repeat, they are not adequate to it.

It happens, oh! in how many cases, that men attend church and sit under the eloquent preacher regularly, and yet are converted to no greater extent than a smooth and not very fearful morality. Whereas as soon as they are wrought on by the revivalist, they awaken to themselves, as strangely as blind Bartimeus who began to see trees walking about as men. Some are moral before they are converted; some after. Without morality religion could not get on at all, for morality is the legs that religion walks with, the body through which it circulates; like the gentle beauty of the natural universe, which is an earthly tabernacle to the soul of God.

It is more than ever necessary in our busy times; that those who wish to make progress in religion, should have a sort of "going into the wilderness to pray." Camp-meetings held amidst the fresh simplicity of nature make it easier to draw near the Creator of the universe than it can be amidst the meretricious attractions of great cities. Such meetings are not more extravagant in idea, than family reunions to foster family affection. If any are too selfish to offer the same facilities to their Christian brethren for the fostering of that higher piety, we think they must look at home for the reason of such prejudice. Such gatherings in a nation are guarantees of success. They afford that steadying conscienciousness to a nation, which otherwise could only grow out of humiliation and natural disaster. Religion will always pay; whether looked on as duty, as economy, or as the only safety.

A correspondent of a contemporary writes a very interesting and able article on Masonry. He certainly knows what he is talking about, and speaks as one who feels the importance of that which he discusses. The following sentence, taken from the body of the contribution, will show his style of discussion, and as it relates to a painful feature of Masonic prostitution, it is worthy of a very extensive circulation: "In the name of all that is sacred and decent, what has a minister of Christ to do with that compound of heathenism, infidelity and tom-foolery, called Freemasonry?" That is stating it plainly and to the point. But the

editor, doubtless fearing that such plain talk will ruffle up some weak brother and tempt him to drop the paper, hastens to disclaim any endorsement of his friend's opinion, in doing which he also states his belief that Masonry is now very different from what it was forty years ago. Masonry different! Why it is an insult to a member of the craft to say so!—*United Presbyterian.*

A Fatal Substitution.

I was in a store lately and two men were in conversation, one assaulting, tho other defending the Bible as a revelation of God to man. After the sceptic had gone, another gentleman affirmed that the sceptic had spoken strangely, for he was a Mason and must have sworn that he believed in the Bible before he could become one. It soon appeared that the new speaker was also a Mason, and that his object was to win the favorable opinion of the defender of the Bible. Let me call this Mason M. and the other C.

The conversation continued by M. saying, "That man is wrong. He is a Mason, and all Masons should believe in the Bible. They must do so when they join the lodge anyhow." C. said, "Oh! I thought Freemasonry claimed to be a universal brotherhood, and—yes—I know—they believe in a God, but so do others who are not Christians."

M. They do. But if Masons act up to what they are taught in the lodge, there would be very little use for churches.

C. Ah! Do you mean that the lodge may be a substitute for the church?

M. Well; I believe so. For a good Mason must be a good man and believe in God.

C. Yes, but you admit Jews, don't you? and how can the Jew and the Christian unite in the same worship? The Jews don't believe in the New Testament.

M. No, but we don't exclude the New Testament. If the Jews don't like that, they can leave. Besides, Freemasonry existed before Christ, and we all admit the Old Testament and worship the same God.

C. But the Old Testament worship has been superceded by the authority of Christ, and how Christians and Jews can unite in the same worship of God in the lodge I really can't see.

Some one entered, so the conversation was here interrupted, and M. slipped out. C. remained, and the talk was resumed by another man who said he was a Mason, and had been for a number of years, but had not thought of it in the way he had just heard. In fact he had been much more in his church than in the lodge, and felt the force of the inconsistency just expressed, for of course Christians should worship only through Christ, and Jews could not. He had joined the lodge years ago, but had taken very little interest in it for a long time, and could never think of it as in any way worthy of being put in comparison with the church.

Thus, gentle reader, Freemasonry includes sceptic, formalist and believer, and all may be Masons, for *the best Mason is not necessarily a Christian at all.* Nor, according to their organ of St. Louis, is it at all necessary for any man who is "born right and lives right" to believe in and obey the Lord Jesus Christ that he may be saved. The lodge is a delusion and a snare and a den of darkness where the true light shines not; where men are secretly taught to rely upon their own righteousness as the ground of acceptance in the Grand Lodge above; and while they profess worship of God, they are not taught that faith in and obedience to the sinner's Redeemer is the true foundation for the sinner's hope of welcome to the joy of their Lord. "Every man that hath this hope in him purifieth himself even as he is pure." Christian, the popular delusion is strengthened by thy poverty in good works. Go *work* in thy Master's vineyard, and *be like thy Master.*

T. Heardem.

Standing Armies.

Five million men are under arms in Europe. These five million include the very flower of the population, those least liable to death under the natural and normal conditions of life and it is proved, proved beyond doubt by army physicians, that in our military hospitals, as, for instance, in that of the Val de Grace at Pasis, that the mortality of soldiers is double and treble that of the remainder of the population of civil life. How much of valuable labor does this system take away from the workshop, the hearth, and the family? And during this time what becomes of the 5,000,000 women who ought to be companions of these men, and of the families which should be the fruit of their marriages?

When throughout the surface of the civilized world, we see every year the return of spring, and renovated life everywhere, then also at the sound of the drum, and at the summons of the trumpet, the young men, our laboring youth are called to present themselves, in each district, before the representatives of the central authority of the country. They come in parties with ribbons in their hats. These young men are but food for cannon, and those representatives of authority are only ordered to judge of the quality of the supply. And when they have them ranged like beasts for sale, they compel them to take off the garments which protect their modesty, and to do violence to their feelings of shame. They make them naked in each other's presence, like brutes. Then they examine them, they handle them, they turn them around, they open their mouths as if they were horses or dogs, in order to see their teeth, and finally they draw them up in two flocks like the sheep and goats in the Gospel parable. On the one side are the robust, the handsome, the agile, those whose hands are clever in the use of tools, and whose vigorous blood is fitted to multiply upon earth a healthy and strong race; and on the other side are the weak, the lame, the maimed, the deaf, the one-eyed, all those who may be considered as the ones to be eliminated, (if it were permitted to use the term in speaking of the sacred subject of human nature.)

And all this accomplished, then the public authorities assume a grave countenance, and pronounce those youths, whom they have so carefully selected, as the best to be found "good for slaughter" ("*Bon pour Boucherie*"). Yes, good for the slaughter of the battlefield, and for the deadly demoralization of the barracks.

And then they say to the others, to those whom they do not deem fit for the bullet or for the bayonet thrust, "You are good enough for marriage, and for labor!" Alas! that such things should be done in this nineteenth century, and amongst the greatest nations in the world, amongst Europeans calling themselves civilized and Christian! These things show the reason why the population of France is not increasing, or, at least, why it increases so slowly. And yet we wonder at the misery and degradation of our populace, at their suffering, and their vices.—*Speech by M. Passy, of Paris.*

It is None of your Business.

BY H. H. HINMAN.

It is often said that the secrets of Masonry are like the privacies of the family, that they concern no one but the members of the order, and that it is simply impertinent to ask any questions, or to assume to know anything about them. Now it is granted that there may be privacies in the family into which no one has a right to enquire; but even these privacies are not immoral, and if they were they would be rightful subjects of investigation; for a secret immorality is as truly wicked as though it were open. It is my right to know whether my brother in the church is living in the practice of immorality; and if I learn on credible evidence that he has bound himself to conceal crime, or to espouse the cause of a companion whether he be right or wrong, and has sworn that he will do this under penalty of having his body severed in two or his skull smote off; and if he has blasphemously *asked God to help him* do this wickedness, then it is my *right* and *duty* to ask him if this is *true*, and it is his duty to give me a *candid reply.* He has no right to say it is none of my business. It *is* my business, for I am my "brother's keeper" and I have no right either to "suffer sin upon him" or to leave him to be unjustly accused; and when in reply to my inquiries he tells me that this s a Masonic secret and is none of my business, he insults me and wrongs Christ and his cause.

The time has past for longer evading this question; and the church member that pretends that he may rightfully conceal the immoralities of the lodge because they are secrets, ought to be held to be guilty of these immoralities and treated accordingly. He ought also to be held to be guilty of contumacy, in refusing to hear the voice o the church and to respond to the admonitions of his brethren.

My First Written Lecture on the Masonic Excitement and Murder of Morgan.

BY SAMUEL D. GREENE.

Noticing in the *Cynosure* of the 8th of April, and following numbers, under the head "Forty Years Ago," a discourse at Woodstock, Ct., Sept. 11th, 1829, by Rev. Daniel Dow, of Thompson, brings to my mind incidents transpiring on and about that time.

Arriving at Providence, R. I., at my wife's mother's in the latter part of August, 1829, I was soon after invited to go with an acquaintance of mine (a Mason) over to Pautucket, to an Anti-masonic meeting that was to be held there. I consented. (See "Broken Seal," page 160 to 164.) After my extemporary lecture at Fanueil Hall on the 8th of September, the excitement was so great in Boston that I left at 3 o'clock the next morning. I took stage for Connecticut. Arriving at Thompson the evening of the 10th of Sept., at Mr. Reed's, the father of Herbert A. Reed of Leroy, N. Y., a seceding Mason, I learned that the Rev. Daniel Dow was to deliver a sermon on Freemasonry at Woodstock, on the 11th, and that Jacob Allen, from Braintree, Massachusetts, was to expose Freemasonry by opening a lodge of Entered Apprentice, Fellow-craft and Master Masons. Having an acquaintance years before with Mr. Dow, I was very anxious to hear his sermon, and as it might be expected that I should give some account of the outrages committed at Batavia, I concluded to put my thoughts and some facts concerning the outrage, on paper. I therefore spent the night in writing an address to deliver at Woodstock, if requested. I finished my first written lecture in season to be at Woodstock at the opening of the meeting, and was invited into the pulpit with my old acquaintance to listen to his sermon. At the close of the sermon I was requested to deliver my address as follows:

Ladies and Gentlemen:—When we meet generally, it excites no suspicions nor does it create any alarm or surprise. If we meet to call the attention of the public mind upon the subject of temperance, upon missionary enterprises of the day, upon the abuse and sufferings of the aborigines of our country, or to alleviate the distresses of the suffering Greeks, to express our decided disapprobation of any public measure, or to enter our protest against, or humble petitions that any national sin or calamity may be averted—it does not cause any special alarm; but when we meet as in the present case to seek information and to investigate the principles of an institution sustained by a combination of men, who are exerting a powerful influence in our country, it creates both alarm and surprise. You must not expect from me eloquence. I am disposed to *talk* to you and tell you an unvarnished tale, and give you what information I have upon the principles of Freemasonry, and the outrages committed in New York.

The immediate agents in these transactions were magistrates, representatives, senators, high sheriffs, constables, military officers, and—I blush to say—

ministers of the Gospel, deacons, and members of churches, comprising some of the most respectable men in society in that part of the country, for wealth, talent, station and character. This I assert from personal knowledge and subsequent acquaintance with this transaction. These outrages were perpetrated on the life, liberty and property a of free and unoffending citizen, —only as Freemasonry was offended— with the knowledge, approbation and assistance of all the Masonic bodies in that part of the State, beside the Grand Lodge of New York which is composed of officers of all the subordinate lodges. Here is a secret power composed, not of scavengers, but men of high standing in church and state, under solemn oaths both to God and man, to preach the Gospel and administer the laws of the country in which they reside, violating the sacred oracles of God and the laws of our nation. These things I affirm too, were done in strict conformity to the laws and usages of the Masonic fraternity, and were justified on that ground; and inducements were held out for the commission of crime, and whoever would obey was promised impunity. If detected, they never would be convicted, as all the officers of justice were Masons, and if indicted, or found guilty, they would be pardoned, as the pardoning power was in the hands of the highest officer and Mason in the State who would be bound to exercise it in their behalf. These facts I knew from individuals concerned and from personal observation.

More than three years have passed away since Freemasonry usurped this power and arrayed herself against the laws of the people, and of God, and committed her depredations on the liberty and life of Captain William Morgan, and on the person and property of Col. David C. Miller. Yet there is comparatively little known or felt on this mysterious affair at this distance from the scene of action, and few are prepared to act or to take decided measures to investigate this Masonic assumption, or to hinder the repetition of a like offense. What reason shall we assign for all this ignorance and apathy? It is, fellow citizens, the effects of Freemasonry, a banditti, a creature of darkness. It hates honesty and truth, and the light would put its eyes out. Its members have gradually increased by fraud adding to its catalogue both wealth and character without much inviting either our applause, censure, or jealousy. Thereby it is less suspected of evil or of danger in the execution of its laws. Nevertheless, by numbers it is strong, and weight of character in its members gives it power. The consequence is the obligations have a greater binding influence on its subjects; all tending to make a favorable influence on the public mind. Thus it claims to wield the mind and the press is by its formidable organizations; so that on the whole it has become a monster of prodigious growth and power, and when it has become known in the awful execution of its laws, the press and the people must speak in its favor or not at all. For dare they call in question the character of the institution or publish its deeds of death and of wrong? then the designing in the use of this power will awe into silence. But if a free people should have the presumption to think and act contrary to its views, their business is deranged and their motives are impeached; the best of principles called a delusion; untruth will be circulated for truth; and honest inquiry named excitement. In this manner the press has maintained a silence as profound as the grave. Comes fame borne upon the wind proclaiming in feeble and uncertain accents, all is not right; yet while the people wait for a louder voice, both strong and true, to come, the craft use their cunning artifice to make it of doubtful character.

Thus, fellow citizens, at this distance from the outrages you stand untaught from the press, and no special messenger is commissioned to bring you the facts. And you are like a ship at sea, without helm or compass, doubtful what course to pursue. But ladies and gentlemen, I come to you from the citadel of Freemasonry, bringing a helmsman, and I will endeavor to furnish your ship with a compass, and like a faithful pilot, rescue you from the quicksand of this motley host. I have been in the furnace of affliction. I have passed over the threshold into a Masonic lodge and have submitted to the degrading ceremonies of initiation, and received subsequently all the words, signs, tokens and benefits of the three first degrees, as Masons would say directly; but indirectly, but with greater certainty, if possible, many of the higher orders and an ineffable degree; and, fellow citizens, if you can believe human testimony, and without it, you can believe nothing, the secrets of Freemasonry as given in the different orders to forty-eight degrees are before the public. I stand before you and solemnly declare the three first degrees as disclosed by Morgan, and published by Miller, are substantially true. The others stand equally vouched for by men of substantial character and by legal testimony. Then you have in tangible form the oaths and secrets of the craft. All the by-laws of the lodge are made for the purpose of, and tend directly to an observance of all the ancient usages and customs of the order, and the execution of the penal part of the obligation upon any violator of its requirements. In strict observance of these oaths and for the preservation of these secrets the unhallowed conspiracy on Morgan and Miller were perpetrated.

I shall now endeavor to give you a detail of this affair, as I was an eye witness to much of it. I was personally acquainted with Capt. William Morgan, and Col. David C. Miller, and a member of the same lodge with Morgan; and at that time a resident of the village of Batavia, governed by trustees, and was principal officer over the village. About the last of July, or the first of August, 1826, a letter was received by the Junior Warden of the lodge from Mr. Mix, the surrogate of the county, that Morgan was writing the secrets of Masonry, and that Col. Miller was about to publish them, and that David E. Evans had been applied to for money to enable them to accomplish their object When this intelligence was presented to the lodge, it created in the breasts of many apparent unpleasant sensations. Should I attempt a description of all the boisterous feelings and blustering on this occasion, I should do but feeble justice in the representation. They knew that unless suppressed, their secrets were to be published and the lodge would be brought into disrepute and Masons would loose their idol. If you can imagine what would be the feelings and the conduct of the pilgrims who resort yearly to Mecca to worship, should they be met on the way and deprived of their gods, you can better behold the conduct of the members of this lodge than I can otherwise describe it. They boasted of their power, saying the officers of justice were under their control. They expressed their means of communicating information. They talked of their advantages over that portion of community which was not intrusted with their secrets. Many inducements were also presented to encourage the unprincipled to perpetrate deeds of wrong and of death. Some committees were chosen to consult with other lodges and concert plans for the suppression of the work; and a single man informed me at the rising of this lodge that a high military officer had offered him one thousand dollars to cut Morgan's throat. That Masons would defend him, and that he could flee into another country, and he would never want. He promptly refused to perpetrate the deed, for though it might be hid from man he believed it would be set to his account, for which he must answer at the judgment seat of Christ, and he shuddered at the thought and abruptly left his company. Suits were immediately commenced against Morgan and Miller, and on the 19th of August, 1826, Morgan was arrested and lodged in jail. At which time the Royal Arch degree was obtained, and it was carried up into our lodge-room and those above the Master and who were Royal Arch Masons were permitted to examine it. This degree was dispatched by Charles C. Church to Canandaigua, and from thence to New York, to the Grand Chapter which was then in session. This fact I knew from information at the time. Morgan, while in jail was apprised of his danger. I went to the jail and assured him he was in danger; but he could not believe it, for he said he believed the laws of his country had greater control over Masons than Masonic oaths. He, like myself, and thousands of others, have indulged this opinion until by sad experience we have found it to the contrary.

Reform News.

Jottings From the New York Field.

Dear K.—Having had a call from Daniel Mabee, Esq., to visit Spencer, Tioga county, I at last found myself entering that place in a late train, arriving after the friends had given me up, but still in time for a lecture. Finding no one in waiting, I entered the hotel bus and was driven quite a distance into the village. Upon inquiry I learned that an appointment was out and that somebody was expected to deliver a lecture at Dodge's Hall, some half a mile away. I got the direction as well as I could, and started in haste. Coming to a street crossing, and desiring a clearer clue, I asked the way of one standing by with a musical instrument under his arm. He answered me readily by directing me down a street running at right angles with the one I was then on. I had gone this way but a few steps when I became suspicious and seeing a man carrying in wood, I again made inquiry and was directed back to the way I had just left. Here I looked in vain for my musical friend, who had executed a rapid *staccato* movement, which placed him out of the reach of the discord he might have been assailed with, had I reached him in time.

A few moments of rapid walking brought me to the place of meeting which I found to be a good-sized, but unfinished hall, in the rear of a large house, likewise unfinished, belonging to a good Baptist brother by the name of Dodge. If I am rightly informed, this hall was begun for a billiard hall, and for other kindred amusements; but the proprietor becoming a Christian, the hall is now consecrated to holier uses. Here I found a few in waiting and gave them a lecture which was listened to with close attention by all. The craft was represented, but no disturbance was made. The next evening a larger audience was out, with more of the lodge men in attendance. Again I had the close attention of the people and a profound impression was made on many minds. No noteworthy disturbance was made in the hall, but there was much stormy discussion outside. A Methodist brother, who had on him the vows of the lodge, was declaiming loudly against the lecturer, and declaring all I had said to be false, to the great delight of some and to the disgust of others. Among the latter was one who finally said to the noisy declaimer, "I belong to the same church and to the same lodge that you do, and have taken the same number of degrees with yourself, and I say the lecturer told the truth, and you know it." This bold utterance silenced our party of the "first part," who after one look of blank astonishment at his brother craftsman, settled his hat upon his head and left the crowd without one word of reply, while the crew of applauding "jacks" followed suit. Now which of these Masons told the truth, the man who accused me of lying or the one who said I had spoken the truth? Can there be any reasonable doubt as to the answer? The one who accused me of falsehood was the better Mason and the worse man. The other was the better man, but the worse Mason. May God help him to cast off his mystic shackles and to become a truly *free* mason.

During the days of my stay, there was much excitement in town, and the very atmosphere was full of slander, vituperation and threats. The Methodist house of worship had been promised for our meetings, and it had been so published in the handbills; but the second thought had closed the door against us. The pastor of this church is a craftsman and glories in his shame. The pastor of the Congregational church also is a cringing worshiper at the altar of Masonry. He, as well as his Methodist confrere, gave me a wide berth, and the former, according to his own confession, ordered his members to stay away, saying that he "was not in the habit of running after tramps," or words to that effect.

My third lecture was largely attended, with no disturbance, save the falling of a stove-pipe, which might not have been accidental; and that caused by a

couple of youngsters, who all at once commenced a fearfully earnest game of "fisticuffs." At the close I gave opportunity for reply, but none was forthcoming; so giving out an appointment for a meeting the next day to organize a town association, I closed my public work for this place, having sown seed which is producing fruit still.

The next day a spirited organization was formed, which immediately entered upon reform work by raising a fund for tracts for gratuitous distribution, weekly meetings for prayer, etc.

The Baptist church, which at this time was without a pastor and which up to this time had been nominally opposed to Masonry, soon after obtained a pastor who was and is a Mason. This places all three of the churches under the control of the lodge. The new pastor accepted the call of the church though a minority of 25 or more were opposed to him. The managers in effecting this settlement knew there were some who could not conscientiously hear and support a Masonic minister, yet in spite of this they fastened such a pastor on the church; and, as I learned a few days since, were, without any proper Gospel steps, moving to expel these Anti-masons from a church which had for scores of years taught the principles for which wise men now suffer! And strange to say, these Antis are the aggressors! It is the "wolf and the lamb" over again.

A certain deacon of this church was warm in his expressions of sympathy with my work, and in his denunciations of Masonry. He became an active member of the town society, and in their meetings and elsewhere spoke of his opposition to the lodge and of his determination never to support a Masonic pastor. That deacon is now one of the warmest supporters of a pastor who loves the lodge and its Christless affiliations and one of the fiercest prosecutors of his Anti-masonic brethren and denouncing me as a breaker-up of churches, and wishing I had never visited Spencer. Now what has caused that deacon thus to go back on the record of nearly half a century? Does he believe that Masonry has, or can, change for the better? Have the damning facts against Masonry, of which his memory is full, and which his tongue has spoken into mine and other's ears ceased to be facts? And has that, which for more than forty years has been to him, without a shadow of doubt, a great evil, a Christless abomination, all at once become a great good, and opposition to it a great sin? Whenever good Deacon W—— shall answer these questions with an honest affirmative, may I be there to see and hear. Alas, deacon! do you think He whom you serve is thus changeable?

While I was in Spencer, I received much kindness from Daniel Newman, Esq., and his wife, Daniel Mabee, his son-in-law and daughter, whose name I cannot recall, the Dodge brothers and their families, with others whom I cannot name, but for whom I pray that they may have grace to stand by the truth until victory shall come; "and having done all, to stand."

J. L. Barlow.

Report of Pennsylvania State Agent.

Uniondale, Pa., July 24th, 1875.

Dear Cynosure:—Resuming my account of work in Bradford county on Friday and Saturday evenings, July 9th and 10th, I lectured at Stevensville to good audiences; had quiet and attentive hearers, and am glad to say that there are a good number of men and women here well-wishers to our cause. The secret orders have some devotees, and the grange has entrapped some for a season, but the better sentiment of the people is decidedly in our favor. As a Presbyterian, I would be glad to see the Presbyterian church here take open Christian ground against the false worship of the secret orders. I was entertained here by our earnest coworker Allen White, and by another friend of our cause, Mr. Holmes Stevens. Preached on Sabbath afternoon for my Presbyterian brother, Rev. Thos. Thomas, and at this service, and the prayer meeting in the evening, aimed to apply great moral principles of duty to our work, and to the cause of temperance.

On Monday and Tuesday evenings, July 12th and 13th, lectured in the new Presbyterian church at Wysox. This was the first time the cause had ever been presented here, and as I had formerly preached for two years to this people, I was thankful to bring important truth before them respecting lodge corruption and despotism. The truth found a response in many minds present, though some noise was made the first evening by those under lodge influence. A good impression was made here, and the community will be better prepared to consider this subject on some future occasion.

Wednesday morning, July 14th, drove to the home of our excellent brother, E. C. Spencer, and enjoyed his hospitality and Christian welcome till time to leave for my evening appointment on the State Road, some four to five miles distant. Bro. Spencer's heart and conscience are enlisted in this noble reform, and he stands up boldly for God's cause against opposition in the church (M. E.) to which he belongs, and in all his relations to society. We need more men as consistent and generous as he to carry our work onward to success, and the Lord will raise them up; for such men are a blessing in any community. My lecture here was in the Baptist house, the attendance was good for this busy season. Some grangers got excited and "biled over," but the most of the audience enjoyed the lecture, and the "sputter" of the opposition. There are some good friends of our cause here; Deacon Sam'l Chamberlain, and Deacon David Sherman, Baptists, and John Lennox, Wesleyan.

Thursday morning, 15th, I started for Rome, and reached our good brother S. Elliott's at 10½ A. M. This brother and his wife, members of the M. E. church at Rome, have been constrained to protest against its connivance and complicity with secretism, as brother Spencer has at Myersburgh, and they have to withhold their support from the churches they have helped to build and been connected with for years because the Masonic Baal dominates in them so often to the injury of a pure Christianity. A ticket for county officers was nominated, so that the friends of our cause in Bradford Co. are fully equipped for the contest with good and true men for candidates on the National, State and County ticket, and the opponents of secret conclaves are an earnest, determined band of Christian men and women.

We are greatly interested in the cause of temperance, as well as in opposition to secrecy, and hence we are glad to be able to support the candidates of the prohibitory party, as we do by the following resolution:

Resolved, That we recommend Hon. R. Audley Browne, and Elijah F. Pennybacker to all our friends and fellow citizens as worthy of their suffrages for the offices of Governor and State Treasurer. If we can have such upright Christian men in places of trust, our land will enjoy prosperity, for righteousness will prevail, and God's blessing be our portion.

J. W. Raynor.

[to be continued.]

Past Master Ronayne of Chicago in Warren, Ill.

The lovers of light and truth in Warren, Jo Daviess Co., Ill., hearing from Mr. Ronayne, Past Master of Keystone Lodge, Chicago, that he was on his way to Iowa, and if desirable would lay over in this town, immediately set to work and secured the Library Hall, and issued hand bills for a lecture, having it also published in the various churches.

On Monday evening, therefore, July 26th, a large, respectable and apparently appreciative audience assembled and Mr. Ronayne lectured for two and a half hours to the delight and satisfaction of the great majority of those present, but to the dismay and chagrin of the members of the craft, who came to hear their pet institution receive such a scorching as it seldom or ever received before in this "devil's headquarters" of secretism and infidelity. He enumerated the various rites established from time to time in Freemasonry, gave their origin and history, showed the false claims of the institution to antiquity. Conclusively proved its benevolence a sham, and clearly demonstrated its anti-Christian and anti-Republican character and tendencies, and, to cap the climax, he publicly initiated a candidate in due form into the mysteries and privileges of the Entered Apprentice degree, with hoodwink, cable-tow, slipper, drawers and all the paraphernalia of the supreme farce known by the name of Freemasonry.

On the following evening he delivered another lecture to a still larger audience, on the nature of the Masonic obligations, and the duty of Masons both to their God and to their country in violating them so far as secrecy is concerned and demonstrated from the Bible—the great light of Masonry—that no man, whether lay or clerical, can be a Christian and a Freemason. On this occasion also he publicly *raised* a candidate to the "sublime" degree of Master Mason, and appealed in strong emphatic language, carrying home conviction to every mind, to enlist themselves henceforth as Anti-masons, and neither support a minister nor vote for a politician who may be a Freemason.

These lectures cannot fail to do much good in this town, and at this writing depend upon it there is much shaking among the dry bones of the Masonic fraternity in and around Warren. The audiences on both occasions were more than ordinarily respectful and nothing occurred to mar the pleasure of all present with the single exception that some mean, low Mason or Mason's jack sneaked into the compartment used as an ante-room and stole away the candidate's clothes leaving only his coat and shirt. But this is Masonry; what else can be expected. Mr. R. leaves here for Iowa accompanied by the best wishes and blessings of every good man and woman in this place, and we hope it shall not be very long before he again pays us another visit.

B. Williams.

North-western Iowa Awake.

Little Sioux Mission,
Woodbury Co., Iowa, July 19, 1875.

Dear Cynosure:—Your last number has just been received, and it gives the friends courage to hear and know that the good work is steadily moving forward in our State. All glory and praise to Almighty God, for the success that attended the late convention at Clear Lake. It cheered our hearts and gave us fresh courage when we learned that the friends of Cerro Gordo county were still active and determined. Truly we would have been glad to have been represented in convention, but we do hope and pray that the day is not far distant when every county in this State will be represented in convention to unite their efforts in tearing down the false "isms" and exterminating all of these cunningly devised fables.

But we would say for the benefit and encouragement of these engaged in this glorious warfare, that we have a few faithful ones in this part of north-western Iowa who are determined to "know nothing but Jesus Christ and him crucified." Secretism is on the wane, the grange is dissolving like snow in a summer sun. Quite a large majority of those that were captured by its net are now thoroughly disgusted with it. It may be interesting to many of your readers who live in Cerro Gordo Co., and more especially to those of Clear Lake to know that Rev. James Williams, who renounced Freemasonry at Clear Lake three years ago is still faithful and true. He is the Presiding Elder of the Dakota district of the North-western Conference, M. E. church. Enclosed please find late accounts from him. Hoping that our Dakota Missouri Conference may be represented in our next State convention at Western Iowa, I bid you adieu for this time.

Yours in Gospel bonds,

A. N. King.

[The following clip from a local paper is enclosed.—Ed.]

"Elder Williams, of the M. E. church, preached a sermon at a school-house south of this place on the Fourth of July, in which he went for secret societies in general, and Masons in particular. The lodges here, when they heard he

had turned loose against them, thought they were certainly doomed to be eradicated from the face of the earth, and did not know but what it would be best to surrender their charters at once and be members of secret societies no more. But, on mature deliberation, they thought better of it, and concluded that, notwithstanding they were thus denounced, they would be able to live through it, particularly when they recollected that four-fifths of his support came from these same terrible secret orders that he so foolishly proceeds against, aided by a few others of the same narrow-minded views as himself.

A Fierce Skirmish.

SPRINGERTON, Ill., July, 1875.

DEAR CYNOSURE:—There are a few names even here in South-eastern Illinois which have not, nor ever will bow the knee to Masonry, either in grange or lodge form.

I accepted an invitation to lecture on the grange at Turney's Prairie church, 10th inst., 3 o'clock P. M., a fair audience was out for such unusual rainy weather. A granger "traveling in search of light" took position in front of me and utterly denied my first statement that candidates for grangery are blindfolded in an anteroom preparatory to further initiation, and proposed to leave it to the vote of those present (grangers in majority), as to whether *his* or *my* word should be credited. I was not there among strangers to be so easily gotten away with. So I explained that that gentleman was bound to his clan by a solemn obligation to conceal, cover, hide, if you please, the internal workings of the order, and so he was only on duty, on guard, fulfilling his mission, his obligation by thus denying every revelation of their order if these revelations are *true*. The fact of their denials prove that we are right. I moved on them with all the zeal that my Heavenly Father's tactics would allow, and at one time some four or five were interrupting at once, They were "called to order" by some friends of truth. I called their attention to the fact that they could not serve two masters. "Call no man Rabbi" (master). "Neither be ye called masters for one is your master even Christ." I here gave them choice to denounce their "Master of the grange" or Christ, their Divine Master. So far as I could see they chose the grange master; joined like Ephraim to their idols. Here they are, poor rebels, rejecting Christ, "without God and without hope in the world." These plain and beautiful words of Christ were urged upon them and they called on to decide which master they would heed. They were dumb. But at the close on being called on by me to defend their band one arose and spoke of the merchants' private mark on goods. Then another said all we wanted was for them to buy all their goods of us. The balance all responded by heavy stamps on the floor, until I was reminded of a certain people that cried vehemently for the space of two hours. All that they said so far as we are informed was "Great is Diana of the Ephesians."

I was to have lectured at night on Masonry, but was hindered by continued rain falls. An egg dispensation was threatened, whereupon I informed them that I went wherever duty called and had no fears. I announced that I would prove by good authority that the grange, Masonry and Mormonism are closely allied. If the Lord will I shall "try again." Your servant for Christ's sake, JAMES SPRINGER.

Correspondence.

Hear Bro. Post.

DEAR BRO. BLANCHARD:—While we do adhere to the divine precept, "Be careful for nothing," yet it does seem justifiable to be uneasy at the wonderful indifference manifested on the part of men of wealth in a multitude of instances, who profess to apprehend the enormity and danger of secret societies. How they lavish on themselves and how the cause suffers in consequence, and some of these are professedly lovers of Jesus. Indeed they will not even subscribe for the *Cynosure*, nor for any like paper, though in so doing they might turn the scale and bring success.

I remember at a certain election one ballot elected a suitable man to office. One more *Cynosure* subscribed for and put in circulation, may be like "the stone that smote the image to pieces till it became like chaff which the wind carried away." "Will a man rob God" who has bountifully lavished upon him wealth? "The liberal soul shall be made fat." "There is that withholdeth more than is meet but it tendeth to poverty;" but "He that hath a bountiful eye shall be blessed." These are Scripture sayings, not human devices. They cannot be disregarded without serious loss. Of course this is known and yet how many of us seem to forget it. It is time that men desiring reform should awake, for the infidelity of Romanism and Freemasonry and their twin sisters is endeavoring to throttle our young Republic, by casting out the germ which gave it birth, the blessed Bible from our public schools. What do secret societies care about God's word? Not a fig. It rebukes them too severely for them to love it.

What would we think of a man who should profess to be in perfect accord with President Grant in principle and government, but despise and reject his son and the officers chosen by him to execute his will? Common sense would denominate such evolvings sheer hypocrisy. The scribes and pharisees were superb in profession and taught many truths and were mighty men, but Jesus called them a generation of vipers. Is Freemasonry and its kindred any better which professes to acknowledge and honor God but rejects and despises his beloved Son? Is it not high time that men of large fortunes who intend to do well, bestir themselves and haste to save their sons from prodigality and ruin by largely helping to scatter truth broadcast throughout the land and building up the waste places?

Ho! ye rich men and women, dry up the tears of those who are praying and pleading for needed funds and bless your own souls, and please God and avoid his displeasure by laying down $30,000, a mere pittance of your vast wealth God has bestowed, at the apostles' feet, who are ready to press to the front and receive scars, and scorn, and be counted the "filth and offscouring of all things," and let you, if it is duty, enjoy your easy arm chair at home, and when your heart aches and brow burns, as do theirs often, recline upon your "sweet home" couch and take your rest. Perhaps God calls you to these comforts and to make money, and we are glad you are so blest. But if battles are to be fought soldiers cannot "entangle themselves with the affairs of this world." They are ready to bleed and die, but they must have weapons to fight with. Is it not therefore incumbent on you to arm and equip these men of war. Send in speedily before your riches are corrupted and your garments are moth-eaten and your gold and silver are cankered, and the "rust of them be a witness against you;" even now while you are in health and strength and perhaps casting about you what to do with your great possessions. The door is open wide; help a struggling cause. The battle is raging. The "seven" trumpets have sounded. Seven volleys have been hurled into the camp of the enemy and we have heard (recently at Pittsburgh) the rumbling of their chariot wheels, dragging heavily. Fear is taking hold of them. It is now victory or death. Help in the name of God to break down the bulwarks of the secret foe whose vigilance demands our sleepless energy. Tear down to build up. Be good "Carpenters" to erect and sustain a superstructure—a redoubt from which hardy soldiers may deploy, out of which shall issue a terrible enginery of death and flashing of light like the noon-day sun, to destroy the works of darkness and shed the light of life throughout the land.

If the able and noble men and women who in heart wish for the downfall of the abomination which maketh desolate, will boldly run to the rescue, there need not a tear be shed over pleadings and prayers for the thirty thousand dollars needed to put the National Christian Association on a permanent basis to carry on a successful aggressive and defensive warfare against the great foe to our civil and religious institutions and the Holy Bible.

Who will be the first to respond? I labored with a rich and Anti-masonic man to contribute a few hundred dollars to the cause. He could not. Only a hundred then. No, he could not. At last he was entreated to send a dozen or two *Cynosures*, weekly, to ministers. No, he could not. The next time I heard from him he had lost thousands of dollars and with that lost the blessing that might have come to him and his family and others, from just $100, forever. But enough has been said. Yours truly,

WOODRUFF POST.

Just Escaped.

WAKEMAN, Ohio, July 24, 1875.

Editor Christian Cynosure:

On turning over the leaves of the "*Memoirs of David Marks*" to-day, my eye fell on the following on page 183. Before I quote it, however, let me say that the Rev. David Marks mentioned, whom many of your readers will remember, died in Oberlin in December, 1845 or 6. His name is a tower of strength among Free-will Baptists, and in Oberlin he was greatly beloved. President Charles G. Finney preached his funeral sermon and his remains now lie in Westwood cemetery in that village.

Elder Marks writes:

"MY SECOND JOURNEY TO LONDON DISTRICT, UPPER CANADA."

"Monday, May 12, 1828. I left Canandaigua for Upper Canada and in four days preached in Greece and Parma, thrice in Clarkson and once in Royalton. Sabbath, May 18, I attended two meetings six miles east of the village of Lewiston and was affectionately received by brother T——, who related the following particulars of his conversion. He said that being a Royal Arch Mason, he became acquainted with some facts connected with the abduction and murder of William Morgan, who was carried by his door and confined in the magazine at Niagara, till the installation of the Royal Arch chapter in this town. He was called to Canandaigua as a witness, and resolved, agreeably to his Masonic obligation to swear '*he knew nothing of the affair.*' He said he felt conscientious and doubted not that he was doing right, till unexpectedly the trial was adjourned and he was dismissed. Then he hasted to be alone; the thought of his narrow escape rushed on his mind like a flood. He said that in a moment it appeared to him had it not been for the mercy of God in thus saving him, that his ruin would have been effected for time and eternity. Then he added, 'I fell on my knees for the first time and returned thanks to Almighty God and promised to renounce my allegiance to Freemasonry, to the world and to sin, and to seek the salvation of my soul.' He returned home, confessed his resolutions to his wife, and published his renunciation of Masonry. This awakened his companion, and they sought the Lord till he spoke peace to their souls. Several of their neighbors became concerned, a revival followed and was still progressing. This man and his wife appeared to be humble converts and much engaged in the service of the Lord." C. C.

Not Willing to Disfellowship.

FALL RIVER, Wis., July 21, 1875.

Editor Christian Cynosure:

I agree with Bro. Atwood in your issue of July 1st, that secretism is evil, only evil and that continually. I have seen it in courts, in politics, in religion and all the social relations of life, and especially in churches, and it may be the duty of some members to leave their church but I have not seen it to be mine yet. It is quite probable a

few of my brethren would be pleased to have me leave, but I am not disposed to accommodate them.

I was told forty years ago that my church was pro-slavery, and that I ought to leave it. I said I knew it to my sorrow, but thought I ought to stay in it and try to make it better. I tell my Masonic preachers that if they have secrets too good for me my money is too good for them.

I was told by a brother that he did not carry religion into politics. I told him he was not as good a Christian as I thought he was. I carried mine into all the walks of life. The moral care of my country is one of the great duties of my life. I have not voted for a Mason or Catholic in the past forty-five years, knowingly, nor shall I in the future.

The "old handmaid" has just given a Christian manifestation to us by a basket picnic and dance, but she will gain no strength by it. The evils of secretism are becoming manifest and to be hated it needs only to be seen.

JOSIAH SHAW.

OUR MAIL.

Wm. M. Casteel, Princeton, Mo., writes:

"I never keep one of your papers on hand, but give them to my neighbors. There are a good many anxious readers here, but still the Beast has a strong hold in this county."

Wm. Whitaker, Foxboro, Mass., writes:

I have been a subscriber to the *Cynosure* from almost its start and I like it more and more every year, and as I look back and see what it has passed through, I am compelled to think that the hand of Providence is in the work against secret societies, especially through the *Cynosure*; for what power would have carried it through the fire and each time it was burned out it had a glorious resurrection. I was very much pleased with the doings of the Convention at Pittsburgh and hope I can have the privilege of voting that ticket for our next President."

Elihu Parks, Cooperston, Ill., writes:

"I am a Mason. A year ago I saw a copy of the *Cynosure* in the hands of a friend. I wish to investigate the matter."

A. M. Cannon, Birmingham, Mich., writes:

"This community is almost wholly under the influence of secret societies, and those who are not connected with them seem afraid to run counter to them. I am desired to send for a copy of the *Cynosure* by a young man who has been solicited to join them."

A. Baker, Tiskilwa, Ill., writes:

"Freemasonry has been struck a very heavy blow in this place. It is so unpopular I don't think we shall be troubled with lodge clergy much more. I send your paper in every direction. We will do our best to help you fight the battles of the Lord, and will do all we can financially. The cause is truly prospering."

Peter Crandell, Mendon, Mich., writes:

"If one of your best lecturers could come here and deliver a course of lectures it might awaken an interest in the cause, but men seem to think that nothing can be done against so great an enemy. I love the *Cynosure* and the principles it advocates."

Isaac Preston, Lockport, Ill., writes:

"We have in our village two news-depots at which the general varieties of newspapers or periodicals are sold. I have to-day arranged with both to sell or rather expose for sale the *Cynosure*. I furnish the paper and they pay for what they sell. I don't know as any will sell, but somebody will see them and it may raise some inquiry. I would suggest that you ask our friends in other villages and cities to do the same. The cost of the trial is but little, and if the papers sell they will pay for themselves, if not we can have them for gratuitous distribution, and thus the seed will be sown. One word on the subject of the influence of Masonry on our general system of independence. I feel a consciousness that next after the church the administration of justice suffers more from the influence of secret societies than any other one of our institutions or interests in the land."

The Sabbath School.

Lesson for August 15th, 1875—The Bread of Life.

SCRIPTURE.—John vi. 47-58. Commit 47-58; Primary Verse, 50.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.
48 I am that bread of life.
49 Your fathers did eat manna in the wilderness and are dead.
50 This is the bread which cometh down from heaven, that a man may eat thereof and not die.
51 I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.
52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?
53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you.
54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up to the last day.
55 For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.
58 This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever.

GOLDEN TEXT.—"This is the bread which the Lord hath given you to eat."—Ex. xvi. 15.

TOPIC.—Spiritual Hunger.

HOME READINGS.

M. Ex. 16: 1-36. The Typical Bread.
T. 2 K. 4: 38-42. Twenty Loaves Increased.
W. John 6: 1-15. The Loaves and Fishes Increased.
Th. Matt. 15: 20-39. The Miracle Repeated.
F. Luke 22: 1-30. The Symbolic Broken Bread.
S. 1 Cor. 10: 1-21. The Communion Bread.
S. 1 Cor. 11: 23-29. The Bread Memorial.

WAYSIDE FLOWERS.

1.—The great danger, against which men are warned over and over again, is that of setting their affection upon the things of this world—of laboring only for the meat that perisheth—of letting the demands of the body stifle the cry of the soul. 1 Ch. xxii. 19; Ps. lxii. 10; cxix. 36, 37; Matt. vi. 19; Luke xii. 15; Rom. viii. 5, 6; Phil. iii. 19; Col. iii. 2; 1 Tim. vi. 17, 18; Jas. iv. 14; 1 John ii. 15, 17.

2.—Men often feel that if they could have seen the miracles that Jesus performed they would then have believed on him. Did the Jews do so? Miracles may convince the reason, but they do not convince the heart. That must lay hold upon Christ before the soul acknowledges its Redeemer. John vi. 44; Matt. xvi. 16, 17; xi. 25, 26; Rom. x. 9, 10.

3.—"He that cometh to me shall never hunger, and he that believeth on me shall never thirst." The promise is that we shall be satisfied—satisfied—satisfied! No desire of the soul shall remain ungratified—no longing that shall not be completely met. Ps. xvi. 11; xvii. 15; xxxi. 19; Is. xxvi. 3; lxiv. 4; John xiv. 27; 2 Cor. 3: 18; Phil. iv. 7.

4.—The great boon of salvation is obtained merely by believing—and by nothing else. No works, no goodness of our own entitle us to everlasting life—nothing but faith. Whoever can say, "I believe," though he has also immediately to add, "God help my unbelief," has the key of heaven. Mark xvi. 16; John iii. 16-18, 46; v. 24; vi. 47; Acts xvi. 30, 31; Rom. iii. 20, 27, 28; xi. 6. 1 Cor. i. 29-31.

5. Doth Christ dwell in us? Then we shall show it by having his spirit. The "witness" that we are the sons of God shall be within. We shall show forth the indwelling of that divine life by our walk, by our conversation, by our countenances even. John xiv. 23; Rom. viii. 16; 2 Cor. xiii. 5; 1 John iii. 24; iv. 13-16; v. 10.—*Nat'l. S. S. Teacher.*

A long stride towards better teaching will be taken, when a teacher has come to admit that the chief cause of his troubles in the class, is to be found in his own inefficiency, not in the stupidity, or waywardness, or careless habits of his scholars. If he fails to interest his scholars, he is somehow at fault, and he should set himself to discover and correct his special lack. This point is emphasized in a series of valuable "Hints on Teaching," by Principal Morrison, of the Free Church Normal School, Glasgow, in *The Sunday-school Chronicle.* He says: "It may almost be assumed as an axiom in teaching, that inattention in the scholars is the fault of the teacher. Something in his manner, in his voice, in his want of sympathy, in his want of illustrative power, in his want of clear, graphic description—to these may be traced the inattention of a class; and the thoughtful teacher will not merely seek the aid of his superintendent to keep his class in order, he will far more endeavor to discover his own defects, and set himself vigorously to remedy them."

Masonic.

A Masonic Tribute to Edward Everett.

[The Grand Master of Tennessee who is an "unprejudiced" person in this case publishes the following.—ED. CYN.]

It is melancholy to contemplate how great men belittle themselves in the eyes of unprejudiced men by ignoring facts and history when speaking of their country or individuals, in order to pander to their own prejudices or opinions. Great men become exceedingly small when they purposely refuse to act and speak justly. It is a weakness that Masonry can overlook but in time it detracts from the honor and glory of the man that would otherwise pass down to history to beautify and adorn its pages. Edward Everett was a great man, but who can read the following from the *Masonic Review* and not think less of his greatness, nobility and *manliness?*

"Edward Everett was *not* a Mason. On the contrary, he was uncompromising in his hostility to the order. He was identified with the Anti-masonic party, while that party lasted, and did all he could in opposition to Freemasonry.

"The Old Chair well remembers how indignant it felt, after listening to Mr. Everett's magnificent lecture on Washington, that no notice was taken of Washington's connection with Masonry. And this effort to totally ignore the institution was not confined to that lecture.

"When the statue of Warren, erected on Bunker Hill, was dedicated, Mr. Everett delivered the oration, but took especial care not to mention the fact that Warren was a Freemason. He knew that Warren was Grand Master of Masons at the time of his death; he knew that Masons buried him; that they gave the ground on Bunker Hill on which the monument stands; that the Masons laid the foundation of the first monument, and dedicated that as well as the second; he knew that the Masons, in their official and organized character, have been present on Bunker Hill on every public occasion since their Grand Master died on it in defense of his country, and were then present when Mr. Everett delivered his oration—but the great orator ignored them and the order entirely.

"This was the spirit of Anti-masonry, as exemplified by one of the foremost men of his day. Mr. Everett was a great man, a great orator, a ripe scholar, and able statesman; but he drank at the foul pool of Anti-masonry, and his whole life was tinctured with the poison. The Old Chair regrets that such a man should be injured by such an *ism*, but the truth must be told."—*Masonic Jewel.*

Temperance.

A SIMPLE CURE FOR DRUNKENNESS.—At a festival at a reformatory institution recently, a gentleman said of the cure of the use of intoxicating drinks: "I overcame the appetite by a recipe given to me by old Dr. Hatfield, one of those good old physicians who do not have a percentage with a neighboring druggist. When I called on him he said, 'Now that you have the moral courage, I'll tell you the tonic which I have used with effect among my friends for twenty years.' I expected, of course, some dissagreeable medicine stuff; but no; he prescribed an orange every morning, a half hour before breakfast. 'Take that, and you will neither want liquor nor medicine.' I have done so regularly, and find that liquor has become repulsive. The taste of the orange is in the saliva of my tongue, and it would be as well to mix water and oil as rum with my taste."

No liquor is sold in Vineland, New Jersey, a town of ten thousand inhabitants, and the account stands thus: Almost nothing paid for relief of the poor; one indictment for a trifling case of battery during the year; one house burned in a year; yearly police expenses $75. Against this, note a New England town—vouched for by *Zion's Herald*, but name not given—with 9,500 inhabitants. This town has four liquor shops, and it kept busy a police judge, city marshall, assistant marshall, four night watchmen, and six policemen. It costs $3,000 a year for a fire department; support of poor $2,500; debt of the township, $120,000.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 5, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

A SPAVINED AND RING-BONED PEGASUS.

We incline to think the Masons keep Rob. Morris, L. L. D. for a double purpose: amusement, and to disarm the fears of sensible people by the impression that such a weak old joker cannot be very dangerous to church or state. Such however, should remember that devil-worship, the world over, is the merest balderdash, and yet the mind of the vast majority of the human race is cowed, crippled and corrupted by it. Considered as an intellectual performance, a Masonic display is not above the level of a respectable circus. And yet it is curious to note how the knowing ones with more than half a relish for the grim sport themselves, regarded the ceremonies as well enough for the vulgar, as a priest in the chapel of the *College Seminaire* in Quebec, said to me that the skull and bones in a glass case on the wall were "kept for effect on the masses," while he and I were at liberty to consider ourselves on philosophic heights above them. How different this from "One is your Master even Christ, and all we are brethren."

But to Dr. Rob. Morris. This gentleman is on exhibition as a poet. He tells us that "It is a common expectation, through Eastern lands, at the close of time, King Solomon will return and inspect Freemasonry, all over the world." And the poet tells us that "in a vision which his very marrow froze" he saw

"The Phantom of the Son
Of King David, Solomon."

It was on the 24th of June, he was going home from the lodge, as he tells us, sober, by the light of moon and stars when he saw this phantom King of Masonry. He adds:—

First, I took it for the devil; but I spied the Mason's gavel,
Held aloft as Master's hold it in the East;
And the phamtom let it fall, as we do the Setting Maul
With a clatter that the frogs their noises ceased,
Such a *vim* have mortals none
As Grand Master SOLOMON!

On his left hand and his right were the Wardens clothed in white,
As we see in every mystic gathering;
Each a proper Badge did wear, each displayed the silver square,
So I knew them,—"Widow's Son" and "Hiram King:"
Hiram King and Widow's Son
Walking with King SOLOMON!

There is much more to like effect all found in *The Square*, New York, July, 1875. But this will do. I once saw a gang of pick-pockets invade a street car in Chicago—when they kept a part of their force cutting up their antics and playing jokes on the passengers while the others were feeling for their pockets. So with the dark hordes of the lodge, amusing and robbing the masses.

The same paper contains the following clipped from an article entitled, "History of FREEMASONRY IN ENGLAND."

"Henry, Duke of Lancaster, taking advantage of King Richard's absence in Ireland, caused the Parliament to depose him, and the following year had him assassinated, that he might occupy the throne, which he at once did, taking the title of Henry the Fourth.

Recognizing the importance of the Society of Freemasons in contributing toward the grandeur of his realm, the king decided to encourage them, and appointed Thomas Fitz Allen, Earl of Surrey, Grand Master. The Masons, under the direction of Surrey, built the famous Guild Hall of London."

Obituary.

S. C. FEEMSTER.

The *Christian Republic* for July brings us sad news of the death of its editor and proprietor, Rev. S. C. Feemster, on July 16th at his home in Columbus, Miss. Bro. Freemster's labors as pastor and editor have been severe for his feeble constitution and for some time it was evident to his friends that consumption was doing its fatal work. He has been a fearless standard bearer of reform in a dark region and no trials or favors caused him to waver. At the annual convention of the National Christian Association his name has been several times presented for Vice-president of his State, and he was re-elected at Pittsburgh. The *Christian Republic* will still be published by Mr. Paul S. Feemster at Home, Tenn. A sketch of his life will be presented next week.

NOTES.

—Interesting editorial correspondence with letters from Wisconsin and Indiana are reluctantly laid over for another number, for lack of room in this.

—The discourse on secretism by Rev. R. T. Cross of Hamilton, N. Y., concluded in the present number, is one of the clearest arguments yet published, and so derived from plain facts of experience and common sense that it must prove convincing to every reader. Our friends will thank the publishers of the *Cynosure* for republishing it in convenient and permanent form, which they propose to do.

—Past Master Ronayne's lectures at Warren last week roused the ire of the lodge nearly to the point of outbreak. Bro. Williams writes that their glaring eyes and shaking fists spoke most plainly of the vengeance it was in their heart to inflict.

—Ezra S. Cook, the senior member of our publishing firm has undertaken a journey to California for the benefit of his health which confining labor has seriously impaired, and word has been returned of his arrival on the Pacific coast. It is hoped that the influences of climate and rest will have the same favorable effect with Bro. Cook as upon so many others in like condition.

—"Father" Preston of Lockport, Ill., one of the oldest and most earnest workers in this reform is carrying out a plan for the circulating of our paper which promises a considerable degree of success, and worth trying in every town where a news stand is kept. This plan is spoken of in "Our Mail." Let thousands try it.

—Several important meetings will be held during the next fortnight. The Ohio State meeting next week has important business connected with the State work to perfect. Bro. Stoddard and Dr. Wishart are using every means to make the meeting a success. The convention at Mercer, Pa., is also of considerable moment. Dr. Milligan and Prof. Blanchard make addresses and numerous brethren in different denominations in Pittsburgh and and through the western part of the State are interested. The political situation in Pennsylvania may furnish an important topic.

—Last Thursday evening was an occasion which will long be remembered by the friends of Hon. J. B. Walker. It being his 70th birthday and having lately retired from the active duties of the pulpit, the ladies of Wheaton arranged a reception at the College, to which the citizens were generally invited. A generous collation was spread in the large dining hall to which full justice was done. Then followed the presentation of a beautiful cylinder desk, Prof. Webster making the gift in behalf of the ladies. Passing to the chapel the audience was entertained by Dr. Walker with the story of his eventful and industrious life. Among the numerous friends present we noticed Dr. J. E. Roy and Hon. Z. Eastman of this city, also Mr. Cushing, a member of one of the oldest firms of the city, and one of the old line abolitionists. Rev. Mr. Brewster and lady from Geneva, Ill., were also present. The narrative of events in connection with Dr. Walker's history was of great interest to all, especially those who now in the decline of life once formed part of them.

—Last Thursday Bro. Hankins of Mason City, Iowa, received the following written on a postal card and mailed in the Mason City office:

Mr. Hankins,

SIR:—If you attempt to lecture again in this place you will either leave the State of Iowa or will walk Lime Creek on your head. Yours respect,
COMMITTEE."

Bro Hankins is not the man to run from his work for a threat, and this will not greatly influence him in any way. But in the light of recent occurrences at Mason City the lodge there seems a gang of desperadoes who may not scruple to carry the struggle to violent ends.

—Gen. O. O. Howard, now stationed in Oregon, has been visiting Alaska and sends to the commissioner of Indian affairs his opinion that two missionaries with their families among the Indians of that province would be of the greatest influence in maintaining a peaceful spirit among them, and urges him, if there is no appropriation to be used to "ask the Presbyterians, Congregationalists, Methodists, Baptists, Episcopalians, Catholics, or other working Christians, to send us teachers for these tribes." With the late experiences in San Salvador and the history of the Roman Catholic missions in New Mexico before him we cannot understand why Gen. Howard should recommend Romish teachers, unless he has been liberalized into fellowship with the "man of sin."

THE GALAXY for August is overloaded with novels and the moral tone of some other articles adds nothing to the reputation of the magazine. The sketch of London society is valuable. Scribner and Co., New York.

THE NATIONAL SUNDAY-SCHOOL TEACHER helps on the lessons for the month with contributions on Old Testament Predictions of Christ, The Water of Life and The Rescued Sabbath. The notes and various lesson helps are good, as usual.—Adams, Blackmer and Lyon Pub. Co., Chicago.

THE SANITARIAN.—This sterling health journal has valuable discussions of School Hygiene, Nutrition of Children, Water Poisoning, Army Hygiene, Homes for the Laboring Classes, etc. The Editor's Table has a valuable review of health statistics of the country. Pub. office 234 Broadway, N. Y.

J. W. SLAUGHENHAUPT, Tarrytown, Md., is the author and publisher of two fine sacred quartettes, "Sweet Home of Rest" and "Day-star of Hope," which may be had for ten cents each, by addressing him.

THE CHRISTIAN REPUBLIC, see obituary of editor, is removed to Home, Greene county, Tenn. This excellent reform monthly is furnished for 75 cts. per annum, with reduction to clubs.

On the Road.

BY C. A. BLANCHARD, COR. SEC.

Leaving Delta a few hours ride brings us to Milbury where fast friends of our cause are to be found in brother Miller and his wife. They have taken the *Cynosure,* labored and prayed for years, and their labor has not been in vain in the Lord. The Methodist Episcopal church was secured for a lecture with the unanimous consent of the trustees and one lecture delivered there on Friday, the 24th, to a fair audience.

A canvass of the village yielded six subscribers to the *Cynosure* and one Mason who said he hadn't been in a church for six years except to a funeral and that he didn't intend to go again. Being asked if he thought Masonry would save him, he answered: "Yes, it's all out of the Bible." I then asked him if the story of the third degree was taken from the Bible, he said "Yes." "Where is it found?" "Well now, stranger, when you talk about the Bible you've got me, for I don't know much about it, but they told me so and I believe it."

Leaving the hospitable shelter of brother and sister Miller's home on Saturday morning, at 12:30 P. M. we reached Painesville. Here Franklin Paine is the main spoke in the wheel. He was two years old when the French Freemasons cut off Louis Sixteenth's head, twenty-one years old at the beginning of the war of 1812, eight years old when Washington died, and at the present time has counted eighty-five years. In 1854 or 5 he was elected recorder of this county, three years after he was a candidate for re-election. Four Masons, one of them, Mr. Schofield, now post-master here, came and asked him if he didn't want to come back to the lodge (he had seceded). He said, "No." "Then," said they, "You can't be elected." He was informed that they "worked Masonically" on the county for several days, but he was elected. In 1860, Mr. Paine wrote Gerrit Smith about founding a paper, and lectured in a hall here himself against the lodge.

Yesterday Prof. Ellis of Oberlin preached in the Congregational church here from the text: "Sin, that it might appear sin." It was an able and pre-eminently Gospel sermon that could do nothing but good. The analysis was as follows:

1st. Sin does not appear sin because men judge from outward act and not from intent of the heart as God does.

2nd. Because we think more of what we do and less of what we omit; whereas oftentimes "our *not*-doings are our darkest deeds."

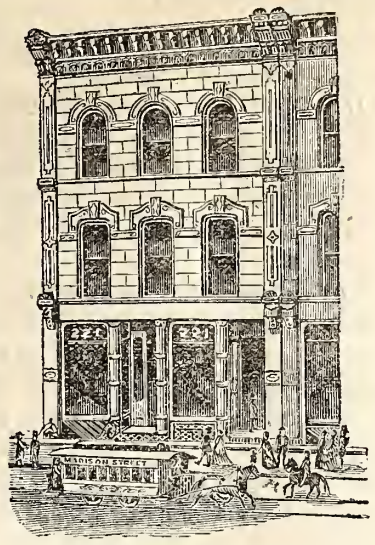
3rd. Because many sin. It is hard to believe that multitudes are destined to punishment for sin. It is easy to do wrong in a crowd.

4th. Because we judge of acts as affecting men and not related to God. If we injure no man we think we do well.

5th. Because we are accustomed to sin in ourselves and in others.

Lesson.—We must have sin appear sin in order to be free from its power and accepted with God.

We are to have a meeting to-night in the Hall in this place. May God bless his truth, let it have free course, run and be glorified.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

VICE-PRESIDENT.—J. Blanchard.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I R. B. Arnold, E. S. Cook.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITORS.—C. R. Hagerty and Edward Hildreth.

PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

N. C. A. Receipts for June and July.

PUBLISHING HOUSE FUND:	
J. A. Wilcox, Howell, Mich....	$25.47
G. S. Bascom, Peru, Ill.....	3.00
Gideon Preston, New Woodstock, N. Y.....	8.50
M. R. Britton, Vienna, Wis.....	100.00
E. H. Reed, Webster City, Iowa.	2.00
Mrs. M. B. Nichols, Tarrytown, N. Y., per Mrs M. A. Blanchard	25.00
A. Baker and L. Fosdick, Tiskilwa, Ill., $5. each.....	10.00
F. M. Salisbury, Salem, Oregon.	1.00
Moses Pettengill, Peoria, Ill.....	100.00
GEN. FUND:	
A. Wait, Chicago.....	1.00
LECTURE FUND:	
Elijah Bacon, Chrisman, Ill.....	3.00
ILLINOIS STATE FUND:	
From Treas. State Association.. (J. P. Stoddard, $5.00; M. Pettengill $20.00; Geo. P. Bent $5.00; E. A. Cook $5.00; H. L. Kellogg $5.00; Isaac Preston $10.00; L. Chittenden $5.00.)	55.00
By General Agent:	
Cash for Pub. House.....	$ 15 00
Notes for " "	530.00
Cash for expenses of National Convention.....	309.21
do " " General fund.....	99.45
By Wisconsin Agent:	
A Austin, Neenah, Wis., for Pub. House.....	1.00
By Illinois Agent:	
Cash for Pub. House.....	1.00
Notes for do. $195.00.	
Collections for State work.....	76.45
By Indiana Agent:	
Collections for State Work.....	83.00
Interest.....	1.90
Total Cash receipts	920.98

Publishing House fund at present:
Cash $ 552.02
Notes $4.085.
Pledges $831 $5.468.02

H. L. KELLOGG, Treas.

Notices.

N. E. PA.——The next quarterly meeting of the North-east Pennsylvania Association will be held in the Presbyterian church, Ararat, Susquehanna Co., on Tuesday and Wednesday, August 17th and 18th, beginning at 2 P. M. of Tuesday.

The Ohio State Meeting

The Anti-secret Association of the State of Ohio, will hold its annual meeting in the Second U. P. Church in Xenia, Green Co., commencing Aug. 10th, at 2 o'clock, P. M. A number of able speakers are expected to be present and to deliver addresses on this occasion. And among others, we expect to hear from one or two who have been in the inside of the lodge will be able to speak what they know from personal experience. Will not the friends rally from all parts of the State? We hope every county in the State will be represented at this meeting. By order of Executive Committee,

WM. WISHART, *Pres.*
WM. DILLON, *Sec.*

Missouri State Convention.

The State Christian Association opposed to secret societies, will hold its second annual meeting at Avalon, Livingston county, Mo., August 16, 1875. Let friends throughout the State see that it is well attended. Where there are organizations, let them send delegates; and where there are none, let some one, or more, volunteer to come. Good speakers are expected to be present.

By order of the Executive Committee.

Anti-masonic Convention for Western Pennsylvania.

The Anti-masons of Western Pennsylvania are called to assemble in the court-house in Mercer, the county seat of Mercer county, on Wednesday the 11th of August, at 7½ o'clock P. M. The convention will reassemble on Thursday the 12th at 9 A. M. and adjourn with an evening session commencing at 7½ P. M. Prof. C. A. Blanchard of Wheaton College, Ill., is engaged to attend and charm and instruct us with his matchless oratory. Mr. Blanchard will commence a series of lectures on Monday the 9th of August, at the court-house in Mercer at 8 P. M., and conclude on Thursday evening the last night of the convention. Free entertainment will be secured as far as possible for those who attend the convention. Let there be a general rally. We design to organize a Western Pennsylvania Christian Association auxiliary to the State and National Associations. By order of the Com. Rev. D. W. Collins, Rev. H. S. Childs, Rev. L. J. Crawford, Rev. C. F. Hawley.

Address of Anti-masonic Lecturers

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay county, Ind.

Illinois, H. H. Hinman, Wheaton, Ill.

Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.

New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.

Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.

Wisconsin, Philo Ezra, Delavan, Wis.

Michigan, D. P. Rathbun, (present address) Lisbon Center, N. Y.

Iowa, James Hankins, Mason City, Iowa

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Cochrans Mills, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dillon, Dayton, O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.
A. H. Springstein, Ypsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.

FREE TRACTS.

A Tract Fund for the Free Distribution of Tracts

HAS BEEN SECURED AND SHOULD NEVER BE EXHAUSTED. A friend has pledged this fund a dollar for every other dollar received, so EVERY NEW SUBSCRIPTION TO THE TRACT FUND COUNTS DOUBLE, and thus $10.00 pays for 20,000 pages of tracts.

The distribution of these tracts has already saved hundreds of young men from the lodge, but there is a great lack of funds to supply the constantly increasing demand for Free Tracts.

During the year ending July 1st, 1875 a little less than 150.000 pages of Cynosure Tracts were gratuitously sent out, mostly in very small lots. The present demand is fully 100.000 pages per month, but funds are lacking to meet it.

Many of our most earnest workers in this cause of God are poor men, who would be glad to circulate thousands of pages of Antimasonic literature if they could have them free.

SHALL WE NOT HAVE AN INEXHAUSTIBLE TRACT FUND?

"THE ANTI-MASONS SCRAP BOOK."

Contains 24 Cynosure Tracts, bound together and is just the thing to select from. Price 20 cents. See advertisement page 15.

Enoch Honeywell Esq., pays for an unlimited number of his tract addressed "TO THE YOUNG MEN OF AMERICA." It is an excelent tract, bearing the printed endorsement of Executive Committee of the National Christian Association. He has furnished the public over 150.000 pages of these tracts during the past year.

TRACTS FREE. If sent by mail, 5 cts. per 100 is charged for postage,

Send Contributions and orders to
EZRA A. COOK & Co.,
Secretary of Tract Committee 13 Wabash Ave,
Chicago, Ill

The Home Circle.

Fight the Good Fight.

Ye captains of a heavenly host,
Ye princes of a heavenly hall,
Stars of the world in darkness lost,
And judges at its funeral—

Lights rising o'er a wintry night,
With tidings of eternal youth,
On error's long-bewildered sight
Emerging with the lamp of truth—

Captains—but not of spear and shield,
No rebel hosts with steel to tame,
No arms of eloquence to wield,
Naught but the lowly cross of shame.

The chain is riven and broke the rod,
The world's long stern captivity,
And we are free to serve our God,
Whose yoke alone is liberty.

To distant lands His heralds fleet
By God's mysterious presence led;
How beauteous are their passing feet,
Like morn upon the mountain spread!

To Father, Son, and Holy Ghost
All glory be as was of old,
Who calleth us, in darkness lost,
His saving glory to behold.

—*From the Latin.*

The Revival in Britain.

It is now more than a year since the coming of Moody and Sankey to this city. Glasgow has never before experienced such a year of spiritual prosperity. The mid-day evangelistic prayer-meeting, in Ewing Place Chapel, has been kept up during the year without any apparent abatement of interest. It was entirely fitting that the anniversary should be marked by more than ordinary gathering. The committee had arranged for an all-day meeting, which, in this country, means from twelve till four o'clock. "Prayer," "Praise," "What further efforts can be made for evangelizing the masses?" "Rewards," were the subjects for conference, an hour being devoted to each. Dr. Thompson, Mr. Arnot, and Mr. J. Robertson of Edinburgh, and Mr. Bonar of Glasgow, all well-known and earnest ministers, presided in succession. Each one occupied the first half hour in his address, while the remaining time was taken up with singing, praying and speaking; no one being permitted to occupy more than five minutes. The chapel, which holds more than a thousand, was crowded during the whole time. The entire mass of the people, and especially the speakers, seemed to be deeply in earnest. The meeting was one long to be remembered.

I have not fallen in with these evangelists from Chicago since coming to this country, but I have been in Montrose, Dundee, Edinburgh, Glasgow, Belfast and Manchester, after they had left those cities, and have gone to the daily prayer-meetings set agoing by those brethren, and in many ways have been a witness of their work. I do not wish to make a glowing, but a calm and considerate statement of this whole movement.

I was in Ireland during the revival in 1859. I have visited that country twice since that time, and I find in talking with wise and judicious men, that not a very great deal of good was accomplished. This movement is widely different from that. There is no swooning, no shouting, no crying out in meetings. No excitement at all, except a general anxiety in the community to get to these meetings, and a dead earnestness in hearing the word preached.

Mr. Moody excels in presenting Gospel truth, simply, fully, and earnestly. I believe his preaching is what we would call orthodox. He is eminently practical and intensely in earnest. No foreigner ever won his way more successfully and triumphantly to the hearts of the people of this country than he. I think I may safely say that no other man in the country can so touch and move the great Christian heart of this people. And no other man can draw together such immense multitudes to hear the Gospel preached. The tidal-wave of interest has been constantly rising so that he begins in each new place with greater multitudes than at the preceding, till at length no place is found large enough to accommodate the eager masses who rush to the meetings. Bingly Hall, in Birmingham, that holds fifteen thousand persons, could not nearly accommodate the multitudes who came.

I must briefly enumerate what I regard as the fruits of this revival:

(*a.*) Many thousands profess to have been converted under his preaching, or in the inquiry meetings. From four hundred to ten thousand, in almost every town where he has been, have given in their names as converts. He could well say, with gratitude, as he did a few days ago at Birmingham, that God had given him more souls in 1874 than during the previous seventeen years of his preaching.

(*b.*) Multitudes of Christians have experienced a time of reviving. I say literally multitudes. This manifests itself in more regular and conscientious discharge of duty, and more abundant work for Christ.

(c.) Ministers especially have experienced a most delightful reviving. I have seen evidences of this on every hand, and have heard repeated declarations that under his expounding of the Scriptures, Bible truth has come to them with all the power of a new revelation. Like those ministers in Ohio, who were engaged in the great temperance movement, they preach with ten-fold the power they did. Indeed, it has produced a most decided revolution in the method of preaching in this country. Heretofore it had been entirely too close and formal.

(*d.*) He has succeeded in calling out and developing, in a manner and to an extent unprecedented, the talents of the lay members of the church. Thousands of them, who before never thought of active exertions for the salvations of the perishing, are now actively engaged in holding Bible meetings and expounding to sinners the way of life.

(*e.*) Everywhere there is manifest improved organization in carrying on Christ's work. Mr. Moody is one of the best of generals. One of his latest feats was the districting of Manchester, and setting in motion a scheme by which every family in that great city would be visited by a Christian messenger. Sabbath-schools and Young Men's Christian Associations have been greatly helped by his counsel and method of organization.

(*f.*) Unity and harmony of Christians, and co-operation in Christian work. Ministers and people of different denominations have worked together with a heartiness that is very gratifying.

(*g.*) A most remarkable revival of music in the church. I find everywhere a most gratifying change in this respect. Mr. Sankey has given this department of the worship a new and mighty impulse. But I cannot refrain from expressing my surprise and grief that Scotland, especially, should have been so readily captured by the hymns, and, that they should thus supplant, to such an extent, the grand old songs of inspiration.

(*h.*) Greater sympathy for the lapsed masses,—greater efforts to lift them up. In this city of Glasgow, a great deal has been done. During the Summer a breakfast was given in a tent on the green, to the poor; as many as two thousand, sometimes, received breakfast and then had the Gospel preached to them. Since the cold weather came on, the breakfast is provided in the Drill Hall. It has about the same capacity that the tent had, holding about three thousand. That Hall is now filled four times each Sabbath, when earnest men hold up to them Jesus. The City Hall is also used for the same poor class on Sabbaths; and just now the Prince of Wales' Theatre is opened for evangelistic work, on Sabbath evening. I have spoken once in the tent, once in Drill Hall, and once in the City Hall, and I think I never addressed such an audience before. Hundreds of them are ragged and filthy. In Summer, especially, hundreds of them sleep on the green, and come in the morning. I heard a minister say that he found ninety-three one morning himself, and invited them into the tent to breakfast.

(*i.*) But not the least of the fruits of this movement, is a revival of the temperance cause—especially in this city. You can scarcely have an idea of the unpopularity of this cause. But it is fast coming to the front as the great social question of the age, pressing itself upon the notice of the Christian church. Every Saturday night an immense temperance prayer-meeting is held in Drill Hall—mostly of the poorer classes. On the 18th of January an all-day conference on this subject was held in the Ewing Place chapel, under the management of the Evangelistic Committee. Yesterday Mr. Arnot came out in such strong terms against the drink traffic, that it was almost impossible to suppress the enthusiasm of the people from breaking out into rapturous applause. He held that this was the great barrier that prevented progress in Christ's work among the masses—that drink was the great gulf fixed between them and us,—that if we had the wealth of the nation at our disposal, we could not feed or clothe the masses, for it would go directly into the public houses and pawn-shops. Mr. Robertson, who presided after Mr. Arnot, came out equally strong, and said that he agreed with Mr. Moody, that next to asking a man to say *yes* to Christ, he would try to get him to say *no* to strong drink.—*Our Banner.*

A Word to Fathers.

We have read a story of a little boy who when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him that they never feel confidentially acquainted with him; they feel that he is a sort of monarch in the family; they feel no familiarity with him. They fear and respect him and even love him some, for children cannot help loving everybody about them, but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother; they tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off plan fathers are to blame; children should not be held off; let them come near. Let them be as intimate with father as with mother. Let their little hearts be freely opened. It is wicked to freeze up the love-fountains of little one's hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy which his heart craves, and often into improper society. It nurses discontent and mistrust, which many a child does not outgrow in his life-time.

Open your hearts and your arms, oh fathers; be free with your children; ask for their wants and their trials; play with them; be fathers with them truly, and they will not need a mediator between themselves and you.—*Apostolic Times.*

Sound Doctrine on Divorce.

One of the leading sins of the day, and one to which the churches of the land have given but little attention, is the sin of the modern divorce system. Slow as the church of God has been, and is, in taking her true position with regard to other prevailing evils, more slowly does she assume her place in opposition to this.

The regular system of divorce that obtains in most of the States is, practically, but a license to immorality. The iniquitous system is in plainest violation of the law of God. That law only permits the putting away, for one specific cause, and then forbids the guilty one thus put away to remarry. With this unequivocal prohibition before her, how can the church endorse this evil? How can she tolerate it, even under protest, in her membership?

Again, the system is in violation of the marriage formula used by the various churches in the land. How can a minister consistently declare that the persons to be united are to be one "as long as ye both do live," and become a witness to the pledge "to have and to hold . . . till us death do part," while knowing that such union may be broken in a very short time for *incompatibility*, or any like pretense? How

can the church allow her minister to use the ritual, when so plainly at variance with legal custom?

To be consistent, the church must either, 1st, forbid her ministers to perform the marriage ceremony; or, 2d, change her ritual; or, 3d, (what she certainly should seek to do,) effect a change in the civil law that shall prevent divorce, except for crime.

If I mistake not, the F. M. church is the first that has taken official position against this evil. Now what church will, with us, forbid its members to contract, and its ministers to perform, such adulterous marriages?

The air is rank with the miasma of this gross iniquity. "The church cannot escape it unless she fights it. America is fast becoming as bad as Jerusalem in the days of Christ, when all a man had to do was to give his wife a writing stating that he had divorced, and, to set her adrift." Under the influence of modern socialism the masses are so inclined to *affinity* and *free-love* notions, that many will say, "It is not good for a man that he should marry," if he thereby is to be thus bound for "better or worse" for life.

We must take the position, however. No other basis for virtue can be found. Let us purge the church and land from this moral pestilence. We must begin at the sanctuary of the Lord, and work out from there to the courts of law and society at large.

Husbands and wives to the rescue! —Free Methodist.

Abernethy.

In Abernethy, we come to one of those rough, eccentric physicians of whose kindness innumerable good stories are told. Like Dr. Johnson, he had a warm heart under a rough exterior. Though he could be absolutely brutal to fine ladies and affected misses, he is said to have been an amiable man, beloved of his family and friends. But to tiresome patients and *malades imaginaries*, he was at times the personation of rudeness; "Sir, that's enough; go home and read my book." To a lady who complained of low spirits, he would say: "Don't come to me; go and buy a skipping rope." Sometimes, however, he met his match. Curran one day came to consult him, and was rather diffuse in describing his symptoms.

"Sir," said Abernethy, "you had better tell me your whole life." Upon which Curran sat down, and seriously began: "I was born in the year——, in the county of——, Ireland;" and Abernethy burst into a laugh and entered properly into his case. A lady, determined to be brief, and to humor the tyrant, one day entered his consulting room, and thrusting out an injured hand, merely said: "My thumb, Sir." "You, madame," he exclaimed in admiration, "are the only sensible woman I ever had for a patient."

A gentleman, equally determined, being roughly interrupted, locked the door, put the key in his pocket, and insisted on being heard. Abernethy smiled, and complimented the patient on his resolution. To a gentleman who gave him twenty pounds to re-attend his wife, he said: "Are you the fool who gave me twenty pounds the other day? Go home and tell your wife to dine earlier and eat less; and do you keep your money in your pocket, for no doctor's advice is worth twenty pounds." To a lady, he said severely: "Go home and tell your husband he will not have a wife this day six months."

Abernethy was no respecter of persons. Poor or rich, his patients had to submissively take their turns, or they might go elsewhere. An angry nobleman once broke into his room, and stated his rank and titles in full. To this Abernethy replied: "And I, sir, am John Abernethy, Surgeon-lecturer of St. Bartholomew's Hospital, etc.; and if you wish to consult me, I am now ready to hear what you have to say, in return, sir." The Duke of Wellington, angry at having to wait his turn, abruptly entered his room. Abernethy asked him how he had entered. "By the door, sir." "Then," said the irascible doctor, "I recommend you to make your exit the same way." He is also said to have refused to attend George IV. till his lecture at the hospital was over. The point on which Abernethy most insisted was the stomach, and through that important organ he declared all disease could be cured. The celebrated biscuits which he used to eat and recommended were not so called from him, but from the baker who first invented them. That there was kindness in Abernethy, none can deny, who remember the story of how he returned all his fees to a widow who had consulted him, and added fifty pounds, to enable her to give her sick child a daily ride? He had a horror of operations, and rejoiced when the evil could be averted without such rough and terrible remedies.—*Chamber's Journal.*

Children's Corner.

Children's Hymn.

From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.

From our earliest breathing
To our latest year,
Every sound we utter,
Meets our Father's ear,

Through our earthly journey,
Wheresoe'er we go,
Every thought and feeling
Doth our Father know.

Let us then be careful
That our looks shall be,
Brave and kind and cheerful,
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to hear.

Let no thought within us,
Hidden or confessed,
Ever bring a sorrow,
To our dear Lord's breast.

Help us, O our Father!
Hear our earnest plea—
Teach thy little children,
How to live for thee!

—*Mary Mapes Dodge.*

Child-Life in India.

"Tell me something of the child-life in India?" asked a lady of a returned missionary.

"There is so little to tell," was the sad reply. "Children there do not play and laugh as the children here do. They do not seem to have games nor playthings. One can scarcely conceive of a little girl here who does not play with dolls; but there, poor native children do not have even a rag baby, nor substitute of any kind for a doll. Some girls who once received from the missionaries, as a holiday present, European dolls, were in ecstacies. Even women are pleased with such a present more than with any other thing that can be given them.

"When a boy is born, the father makes a great rejoicing and gives presents to his friends, in proportion to his station in life. The birth of a girl, according to their religion, is a curse upon the family, and is never alluded to. If one asks a father how many children he has, if there are three girls and two boys, he will tell you he has two children. Only the boys are counted. Girls are considered a curse, because by the law of their religion the father is obliged to find a husband for every daughter under penalties of severe punishment after death, from which females, having no souls, are exempt. For this reason children are betrothed when mere infants. The betrothal and marriage are each attended with numerous troublesome and expensive ceremonies, all of which must be conducted by a priest who receives a fee for every step he takes in the proceeding. The girl does not usually see her future husband until the marriage, and, of course, is not consulted in the matter. While she is a mere infant herself she takes care of a younger child, and is relieved from this only to do some greater drudgery. Swarms of naked little ones roll about in the open air, without games or glees, sometimes stupidly drawing figures in the sand and sometimes joining in a monotonous dance. There are no play-houses, not even broken bits of old dishes to suggest playing 'mother,' or 'visit,' or 'keep house;' games that fill so much space in the lives of children in a Christian land.

"The education of the girls is wholly domestic, unless we accept the 'nautch,' or dancing-girls, who are taught to ready sufficiently to learn the poetry which they are to sing. When this is learned—and the dancing—they become slaves to the rich, where they may well envy their sisters who are destined to domestic slavery and by whom they are held in scorn and reproach.

"At the latest the betrothed girl is married by the time she is fourteen, having been a slave to her brothers and father since her babyhood. No wonder children in India, particularly girls, do not play.

"The boys are sent to school as long as the means of the father will allow,—and such a school! If an American boy were traveling in that country he would be likely to hear the school before he would see it, and, seeing it, would scarcely imagine what it was.

"On a 'pile'—an elevation open on all sides, but covered overhead—sits the teacher, cross-legged. His boys are seated around him in the same posture. If they have not yet learned their letters, there is a basket of sand near, where the master draws a letter and the boys copy it until they have attained sufficient skill to entitle them to a slate. If they can read, they may be conning a lesson in their queer olla-leaf books, which consist of prepared leaves loosely strung on two strings. They learn to 'read, write and cipher,' —a little of each only compared with what an American boy learns before he is twelve years of age. In arithmetic they do not 'carry one for every ten,' as we do, but write down the whole amount, and proceed in a very clumsy, laborious way, unless they have learned the Arabic method from European teachers.

"It is when the school is engaged in a reading exercise, which is the greater part of the time, that it may be heard before it is seen. The teacher, in a high, sing-song tone, reads a portion from his book, and all the boys in the same key, repeat it after him. The book is usually one of native poetry, which is their chief study and the text of their religion. Most of the time in school is spent in memorizing this poetry, and the amount committed is astonishing. Children of different castes never attend the same school.

"The low caste boy leaves school to help in whatever work his father does. Sometimes he is in the shop, sometimes in the rice-field, and sometimes in the top of a palm-tree, where he cuts off the topmost buds and suspends a vessel to catch the sap from which is made their favorite drink.

"There is no choice of trades. The shoemaker's sons will be a shoemaker, the baker's son will be a baker. Only in the land where parents believe in Him who took little children in his arms and blessed them, is there any true child-life."—*N. Y. Observer.*

Plain Directions.

A little girl, daughter of the late Rev. J. G. Cochran, missionary to Persia, when in America for the first time, was living in Buffalo, N. Y. She was four years old. More for fun than for fear of her getting lost, her older sisters taught her to tell in English where she lived. She could speak very little English, but could talk fast enough in Syriac. She was in the habit of going with some of the family and sometimes alone, when she had a penny, to the grocer's shop around the corner. One day when the folks were away, she started to go to the grocer's; but turning the wrong corner she wandered on for some time, and finding she could not get home, sat down on a door-step and began to cry. Soon a police officer came along, and when he asked her where she lived, she repeated very promptly and distinctly what her sisters had taught her; "My name is Emma Gway Cocwan. My Faver is the Wevwend Joseph Gallap Cocwan, from Mount Seir, Owoomijah, Persia, Asia, Eastern Hemisphere; and I live at number sixty-seven Chippewa Stweet, Buffalo, Ewie county, New York, United States of Amellica. North Amellica, Western Hemisphere," The officer laughed to hear such a lingo from such a little one, and taking her home, said to her parents, that if every lost child knew as well where it lived as she did, it would make much less trouble for all the officers.—*Congregationalist.*

Religious Intelligence.

—The Norwegian Lutherans of the Northwest contemplate the founding of a theological seminary in this city. As evidence of the increasing numbers and power of Scandinavian population in the West, may be mentioned the fact that the Regents of the University of Wisconsin have established a Professorship of Scandinavian Languages and Literature and have appointed Professor R. B. Anderson to the chair. The Norwegian Danish Augustana Synod and Elling Eilsen Synod, both Lutheran, held a joint meeting in Newburgh, Minnesota, in June, with a view to union. It is thought that Chicago will become the great centre of the Lutheran church for the Northwestern States.

—Rev. Dr. J. R. Doig, late Professor in Monmouth College, and who will be remembered for his cordial earnestness at the Monmouth Convention in 1873, was installed pastor of the Pratt Creek United Presbyterian church, Iowa, on the 22nd ult.

—At the annual session of the Baptist Union of Great Britain and Wales it was stated that in Norway there are 14 Baptist churches. In Finland a small Baptist church has been formed. In Sweden there are 40,000 Sunday-school children. A special effort is to be made in Italy. It was also mentioned that $71,750 had been raised for home missions, $300,000 for foreign misions, and about $80,000 for colleges.

—The Rev. Dr. John Hall of the Fifth Avenue Presbyterian church, of New York, is spending his summer vacation in the West and is making addresses in the interest of the American Sunday-school Union of the United States. Thursday evening of week before last he spoke in Kansas City to a crowded house. Since then he has been speaking in Leavenworth, Atchison and St Joseph, spending Sunday in the latter place. On Monday he left for Topeka, Kan. Large and brilliant audiences have greeted Dr. Hall every where he has gone.

—At the Holiness Convention held at Brighton, England, one of the leading wine and beer merchants of the kingdom requested, in writing, the audience to unite with him in thanksgiving to God that he had through the influence of the conference, and in view of the known evils of intemperance, been induced to form the fixed determination to abandon his business forever, and to devote himself wholly to the service of Christ.

—The Rev. Mr. Millard reports the nine Sunday schools formed by the Rev. C. C. Morse in Hungary, as beginning to secure Sunday school libraries; five of the schools have upwards of five hundred volumes. Other schools have been organized in consequence of the success of these, and the workers begin to desire a Sunday-school paper in the Hungarian language, as very few of the children read German.

—A gracious revival has been experienced in Summerfield, O., and vicinity-attending the visit of Bro. Joseph Travis on his way home from the National Convention at Pittsburgh.

—Bro. D. F. Shepardson the Wesleyan evangelist and editor of the *Bible Banner*, writes to the Wesleyan of revivings connected with tent meetings in Northern owa. Among the ministers present was A. T. Riley of Minnesota, who recently left the itinerant work of the M. E. church, and the Masonic lodge; the latter for its inherent wickedness, and the other for fellowshiping that wickedness.

—H. G. Spafford, a Chicago lawyer, expounded the Scriptures, and Mr. Bliss sung Gospel songs to the prisoners of the State, prison at Joliet on a late Sabbath.

—A revival in the United Brethren church at South Grove, Ill., continuing two weeks, resulted in the hopeful conversion of 30 persons with 26 additions to the church.

Secretism, Unorganized and Organized.

[A Sermon Preached by Rev. R. T. Cross, May 30, 1875, in the Congregational Church, Hamilton, N. Y. Published by request.]

[*Concluded.*]

3. My third reason is founded on the *example of Christ and the experience of the church.* Jesus Christ came into the world to make men good and happy, to oppose all forms of sin, to accomplish for mankind every *good* object professed by any or all secret organizations. To carry on his work after his death he established the church, a society which, like himself, does not do things in a corner, but speaks openly to the world. Now if permanent secret societies are necessary to accomplish good objects, why did he not only fail to provide for them, or for any thing that would naturally develope into them, but also speak words directly opposed to the principle on which they are based; words which have led most of his disciples to believe that they are at least inexpedient. The glorious light which he brought into the world was to shine upon all. The blessings of his kingdom are designed for all. There is no excluding, as there is in some secret orders of boasted benevolence, of from one-half to nine-tenths of the human race. The slave as well as the free, women as well as men, young men in nonage and old men in dotage, the cripple and the poor, may all enjoy the benefits of his Gospel.

And then, too, the church of Christ, which has had an experience now of near nineteen hundred years, has found secret societies unnecessary in carrying out the will of its Divine Founder. It would be the death knell of Christianity to turn it into a secret organization, or to rely on secret societies for its propagation. It has been tried once. Three hundred and thirty-five years ago Jesuitism was started. Its object was good, to propagate the Christian religion; its members were very devoted and self-denying—*but*, it adopted the principle of secretism, and of necessity it became corrupt, given to intrigues, suspected by governments. There is hardly a nation on the face of the earth that has not found it necessary in self-defense to pass laws against it, to suppress it and to exile its members. At one time the whole order throughout Christendom was suppressed.

It has control of the Roman church to-day, and has recently culminated in the Vatican decrees of infallibility. The very word Jesuitism has come to be a synonym of all that is deceptive and intriguing in human nature.

4. My next argument is an *a priori* one. If no secret society had ever been heard of in this community and a number of persons should propose to shut themselves up in a room several hours of one night every week and bind themselves with strong oaths never to reveal but always to conceal what was done there, the proposition would seem a monstrosity and would be taken as an insult by the better class of the community. Indeed the existence of such a society in any community is an insult to all the good people outside of the society, for it is the same as saying: "There are certain good objects which we cannot secure if you know what we are doing." If these societies are seeking bad objects then there is no more to be said. Of course they ought not to exist. But for the sake of the argument I assume, what of course I do not believe of all of them, that they have good and worthy objects in view. Now imagine that secret societies were an unheard of thing in this community and we were met as neighbors and friends to consider the matter for the first time. If we were all bad people, disposed to take undue advantage of each other, then of course a secret society would not be organized for any good purpose. If we were all good people, disposed to do the fair and right thing with everybody, then of course a secret society would be utterly useless and unnecessary, as of course it will be in the millenium and in heaven. But our community is neither all good nor all bad. Like every other community it is mixed; some are good and some are bad. A society composed mainly or entirely of bad men will not, of course, promote or intend to promote any good object. And of course it will be useless for good men and bad men to unite in about equal numbers, so far as the promotion of any good object is concerned.

The only remaining case then is for the good to unite against the bad and use secrecy as a protection. It is here and only here, if at all, that secret societies can justify their existence, and their existence in this case can be justified only when it can be shown that by means of them certain good and desirable objects can be secured which could not be secured without them, and then only as temporary expedients, not designed to last through all time and all conditions of society. Such, as I have intimated, may be the case in very despotic governments, in times of persecution and among slaves. But is it so elsewhere and at other times? What good and desirable object can be gained in such a community as this by means of a secret society which could not be gained just as well or better in some other way? If there is none, then secret societies ought not to exist here. My fifth argument, then, is that

5. *In such a community as this and in a free government no good can be secured by a secret society which cannot be as well or better secured in some other way.* We have our freedom, going and coming as we please; we have our civil rights; the law protects our property; our lives are not in great danger except in some parts of the country from secret orders; we are at liberty to meet when and where we please, to worship God as we please, with none to molest or make us afraid; we have colleges, schools, books, papers, lyceums and other facilities in abundance on every hand for acquiring knowledge and literary culture. Secret societies are not needed to secure any of these objects. These objects may sometimes be helped, but they are more frequently hindered by secret orders. They can be better secured and maintained without them. Are they needed for social culture? Not in the least. Most of us find abundant facilities for that in our meetings, our aid societies, social gatherings, parties, neighborly calls, etc. They may and often do, as those who know have testified, furnish facilities for a false sociality, a sociality that tends to boisterous revelry and dissipation. Dr. Crosby says he knows that this has often been true in college secret societies. A very high Mason, editor of Masonic paper, and a temperance man, told me that he had a hard and long struggle in banishing liquor from his lodge room. A Masonic paper recently told of a lodge in which a keg of beer was kept open for constant use. Are they needed to promote good morals? "*By their fruits we shall know them.*" No intelligent person can affirm that their members as a rule, are more moral than others, or that these societies accomplished anywhere near as much in promoting good morals of the church of Christ. Surely not much can be expected in this direction of a society whose reason for requiring its members to be temperate is that they may not get drunk and reveal its secrets, and whose members are under no obligation, so far as their obligation to the society is concerned, to respect the chastity of any woman who is not a near relation of some member of the order.

The least objectionable of the secret societies are the temperance orders. Their object is good and they have done good. They oppose the use of ale, weak wines, beer, etc., because of the small per cent. of alcohol which they contain. So, while recognizing the good that they do, we oppose these orders because of the two, five or ten per cent. of *secretism* which they contain. The temperance cause is by no means dependent upon them, and it is the belief and testimony of some of the ablest and most reliable temperance men in the country that in the long run they are no help to the cause, but a hindrance to it. What they do can be done by open societies. One of the strongest temperance communities in the land, a community that can keep out saloons by the force of moral sentiment, never had a secret temperance society, does not want or need one. Can we not then do our whole duty to God and man without the aid of secret societies? If not, tell us what we can do better with them than without them.

6. *Bad ends* CAN *be better secured by secret societies than without them.* This is shown by what I have already said and by the passages quoted from the Bible. Since every law-breaker and evil-doer seeks the cover of secrecy therefore organized secrecy will be a still further help to them. I don't say that every secret society is used by bad men, but that organized secretism furnishes facilities for bad men to carry out their purposes. It helps them in doing wrong and screens them from punishment. "Get into a scrape," said a member of a prominent secret society in this place, "and if you belong to the lodge it will be a help to you." Bad men understand this and are generally members of some such order. A Christian man who belongs to a secret society in this place, said to me; "I am surprised at the characters they are taking into the lodge." In many places bad men rule the lodge. Christian members confess and lament this, and in consequence often stay away entirely. If a man is seeking an office for which he is not fit; if he has an important suit at law; if he wishes to take an unfair advantage of another, or an advantage that does not come according to the natural order of things; if he wishes to evade the law; if he wishes to secure undue favors in business and in the common affairs of life, a secret society is just the thing for him, and it is for some such reasons as these that multitudes join secret societies.

7. *Secret societies foster a sly, underhanded way of doing things.* This is not always the result, for some rise above the tendency, but it is necessarily the *tendency.* There is too much of this tendency already in human nature. It needs to be repressed rather than encouraged. Secret societies encourage it.

8. *They produce a clannish spirit.* This is one of the evils of denominationalism. Even in the church, where men are taught that all true Christians are brethren, where they are told to love and do good to all mankind, there is too often a clannish spirit. How much more then will this tendency manifest itself in a secret society, whose members are under obligations to help one another only, and to help one another by cutting across the natural relations of life! The tendency to clannishness is strong enough already in human nature without being encouraged any more, as it certainly is by secret societies.

9. *They arouse suspicion.* Those outside naturally suspect that there is something wrong; *naturally*, I say. It is human nature. Notice the effect which it has upon one of three children, playmates, when the other two go by themselves and have long talks which they keep a secret from the other. Even if the secret society and its members be perfectly innocent, yet their secretism subjects them to suspicion, according to a law of human nature that cannot be ignored. It may be said that it is none of the outsiders business, that he has no right to be suspicious. I reply that he *cannot help it.* God has so constituted human nature that it cannot help suspecting wrong under certain circumstances. If I should be seen going to a saloon, or to the bar of a hotel early every morning, and stay a few minutes, I should be suspected of going there for something to drink, though I might be going for an entirely different purpose and for a good purpose. I do not say that you who know my temperance principles, would say that I went there for drink, but others would. So I do not say that you, whose Christian character I know, join and continue a member of a secret society with a bad object in view, but others who do not know your Christian character and who do not perhaps believe in Christianity, will think so and say so. The Bible commands us to avoid not only evil but the appearance of evil. Secretism has the appearance of evil, not to you

perhaps, but to those outside. Suppose you and I belong to a secret order the members of which are commonly supposed to stand by each other when they get into trouble, that fact being held out as an inducement to join the order. A man has a law-suit with me; you are on the jury, and the case goes against him. Now the secret order *may* have had nothing whatever to do with the decison, but he will certainly think that it did. I have no doubt that secret societies do very frequently and seriousiy interfere with the course of justice among men, but that is not my point now. My argument is that *whether they do or not* men cannot help suspecting them of it. *They naturally and inevitably arouse suspicion*, and that is an evil.

10. *Secret societies, some of them more than others of course, interfere, as just intimated, with justice in our courts and in time of war.* Their members are favored in one way and another, when by the natural and just course of things they would not be. To many persons this is an argument in their favor, and it is the great reason why many persons join them. But of course it is an argument against them to one who desires to see justice done. If I had time I might give many instances proving the statement in this argument. The best members of some of the secret societies admit, they have admitted to me, that there are many bad members in the orders. Now it is not in human nature not to use all the advantage which membership in such a society gives a man when he gets into a scrape, be he right or wrong. So we can show by a conclusive *a priori* argument that some, at least, of these orders *must* interfere with justice.

11. *The titles and the ceremonies of most secret societies are contrary to the simplicity of our republican form of government and of the pure Gospel of Christ.* In idolatrous religions, in the Roman church and in monarchical countries a great deal is made of titles and ceremonies. The ignorant masses are amused and held in subjection by shows and pompous displays. High priest, patriarch, chiefs, grand dukes, nobles, lords, princes, kings, emperors, are familiar terms to them. But our republican simplicity abjures all these things both in name and in reality. The very constitution of our government forbids all these titles. We call those placed over us by the simplest possible titles, *e. g.*, president, one who presides; minister, one who serves. Now it is a remarkable fact that these secret orders use titles appropriate only in monarchical and aristocratic governments. By familiarizing our people with these titles and with the show and pomp and parade that go with them, these secret orders are slowly, almost unconsciously, but surely undermining the simplicity, the very foundation of our republican form of government and preparing the way for that which they all symbolize—*a monarchy*. And how repulsive to the simplicity of the Gospel of Christ, how contrary to the spirit of him who said, "Learn of me, for I am meek and lowly in heart," and who commands us to call no man *master*, is it for Christians, ministers even, to address each other and be addressed by such titles as Master, Grand Master, Grand Worthy Chief, High Priest, Grand High Priest, Captain of the Host, Excellent Grand Royal Arch Captain, Right Reverend Grand Chaplain, Right Excellent Grand King, Most Powerful Chief Prince, Thrice Illustrious Grand Master, Most Puissant Grand Commander, etc., etc., *ad nauseam!*

12. Another important objection to most of the secret orders is *that they separate the sexes, and interfere with the family relation.* Boys and girls are educated together, young men and young women ought to be, and the tendency is that way now. There can be no true social culture when men alone or women alone meet together. But most secret orders exclude women. If they were admitted some secret societies would have to make a radical change in their method of initiation, for it *is* a shame even to speak of some of the things done in secret by them. No man has any right to spend fifty-two nights every year, or even one night in fifty-two years, at a place and in a company where what is done must be forever kept a secret from her between whom and himself there should be no permanent secret. And no woman ought to be, no woman who has the right view of the marriage state *is* satisfied with such a state of things. For this reason if for no other, I never would join a society to which I could not take my wife, my mother, my sister, or the doings at which I must keep a secret from them.

13. *They are a waste of time and money.* Most of the time is consumed in going over forms and ceremonies of no consequence. They take time which ought to be spent at home or in getting to the lodge almost every week. This is a sad fact but it is true. Every Christian minister that I have talked with on the subject declares that this is the tendency and often the lamentable result of joining the lodge, to keep Christians from the prayer meeting, where according to their covenant vows they ought to be. There may be some exceptions, but the almost universal rule is that a man's zeal for the cause of Christ goes down just in the proportion in which his zeal for his order goes up. It is a waste of money. It is money thrown away. Only a small part of it, even in societies of boasted benevolence, ever comes back in the shape of relief. The Odd-fellows boast of their great benevolence, but what they pay out for all sorts of relief amounts to only about one-third of what they receive from their members. Figures in my possession, given by themselves, prove this. The very best that can be said of such in some more profitable place. Church members who never find time to attend prayer or church meetings find no difficulty societies is that they are very poor mutual insurance companies. The insurance company whose running expenses were sixty-six per cent. of its receipts would have to go begging for policy holders. The Christian has no right to use the Lord's money in this way.

14. *Most secret societies require those who join them to do that which is a violation of God's word.* They require them to take extra-judicial oaths, which is contrary to the command, "Swear not at all," and also to the command, "Thou shalt not forswear thyself." The Bible says, "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, *and it be hid from him*, when he knoweth of it then he shall be guilty of one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. v. 4, 5. According to God's word, then, a man has no right to swear beforehand that he will keep secret things the character of which he does not yet know. Yet multitudes of church members swear when they join the lodge, not only that they will never reveal, but that they will *ever conceal* things concerning which they as yet know nothing. How can they reconcile this with God's word?

15. My last argument is that *some of these secret societies, especially Freemasonry, reject Christ.* "*They have taken my Lord away and I know not where they have laid him.*" They do *not* require faith in the Lord Jesus Christ and yet they send their members when they die to the Grand Lodge above. If they are right in this the Bible is false, for it tells us that there is no name under heaven but the name of Christ whereby men must be saved. It also tells us that God has "committed all judgment unto the Son." Why? "That all men should honor the Son *even as they honor the Father.* He that knoweth not the Son. knoweth not the Father which hath sent him." John v. 22, 23, Ministers, no doubt, often pray in the lodge in the name of Christ, when there is no one to offer special objection, but it is unmasonic and Masons have repeatedly declared it to be so. Not long since I examined fifteen or twenty prayers in a standard Masonic book and none of them had any reference to Christ, unless it was one in which one of his titles was used. I also found important quotations from the New Testament from which the name of Christ was deliberately omitted. Will church members who belong to the lodge explain how they reconcile this with the command, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Either the lodge or the church is all wrong in the matter. Which is it? Those who belong to both ought to leave one or the other if they would be consistent. Many more good arguments might be presented, and much more might be said under those that have been presented, but want of time forbids. The arguments used in favor of secret societies are mainly three. I will answer them as briefly as I can.

1. *Families have secrets, therefore societies may.* But no family has permanent secrets unless there is something wrong, and no family that I know of is a secret society with its members under oath not to tell what is done in it. If there is such a family it ought to be closely watched by the police. The argument is utterly fallacious. Proper caution as to what we say to others is one thing; organized secretism is a vastly different thing.

2. *Good men belong to secret societies, therefore they cannot be wrong.* I admit the premise but I deny the conclusion. The argument proves too much. It proves that polygamy and slavery and a free use of liquors, and persecution and many other evils are right, for undoubtedly good men, Christian men, have upheld and practiced these things in their ignorance, before they had the light that we have. The argument not only proves too much but it has a double edge. If you can prove that secret societies are good because a few good men belong to them, I can prove that they are bad because many good men have openly renounced or quietly dropped them, believing them to be bad, while the majority of Christian men do not believe in the principles on which they are based. Excepting the milder orders of Good Templars and grangers, the number of Christian men who belong to secret societies is very small compared with the whole number, though of course it is vastly larger than it ought to be. With very few exceptions the active secret society man is not the active Christian, and *vice versa*. If you look into the matter you will often find that the good Christian men quoted as belonging to certain secret societies hardly ever go to lodge or have not been for years. I have found it so in several instances. They are often ashamed, especially if they are ministers, to have it known that they are members. Several large denominations of Christians make membership in a secret order a bar to church membership. Many church bodies have passed resolutions against them. The American Missionary Association, to whose funds this church contributes, advised the colored people of the South to keep out of these orders. The national movement against secretism is assuming large proportions, especially in the West. It sustains a weekly paper and has a number of State lecturers constantly in the field. Although it does not persuade many to leave the lodge it is keeping large numbers from joining. The reform is getting out of the stage of ridicule; the stage of persecution may come, but after that will certainly be the last stage, that of triumph, for it is a true reform. If you can cite the names of great men who have belonged to the lodge, I can cite the names of greater who have strongly condemned it. Washington was once a Mason but he let it alone the latter part of his life, and in his farewell message he warned the country against secret orders. Adams, Webster, Seward, Whittier, Philips, Sumner, Everett, Gerrit Smith, these men were all strong in their condemnation of secret societies. I do not know of any of the old anti-slavery leaders who did not also oppose secretism.

3. *Secret societies do much good.* I admit that they do some good. Good is always mixed with evil. *That is Satan's policy.* Most evils are made up, like children's medicines, with some sugar to make the thing go down well. There were decided incidental benefits connected with American slavery. There are great advantages in a despotic government. Every institution has some good and some bad in it. If the good predominates we will keep the institution but try to eliminate the bad from it. If the bad predominates then the institution must go down, unless it is radically changed. The good done by secret societies is not because of their secretism but *in spite of it.*

I have tried in this sermon to use nothing but argument. I shall count myself happy if I am met in reply by nothing but argument. It is all I ask. I have tried to make no statement which I could not prove if I had the time. If I have said anything unjust or untrue I will gladly accept and make correction. If I have said anything that is true in a wrong spirit, I am sorry, for I have tried to guard against it. If as your pastor or as your friend, as a minister or as a man, I have any influence with any one here to-night, I would use all that influence in urging you not to join any of the secret orders of the day. And I say this because I believe, as firmly and as conscientiously as I believe any part of God's word or any truth of the Christian religion that organized secretism is one of the great dangers to our republican form of government, which I love as I love my native land; and to the pure Gospel of Christ, to the kingdom of our blessed Lord, which I love above all other things.

News of the Week.

City.

Nothing has yet been heard of the lost balloonists.—Judge Farwell has decided the election last April on the new city charter was illegally conducted and therefore no election at all—a great disappointment to the corrupt political ring now in power.——A committee of reliable Chicago architects have decided that the new custom house can be safely completed on the present foundations and that with a little meading the stone will do.

General.

The colored citizens of Panola county, Miss., in convention a few days ago, passed a resolution that "hereafter the colored citizens must have at least one half the offices of trust and profit."——Isaac M. Singer, the inventor of the renowned Singer sewing machine, died in London, July 24th, aged 64 years.——Andrew Johnson, Senator and ex-President, suffered a stroke of paralysis a week ago last Wednesday, and died early on Saturday morning. Pres. Grant has ordered the Government offices to be draped in mourning.——Henry C. Bowen has sued the Brooklyn *Eagle* for $200,000 damages for an alleged libelous article published against him in that journal on the 7th of August, 1873.——A mixed train on the Union Pacific railway, consisting of twenty cars, went through the bridge across the Mississippi at Brainard, July 27th, killing seven persons and injuring a number of others. The bridge is about 80 feet high.——The political campaign was opened in Ohio last Friday by the Republicans at Marion, and the Democrats at Mansfield. Gen. Hayes and Senators Sherman and Thurman were the speakers, and currency questions the leading topics.——Very heavy rains fell in southern Ohio and central Illinois and Indiana last week, causing great damage and loss to crops, bridges and railroads.——J. B. Ford & Co., H. W. Beecher's publishers have failed. The *Christian Union* will be put into other hands and continued.——Duncan Sherman & Co., bankers of New York failed last week for about $6,000,000.——Arrangements have been made for a special fast train of four cars between New York and Chicago, via. Syracuse and Toledo, to run through in 24 hours and carry and distribute mails.

Foreign.

An immense meeting in favor of the release of the Fenian prisoners was held in Hyde Park, London on last Sabbath, numbering 100,000 persons.——The government of Turkey has issued an edict tolerating the circulation of the Bible within the limits of its dominion.——The greatest reaper trial ever held in Germany closed last week at Angenumder. The highest prize, a gold medal, was awarded to an American harvester.

—The Tennessee lodge organ, the *Mystic Jewel*, has a long account of a visit of Gen. Nathaniel P. Banks to Memphis, on the 24th of June, and his participation in the Masonic celebration on that day. Mr. Bank's speech on the occasion, full of flattery toward the lodge and falsehood toward the outside world, was the great feature of the day. Now that circulars are being freely distributed about the country, calculated to influence the popular favor towards the nomination of Banks and Lamar, a former rank rebel, for President and Vice-president, it will be well to mark well such celebrations and speeches.

Farm and Garden.

PRESERVING GREEN FODDER.—A European plan for the preservation of green fodder, such as turnip-tops or other succulent vegetables. A pit from two to four feet deep is dug in some well-drained part of the field, and the tops of the roots are thrown into it. They must be gathered when entirely free from external moisture, and then be pressed down as tightly as possible. When the pit is full, a little straw is laid over the fodder, and the earth is heaped over the whole. It is said that fodder thus put away will keep in good condition for six to twelve months. The writer of the paragraph in question bears witness that he once saw a pit of the kind opened after having been closed all winter. In this instance the leaves were those of the sugar-beet, and they were, to all appearance, as fresh as when first gathered. The stock to which the fodder was given ate it eagerly. It is well to sprinkle salt upon the fodder while packing it, as this tends to preserve it and renders it more palatable when it is dealt out to the cows. It would seem well worth the trouble to adopt this simple method, if it has all the virtues claimed for it, for thus, with comparatively little trouble, a large amount of fodder can be preserved which usually goes to waste. The only question is as to the possibility of preserving fodder in this manner in our colder climate. It is evident that the exclusion of air is the principal condition of success. Frost will not often penetrate through four feet of dry well-packed earth, and most of us know that burying is an excellent preservative for many vegetable products. One thing, however, must be remembered, and that is that it is not every soil which will answer the purpose. Nearly every good soil will do; but the system must not be condemned if the very first attempt does not perfectly succeed.

AN IDEA FOR TEAMSTERS.—A great deal of labor and hard tugging may be saved if every wagon or truck is provided with 100 feet of stout rope and a single pulley. A snatch block is best arranged, with a strong hook, and the usual construction for slipping the tight of the rope under the strap to the sheave instead of waiting to reeve the line through one end. If a wagon gets stuck in heavy mud or in the snow, the driver has only to fasten his block to the tongue, reeve the rope through it, and attach one end to a tree or post, and let his team pull on the other. The work is, of course, just halved, or rather they bring twice as much power to bear in dragging the wagon clear. There are other applications of this simple device which readily suggest themselves. With a couple of skids for an inclined plane, heavy logs could be easily drawn on a sleigh by the unhitched team. Another case where it is likely to be useful is when loaded sleighs attempt to cross a wooden bridge. Although the horses draw the load very easily over the snow, they are often unable to start it over the general denuded wooden flooring of the bridge, and hence would be materially aided by the tackle hitched on as we have described.—*Scientific American.*

Grinding tools calls for the exercise of great judgment in the determination of the angle, and skill in handling so as to secure a true edge. Workmen make a mistake in grinding down to the edge. This should never be done unless it is nicked or otherwise rendered irregular, as the grindstone leaves a rough edge which must be cut away by the oilstone. By grinding well down to the edge, without reaching it, the iron is given the required shape, and a very little rubbing on the oilstone will produce a good, keen edge.

Home and Health Hints.

KEEPING MILK SOUND DURING THUNDER STORMS.—Experiments in Sweden have shown that the well-known effect of thunder storms in souring milk may, in a great degree, be avoided or counteracted by artificial heat in the dairy. The plan is to start a fire in the room where the milk is kept, whenever a thunder storm is seen approaching. This is done even in hot weather, the purpose being to drive out the excess of moisture. The explanation given is that during the approach of such storms the atmosphere becomes loaded with moisture, and the damp, moist, heavy air resting on the milk produces acidity and spoils it. Dry air, then, is important in the dairy, and whenever there are atmospheric changes which bring excessive moisture in the air of the dairy a fire should at once be started to counteract the bad influence it would have on the milk.

If this explanation be correct, and if artficial heat has the effect of preventing milk from being effected by thunder storms, the knowledge is important to butter dairymen. In the best dairies the heating is effected by means of steam pipes, which give a more uniform temperature to all parts of the room than could be had by the heat from a stove.

APPLE JELLY.—Apples make an excellent jelly. The process is as follows:—They are pared, quartered and the core completely removed and put into a pot without water, closely covered, and put into an oven or over a fire. When pretty well stewed the juice is to be squeezed out through a cloth, to which a little white of an egg is added and then the sugar. Skim it previous to boiling, then reduce it to a proper consistency and an excellent jelly will be the product.—*Germantown Telegraph.*

TO STOP BLEEDING.—It is said that bleeding from a wound on man or beast may be stopped by a mixture of wheat flower and common salt, in equal parts, bound on with a cloth. If the bleeding be profuse, use a large quantity—say from one to three pints. It may be left on for hours, or even days, if necessary.

PROTECTION AGAINST MOTHS.—Pfleider, a German inspector of passenger cars, states that a single stem of hemp, with the leaves and blossoms, mixed with the stuffing of a car seat will protect it from moths for years, and that hemp for the purpose should be gathered just when in blossom, dried rapidly in the shade, and kept in covered wooden vessels in a dry place.

The *Scientific American* cautions people against the too frequent use of camphor as a medicine. It says the nature of camphor is that of a nervous stimulant, similar to opium or alcohol, and when taken in large doses, causes iritation of the nervous system, and produces convulsions, often fatal in their effects.

GRAPE JELLY.—Take the ripest grapes, and spread them on clean straw; in a few days pick them from the stalks, and warm them in a stew-pan; then press them, and pass the juice through a seive; add a quarter of a pound of loaf sugar to a pound to a pound of juice, and boil half an hour; set to cool, and in twenty-four hours it will be a fine jelly, excellent for invalids.

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Topics of the Time.

Tweed, the great Tammany Ring thief, who stole from six to eight millions from the city of New York has made a brief expiation of his crime in prison, but that seems to be all. Again before the courts he seems to have recovered, become Tweed again, and every technicality of the law bears in his favor, until honest men grow sick at heart at the probable release of this great villain, free from the complications into which it was once hoped his enormous thefts had brought him beyond escape. The probable disposition of this case and the numberless like cases that have preceded it are warning enough to us of the evil condition of our statutes by which such crime is sheltered, and much more of the want of integrity in our courts. It is possible that the New York courts by a long period of corruption are yet suffering from it; but it is hardly so exceptional. The prostitution of the oath and the perversion of justice by the secret clans has eaten deep like a cancer and the evil is neither local nor easily reached by the common methods of popular reform.

Pres. Andrew White of Cornell University proved his fitness for the head of a college of the "modern" style by running from the dinner table to the bell tower and deranging the machinery in his furious efforts to celebrate the victory of his students in the Saratoga boat-race. This sort of "street" enthusiasm would have been excusable perhaps if the occasion had been a plowing match or even a generous rivalry of strength at a poor widow's woodpile; but since the gamblers of Saratoga are the only gainers by the college regatta and the young contestants themselves risked a dangerous over-exertion, it seems no occasion for rejoicing, much less on the part of one filling the responsible position of president of a college. These boat-races are forming a national habit of dangerous character, and it is not too soon to say they have gone far enough, and th a the energy of young men in college must be turned to better purposes. The late protest of a Western college president against the billiard tables of of Eastern institutions is awakening serious thought in college circles. The *Interior* thus plainly marks the danger: "If our sons are taught to play billiards at college, they are sent home to us with a fondness that can be satisfied only by resort to those low dens where billiards and a bar always go together. No doubt a billiard saloon could be conducted at a college which would not, *per se*, be objectionable if it were the beginning and end of the student's experience in that game, but this no one expects. On the contrary, it leads in the wrong direction, and young men are not often slow to follow. We do not believe in straight-laced prudery at college, or anywhere else, but the line between benificent amusements and dangerous ones, is not difficult to define."

The centennial of the great Irish "Liberator," Daniel O'Connell, was celebrated on Friday last. In Dublin, the scene of his greatest popularity, the occasion had been seized upon by the Romanists to glorify ultra-montanism, and the celebration opened with some solemn ceremony by Cardinal Cullen and was continued three days. The memory of the greatest of popular leaders has also been widely regarded in this country. Though a strict papist to the end of life, the character of O'Connell and the principles of popular freedom on which his great work of Irish emancipation was based, reads like a riddle when interpreted by votes and actions of his admiring countrymen in America. O'Connell believed in personal liberty unrestricted to person, color or nationalty. The Irish voters in America have uniformly arrayed themselves at the polls and in the mob against this great principle. O'Connell, returning money sent him by Southern slaveholders with the reply that traders in human slavery in one part of the world should have no share in procuring human liberty in another, performed one of the noblest acts in the history of reform. His countrymen here form the phalanx of that party on which Southern slavery arose to power, and to which the embittered Southern whites yet look in hope. If the historian is puzzled here, the politician does not fail to see the hand of power worked by the wires of Jesuitism. Irishmen must be emancipated from the rule of secretism and priesthood before they can in spirit and understanding do honor to the name of their great countryman.

Sacred Offices Prostituted.

BY NATHAN CALLENDER.

Our minister is a Mason and he is a good man. Old Dr. P. is one, and he, surely, is a very holy man. Then there are Elders C. P. and H., all high Masons and all very smart and good men. Our deacons are both Masons, etc., etc.

Well, sin is sin and error is error, but for men who have been formally and voluntarily set apart to a holy and sacred calling to prostitute that office to any wicked end or institution is so much the worse. The frequency with which these sacred offices are quoted in the service of that infidel religion called Masonry, admonishes all thinking men of the great evil of the professing embassadors of Christ so prostituting that sacred calling to the wicked one.

Were that infidel system to-day shorn of the influence stolen from the clergy and the church, through their unfaithfulness, much, very much of its power over the better classes would be gone. It would then be like Samson shorn of his locks and would soon find its level with other pools of infidelity and heathenism.

The plea that good men and ministers are Masons is in the eyes of the unthinking multitudes an argument most specious and deceptive, therefore those who become the occasion of it have the greater sin. Harsh as it may seem to the ear of false charity, we verily believe that the minister who goes into Masonry, adheres to and advocates it, is a sinner of no ordinary stamp in the sight of God. Think of it, dear readers, an embassador of Christ, by profession, consecrated to God and the Gospel, by practice, at least, preaching "another gospel, which is not another," but a false religion and an anti-Christ! Paul says, "let him be accursed" though he were an angel.

This earth-born argument founded on the "good men" in the lodges, is to the reflecting soul most ruinous to the cause for which it is adduced. Every good cause has an obvious, intrinsic value. Who would think of justifying philanthropy by the character of John Howard and other great philanthropists? Benevolence may immortalize *men* who become eminent in its practice, but no man can make benevolence shine one whit brighter. It needs not men nor angels to impart to it glory. We have had our champions of freedom, temperance, etc., but it was the cause that made the men, not the men the cause. When so-called great and good men are quoted in support of an institution, it is a tacit acknowledgment that the institution is void of merit. It is to put the cart before the horse and there is in it a moral absurdity. Let us see where it would lead us. Thousands of good men held, sold and bought their fellow immortals and aided and abetted a gigantic scheme of man-stealing, but this makes man-stealing not a whit the better, only leaves on the otherwise fair reputation of those men a hateful plague-spot. Peter told a falsehood, cursed and swore, and denied his Lord; but though a good man, he did not raise any of these sins one iota in the scale of character; but these things left a scar on his inmost soul ever after. He would not forgive himself even though forgiven of Christ. Despite all argument, however, hundreds, if not thousands, are beguiled by this plea of good men and ministers in the lodge. Influenced by thiss plea scores of precious souls are morally hoodwinked and led by "Satan's cable-tow down to eternal death."

Embassador of Christ, whom have you influenced to unite with a false and Christless religion? Are you sure that lost souls, ruined by your influence through the lodge will not rise up in the judgement and condemn you? O how dreadful the thought! I would not have gone there, but our minister joined the lodge, then I thought there could not be anything wrong in it. I it not more than possible, yea, is it not highly probable, that many souls will fall victims to that false and infidel system through the influence of ministerial Masons? There is not a minister in the lodge or out of the lodge, possessed of sufficient intelligence to preach, who does not know that Masonry is a system of infidelity. A man man may be a *nominal* Mason and a *real* Christian, or, a nominal Christian and a real Mason, but can no more be a real Mason and a real Christian at the same time, than he can be a real infidel and a real Christian both at once.

By common consent many are called "*good men*" though adhering Masons and professing ministers of the Gospel. *How* good, and in what sense? In the Gospel sense? We cannot see it. A real Mason is a real infidel, profess what else he may. Is there such a man as a good infidel, a Christian infidel? But suppose many ministers in the lodge not in real sympathy with it, yet consent to remaining in the lodge through fear, sympathy with men, or policy, and thus give Masonry all the weight of their personal and official influence, in what sense are such men good, and *how* good? Suppose again

that these good (?) men see in Masonry nothing to offend their conscience after taking all degrees to the Royal Arch, what must be the condition of the moral sense of such men? There is in the first degree of Masonry enough to shock and thrill any good man with the keenest disgust and an abiding repugnance and it is difficult to see how any truly good man can consent to have this degree intensified and then *multiplied* by seven, ten or thirty-two. In God's sight how good are these men?

But, once more, let us suppose that many stay in the lodge and so give it their influence though they detest it and see its real character and evil tendency. What a fearful responsibility! Is not this to sin against light? But if the light that is in them be darkness, how great is that darkness?

Are Scholars Fit to be Presidents?

We have had no scholar in the Presidential chair since the days of John Quincy Adams. Since the days of that President, scholarship has been considered too aristocratic for a qualification for office; and hence shrewd, tricky men have been preferred as agents or servants of the people, to those who would be likely from their learning to adhere to principles. It was destructive of all character, and all sound statemanship, to require a President to support slavery, and at the same time to represent the country in the face of the world as the exponent of republican institutions. These double, irreconcilable conditions, which no man of any real worth of character would ever attempt to fill, have lowered public sentiment among us until our republican institutions from having at one time been regarded as fixed and permanent, are now often treated as a mere experiment.

Let us admit that President Lincoln was all that the admirers of "poor boys" could claim, shrewd, apt, intelligent, eloquent; yet who is there that will not acknowledge that he would have been a great deal better President, and that the war would have been much better ended, with half the time and expense, if he had been a scholar, and a man of high principle, instead of being one whose early education was neglected, and who was in the habit of doing things by indirection and by politics?

If Lincoln educated, had been better than Lincoln uneducated (and who can deny it) then why is it not better to have scholars in office than mere tricksters? They who are supposed to *make* our laws ought to know what law is. The function of the legislator is to find out what the law governing any human interest is, and give expression to that law in words. In order to do this properly, it is first necessary to find out what the law is. This law is made by God; its expression only is to come from the legislator. It is not enough that the legislator should be a mere lawyer; he should know, as far as possible, all the laws of the universe; for all these laws effect more or less the interests of all human beings. To suppose that the average politician of the present day knows anything of the laws of nature, or of the universe, and is fitted to legislate wisely for the human beings whose interests his acts are to effect, is preposterously absurd. What, for instance, do such men as Tweed and Morrissey know about *law* in its general application to an enlightened, Christian community? And yet these men more nearly represent our Congressmen of the present day than would two scholars.

Shall our Anti-masonic society inaugurate a new principle in politics, and require of our principle candidates for office that they shall be scholars, and know something about that humanity for which they are to legislate?

F. H. C.

Masonry in Knox College.

DEAR CYNOSURE:—Your chief editor was formerly, if he is not still, as fearless as a prophet in exposing the strategy of the Masons to get the poison of their immoral oaths and falsehoods into our churches and schools. I was therefore somewhat surprised at the omission in the article written in regard to the inauguration of Newton Bateman, Esq., as President at Galesburgh. Whatever may be the the qualifications of Mr. B., there is one disqualification that can be removed only by a truthful statement on the part of the new President. And if he is a true Christian, and has the interests of his pupils at heart, he will make it. He must make it or show to all discerning men that he regards the impious oaths which were administered to him when blindfolded, with a rope around his neck, more than he regards the Scriptures which require him to have no fellowship with the unfruitful works of darkness.

It is said that Mr. Bateman has taken seven degrees in Masonry and has urged others to do so in order the better to gain selfish ends. If this be so he knows with the present writer that Masonry is a swindling institution founded in low and gross lies and blasphemous oaths; oaths which if Masons consider them obligatory are murderous, and if they do not consider them obligatory they are blasphemous and illegal. Mr. Bateman knows with the present writer that Masonry is pagan in its worship, rejecting Christ from the lodge, which no Christian dare to do unless he is willing to be an apostate and deny his Lord before Masons, while he hypocritically acknowledges him before those who are not.

Now if Mr. Batemen does not come out as other Masons have done, and like a Christian man repudiate this institution, his known connection with it will lead the young men of the College into a snare, that will waste their money, hinder a Christian profession, lead them to be sinister and secret men before their fellows, and bind them to criminal secrets by blasphemous oaths and barbarous penalties.

No parent who is a Mason wishes his son to become one. No man, Mason or freeman, ought to send his son to a College where the president or a prominent professor is a Mason; because just in proportion as they have respect for their teacher they will be drawn towards the oath-bound, dark doings of Masonry; and many will become involved in its horrid oaths from which they can with difficulty escape.

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Affirms Itself Loyal.

I see, in the "*United Brethren*" *Tribune*, an item under the heading, "True to the Church," which reads as follows:

"The object of the *Tribune* will continue to be loyalty to the church whose name it so devotedly bears. There will be an earnest advocacy of a return to first principles, and an effort made to become free from the ignorant and wicked legislation of some of our more recent general conferences. Hence it will advocate the necessity of removing, in some way, the present wicked law on secrecy," etc.

This I understand to be intended as a standing declaration of the principles of the *Tribune*, and to it I desire to direct public attention.

1. It is doubtless clear that there exists in the mind of the editor or of others the necessity for making the first averment in the above, that of "loyalty to the church whose name it so devotedly bears." Now if there were no suspicions in the mind of the editor or any of its friends that the inception of it was in direct opposition to the church and its regularly authorized periodicals, and therefore without true sympathy with the maxims and usages of our Zion, there could exist no necessity for such an averment; for why should a religious paper of this or any other church find it necessary to proclaim to the public, under such a caption as "*True to the church,*" the mysterious and astounding fact that its object will continue to be loyalty to the church?

2. The averment that it will make an earnest effort to return to first principles is a vague and delusive proposition to do something. But who is able to determine what is meant? The parading of such glowing phraseology is deceptive in its tendency. What does the phrase mean? Is it intended to go back to the days of Christ and the apostolic churches and thereby lose the invaluable experience of these centuries? Or does it mean that its motto is to go back to the good old days of Otterbein and his co-laborers, and make these forty-one years of the existence of this church during which there were no authoritative rules of co-operation except the simple manuscript code agreed upon by Father Otterbein and his good-hearted, plain, German congregation at Baltimore for their special benefit, and the superintendency of Otterbein, Boehm and others? But if it is intended to go back to early legislation and revive and enforce that, why did not the *Tribune* say that it indorses the discipline of the church up to the period referred to.

What are the facts as to the early legislation of our church? From the very beginning of its career it bore steady testimony against human slavery; and its legislation on the subject has been changeless and good. And on the temperance cause this church was the first of the American churches (except the Presbyterian denomination, which, in the year 1811, adopted, in some form, its first temperance act,) to pass a temperance law, which was done in the year 1821 by our General Conference. Secretism, also, has been steadily rebuked by the kind admonitions of the fathers of the church and by legislation in opposition to it. So anti-secrecy sentiment is the normal sentiment of the body. In all other reforms we have done a noble part. Then why say return to first principles? My memory covers the history of our Zion from the time it is said to have had only nine thousand communicants up to the present; and I know of what I affirm. It is the most liberal and republican form of ecclesiastical government recorded in the world's history. Dear reader, I wish to bear testimony in favor of the peace and uniformity of the career of this church. It has been the freest from schism of any of the denominations extant. Praise the Lord for his tender oversight of this vine! May he by his watchful care direct our prudence and charity in the long future, that it may be brilliant chiefly in the salvation of very many souls.

3. I wish here particularly to consider the want of harmony between the declarations of loyalty and devotion to the church and the following aspersions contained in the item quoted: "Hence it will advocate the necessity of removing in the same way the present wicked law on secrecy." Now, as these thrusts are directly aimed at the General Conference, the only legally constituted legislative authority of the *dear* church to which this wonderfully loyal sheet is so singularly and devotedly attached, I wish to say to the many earnest Christians of this church, and the many other readers of our properly authorized periodicals, that there exists, in my judgment, a palpable incongruity between these sophisticated pretensions of undying loyalty and devotedness to the church and the rest of the paragraph. Is it not inconsistent for me, or any man or set of men, to make high-sounding professions of true loyalty and fidelity to the church, and then, in the same paragraph, utter such unpardonable epithets as "*ignorant* and *wicked* legislation?" Shall we separate these epithets in their application from the large majority of the members of some of the more recent general conferences? The malignity of the charge is plain. The legislation is declared to be ignorant and wicked. Now by what law of interpretation can we explain away these qualities from the large majority of members who enacted these laws? The effect is said to be ignorant and wicked, and therefore the cause must also be ignorant and wicked. If the water is bitter, the fountain must also be bitter. Those monstrous slanders, outraging all Christian modesty and common propriety, stand as the endorsed declaration of principles in the exordium of this unauthorized little sheet, through which its promoters attempt to press upon the credulity of its patrons these schismatical sentiments.

Let us look carefully at the facts. What has been and what is the char-

acter of these general conferences as to intelligence, high-toned morality, unflinching integrity, and broad philanthropy? I do not hesitate to assert that there is not the remotest justification for the above bitter utterances which could have only emanated out of a want of information, or from some other cause still lower in the moral scale. I have had the opportunity of looking in upon the assemblages of this church more or less for nearly half a century, and have attended all the sessions of the General Conference since 1849, except the one held at Lebanon, Pennsylvania, (not as a member but as an officer of the missionary board). I have also had large opportunities of witnessing the convocations of men, both religious and political, including the highest councils of the nation, legislatures of several of the States, national conventions including with these also conventions on the several reforms of the times, and conferences, synods, and Presbyterys of different denominations, and I do not hesitate to say that the sessions of these General Conferences have been conducted on as true business principles and broad philanthropy, courtesy, and liberality as such deliberations generally are. At the last General Conference, held at Dayton, the business and harmony were sometimes interrupted by motions and amendments made by the minority on the secrecy question, which were in their effect calculated to thwart legislation by the large majority, which was about three fourths of the body. The strategy of a portion of this minority was conducted with vigorous pertinacity; but it is just to say that a considerable number of the minority did fairly and impartially express their views with ability and prudence, and with deference to their peers. And it is my deliberate judgment that if the other portion of these brethren had acted on the same line of conduct the session would have been a very reputable and popular one. If the majority had yielded to the dictation of those rule-or-ruin members, it certainly would have been, in the extreme, humiliating and disgraceful to the honor of the church and its constitutional provisions.

We are fully impressed with the importance of the secrecy question, and specially as it relates to our church operations. We are also convinced of the candor of many who are in favor of changing this prohibitory rule to an advisory one. We feel gratified to believe that there are comparatively few who are in sympathy with secret societies. But it is nevertheless a settled fact that there are but two sides to this harassing question. The one is to keep secret orders out and the other is to take them in. Now, dear brethren, what will we do? Will we say, now and forever, that it is an innocent little thing, and by taking it quietly into our church home (the most sacred place on earth outside the family) we can by so doing destroy its evil influence and mould it into God's image? Or will we lift up the voice of warning against the despotism of the lodge, whose ostensible purpose is to rule in the nation, the politics, the courts, the community, and the church. Brethren, it is a heathenism of the first water. It has no God, no Christ, and no Holy Ghost, but instead of this Bible Deity it has an unknown deity, the glorious architect of the universe. If any man who knows the intrinsic value of secretism (for it is an ism) will, by clearly stated proofs, show it, then we will respect him.—*John Kemp in the Telescope.*

Convention Correspondence—Letter from Rev. N. R. Luce.

LOCKPORT, N. Y., June 4, 1875.

To the National Association of Christians opposed to Secret Societies, Assembled at Liberty Hall, Pittsburgh, Pa;

BELOVED BRETHREN, FRIENDS AND LOYAL CITIZENS:—Being unable to meet you in our annual council and anniversary by reason of ministerial labor in which our time is occupied, we would not fail in giving you the encouragment a few words may inspire. As we sit at this hour but a short distance from the track and tavern where the ill-fated Morgan in 1826 was hurried through to the place of his execution, a holy indignation rises within, to know that in this land there still exists an "*institution*" to which citizens, professed Christians, and even acting ordained ministers belong, and they without blush or shame stand sworn by horrid and Christless oaths and death penalties to murder and commit acts that are treasonable, and shield the vicious and the guilty.

Brethren, our heart is beating in living, active, sympathy with you in this gigantic reform. And under the God of the armies of Israel and hosts of heaven, with you we volunteer to fight until the last secret lodge is no more; until the last temple reared to this anti-Christ of secrecy shall have not one stone large or small left upon another, and the last hood-winked, cable-towed son of Hiram shall bow at the shrine of offered mercy and plead of God and an offended land forgiveness for his soul-destroying crime of blasphemy.

This conflict will be, perhaps, a long one; but weary not, our victory is sure. Truth is our "Monitor" and battering-ram, before whose looming power and oft-repeated strokes, these Christless walls will come tumbling down, and like Jericho's walls return to foot-tramped dust.

It is true we have engaged more than an ordinary foe and one that has insinuated himself into nearly every society, but we have the infinite God of the armies of heaven to help us in driving him out; and under this mighty Commander we will "fight it out on this line," till the last lodge is dead and buried, and on its degraded tombstone is written, NO RESURRECTION.

The *high* honor of the lodge in all time has been to placard and herald the *stolen* virtues of the religious and civil polity of the government in and among which it has, and does exist, being just as gracious in the "Lion House" of Brigham Young, at a Mormon altar, or in a Chinaman's joss-house, swearing by a dead dunghill-fowl's head, as in the church of Christ. Just as loyal to Jeff. Davis, a soulless Wirz and rebellion, as it would to a legal government. There is no crime to be named in all the annals of law but this midnight monster, the lodge, is guilty of.

This enemy of God and man must be deposed. Cost what it will; last long as the conflict may, God has helped us in the past, he WILL help us in the future. There will be discouragements, possibly some defeats, but what of all of that? It should only energize and nerve us anew. Not a single reform noted on historic page but has thus been characterized. This enemy is invidious and we need to meet such a foe as an army of invincibles. A John Brown with only eighteen men, invincibles, struck the fatal blow that severed and shattered the horrid manacles that bound four millions in chains. Shall we not under the guidance of the same Almighty hand, sever the soul shackles of our fallen, oath-bound brothers? Yes, by the help of God we will. Let every stand and pulpit, press and pen, heart and hand, be undergirded from on high, and in Christian love and earnestness, push this battle through. The Lord guide and help you. In Christian sympathy, yours,

N. R. LUCE,
Presiding Elder Buffalo District, Erie Conference, church of the United Brethren in Christ.

Whom Shall we Obey?

BY D. C. TALBOT.

Shall we have a Gospel now-a-days with a Christ in it, or shall we not? The "crowd" call for preaching without practice, folly rather than faith, and rioting rather than righteousness. Shall we accommodate them with what they want? prayers without tears, religion without worship, salvation without sorrow, "sweet without bitter"—yes, in a word, heaven with all its joys, its rest and reward by the way of the "broad road" of pride, worldliness and popular licentiousness?

Yes, the crowd is afloat, arm locked in arm—preacher, people, worldlings, devils—floating together down (say it all), yes, down, down to hell to people the "popular" regions of the damned. The "preacher" says, Peace, peace; it won't do to speak against this or that. Peace to card-playing and dancing and drinking and all the abominable evils of our fair land. The people say, Peace, we have peace now. Our minister (God pity him while "clothed" (cloaked) with such an appellation) is quite willing to "resist not evil," provided we pay him and pat him on the back and call him good. The world says, We'll join. It will be to our advantage to do so. Now there is that peace which we have so long looked for. Devils say, 'Tis well. Though your peace is evident, it will only be "variegated" with oceans of burnings, transcending by far the most copious scenes of wicked worldliness, mingled with ravages in low, "dark places." Come on! come on!

Shall we pass on in the flood to meet and dare to meet such fatal destinies among the damned? O my God, my loving Saviour! weep for their sad fate. Provoke to penitence and prayers to the service of the great God, "whom to know aright is life eternal." Thank God, there are some who neither covet popular favor nor fear worldly scorn.

Elroy, Wis., July 17, 1875.

The Laws of Masonry Paramount.

"The boastful argument that Masonry is sometimes known to make friends of foes, rising above even natural enmities, and by force of its mystic tie, bringing into friendship with each other soldiers of contending armies, is, after all an argument against Masonry. The benevolence which interferes with what is due to country is unprincipled and spurious. The natural claims of human brotherhood are disparaged by setting above them the conventional claims of an oath-bound portion of it. The good we do to each should be as members of the whole human family."

Gerrit Smith.

As illustrative of the force and weight of this argument against Masonry, thus concisely and clearly given by the late most eminent philanthropist of the present age, I adduce the substance of a narrative of the action of the distinguished warrior chief, Tecumseh, which I clipped from a newspaper supporting Masonry and inserted it in my old scrap-book some fifty years since. This was narrated by an officer, whose life was spared by the chief in consideration of his being a Mason. It was some time during our war against Great Britain of 1812, that this officer, in a skirmish with a party of British and Indians was severely wounded and unable to rise. Two Indians rushed towards him to secure his scalp as their prey; one of them appeared to be a chief warrior, and was clad in a British uniform. The hatchet was uplifted to give the fatal blow. The thought passed his mind that some of the chiefs were *Masons* and members of traveling lodges in the British army. He gave a Masonic sign. It stayed the arm of the savage warrior; the hatchet fell harmless to the ground. The Indian sprang forward; caught him in his arms, and the endearing title, *brother*, fell from his lips—it was TECUMSEH. This act of the chief, abstracted from the actuating consideration, was a good one; but, evidently, the tomahawk was not dropped by promptings of humanity at the sight of the helplessness and distress of the officer as a fellow man, but because they were bound to serve each other by the mystical, and to them the paramount obligations of Masonry, and above all constitutions—all laws human and divine. S. S. B.

Hammond, Wis.

Rulers and their people stand or fall together; and no advantages will save them. This the history of Saul and of the people proved. This we ought to learn. Communities have a moral character, as truly as individuals. There are races that have a reputation for uprightness or for cunning. There are cities, the merchants of which have a good, and others, of which they have a bad, reputation. Nations acquire a character from the tone of their laws, the morals of their rulers, the conduct

of their people, and as nations, *as such*, cannot be dealt with in the next life, where "every one shall give account of himself unto God" (Rom. xiv. 12), the only sphere within which God's government can be vindicated regarding them is the present. No wonder we should pray "for all that are in authority" (1 Tim. ii. 1, 2).—*Dr. Hall.*

Temperance.

Ravages of Alcohol in Honolulu.

A recent number of the Hawaiian *Gazette*, referring to the causes of the decrease of the population of the Hawaiian Islands, says:

"The real causes which have resulted in the decrease of the native population in these islands are undoubtedly the syphilitic and other diseases which have spread over the whole Pacific since it has been visited by Europeans; and also the introduction and use of intoxicating spirits. In the savage state the Hawaiians, like the New Zealanders, were a noble and healthy people, probably increasing in numbers constantly. Epidemic diseases and intoxicating beverages were unknown to them then. The epidemics which followed the discovery of the islands swept over them like a tidal wave, destroying ten and twenty thousand annually. But fatal as these have proved, they are nothing as compared with rum and intoxicating drinks of domestic manufacture, the habitual use of which no native constitution can stand many years."

It is an appalling fact that intoxicating liquors have so often gone as a devastating accompaniment with the missionaries of commerce, or so-called "civilization," and even of religion, to carry demoralization and wholesale death among the natives, as in the Hawaiian Islands.—*Witness.*

JUST ON THE DRAMSELLER.—The Supreme Court of Illinois, in a recent decision uses this strong language relative to the responsibility of persons selling liquor to drunkards after due notice given by the wife:

"When the dramseller is notified, there can be no excuse or palliation, when the sale is made which tends to produce drunkenness, which produces the damages. When a sale is thus made, it indicates a reckless disregard of law and the rights of others that merits punishment. The fate of the drunkard's wife and family is hard enough without its being knowingly, if not intentionally, aggravated by continuing to tantalize and degrade him and increase the shame, misery, and suffering of his family. No right-thinking person can sympathize with the dramseller, because he is reasonably punished by exemplary damages, when he knowingly sells to the drunkard in opposition to the expressed wishes of the wife."

ADVICE TO YOUNG WOMEN.—A few words of counsel from the *Woman's Journal* to the young women of to-day, may set some of them to thinking:

"Young women in treating dissipated young men as equals, do a wrong that they can scarcely realize. Such men should be made to feel that until they redeem themselves, until they walk with correctness and honor in the path of right, good people will stand aloof from them. Girls who respect themselves will not be seen with such young men, and will decline to receive them on the familiar footing of friendship. It is a mistaken kindness to poultice when caustic is needed, and I am inclined to think that a little sharp decision on the part of the young girls of to-day, would go far to correct the general looseness of morality among young men."

Mrs. Ingalls, a missionary lady, in a recent letter giving an account of her visit to Upper Burmah, says that they have one or two severe laws on drunkenness. The first crime of drunkenness is punished by the offender being paraded through the streets by a procession of state ministers under golden umbrellas, who strike a golden gong, and read the crime at the corners of all the streets, and lash him with thongs. He is then taken to the high court, where he has more severe blows, and then sent to his home. If he is found guilty a second time, he is taken out the same way, and then banished from the country.

An Address to the Citizens of Indiana.

BY THE EXECUTIVE COMMITTEE OF THE STATE ASSOCIATION.

FELLOW CITIZENS:—A little more than three years have elapsed since the first organization was formed in our State, having for its main object, opposition to the secret orders. It was formed under circumstances of the most inauspicious character, (from a human standpoint) at Ligonier, Noble county. Soon after, the "National Association" in systematizing its work, appointed a State agent and lecturer to our State, Rev. John T. Kiggins, under whose labors associations have been organized in different parts of the State. It was by his efforts, warmly seconded by but a comparatively small number of the friends of our cause in the State, that a call was published for a State meeting to convene at Westfield, Hamilton county. Pursuant to that call a few of the friends from different parts of the State assembled, and on the 29th day of October, 1873, nearly two years ago, with the assistance of President Blanchard, organized the

"INDIANA ANTI-SECRECY ASSOCIATION."

Rev. A. Butler of Doublin was elected its first President (to which position he was reelected last October); Rev. S. B. Ervin of Hartsville, Bartholomew county, was elected to serve as Corresponding Secretary, Peter Rich of Westfield (a Friend Quaker) Treasurer, and Wm. Small of Xenia, Recording Secretary. Mr. Kiggins was appointed General Agent and lecturer of the State Society; in which capacity he has served since. The first anniversary of this society was held at Dublin in October, 1874; at which time Marion, Grant county was selected as the place for holding the next annual meeting. The work of arranging for the meeting was left in the hands of the Executive Committee and the State Agent. Accordingly, at a meeting of the committee held at Marion in May, it was resolved that the sum of

ONE HUNDRED DOLLARS,

be raised within the bounds of Grant county, to assist in defraying the expenses of the meeting; a sub-committee was appointed for this work, and THIRTY-FIVE DOLLARS were raised on the spot, or a little *more than one third of the whole amount.* It was further determined that some of the most eminent speakers in the country should be invited to attend. Special arrangements are already made to secure the attendance of Prof. C. A. Blanchard of Wheaton, Ill., Prof. Milton Wright of Dayton, Ohio, editor of *The Religious Telescope*, and Daniel Hill of New Vienna, Ohio, editor of the *Christian Worker* (organ of the Friend Quakers.) Besides, all the eminent ministers, lawyers and doctors in this State are to have a hearty invitation to attend and speak for us. We shall expect Professor Barnabas C. Hobbs, formerly State Superintendent of Public Instruction, ex-Bishop Schuck of Hartsville, and many others of the good and great men of the State. And to cap the climax, Geo. W. Clark of Rochester, New York, the great

"LIBERTY SINGER,"

of Anti-slavery days, whose sweet voice has always rung out on the side of "unpopular truth," and whose presence did more than any other human means to infuse enthusiasm into the Pittsburgh convention, is being corresponded with by Mr. Kiggins, with a view to secure his presence.

Thus you will see that extensive, and *expensive* arrangements are being made for what we intend to make, by the blessing of Christ, one of the best anti-secrecy conventions ever held anywhere. One good brother of the committee says, "We will have such a shaking among the dry bones, as has not been witnessed since the days of Morgan's murder." Now the only element we fear the lack of, is the attendance of our friends from different parts of the State. And it is appeal to you to

RALLY 'ROUND OUR COLORS,

that this address is written. Let every friend of our reform who reads this address attend the convention if possible in person. But if you cannot come, see to calling a meeting of your neighbors, or brethren in the church, as the case may be, and electing a delegate to attend the convention for you. Free entertainment will be provided for all who come; and efforts will be made to secure excursion tickets on as many railroads as possible.

Let every local, township, or county association be represented by as many delegates as can be induced to attend. Will every Secretary and President see to the calling of a meeting *at once*, for this purpose?

Watch the *Cynosure* for further notice.

WM. SMALL,
WM HALL,
THOMAS BALDWIN,
H. FLOYD,
GEORGE W. CHAMP.
} Ex. Committee of the Indiana Anti-secrecy Association.

Notices.

N. E. Pa.——The next quarterly meeting of the North-east Pennsylvania Association will be held in the Presbyterian church, Ararat, Susquehanna Co., on Tuesday and Wednesday, August 17th and 18th, beginning at 2 P. M. of Tuesday.

Missouri State Convention.

The State Christian Association opposed to secret societies, will hold its second annual meeting at Avalon, Livingston county, Mo., August 16, 1875. Let friends throughout the State see that it is well attended. Where there are organizations, let them send delegates, and where there are none, let some one, or more, volunteer to come. Good speakers are expected to be present.

By order of the Executive Committee.

Notice—Wisconsin.

Friends of the reform in Wisconsin who have made pledges to the State work will please pay them promptly to the Treasurer of the State Association, M. R. Britten, Vienna, Wis., who will forward to the State agent. Any others wishing to contribute to the State work will please forward to the same. A report of funds collected will be published in the *Cynosure*.

Niagara County, N. Y., Association.

The auxiliary holds its semi-annual convention in the Presbyterian church at Wrights Corners, in the town of Newfane, in Niagara county, N. Y., on Wednesday and Thursday the 25th and 26th days of August, 1875. The convention will open with a lecture, at seven and a half o'clock p. m., on Wednesday. To be followed by a convention and conference meeting at nine o'clock A. M., on Thursday, public lectures at two and a half and seven and a half o'clock P. M. Elder D. P. Rathbun is engaged to lecture, and several clergymen of influence and eloquent tongues in the reform have been invited.

Address of Anti-masonic Lecturers

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Ezea, Delavan, Wis.
Michigan, D. P. Rathbun, (present address) Lisbon Center, N. Y.
Iowa, James Hankins, Mason City, Iowa

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Cochrans Mills, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm Dillon, Dayton, O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City Wayne Co., Ia.
A. H. Springstein, Ypsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.

Reform News.

On the Road.

FROM THE CORRESPONDING SECRETARY.

At Painesville we had a meeting in the old M. E. church which is now rented for Hall purposes. The notice was read in the Congregational, Methodist and Christian churches. In the Baptist it was omitted, probably by a mistake. An old citizen of Painesville said to me that nine-tenths of the Masons in that place drank liquor and that, he might say, got drunk. He also stated and I heard from others that every saloon-keeper of prominence in the city was a "son of Masonic light" and brother of the mystic tie. At Delta, Ohio, the same thing is said to be true. It was impossible to do much for the *Cynosure* or Publishing House in this place, and after forming very pleasant acquaintances with friends to our cause, I took the train to Pennsylvania. Spending a day very pleasantly in the home of Robert Shaw of Saegartown, a large-hearted friend of our cause, I came to Millbrook where the campaign arranged by Bro. Hawley was to begin. On Saturday, Sabbath and Monday we had excellent meetings, largely attended and it is hoped that good was done. Eleven subscribers to the *Cynosure* were obtained and more could have been secured but for the rain. The friends of our cause here are numerous as might be expected from the fact that this is an old stamping ground for abolitionists. The men who fought that iniquity until its sun set in a sea of blood are girding on the armor for the new conflicts of the same sort that are before.

It is wonderful to see how the taint of secrecy affects men. In Eastern Pennsylvania is a so-called temperance paper cyclept "*Tunkhannock Republican.*" This paper refused to print a lecture on temperance some four years ago because it was delivered by an Anti-mason. It has now repudiated the prohibition ticket and run up the Hartranft flag; not because Brown is hostile to secretism and Hartranft on the other side—of course not—but why? One thing is sure, a Republican Senate united with a Democratic House to repeal the local option law, and the State is on the road to free whiskey. In this time this temperance paper promotes the reform by voting for the Republican and against the Prohibition candidate.

A New Organization at Remington, Indiana.

HILLSBORO, Ind., July 29th, 1875.

According to previous arrangements I arrived at Remington, in the south part of Jasper county on the 14th inst. Brother Alex. Littlefield met me at the depot and conducted me to the office of brother Black of the Presbyterian church, with whom arrangements had been made for my entertainment. Here I gave six lectures and preached once to uniformly good audiences, notwithstanding unfavorable weather. The order was generally good and the "knights of the halter and hoodwink" preserved their "jewels," though sorely tempted. On Saturday no small stir was made by the crafts and I was informed that they were coming out to confront me in a solid body,

"A living wall, a human wood."

In the evening it rained, but a good audience was in attendance and the disciples of Hiram, and the admirers of "hobgoblins," (the Odd-fellows) were as good as their word. They sat in the pews immediately in front of the pulpit, and after reading them a lesson from the nineteenth of Acts, about the confusion of the crafts at Ephesus, and their unanswerable argument, (!) 'Great is Diana of the Ephesians," I came down from the pulpit and stood immediately in their front, and here I spoke to them for about two hours concerning the wickedness of Masonic oaths, showing them to be immoral and treasonable. All this time the best of attention was given; and though several times I stopped and said, "If the Mason is here who dares to deny the correctness of what I say, let him stand up," not one word was uttered. They were, it is believed by all, completely demoralized, and the brazen audacity manifest at first among them soon gave way to manifestations of shame and confusion. After the dismissal of the audience, their "curses were not loud but deep."

One "Pat" Lally is the Worshipful Master (!) of the lodge, and of course does its praying. He also drinks lager and gambles, so I was informed. On the celebration of the "Birth-day of Masonry," the 24th of June, one Mason was so drunk he could not have been described as being "plumb,' but was soon on a "dead level," while a Methodist preacher was "orating."

Here I was glad to meet with father Baker, an old conductor on the "underground rail-road," who related many of the thrilling adventures he was a party to, in running slaves to Chicago, where our good Mr. Carpenter was active in keeping a "station," and thence sending them by water to Canada, the Canaan of the slave. Also Brother Nelson, a Methodist, who used to be in the same business.

Then there was brother Morgan, a Baptist, brother Harmon, a Methodist, brother Spencer, a Presbyterian, with many others, whose names are written in heaven, whose names are also recorded on earth in united protest against lodge-despotism. God bless them, and multiply their number in Remington.

I spent most of my leisure hours in the family of brother Black, who with his wife and two boys were profitable company to me, in the encouragement they gave. Brother Black is one of the elders of the Presbyterian church and his family are members.

Before leaving a fine association was organized, and an arrangement made for a monthly concert of prayer for the overthrow of secretism.

Encouraged to go on, I am sincerely,

JOHN T. KIGGINS.

Past Master Ronayne at Waverly, Ia.

WAVERLY, Iowa, Aug. 2d, 1875.

DEAR CYNOSURE:—Surely the adage, "It never rains but it pours" seems appropriate when writing of the work in this place. Only a little more than a month has elapsed since the last lectures were delivered, and we have just closed another course of three lectures. Mr. Edmond Ronayne, Past Master Keystone Lodge, No. 639, Chicago, surprised us very pleasantly by dropping among us, and as we were not informed of the exact time he would be here, it was very unexpected to us. No advertisements were out and no arrangements made, consequently a hasty notice and hasty meeting was the result; but, as we had favorable weather, quite good audiences were present each evening. This is the fifth course of lectures in this city. The first evening, the initiating of a candidate in the Entered Apprentice degree. The second evening in the third, or Master Mason's degree. The third evening in the second, or Fellowcraft.

These lectures have had the most stunning effect. Masonry is so dead in Waverly that I would be astonished to hear of a single addition to the lodge. Boys upon the streets begin to make the grand hailing sign and drawl out the mystic "mah-hah-bone," much to the discomfiture of the craft. I wish I were able to give to the readers of the *Cynosure* a description of these meetings and expositions. I do not wish to disparage any of the lecturers who have been here before; they have done a noble work, yet these lectures have completely "capped the climax," and I wish I were able to do justice to the lecturer and the readers of the *Cynosure.* Such times were never seen in Waverly before. Think of it! Here is a man who has held the office of Worshipful Master of Keystone Lodge, Chicago, is Past Master, has sat in the Grand Lodge of Illinois, all less than three years ago. He leaves a most powerful order, which holds most of our civil offices, controls to a great extent, our courts, legislatures, and our government, our pulpit and press—leaves this institution with its blood-thirstiness, its terrible oaths, and its almost unlimited power, and steps right out and works its degrees publicly, almost within a stone's throw of his own lodge; with the jewels of his office in which he used to work in the lodge, which were presented to him for meritorious services; publishes his lectures, sends his invitation to his own lodge, and invites all lodges in the city to come and see.

Whenever he touched the political aspect of the reform, the audience showed they were ready to "vote as they prayed." This is what troubles the craft. When you touch them on politics, you touch a tender spot.

The people of Waverly will never forget the visit of Mr. Ronayne. And arrangements are already on foot to have him come again. Such is the feeling manifested here, that its power is beginning to be seen and felt; other localities are being awakened and desirous to hear. The papers are discussing it to a great extent and this whole country is shaking off the fetters which have so long held them captive. No place will regret sending for Ronayne. He leaves a great many friends in Waverly who wish him a soul-felt "God-speed" in his noble, self-sacrificing mission. Strengthen his hands, friends; let us do our duty.

In times past Masons would say, "Do you think you can stop Masonry? You will be dead and forgotten before you see the day that Masonry will be overthrown." But we say, "Do you think you can stop Anti-masonry?" Let a few more such men come out and boldly show up its character and e'er long the lodge will fall to pieces like an old whiskey barrel whose hoops have rusted. There will be no "help for the widow's son;" no resurrection for Hiram Abiff. And we would gladly say, "Peace to his ashes." More anon, PETER WOODRING.

From Belpre, O.

Rev. J. T. Kiggins lectured for us two evenings, the 21st and 22nd of June. We had a fair audience each evening, and a good proportion of the "fraternities" were present. The meetings were very quiet and orderly. Mr. Kiggins spoke with telling effect, but they kept their "jewel" until he was gone, and then a braver set of men could not be found. They did not get through squirming for two weeks afterward. They called him a liar, a perjurer, a scoundrel, and everything else—truly Masonic. Yours respectfully, S. C. H. SMITH.

The Enemy Vanquished at Remington, Ind.

REMINGTON, Jasper Co., Ind., July 22, 1875.

DEAR CYNOSURE:—Brother Kiggins left us yesterday after a six days' lecture course. The "craft" were out in force almost every evening, and came *en masse* the third evening, which was stormy, and took up their position in the center front pews (of the Presbyterian church where the lecture was held), with their Masonic emblems vauntingly displayed, books, etc., evidently expecting to overawe and intimitade our brother, and possibly give him the "lie" if he was guilty of the slightest inaccuracy.

Brother K. seemed to highly appreciate the honor (?) they conferred upon him, bestowing upon them particular attention to their discomfiture, notwitstanding their parade and bravado. He gave them ample opportunity time and again, during his lectures to deny and prove his assertions false, but the challenge was not accepted. One Mason was much exercised in mind on the first evening with the lecturer's assertion that Masonry separated husband and wife, and was overheard to remark to his wife, in a whining, mock-serious tone, "I don't know as we will ever be able to come together again, you and I are so far apart.' Others were very much troubled on account of the churches, particularly the Presbyterian church, although they were never known to entertain any *especial* regard for its interests previously. Some were bold and threatening, talking of eggs and other Masonic arguments of like nature; and the last evening even fire-crackers and pistols were fired off just outside the windows, and tin whistles were blown in the church itself. The serenity of brother K. during these demonstrations was

admirable, and the more threatening they became, the cooler and more courageous he seemed, soaring to such a climax of eloquence in defense of the truth in his closing remarks, as apparently to overawe the rowdies themselves. I was reminded of the Bible account of Stephen when assailed by the mob; and considering a direct assault upon Bro. K. not improbable, I could well portray to my imagination *his* unflinching attitude. It seemed as though the Holy Ghost *did* baptize him then and there with more than mortal power of utterance. I thought that those *respectable Masons* present must have felt *proud* of their connection with an institution whose only arguments were the demonstrations we had witnessed on the part of the craft, or worse. But I was *glad* Satan had shown his cloven foot before some friends of mine, who professed "not to know anything against the order," for I was confident men and women of sense would be convinced thereby of its utter shamelessness. Bro. K. has done much good, I think, here. Some who contemplated joining the lodge have declined against it. Respectfully yours, MRS. E. R. L. LITTLEFIELD.

P. S. The citizens organized a little society, and propose to hold a monthly concert of prayer for the success of the cause. Brother. K. made a touching appeal to this little band the last evening, to be faithful in defense of the truth, promising them Divine assistance on the honor of God's written word.

From the Wisconsin Agent—Ministerial Trimmers—Farmer's Club.

WAUPUN, WIS., July 26, 1875.
Editor Christian Cynosure.

Since my last I have done but little in the way of lecturing. Haying and harvesting being on hand, it is not possible to lecture with any degree of success—but gave two lectures in Bro. Van Doren's barn in Nekimi, July 7th and 8th. The Free Baptists refusing to let their church be used, and a granger having the casting vote in the school board, the school house could not be had, though they had used it for about two years for their grange meetings free.

I then, without asking, went to Omro, to see what might be done there, and called upon Mr. Brown, the Presbyterian minister and found that he was a hater of secrecy, and that he was not afraid to let it be known, but his church was undergoing repairs, and so many of his official members were in the meshes of secrecy that it was doubtful whether it could be used for lectures. He took some tracts to circulate. I then called on Mr. Babcock, Baptist minister, of whom I had heard and that he was opposed to secrecy, but he would be unwilling to have his people disturbed with the subject in his church. I thought I would test his anti-secrecy, and see how far it would go, and tried to get him to take some tracts to circulate, but not he, he was too wise for that. He is very much like a Baptist minister by the name of *Maybe*, that I saw last winter in Waukesha, who admitted that men did not often become Christians after joinnig the lodges, but he would no preach against them, nor against the use of tobacco, but would against intemperance. I cannot see how such men can be ministers of Christ, who only trim their sails to the popular breeze.

Having learned of a farmers' association, or club at Rosendale I called on Mr. Jennings and learned that it is quite a popular institution with them. They have their constitution and by-laws, and have kept up their meetings nine or ten years, and it costs them only about one dollar where it costs the granger five, and the social feature is not wanting, for ladies may become members, and frequently favor them with essays. They started a grange there, but it is not popular, and indeed it is becoming unpopular in many places. The crops are good in this section of country. For the war,

P. ELZEA.

A Minister in Some Situations.

WEST UNITY, O., July 27, 1875.
Editor Christian Cynosure:

We saw some time ago an article from the *Masonic Jewel* headed. "Timely Caution." Among other things the writer tells us of his visiting a neighboring lodge, and says, "Imagine our surprise on hearing a clergyman called on to offer prayer, in which he spoke of the lion of the tribe of Judah, and closed with, 'for the sake of our Lord and Saviour Jesus Christ,'" He says, "We could at the time hardly believe we were in a Masonic lodge." In regard to chaplains he writes, "They were introduced about the middle of the last century, by *Jesuitic religionists*. Their introduction was an innovation, and destructive, as no doubt designed, of the universal character of Freemasonry, and their intent has been most successful." He closes as follows: "There is a deep undercurrent of sentiment rising to the surface and audible in some places, in relation to the sectarian question, which will only be stilled by expunging from the ritual work all sectarian allusions. That and that only will restore harmony and hold the craft a united body; the cause of evil removed, the great cause of complaint no longer existing, peace and good-will will be restored."

So we find that the bare mention of the name of the Saviour in the lodge is a disturbing element that it brings in discord and division. Now how long will this have to be taught, till every lover of the lodge will hate the very name of Jesus? And like the inhabitants of Gadara pray for him "to depart out of their coasts."

"The great cause of complaint no longer existing." And what is this great cause of complaint? Evidently it is the religion of Jesus Christ. But says one, "we only want to remove it out of the lodge." Well, show me a man who wants the religion of Jesus removed out of the lodge, and I will set that man down as wanting it removed out of the world, though he may claim to be commissioned to preach it to every creature. Can a man be jealous of it in the lodge, and love it out of it? We think not. Now if the lodge is jealous of the church that works and acts openly, has not the church as great, or greater cause to be jealous of the lodge that works in secret, and that to with some of the bitterest enemies of the church?

We have often imagined the embarrassing situations lodge-bound ministers might be placed in occasionally. We have in our mind's eye a very popular minister and withal a high Mason of whom it can truthfully be said, that

To popular sins he's ever been blind.
And to popular sinners he's ever been kind.

A very consistent Mason no doubt, but, judging from the company he sometimes keeps, a very inconsistent Christian. Let us suppose him to be in the lodge and stricken down by some fatal disease, and he is informed by the physicians that his sands are about run. He looks around; here is a Jew that denies Christ; there are present several of the disciples of Tom Paine, perhaps a Mormon or two. He has met them on the level and must part with them on the square. It wont do to make any "sectarian allusions" in his prayer, if it is his last one, some brother might object, and so he cries out, "Supreme Architect of the Universe receive my spirit." Imagine his joy on meeting the Redeemer on the other side.

Or suppose we send him as a missionary to the heathen—alas! that we should send some that are no better. Well, he finds a lodge there and in a short time is elected Worshipful Master. We will suppose some chief from the interior to come down and join the lodge. After going through the ceremonies of Entered Apprentice, and Fellow Craft he is raised to Master Mason. During the ceremony the W. M. picks up Sickel's Freemason's Guide, and turning to page 189 reads as follows:

"We now find man complete in morality and intelligence, with the stay of religion added to insure him of the protection of Deity, and guard him from ever going astray. These three degrees form a perfect and harmonious whole nor can we conceive that anything can be suggested more which the soul of man requires." We will suppose this to be Saturday night. The next morning as our new-made Mason is taking a walk, and perhaps soliloquizing somewhat like the following: Complete in morality and intelligence—sure of the protection of Deity—guarded from ever going astray—and there is nothing more that my soul requires, and all for $25—pretty good investment. Just here his thoughts are arrested by music near by, and on listening he hears sung with a great deal of pathos:

"Jesus lover of my soul, let me to thy bosom fly."

He thinks it strange. Last night he received from the missionary all that his soul required, and heard nothing of "Jesus," and he is struck with the profanity of the second verse

"Other refuge have I none, hangs my only hope on thee."

but he goes to see who it is and gets there just in time to hear the Worshipful Master take his text from Acts iv. 12. Now who could blame the old cannibal when he goes home for telling his people that he had but little faith in missionaries? And how would he answer some poor lost Mason in the day of judgment, who had proclaimed to the world that "Masonry is a good enough religion for me" Why did you stand silently by in the lodge while I was being taught that all my soul required could be found there? Why did you by your presence, and your silence add your testimony that these things were so? Why not tell me then and there that it was all a lie, that there was salvation in no other name but the name of Jesus? If it had been your enemy's ox going astray you would doubtless have turned him back, in obedience to the law, but it was my poor soul that was being *led* astray, and you added your "so mote it be." Yours for the war, J. G. MATTOON.

P. S. We see by the *Cynosure* of last week, that the Rev. Mr. Morgan of Boston has offered a $200 prize for the best essay on, "Why men don't go to church, and what is the remedy." We are not writing for the prize now, though we may at some future time give our opinion through the *Cynosure*; but we suggest as a remedy: 1st. After having refused your churches to Anti-masonic lectures don't open them to heathenish Masonic funeral parades. This would show that you are consistent in one thing at least. 2nd. Quit sending infidel Masons to the Grand Lodge above.

The Mason City Fire.

WELLINGTON, ILLS., Aug. 3d, 1875.
Editor Christian Cynosure:

The firing of Mr. Lyons' house at Mason City, Iowa, looks a little suspicious for the craft, since they had been throwing eggs and mobbing and were mad at Mr. Lyons. In this case here was an active opponent of the lodge and making an effort to start a local organ opposed to it. But the lodge, by mobbing, is only accumulating capital, which in the end will only operate to their certain destruction.

Look at the slavery issue. Its friends destroyed a printing press at one time and hurled the type into the Mississippi; yet by this act anti-slavery was published farther and wider than if the issue of the paper had not have been interfered with. To stop agitation Lovejoy was murdered, and yet even the blood from the ground cried for vengeance, inspiring Owen Lovejoy with arguments. John Brown was hung to appease the wrath of the slave-holders, yet this seemed to illustrate the adage that "those whom the gods would destroy they first make mad."

We should in every way try to avoid giving personal offense, yet this discussion of the lodge should be pushed with vigor by the establishment of local papers in every section of the country.

The New York *Tribune* would never have attained the circulation it had and so great an influence, but for the establishment of local papers throughout the country having the same object in view.

We want the *Cynosure* well sustained with a daily issue as soon as it can be afforded, and we want a large num-

ber of local weeklies in every section to assist in carrying on the work. We hope the friends in Mason City, Iowa, will not be discouraged.

J. S. Hickman.

A Tory Organization.

Mr. Editor:—I take the liberty of writing a few lines to you hoping they will meet with your approbation. I wish to say something in reference to the introduction of Freemasonry into the United States. The Grand Lodge of New York received its first charter from the Duke of Athol, dated London, September 5th, A. L. (year of light), 5781. To have said A. D. (year of our Lord) 1781, would not have comported with an institution which seems above the humble, though heaven-born religion of our Redeemer. This blessed Masonic year of light 5781, was indeed a glorious era for the establishment of the first Grand Lodge in New York, for that city was then in possession of the British army. Every American patriot was driven out, except those brave and virtuous defenders of their country who were chained and fettered in the old sugar-house and the old Jersey prison-ship. The royal troops and the loyal tories held sovereign sway, so that the order, it appears, is of genuine, downright tory stamp. A tory Duke sent it from London as a gift to his brother tories of New York at a critical period of our Revolution, and they, through this means, carried on their intrigues and conspiracies. Is it not high time that this old tory-nest, which has done so much secret, as well as so much glaring mischief, was broken up by the honest republicans of these United States.

The subject now under consideration is one of vital importance, and I do hope and pray that God will help you to raise your warning voice to the young men of these United States to beware as they would the most deadly poison, of coming within the pale of its licentious mysteries and its blasphemous rites. Too long, by far too long, has it already pollated the soil of liberty. Too long already, has it darkly controlled the ballot of the unsuspecting freeman and paralyzed the right of election. Too long has it corrupted legislation and prevented justice. Too long has it made the jury-box the sink of partiality and favoritism, and the stand of the witness the source of perjury and the protection of fraud and villainy, and to rob the gallows and the gibbet of their honest dues. Morality, patriotism, liberty, religion, the holy laws it has violated, and the domestic, civil and political ties it has severed; the promising young men it has turned to destruction, and the heart-broken parents whose gray hairs it has brought with sorrow to the grave; the husbands it has alienated from their wives, and the wives it has robbed of the society and protection of their husbands; the widows and the orphans, and the blood of the martyrs it has slain, all cry aloud in one united voice to the God of eternal justice for its total extirpation from the face of the earth.

J. H. Coleman.

The Sabbath School.

Lesson for August 22, 1875—Jesus the Christ.

SCRIPTURE.—John vii. 40-46. Commit 40-46. Primary Verse, 46.

40 Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

GOLDEN TEXT.—"The Lord hath anointed me."—Is. lxi. 1.

TOPIC.—Christ Hidden—Christ Revealed.

HOME READINGS.

M.	Deut.	18:	13-22. The Predicted Prophet.
T.	Jer.	23:	1- 8. To be of the Seed of David.
W.	Micah	5:	1-12. To be Born at Bethlehem.
Th.	Is.	52:	1-15. Marred more than any Man.
F.	Is.	53:	1-12. Led as a Lamb to Slaughter.
S.	Matt.	3:	1-17 Baptized with the Holy Ghost.
S.	Acts	1:	1-11. Received into Heaven.

WAYSIDE FLOWERS.

1.—"Out of his belly shall flow rivers of living water." The Christian religion is not a mere selfish experience, gratifying only the one who partakes of it. It is a fountain that *must* run over and bless others. Acts ix. 36; Rom. xiv. 7; 2 Cor. ix. 8; Eph. ii. 10; Col. i. 10; 1 Tim. vi. 18; 2 Tim. iii. 17.

2.—Many men "seek" the Messiah; but they seek him in their own way, resolved so to find him or not at all. Is it any wonder that scientists say: "We can not find him"! They stand at the door of creation and imperiously say: "If there be a God let him come forth that we may measure him." The Infinite must be sought in a way more humble than that. He will reveal himself to the most humble of mortals if he only really desire to commune with him—but to such demands never. Job xi. 7; Ps. lxxvii. 19; Ps. lv. 9; Rom. xi. 33, 34; Ps. cxxxviii. 6; Jas. iv. 6.

3.—"A little while" Jesus was with them. After that they should seek but not find him. Ah, the importance to them of that "little while!" It was their period of grace—their day, their hour, their moment of salvation. It passed unimproved. How long is *our* "little while"? Matt. xxiv. 37-42; Mark xiii. 33-37; Luke xii. 35-40; xxi. 34, 35; Heb. x. 37.

4.—The way "to know of the doctrine" is to do the will of God—to surrender ourselves and our will to him—to be willing to be guided and taught by him. There is no adequate test of the truth of the doctrine of Christ but the test of experience. "*Taste and see that the Lord is good.*" Hos. vi. 3; Mal. iv. 2; Matt. vi. 24; John vii. 17; viii. 31, 32; xiv. 15-17, 20, 21; 1 Cor. ii. 14; 2 Cor. iv. 3-6.

5.—"Never man spake like this man." And never book spake like the Word of God. It measures all states and conditions of life; it is acquainted with every grief; it touches every chord of sympathy; it contains the spiritual biography of every heart; it is suited to every class of society, and can be read with the same interest by the king and the beggar, the philosopher and the child; and "it has a comfort for every sorrow and a balm for every wound." Ps. xix. 7-10; cxix. 162; Rom. xv. iv; Eph. v. 26; 2 Tim. iii. 15-17; 1 Pet. i. 23.—*Nat'l S. S. Teacher.*

Masonic.

Freemasonry of To-Day.

[The following article is taken from *The Square*, a New York lodge organ, for June. Some remarks may be found on the editorial pages.—Ed.]

It would seem as though Masonry was to be again called upon to put on its armor, and step forward in the defense of its time-honored principles. The plea advanced by these new crusaders, is the anti-Christian character of the institution; which, they allege, is established beyond peradventure; and this is what they endeavor to impress upon the minds of Christian people.

It is not the *Square's* intention to argue with any of these gentlemen, in a vain attempt to dissuade them from their purpose; for in this age of enlightenment men are apt to think for themselves, and seldom thank those who presume to think for them. Masonic papers do entirely wrong when they invite argument from any of these sources. Freemasonry dates its birth from the shedding of light upon this world, and hence, having its rising in light, never need fear it; it is only misrepresentation that we have to guard against; and surely Christian people are not the kind to look for that from. Although our boast is the unsectarian character of the institution, still the follower of Jesus, if he is really a follower, can always see in it that which must challenge both his admiration and respect. The Freemasonry of to-day commemorates five great events in the history of the world, each typical of the Messiah. We refer to Jacob's vision; the offering of Isaac; the deliverance of Israel; the offering of David; and the building of Solomon's Temple.

Now in our lectures direct reference is made to these five great events; and no man, however fine his sense of discrimination, can find therein anything to conflict with the Gospel. It is folly to assert that Masonry is un-Christian, as we understand the word, when the first step taken by the candidate is his acknowledging the existence of a God.

As Christians, in making that assertion of our belief in a God, we believe in God, the Father; God the Son; and God the Holy Ghost.

When a professor of Christianity asserts his belief in a God, it would be simply ridiculous to make him define the God-head every time; presuming that we initiate only intelligent men. If the majority of mankind were devoid of common sense, it might be well to have them explain everything they might say.

The first lesson taught by Masonry, is perseverance in the study of the Holy Bible; this point needs no further substantiation than the mere fact of our opponents admitting, that we have the sacred volume in our midst; what possible use would intelligent men, who believe it to be an inspired volume, have for it, if not for study?

In our lodges the ceremonies are so conducted as to offend the moral sense of none; and true Christians, if they are what they profess, could never find cause for offense in any portion of the ritual. We open and close the lodge with prayer; and the same solemnity attends the initiation, passing, and raising of the candidates. No levity is allowed in any part of the ceremony; and would not be heard, for there is nothing attending the solemn services likely to excite it.

The great characteristic of Masonry which has so much excited suspicion as to its innocence, is the impenetrable secrecy. Taciturnity is a direct proof of wisdom, and has always been regarded by intelligent men as an art of inestimable virtue. In secrecy nature performs her greatest work; and everything fashioned by the hand of the Creator comes forth silently, and without noisy demonstration.

The greatest benefit conferred upon man by his Heavenly Father, we, as Christians, concede to be the inestimable gift of His only Son. Although ancient prophecy led the Jews to understand and look for the promised Messiah, as coming in great pomp to rule over them as a king; still the wisdom of the Father ordained that He should come quietly, unknown save to a few ignorant shepherds, and He remained unrecognized throughout His ministry save by a few followers.

Hence God himself made use of a secrecy when about to confer His greatest blessing.

Our boast is our universality; here is the enigma which so puzzles our foes to fathom; the great Locke said, "There is nothing more true than what Masons teach; that the better men are the more they love one another; virtue having in itself something so amiable as to charm the hearts of all who behold it."

Taking the evidence of the thousands of good, intelligent, Christian men, who hail from the different Masonic bodies throughout the world, we fail to find in the Masonry of to-day anything prejudicial to religion, or calculated to interfere with the civil government of the world. The policy of Masonry is never aggressive, except in the sense of a man's warring against the evil in his own nature.

A writer in a late number of *The Voice of Masonry* seems to think that the church is jealous of the institution. That can never be. Since without the church Masonry could not thrive in a Christian community; and without Masonry the church would find more atheism to contend against, than she has at present.

Masonry is a great missionary, teaching man to love his God first; after that, to love his fellow. A Turk is just as much your neighbor as one of your own religion; witness Christ's parable of the Good Samaritan.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 12, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellec without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

EDITORIAL CORRESPONENCE.

GALESBURG, THE SECRET OF ITS GROWTH.—THE GREAT EXPERIMENT—AND THE SURE TRIUMPH OF TRUTH OVER LEAGUED ERROR AND DARKNESS.

CAMBRIDGE, Henry Co., Ill., July 30, 1875.

To the readers of the Cynosure:

I have just revisited Galesburg, the scene of my labors in Knox College and the First Church of Christ there, for some fifteen years, and where

> Storied ages o'er the memory pass
> Like shadows pictured on a sea of glass.

The growth of Galesburg from a prairie hamlet in 1846, to a beautiful inland city in 1875, is a curious study. At first, like Oberlin, it was hated, shunned, and "everywhere spoken against," because it was set against slavery, the then reigning evil of this country. But when a handful of abolitionists had broken the dream and stirred up the mind of the nation to the impossible co-existence of slavery and free institutions; above all, when the word of truth had stirred up the sediment of slavery itself, so that it appeared in its own haughty and hateful nature, and the truth and spirit of God were seen to be with the abolitionists; then the tide of popular favor turned, and there was no place like Galesburg. It started from a hamlet to a city. White Cherry Grove, settled by Sabbath-breaking, prayerless Universalists, in a far more favored location, ten miles south; though it first had a post-office, continues still a hamlet of a few farm houses. Everybody flocked to Galesburg. Haters of its truth went there, cursing it. Whiskey drinkers went there to drink defiance to its temperance. And truth and falsehood ran shoulder to shoulder in the race of building up the place; one to establish righteousness, the other to throttle it.

On a greater, mightier scale, the same process is going on in the United States. The human race are now in motion to take possession of North America. The power that guides grasshoppers and locusts is sending swarms of men and women on our either coast, cursing their kings and priests, and yet bringing, in their lives and breasts, the superstition and unbelief which gives kings and priests their vocation and makes despotism a necessity. For out of Christ there is and can be nothing but government by force among men.

But the worst of all is that Christians, by prosperity, assimilate to the world. They ask a religion like those devised by men; and God "grants them the desire of their hearts and sends leanness into their souls."

This process, however, is not always to continue. The strong-holds of Satan will and must be pulled down. And the "wicked one" himself be destroyed by the universal spread of truth; or, in Scripture phrase, by "the brightness of Christ's coming."

The lodge now reigns and gloats over Galesburg. The new College President is hailed and greeted by the Masons. The press cringes, like Eastern slaves at the foot of their master; and the haters of the lodge-god and his idolatries utter their hatred, if at all, with bated breath. But *Magna est veritas et prevalebit.* There is more might in a single truth, though trodden in the mire, than in ten thousand lies though seated on thrones. And history, and mind, and reason, and unconquerable will, but, high over all, the eternal principles of right are weaving the net of human destiny under the guiding eyes of God. And the eternal spirit of God which falls on men and nations as mists on parched meadows, is lifting up a standard against every enemy of our race that "cometh in as a flood."

Let us rejoice in God that we have a "*National Christian Association.*" Let us, by prayer and self-denying labor, make it a rallying point for the children of God of all nations and let our broad country be that "earth" which the prophet saw opening her mouth and swallowing up the dragon floods of error, darkness and despotism.

J. BLANCHARD.

IS IT A JOKE?

The editor of the *Square*, New York lodge organ, issuing from the Masonic Publishing Co., wallows around in the slough of modern Freemasonry in a strange way. His article which we republish seems like mocking the truth, yet is too serious for a joke. If he really intends to put on his war paint, we hope for him the quick conclusion which fell on the St. Louis *Freemason*, a far better representative of decency, if not of the craft. It *is* always wrong for lodge organs to invite discussion with Anti-masons, for in so doing they always set forth false premises and error for truth. The great "misrepresentations" to be shunned are their own, the statements of the *Square* here given being the best proof. No doubt the *Square* can find many followers of Jesus, according to its interpretation, who respect the lodge, but they are from seed which fell among thorns or on stony ground. If this is not so why is it so careful to speak of "belief in *a* God." The very expression implies that there are more than one, all on an equality in Masonic religion; and proves the Scripture true of unbelievers that they have "gods many and lords many." And this "first lesson" in Masonry, where is the man it has taught to reverence the Bible by its blasphemous caricatures of holy scenes and characters? Nobody's "moral sense" offended! Nobody ever entered the lodge without having it offended if he had any and was able to use it. Perhaps it is meant that we should understand that "moral sense" is left, with the candidate's religion, "at the door of the lodge" before he enters for initiation.

The next statement, that God made use of secrecy to introduce the Gospel, is a libel upon the Almighty and a falsehood contradicted by every page of Scripture and the whole history of the church. And Christian workers have invariably found the lodge not to be a helper, but a hindrance, a system second only to Rome in the practical infidels who follow it, and its ability to make them.

NOTES.

—An old and respected citizen of Chicago, and one of the leading minds of the North-west in abolition days, was present at the anniversary testimonial given to Mr. Walker at Wheaton on the 29th ult., and has kindly furnished us a very complete history of the American candidate as given on the occasion, which will be found on the twelfth page. In this connection it is proper to state we are assured that Mr. Kirkpatrick's letter of acceptance will appear soon.

—Bro. Hinman, Illinois State Agent, has been laboring assiduously in Kane and DeKalb and Boone counties during the past month, chiefly in the interest of the Publishing House. He has spoken in Marengo and Belvidere and has other appointments out, but an attack of sickness has compelled him to return home and he may not be able to fill them. Several payments are due from pledges made for Bro. Hinman's salary at the State meeting last November. Let them be sent promptly, now they are especially needed, to the treasurer at this office.

—Bro. Stoddard is attending the Ohio State meeting this week. Rev. Mr. Cogswell of Mansfield, and Past Master Ronayne of this city expect to be present and make addresses. Important and interesting news from this meeting and the convention at Mercer, Pa., may be looked for next week.

—Mr. Ronayne waked up Iowa enthusiasm at Waverly beyond all precedent. Arrangements are being made through all the north central portion of the State for his return after harvest, when the lodges may expect such an outpouring of light and popular indignation as to completely dry up their stagnant puddles.

—Word has reached us of the death of Francis Semple, Esq., of Dover, Iowa, author of "Narratives and arguments showing the conflict of secret societies with the constitution and laws of the Union and of the States." Mr. Semple had been a practicing attorney for many years and his observations of the dark and secret workings of the lodge in court are of great value. He had reached a good old age and his last hours were cheered by the Christian's hope.

—The Missouri State meeting next week promises to be of interest to the State and the cause. Bro. Needels will probably be disappointed in not having the assistance of the General Agent, Bro. Hinman or Bro. A. H. Springstein of Michigan, who are all prevented from going to Missouri. But help has arisen from another quarter. Elder Barlow, now in this city, is ready and able for the work; and it is hoped that the correspondence begun may decide that he shall turn aside thither.

—The Wesleyan congregation at Lisbon Center, N. Y., will not consent to spare their pastor for the cause of reform in Michigan, and Elder Rathbun has sent word that he does not feel called to the State lectureship. This we learn from a good letter from Bro. Springstein, written amid the activities of his pastoral work and the rejoicings of the camp-ground, which we cannot find place for this week. The appointment of a lecturer now falls back on the State Executive Committee. Let them attend promptly to the interests of the reform in their State. Four months have passed since the State organization was formed and every weeks' delay in putting an able man in the field is a positive loss, for he should be now getting acquainted with the field in readiness for pushing things during the fall and winter. Brethren, the King's business requires haste.

—The annual meeting of the Synodical Conference of North America, Lutheran church, was held this year at Cleveland, July 14th to 20th. Among the theses on Church Fellowship discussed, the *Lutheran Standard* reports the ninth, and the argument upon it, as follows. In the midst of surrounding indifference or worse on the part of

churches and ministers so strong and clear a statement of this case is truly encouraging:

"This contradiction takes place, furthermore, when members of their congregations continue to be members of secret societies and the respective pastors neither in a thorough manner bear public testimony against these societies in their preaching, clearly setting forth their antagonism to the Scriptures and to the faith, nor give that instruction and attention to the individual members of the lodge which a proper care for their souls requires.'

Secret societies are among the most successful instrumentalities of Satan to lure souls away from the church and induce them to put their trust in their own natural powers. With the samo unanimity with which all the there theses were adopted, this was accepted as the conviction of Conference. The question whether these Anti-christian associations are to be regarded as religious societies was debated for some time, and on this question there was some differen e of opinion, some maintaining that they should be so considered, others entertaining the conviction that they are societies with religious purposes and tendencies, but not strictly religiousassociations. Butwhatever term may be applied to them in this regard, there was no dissenting voice in regard to the thesis itself, according to which Conference declares its condemnation of all such secret orders, and refuses to have ecclesiastical fellowship with those who decline to oppose them.

Rev. S. C. Feemster.

SKETCH OF HIS LIFE FROM THE CHRISTIAN REPUBLIC.

After graduating at college he entered at once on the study of Divinity, under the care of his father, and was licensed to preach the Gospel on the first day of Dec., 1860. He exercised his gifts as occasion offered, but continued his studies under his father's directions until interrupted by the events of the war; during the early stages of which he remained quietly at home pursuing his studies, steadily refusing to aid a cause which he did not approve. But the difficulties of his situation grew apace,until he became convinced that he could escape the southern service only by flight or by suffering the uncertain consequences of a flat refusal. A council was held between himself and a number of friends and it was determined to risk the chances of escape. The prospect of success was not flattering. The distance to Tuscumbia, where the Northern troops were in power, was one hundred miles, and the roads were guarded by Southern forces. But the forests were dense and large, the mountains were steep, and the nights were dark, and it was supposed that a little handful of men could, by traveling at night and concealing themselves in the daytime, dodging the cavalry, and by shooting the blood-hounds, make good their escape. On the night of the 11th of July, 1862, at ten o'clock, he, accompanied by a little band set out on the perilous march. This memorable night, was the beginning of a more eventful portion of his history.

It was bitter in its partings, bitter in anxiety for the future. Happy only in that joy which springs from a consciousness of having consulted and obeyed not man but God.

The journey was toilsome and perilous, but it was safely made, and on the first day of August he reached Decatur, Ill., a stranger, tired, hungry and penniless. For three years he was a wanderer, sometimes laboring with his hands, sometimes going south for a while, under the employ of the American Missionary Association, and sometimes teaching and preaching in Illnois

At Byron, Ogle county, Ill., he became acquainted with Miss Mary Furguson, with whom he formed an attach ment, and at her home, on the 24th day of Oct., 1865, they were united in marriage by Rev. J. P. Stoddard, then pastor of the Congregational church at that place.

Soon afterward he returned with his wife to Mississippi, and built and settled on a small farm in the neighborhood in which he was raised. In this quiet home he spent the remainder of his life. On his return from Ill., he was associated with his father as assistant pastor.

After two years he was left in sole charge of the church by the death of its senior pastor, in which position he continued until the voice of the Master was heard saying, Come up higher. The eight years of his pastorate were spent under circumstances of peculiar trial.

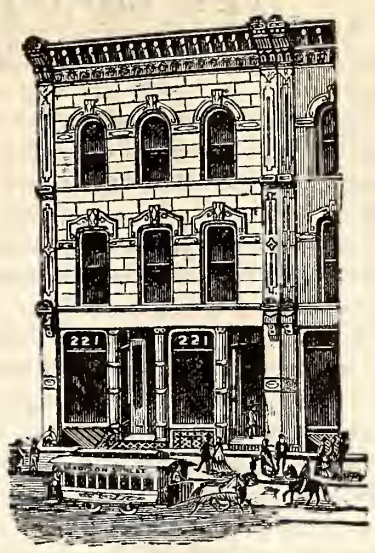
While the devotion of his church to him and his principles was complete, he was compelled to stem a fearful tide of opposition from without. The cause of his opposition was twofold.

First, he was devoted to the elevation of the colored race. He gathered them in Sabbath-schools, he encouraged them to come to his Sabbath services. He managed to furnish them with educational privileges, and always favored such means as would extend to them all the rights and privileges of a free government.

The second cause of the outspoken opposition he met was his strong opposition to secret orders. He preached and he prayed, and talked just what he felt. Often it cost him friends whom he had valued, and sometimes his friends trembled for his life, but e believed and therefore he spoke.

In the heat of the conflict, in hopes of doing something to purify the churches and to mould a better public sentiment, he was led to start the *Christian Republic*. At that time it was the only religious paper in the State; and to the present, the only paper which sees fit to grapple with lodge power.

He had no means at command. He had no backing in public sentiment upon which he could rely for subscribers; but like the stripling of Israel with his sling in hand, he went in the name of the Lord of hosts. On the 14th day of November 1870, he issued the ini ial number of his paper, which is now in the fifth year of its existence. Through how great self-denial he achieved this success, only the records of eternity will show; but every lover of freedom, and every admirer of Christian manhood will say with me, All honor to the man who stood alone and claimed and won the right to think what he pleased and to say what he thought, against the giant power of the lodge.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

VICE-PRESIDENT.—J. Blanchard.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITORS.—C. R. Hagerty and Edward Hildreth.

PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

News of the Week.

The City.

Pending the decision of the Supreme Court on the charter election, the city government have allowed no delay in ousting the Police commissioners. They were locked out of their offices and the Police Marshall, Mr. Dunlap, entered on his duties. Drunken police have been summarily discharged and it is promised that the gamblers shall be forced to stop their business.——By a decision of the county court last week it appears that the city government has attempted to collect its taxes in an illegal manner and must lose about a million dollars in taxes yet unpaid.

General.

The reports of crops in nearly every quarter are highly favorable. In Minnesota and Kansas the harvests of wheat will be unusually large.——The late storms damaged crops and other property to the amount of several million dollars in Indiana, chiefly from flooded rivers. The Wabash has been especially troublesome and the Mississippi, near Memphis, was reported 40 miles wide. The levees are weakening, and it is thought that 80,000 bales of cotton will be destroyed. Last week a tornado visited Knox, Henry and Mercer counties, Ill., doing great damage to buildings and killing several persons. ——While floods prevail in some quarters, the forests of Michigan are dried up and on fire, and there has been a long, dry season in Minnesota.——It is thought that J. B. Ford & Co., late publishers of the *Christian Union*, will pay about 30 cts. on the dollar.——The trial of the instigators of the Mountain Meadow massacre has been concluded and the case given to the jury who are not expected to agree, eight being Mormons. The Mormon leaders are careful to keep out of the hands of the civil officers and plans for the escape of the parties on trial have been discovered.——An explosion in the government arsenal at Philadelphia last Saturday killed one boy and wounded nineteen others.——It is reported that the government suits against defrauding distillers in the West are to be abandoned. Secretary Bristow desires to push them honestly but the political rings and the President have ordered otherwise.——The whole amount of money in the United States Treasury has been counted on the retirement of Mr. Spinner. Beside the theft of $47,000, discovered a few weeks ago, the deficit is very small and proves the integrity of the old treasurer. The parties who took the large package were arrested last week.

Foreign.

The English Shipping bill passed the House of Commons last week. Honor to Plimsoll!——The celebration of O'Connell's centennial in Dublin, last Friday was attended by a procession of nearly 40,000 people. The Fenians created considerable disturbance, and a banquet in the evening broke up in wild disorder.——The most extensive "lockout" ever known in the cotton mills of England is prevailing. The closing of the mills at Dundee alone threw 12,000 persons out of employment, and this number is expected to be increased to about 30,000.——A dispatch from Bombay says that terrible floods have been experienced in Northwestern India. Large tracts of land are submerged, and houses, crops and other property destroyed. Large loss of life is reported,

The Home Circle.

The Mysteries of Prayer.

I ask'd for grace to lift me high
Above the world's depressing cares;
God sent me sorrows, with a sigh
I said, "He has not heard my prayers."

I asked for light, that I might see
My path along life's thorny road;
But clouds and darkness shadow'd me
When I expected light from God.

I ask'd for peace, that I might rest
To think my sacred duties o'er;
When lo! such horrors fill'd my breast
As I had never felt before.

"And oh," I cried, "can this be prayer,
Whose plaints the steadfast mountains move?
Can this be heaven's prevailing care—
And, O my God, is this thy love?"

But soon I found that sorrow, worn
As duty's garment, strength supplies,
And out of darkness, meekly born,
Unto the righteous light doth rise.

And soon I found that fears, which stirr'd
My startled soul God's will to do,
On me more real peace conferr'd
Than in life's calm I ever knew.

Then, Lord, in Thy mysterious ways
Lead my dependent spirit on,
And, whensoe'er it kneels and prays,
Teach it to say, "Thy will be done."

Let its one thought, one hope, one prayer,
Thine image seek—Thy glory see;
Let every other wish and care
Be left confidingly to Thee.

—*Monsell.*

Vicious Teaching.

Last Friday evening, we happened to pass the lecture room of one of our large and popular churches, (not Mr. Beecher's,) and we stood at the door for a few moments to hear some remarks being made by a gentleman unknown to us. When we reached the door, the first word that caught our ears were, "Don't attack error! Don't waste your time attacking error! Preach Christ! Don't attack popery! The Roman Catholics believe in Christ! You allow the Unitarians to worship without attacking them, why not allow the Roman Catholics? It is only a waste of time to attack error! Don't attack Unitarianism! Don't attack Mohammedanism! Don't attack Buddhism! Who can think of attacking darkness? If you want to remove darkness, light a candle and carry it into the room. So if you want to remove error; hold up Christ."

This extraordinary speech was delivered by some one who was worshiping with a congregation, whose pastor was sent out years ago to attack Mohammedanism! It appeared to us a most extraordinary speech at a prayer-meeting. If people were to follow such teaching, they would never offer a prayer for the downfall of popery and idolatry, lest they might be considered by their brethren as guilty of wasting time. To say the least of it, the gentleman's illustration was not very apt; for it appears to us that the only way you can assail darkness is by lighting a candle, or lighting the gas. That is an onslaught upon darkness by the proper weapon. If the speaker had been taking a friend into his parlor when there was no light, he would have attacked the darkness at once. He would have said, wait till I get a light; all is darkness here, and you may fall over some piece of furniture, and either injure yourself or something in the room.

That would have been a verbal attack upon the darkness, to be followed immediately by striking a match. Would it have been a waste of time to say to his friend, just wait a moment until I get a light? No. It would have been dutiful and courteous.

So we argue, it is no waste of time to tell the Roman Catholic, Mohammedan and Buddhist of the danger of their darkness, nor to tell others of the evils that are coming upon their fellowmen, because the announcement of these dangers may arouse some to put forth efforts to dispel the darkness now shadowing many lands. It is true, there is a right and a wrong method of assailing error, just as there is a right and wrong method of going into conflict with an enemy. But we would like to know what general would lead his soldiers to battle without telling them what they were fighting against, as well as what they were fighting for. Did Henry of Navarre lead his soldiers to battle without telling them what they were about to fight against? No, no! In the very heat of the famous battle of Arques, and at a moment of great peril to his small but heroic army, he told his men of their danger. Then, for a few moments, far above the noise of battle, there rose the soul-stirring notes of that imperishable war-song of the Huguenots,—the 68th Psalm:

"Let God arise, and scattered let all his enemies be;
And let all those that do him hate before his presence flee.
As smoke is driven, so drive thou them; as fire melts wax away,
Before God's face let wicked men so perish and decay."

This inspired song filled the hearts of Henry's men with opposition to the cruelty of those who wished to trample upon the rights of conscience. His followers rushed impetuously into the hottest of the fight, and victory was theirs. It was by no milk or water speech, such as "don't attack error," that Henry attained his honor, and achieved such victories.

It was not by a policy of silence that Paul planted the church in various places. It was by open and direct assault. Look at his speech delivered on Mar's Hill, recorded in Acts xvii. He says: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." In his exordium, he assailed their superstition and their ignorance, and then proceeded to hold up Christ the Light. He first showed them their danger, and then pointed out the better way. So ought every one to do who loves the Lord.—*Brooklyn Correspondent Chris. Instructor.*

There is nothing that interests you that is too little to confide to your God in the solitude of closet-prayer. You may enter into your chamber, and shut your door, and, secure of a kindly hearing, you may tell your Father which is in secret of little things that worry and vex you and retard you in your spiritual life, which are yet so little that you would be ashamed to confess to your nearest friend how great a space they fill up in your heart. Fix it in your mind, that there is no duty however little, which we can do without God's grace, and no temptation, however small, which we can resist without God's grace.—*A. H. Boyd.*

Sunday in the Family.

Harry and Mary have slept as long as they dared on Sunday morning, generally until after the ring of the late breakfast bell, chiefly because the hated Sunday-school lesson must be crammed before church time. Have you learned your verses? Can you say your hymn? are questions sure to be asked at the table—questions to which must come a hesitating answer. The hour and a half which follows is divided between trying to get dressed and a desperate attempt to escape censure for a non-committed lesson. The going and returning from church is easily borne, because it gives abundant opportunity to satisfy the roving thoughts. But the long sermon—which is not long to most children because of its length, but because it does not interest them—and the chiding by the Sunday-school teacher for an imperfect lesson, and the reproof at home for bringing no report of good recitation, and the dullness of the hour when the parents are entertaining themselves with a semi-religious newspaper, looking up to rebuke departure from Sabbath-day sobriety—these things make Sunday a dull and tiresome day.

Suppose, now, that mother and father devoted a part of the week-time to the study of the Sunday lesson with the children. They ought to study the Bible together regularly on their own account, and if they do so, will find it all the easier to make the lesson passage interesting to Harry and Mary. But on no account should the learning of the lesson be deferred to Sunday morning. That makes hurry and confusion inevitable; it generally insures a poor-learned lesson, and creates an unpleasant association for the opening part of what should be a joyful, restful day. The regulations of the family should also be such as to avoid too much "preparation for church" between breakfast and service time. When the key-note of Sabbath occupation is struck low in the morning, it will be hard to raise the music of the heart to a higher pitch during the day. If dressing fills the time until 10 o'clock, the child will not go to church prepared to consider higher themes, however simply presented. Jackets and trousers, bonnets, ribbons and gloves, new shoes and old—these have absorbed the time and thought so much that the natural transition will easily be to the jackets, bonnets and ribbons in the neighboring pews. Let there be some time before morning worship for all to be together to engage in a common exercise that will turn the thoughts in a better direction. It is a good habit for the parents to recount the goodness of God through the week in relation to specific events. A visit from a friend, a recovery from sickness, an escape from injury or loss, lessons well learned at school, new acquaintances made, a bad habit partly overcome—these and a hundred other matters such as occur in daily experience, no matter how trifling, can be made the text for conversation that will interest the children and be profitable as well. It is not difficult in this way to introduce the habit of applying Scripture passages to the common experiences of life, and on looking for comfort and guidance in little things to the Word of God. The surest way of fostering those family confidences, which are the delight of home, is to connect them with simple religious conversation. By that we do not mean theology or formal exhortation, such as are appropriate to prayer-meetings, but loving suggestions of faults and mistakes, and of promises and Scriptural illustrations of them. If the hour before service be spent in this way, and the Sunday lesson has been already well learned, the first half of Sunday is likely to be happily spent; and that is more than half the battle. —*Ex.*

China in America.

I went recently with one of our missionaries through the heart of the Chinese quarter. One gets but a superficial idea of heathenism by walking along the streets and looking into the shops. To comprehend fully the character and life of the Celestials it is necessary to go into the narrow courts and alleys, to climb by rickety stairways up to the attics and lofts, to thread dark and narrow passages. It is not safe for a stranger to do this alone. But my guide knew the Chinamen thoroughly, and they knew him. He had spent many years in China, and says that our Chinese quarter is as oriental as any part of Canton. The heathen are just as filthy and vile here as they are at home. No pen can portray life as we saw it in those dark and narrow places. The crowding, the squalor, the sallow, opium-bleached faces, the emaciated forms, the lusterless eyes, the sad, almost despairing looks, form a picture that will haunt me for years. I felt that I was in a Lazar House, in the midst of lepers, that the air was heavy with the miasma of sin, and I was glad to get out into the sunshine again. How terrible is the condition of these poor Chinamen. They have not much comfort even in this world, and no hope beyond the grave. Oh, how they need the Gospel! Some of them are embracing it. Last Sabbath evening eight Chinamen were received into the church connected with our Presbyterian Mission in this city. Some of the converts have to endure a great deal of persecution from their fellow-countrymen. The wealthier Chinamen are opposed to Christianity. They want to keep the coolies ignorant so that they can control them. Hence they try to make idolatry as attractive as possible. One of the great commercial companies, the Hop Wo, has recently fitted up a splendid temple on Clay street, importing for it brass work in relief, bronzes and richly embroidered silk canopies and curtains at an ex-

pense of $30,000. This temple is much more richly fitted up than the one I described in a previous letter. It has only one idol in it—the god of war. But it has splendid representations in brass of the mythology of China.

These brass carvings are not only elaborate, but display a great deal of artistic skill. The figures of birds, beasts, men and gods are numerous, and are grouped in processions and in combats. The best Chinese scholars seem to know but little of the origin or meaning of these brazen tablets. But the ignorant regard them with superstitious veneration.

The Chinese gods all have long beards, and yet nearly all the Chinamen we meet are as beardless as our American Indians. I inquired about this of a missionary, and he told me that no Chinaman is permitted to wear a moustache until he is forty years old, or to wear a beard until he is sixty. The gods being all of course more than sixty years old are bearded. It is a sign of their age and claim to be venerated. The Chinese have great respect for age. A man must obey his parents as long as they live, and he must worship them after they are dead. He marries a wife not to be a help-meet to himself, but to wait on his aged father and mother. Daughters-in-law are the veriest drudges in China. There are men here who have wives in China. When asked, "Why don't you bring your wife over here?" they reply, "She mustee stay and take care of my father and mother."—*San Francisco Correspondence of Herald and Presbyter.*

The Bible in Russia.

Nearly all the civil and religious reforms in Russia may be traced to the publication and distribution of the Bible in the Russian vernacular. A correspondent of the *Eglise Libre* states that in 1820 an edition in the language of the people was prepared by the Russian Bible Society; but the translation was found to be defective, and the edition was therefore suppressed. Thirty years passed away without further action, until the accession of Alexander II., surnamed the "Liberator," brought an awakening of desire and effort. The Word of God was at once placed within the comprehension and reach of the people by a large number of editions, authorized and sent out by the presses of the synod which governs the Russian church. Bible societies were immediately formed for the purpose of scattering the Gospel in all parts of the Empire. Two illustrations will suffice to show how deeply engaged the followers of Christ are in the work of spreading the know ledge of Jesus throughout that land.

A priest who had the charge of religious instruction in a military school of St. Petersburg, started a Bible Society among his pupils, and succeeded in getting them heartily interested in the work. When the young officers came to be dispersed by their service through all the extent of countries under Russian rule, from the confines of China to those of Germany, still remaining members of the society by a special edict of the emperor, wherever they went they distributed the Bible, collected contributions for its diffusion, enrolled new members, went to the doors of the churches with the Gospel, attended the numerous fairs and fetes of the country, entered inns and cafes, everywhere bearing the Word of Life, to all who were able to buy, or as a gift to the poor. Their reports full of encouragement and joy, reveal the fact that the people are eager for the Word of God.

The ladies of Moscow have formed a society for the distribution of the Scriptures in the valley of the Volga. During the summer season they take their stations on the large steamers which ply up and down this river, which, as is well known, is the longest of Europe, and waters the most fertile and populous parts of Russia. Here they spread the Word among the crowds of passengers which are continually renewed. Others station themselves in the villages on its banks, until their supplies are exhausted.

In like manner the few lines of railway are improved by Christian ladies, who give themselves to the work of attending in the waiting rooms of the stations, offering the Gospel of salvation to those who come and go. By these and many similar means a network of societies extends over the Empire to its most remote bounds, whose aim is to secure a speedy and wide circulation of the Bible.—*Ex.*

Montezuma's Table.

Herbert Bancroft writes in his "Montezuma": The king took his meals alone in one of the largest halls of the palace. If the weather was cold a fire was kindled with a kind of charcoal made of the bark of trees which emitted no smoke, but threw out a delicious perfume; and that his majesty might suffer no inconvenience from the heat, a screen ornamented with gold, and carved with figures of the idols, was placed between his person and the fire. He was sitting upon a low leather cushion, upon which were thrown various soft skins, and his table was of similar description, except that it was larger and rather higher, and was furnished with white cotton cloths of the finest ware of Chulula, and many of the goblets were of gold and silver, or fashioned of beautiful shells. He is said to have possessed a complete service of solid gold, but as it was considered beneath a king's dignity to use anything at the table twice, Montezuma, with all his extravagance, was obliged to keep his costly dinner-set in the temple. The bill of fare comprised everything edible of fish, flesh and fowl, that could be procured in the empire or imported from beyond it. Relays of couriers were employed in bringing delicacies from afar, as the royal table was every day supplied with fresh fish brought without the modern aids of ice and air-tight packing from a seacoast more than 100 miles distant, by a road passing through a tropical climate, we may form some idea of the speed with which these couriers travveled. There were cunning cooks among the Aztecs, and at these extravagant meals there was almost as much variety in the cooking as in the matter cooked. Sahagun gives a most formidable list of roast, stewed, and boiled dishes of meats, fish and poultry, seasoned with many kinds of herbs, of which, however, the most frequently mentioned is chile. He further describes many kinds of bread, all bearing a more or less close resemblance to the modern Mexican tortilla, and all most tremendously named. Imagine, for instance, when one wished a piece of bread, having to ask one's neighbor to be good enough to pass the totauquitlaxcallilaquelpacholli. Then there were tamales of all kinds, and many other curious messes, such as frog-spawn, and stewed ants cooked with chile; but more loathsome to us than such as these, and strangest of all compounds that went to make up their royal carte, was one highly savored and probably savory smelling dish, so exquisitely prepared that its principal ingredient was completely disguised, and yet that ingredient was nothing else than human flesh.

Children's Corner.

A Parable.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of a bog, and a muskrat, digging his hole under it, bit off its roots, and it was dead. It was full of limbs and knots and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow! If you had all these limbs and knots to support, I don't wonder you died."

"And with my roots which were my mouths with which to feed, all cut off, too!"

"Yes, but where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like you men! Find out where my limbs come from, and you will find where all human sins come from."

"I'll take you at your word, sir."

So I took out my knife and peeled off all the bark. But the limbs and the knots were left.

"You must go deeper than that, sir."

So I began to split and take off layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all down to the heart, taking it all off and separating it. The heart was laid bare; it looked like a small rod, about six feet long, and perhaps an inch through the end. Ah! and I was now surprised to see that every limb and knot and gnarl started in the heart! Every one was there, and every one grew out of the heart. The germ of the starting-point of each one was the center of the heart.—*Selected.*

A Load of Bricks.

"See what I will do in the morning!" So thought a little boy to himself, as he lay in his snug little bed, about ready to fall asleep. He had heard his father, the minister and the neighbors talk a great deal about a new church; a long time he had heard that one ought to be built, long enough it seemed to him to build one, but still nothing was done. In fact he had heard it said lately that maybe they would not have a new church after all. Perhaps he did not like the old meeting-house, and fancied he should like to go to church if they had a new one; at all events he gave his mind to the subject and resolved to do something. The next morning he rose very early, intent on carrying his plan into execution. Whether he consulted with any one or not we do not know, but we doubt not he had learned the verse, "Let not your left hand know what your right hand doeth," and thought it best to go by himself, believing that he was doing right. Very happy he felt as he trudged along to the minister's house, although when he reached the door it was so early that the good doctor had not come down stairs. Soon, however, he appeared, and his youthful parishioner delivered to him a load of bricks which he "had brought to built the new church with." In a wheelbarrow three times the size of the little boy lay two bricks, the beginning of the new church, and as he returned to his home, cheered by the kind words of his pastor, we are sure that he felt that doing was better than talking. As the doctor went into the street, he said to every one he met: "The church will be built; the first load of bricks is on the ground;" and before our little hero was much older, he had the pleasure of seeing the church finished which he had begun.

How Languages Grow.

A lady who lives away in Washington Territory, upon the Skokomish Indian Reservation, sends this interesting description of how languages grow:

"Our language, Webster says, has many thousand words in it, and it is hundreds of years old, so that it is only as we get older and study the elements of the English language that we understand about its formation; but here is a language with only two or three hundred words, and about forty years old—so small and young that we can almost see it grow.

The language does not belong to any single tribe of Indians, although it is understood by most of the tribes in Oregon and Washington. It was invented by the traders and trappers who first came to this country, as there were so many tribes who talked different languages that they found it almost impossible to learn them all. It is made up partly of French words, as some of the traders were French, partly of English words, with some words from different Indian languages and some natural sounds.

They call the sound made by the rattle of a wagon a *tchick-tchick;* and a watch is naturally called a *tik-tik.*

Hoh-hoh, pronounced as we do when we cough, means to cough; and a great noise is *poh*. But when anything smells unpleasantly it is *pin-pin*, as many not Indians often say. A duck is a *kweh-kweh*, as a duck says it. Just so, we are told, some of our English words came into use, as buzz, whiz, and hiss.

There is no grammar to this language. The only book we have is a small dictionary. There are nouns, but there are no plurals to learn, as man, men; duck, ducks; goose, geese; but we say, one man, three man, five duck, or many goose.

There are some verbs, but not many, and none to decline. It is not, 'I see, you see, he sees; I saw, they shall see;' but 'I see, he see; I see a long time ago, they see to-morrow.' Then, as there are but few words, we get along without some which you use every day. There is no verb *to be*, so hard to learn, no *am*, *are*, *was*, *shall be*. Instead of saying, 'Where is John?' or 'I will be there to-morrow,' we say, 'Where John?' and 'I there to-morrow.'

Of course there are no hard rules of syntax to learn where the noun must agree with its verb, or the adjective with its noun, no hard words to understand as *adjuncts*, and the like. But when a person begins to learn to talk the language it seems as if a few rules and plurals of nouns and verbs to decline would be a great help, for it seems as if it were all mixed up and must be picked out in some way, but one hardly knows how. Indeed, those who know it best often find it difficult to understand each other, and the Indians will not use it among themselves when they can help it; only when they wish to converse with Indians of other tribes or with the whites".—*Advance*.

Religious Intelligence.

—A correspondent of the New York *Witness* says that the conception of the Pan-Presbyterian Confederation originated with Mr. Geo. H. Stuart of Philadelphia and Dr. McDeod of New York, and not with Pres. McCosh who has only grasped and utilized the idea, and developed the plan now being carried out.

—The meeting of the American Board will be held this year in Chicago. It will convene at the regular time, the first Tuesday in October, and continue from Oct. 5th to Friday, October 8th. The Chicago Committee of Arrangements have already organized, and are beginning preparations to receive their guests, who, doubtless, will number up into the thousands.

—A class in a Chicago Sunday School, all foreigners by birth, and composed of at least five different nationalities, contributed $20 each six months for the support of Wen Show, a Chinese pupil at Tungahs. He is a young man about 20 years of age and a promising Christian student.

—Rev. E. M. Cravath Field Secretary of the American Missionary Association, has resigned that office and accepted the Presidency of Fisk University. The *Fellowship* says of him: "With the planning and executing ability of a military general, he united the devotion and sacrificing spirit of the missionary. Our schools and churches, the South over, in their location and equipments reflect largely his wisdom and speak his praise. The Association loses a valuable counselor and an efficient worker." Mr. Cravath is son of the late Oren Cravath of Minnesota.

—At the Commencement of Oberlin College the missionary address on August 1st was given by Rev. Cyrus Hamlin, D. D., Pres. Roberts College, Constantinople, Turkey. At the annual Theological Institute on Wednesday evening previous, Pres. Fairchild read a History of the Oberlin Doctrine of Sanctification, and Prof. Ellis presented "The Work of Oberlin Theological Seminary."

—Spanish speaking preachers are in demand and are likely to be in increasing demand—for Brazil, the Argentine Republic, Central America and Mexico.

—Bishop Coxe, of the Diocese of Western New York, in a sermon at Rochester, spoke disapprovingly of the aims of persons who desire the express recognition of God in the National Constitution. He also argued in favor of retaining the Bible in the public schools on the ground of its influence as a conservator of morals and its identity with the traditions and institutions of the Anglo-Saxon race.

—It would appear that there are fifty-nine dioceses in the Russian Empire, besides one in North America. They are administered by three Metropolitans, nineteen Arch bishops, and thirty-five bishops. The number of coadjutors amounts to twenty-seven. There are 397 monasteries, containing 4678 monks and 4212 lay brethren; also 130 convents, inhabited by 3961 regular nuns, 10,519 temporary inmates. There were in 1873, within the limits of the Empire, 37,636 churches and 13,282 chapels; 404 new churches and 331 new chapels were constructed during the year. The clergy were composed of 1075 archpriests, 35,919 priests, 12, 372 deacons, 54,708 unordained clerks and readers. The collections made during the year by the clergy for charitable and religious purposes produced the sum of 10,728,546 roubles, or nearly $7,000,000.

—The Royal family of England have their religion pretty well divided up among the various churches, according to the following account: "Queen Victoria is the legal head of the Episcopal church of England and the Presbyterian church of Scotland. When she is in England her Presbyterianism is technically called 'dissent,' and when she re-crosses the Tweed into Scotland her Episcopalianism becomes 'dissent' there. She has a morbid hatred of ritualism. The Prince of Wales is inclined to ritualistic ceremonies, whilst his elder sister, the Princess of Germany, is a Lutheran; his brother-in-law, Lord Lorne, a Presbyterian; another brother in-law, the Prince Imperial of Prussia is a Protestant Lutheran; a sister-in-law, the Duchess of Edinburgh, is a Greek Catholic; her husband is a Low Church Episcopalian; the other brothers and sisters are Episcopalians and Presbyterians by turn—their particular creed depends upon their residence for the time being. The Princess of Wales is naturally bewildered at the manifold religions of her royal relations, and clings to the faith she was taught in Denmark."

—Rev. W. J. Shuey, the United Brethern publishing agent at Dayton, Ohio, has made his final report of funds and goods received by him and disbursed among the sufferers by grasshopper famine by the church conferences. The whole amount of cash is 8,800, in goods $750.

—Rev. Andrew McCartney, who has lately returned from Great Britain, says that he was much "disgusted with the almost universal habit of smoking and drinking which" is met "almost everywhere, in public and private." Speaking of the position of his church (United Presbyterian) on certain moral questions, he says: "Her testimony against secret societies and rum traffic, as on the slavery question, will yet be acknowledged to be right." So it will; and the Lord hasten the day.—*Telescope*.

Hon. James B. Walker.

THE SEVENTIETH ANNIVERSARY OF THE VETERAN AUTHOR, TEACHER, AND EDITOR.

For a few years past this well-known author of valuable religious works, and a pioneer minister and editor, has been filling, as the closing labor of a long and useful life, the pastorate of the Congregational church at Wheaton College. Thursday, July 29, was the anniversary of his birth, he being on that day 70 years of age. Realizing for some time past that he was approaching the period of life when his work must close, he, some weeks ago, resigned his position as pastor of the church. Unlike the archbishop in "Gil Blas," he did not employ a secretary to give him the warning, or to himself await the evidence of failing faculties, and unheed both; but has gracefully retired from public life while yet his mind is fresh and vigorous. The ladies and friends in the church and congregation bethought this 70th birthday the fitting occasion to give some expression of their appreciation of the value of that long and useful life. They therefore invited the public to assemble in the College hall, on Thursday evening for that purpose. Friends and associates of the venerable doctor from a distance were invited and were present. It had been arranged so that it was in part a surprise to Mr. Walker. A large number of citizens of the town and students of Wheaton College with the invited guests assembled at the hall early on Thursday evening. At the opening of the exercises Dr. Walker was called out, and presented, as a testimonial of the regard of his numerous friends, with a costly secretary of black walnut, inlaid with ornamental woods, which had been purchased by their mutual contributions, as the gift of his friends. It was tendered through Professor Webster, who made an elegant presentation speech. Mr. Walker was much affected and taken by surprise, and with thanks reserved his response for the more formal proceedings at the close. The numerous audience then partook of refreshments that had been bounteously provided, and enjoyed a sociable in the hall for half an hour, when, as was previously announced, at 8 o'clock, they repaired to the College chapel to listen to an address from Dr. Walker. It was understood, as he had been especially requested so to do, that he would review the history of his public labors. The chapel was well filled with attentive listeners, the most of whom were his neighbors and congregation, who had been the recipients of his last labors, and by those who had been familiar with his long career of public work as an author, an editor, a preacher, and as a public teacher in connection with the institutions of learning in the West. He came before the audience with frame enfeebled by age, but with a mind of youthful vigor, and as a venerable father would talk to his children by the fireside he told them in simple and eloquent language, the story of his life. He said he realized the condition of the period of his life, that the powers of his body and mind would naturally fail at this time, but he was not conscious of a weakening of his mind, but in his body he felt tired.

It was an occasion in which personality was a necessity, and egotism added zest and richness to the narrative. For two hours he stood before his friends and laid open to them his interior life, his feelings, his experience, his mistakes and his hopes, and the estimate he himself was able to put upon his own public labors. Autobiography is the most profitable of all studies, as it teaches self-knowledge. From the remarks made and the facts derived from personal acquaintance, we are able to give the following brief biographical sketch.

James B. Walker was born at Philadelphia, July 20, 1805. His parents were in connection with the denomination of Friends, from whom he has derived much of his religious sentiment, though in a later period of his life he came under the influence of the rigid Scotch Presbyterians. His father died while he was an infant. His mother married a second time, and when a small child the family removed to Pittsburgh. He described naively the primitive life of his childhood on the farm, where, as was the custom of the times, their rude labor supplied all their temporal wants, to the spinning and manufacturing of clothing from flax and wool. He lived at different times with his uncle and grandfather. He worked in a nail factory in Pittsburgh at the age of twelve; afterward clerked for his uncle in a small town on the border of civilization, near the western boundary of Virginia, where he saw much of that low and barbarous life that is found on the confines of slavery and ignorance. His schoolmaster was a pugilistic bully. Returning to Pittsburgh, and the time coming when he should select a trade or profession, he chose the one so prolific in the development of genius (as did Franklin, Greeley and Garrison), the profession of a printer, serving his time in the office of the Pittsburgh *Gazette*, the first newspaper printed west of the mountains. Having served out his time of four years, and still being under age, he went to his native city, Philadelphia, and thus at the outset, gained something of the experience of the mountain-tramping printer. Thence he proceeded, Greeley-like, to New York, and obtained employment in the office of the celebrated Jew publisher, Mordecai M. Noah. Noah's newspaper being transferred, he was again cast afloat, penniless and friendless. He left New York a pilgrim in search of fortune, and crossed to Hoboken, and on a cold, stormy day took the great road, bordered with the Lombardy poplars, that led on through New Jersey toward Albany. He was in search of anything by which he might earn his living. A gentleman overtook him on the road, of whom he made inquiry for employment, and through whom at the next village he was brought in contact with one of the

school committee men, and he was employed as a schoolmaster. He had had but little experience in schools or school-books, as his education had been mainly at the counter and the printer's case, and therefore not fitted to pass an examination as a teacher, but examinations not being the order of the times, he got the school; and, studying up the lessons in advance, he made a successful schoolmaster; and Dr. Walker declared that this was the most profitable to him of all the processes of his school education.

Having procured the means to prosecute his pilgrimage, he returned to Pittsburgh, and thence, after working as a printer for a time, he proceeded to Ravenna, and became the editor and publisher of the *Western Courier*, the first newspaper published in Portage county, Ohio. He was here a politician, and wrote the first address in favor of Jackson for the Presidency published in Ohio. He remained a Jackson politician until Jackson himself abandoned the Jackson platform. Here he got his first lesson in politics, that disgusted him in the maturity of his life, with the whole party machinery. He commenced the study of the law while editing and printing this paper. Feeling, as Horace Greeley did, the need of a classical education, and being ambitious to fill the highest position in the profession, he sold his paper and at the age of 23 went to Hudson College. Here he paid his way by labor. He had been a skeptic, though having reverence for the Divine Being, and often appealing to Him to shield and instruct him. In college he was converted, and he related a most remarkable experience. He then abandoned the profession of the law for a higher one, and here studied for the ministry. He first preached at Akron, where he built and filled a church with a large congregation completing the form of the work. In the interim he held an appointment of a professorship in a college at Lawrenceburg, and on the only Sunday he stayed in the town he heard Henry Ward Beecher preach his first sermon.

He accepted this appointment of professorship, hoping that it might enlarge his sphere of usefulness, but he was at least conscious that he was governed somewhat by ambitious feelings. His visit to Lawrenceburg, where, leaving his church at Akron, he went to fill the chair in the institution, was attended with disappointments and disasters. The college was an insignificant affair, through which exploded the bubble of his ambition. His experience on the journey, with the storms and floods and other calamities, led him to feel like a fugitive Jonah, and to fear that the Lord had determined to kill him. He vowed to the Lord that if he would permit him to get back to his forsaken church at Akron, he would attend to the discharge of known duty, and not be going in the vain pursuit of the ambition of the world. He was received gladly by his people, and was prospered still further on his church ministry.

It was at this time that his mind was first occupied with the great work which has given him a wide reputation as an author, both in this country and in England, "The Philosophy of the Plan of Salvation." By advice of Professor Stowe, who had seen some of the advance chapters, he was induced to go to Lane Seminary, where he could have access to public libraries and consult authors as to the originality of the main thought that has given character to that book. He sought a position near Cincinnati, where he might preach, and at the same time study and write up his book. He settled at New Richmond, Ind., where a most remarkable revival took place, in which nearly the whole town were converted. He was aided in his preaching by Dr. R. W. Patterson, of Chicago, at that time a student at Lane Seminary. During this period the book was finished, and, Dr. Stowe writing the introduction to it, it was printed. It has passed through numerous editions, both in this country and in England, and has become an indispensable standard theological publication.

The "Philosophy of the Plan of Salvation," gave Mr. Walker, as the book became gradually known, the reputation of a great author; is was to the writer what Uncle Tom's Cabin was to Mrs. Stowe. It ranks with the text books, such as Butler's Analogy, Paley's Evidence, Nelson's Inquiry, etc. The German critics who are familiar with its name pronounce it one of the greatest of American books. Hugh Miller says he would not hesitate to place it by the side of Butler's Analogy, "as a specimen of close and unanswerable reasoning." As has been often the case, with a remarkable production, the originality of the book has been disputed by those who were jealous of its popularity. Mr. Walker did not speak of this circumstance in his address; so it is very proper to allude to it in this connection. There are those who believe that Shakspere did not write his own plays. But there is no evidence that any other person could have written them. No person who is familiar with Dr. Walker's preaching could doubt but that he alone could have written the Philosophy of the Plan of Salvation. He constantly preaches the same logic; and a like train of close reasoning and analysis runs through all his labored literary productions. It is conclusive that Mr. Walker made the book or the book made Walker.

This Philosophy was followed nine years later by another important work, the "Doctrine of the Holy Spirit,' which was published after Mr. Walker took up his residence in Chicago. He is the author of five books, one a volume of poetry. The two former have been published in England in repeated editions; and have been translated into other languages. Mr. Walker has made two voyages to England, to superintend the bringing out of his books in that country. He was there at the breaking out of the war of the rebellion, and did the country good service, in endeavoring to dissipate the moral mist that was settling down in mother England with her natural fogs, in regard to the union and slavery question involved in the war.

Through the solicitation of Dr. Lyman Beecher, Pres. Blanchard, and others, Dr. Walker again went into editorial life, and published the first religious newspaper of his denomination in the West at Cincinnati, the *Watchman of the Valley*. He retired from this paper to take charge of an important church at Mansfield, which in time became one of the largest churches of the State. While in this position, about the year 1846, he was invited by the Revs. Patterson and Bascom, Deas. Philo Carpenter, B. W. Raymond, Joseph Johnston, and other prominent men of the church, to come to Chicago and publish a religious newspaper in the interest of the Presbyterian and Congregational denominations from which invitation, came the *Herald of the Prairie*. This paper in time he sold to Messrs. Bross & Wight, which, in transition stages became the *Congregational Herald* and the *Advance*. While in Chicago he was also the pastor of the Third Presbyterian Church, now one of the largest and most flourishing churches of the denomination in the West. Rev. Abbot E. Kittredge is the present pastor.

In his various newspapers, (and he was ever a pioneer in the editorial as well as in the ministerial profession) which were denominational in support of the Presbyterian and Congregational systems, he gave countenance to all measures of a moral and Christian reform. He was ever earnest in the cause of popular education, energetically supported the temperance movement and moderately but constantly sustained the anti-slavery cause, and opposed the existence of oath-bound secret societies.

Dr. Walker invested in early times in Chicago property which has become valuable, and given him an income and means with which to carry out some large schemes of usefulness. From Chicago he returned to Mansfield, where he carried on still higher the prosperity of the church which he had founded, and while there aided the Rev. Edward Smith to start a Wesleyan newspaper and Book Concern.

Mr. Walker next undertook an important enterprise, using his own means liberally and in connection with others in purchasing many thousand acres of wild land in Northern Michigan, where they organized a county, and commenced the town of Benzonia, and there founded a college for the education of the people on the most liberal and advanced principles of reform. Mr. Walker has consecrated 1,500 acres and other property to the endowment of this college, now in its infant state.

While residing in this wooden region of Michigan, the emergencies of the country again brought him into political life. He had while a young man, assumed the responsibilities of citizenship, in supporting Andrew Jackson for the Presidency. He early saw the apostacy in which the political partisans had entered—saw its progress in moral degradation and in its alliance with slavery, till it legitimately ripened in rebellion. From the long sleep in which the good men of the country had indulged, while the enemy was sowing the seeds of ruin, he awoke with hundreds of thousands of others, to become an active politician to save the country, and was of course a Lincoln Republican. As such he was elected to the Senate of Michigan. While there he was the author of the present general school law of that State.

Realizing that the period of rest was fast hastening upon him, he left Benzonia about four years ago, and its arduous responsibilities, and took the position of pastor of the church at Wheaton College, where he would be surrounded by sympathizing friends and his last days made sweet in a work in which there was mutual co-operation. From this and all other active work he has now retired, giving to his confidential friends, as he did on his seventieth birthday, the story of his eventful and useful life, of which the foregoing is but a brief and feeble sketch.

—The statement sometimes made in these columns, that the society of Good Templars had not its most important mission in furthering the temperance reform, is corroborated by the *Watchword*, an organ, which hopes "the day will never come when the order as such will be unqualifiedly committed to any political party; for from that day will date the downfall of the order." Now in several of the States encouraging efforts have been made politically against the rum traffic, in which temperance men of all classes, secret and anti-secret, have joined, forgetting all issues but one—temperance. This item, however, shows that the order has some object beside the great reform on which it has been borne into a kind of popularity, namely, self-preservation. But what is the Good Templar order good for when temperance principles prevail, but a feeder to lodges of more abominable nature?

A bill has been introduced into the Nebraska Legislature, making it a misdemeanor punishable by fine and imprisonment, to sell any spirituous liquors adulterated by strichnine, strontia, sugar of lead, or any other poisonous agent.

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Sunlight.

The sun is, as we all know, the great fountain of life to all the world. Byron's dream of darkness gives but a faint picture of the possible reality if the sun were indeed extinguished. Within a week, under the ardent rays of the day god, in what tints of glowing green the earth has arrayed herself—forest and meadow, garden and pasture are clothed with infinite beauty. The most potent element in this transformation is the actinic or chemical ray. 'Tis principally this which opens the buds, develops, matures, and ripens the luscious fruits. The light and heat which we receive from the sun are important, but without the chemical ray they would be powerless to give us the ample harvest.

Sunlight is an abundant source of health, almost equally preservative and curative in its effects. No apartment thrown open to the free visitation of this wonderful agent, but will be made more wholesome and cheery thereby. Patients kept in sunless rooms have fewer chances for recovery than those who bask in the life-giving ray. The shady side of any street is the sickly side. And yet, much as these facts have been enlarged and dwelt upon, how many people there are in city and country who persist in keeping their shutters closed, their shades drawn down, and excluding by all possible aid of Venetian blinds of linen, of lace, and of damask, the searching gaze of this great purifier. Most house-keepers are afraid of flies and therefore keep their rooms dark; others, unaware of the sanitary powers of sunlight, are fully alive to its bleaching properties, and to keep their carpets and reps and brocatelles unfaded, permit their faces to be blanched, their blood to be sluggish and thin and cold, and their nervous systems to go without the powerful magnetism of sunshine. At certainly a not greater expenditure than invalids often reconcile themselves to in order to regain health may flies be kept out and bleaching prevented, and yet the sunlight be permitted to enter the house. Fly nets are not very expensive. If frames are fitted to the windows, any housekeeper may tack netting on them and so be rid of all the insect-brood that infest the summer months. Wire nets once made are permanent and need no renewal. Furniture covers may be made of American cretonne which costs but 12 cents a yard. Carpets may be replaced with matting or covered with linen crumb-cloths. All this will not cost as much as a trip to Saratoga or even the attendance of a physician in a long illness. If it did, the results would trebly make good all expenditures. Health and vigor cannot be valued in dollars and cents.

A recent lecturer on health topics earnestly recommends basking out of doors in the direct rays of the sun, whether on the sea-shore or far inland. With one's eyes shaded by an umbrella and a blanket between the person and the ground she would have our pallid city women test the potency of the sun cure, sure that they would be able to take up the burden of life on their return to paved streets with health and strength wonderfully augmented.

House plants are, in the main, tropic plants. They cannot endure the cold, but they rejoice in the fierce midsummer heats, and though, when transplanted to the open bed, they may lose something of their delicacy of tint, we rejoice in their vigor and added growth far more than we regret what they have lost. Let us transplant our human house plants into the open air-give them the free, bright, merry sunshine, let them grow brown and freck, led if need be, but in their bounding blood, in their healthful glow, in the quickened activity of brain and muscle, ample will be amends for conventional losses. If we cannot place them immediately under the sky, by open doors and windows we can bring the sky with its splendors and its health the house and let it work out fully its mission of good.—*N. Y. Tribune.*

Farm and Garden.

"Hoe out the Row."—In my first experience at hoeing corn and potatoes, I was much inclined, like most boys, to give the last hill in the row "a lick and a promise," instead of finishing it up in a workman-like manner, with one or two clean cuts of the hoe into the sod or weeds beyond. Well do I remember the look my father gave me at this attempt at slighting my work, as well as his words which were, "Boy, always hoe out your row." I have never forgotten the lesson learned so long ago, and it frequently comes to mind as I see the grass and weeds crowding the first hills around the edges of the corn or potato field in summer. These are pretty sure signs that somebody has failed to hoe out his row. The neglected fence corners, half-plowed headlands, deep, barren, dead furrows to be seen upon thousands of farms, in whatever direction we may travel, show plainly enough that the owners or occupants were never taught and compelled to "hoe out their row."

But the negligent habit acquired when young, of never hoeing out the row, crops out nowhere more conspicuously with the man, than in the treatment of the ground about his home. First of all, if he receive proper instructions in his younger days, there will be a grass plot about the house, and through this, or alongside, walks and a carriage way, in neither of which will grass or weeds be permitted to grow. I know that some farmers will say that this is all nonsense, and so is blacking your boots and putting on a stiff collar when you go to church on Sunday. No one ever puts on such a thing as Sunday clothes in hot weather for comfort, but it is all for the looks; and that is just what folks clean up their walks and trim the edges of the grass for. A little polish on a pair of boots makes a wonderful difference in the appearance of the man who wears them, just as a little hoeing and trimming of the carriage way and walks about the house reflects beneficially upon all surrounding objects. In addition to the looks, a well-defined walk or carriage road has a wonderful effect upon the morals and habits of both mankind and animal kind that frequent them.—*Rural New Yorker.*

Flies on Horses.—A French chemist states, in an European journal, that a little concentrated oil of laurel applied to the parts where flies usually settle on horses, will prevent their being tormented. The oil is said to be slightly stimulating, and tends to keep the hair in good condition. A solution of two ounces of assafoetida in a pint of vinegar is also said to be effectual, since the strong odor effectually prevents flies settling on horses that have been washed with it. We should not care, however, to have our horses smelling of the foetid gum.

A strong decoction of the leaves of the black walnut is recommended as a remedy against flies on horses. It has no bad odor, and is innocent, but, so far as our experience goes, there is no cheaper or more comfortable protection for horses, than thin sheets of sleazy tow or linen. They are cheap, and every farmer who has them not, should immediately procure them.

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Topics of the Time.

At the close of the war, when the chief of the slavery rebellion had been caught scudding away in petticoats, it was barbarously proposed by some who thought immediate hanging too lenient a process, to exhibit the captured Mephistopheles caged through the country. It has remained for the enterprising directors of the Winnebago County Agricultural Society, Illinois, to carry out this plan in a modified form. Realizing the money to be made in a sensation, they invited Jeff. Davis to speak at the approaching fair and received a favorable reply which was with much ado and some haste heralded through the country. But they had not reckoned on a fire in the rear. Old soldiers remembered their blood poured out on Southern fields; fathers and mothers thought on the son starved at Libby and Andersonville, and all cried out at the insult. Manufacturers and farmers resolved to quit the fair if Jeff. Davis was to be a competing attraction. And so the sensation is lost. But is the protest of the farmers reasonable? Doubtless, for if any fact can be proved it is that Jeff Davis was partner and principal in great crimes against the government and against its people, North and South. That a loose and dangerous policy has deluded the government to release him, is not only not an act of magnanimity, it is to turn aside the punishment due to treason and murder upon other and probably innocent persons.

Mr. William Welsh, the first chairman of the first board of Indian peace commissioners has written a letter to Prof. Marsh, upholding his attacks on the Interior Department, and another to the President, reviewing the management of the Indian bureau by Secretary Delano and Assistant-secretary Cowan in no sparing terms. The plain honesty of these letters cannot fail to make an impression. The facts which came under the notice of the first board, and their resignation forced by the treacherous management of the Interior department are well attested by such members of it as J. V. Farwell of Chicago, Wm. E. Dodge of New York, Geo. H. Stuart of Philadelphia and Felix R. Brunot of Pittsburgh. These letters are in reply to "libelous attacks" from Gen. Cowan aimed to weaken Prof. Marsh's testimony and impugning the character of officers of the first board. On the other hand the present board, headed by Gen. Clinton B. Fisk has addressed the Christian public in behalf of the present Indian policy, affirming its humanity and success, and denying the knowledge of any "rings," other than those "seen in connection with the letting of all large contracts in other public or private service." These letters and appeals will do public service in the exposure and punishment of the frauds generally understood to exist in the Indian affairs; but they must not be allowed to destroy the Peace Commission, which has hardly had a fair trial. and has already proved greatly in advance of the old system in benefiting the Indians and aiding the Government.

The recent elections in Bavaria have been regarded as an indication that the policy of Bismarck was overdone and already weakening from the fact that the Catholic deputies returned to the German national assembly were in a slight majority. A comparison of figures furnished by a Roman Catholic journal shows that the case is otherwise. For instance, in the eight provinces of the kingdom there are about three and a half million Catholics, one and one-third million Protestants, and fifty-six thousand Jews. There were seventy-nine Catholic deputies elected to seventy-seven Liberals. Some of the districts have a remarkable record, which can be explained only by supposing the word of the pope severely shaken out of the political creed of this strong Romanist country.

The tenacity of the Tweed ring in New York, and the Shepherd ring of Washington, can be partly explained from the advertising bills paid by these cities to some of their so-called leading journals. Tweed well understood and carefully managed this bribery of the press, whose enormous and unreasonable bills have been fought off by Comptroller Green. In Washington there appears the *Chronicle* with a bill of $72,000, the *Republican* with one of nearly $174,000, and the *Star* with another of over $45,000; all contracted in two years and five months. Like the swindling lodges, these thieves aim an early and sure blow at a power the people have learned to appreciate and rogues to dread when used in the cause of justice and honor.

God's Need of Human Sympathy.

BY J. L. BARLOW.

"What, could ye not watch with me one hour?"

Thrice five hundred years
Their lengthened course had run since first the law
Was made preceptor to God's chosen ones;
And through its ritual of blood had taught
Them how the sins of men might find remission.
Through all changes, the Passover had been kept,
And by thoughtful ones, all its great lessons
Pondered, as the returning seasons came,
When the choice firstlings were to slaughter led,
'Minding the people of deliverance past,
And greater one to come.
Has come the Christ—
That Lamb of whom all other lambs were but
The type, and whose shed blood no virtue had,
But as it shadowed forth that better blood,
Now coursing in the veins of Him, the Just
And Holy One, the woman's promised seed—
The Son of God, and Son of man who now
This feebler dispensation puts away,
And brings a stronger in.
He now has kept
With his disciples, the last Passover;
The typic lamb is lost in antetype,
And reign of Law gives place to that of Grace.
A quiet chamber in Jerusalem
Holds now the Lord of seasons and of men
Where with scanty retinue, he once more
Keeps the ancient Law, and keeping, ends it.
The while Judas, by the prince of hell possessed,
Hath left the paschal board—his honor left—
Left manhood, virtue, and his hope of heaven—
Left them all, to consummate his treason;
While the Master with the eleven, stays
The promised era to inaugurate;
And from the fragments of that final feast
T' evoke a new memorial, which should speak
To countless millions, of the love divine,
Through all that dispensation now begun.
Henceforth the bread and wine such meaning have,
To those who know and love their dying Lord,
As ne'er those elements had known before,
And sorrow filled to aching all those hearts,
As Jesus broke the bread and poured the wine,
And unto each its mystic meaning gave,
A meaning felt, but not then understood
By those saddened men, whose hearts were breaking,
As "Do this in remembrance of me!" broke
On their ears with a sad, funereal tone
Which boded death and parting from the Christ
They lov'd so well.
The old feast and the new
Were finished. The one till new occasion;
But the other its mission had fulfilled,
And now gives place to a more perfect plan,
With more perfect sacrifice.
The Master,
His last words of comfort gives, and offers
Up that wondrous prayer unto the Father
For his disciples and the unborn Church,
Then picks his way and theirs through the darkness
To inmost recess of Gethsemane.—
Where all the hosts of hell His soul assail,
And torturing, wring from Him this sad exclaim:
"My soul is sorrowful, exceedingly;
Even unto death!" The disciples heard,
And speechless were. His sorrow and their own,
Oppress'd and conquered them, so that these words—
"Tarry ye here and watch with me," came to
The chosen three, who heard but did not take
Their meaning in. On them a leaden sleep
Came down and all their energies enlock'd
In dreamless slumber—their Master leaving
Unaided, to endure that dread conflict
With His foes infernal.
The Lamb of God
Is now and here made sin, who knew no sin—
A spectacle is made; and such an one
As heaven nor earth nor hell had seen before
Since hand of God had worlds or beings made.
Now see Him stagger 'neath the load He bears—
The heavy burden of Man's guilt and sin;
Hear the anguished cry He sends aloft on
Wings of prayer importunate! See the blood
Like an exuding sweat from every pore,
Out driven by internal anguish,—the ground
Discoloring, whereon his body lay!
Alone He wrestles with the Prince of hell,
With no felt sympathy from earth or heaven,
'Till fainting, weak, He to the trio comes
To find them all unheeding and asleep.
His hand on Peter falls, and him awakes,
To hear his Master's sadly plaintive cry—
"What, could ye not watch with me one hour?"
Then twice again He to the battle turns—
Submits His own unto His Father's will,
And though with loathing, takes the bitter cup,
Then backward comes for sympathy to them,
But comes in vain.
How gentle His rebuke!
For well He knows their weakness and how strong
The powers which dominate that fearful time;
And so He pities them whose sympathy
He had so vainly sought but just before
High heaven had witnessed all His agony,
And loving angel, with such aid had sent,
As onward bears Him to that dreadful hour,
When heaven's justice, and the hate of hell,
Shall make His life an offering for sin
Upon the Cross.
Christian! hast thou ever
Thought of God as low bending unto m
For love and sympathy? That He who
Us being could in aught dependent
Or that we could a burthen lift fro
To manifest Himself, there was

That worlds should be, and souls to habit them.
As father unto children, holds He place,
And loving, finds a joy in love returned—
And interchange of tender ministries;
And grieving sore when with ingratitude
Or cold indifference His gifts are met.
Between creature and the great Creator,
A sweet inter-dependence has been made
To flow for His own joy and ours.
What strange
Yet still most blessed truth—that He should stoop
To hang His joys—in measure great or small—
On sympathy or service, such as we
Can give! Yet when we better know Him,
All this strangeness disappears and our love
Goes out to Him as flowrets turn to sun
Whose rays warm them to life and then to bloom;
Nor should we wonder that *He* looks to *us*,
The greater to the less, or that He *needs*
Such ministry as ours.
For proof of this:
In thought go down to dark Gethsemane,
And all its mournful lessons ponder well;
Then turn to Him who all our burdens bore,
And joyful give the wage He deigns to ask—
That wage—how wonderful—is love for love.

How Frederick the Great of Prussia Became a Freemason.

BY REV. LAROY S. HAND.

In Carlyle's History we have an account of this transaction. (See Vol. 2, pages 494 and 498, Harper's edition.) It occurred in August, 1735, while Frederick, then Crown Prince, was on a journey with his father Frederick II., the reigning King. "Among the dinner guests at Loo, one of those three days, was a Prince of Lippe-Bueckeburg, Prince of small territory but of great speculation, whose territory lies on the Weser, leading to Dutch connections, and whose speculations stretch over all the universe in a high fantastic style; he was a dinner-guest, and one of the topics that came up was Freemasonry; a phantasmal kind of object, which had kindled itself, or rekindled in these years, in England first of all, and was now hovering about a good deal in Germany and other countries, pretending to be a new light of heaven, and not a bog-meteor of phosphureted hydrogen, conspicuous in the murk of things. Bog-meteor, foolish, putrescent, will-o'-wisp, his majesty promptly defined it to be. Tomfoolery and *kinderspiel*, what else! Whereupon ingenious Bueckeberg, who was himself a Mason, a man of forty by this time, and had high things in him of the Quixotic type, ventured on defense, and was so respectful, eloquent, dexterous, ingenious, he quite captivated, if not his majesty, at least the Crown Prince, who was more enthusiastic for high things. Crown Prince, after table, took his Durchlaucht of Bueckeburg aside, talked further on the subject, expressed his admiration, his conviction, his wish to be admitted into such a hero fraternity. Nothing could be welcomer to Durchlaucht. And so, in all privacy, it was made up between them, that Durchlaucht, summoning as many mystic brothers out of Hamburgh as were needful, should be in waiting with them on the Crown Prince's road homeward—say at Brunswick, night before the fair, where we are to be—and there make the Crown Prince a Mason.

At Brunswick "the brethren" from Hamburg await the Prince's arrival at "Korn's Hotel."

"No great thing of a hotel," says Bielfeld, "but can be put up with; worst feature is, we discover a Hanover acquaintance lodging close by, nothing but a wooden partition between us: How if he should overhear!" And then, accordingly, on the appointed night, 14th and 15th August, 1738, the light luggage trunks have yielded their stage properties; Jachin and Boaz are set up, and all things are ready; Tyler (Kielmannsegge's valet) watching against the profane. "As to our Hanover neighbor on the other side the partition," says Bielfeld, "we waited on him this day after dinner, successively paying our respects, successively pledged him in so many bumpers; he is lying dead drunk hours ago; could not hear a cannon battery, he. And soon after midnight the Crown Prince glides in, a Captain Wartensleben accompanying, who is also a candidate, and the mysterious rites are accomplished on both of them, on the Crown Prince first, without accident, and in the usual way."

The whole account is not without suggestiveness as to the genius of the institution then. The whole transaction was carefully hidden from the King's knowledge. We are also permitted to read what use the Prince made of the great mysteries at this time committed to his sacred keeping.

"The Crown Prince presented his Masonry at Reinsberg or elsewhere occasionally for a year or two, but was never ardent in it, and very soon after his accession left off altogether. "Child's play and *ignis fatuus* mainly!" A Royal Lodge was established at Berlin, of which the new king consented to be patron; but he never once entered the place, and only his portrait (a welcomely good one, still to be found there) presided over the mysteries in that establishment. "Harmless fire, but too fatuous; mere flame; circles cut in the air, for infants, we know how!"

Polk City, Iowa, July 27, 1875.

"Hush Money."

Unlawful deeds, wicked plans, and iniquitous habits are often concealed for a time by the aid of "*hush money.*" A man highly esteemed perhaps by the nation may prove false to his trust and hire concealment. A minister highly regarded for sublime religious thought and powerful pulpit eloquence, may fall from the heart-eminence which he seemingly occupies, but succeeds in concealing his deep-dyed crime by the silent but almost irresistible power of hush money.

While hush money is often given in a direct manner for the purpose of smothering the threatening eruption of pent-up wickedness or driving away the smoke of iniquitous fires, it is more frequently given in a manner disarming the suspicion even of those who carefully watch.

In this indirect manner are some ministers sometimes deceived and become the recipients of hush money. The principles involved in the practices of men should be eliminated by the minister and carefully compared with the relative principles of the Gospel. The proper results reached they should be fearlessly and perseveringly proclaimed. But how different in many pulpits! Parson Z. when ranging the fields of thought for the coming Sabbath sermon will not run a single line of the sermon in a certain field of sin for he knows that a frequent hearer, and also a wealthy member of his charge, revels there and by rebuking the one he loses all hope of gaining him as a member to his charge, and reproving the other he is cut short of salary; he receives Satan's bids and keeps silence. The minister, who in the pulpit keeps silence upon the cherished yet gross sins of the people, wins flattery which humors his love for fame, encourages his ruinous neglect, and his consequent conduct stupefies and corrupts the moral sensibilities of his hearers. Of such practice the present prevailing iceberg religion is a result. Iniquity unrebuked has free course and foments throughout Zion. Corrupt pulpit and pew each reciprocally intensifies the guilt of the other. Lusting ears and bribed tongues are both guilty, but if any difference can be made the severest penalty will fall upon those desirous of satisfying "itching ears." The danger coming, the watch-man upon the wall should sound the alarm, however much he might be applauded for neglect by enemies without or the drunken ones within. "He isn't wild—has common sense—charitable—don't ride hobbies;" and numerous other hollow eulogistic expressions are mouthed concerning the milk-and-water preacher by the enemies of truth, the source itself sufficient to lead every conscientious minister to suspect himself guilty of betrayal.

Desire for members and wealth on the part of the laity, salary, friends and popularity on the part of the ministry, silence or at least soften pulpit opposition. Failing to silence the pulpit, friends to an evil will set afloat and freely circulate falsehoods against the minister, or some afar-off minister who opposes the pet evil, and thus by association defame the cause, create a sentiment of contempt among the hearers, and render opposition nugatory. The evils of secretism are frequently thus sustained and concealed, and the hush money used to purchase a covering witness against the deceptive character of the scaly monster.

But upon whom does the enemy make the strongest attack? to whom is the greatest reward offered? Not to the old minister, for whatever his position, he cannot be so easily moved; but the young minister, plunged into a whirlpool of conflicting thought, is not wholly settled in convictions and from him they seek their craved help. Shall they not be disappointed? It becomes all ministers to constantly watch, fervently pray and lift up the voice like a trumpet, warning the people of their sins, not only in their future penalty but present character. The enemy desires the services of Christ's ministers. "Know ye not to whom ye yield yourselves servants to obey his servants ye are to whom ye obey?" Judas yielded himself to Satan.

The grossest evils of any age in that age should be most severely and perseveringly rebuked, nor for any consideration should intense and incessant opposition be slackened. A Mason remarked to me not long since, "I like Rev. W—— of your society very much indeed, for though he is opposed to Masonry, yet he says nothing in public nor in private against it." Astounding opposition! by it Paul's opposition to paganism and Judaism is left in the misty distance! Such opposition makes the devil laugh, and wins the blackest crown of his hellish glory. If secretism is wrong, it is right to oppose it, nor should it be opposed lightly for "it is good to be *zealously affected* always in a good thing."

Hush money at heaven's tribunal will be of no avail. Wickedness will there meet its penalty and bribed, sin-charmed, principle-neglecting ministers will there be exposed and doomed. Beware of hush money!

W. H. C.

Frontier, Mich.

Letter of Samuel D. Greene to the Pittsburgh Convention.

To the President of the Seventh Annual Convention of the National Christian Association:

I regret that I cannot be with you from various causes; but in faith and in heart I believe that the beginning and the subsequent organization, and the wonderful spread of this work against so powerful an enemy to the church of Christ, and the laws and liberty of our free institutions, is of God, the maker and governor of the world.

In 1825, Freemason orator of New London, Conn., Brainard, said of Freemasonry: "Think of it, laugh at it, wonder at it, hate it, or despise it, as occasionally presenting in little meetings a number of grave and otherwise sensible men with aprons on, still it is all I have told you and will continue to be, and the world in arms cannot stop it; a powerful institution." The like language was used in relation to slavery. But where is that system today? Through the power of the Almighty it has fallen. Our nation is yet under his fostering care. He inspired his people to possess it and we have no reasons to doubt that He will not protect it. Notwithstanding the enemy of all righteousness has not ceased to go about as a "roaring lion, seeking whom he may devour." But the promise is, "All enemies shall be put under His feet;" and Christ, whom they reject, shall reign King of nations, as He is King of saints. Here is our encouragement. Though yet small in proportion to our nation, yet it is not "by might nor by power, but by my Spirit, saith the Lord."

Between forty and fifty years ago, Freemasonry murdered a fellow-citizen for no crime, but for doing what the laws of our nation by its constitution allowed him to do. It put its laws against the laws of freedom. Thus the strife became political, finding that

nearly all the offices were in the hands and controlled by this secret power, and in five years there were established in the United States two hundred and fifty Anti-masonic presses, and the Anti-masonic strength in that short time was over 300,000 votes. A number of States were almost redeemed from its power, Rhode Island, Vermont, Massachusetts, New York and Pennsylvania. Laws were passed against extra-judicial oaths, and many towns turned Freemasons out of the jury-box as unfit to administer justice; and Freemasonry, notwithstanding the boasted power ascribed to it by its orator, returned its charters, gave up its lodges, leaving thousands of honest Masons to suppose it dead; who would, if the excitement had continued, have renounced it. To leave their character in its influence and to live and die without exposing it, while the opposers of church and the laws of the land, in the dark, were busily engaged to renew its power, was a great mistake. Freemasonry under this power, feigned dead. The people considered it folly to fight a dead beast, and turned their attention to another great evil in our land. The Hon. Charles Sumner wrote me in 1854 from Washington: "Freemasonry seemed to be dead at home. But I find two powers here in Washington in harmony and both antagonistical to our free institutions, and both tending to centralization and anarchy. Freemasonry and slavery must both be destroyed, if our country is to be the home of the free, as our ancestors designed it. The battle is now against slavery." The great political party was formed and an anti-slavery President was chosen and his cabinet appointed, the war was declared, the battles fought, and slavery was abolished. Freemasons killed the President and tried to kill the Secretary, so as to eventually bring the government under the power of Freemasonry, and in the hands of an unworthy President who in obedience to Masonic oaths, could pardon those who were guilty of murder and treason.

Now again Freemasonry is brought before the public through the church of Christ, and must be met religiously; and as the ballot-box is to express the opinion of the religious members of community, as well as the political and irreligious, it must be used thus, compelling the press now under the thraldom and power of Masonry to speak when a third party shall, like slavery, hold the balancing power.

The whole of Freemasonry is published. Its initiatory forms, its lectures, its lies about its antiquity, that Solomon built the temple by its assistance, that the Entered Apprentice lodge usually met on the ground floor of King Solomon's temple, that the Fellow Craft's lodge usually met in the middle chamber, and the Master Mason's lodge met in the *Sanctum Sanctorum*, or holy of holies of King Solomon's temple—all is printed and proved by hundreds and thousands of witnesses. I hold that no man or woman of common intelligence can read it, especially a Christian man, and justify it. A minister, educated and professing to be an under shepherd of Christ, who has studied the Bible and is bound to examine every subject energetically to see that it corresponds with the word of God, who justifies it, should not have the sympathy of the people, or be allowed to preach; but should be considered as preaching for a profession and for filthy lucre's sake, and should be treated as a hypocrite and thought of as God spoke of the false prophets in the 13th chapter of Ezekiel.

I therefore believe the National Christian Association is of God and in faith I bid you God-speed. From 1826 to 1830, Freemasons paraded often before the public, and especially on St. John's day, showing their gewgaws and paraphernalia to make the children stare, but finally had to succumb and feign dead. Now it is building and dedicating halls, gathering its thousands to run after it for its loaves and fishes; attends national celebrations and even wears the aprons of dead Masons, and like a snake having its head crushed, squirms and flounces like a live creature before death. I believe that God is angry with our nation for its infidelity and the corruptions of his church, which he says the gates of hell shall not prevail against, and is visiting our nation where the beast's greatest power is, as he did Egypt with fires, and floods, and plague of grass-hoppers, and Sodom and Gomorrah with fire. Truly yours,

SAMUEL D. GREENE.

Masonry an Anti-Christian Religion.

BY S. A. GILLEY.

Though Masonry in its every feature, is "only evil and that continually," its most damning aspect is seen in its positive religious character. It is the fact that Masonry is absolutely an anti-Christian religion, that makes it incumbent upon each follower of Christ to oppose it unceasingly. The term, religion, is from Latin *religio*, either from *religere*, to gather or collect again; or *religare*, to rebind or bind anew. A religious system then, is one that claims for its object the work of gathering again and rebinding man to God. If its claims are false and unwarranted, if it does not actually reunite man to his Maker, then it is a false religion, and all who love the true religion of the Bible, are committed to enmity against it. We make the emphatic assertion, Masonry is a religious system.

First; It claims to reunite man to God. In Salem Town's work (A System of Speculative Masonry), we read: "The same system of faith and the same practical duties taught by revelation, are contained in and required by the Masonic institution," p. 194. The revealed system of faith claims to rebind man to God; here Masonry claims union with it. From a "Dictionary of Symbolical Masonry, by Geo. Oliver, D. D," article, Mason, we extract the following: "Guided by the movable jewels of Masonry, he (the Mason), may descend the water of life with joy, in hope of being accepted by the Most High as a successful candidate for admission into the Grand Lodge above" (heaven). Also see Webb's Monitor, p. 121–2. We might multiply such extracts indefinitely, but these will answer.

Second; In seeking to work out its claims, it erects altars, has its prayers and rituals, its ceremonies and ordinances; in fact, its religious rites and worship.

Third; It flaunts its claims at the grave of deceased members of the fraternity, claiming them for heaven even there. Sickels (p. 120) says death is "sent from our Supreme Grand Master, to translate us from this imperfect to that all perfect glorious and celestial lodge above."

Masonry is a false and anti-Christian system of religion.

First; It does not bring man back to God in life. "By their fruits ye shall know them." Union with God will, does ever lead to oneness of life; if we are joined to Christ, our life will be Christ-like. Masonry does not produce a Christ-like life; hence we declare it does not establish a union between man and his Maker.

Secondly; It does not afford a passport through death into the presence of God. While some Masons doubtless die resting confidently upon the relation they hold to Masonry, these are the exceptions; for Masons, as a rule, die no more easily than others who have no hope in Christ. To say that Masonry is a help in a dying hour, because some Masons die well, is only equalled by saying that intemperance gives security in death, because some drunkards are not afraid to die.

Duty of the church in relation to Masonry.

Christians have no more right to fellowship Masons in their Masonic character, than to unite with pagans in their idolatry. Each church should say to Masons seeking communion, "As a pagan must renounce his idolatrous religion, so you must forsake your Masonic religion before you enter here." "Ye cannot drink the cup of the Lord and the cup of devils."

Platteville, Wis.

More Plimsolls Wanted.

Mr Plimsoll stirred by his unparliamentary speech the British Parliament, the British nation, the whole world, to a great wrong which has been for years consigning English seamen to watery graves without mercy. We need more Plimsolls throughout the world. We need them in politics; we need them in educational departments; we need them in the church of God.

We have had some Plimsolls in the moral conflicts of America. Such in a measure were Birney, Bailey, Garrison, Giddings, Phillips, and Sumner. Their souls cried out against great wrongs. Morgan and Bernard and Finney and Blanchard in some degree resemble Mr. Plimsoll in their abhorrence of the great evil of dark conspiracies. Otterbein and Boehm and Asbury and Whitefield were Plimsolls in their crying out against the darkness and destruction that rested on the spirituality of the churches of their age. Moody has been playing the part of a Plimsoll in crying out against formality and ungodliness in Edinburgh and London. Indeed, what zealous reformer has ever exceeded Christ in his expression of abhorrence of inquity? When he violated "parliamentary" law so far as to drive out from the temple those who profaned the holy place, it was said the zeal of God's house had eaten him up.

We need some Rev. Mr. Plimsolls in the pulpits of formal and proud churches, to cry out till sinners and backslidden Christians and false professors shall see the yawning gulf beneath them. We need such to cry out against evils and sins which wealth and pride and conventionality are disposed to cover up. Better madness than coldness, sin and death. We would that thousands of pulpits which are now ever so nice and sweet and peaceful could be filled with ecclesiastical Plimsolls.

The public schools of our cities badly need some Plimsolls on the boards of education. By overtaxing the minds of children, and confining them to the school-room too many months in the year, the public schools in our cities are bringing up a class of sharp pedants, weak physically and dwarfed in all that constitutes mental originality, breadth and strength, while these schools are, by their systems being only adapted to *such* a course of education, thus shutting out the masses from the best opportunities for mental improvement. Oh, for some Plimsoll to cry out against the dwarfing and murdering of the privileged (?) few and the practical exclusion of those who are to be left with sound bodies and minds but with intellect uncultivated! Oh for some Plimsoll to drive the Liliputian red-tape educators from their positions "with a whip of scorpions!"

We need Plimsolls to drive presidents from race-tracks, secretaries from dishonest schemes, legislators from peculation, fraud, and grabs, and politicians from their lying, wire-working, and bribing.—*Telescope.*

The great strength of Freemasonry is not its benevolence which it vaunts so much, but it is its pharasacial self-righteousness on the one hand, and on the other, its insidious baits to self-interest ingeniously presented to the hopes of young men, who are so often compelled to take their course in life without friends or fortune. The Masonic tempter meets him, allures him by shadows, and the poor fellow, like a fish, is hooked, no longer to be a free man, but a slave, oath-bound to a system which he dare not repudiate but at the risk of incurring penalties which he dare not reveal, unless indeed, he, like the few noble exceptions, burst the bonds at all hazards. Like slavery, Freemasonry holds its masses in bonds to a system as diametrically hostile to republican principles as any despotism can be. Like Romanism, it binds conscience by appeals to Deity, promises rewards above, and fulminates its secret and awful penalties below. Young man, beware! Preserve free that reason and conscience which God has given you, and rejoice that he has placed you in a land whose laws while maintained by freemen and Christians will protect you in their exercise in spite of all the machinery which may be set in motion by the lodge, the pope or the devil.

T. HITEM.

Corrupting Influences of the Modern Driving-Park.

Taking the numerous columns of reports of "races" recently published in that pre-eminently moral sheet, the *Times*, as the basis of our opinion, we judge that horse-racing is becoming a very general and increasingly popular amusement throughout the country. If it be so, it is a fact to be regretted by every moralist, and should be sternly opposed by every Christian.

The apologist for horse-racing asks, with an air of injured innocence, what possible harm there can be in putting the relative speed of horses to the test on the race-ground. We answer, None whatever, provided that were all the modern driving park implied, and that the trial were made in a spirit of humanity towards those noble beasts. But neither of these conditions are met on any race-course, either here or in Europe; on the contrary, races are invariably allied with gambling, and they uniformly involve a treatment of the horse which is uselessly cruel.

The race-horse is valued, not for qualities which increase its usefulness, but solely for an exceptional speed which is nowhere desirable except on the race-course. None but jockeys and fast men wish to travel, either for business or pleasure at the rate which wins the prize in a race. In fact, that rate cannot long be maintained by any beast, however highly trained or endowed. It is more than nature intended, and is valueless for all ordinary purposes. But being unnatural, it is seldom, if ever, attained by any animal, except through a training process which is cruel in itself, and under which many noble young animals succumb and break down. And when attained, its exercise not unfrequently brings with it a strain so terrible that it can never be repeated; but if indured without permanent injury, the animal recovers from it only by means of careful restorative treatment. What, then, is racing as a general practice, but an unmercifulness to animals, against which every human man should most steadfastly set his face.

But, as already intimated, racing is universally allied with gambling. Our moral *Times* publishes lists of "pools" and "bets" on favorite horses, with all its notices. In fact, betting is the life of the race-course. The race itself has little interest to the spectator. A gathering of a few mounted horses, a confused line of beasts in rapid movement for a few minutes, and the race is ended. This is not the attraction, but the fact that the loss and gain of thousands of dollars depend on which of the overstrained animals first stretches its nose beyond the winning post. Strike gambling from the attendant circumstances of the race, and the "course" would speedily become a deserted spot.

The race-course has long been popular in England. Epsom and Derby are familiar names wherever the English language is spoken. All classes, from princes to paupers, annually throng those celebrated grounds. With what result? Without exaggeration, it may be affirmed that more English gentlemen have been ruined by betting at those places than by any other form of gambling practiced in that country. There it is, too, that the low-bred jockey, the dandyish blackleg, and the heir to lofty titles and great estates are first brought in a juxtaposition which generally ends in crippling or utterly ruining the only one of the three who has anything to lose. And there also occur scenes of rivalry and drunkenness at which good men shudder, and there, beguiled by the abandon of the occasion, unsuspecting virtue is enticed into forbidden paths by the lure of unprincipled tempters. Epsom and Derby days are, in fact, the feast days of Bacchus and Gambrinus—the festal hours of Vice.

We are glad to learn, however, that the prestige of these famous race-courses is diminishing, for the reason that the gamblers have been caught making up the races beforehand, by arranging with the jockey riders which shall be the winning horses. Yet, just as the stench of this corrupt amusement begins to repel men in England, we seem to be cultivating it in America. "Riding parks" are springing up on every hand, and "fast men" are getting around them like greedy vultures scenting the carrion of unjust gain and immoral pleasure.

Our object is thus calling attention to this question is to put our readers on their guard, lest they be beguiled by plausible pretences into thoughtless participation an amusement which is evil and only evil in all its bearings. To young men it is especially fascinating. They love its bustle, its excitement, its gaiety. They do not know its dangers until they find themselves on the road to ruin. To parents this multiplication of race-courses is cause of alarm. It is adding to the temptations of their sons. To moralists and Christians it is a call for efforts to create a right public opinion against a practice which is sure to contribute to the increasing corruption of public morals.—*N. Y. Christian Advocate.*

Red Men.

"The improved Order of Red Men," as they call themselves, have just been laying, in San Francisco, the cornerstone of a new building, to be the headquarters of their organization on this coast. The orator of the day, in explaining the origin and objects of the order, said:

"Those who founded our order had, perhaps, no greater admiration for some of the practices of their uncivilized namesakes than have we. But the features of savage life which they designed to adopt and perpetuate by means of this society are worthy of preservation and emulation. The close sentiment of brotherhood, the tribal devotion to each other, the scorn of danger when seeking a brother's rescue, the punishment of all selfishness in succoring a brother in misfortune, the absence of all weariness of spirit in attending a brother in sickness, the close clanship of sympathy and mutual upholding—these are elements which we have borrowed from our savage brethren, and we have agreed to make the loan a perpetual one. In a word we inculcate order, sobriety, industry and charity; and these are virtues in the life of either savage or philosopher. The wigwam whose corner-stone is laid this day we dedicate to the use of an order whose chiefest object is brotherhood and charity; an order which hopes to accomplish its benign purposes through the love that comes from knowledge of each other, and the strength that is born of association and cohesion."

The idea of going to the Indians for examples of "order, sobriety, industry and charity!" Calling these the virtues of savage life! What is the meaning of such nonsense? What is the underlying motive? What the real, though unconfessed spirit? It is anti-Christian. It is an effort to disparage the civilization which owns its existence to the Gospel. It claims that for the virtues we need in this noon of the nineteenth century, we must go, not to the New Testament, but to the painted warriors who hunted and fought over this broad land before the white man came. These red men and not the Divine man are to be our model. Satan seems to busy himself just now especially in getting up substitutes for the Christian church, in devising organizations which will satisfy, in some degree, man's social and religious instincts. But he does not appear to have shown his usual shrewdness in suggesting this order of Red Men. The return to barbarism, which its very name indicates, can be popular only with those in whom the animal nature largely predominates. Yet, no doubt, there are men who would like just that kind of "order, sobriety, industry and charity" which the Indians enjoyed. And for them this organization may be just the thing.

Now what is the duty of the church in regard to these semi-social, semi-benevolent organizations which claim to give men all the religion they need, and a better religion than that of Jesus Christ? If we denounce them and excommunicate our members for joining them we get up a bitter, and perhaps, unprofitable contest. The better way is to make the church so attractive that men will want nothing else, be satisfied with nothing else. There is no greater practical problem than how to cultivate Christian sociability—how to make our churches brotherhoods in fact as well as name.—*Editorial Correspondence Herald and Presbyter.*

Notices.

Notice—Wisconsin.

Friends of the reform in Wisconsin who have made pledges to the State work will please pay them promptly to the Treasurer of the State Association, M. R. Britten, Vienna, Wis., who will forward to the State agent. Any others wishing to contribute to the State work will please forward to the same. A report of funds collected will be published in the *Cynosure.*

Niagara County, N. Y., Association.

The auxiliary holds its semi-annual convention in the Presbyterian church at Wrights Corners, in the town of Newfane, in Niagara county, N. Y., on Wednesday and Thursday the 25th and 26th days of August, 1875. The convention will open with a lecture, at even and a half o'clock p. m., on Wednesday. To be followed by a convention and conference meeting at nine o'clock A. M., on Thursday, public lectures at two and a half and seven and a half o'clock P. M. Elder D. P. Rathbun is engaged to lecture, and several clergymen of influence and eloquent tongues in the reform have been invited.

Reform News.

The Ohio State Meeting—Great Enthusiasm—Past Master Ronayne—The Churches Called to Duty—From the General Agent.

DAYTON, O., Aug. 13, 1875.

DEAR BRO. K.:—Fearing I shall not find time to write a full report of the Xenia meeting in time for the next *Cynosure*, I send you a simple sketch. The meeting was well attended and of marked interest. The speeches without exception were good and all the proceedings harmonious and conducted in the spirit of Christian love. About eighty delegates were present, and the city and surrounding country was well represented, some coming, I was told, ten and twelve miles to witness the Master's degree initiation by E. Ronayne on the last evening. The initiation of a candidate in the third degree was the event of the occasion in public estimation, for which the people had been prepared by preceding addresses, and an initiation in the first degree on the previous evening. Past Master Ronayne is certainly a man of remarkable powers, and capable of working the degrees of Masonry in a manner unsurpassed by very few if by any one in the lodge. He was heartily endorsed by the convention and a vote of thanks unanimously tendered for his services at the close of his last lecture, to which a few timely words of approval were added by the Pres. H. H. George, D. D.

The following passed by a unanimous and rising vote in full meeting will indicate the prevailing sentiment: "WHEREAS, The church of Jesus Christ is 'The light of the world,' and so under obligation to bear witness for the truth in opposition to all forms of error, and among other agents the great and growing evil of secretism; therefore

Resolved, That the church in carrying out the great object of her organization, and in faithfulness to her Head and King, is bound to free herself from all connection with secret associations by excluding their members from her communions or fellowship."

Rev. Wm. Dillon, already favorably known to your readers, was elected to the State agency and has the matter under favorable advisement. Should he enter upon active work he will in the future, as in the past, be well received.

I came with some of the brethren and Past Master Ronayne to this city last evening. Arrangements have been made to exhibit the first degree this evening and the third to-morrow in "Beckel Opera House."

Monday and Tuesday evenings Past Master Ronayne is to work the 1st and 3d degrees at Greenfield, Highland Co., where I am to speak on Saturday evening, spend the Sabbath, speak on Monday and Tuesday afternoons, and assist in affecting an organization.

J. P. STODDARD.

The New York State Agent at Wheaton.

Ever ready to improve opportunities while waiting in this city for his New York friends to secure their harvests, Elder Barlow was invited to Wheaton to preach in the Baptist church Sabbath before last, and the house was offered him for a lecture on the next evening, when he spoke on the religion of the lodge with fluency and clearness. An appointment was made for Wednesday evening when he again addressed a good audience analyzing the obligations of Freemasonry. His argument drawn from the oaths and the principles they are supposed to affirm as defined in authorized works on Masonry. One or two points were made which should have special mention. The words of the oath "never reveal, ever conceal" bind the one taking it to lie on occasion. If the term was simply "never reveal" the Mason could easily evade plain questions without falsehood; but "ever conceal" binds him to hide by whatever means he may, any revelation of the secrets of the lodge, and remove from the mind of the doubter any belief in that revelation. The oath also binds the initiate to be a prospective murderer. The Masonic claim of the binding force of the obligation, as being a life-lease on the Mason's conscience, intelligence and associations, furnished matter also for a forcible argument.

His New York campaigns have furnished Elder Barlow with frequent witnesses, and their testimony is often of a remarkable character when brought up in proof of his position.

The Baptist brethren of Wheaton invited Bro. Barlow to remain during the week to assist their pastor in a series of religious meetings which have been appointed to meet a considerable revival interest now existing in the church.

The State of the Work in Michigan. From the Corresponding Secretary of the State Association.

Editors Christian Cynosure:

Very many are writing me in reference to the Michigan State agency and other matters connected with the reform. I have answered all as promptly as possible. I am not at home more than one day in the week, so that I am not always as punctual as I would otherwise be. Perhaps I can in this communication furnish our friends and the workers in the State all the information they desire, so far as the Corresponding Secretary is concerned.

Brother Rathbun has written me that he could not come to Michigan, as his people refuse to release him from his engagement to preach to them. The State Convention instructed the Executive Committee to appoint some other person to the State lectureship in case brother Rathbun should fail to accept the appointment. I have written Cornelius Quick of Weston, Mich., requesting him to call a meeting of the committee.

The next question is, Who will they appoint? There may be several eligible candidates. But the only name I can now mention is that of Elder R. Faurot of DuPlain, Mich. I think that he would accept of the position. The appointment of a competent man should be made immediately. The committee will doubtless attend to their work. I know of only one inducement to take the field, even in Michigan, where the harvest is ready for the reapers, that is an unconquerable desire and purpose to glorify God in the overthrow of Satan's kingdom. The man who fights the devil on that line must have on the whole armor of God. The work is all important, the resistance thoroughly organized and deadly, and if the work is well done in the name of God, the victory will be glorious. If any man who loves ease, honor, money or life thinks of applying for this appointment, I pray that the Lord may change his heart or mind. But, if any man belonging to the "Gideon Band" feels called of God to take the work in Michigan, may he remember, "He that goeth forth and weepeth, bearing precious seed (seed basket), shall doubtless come again with rejoicing, bringing his sheaves." My dear brethren, let us pray earnestly to God for Jesus' sake, to raise up the right man for this difficult, though necessary and promising work. If men mean what they write me, the cause has an army of invincibles in Michigan.

Some of us were expected to lecture a good deal till the State lecturer should take command of the work. I speak only for myself. I expected to attend the Missouri State Convention and many other gatherings in and out of Michigan. But I failed to go because I could not get money to pay my way. I have received less than $150 so far this year. Though the work of God in the Free Methodist church is going on wonderfully in some parts of this charge, and some of the Anti-masons out of our church stand by us heroically, most of the people are in bondage to the world, the flesh and the devil. Many speak evilly of the secret orders out of policy; others are silent through fear. That is, they love money or life more than they love truth and God. Consequently many say they would see my family starve before they would give us a cent.

My family are with me most of the time and often come home weary and find nothing in the house to eat. We commit ourselves to God, rest sweetly and get up in the morning to find an empty pantry. Do we then feel like backing off or toning down? Blessed be God, we do not. This may be God's way of keeping us in motion. Very well, if I cannot get money with which to go from home as I would like, we intend, through grace, to keep the Gospel banner afloat wherever we are. I believe God is moving wonderfully in this land. I expect to live long enough to witness the fall of Babylon. I hope for the complete success of the *Cynosure*, the election of Walker and Kirkpatrick, for the extirpation of secret societies; for the downfall of iniquity and the prevalence and triumph of the kingdom of our Lord Jesus Christ.

A. H. Springstein.

Aug. 4, 1875.

A New Association in Ohio, Wyandot County.

Sycamore, Wyandot Co, Ohio, August 2d, 1875.

Editor Christian Cynosure:

Dear Sir:—At the call of Rev. J. S. Cutler of the M. E. church and the writer, a few of the citizens of Wyandot Co. convened in a two day's meeting at the Mt. Zion U. B. church, from Thursday evening, July 29, to Friday evening, July 30, 1875. Rev. D. S. Caldwell, State agent, delivered a telling lecture on the Religion of Masonry on Thursday evening. Friday afternoon was spent in prayer and volunteer speeches, and Friday evening Rev. J. S. Cutler, M. E. church, preached from "Every plant that my Heavenly Father has not planted shall be rooted up."

BUSINESS.

Rev. J. S. Cutler was elected President; Rev. E. B. Maurer, Secretary *pro tem;* Rev. D. S. Caldwell, Rev. Geo. Bender and Dr. A. Benham were appointed a committee on constitution; Revs. J. S. Cutler and E. B. Maurer a committee on resolutions. S. H. Randebaugh was appointed a delegate to the State convention and instructed to make arrangements for speaker for our first annual meeting. The committees reported and their reports were amended and adopted. Rev. J. S. Cutler was elected President; Thomas Cole, Vice-president; S. H. Randebaugh, Secretary; J. B. Crall, Treasurer, and Abraham Neeble and Abraham Vangundy, Executive Committee in connection with the rest of the officers. The time and place of holding the first annual meeting was left with the Executive Committee.

CONSTITUTION.

Art. 1st.—This association shall be called the Anti-secret Association of Wyandot County, State of Ohio, and shall be auxiliary to the State and National Christian Associations.

Art. 2d.—The object of this association shall be to enlighten the public mind respecting the evils set forth in this preamble and constitution, and to seek by all lawful means to remove them from both church and state. * *

RESOLUTIONS.

No society or organization intentionally or actually unfriendly to the rights and interests of the Christian community has a just claim to support and existence, and no true Christian or good citizen ought to regard or tolerate such institutions. As Freemasonry stands at the head of secret societies the charges against it lie more or less at the door of all others. That Freemasonry is anti-Christian there is no room to doubt. Christ says, "He that is not for me is against me." Masonry entirely ignores the name of Christ in her ritual and prayer, and Chase in his digest of Masonry says that to require a belief in the Bible or any of the doctrines of Christianity, is a serious innovation on the very body of Masonry.

And whereas, it licenses crime, and protects criminals; and whereas, it puts its subjects under obligations to derange the business, traduce the character and take the life of any person who may from a conscious sense of duty to God and man prove untrue to his Masonic obligation, therefore it must be anti-Christian.

Resolved, therefore, that it is the duty of the Christian ministry to use their voice and influence against it and all kindred institutions, both from the pulpit and in private associations.

Res. 2nd, That as the religious press is to defend and protect Christianity it should not fail to declare against it, and all kindred institutions.

Res. 3d, That all Christian men and every good citizen should not only refrain from connection with such institutions, but use their influence against them.

Res. 4th, That we recognize all the minor secret orders as allies of Masonry and stepping stones to it.

Res. 5th, That we recognize *The Christian Cynosure*, *Reformer and Free Press* and *The Religious Telescope*, and all other papers that declare against secret societies as well worth the patronage of all Christian people and good citizens.

J. S. Cutler, *Pres't.*
S. H. Randebaugh, *Sec'y.*

The First Organization in California. —A Good Work Well Begun.

Woodland, Yolo Co., Cal., Aug. 2, 1875.

Editor Christian Cynosure:

Probably the readers of the *Cynosure* have long looked in vain for some report from this State concerning an organization to aid in the great and good, though unpopular work and movement against all secret combinations. I am glad to announce to your readers that the first steps in that direction have been taken.

On May 10th, some friends of the movement, from various counties of the State, assembled at Fairview, Colusa Co., and appointed a committee to take the necessary steps in order to effect a more permanent organization, auxiliary to the National Christian Association. Persuant to the call of the chairman, John Black of Lake Co., the committee met at the house of A. Musselman, in Sacramento City, July 30th, and after some consultation elected Phil. Beck of Woodland, Yolo Co., secretary and treasurer; also resolved to employ two men to act as traveling agents to solicit subscriptions, to sell and circulate the periodicals, books and tracts of the Association, and to lecture wherever they deem it practicable, in order to advance the cause more speedily and to effect more permanent results.

Rev. A. Musselman and Rev. N. W. Harrow offered their services and were accepted. Subscriptions amounting to $137.50 were brought in to aid the glorious work. A State convention will be called as soon as the committee think that the people are sufficiently aroused. After instructing the agents to report to the secretary once a month, the committee adjourned subject to the call of the chairman.

Respectfully yours,
Phil Beck, Sec'y.

—The convention at Mercer, Pa., last week was a very successful meeting. Only meager reports have yet been received.

Correspondence.

From Centre County, Mich.

BERRIEN, Mich., Aug. 9th, 1875.

Editor Christian Cynosure:

If you will send to my address about one hundred of Honeywell's Tracts, I will endeavor to distribute them at a quarterly meeting soon to convene here. Perhaps by the distribution of some of those tracts, some one's attention may be arrested so that he will stop and consider ere he is entrapt in the enemy's pitfalls.

We have a beautiful country here, and the numerous churches and school houses that are interspersed all round show signs of thrift and enterprise. But the enemy of everything that is harmonious and good has chosen this rich field to plant the seeds of discord. For every church and school house, he is endeavoring, it seems, to organize a secret den, where his votaries meet to do him homage, and then go forth at their grand master's bidding to carry out their selfish and uncharitable purposes. It has often been said that organized secretism teaches men to lie. We know this to be a fact from personal observation, and how can it well be otherwise if they abide by their obligations they take upon themselves when they are initiated into the various orders. It is reasonable to suppose that many adherents to those secret clans are unreliable, when we call to mind the character who originated the first secret scheme in Eden, and who is to-day holding out false inducements to beguile the unwary.

I think much good might be accomplished if some able man were sent here to deliver a course of lectures, but men cannot well travel about the country and lecture without compensation, and owing to the low ebb of anti-secretism in this community, I doubt whether a lecturer could be decently recompensed for his labors. There is quite a number of professed Christians here, who also profess to be opposed to all secretism, but they are very timid and fearful, and seem to disapprove of publicly denouncing this monster evil. They might with the same propriety disapprove of publicly exposing a band of swindlers or counterfeiters. We need a general rousing up from the sleep of indifference, and a few lectures delivered in our midst would perhaps bring many to a sense of the danger both church and state are exposed to in consequence of these secret combinations.

J. B. CRALL.

A Good Word to Methodists.

GENEVA LAKE, Wis., Aug. 8, '75.

I united with the M. E. church when but a youth; have been a member now over thirty years, and never regretted the choice I made, but have been, and am yet strongly attached to it and to its doctrines. "Holiness to the Lord" being written on its banners, has made it a power for good everywhere. But now every observing person can easily see that that power is being taken away. Many others, with myself have been observing for years, that just so far as Freemasonry and other secret orders as its allies, have crept into the church, its power for good has been diminished; and while ministers and members of a Christian church continue to join, or even patronize these secret conclaves, which are evidently snares of the devil, this condition of the church will increase, and it will soon only have a name to live while it is dead.

And now, while many are sounding the alarm, and scores are breaking loose from the galling fetters with which they are bound, many of whom are devoted ministers of the Gospel of undisputed piety and integrity and not wanting in ability, is it not the duty of every person who loves the cause of Christianity, to step boldly into the ranks of reformers? Now there is no nuetral ground. You are either helping this reform, or helping the adversary to undermine the church of Christ. There is no alternative. The crisis must come, and the sooner it comes the better for the church.

I appeal to the members and friends of the M. E. church who are opposed to this innovation of Freemasonry. In the first place make an effort to get a pastor who is not ruled by an oath-bound secret order, and has enough of the spirit of Christ to reprove all sin. Then when the new preacher comes on, let him know that he cannot have your support if he belongs to, or gives his influence in favor of Freemasonry. If you have got a man for the times, that is, a faithful minister of the "Gospel of Christ," then, secondly, support him by your friendly counsel, yes, more, by your earnest prayers, by your money. See that he is not embarrassed in his temporal affairs. Suppose it does cost you some sacrifice, it is for the cause of Christ.

Do any object to taking this bold and positive stand against the works of darkness? Don't you consider that you must in this matter rule or be ruled? It is a well-known fact, that three members of the church and the minister, belonging to the Freemasons can and will, when they see fit, rule the church. And will you pay them for doing so? The Good Word says, If we bid them God-speed, we are partakers of their evil deeds.

I pray God that all who name the name of Christ will at once unite in this great reform. H. W. CLARK.

Grangers by the Million.

Behold them in their hundreds of lodges in a single district! Mighty fine fellows! See how plump they are. Must be of the sanguine temperament. Their holy ritual spread upon a once green surface shows great devotion to their work. Surely the farmer has a grand prospect of being "relieved." Ah! see that gentleman with a striped coat on. Who, is he, or she? The mother of bugs? Oh! I see. She produces the egg from which come these millions of sanguinary plump little gentry who "go from labor" to refreshment." These mites you see, are the legitimate offspring of the striped-robed "ancient and honorable" fraternity. Now boys, for a lively time! With pans and sticks away to the lodges. Here we are in Uncle Jim's potato patch! Now, take each two rows, and start along with your "eyes skinned," and when you see a granger lodge, now at labor to "relieve the farmer" of the toilsome task of potato digging, bend the tops over the pan and ply the stick midway on the stalk, and these nits of the "ancient and honorable" mother of bugs, will fall into the pan like grubs from a rotten log. What then? Well, when you get enough of these together for a "commandery," deposit them in your temporary special tophet, kindled somewhere at a convenient distance, and so translate them to the "grand lodge" below the potato patch.

What of the mothers of bugs? Ah! put them with their nits, if you can catch them. These robed ones belong to the "lodge of perfection" and may be off to the metropolis (D. C.), where the grange was conceived.

Yours truly,

ENTOMOLOGICAL.

OUR MAIL.

J. L. Briggs, Leesville, Mo., writes:

"I am in for the war against Masonry and all kindred organizations. I am surrounded with lodges of all kinds, but their day is past and they will fall. The waters are troubled here and many will be healed of the plague."

J. C. Bartholomew, Ely Station, Iowa, writes:

"Bro. Berger, A. T. Curtis and myself spent last Sabbath filling two appointments. One at a school-house in the country, the other in the Baptist church at Norway Station, Benton Co., Iowa. Congregations good at both places, and good order prevailed. Also I gave the attendants each a tract."

G. W. Park, Golden City, Col.. writes:

"I received some sample copies of the *Cynosure* which I distributed about Black Hawk, about 20 miles from here, where I have been spending a couple of weeks. There I met with Father Hartsell, local preacher in the U. B. church. He is doing all he can here. I found the *Cynosure* and *Telescope*, besides Anti-masonic books with which I am acquainted, upon his table. It seems that some grangers had got into the U. B. church, but most of them have left the granges, it not being a paying thing."

H. Spafford, Fon du Lac, Wis., writes:

"In the main I like the *Cynosure* very much. It aims to be truly patriotic, but I, like some others, have feared that it was somewhat inclined to use civil power to promote church interests. I love my country and I love the church of Christ, but he don't ask the "powers that be" to interfere with the affairs of his kingdom. Constantine tried that and the result shows with what effect. I have thought of ordering two copies of the *Cynosure* with a view of promoting its circulation, but if I do I would like the privilege of making known some of my lack of discernment and want of experience with the hope of being enlightened. We have a subtile enemy as well as a powerful and wolfish one, and need to be circumspect, "wise as serpents and harmless as doves," in such a war as this with such a snake-in-the-grass enemy. Yours for the war against every Satanic humbug, and for the truth as it is in Jesus, the "true light."

Mrs. E. R. Cowell, Plainfield, Ill., writes:

"I feel a growing interest in your paper, and more since it has taken up different departments in literature; as even short, concise sketches on varied topics can occupy a few leisure moments and yet give much knowledge in that time, and women usually have to get their information in that way, I hope it will improve every year as it continues scripturally to oppose the great evil of the day."

M. Witmer, Carthage, Mo., writes:

"I like your paper very much. I have always been an Anti-mason and am glad the time is coming when the subject is to be brought before the people at large. I read the *Cynosure* and then lend it to my neighbors."

Philip Bacon, Weatogue, Ct., writes:

"The further my observations extend and I see the need of reform I am fully convinced that the National Christian Association with the *Cynosure* are Christ's appointed agents to carry on his mission in the world, and it gives me great pleasure to assist in every way I can. I have been very busy this summer farming, but I hope when the busy season is over that I may get subscribers for your paper. It makes me sad when I know how much good people might get from reading it and still there are many who profess Christianity who feel no interest in the success or defeat of our work, or know the truth of the matter. Can it be for the same reason which hindered many from coming to the light eighteen hundred years ago? God grant that his people may be able to see the true light and to come from that horrid darkness in which the children of the world live."

The Sabbath School.

Lesson for August 29, 1875—Freedom by the ruth.

SCRIPTURE.—John viii. 28-36; Commit 18-36; Primary Verse, 34.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed:

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house forever: but the Son abideth ever.

35 If the Son therefore shall make you free, ye shall be free indeed.

GOLDEN TEXT.—"To proclaim liberty to the captives, and the opening of the prison to them that are bound."—Is. lxi. 1.

TOPIC.—Spiritual Liberty.

HOME READINGS.

M. Is. 61: 1-11. The Proclamation of Liberty.
T. Col. 1: 1-14. Liberty Conferred by God.
W. Rom. 8: 1-21. Liberty from Bondage of the Flesh.
Th. 1 Cor. 7: 17-24 The Service of Christ is Liberty.
F. Jas. 1: 1-25. The Free Blessed in their Liberty.
S. Gal. 5: 1-26. Liberty of Christ not License.
S. 1 Pet. 2: 1-25. The Price of our Liberty.

WAYSIDE FLOWERS.

1.—We are redeemed from our bondage to sin, not "with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." "Ye are bought with a price; be not ye the servants of men." "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Acts xx. 28; 1 Cor. vi. 20; vii. 23; Tit. ii. 14; Heb. ix. 12; 1 Pet. i. 18, 19; Rev. v. 9.

2.—"Every knee shall bow," and "every tongue confess that Jesus Christ is Lord to the glory of God the Father." His day of triumph is surely coming. It is a solemn question whether we are to be partakers of that triumph or subjects of it. Ps ii. 6-9; cx. 1; Dan. vii. 13, 14; Rom. xiv. 9-11; 1 Cor. xv. 24-27; Phil. ii. 10, 11; Heb. x. 12, 13; Rev. v. 13; xi. 15-17.

3.—Let no one say, I can not live a Christian life because so much is required of me. Much indeed is required—more than can be performed by mere flesh and blood. But the Scriptures glow with promises of the help of the Spirit. Any one who enters upon the Christian service with his whole heart receives at the outset a guaranty of his

being able to overcome all things. Dan iii. 17, 18; John xvii. 15; Rom. viii. 28-30; 1 Cor. i. 8. 9; x. 13; Phil. i. 6; 2 Tim. iv. 18; 2 Thess. iii. 3; 2 Pet. ii. 9; Rev. iii. 10.

4.—Christ could say that the Father had not left him alone, "for I always do those things that please him." We also shall never lack his presence if we do those things that are well pleasing in his sight. Mark xvi. 20; Matt. xxviii. 19 20; Acts xiv. 3; xviii. 9, 10; Rom. xv. 18, 19; Phil. iv. 13; 2 Tim. iv. 17; Heb. xiii. 5, 6.

5.—One of the best of proofs that the Christian religion is true is that it delivers from the bondage of sin. Witnesses without number could be summoned who would declare that whereas they once were bound, now they are free—who have overcome and are overcoming the evil within them; not through any power of their own, but through the help of the Holy Ghost. Rom. viii 37 39; 1 Cor. xv. 54, 57; Eph. v. 23, 25-27; 2 Tim. iv. 7; 1 John iv. 4; v. 4, 5; Rev. vii 9, 10, 14-17; xii. 11.—*Nat'l Sunday School Teacher.*

Do You Want Better Teachers?

It is true as a rule, that teachers do best when most is expected and asked of them. If their superintendent holds up a high standard of excellence before them, they are glad to try to attain to it. It is often said in objection to plans for the improvement of teaching, that it is hard enough to get teachers with the present requirements of their sphere, and if more is asked of them fewer will be willing to undertake the work; but this is an entire mistake. Practically it is found that the higher the standard in any Sunday-school, the easier it is to get teachers for that school. The more you ask of your teachers in the line of their proper work the more you will get from them in that line, and the more ready others will be to act as teachers in your school. The slipshod superintendents find most difficulty in getting and holding teachers. In schools where teachers can come or stay away as they please, and can be faithful or not while there as it meets their impulse or suits their convenience, teachers usually prefer to be irregular and to prove themselves inefficient If your teachers are not yet what you want them to be, ask more of them from this time forward. Their spirit is probably as good as yours.—*S. S. World.*

A superintendent complains that "the mothers of his scholars are more exercised over what their children shall wear to Sunday-school than over their preparation of the lesson." It may be he exaggerates, for the picture is certainly very dark. We are reminded of the quaint but forcible words of Roger Ascham. He says: "It is a pity that more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse than to find a cunning man for their children. . . God that is in heaven laugheth their choice to scorn, for he suffereth them to have a tame and well ordered horse, but wild and unfortunate children; therefore in the end they find more pleasure in their horse than comfort in their children."

Forty Years Ago.

John Quincy Adams and Edward Livingston.

[In the *Craftsman*, a Masonic journal published by E. J. Roberts, at Rochester, N. Y., May 5th, 1830, is published the following from the account of the installation of the officers of the "General Grand Chapter" of Royal Arch Masons for the United States at Washington city, April 3d, 1830. Mr. Adams' reply will follow next week.—*Ed.*]

The Honorable Edward Livingston, of Louisiana, having been duly installed as General Grand High Priest, and conducted to the chair, he rose, and addressed the assembly as follows:

Companions and Brethren:

To have been deemed by a delegation from all the States of the Union worthy of filling the highest station in the highest order of regular Masonry, and of succeeding in it a man whose life was an honor to his country, and whose death was bewailed as a public calamity, cannot but excite the most grateful emotions.

But there is a period in life when all honors lose much of the value at which they were before appreciated. When popular favor, the gilded bubble which danced before us, and which we pursued with so much childish eagerness, vanishes into air; and, when feeling the approach of that event which must put an end to all our hopes and fears, our projects of fortune, and plan of ambition, the mind looks back, with satisfaction, only on the remembrance of good deeds, and can find no solid hope of future temporal happiness, but in promoting that of others, and receiving as our reward the esteem of the worthy and the wise.

Arrived at this period of life, and having for many years retired from any participation in the labors of the craft, it was with great surprise that I received the notice of this unsolicited distinction which had been conferred upon me. Grateful for the honor, I should yet have declined it, but for the consideration, that a refusal might be ascribed to an unmanly fear of encountering the clamor raised against our institution, or to a consciousness that the vile and absurd accusations against it were well founded. Either of these suspicions would have injured, not my character only, but that of the whole fraternity. I therefore determined to undertake the duties of the place into which I have just been installed; but it was not without much reluctance, suggested by the consciousness that my long retirement had rendered me less fit to fill the station than many others, quite as well qualified in every other respect. But this was removed, when I learned the name of the most worshipful companion who was elected to the second, although more worthy of the first place in our institution. His high Masonic attainments, the knowledge I have long had of his worth, enabled me to rely on his aid in such duties as my skill would enable me to perform; and on his kindness to replace me in all others.

Companions and brethren! For the first time in the history of our country, persecution has raised itself against our honorable fraternity. It does not, indeed as in other countries, incarcerate our bodies, strain them on the wheel, or consume them in the flames of the inquisition; but its attacks are, to an honorable mind, as unjustifiable. It assails our reputation with the blackest calumnies; strives by the most absurd inventions, to deprive us of the confidence of our fellow citizens; belies the principles of our order, and represents us as bound to each other by obligations subversive of civil order and hostile to religion.

What shall we say to these imputations? Shall we recriminate? Shall we challenge a comparison between the characters, services, and virtues of those who have been, and now are, the ornaments of the craft and society, with the characters, services, and virtues of the proudest of our accusers? Shall we point to wretches relieved from misery by our charity, the deadly enemy reconciled by our interposition, the disconsolate stranger comforted by Masonic kindness in a foreign land, the tears of the widows and of the orphans dried by Masonic affection; and broken spirit healed by Masonic consolation? Shall we condescend to justify ourselves against imputations, too atrocious to be preferred but by malevolence, too absurd to be credited but by the grossest ignorance? or ask whether any American can doubt about the purity of principle in a society over which Washington, and Warren, and Clinton, have presided, to which Franklin and Montgomery, and so many of our Revolutionary statesmen and heroes belonged, whose lives were passed in the service of their country, who honored it while living, by their virtues, and who died in its defense, and of which Jackson and Lafayette, and a thousand others whom the people have delighted to honor, are actually members?

Shall we use these and the numerous other conclusive arguments, to repel the accusations that are made? Not, my brethren, by my advice. Calumnies so absurd as are uttered against us are best met by dignified silence. An intelligent and enlightened community will not be deceived by them. And we should be just, and reflect how much cause for high excitement has been given, by the outrageous abduction of a citizen, dragged from his family and friends, in the midst of a populous State; followed up, most probably, by the perpetration of the most atrocious murder.

It was natural, from all the circumstances of this most extraordinary and savage act, to believe that it was committed by Masons.

It was in human nature, unenlightened and prejudiced human nature, to impute the cause of the offense to some secret tenet of the fraternity, and to involve them in the criminality of their guilty members.

It was natural that ambitious men should keep up the excitement, and direct it against political adversaries for their own elevation.

And it was quite natural that men should be found simple enough not to see through their views, or credulous enough to believe their absurd tales, or sufficiently unprincipled to propagate them, knowing them to be false.

All these considerations should make us indulgent to the feelings of others, and serve in repressing our own. Indignation is natural when we hear the society to which we belong accused of prompting by its doctrine a detestable crime; and we are, on every occasion, tempted to ask with warmth, How is it, that, even supposing a foul murder to have been committed by Masons, and that they were incited to it by Masonic enthusiasm and a mad perversion of its principles? how is it that you can, on this account, entertain the absurd idea that such are the true tenets of a society, among whose members were men who have for ages been distinguished for every virtue, for patriotism, disinterestedness and charity—and which now contains some of those most celebrated for religion, morality, and worth, pious ministers of the Gospel, upright magistrates, men of all professions exemplary in their lives and conduct? Might you not as well ascribe to our holy religion the crimes of those who, in all times, have by their mad bigotry and enthusiastic zeal, committed murders, and spread devastation in the name of a God of mercy and peace? Let us, my brethren, render Him our most grateful thanks, that, in the annals of our order, this is the first instance of a crime that could be, by any probability, ascribed to imaginations heated by a perverted sense of duty—let us bend in humble acknowledgment of His divine goodness, which has inspired the brotherhood with such a sense of their duties as Masons and men, that they may challenge a comparison with an equal number from any rank and profession, for obedience to the laws; the performance of all public duties, and the practice of private virtues. Let us pray for the continuance of His aid, that we may be strong in faith, rich in hope, and abundant in charity. Let the circumstances of the times be an additional motive for us to watch over our conduct, to improve our lives, give no cause for suspicion; and disdaining any other defense, let our answer to our calumniators be—our lives.

Companions and brethren! When I shall have become better acquainted with the affairs of the General Grand Chapter, and with the situation of the several State Grand Chapters under this jurisdiction, I shall make such communications, as I think the good of the fraternity may require. Adding now, only this exhortation, not to be tempted by the example of our enemies, to the slightest interference in political parties; using your privileges as individual citizens, without contaminating your lodges and Chapters with matters that may interfere with the great duties, or disturb their harmony, or convert them into theaters for the exercise of political intrigue,—I need not urge obedience to the laws—it is the first lesson of the fraternity.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 19, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT.

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

LETTER OF ACCEPTANCE
From Donald Kirkpatrick, Esq.

SYRACUSE, Aug. 10, 1875.

Mr. C. A. Blanchard:

MY DEAR SIR:—Your letter informing me of my nomination at the Pittsburgh Convention, was duly received. I scarcely expected that the Convention at this early day would nominate candidates for the next Presidential election, and still less that myself would be one of those candidates.

The Platform of the convention embraces several distinct reforms which are being agitated at the present day. My own idea of accomplishing anything in the way of reform is to present one issue at a time; and while expressions of opinion are well enough, as to the others it appears to me that the issue should be distinctly made upon the question of anti-secrecy, the principle upon which we were first organized and in which we are thoroughly united.

With these views, I accept the nomination. In the meantime should a larger body, representing a more numerous constituency, assemble for the purpose of nominating candidates favorable to this issue; an event which I consider not entirely impossible, I would cheerfully withdraw, for some better known, more honored, and worthier name. I remain very truly, your obedient servant,

D. KIRKPATRICK.

TOKENS.

"The citizens organized a little society, and propose holding a concert of prayer for the success of the cause."—MRS. E. R. L. LITTLEFIELD.

"We want the *Cynosure* well sustained with a daily issue as soon as it can be afforded; and we want a large number of local weeklies in every section to assist in carrying on the work."—J. S. HICKMAN.

These two paragraphs describe the two hinges on which our cause and the destiny of the nation is to turn. The central location of Chicago, its advantages as the great moral gateway of travel and civilization; above all, the Providence of God which has made it the seat of the National Christian Association, all seem to point it out as a proper center and headquarters for this movement which must regenerate our church and nation, if we are to survive the wreck of past nations. We are impatient with longing and looking for the two events pointed to in the two paragraphs above, prayer throughout the country, and a press co-operating throughout the country against darkness and despotism. If we can reach the Carpenter building and secure an income to be relied on, a very small sum, say five dollars guaranteed for each school-house meeting, would enable our State lecturers to organize an army of local lecturers who would appeal for funds and subscribers; and if the weekly list of the *Cynosure* can be carried up to a strong living grade, a daily journal will be sure to come. May the Lord hasten the day.

"THE ASSOCIATE PRESBYTERIAN."

A pamphlet, bearing the above title comes to us fraught with bitterness and fury which we do not understand. The pamphlet purports to be the organ of The Associate Presbyterian Synod of North America, edited by Sam'l G. McNeel and H. L. Brownlee. But the furious assault on the *Cynosure* is written by Mr. Wm. S. Rentoul of Philadelphia, who suggests that "the man at Pittsburgh who runs the the United Presbyterian church" may have given us "a sharp rap on the knuckles" for publishing some of Mr. Rentoul's letters showing the complicity of some Philadelphian churches with Freemasonry, etc., etc., with other grievous and utterly false insinuations. We write to assure Mr. Rentoul that he is utterly mistaken in his imaginations; that up to the time of the Pittsburgh convention we had never seen, known, or heard from Dr. Kerr. or Dr. Collins of Pittsburgh. And that neither they nor any one else ever objected to our publishing his letters indicting U. P. churches. And we wish to suggest to the editors McNeel and Brownlee and their synod, to discontinue sending us their paper, and we will stop ours, if this number contains their real opinion of us; since, in that case, it is clear we can do each other no good. "Make no friendship with an angry man and with a furious man thou shalt not go," is a sensible and just proverb. After hearing Dr. Kerr at Pittsburgh we are confirmed in our judgment that Mr. Rentout does him (if he is the man he means) and the United Presbyterian church great injustice. Still where Freemasons are tolerated in their communion they should be instant subjects of labor, and in many of their churches we have personal knowledge that discipline is calmly but decidedly enforced against the secret orders.

THE FEEMSTERS.

How far that little candle throws its beams,
So shines a good deed in a naughty world.
SHAKESPEARE.

The father of this rare family walked two hundred miles from (I think) the mountain district of South Carolina to a little college called "Tusculum," Tennesee, where he obtained his education. His son, Rev. Paul Feemster, is now a professer in the same institution. The father settled on poorish soil in Lowndes county, Mississippi. He succeeded in erecting a building which "contrived a double debt to pay," as an academy and church. Here this holy man lived and prayed and taught his neighbors. As the General Assembly (he was a Presbyterian) became corrupted by slavery and secret societies, he withdrew with his church which became independent, and preached against both. As the slavery war began to lower, he was told he would be hung up in his pulpit if he preached against slavery. He continued to preach as before and prophesy its destruction. And when the first clang of arms was heard he burst out into a rhapsody of indifferent rhythm, but his poem would have done credit to any old Hebrew prophet. He went to Columbus, his county-seat, to preach against secret societies, and was told on his way that he never would come out of that town with his head on his shoulders. He went there, preached, and came away alive. His sons, Calvin, Paul, Robert, and I believe another, had grown up around him. They fled with others from Jeff. Davis' first conscription, hunted by bloodhounds, to our forces at Tuscumbia. They could almost have knelt and worshipped our flag. The good old patriarch, whom I longed fervently to see, started for Chicago to witness the graduation of his son, Paul, at the Theological Seminary here, and died at Mattoon on his road, at the house of a relative. With no brilliancy of genius, but by simple, fearless integrity and faith, he lived beloved, and died lamented and revered.

His son and associate, Rev. S. Calvin Feemster, and his son, Hon. Robert Feemster, late member of the Mississippi Legislature, as also a son-in-law, Rev. Joseph Galloway, were more or less at Wheaton; and with their brother, Prof. Paul Feemster, received on their shoulders the falling mantle of the patriarch and hallowed his memory and name. Their youngest sister, Sarah, now Mrs. G. A. Jones of Indiana, was a graduate of Wheaton College, and threw the mild radiance of her genius over the family group.

When I contrast the life and labors of one such good man with the cringing army of moral weaklings now filling the pulpits of this country, I am unutterably sad. I was speaking with one such and urging him to put his conviction into his teaching. "You can do it," he replied, "and meet and conquer the return shock. But I am no Luther; and when the black-fish had seen a whale smash a vessel by butting his head against it, he undertook to do the like, and broke, not the vessel, but his head."

Such reasoning omits God and ignores faith. Here was a man who has left no stupendous monuments of his genius, but who has seen half a continent filled with his principles, and his children rise up and called him blessed. Without adventitious helps; without wealth; in a slave State; under a government mal-administered by Freemasons; without a party; without a sect, he stood up in the name of God and taught the principles of the Bible. He "against hope believed in hope," and in the moral earthquake which overturned slavery, his own house stood unshaken; and with thousands falling at his side and ten thousands at his right hand, he lived and died in peace and honor; and his principles rule the continent, and his children and his children's children share the respectability of the society which his life-long labor helped to re-construct. "Let me also die the death of the righteous, and let my last end be like his."

A PRIEST RENOUNCED.—A Romish priest, named Gerdemann, in Philadelphia, married a Protestant girl, renounced the priesthood, and has addressed a great crowd in Philadelphia, protected by the mayor and constabulary of the city. Those who come out from that dark system give the same general account of the character of the Romish priesthood as "earthly, sensual and devilish." This attack of Gerdemann excels most others in minuteness of detail, personality and fearlessness of utterance. He declares that, with exceptions, Romish priests in this country are habitual drinkers; that many keep mistresses; that their ruling passion is all grasping avarice; and that, as a body, they hate everything distinctly American, and look, and teach their people to look, for a time when our institutions will go down in blood, and their church and priesthood sit conquerors over the ruin. The wrath of the Papists against Gerdemann is what we should expect, bitter and violent.

NOTES.

—In our "Forty Years Ago" department will be found an article which many will read with considerable satisfaction, who have been worried with Masonic stories widely printed of Morgan's enforced emigration to New Zealand, or Syria, or the plains of western Texas; for he has been assigned by the lodge to each of these places. But here is one of the highest authorities of the order, hardly four years after the murder, acknowledging the fact though with apparent reluctance. This

address of Mr. Livingston called out several memorable letters from ex-President John Quincy Adams, which appear in the volume of his letters now published and for sale at this office. The first of the series will appear next week.

—In this connection Hon. Thurlow Weed has written a remarkable letter to the New York *Herald*, vindicating his reputation from the well known expreasion, "A good enough Morgan until after election," which has for forty-eight years been a sweet morsel under the Masonic tongue, but is now clearly proved to be a plain slander upon Mr. Weed. The letter reviews the history of the Morgan murder and the coronor's trials which followed, but avoids any opinions addressed to the lodge, It will apverse next week.

—Prof. and Mrs. H. A. Fischer, whose wedding formed an attractive feature at the last Commencement at Wheaton, started on Tuesday of last week for New York, where they will take the Anchor line Steamer, Bolivia, on the 21st for Glasgow. The best wishes and earnest prayers of their many friends in Wheaton and Chicago accompany them. Prof. Fischer has been interested in our reform from its beginning when a student in college. He opened the way by lectures at Bloomington for the organization of the Illinois State Association there in 1872, and has kindly consented to to allow our readers to see such parts of Europe as he may visit with his eyes; and his letters will form an interesting feature in our paper.

—A well written letter on Bro. Kiggins' work in Hillsboro, Ind., holds over till next week. The workers in that State will soon be ready for their State meeting.

—While many will read with honest satisfaction the rebuke of the order of Red Men, by Rev. C. E. Babb, published in another column from the *Herald and Presbyter*, not all will agree with his measures of reform as wholly meeting the necessities of the case. Satan asks no more of the church for his orders than that they be not publicly attacked and their abominations shown to all. His ships sail best in such a quiet stream. And he loves to have the church made attractive to these his servants, for he knows that means the loss of power with God. But by all means let the church be made attractive to these men, awakened from their death-sleep of sin; attractive to them, new men in Christ. Only thus can they be drawn away from the lodge, from Anti-Christ; and if the church is thus attractive it must be holy, having no fellowship with these orders, but reproving their evil nature and worka.

—The Waverly, Iowa, *Independent* has an editor who is not, like many, afraid of honesty and fairness when he has to do with the lodge. His report of Mr. Ronayne's lectures in that place while not approving of some personal references (Mr. Ronayne had named his candidates after two Masonic preachers of the place,) and the threat to answer the insults of the lodge by physical arguments, has the following in its issue for August 5th:—

"Mr. Ronayne is an intelligent, witty Irishman; a man who is fearless and independent in thought and speech. To say that he is conversant with this subject and that he is honest in the expression of his views in giving him simple justice. That he colors somewhat highly a great many of his scenes, in order to make them appear more convincing or more ridiculous, is equally just. But this is pardonable, for he does not, we think, depart from the truth in so doing. Although we may desire to see only sober truth, we cannot offer any stern objection to his method. He is stating his own opinion in his own way, and not to suit any particular man or set of men.

His arguments were not convincing to us, for we were not long ago convinced that the fundamental principles of secret societies were not sound. We believe that he told the truth, and performed the ceremonies correctly as he helped to execute them in Keystone Lodge, No. 639, Chicago, Illinois. This was evident from the easy manner in which he adapted himself to all positions.

Our opinion is simply this: Mr. Ronayne is an honest, intelligent man, who is laboring earnestly in a cause that he is firmly convinced is right and just, and he has had opportunities to test his belief. He has, as all other men, certain faults; but they are not glaring; they injure himself more than others. He is not cultivated or eloquent, but only a "plain, blunt man." That he will set the outside world to thinking upon this great subject there can be no doubt.

Educational.

—The intended absence of Profs. Blanchard and Fischer during the coming year has necessitated some changes in the faculty at Wheaton. Mr. E. D. Bailey, who graduated at last commencement, an experienced teacher, will be Principal of the Preparatory Department. Mr. T. C. Moffat, a graduate of '73, who has since taught successfully in the College, and also spent a year in studying at the East, is engaged. The responsible position of Lady Principal is to be filled by Miss S. J. Christie from Carlton College, Minnesota.

—Berea College Commencement occurred the last day of June. The college department graduated three young men, two whites and one black. This school is prospering and well illustrates the possibility of the different colors blending harmoniously in study. The white boys have no objection whatever to their colored schoolmates. They meet freely in the class room, debating society and social life, and nobody is hurt.

—An addition to Monmouth College building has been commenced and it is expected will be completed within the next year. The money has been subscribed by the citizens of Monmouth and vicinity. The arrangements for instruction next year will be the same as last, except that Miss . C. Logue, daughter of Rev. J. W. Logue, of Northfield, Ohio, and long connected with Oxford Female Seminary, will enter upon the duties of Lady Principal.

—Philomath College, an institution in charge of the United Brethren church at Philomath, Oregon, enters the new year with fresh vigor and signs of prosperity. The increasing number of students has induced the trustees to add to the faculty Mr. L. C. Crow as professor of natural sciences. Rev. R. E. Williams is President of the College.

—Hartsville University, Indiana, is represented before the public with a students' paper, *The Literary Ensign*, a very well conducted college journal, which holds steadily to the principles of the U. B. church. The frequent notices of the anti-lodge reform are a cheering token that students are noting the signs of the times.

—At the recent commencement at Oberlin thirty-five young men and one lady graduated. J. B. T. Marsh, former managing editor of the *Advance*, now traveling in Europe was elected treasurer.

—A college class-mate of the Plymouth pastor has written a pamphlet entitled "A Looking-glass for H. W. Beecher" describing in the light of God's word the work of the destroyer of souls in and out of the press and pulpit in connection with the Beecher case. The work may be had by writing to D. F. Newton, 303 W. 20th St., New York.

—The *Old Northwest Territory*, its missions, forts, and trading-posts is an interesting pamphlet filled with rare history of the lake region, maps and illustrations; Brown, Moore and Quale, publishers, Kalamazoo, Mich.

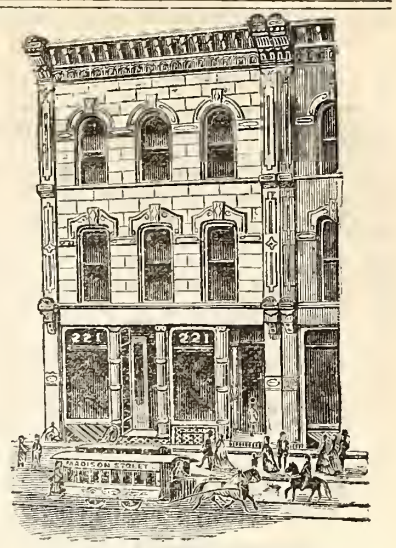
—*Vicks Floral Guide*, quarterly, with its valuable hints for the garden and indoor floral ornamentation is out for the fourth quarter; James Vick, Rochester, N. Y.

Charles G. Finney Dead.

Ex-Pres. Finney died suddenly at his home in Oberlin early Monday morning of heart disease, aged 83 years. The Christian world will mourn the loss of this holy man and father in the church.

Address of Anti-masonic Lecturers

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.
State Lecturers:
Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Iowa, James Hankins, Mason City, Iowa
Lecturers at Large:
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E. Johnson, Bourbon, Ind.
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W. M. Givens, Center Point, Ind.
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Samuel Hale, Mallett Creek, O.
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J. B. Cressinger, Sullivan, O.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. Kellogg 13 Wabash Ave., Chicago.

The National Christian Association.

President.—Philo Carpenter.
Vice-President.—J. Blanchard.
Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.
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President of the Last National Convention.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

The Home Circle.

"Speak, for Thy Servant Heareth."

"Speak, for thy servant heareth"—
Thus give us grace, O Lord,
To listen and to answer
Whene'er Thy voice is heard;
Whether we wait expectant
Its sound to guide us home;
Or all unsought, unwelcome,
Its sudden warning come,

Above the whirl of traffic,
Above the stir of life,
Amidst the songs of pleasure,
And o'er the din of strife,
May never cease within us
Thy whispers soft and clear,
Nor ready hearts replying,
"Speak, Lord, Thy servants hear."

And in the latest conflict,
When strength and faith are low,
And all our schemes of comfort
Are baffled by the foe;
Amid life's feeble throbbings,
Yet nearer and more near,
May Thy sweet tones of solace,
Speak, and Thy servants hear.

—*Dean of Canterbury.*

Henry Martyn's Bible.

An Englishman, in the course of his travels, visited the town of Shiraz, in Persia. He had with him letters of introduction to a Mohammedan general, who kindly lodged him during his stay. One day, at dinner, several young Mohammedans, who were guests at the table, introduced in conversation the subject of Christianity. They laughed at, and ridiculed the Lord Jesus and the Gospel, the worth of which they knew not.

The Englishman, however, noticed that one young man at the table did not join in the mockery and ridicule, but appeared grave and serious. When the company broke up, the Englishman requested his host to procure him an invitation to the host of Mohammed Raham, for that was the young man's name. He felt interested in him and wished to know him.

When he visited him he was received very graciously, and found him reclining on a sofa reading an English book. During the conversation it became very evident that Mohammed Raham had a great respect for religion. But what religion?

"Are you a Mohammedan?" asked his visitor.

"No," was the reply.

"Are you a Sooffee?"

"No," again was the reply.

"What then? Are you a Christian?"

After pausing for a few seconds, he replied:

"Yes, I am a Christian."

"But," asked the Englishman, "how did you become a Christian?"

"I will tell you," answered Mohammed Raham. "Some years ago an English padre came here to learn the Persian language. I, with other young men, went to treat with contempt the teacher of the despised sect who believe in Jesus. I went to laugh at him. He was so meek, so kind and forbearing, that I could not help loving him. I became a patient listener while he spake of the Lord Jesus, and the things that concern His kingdom. I was convinced that Christianity was the true religion. I am a Christian. I love to pray to Jesus and look to Him for forgiveness of all my sins. It is fear of persecution that prevents me from openly professing my faith in Jesus."

As he grew in grace and in love to Jesus, we may hope he overcame this fear. He thought, I trust, of those around him for whom Jesus died, and how delightful it is, though much suffering be the consequence, to tell them of His willingness to save.

After Mohammed Raham had thus declared himself a Christian, and told how he became one, he arose from his seat and went into his library. Within a few minutes he returned to his visitor and placed a book in his hand. It was the New Testament written in the Persian language. On the blank leaf, opposite the title-page, was written the name of Henry Martyn. Below was written, by the same hand, the text, "There is joy in the presence of the angels of God over one sinner that repenteth."

Did Henry Martyn know that Mohammed Raham had become a Christian? Did he ever know he was more than an inquirer? If not, this is one instance among many, of the "good seed" springing up and bearing fruit "after many days."—*Bible Record.*

Have we any Self-Denial.

It would seem that we ought to have, if we are Christians. For our Saviour says, "If any man will be my disciple, let him deny himself." "Deny thyself and take thy cross," is the Redeemer's great command. But how? What is self-denial? How may we know it? Are we bound to deny ourselves everything pleasing to us: good clothes, good food, good society, good houses, and live in dens and caves of the earth? Or, stand painfully on pillars, or be hermits, and live solitary lives all our days?

Such a view of this duty would be nonsense. It would be unreasonable and fanatical. Our Saviour never meant anything like that. But he did mean something; and that something we are under obligation to ascertain and regard. And we certainly cannot be wrong in the conclusion that our Saviour meant that we should deny ourselves in matters and things that we see to be: 1. Displeasing to God; 2. Hurtful to ourselves; 3. Injurious to others. In such things we are to deny ourselves, even though it be a cross to do so.

Take, for example, the item of dress. Should we indulge in such a style of dress, either gaudy or expensive, as would largely minister to our own personal vanity, or materially weaken our pecuniary means of doing good, or unhappily affect others, then should we break our Lord's rule, in its whole length and breadth. We displease God; we harm ourselves, and we deprive others of good. With a plainer mode of dress, we might the better keep our own needed humility, and the more minister to the wants of others. And yet, perhaps, it might be appropriately asked, if there really is much self-denying dressing among Christians? Is there any with you and me, reader?

And the same inquiry might be made in reference to houses and equipage, and other items of luxurious living. If Christians exhaust the vast bulk of their means in such expenditures as these, so that they cannot liberally help God, when he comes along, or Christ and his causes, when they come along, it may be well asked, where is their self-denial? If self engulfs ninety-nine one-hundredths of my property, and God and piety get only the one one-hundredth, where is my self-denial?

If a man, for example, wants a new suit of clothes this year, or a new carriage, or a new house, or a new piece of land, and eagerly desires it, and perhaps in some degree really needs it, and yet, in view of the calls of Christian benevolence at home or abroad, or in view of the necessities of a poor friend, a neighbor, or a brother, who is in danger of being turned a beggar upon the streets, he restrains his wishes concerning the new apparel, or equipage, or house, or land, and gives to the poor brother, or to the cause of Christ what self was calling for, then, I think, would come to view an act of real self-denial. Therein would be manifest some little trace, at least, of that spirit of self-sacrificing benevolence which brought our Saviour down, and which moved him, though rich, for our sakes to become poor, that we through his poverty might be made rich. And, no doubt, this is largely what the millenium is waiting for; a general prevalence among Christians of this only genuine spirit of self-denial, in beneficence, a readiness, up to a point where we feel it.

This employment of property for the glory of God and the conversion of the world, is well understood theoretically; the practice of it, is what God and the world now most need, and, also, what professing Christians avow to be their duty. And perhaps the most of them think that they do thus use their property for God's cause. But the point of the degree to which they so use it, is where the general error comes in. Giving to God the hundreth part, where we should give the fiftieth, the twentieth, or the tenth, is our too common practice. Should we take pencil and paper, and carefully set down all that God gives us in the course of the year, and then sum up all that we give back to God, through his earthly causes, we should probably be much surprised to find how small is the proportion of our gifts to our receipts and how much more stinted givers we are than the despised Jews, who gave the one-tenth of their incomes to the cause of Jehovah. In the day of judgment, may not many a Jew rise up and condemn us, in this thing, to our no small shame and confusion?—*Am. Messenger.*

Anecdote of Livingstone.

Before he went abroad as a missionary, Livingstone was placed for a time under the tuition of the Rev. R. Cecil, of Ongar in Essex. In the neighboring village of Stanford Rivers, the minister of the Independent church, being suddenly taken ill, and unable to conduct his evening service, applied to Mr. Cecil, who at once sent over Livingstone. The young Scotchman soon surprised the congregation beyond measure, for, having taken his text he became bewildered, and could not utter a word. Then, without attempting an apology, or making any remark whatever, he hastily descended from the pulpit, snatched up his hat, and made his way to Ongar, leaving the Stanford Rivers people to think or say what they pleased. The old parson for whom Livingstone came to officiate is still alive, and in telling the story makes it point a moral. The man who ran away from a congregation of Essex rustics was the man who was afterwards not afraid of men or of lions Modesty and partial failure often precede greatness; and missionary committees ought to be on their guard against saying too hastily, "That man is too bashful ever to make his way in the world."—*North British Daily Mail.*

On Hospitality.

A perfect host is as rare a being as a great poet; and for much the same reason, namely, that to be a perfect host requires as rare a combination of qualities as those which are needed to produce a great poet. He should be like that lord-in-waiting of whom Charles II. said, that he was "never in the way and never out of the way." He should never degenerate into a showman, for there is nothing of which most people are so soon weary as of being shown things, especially if they are called upon to admire them. He, the perfect host, should always recollect that he is in his own home, and that his guests are not in theirs; consequently those local arrangements which are familiar to him should be rendered familiar to them. His aim should be to make his house a home for his guests, with all the advantage of novelty. If he entertains many guests he should know enough about them to be sure that he has invited those who will live amicably together, and will enjoy each other's society. He should show no favoritism, if possible; and if he is a man who must indulge in favoritism, it should be to those of his guests who are more obscure than the others. He should be judiciously despotic as regards all proposals for pleasure, for there will be many that are diverse, and much time will be wasted if he does not take upon himself the labor and the responsibility of decision. He should have much regard to the comings and goings of his guests, so as to provide every convenience for their adit and their exit. Now I am going to insist on what I think to be a very great point. He should aim at causing that his guests should hereafter become friends, if they are not so at present, so that they might, in future days, trace back the beginning of their friendship to their having met together at his house. He, the perfect host, must have the art to lead conversation without absorbing it himself, so that he may develope the best bualities of his guests. His expense in entertainment should not be devoted to what is luxurious, but to what is

comfortable and ennobling. The first of all things is that he should be an affectionate, indeed a loving host, so every one of his guests should feel that he is really welcome. He should press them to stay, but should be careful that this pressing does not interfere with their convenience, so that they stay merely to oblige him, and not to please themselves. In considering who should be his guests, he should always have a thought as to those to whom he would render most service by having them as his guests; his poorer brethren, his more sickly brethren. Those whom he feels would gain most advantage by being his guests, should have the first place in his invitations; and for this considerateness, he will be amply rewarded by the benefits he will have conferred.—*Sir Arthur Helps.*

The Marvels of Mechanics.

During the last siege of Paris, the inhabitants from time to time effected communication with their friends beyond the German investing lines by means of carrier pigeons. In fact, a regular pigeon post was organized, having one of its receiving stations in London. Here written messages for Paris were received, and, by photography, reduced to microscopic size, each letter being reduced so small as to be invisible to the eye except as a speck. Some two thousand of these specks were then printed on bits of tissue paper about an inch and a half square, which was rolled and carefully attached to one of the tail feathers of the pigeon. On the arrival of the bird in Paris, the postal officials placed the paper under the microscope, which enlarged the several specks into readable communications, which were duly copied in writing and delivered to the person to whom they were addressed. The total postage received for the transmission of one of those tiny bits of paper frequently amounted to two thousand dollars.

Small as this photo-writing seems, it has been surpassed by mechanism. In a recent number of the *Lens*, Dr. J. J. Woodward, U. S. A., gives an enlarged photograph of microscopic writing done by machinery on glass, by means of a diamond executed by Mr. William Webb of London. The writing consists of the Lord's Prayer, which is written upon glass, within a space equal to one two hundred and ninety-fourth part of an inch in length by one four hundred and fortieth part of an inch in width, or a space perhaps equal to the dot in this letter i. The photograph given by Dr. Woodward shows this dot of writing enlarged so as to occupy a space of about two inches long by one and a half inches broad. All the words are brought legibly out on the photograph, the total number of letters being 227; and such is the exceeding fineness of the original writing that 29,431,458 letters written in the same way would only cover one square inch of glass surface. The combined Bible and New Testament contain in all 3,566,480 letters; hence it would be possible for Mr. Webb to write the entire contents of eight Bibles within the space of one square inch. Two specimen plates containing the microscopic writing above alluded to have been supplied by Mr. Webb for the United States Museum at Washington. Their cost was fifty dollars each.

The Webb machine, however, does not equal in the fineness of its writing or perfection, the prior instrument of Mr. N. Peters, a wealthy banker of London, who, as long ago as 1855, was able to write nearly three times finer than Mr. Webb. So perfect was the Peters, machine that it was competent to engrave the entire contents of the Bible and New Testament twenty-two times over within the space of a single square inch. —*Scientific American.*

Doctors and the Weed.

"Doctor," we said to a splendid specimen of the profession, "tell us something about the baneful effects of tobacco."

"Its effects, sir," he replied, "its effects are evil and only evil, and that continually, and it is a perfect mystery that gentlemen of my profession care so little, do and know so little, about a poison that is doing mischief at so terrible a rate."

"Sir," the doctor continued, "I was on a council of physicians the other day on the border of this town; the patient was a young man, prostrated by paralysis; he was deprived of the use of his lower limbs from the abdomen to the toe; we overhauled him; we withdrew and talked about antecedents and probable causes, and came to no satisfactory conclusions. Dissatisfied and impatient, I inquired of his attending physician whether the poor fellow used tobacco.

"Oh, no," he replied, "I guess not," and with an air of nonchalance, added, "what if he does, that can have nothing to do with his case."

"I did not ask you," I replied, "about the effects of tobacco, but simply if the patient used it?"

Gruffly he said, "Go and see." Stepping to his bed-side, I said,

"My young friend, do you use tobacco?"

With a squealing voice, more catlike than human, he answered,

"I use a little."

"How do you use it?"

"I smoke a little."

"Did you smoke this morning?"

"Yes, a little."

"Did you smoke at noon?"

"Yes, a little."

Before I quit his side I ascertained that he had actually consumed sixteen cigars a day, and the poor fellow's soul was so obfuscated by smoke that he considered that prodigious amount but "little!"

"This," continued the doctor, "may seem strange, but the strangest of all is the fact that his attending physician, regular and well-bred—did not know in the first place, that his patient used tobacco—and secondly, he did, he did not know that a rank and deadly poison could have anything to do with his case!"

We are indebted to the medical profession for the most effective testimony against this popular poison; hence we have no wish to arraign it and denounce it in wholesale style. But account for it as we may, on the score of selfishness or ignorance, the main body of the profession are mournfully derelict in duty touching the ruinous effects of this great and fashionable narcotic.—*Congregationalist.*

Children's Corner.

What is a Berry.

Do my boys and girls know what a berry is?

Hark! I think I hear a gentle burst of laughter coming from far and near.

"Ha! ha!" it seems to say, "do you think we don't know what berries are; we who are so fond of strawberries and raspberries and blackberries? Ha! ha! ha!"

Well, laugh away, my dears; I love to hear the merry sound. But just let me tell you something that I learned by listening to the birds. Raspberries and strawberries are well enough, but the orange is a berry, too. Did you know that? Why, the lemon may be a berry, for aught I know.

Now if this is news to you, I advise you to look into the subject a bit. Find out just what a berry is. Blackberries, strawberries, and raspberries speak for themselves, but how can you know that the grape is a berry unless you inquire? Get out your dictionaries, botanies, and encyclopedias, and when you find what you want on this subject, be sure to take it out-of-doors with you when the berries are ripening, so that you may observe knowingly.—*Selected.*

The Noble-hearted Sons.

There lived once in Stockholm, an old man of nearly a hundred winters. He was a tailor by profession, and had twelve sons, who had all served under Charles XII. Once they got a few days' leave of absence from their regiments, to go and see their old father, whom they found on their arrival, without bread and nearly starving. "Father has no bread," said one of them, "yet he has given to Sweden twelve warriors! Our dear father must be helped; but how?" "Can't we find somebody who would be willing to lend us a little money?" asked the youngest, who had a great deal of faith in God and goodhearted people. "Try to borrow money when we have nothing to give in security! What good will that do?" asked another. "Have we nothing at all?" asked the youngest. "My brothers, I will show you that we have. Our father is a tailor, and has carried on his trade a great many years, and is now about to die of starvation. This is a sufficient proof of his honesty. We, his sons have served for many years in the ranks of the Swedish army and no one can yet show a stain upon our honor. Let us give this our honor, as security; I think we might borrow a little money on such a pledge."

This idea won their general approval. The twelve brothers wrote and signed the following letter: "We, twelve Swedes, sons of a tailor, who is nearly one hundred years of age, deprived of the necessary means of support, pray the Directors of the National Bank for the sum of two hundred dollars, to be used for the support of our old and helpless father. We pledge our honor as security, and promise to pay the above named sum to the bank within one year." This letter was handed to the Directors. The sum asked for was given to them, and the letter torn to pieces, furthermore, the Directors promised to take care of their father as long as he lived. Scarcely had this happened before it was made known in the entire city, and rich and poor paid visits to the old white-headed man, and none went empty-handed. The tailor was thus placed in good circumstances, and after his death left a small capital for each of his sons, a reward for their filial love.—*Toledo Commercial.*

The Rich Man and his Great House.

A rich West India merchant died, and left one little boy. His name was William Beckford. The little boy was very rich, and grew richer every year until he was twenty-one. He was then one of the richest men of the world.

What did he do with his money? He spent it nearly all on himself. When he traveled, he traveled like a king. He sent on beforehand, and had the rooms he was to use fitted up in the grandest style.

The fine house which his father built in England did not suit him, and he resolved to pull it down and build one that should be the wonder of all England. Four or five hundred men were kept at work on it night and day until it was done. The night workmen used large torches, which lighted up the scene in a most brilliant manner. Beckford took great delight in going out and looking at the progress of the work. He would go out at night to some high part of the grounds, and spend hours in watching the strange sight of house-building by torchlight.

When the place was done it was called Fonthill Abby. Then he built a wall around it, twenty miles in extent, and no visitor was allowed to enter it without a pass. Leave was not given to princes. Gold and silver cups and dishes dazzled the eye; jewels and precious stones were there in the greatest profusion; the most costly furniture adorned it. People would disguise themselves as servants and peddlers, in the hope of getting a glimpse of the wonders within.

And here Beckford lived alone, taking the enjoyment all by himself and to himself.

He had almost everything that money could buy. But money cannot buy happiness, and this was wanting at Fonthill Abbey.

Then there came what business men call a "crash," and the princely fortune of William Beckford melted away like snow under the spring sun. He was in debt; and the gate that would not open to the king had to open to the sheriff, who came and seized his stores of costly things. Fonthill Abby was sold, but it was thought to be too large and expensive for any one to live in; the great tower fell down, and the rest of the building was taken down.

Beckford saved just enough to keep himself from want, and he spent an unhappy old age at a hotel, with nobody to pity or care for him.

"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. vi. 17.)—*Bible-class Magazine.*

*Circular Letter.

To the Churches composing the Broome and Tioga Baptist Association:

Brethren most dear, for Jesus' sake beloved;
Another year its rapid flight hath winged,
And we once more in convocation precious
To the saints have met, and counsel sweet have
Each with other taken. Here from this banquet
Rich we fain would something gather up, which
While we try in homely verse to shape into
Our annual greeting and send forth to you,
May serve your hearts to cheer and courage give
To buckle on anew the Gospel armor,
And holy conflict wage against the foes
Of Truth. The theme we choose is that of those
Societies so numerous of late;
All Secret called, and all of this world's origin,
Yet so much intermixed with more or less
Of good as many of our brethren dear
To lure, and much the peace of Zion
To disturb.

The Church is God's
Inheritance below, His moral vineyard—
His chosen organ—His appointed agency
Through which to bless the world. His members are
The representatives of Christ on Earth:
And while his Spirit they possess, and walk
As He ordains, their influence is felt,
The world is moved, the myrmidons of darkness
Quail before the force of Truth, not spoke in
Words alone; but by the saints exemplified
In meek and useful lives and burnings on
The hearts of those who their good work behold—
The Church is then invincible. Satan
With all his skill attempts in vain her
Overthrow. He therefore strives her members
To seduce, and turn their feet by small degrees
Aside from duty's path. The slightest step once
Taken, throws the advantage in his hands,
And gives him power to lead them farther on,
And farther still, until, or e'er they are
Aware, the sky becomes o'ercast, darkness
Pervades the mind, the eye of Faith is dimm'd,
Conscience is put to sleep, and weeds o'ergorw
The path to sacred bower of Prayer. And now
With such malicious joy as devils only
Feel exalts the Arch Deceiver. His plans
Deep laid, are well nigh half accomplished. Then
Next before the minds of Christians, led thus
Far astray, he brings his thousand schemes of
Fine spun charity, and institutions
New, and yet arranged with such exquisite
Skill, they almost seem a part of Gospel
Plan to those who thus are captive led, by
Satan at his will. For none e'er left the
Closet's sweet retreat, with heart all glowing
In devotion's fervor, kindled by communion
Holy at the Mercy Seat, and going forth
With Jesus in his arms; with all his consecration
Vows in full view before him; with conscience
Tender for his brother's feelings, and the Church's
Weal, and rushed with one wild, frantic leap into
The arms of any secret conclave. No;
Brother much beloved! it was not thus you
Learned the want of any other institution
To do good than such as Christ ordained.

But
Open now thine eyes, and see what schemes the
Devil hath devised to snare thy feet and
Zion's peace to wound. The Church he feigns to
Love, and seems to toil to build her up, but
Harder strives to garnish her with all the
Gay attire of worldly popularity;
And yet he something better wants to fix
The standard of our duty to our fellow
Man. The holy brotherhood in which the
Lord of glory bound his humble followers,
Must be improved by new invented orders,
Arranged on such a liberal plan that
Friends and foes of Jesus Christ, the saint and
Sinner on one common ground can meet; by
Secret tokens each to other known, and
All the uninitiated fast barred without—
The lovely name of Charity must there
Be prostituted to lure the simple
And beguile the wise:—for though it rolls its
Boasted stream in volume ne'er so great, yet
Is its bounty all confined to those who
Give the secret signal; while members of
The church of Christ, who fear to take upon
Them other vows than those which God imposed,
May die of pinching want, unheeded by those
Secret sects, composed in part of brethren
Bound in the same Christian covenant with them.

Benevolence! O precious word, but much
Abused! How sweet thy sound to him who loves
The Saviour as he ought, and truly as
Himself his neighbor loves. *His* Charity,
Not like those secret sects, but as his Master's
Large expands. Where'er *he* finds a child of
Want, he finds a neighbor, and waits not for
The pass-word or the grip, but hastens quick
To pour the healing oil and makes provision
For his wants. Where he finds a fallen
Brother, debased by sin and sunk so low
In degradation's filth, that priest and Levite
Pass him by; *he* takes him by the hand and
Kindly urges him to turn and live. In
Doing thus, he seeks no higher motive
Than love to God, and love to man, and love
To souls immortal. He needs no other
Obligations to prompt to duty than those
Which Christ enjoins.

Oh brother! whoso'er thou
Art, that hast in hours of darkness been beguiled,
And led to join in brotherhood compact,
With those who hate the precious Saviour, and
Yet profess by Charity's sweet impulse
To be moved; let us address thee in our
Master's name; and as he did of Peter
Thrice demand "Me dost thou love?" so let us
Press the query home to thee, "Dost *thou* indeed
The precious Saviour love?" Thou hast professed
Thy love by holy covenant vows. We take
Thee at thy word, and hold thee to those vows.
What then are those vows thy soul in anguish
Made when mountain loads of guilt upon thy
Conscience pressed; when all thy sins in black array
Cried out for vengeance on thy guilty soul;
When Justice with her flaming sword from thy
Approach the tree of Life did guard, and brandish
O'er thy head her fearful blade. In that sad
Hour, when Hope was fled, and in the anguish
Of despair thou gavest up all for lost. Ah think,
When gleaming from the Cross thou didst descry
A ray of hope, with what ecstatic joy
That hope thou didst embrace, and to thy breaking
Heart the crucified Redeemer press.
And when he whispered, "I am thine, thy sins
Are all forgiven, and hence my servant thou
Shalt be;" how quickly did thy heart respond,
"Lord, I am thine forever!" And in that solemn,
Joyful hour, didst thou not give thyself, both
Soul and body all to him, and take him
For thy portion; thy all in life, in death,
For Time and for Eternity, and say,
"It is enough?"
Were not the vows of consecration which
Thou then didst make sincere? And were they not
To last till life was spent, and Death should take
Thee up to God? Didst thou not vow to take
The Saviour for thy King, and yield obedience
Unreserved to all of his commands, and
Ne'er admit a rival to usurp the
Throne of thy affections? Didst thou not vow
His sacred word to make man of thy counsel,
And a lamp thy feet in duty's path to
Guide? Didst thou not find it amply adequate
To each emergency that could arise?
A full directory in which each duty
E'er enjoined to be observed toward God, and
In his Church and to the world, was clearly
Traced with skill divine? Where now, dear brother,
Are thy vows? Where thy affections? And who
Are thy associates? What spirit hath induced
Thee to enter into secret compact
With both friends and foes of Jesus Christ, and
Take upon thee vows the Bible does not
Recognize? What is the nature of those
Vows? and what the obligations they impose?
Are they the same God's word requires? If so,
Why need'st thou all this popular machinery
To prompt thee to their just discharge? *Where are
Thy former vows? and where the Saviour's claims!*
If *these* do not constrain thee thy life to
Square by Golden Rule, and love thy neighbor
As thyself; *then* is thy goodness all induced
By motives which the Master never can
Approve. But are those obligations something
More than Christ enjoins? And dost thou aim at
Higher deeds of Charity than he commands?
Then let us ask of thee in God's own phrase,
"Who hath required this at thy hands?" Will he
Approve, or can he bless an act of duty
He has ne'er imposed? Oh brother! get thee
Back from out the meshes of the fowler's
Snare. Call back the joys of thy first love—
Renew the vows of thine espousals. Give
To the Church, and to her Lord, and to His
High commands the undivided energies
Of all thy powers.

The ways of Zion mourn—
The Church is grieved—her peace is marred, and her
Career of usefulness impeded, by
This unholy secret union of her
Sons with those who neither love nor serve the
Saviour of lost men.

Dost thou not above
Thy chiefest joy Jerusalem prefer?
Would'st thou not rather far that thy right hand
Her cunning should forget, than that the city
Of our God should be by thee forgotten?
Would'st thou not rather prostrate lie, and let
The chariot wheels of Zion crush thee in
The dust, as in her onward march they o'er
Thee roll; than that thou should'st a stumbling block
Become to intercept her progress?

Then
Rouse thee, Christian brother; and evidence
Thy love to Zion and to Zion's King,
By seeking first her weal. Let every evil,
And its appearance even, most steadily
Be shunned. Though meat be lawful for thy food,
Yet in the spirit of the sainted Paul,
Do thou its use forego; long as the world
Doth stand, if it shall make thy brother to
Offend. Strive hard in the bond of peace the
Spirit's unity to keep.

Then shall the
Church arise with energy renewed, and
In united phalanx onward move to
Certain victory; while all the schemes which
Satan hath devised to cloud her glory,
To impede her progress, and paralyze
Her energies, shall disappear like chaff
Before the rising tempest.

D. P. LAKE.

*Published in the BAPTIST REGISTER of Utica, N. Y., Thursday, November 28, 1850.

The Mountain Meadow Massacre.

The story of the atrocious Mountain Meadow massacre was graphically told in the court room at Beaver, Utah, by Philip Clingen Smith, one of the participants, who has turned state's evidence. In substance his narative is about as follows: He, with other Mormons, felt bad about the coming of this party of emigrants, who entered the territory in September, 1857. The people were forbidden to trade with them, and a meeting was speedily held to discuss the best mode of compassing their destruction. Smith opposed killing them, some of the others relented, and it was finally decided to let them go through in safety. However, John D. Lee, the man now on trial, was met on the road, and he overruled the decision. Orders were thereupon given to intercept the emigrants, who numbered over one hundred, comprising old men and women, middle-aged, youths and children. The Mormons, reinforced with Indians, soon after overtook the hapless travelers, who had already had some bloody fighting with the Indians. The orders were that they should be decoyed from their entrenchments, and only the children spared, who could tell no tales. The emigrants were found strongly fortified, and to Lee was intrusted the task of getting them out. The Mormon force consisted of fifty white soldiers and a strong body of Indians. When they came in sight of the emigrants, Lee showed a white flag and induced the emigrants to come out and talk. Afterward, as the result of the conference, the men, women and children were marched out in a body, and at a prearranged signal the massacre commenced, the bloody work continued until the entire party were killed. The men were not all killed at the first volley, and in a large number of cases the knife was used to dispatch the victims. Soldiers were stationed on horses to shoot on the wing those who ran. Smith fired once in obedience to orders, but he does not know that he killed anybody. The wounded men begged piteously for their lives, but their throats were cut right and left without further parley. Smith saw one woman running toward the men crying, "My husband, my husband!" when a bullet in the back of the head speedily stilled her cries. As Smith went after the children, he saw the wounded at the first fire lying scattered in every direction with their throats cut. After the bloody work was over, the surviving children were collected, and the property of the emigrants was placed in the church tithing house by order of Haight. The facts were reported to Brigham Young, who directed that the property be turned over to John D. Lee, and that nothing further should be said about it by anybody. Finally the goods were sold at auction by Lee's orders, and some of the cattle went to Hooper, delegate to Congress. This testimony was given in court amid the greatest excitement. It is understood to be substantially the same as Lee's suppressed confession. In the face of this evidence the jury disagreed, as was expected, a large majority of the panel being Mormons. But the case is too monstrous and appalling to allow these murderers to escape and it is hoped the civil authorities of the Territory will push the case until justice is done.

News of the Week.

The City.

The Industrial Exposition will reopen in its monster building on September 8th and continue a month. The biennial convention of the Am Pomological Society will be held in connection, and a great display is preparing of paintings, manufactures, architecture and natural history. The railroads give reduced fare.——The new police marshal having issued an order for the closing of all the gambling dens, the police force laugh at it, taking their cue from under officers and the city government, who were elected by these gamblers.

General.

The redemption of fractional currency will soon begin from sub-treasuries, and will continue until the $30,000,000 now in circulation in this form are all called in.——Large swarms of grasshoppers were flying over the central part of Nebraska last week. In many places the farmers fought them with every possible means at their disposal, sulphur being burnt with great success. The ravages of the pest are not so general, but in many places where they lit whole fields of corn have been devoured.

Foreign.

On the night of the 6th of July one of the most horrible railroad accidents that has ever happened in Chili occurred on the Santiago & Valparaiso Railway. As the train from Valparaiso was passing over the bridge at Limache, that structure gave way, and, with the exception of the engine and tender, the whole train, containing fifty persons, was precipitated into the river below. The lamps were broken in the fall, and the oil running out, ignited and set fire to the larger part of the wreck. Fully one-half of the passengers were either crushed to death or perished by fire or water. The investigation went to show that the accident was caused by the weakness of the bridge, which was condemned by an engineer as unsafe several months ago, without any measure being taken to remove it.——A letter from San Miquel says of the recent massacre by Catholic fanatics: In their fiendish occupation of applying the torch to the houses and whatever else their whim suggested, amid all the continuous cry of "Death to foreigners!" "Death to hertics!" was constantly heard. The town remained for three days at the mercy of the assailants, and during that time all classes of crimes were committed, and even those who took refuge in the church were threatened with assassination by the infuriated mob. The losses of property will not fall short of $1,000,000. President Gonzales, of Salvador, had about fifty of those engaged in the recent fanatical riots shot in squads at the towns between San Miguel and the Capital, causing the priests who occasioned the outbreak to witness the executions. Many of these victims confessed that they were assured by the priests that they might rob the rich, provided they gave a part to the church.——Mr. Gladstone has published another pamphlet in which he discusses anew the questions relative to the Papacy, which formed the subject of his former pamphlet on "Vaticanism." The present publication takes the same strong grounds against the Papacy, and predicts trouble in the future, both in Britain and on the Continent from that source. The pamphlet declares that the "Papacy will seize the first opportunity, through bloodshed, to maintain its rule, and will, if necessary, even plunge the world into war."——The French government has prohibited the sale in France of Mr. Gladstone's writing against Papacy.——A request by the French Government to the Pope, to authorize prayers for the preservation of the Republic, has been refused.

Religious Intelligence.

—Farewell was spoken to twenty-two missionaries at the Missionary Rooms of the American Board in Boston week before last.

—Rev. Wm. Taylor, so well known for his evangelical labors in California, Australia, and India, is now preaching in New York city. Mr. Taylor's success in conducting "revival" meetings on missionary ground has been wonderful. He once spent seven months in a missionary tour in South Africa, after which the missionaries there reported 1,200 converts among the English colonists, and 5,000 among the Caffres.

—The English Primitive Methodists at their late annual conference in Leicester reported the following statistics: Members, 169,392; preachers, 15,935; leaders, 10,112; chapels, etc., 6,449; Sunday schools, 3,647; teachers, 50,932; scholars, 316,859. There are also 32 day schools, 64 teachers, and 8,122 scholars. During the year 25 new chapels and 15 new schools had been entered.

—The National Union Convention for the Promotion of Holiness, is announced to commence at South Farmingham, Mass., on Wednesday, August 18, and continue until Friday, Aug, 27. The Committee of Arrangements is headed by W. E. Broadman, D. D., as President, and R. Pearsall Smith, as Vice-President.

—A comparative of the Presbyterian church summary shows an increase since 1870 of over four hundred and fifty churches, fifty thousand communicants, and seventy thousand Sunday-school scholars. The total contributions of the churches were $8,440,000 in 1870, and for the fiscal year of 1875 over a million more, $9,626,500.

—In the great religious awakening in Atlanta, G., the Baptist churches have all been blessed. A hundred have been baptized into the Second church, fifty into the First, sixty into the Fifth.

—The English Wesleyans have on the Fiji Islands, 683 chapels. 283 other preaching-places, 68 missionaries, 893 catechists, 25,620 communicants, and 124,304 attendants on public worship. Their missions date from the year 1835.

—If the *Church Journal* speaks for the Episcopal church that body is in a sadly relapsed state. A Romish priest turned Protestant and joined the Episcopal church. He was not re-ordained as he claimed he had already been ordained by a Catholic bishop; if he had been Presbyterian or Baptist he would have been re-ordained. The *Journal* says, "There is no escaping the conclusion that the Episcopal church . . . . believes in apostolic succession and that the church of Rome has preserved it." In other words the pope is the successor of Peter in fact, and a little reforming would make him a good Episcopalian.

—The last census of Canada shows twenty-one thousand Congregationalists, two hundred and thirty-seven thousand Baptists, five hundred and fifty thousand Presbyterians, and fifteen hundred thousand Roman Catholics in the Dominion.

Temperance.

How Dr. Guthrie Became a Teetotaler.

"I had become convinced that my power to do good among the lapsed classes lay in standing out before them as one who, in following Christ and for their sakes, was ready to take up his cross daily, and deny himself. If I was to prevail on them to give up the whiskey, I myself must first give up the wine. I had known so many instances of the sons of ministers, and of Edinburgh ministers, going to the bad; I had seen so many of my old Divinity Hall acquaintances placed at the bar of the General Assembly, and deposed for drunkenness, and other crimes which it leads to, that, with an eye to the good of my family and of my parishioners, I resolved to stand out before the public as a total abstainer, and to bring up my children in the habits of that brotherhood and sisterhood.

I well remember yet the day and place when I screwed up my courage to the sticking point. From how great a load of anxiety and care in respect of the future of my children it relieved my mind! But I confess I felt it hard to have my principles put to so severe a strain before they had time to acquire fiber and firmness, as they had to stand at Mr. Maitland's dinner table. Lord Jeffery, Lord Cockburn, with their wives and others of the *elite* of Edinburgh literary and legal society, were there—people who might have heard of teetotalers, but certainly had never seen one before, and some of whom probably never dreamed of denying themselves any indulgence whatever for the sake of others, far less for the wretched and degraded creatures who haunted the Cowgate and Grassmarket. But by my principles I was resolved to stick, cost what it might; so I passed the wine to my neighbor, without its paying tax or toll to me, often enough to attract our host's attention, who, to satisfy himself that I was not sick, called for an explanation. This I gave modestly but without any shamefacedness.

The company could hardly conceal their astonishment; and when Jeffery, who sat opposite to me, found that in this matter I was living not for myself but for others—denying myself the use of luxuries in which all around were indulging, and to which I had been accustomed, and which had done me, and were likely to do me, no harm, that I might by my example reclaim the vicious and raise the fallen, and restore peace and plenty to wretched homes—that generous-hearted, noble-minded man could not conceal his sympathy and admiration. He did not speak, but his look was not to be mistaken, and though kind and courteous before my apology, he was ten times more so after it.

This was to me a great encouragement to persevere in the line on which I had entered, and which I continued to follow for twenty years. Independent of the good it did to my family and others, it was a great personal advantage to myself. It made my health better, my head clearer, my spirits lighter, and my purse heavier. I feel sure that all parents, though they themselves might not be able to shake off their old habits (a very easy thing, after all, to one who has not become the slave of drunkenness), if they but knew the load taken from my mind when I first resolved to bring up my family in total abstinence, would rear their children in the total disuse of all such dangerous stimulants."

About a journey in Ireland in 1840, in the midst of a drenching rain, he writes:—"By the time we reached a small inn we were soaking with water outside, and as these were the days, not of tea and toast, but of toddy drinking, we thought the best way was to soak with whiskey inside. Accordingly we rushed into the inn, ordered warm water and got our tumblers of toddy. Out of kindness to the car-driver, we called him in; he was not very well clothed—indeed, he rather belonged in that respect to the order of my ragged school in Edinburgh. He was soaking with wet, and we offered him a good rummer of toddy. We thought that what was 'sauce for the goose was sauce for the gander,'—but the car-driver was not such a gander as we, like geese, took him for. *He would not taste it.* "Why?' we asked, 'what objection have you?' Said he, "Plase your riv'rence, I am a teetotaler, and I won't taste a drop of it.' Well, that stuck in my throat, and it went to my heart, and (in another sense than drink, though!) to my head. He was a humble, uncultivated, uneducated Roman Catholic carman; and I said, if that man can deny himself this indulgence, why should not I, a Christian minister? I remembered that; and I have ever remembered it to the honor of Ireland. I have often told the story, and thought of the example set by that poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburgh. That circumstance, along with the scenes in which I was called to labor daily for years, made me a teetotaler."—*Autobiography of Dr. Guthrie.*

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Home and Health Hints.

Restoration of a Man Almost Drowned.—John Worth of Philadelphia, was almost drowned while bathing at Atlantic City a few days ago. He had gone out for a sail with some friends, and contrary to the captain's remonstrances, went in to swim. He sunk, exhausted, after some time, and was supposed to be drowned when taken out of the water. An hour's efforts of his friends failed to resuscitate him, when Dr. Joseph H. Mitcheson of Edmondton, England, happened to drive up with a party of the railroad directors and others, and at once applied the Sylvester process for artificial respiration, and presently pouring a strong stimulant through his set teeth. It was wonderful to see how speedily these simple restoratives, judiciously administered, revived the man. He was then dressed warmly, and at latest accounts he was doing well. For the information of the general reader, we will state that the Sylvester process consists in first laying the man face downwards for the purpose of emptying the lungs of water; then turning him quickly upon his back, raising his hands above his head and down upon his breast, at the rate of about fifteen times a minute.

Skeletonizing Leaves.—There are several ways of doing this. That by masceration is long, tedious and disagreeable, and quite out of date. The following are the methods now in use: Lay the green leaves and seed vessels on small sheets of tin, and cover tightly with thin lace or muslin, place in a vessel of cold water, put over the fire and boil slowly for several hours. Uncover one by one, wash out the cellular tissue with a camel's hair brush, then bleach, wire, and mount in the usual way. Or put into a basin equal quantities of soft soap and rain water, put in the leaves and let it stand on the stove till the mixture boils. Remove the leaves to a pan of clean soft water. wash them quickly and carefully from the soap, float out on a piece of glass, and remove the tissue with a brush, rinse in clear water. Or take three ounces of carbonate of soda, one and a half of quicklime previously slacked, and one quart of water. Boil ten minutes and draw off the clear solution. Return this to the fire, wash the leaves, and boil briskly one hour or till the tissue is easily removed. To bleach the leaves, mix a drachm of chlorate of lime with a pint of water and a little acetic acid or strong vinegar. Steep the leaves in this about ten minutes, simmer, rinse well, and place in books to press. Or procure Labarrague's solution of chloride of soda, and use a cupful to a quart of water. Put the leaves in, and in two or three days they will be perfectly white.

Brine that Preserves Butter a Year.—Among the many devices for keeping butter in a manner that preserves the rich, rosy flavor of new, with all its sweetness, is the following from the *Dutchess Farmer*, which is said to be entirely successful:

"To three gallons of brine strong enough to bear an egg, add a quarter of a pound of nice white sugar and one teaspoonful of saltpeter. Boil the brine and when it is cool strain carefully. Make your butter into rolls, and wrap each separately in a clean white muslin cloth, tying up with a string. Pack a large jar full, weight the butter down, and pour the brine until all is submerged. This will keep really good butter perfectly sweet and fresh for a whole year. Be careful to not put upon ice butter that you wish to keep for any length of time. In summer, when the heat will not admit of butter being made into rolls, pack closely in small jars, and, using the same brine, allow it to cover the butter to the depth of at least four inches.

Making Pickles.—Wash the cucumbers, put a layer in the barrel, and sprinkle on a teacupful of salt, then cucumbers and salt alternately, pour on boiling water enough to cover them, let them stand twenty-four hours, then pour off the brine, scald and turn it on the cucumbers two successive days; then take them from the brine, wipe them dry and scald good cider vinegar and pour on them hot. For a barrel of pickles put in a bag one-half pound of ground cloves and allspice each, a piece of alum the size of an English walnut, and horse radish not sliced. Scald the vinegar and pour on hot several times to make the pickle hard and green. They will keep until cucumbers come again, if they are stirred often.

Farm and Garden.

Late Chickens are the Best Layers.—A correspondent of the *Country Gentleman* writes: "After repeated experiments during the past twenty-five years in hatching chickens, I am fully convinced that fowls hatched in the month of July make far better layers than those hatched at any other season of the year. Early-hatched chickens commence laying in September and continue until cold January weather, when they discontinue until spring. On the other hand, when hatched in July or August, they begin laying in February and continue until October. I find July chickens will average fifty to seventy-five more eggs yearly than those hatched in March. My method, therefore, is to hatch a hundred chickens in August for my own use. As soon as the cocks can be selected from the pullets they are converted into pot-pie, giving the pullets all the room. The pullets are then well fed, and are soon large enough to care for themselves. The light Brahmas have always been my most profitable and favorite fowl; but with great reluctance I am obliged, after three years' trial, to place the partridge Cochins at the head of the list. As layers they excel any Asiatic breed I have ever known, and as market fowls they have no equal. They are very hardy, mature early, and make short-legged, yellow-fleshed, heavy breasted fowls. My pullets hatched last August are laying now, as they have since February. They are superior sitters and most careful mothers. I am also breeding the white Cochins for the first time this season, and thus far am much pleased with them."

—A farmer informs the *Kentucky Home Journal* that he always turns his sheep on his standing corn after it is in full ear. They destroy many weeds that would otherwise reseed the ground, clean up the fence rows, and get much good food that at this season of the year comes well to hand. He adds that you can continue to let them in the field, and so long as they find anything else to feed upon they will not molest the corn.

The Way to Hitch Up a Team.—Always get the lines undone, and in shape to pick them up any time before hooking the tugs. Some people pick up the neck-yoke the first thing, and then hook the tugs before taking down the lines. Then if the team start they have no control over them whatever.

In unhitching, the tugs should be unhooked the first thing. Never throw the lines off, one each side of the them, as you would have no control of team. Let them lay in the wagon till you do them up, when everything will be safe. A little thought in regard to such things might save a sad accident sometimes.—*W. Rural.*

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Topics of the Time.

The "specie payments" question is certainly taking a prominent place in the political questions discussed in the skirmishing State elections this fall. Hon. W. D. Kelley of Pennsylvania is chief apostle of inflation and harangues as well as he is able for a bad cause. Other prominent champions are quiet. The espousal of a fallacy for the sake of popularity among the laboring classes, is not the mark of a statesman. The best proof of the need of return to the fixed basis of coin is in the full coffers of the banks, where men put away millions for a low rate of interest rather than invest in business in a fluctuating state of the markets. The State of New York has already met the question fairly, and by a law recently passed, all taxes after January 1, 1879, are payable only in coin, and all contracts made payable in "dollars," the kind of dollars not specified, are to be paid in coin. This brings the case to an exact issue and other States should follow. The quotations of gold have taught everybody to false basis of money by adding the premium to the coin base of one dollar. The correct method is now suggested that the paper money depreciation be quoted instead of the gold premium. The current "promises to pay" will soon be shamed under this plan into getting the character and value which their face promises.

Another political complication of more dangerous nature exists in Ohio, where the Romanists have openly joined the Democrats for the exchange of help from that party when in power against the public schools. This union was about perfected last year when the two joined hands and passed the Geghan law, but the contract is now proclaimed, and should be fought to a downright issue. It is not much to predict the destruction of any such combination. Like the lodge, the Jesuits have little to hope from American hearts and principles when they publish their errands. Formed both to work in the dark, daylight confuses them, and publicity is their chief enemy.

As an adviser on this matter of voting with the Catholics, the associate editor of the *Herald and Presbyter* has this to say: "I would not vote for a Romanist for any office of trust or power, any more than I would for an unnaturalized foreigner. The Romanist's allegiance to the Papacy; his subserviency to the priesthood, that claims to control his conscience, are a snare to him, and, however honest he might be or try to be, it would not be safe to trust him. As long as Rome holds and publishes, as in the *Syllabus*, and civil and religious liberty are the great heresies of the age, her votaries are unfit to be the rulers or legislators of a free people." Every reasonable man who, loves the rugged and truthful ideas whence the American nation sprung will agree with this; and who can blame if one should extend the application of this exclusiveness to every branch of the papal system; and say, that when a man swears away his tongue, his conscience and his vote to an irresponsible power, foreign to the government of these United States, and hostile to its principles and practices, that man shall not receive my vote for any responsible office. The action of the Romanists in Ohio will help voters throughout the Union to a better understanding of such questions.

Southern Illinois has given us an outburst of savagery unlooked for except in lawless regions, and such Gov. Beveridge will not own in his jurisdiction. It seems a strange joke, in communities long settled and well-ordered, for a band of young fellows, "hired men" on farms and others, to form into a band of midnight marauders and assassins, riding about in white masks, white peaked hats, on white-blanketed horses to execute private piques on neighbors. But when one-half their number are shot, the joke becomes earnest work. The people of Franklin county heard of threats and midnight murders, but found no assassin until a bold man trapped the gang. Their stupidity is equalled by ten thousand communities abiding in confidence and quiet, while in their midst bands of armed men are meeting who have taken as savage and binding oaths upon them as did ever a Ku-Klux; who have really no better object than the young fellows in Illinois supposed themselves to seek; who are no more respected in community than they; and who are just as likely in all human probability to fall into as violent excesses. And yet, a voice raised in warning is rebukedf and men are quiet and satisfied while the soul-destroying 'orders" ply their nightly work.

Popery and Masonry.

BY REV. P. B. CHAMBERLAIN.

Bitter as the growing antipathy between these two bodies now is, they really sustain to each other the endearing relations of parent and child. Beyond all historic doubt Freemasonry is the illegitimate child of heathen grossness and papal craftiness and combines in itself the ugliest features and the worst disposition of both of its parents.

I boldly throw out the challenge to the most inveterate Masonic hater of popery, that if he will adduce from the whole history of that system what he considers the most glaring instances of papal frauds, corruptions, crimes, heresies, infidelity and sacrilege, I will fully match them by like deeds of darkness from the history of Masonry.

Does the acceptor of this challenge cite as instances of consummate fraud, the Papal claims of direct, unbroken, divinely efficacious descent from the Apostle Peter, the claim of the supernatural origin of her images or the miraculous power of her relics. I match them by the equally fraudulent claims of Masonry to a vast antiquity, to the sole possession of architectural secrets, and to hoarded scientific learning.

Is my attention called to the corrupting power of popery, to the fact that she has filled every land in which she has had political sway with vice and crime. I meet even this by the history of Masonry in our own land where it has now had a boasted political supremacy for a full generation and with results such as popery scarcely if ever surpassed in the same length of time—a perfect carnival of crimes of the most gigantic and shameless character; the utter subversion of both honor and honesty in men of the highest standing; huge commercial conspiracies, official defalcations, legislative bribery and judicial perjury that shock, yea, even shake the whole nation.

I charge this fearful state of affairs more largely to Masonry than to all other causes combined. I make this serious charge on the double ground, that by its treasonable interference with all the processes of our criminal court, Masonry has prevented all adequate punishment of all these crimes while it still retains as conspicuous members of its fraternity the criminals who commit them; thus affording at once both immunity from legal penalty and loss of social standing.

This opens wide the fountains of wickedness in man's depraved nature. In any age and in any land wicked men will do just as wickedly as they *dare do*. The only sufficient restraint for such depravity is the fear of some sure and adequate penalty of some kind from some source—from civil authorities, from public indignation, or from an angry God. Remove all of these as Masonry practically does and men will revel in all wickedness. I know of nothing in the history of popery tending so directly and so surely to undermine at the same time all social virtue and all civil justice as this does, unless, indeed, it be what so nearly resembles it in spirit and in form, the sale of "papal indulgences," by which for a price any man could procure a formal license to commit any crime and yet be exempt from either legal prosecution, ecclesiastical discipline or social disgrace.

Should my opponent cite as evidence of diabolical cruelty some of the atrocious murders of popery. After throwing out of the count such wholesale massacres as St. Bartholomew and such fiendish enormities as the Spanish Inquisition which nothing but complete despotism and dense ignorance render possible, and which therefore popery could not repeat in this age, I will match any ordinary case of papal crime by at least a full score of well authenticated Masonic murders like those of Miller, Murdock and Morgan, which for deliberate barbarous cruelty are equal to the deeds of the dark ages of popery.

If we turn from these fields of fraud, corruption and crime to those of heresy, infidelity and sacrilege, I am here even more confident of success.

Is popery charged with having corrupted the very life-blood of Christianity by many fundamental heresies? I confidently assert that she has never promulgated a more fundamentally, false and fatal heresy than Masonry repeatedly publishes to the world in those official resolutions of condolence in which she declares unequivocally that men of life-long impurity and open viciousness, who died impenitent and unbelieving, have gone directly to the "land of peace and rest," the "Grand Lodge on high;" in the face of God's most explicit declaration that no such person shall ever enter heaven.

Is it assumed with the great body of Protestants that the papal church is preeminently, if not specifically, the anti-Christ of Scripture, and consequently supremely wicked and hateful to God? Who can point out any clear instance in which it has ever approached in treasonable audacity the impious deism of Masonry, which in all its elaborate religious ritualism, from the initiation of its canddiates to the burial of its dead, studiously ignores the very existence of the Son of God, practically repudiates all the sacrificial merits and

meditatorial intercession of the crucified and risen Lord?

Finally, do Masons cite as evidence of papal sacrilege the Pope's claim to be the vice-gerent of God, officially infallible, holding in his hands the keys of life and death? What is there even in all this, monstrous as it is, which is not fully matched by Masonry when intelligent Christian men sing in joint chorus with the most abandoned reprobates, "Hail Masonry divine." Or when Christian ministers who are satisfied to adore even the Infinite Jehovah as the worshipful God and the puissant Lord, salute, in idolatrous flattery, some graceless infidel as *most* worshipful or THRICE puissant master, thus literally "exalting him above all that is called God or that is worshiped?" Here is sacrilege that is simply *superlative* and therefore clearly insurpassable.

Here, then, since neither of us can reach a more dizzy height in our contest for the palm of infamy, I submit the case to the decision of all candid, thinking men, with this single practical question: If there be any force in this comparison of these two rival organizations, how can the Christian ministry and the religious press be justified in so studiously avoiding all reference to Masonry, while so earnestly and so persistently attacking popery?

Walla Walla, W. T.

En Route for Europe.

PHILADELPHIA, Aug. 13, 1875.

Editors Christian Cynosure:

Your invitation to write for the *Cynosure* was accepted with pleasure by the writer, who wishes that what shall be written may interest the reader, but feels that description must always fall short of reality, and that what is interesting to the spectator or partaker may be very dull when put on paper. So much by way of apology. After we left Chicago, we stopped first at Allegheny, where we were welcomed by a tried friend of the *Cynosure*, and the cause it represents. One of the most interesting sights in Allegheny, is Bellevue Cemetery. A few years ago it was a private park, having a beautiful location on an eminence covered with forest trees and fitted up without regard to expense. The owner had evidently intended to live there in peace the rest of his days, surrounded by all the comforts and luxuries which wealth can buy. But his "riches took unto themselves wings." He went *surety* for his two sons-in-law, and his estate was sold to the city of the living to be a city for the dead.

In Philadelphia there is another monument of the vanity of earthly possessions. Stephen Girard, left his father's home in sunny France at fourteen to seek his fortune on the sea. By his great business tact, and, doubtless extreme penuriousness, he succeeded in gathering a fortune estimated at seven and a half million, and living a very unhappy life. His home was a very gloomy one, and his wife early in their married life became insane. His biographer and eulogist, the Secretary of Girard College, says in speaking of his family relations, "There is sufficient evidence among the papers of Mr. G. to show that, as is not unusual in such matters, his reputation while living and his memory after death, have both unjustly suffered from erroneous public impressions on this subject." What these evidences are he does not state. Again he says, "In consequence of this affliction (*i. e.* his wife's insanity) his domestic condition became so painful, that he finally determined to return to his old occupation of a mariner, and by absence, to seek the tranquility denied him in his home." Thus he lived on and toiled on, often seeking only to work enough during the day to get tired enough to sleep at night. He did not look beyond this world and it gave him no peace. At one time he built a fleet of merchantmen and named them after the infidel philosophers, Voltaire, Rosseau and others. One thing must be said, however, to his credit. In 1793, when the yellow fever laid waste the city and all who had the means, fled to the country, Girard remained in Philadelphia, and with one Peter Helm, took charge of one of the hospitals. Helm's name is almost forgotten, but Girard's still lives and his praises are sung by many. Why? When he was nearing the gates of death, he made a will to dispose of his immense possessions which he knew he could not carry with him. This will is probably one of the most remarkable papers of the kind on record. A few of its provisions will give some idea of the character of the man. He gave $90,000 to various benevolent and educational institutions then existing in and about Philadelphia; $20,000 to the Grand Lodge of Pennsylvania, for the benefit of needy Masonic brethren; $6,000 to establish a school in a township near Philadelphia for poor *white* children; $800,000 to the city and State, for internal improvements; $140,000 to his numerous relatives, annuities representing a capital sum of $65,000 to friends and servants; 280,000 acres of land in Louisiana, with personal property thereon, including numerous slaves, to the city of New Orleans, for the use of its inhabitants; and the larger share of his estate to a school for poor white male orphan children, which has been built and is known as Girard College. Among the provisions made in his will representing this institution were the following: It was to consist of a main building with four smaller buildings; the main building was to be built entirely of stone and brick, with the exception of doors and windows, with their frames; poor white male, orphans between the ages of six and ten were to be admitted and maintained in the institution. No ecclesiastic, missionary, or minister of any sect whatsoever is permitted to have anything to do with the management of the institution, or even to be admitted to the grounds as visitor or otherwise; a stone wall ten feet high was to surround the whole grounds.

A small party, none of whom were ministers, went to the College, and after answering questions at the gate satisfactorily, entered the grounds. The main building is built of white marble, is 116 by 169 feet, and 59 feet 8 inches high. From the ground on all sides of the building, seven or eight steps lead up to the first floor, from which rise 34 marble pillars to hold up the projecting roof. Facing the main entrance is a marble, life-size statue of Mr. Girard, and behind this a sarcophagus containing his ashes. We ascended the marble stairs to the marble roof, from which we obtained a good view of the beautiful flower beds and lawn in front of the building, the city extending for miles in every direction, and Fairmount Park, with the Centennial buildings in the distance. The world may sing the praises of Stephen Girard as a benefactor of the human race; but to a thoughtful believer he appears as a bigoted infidel, (or what is worse if anything); a worshiper of the Masonic Baal; a slave holder who persecuted the poor black to the last act of his life; a lover of money who amassed wealth and hoarded it to the last, when he endeavored to rear himself a monument that would glorify his name after him. But God can make oven the wrath of man to praise him. Ministers are indeed excluded from the grounds, but the Bible is found in the chapel, and hymns, such as, "There is no name so sweet on earth," are sung at the religious exercises which are held daily. Whether this is in accordance with the intentions of the poor, rich founder of the institution is a question. He desired that the children should be instructed in morality, so let us agree with the present directors in their apparent opinion, that true moral teaching includes the Bible and Christianity.

H. A. F.

I know a brother minister whom a P. E. a few years ago urged to come on his district, stating it would afford him much consolation if he would accept the offer. To-day there is not a place on said P. E. district that he would offer where that preacher would be accepted, *solely* because he has been active against Masonry. I know a young, first-class minister, whose warm friends (Masonic) "turned a cold shoulder" on, because he merely seconded certain resolutions in conference. And I know enough to know that our church, for the sake of the peace of Jerusalem (?) refuses to have the terrible evil rebuked, or to allow any measures to be taken that will avert the calamity that must necessarily come if such state of things continue.

The enemy has entered and we need not flatter ourselves that petting and coaxing is going to remove him or remedy the evil. One staunch Freemason in a society will, if he is allowed to remain without rebuke and interference, introduce the virus beyond a cure. And I am now satisfied that true Masons, professing to be Christians, serving Baal and pretending to holiness, will if in their power, ruin, any man who crosses their path in effectually exposing the nature and genius of secret clans.—*W. Post in Reformer and Free Press.*

"A Good Enough Morgan."

THURLOW WEED'S REMINISCENCES OF THE OLD-TIME TRAGEDY.

Letter to the New York Herald.

NEW YORK, Aug, 6, 1875.—*To the Editor of the Herald:* The recent inauguration of a massive Masonic Hall and Asylum in this city, and the imposing demonstration of Knights Templar from various parts of the Union, recalled an event in the history of that institution which occurred almost fifty years ago, and was the occasion, first of local, and subsequently of general, inquiries and excitement. This is known and remembered as the "Morgan Abduction." Having been connected with that question as a member of an investigating committee and as the editor of an Anti-masonic journal, I have been called on by the New York *Herald* for information concerning the body of a man found on the shore of Lake Ontario, alleged to be that of William Morgan, but claimed afterwards to be the body of Timothy Monroe. The allegations of mutilating that body, of palming it off on the public for political effect, and of boasting that it was a "good enough Morgan till after the election," were publicly made, widely circulated, and at a distance generally believed. I was painfully conscious of this in meeting strangers at home and abroad for more than forty years.

I did not personally know William Morgan, who was for more than two months writing his book in a house adjoining my residence, at Rochester. When applied to by Mr. Dyer, my next-door neighbor, where Morgan boarded, to print the book purporting to disclose the secrets of Masonry, I declined to do so, believing that a man who had taken an oath to keep a secret had no right to disclose it. Although not a Freemason, I had entertained favorable opinions of an institution to which Washington, Franklin, and Lafayette belonged. On my refusal to print his book Morgan removed to Batavia, where he made the acquaintance of David C. Miller, editor of the *Advocate*, also a Mason, who became his publisher. I pass briefly over a series of facts which were judicially established, embracing the arrest of Morgan, his conveyance to and confinement in the county jail at Canandaigua, from which he was released and conveyed by night in close carriages through Rochester, Clarkson, and along the Ridge Road to Fort Niagara, in the magazine of which he was confined. While thus confined a Knight Templar encampment was installed in Lewiston. When at supper, the zeal and enthusiasm of the Templars having been aroused by speeches and wine, Col. William King of Lockport, invited four men (Whitney, Howard, Chubbuck, and Garside) from their seats at the banqueting table into an adjoining apartment, where he informed them that he had an order from the Grand Master (De Witt Clinton), the execution of which required their assistance. This party was then driven to Niagara, reaching the fort a little before 12 o'clock.

THE MURDER OF MORGAN.

Upon entering the magazine, Col. King informed Morgan that his friends had completed their arrangements for his removal to and residence upon a farm in Canada. Morgan walked with them to the wharf, where a boat was held in readiness for them by Elisha Adams, an invalid soldier, into which the party passed and rowed away, Adams remaining to warn the boat off by signal if on its return any alarm had been given. It was nearly 2 o'clock in the morning when the boat came back, having, as Adams expressed it, lost one man, only five of the six being on board when the boat returned. When the boat reached a point where the Niagara River empties into Lake Ontario, a rope being wound around Morgan's body, to either end of which a sinker was attached, he was thrown overboard. It is due to the memory of Gov. Clinton to say that Col. King had no such order, and no authority to make use of his name. It is proper, also, to add that none of these men survive. John Whitney, of Rochester, whom I knew so well, related all the circumstances connected with the last act in the tragedy to me, at Albany, in 1831, in the presence of Simon P. Jewett, of Clarkson, and Samuel Barton, of Lewiston.

FINDING THE BODY.

In October, 1827, more than a year after the abduction of Morgan, a body drifted on shore near a small creek which entered into Lake Ontario. A Coroner's inquest was held, and a verdict rendered that it was the body of an unknown person. The Coroner wrote out a minute description of the body, and published it along with the finding of the jury in an Orleans county newspaper. That description attracted the attention of persons well acquainted with Morgan, excited a considerable interest. The widow and several intimate friends of Morgan seemed so confident that it was his body that the Committee appointed to investigate the abduction determined to hold another inquest, of which public notice was given. On the day appointed some sixty or seventy people assembled at the mouth of Oak Orchard Creek, where the body of the unknown man was interred. Before opening the grave Mrs. Morgan and Dr. Strong described certain marks upon Morgan's body, by means of which it could be identified. When the rude coffin was opened the body it contained disclosed the peculiarities described, and after deliberate examination the jurors declared it unanimously the body of William Morgan. From the verdict no one present dissented, and for a week or ten days the question seemed settled.

THE BODY CLAIMED AGAIN.

Later in October there came a report that the body declared to be that of William Morgan was claimed by his family to be that of Timothy Monroe, a Canadian, who was swept in a small boat over Niagara Falls eleven days previous to the time that the body was washed ashore at the mouth of Oak Orchard Creek. The remains in the meantime had been taken by Mrs. Morgan to Batavia. A third inquest was now to be held for the purpose of establishing the claim of Mrs. Monroe. A large concourse of citizens was in attendance. Mrs. Monroe appeared, and gave a description of her husband's person, and of the clothes in which he left home on the morning of the day he was drowned. Previous to her examination, Bates Cooke, Chairman of the Morgan Investigating Committee, examined the clothes taken from the body and carefully preserved by the Coroner with great minuteness. This enabled him to test the accuracy of Mrs. Monroe's knowledge and memory.

Neither Mrs. Monroe, nor any person sympathizing with her, or interested in the identification of the body as that of Monroe, had access to it, or had seen any of the wearing apparel of the deceased. And yet Mrs. Monroe not only gave a general description of each garment, but underwent a rigid cross-examination by Mr. Cooke, of more than an hour, in which she described with singular accuracy every rent and patch found in each garment. She indicated buttons she had sewed on the pantaloons to replace those lost which did not match the others. She also described one stocking that had been darned with yarn of a different color. In a word, her description of the clothing was so accurate in every particular as to leave no doubt that each article had been under her special care. But, wonderfully accurate as she had been on this point, she was most strangely wrong in her description of the body, Monroe being at least three inches taller than the corpse. She described her husband's hair and whiskers as coarse and black, adding that his hair had been cut quite short a few days before he was drowned, while that upon the head of the deceased was long, silky, and of a chestnut color. Monroe's son confirmed his mother's testimony relating both to the clothes and the body. No attempt was made to impeach either, nor was there any doubt that Monroe had been drowned, as alleged. It was difficult to reconcile these conflicting statements. Mrs. Monroe was as clearly right about the clothes as she was wrong about the body found in them.

THE THIRD INQUEST

resulted in finding that the body previously adjudged to be Morgan's was that of Timothy Monroe.

While, up to the time that Mrs. Monroe appeared there were no just grounds for discrediting the correctness of the second inquest, yet after the third inquest had been held at Batavia, there was a strong reaction in public opinion. Although the gentleman associated with me in the investigation were still strongly of the opinion that the body was that of William Morgan, my own previously clear and strong convictions were a good deal disturbed. Nor can I now, after nearly fifty years' anxious inquiry and reflection, say that I am satisfied that it was or was not the body of William Morgan.

The last inquest was held only a few days before the election. No other question entered into the canvass. The excitement was greater than I had previously or have since witnessed.

ORIGIN OF THE "GOOD ENOUGH" STORY.

A few evenings before the election I went into a billiard saloon to see my friend Gustavus Clark. A number of gentlemen were present, and among them Ebenezer Griffin, who, as counsel for several persons indicted for the abduction of Morgan, had conducted the inquest at Batavia. As I was leaving the room Mr. Griffin said, "Well, Weed, what are you going to do for a Morgan now?" I replied, as I was closing the door, "That is a good enough Morgan until you bring back the one you carried away." This remark was reproduced in the Rochester *Daily Advertiser*, with an apparently slight but most important variation. Instead of what I did in fact say, I was represented as saying, "That is a good enough Morgan until after the election." What I did say in regard to Mr. Griffin's question was a proper and harmless response, while what I was erroneously accused of saying was highly discreditable, and has subjected me, at home and abroad, for nearly fifty years to reproach and obloquy.

My action in reference to the body in question was influenced by a sincere and earnest desire for truth. I realized, in every step taken, the high responsibility of the investigation. I knew that a mistake upon a question of such exciting and absorbing interest would react powerfully. Thus impressed, I exerted myself personally to induce all who knew Morgan, whether Masons or Anti-masons, Democrats or Whigs, to be present at the second inquest.

In conclusion, I affirm, in the strongest language and in the broadest sense, that I acted in perfect good faith throughout the investigation touching the body found at Oak Orchard Creek, and that I have truthfully repeated a playful and innocent reply to a question out of which grew the unfounded charge of boasting that it was a "good enough Morgan till after the election," under the odium of which I have rested forty-eight years.

Odd-Fellows.

BY A. B. SHERK.

This institution was originated in Manchester, England, in 1813. So says Chamber's Encyclopedia. "The order is widely spread over the whole of England and Scotland," and throughout the United States and Canada it is growing very rapidly. We will briefly review the preface to the book containing their constitution, by-laws, rules of order, etc. Notice the following points:

1. "Odd-fellowship teaches in the most beautiful and forcible manner the all-important lesson of fraternity, that all men are of one family and are therefore brethren." This "all-important lesson" was taught by inspiration more than eighteen centuries ago: "God hath made of one blood all nations of men for to dwell on all the face of the earth." But, mark it! Odd-fellowship does it "in the most beautiful and forcible manner." An improvement on the Apostles no doubt.

2. "The principles of Odd-fellowship are those of humanity and religion. These are high claims, "humanity and religion." The principle of "humanity" teaches us to raise the fallen, to gather the out-casts, and neglected, and bestow our benefactions on the needy everywhere. Does Odd-fellowship do so? The principle of "religion" teaches us that man is a sinner; that God has revealed his will to him, has made atonement for sin, and will pardon the returning rebel. Does Odd-fellowship teach all this? If so, then it takes the place of Christianity. But we fancy there is some "mental reservation" implied in the above language. It may be natural religion that is meant. Then why not say so?

3. "It is the 'mystic tie' that binds us together in indissoluble brotherhood, prompting us to deeds of brotherly love and benevolence." The mystic tie is its secrecy and this is said to be a "recommendation." What potent influence there must be in the "mystic tie?" What wondrous power is found in signs, grips and pass-words. It unites men in "indissoluble brotherhood" and gives them an impulse to noble deeds of benevolence. It must require a mind wonderfully credulous to believe all this. We had always supposed that Christian love was the only element by which souls were united and prompted to deeds of true benevolence. Odd-fellowship, however, has discovered a new way; it can do so by the "mystic tie."

4. "But there are mysteries within the inner veil of our altars, that none except members of the fraternity are permitted to behold, solemn and sublime truths are there inculcated." These "have remained there for ages" —since 1813 at the longest—which means "ages" in the language of Odd-fellowship. But what truths are they? Truths in science, in mathematics, in philosophy or in morals? They are "solemn and sublime truths that have never reached the ear of any save those who have proved themselves worthy of the sacred trust." Here, it seems to us, there is either gross selfishness or base deception. If, as the book states, Odd-fellows hold "truths" that the rest of the world does not know, then we maintain they form one of the most selfish institutions in existence. Truth, all truth, is the common heritage of mankind. No man can give better proof of selfishness, no society can give stronger evidence of its utter selfishness than by withholding solemn and sublime truths. If they do not hold the "truths" they claim, they are guilty of deception. If the former is not true then the latter must be.

Let those who have not yet looked "within the inner veil," investigate the character, claims and tendencies of this "mystic" order before rushing into its conclave.

Port Elgin, Ont.

When Wifberforce died, Daniel O'Connell said: "He has gone to heaven bearing a million broken fetters in his hands." Happy he, whatever he may leave, or not leave, on earth, who goes thus freighted into the other world.

The *N W. Christian Advocate*, Aug. 11, has a cautious article on "Political Romanism" in which the writer says:—"There may be moral questions involved in politics: Slavery was such a question, and the liquor traffic is another. On these individual Christians, local churches, and ecclesiastical bodies may express opinions, and urge measures without just cause of complaint. The action is public, well understood, is peculiar to no sect, and aims at no sectarian advantage. The object is moral and can be promoted by all religious bodies alike," etc.

These sensible remarks apply with equal force to Freemasonry whose "brotherhood" includes all the evils specified by the *Advocate*, and many more, and, we will add voting is a moral as well as political power.

Let us consider the chief evil of war. What is it? What induces us to place war at the head of human calamities? What distinguishes war is, not that man is slain, but that he is slain, spoiled, crushed by the cruelty, the injustice, the treachery, the murderous hand of man. The evil is *moral* evil. War is the concentration of all human crimes. Here is its distinguishing accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidity, rapacity, and lust.

If it only *slew* men it would do little. It turns man into a beast of prey. Here is the evil of war, that man, made to be the brother, becomes the deadly foe of his kind; that man, whose duty it is to mitigate suffering, makes the infliction of suffering his study and end; that man, whose office it is to avert and heal the wounds which comes from natnre's powers, makes researches into nature's laws, and arms himself with her most awful forces, that he may become the destroyer of his race.

These remarks show us the great evil of war. It is moral evil. The field of battle is a theater, got up at immense cost, for the exhibition of crime on a grand scale. There the hell within the human breast blazes out fiercely and without disguise. A more fearful hell in any region of the universe can not well be conceived. There the fiends hold their revels, and spread their fury.—*Dr. Channing.*

Reform News.

—The Corresponding Secretary, C. A. Blanchard. returned on Tuesday last from an active summer campaign in Western Pennsylvania, which closed with the Mercer meeting. He left again in a day or two for Mound City, in Southern Illinois, where he spoke on the 20th. and 21st filling appointments for the Illinois State agent.

—Bro. Hinman is still confined at his home in Wheaton from sickness, but hopes soon to be in the field again.

—The General Agent after a short tour in Ohio. with Mr. Raynyne of this city, has returned to his office and is arranging work for the fall months.

Workmanlike Plans for Iowa—From the State Secretary.

Editor Christian Cynosure:

The following is the plan adopted by the Iowa State Anti-secret Association, in convention at Clear Lake, June 30th, 1875, by which to raise means to defray the expenses of the State Lecturer or Lecturers: 1st. That the Corresponding Sec'y be furnished with a list of the names of all the Vice-presidents, with their addresses, giving them notice that they are requested to take such measures as they may deem best to procure means in their respective localities for defraying the expenses of State Lecturers, and report the same to the Treasurer of the State Association.

2nd. That the State Lecturers be requested to collect, by public collections or otherwise, at least the amount necessary to defray their traveling expenses, and that they be requested to raise funds on their fields of operation, by collections, subscriptions, or donations, to be placed to the credit of the Association, and report the same to Treasurer monthly.

The following are the names of Vice-presidents furnished me, with the counties in which they reside: Barnabus Gibbs of Winnebago, S. Dodge, of Mitchell, B. Peasley of Kossuth, W. J. McMasters of Clayton, Rev. J. Jones of Worth, Hon. E. B. Kephart of Linn, George Brokaw of Washington, S. E. McGilver of Floyd, E. S. Grinnell of Chickasaw, E. D. Bradley of Hancock, J. J. Fayden of Story, T Palmeter of Cerro Gordo, Rev. H. Fertner of Marshall, John Branden of Buchanan, S. Y. Orr of Louisa, Rev. T. J. Bauder of Muscatine, A. C. Staples of Cedar, S. Easterly of Jones, George Wiskey of Jasper, G. W. Wall of Green, Joseph Bookwalter of Carroll, G. P. Fisher of Poweshiek, Rev. S. F. Longshore of Lucas, Rev. George Miller of Madison, Rev. J. E. Ham of Council Bluffs, Rev, L. Debusk of Guthrie, Rev. Bufkins of Des Moines City, Rev. Wm. Jacobs of Dallas, M. Hulbert of Hardin, A. T. Curtis of Johnson.

It will be seen that the addresses of the Vice-presidents are not furnished me, as the Association ordered. I wish the parties named would send me their addresses at an early day, I desire also that persons interested in the anti-secrecy reform, in different parts of the State, write me, giving any information concerning the progress of the movement in their neighborhoods or counties, offering suggestions and proposing plans of operation, or making inquiries concerning the general work of the Association.

LEWIS BOOKWALTER,
Corresponding Secretary
Western College, Iowa.

The Pennsylvania State Agent's Report Continued.

I hear that secretism is strong and active in the village of Rome, and that religion is at a very low ebb. Lodge nights take up half of the week-day evenings, and bring a stir to the village street. Prayer-meeting night comes and gives but a feeble sign, for here, as in many other places, the hearts of the multitude are fascinated with lodge-worship.

Driving westward some five miles to Ghent, I lectured in a pleasant grove, to a quiet, but not large assembly. On Friday, 16th, returned to LeRaysville, thirteen miles east and spent the balance of day in preparation for an out-door meeting. Here on Saturday afternoon, with a favoring sky, and in the pleasant door-yard of brother Noble Canfield, to a congregation of our friends from adjacent towns and some few from this village, I exhibited the follies and evils of secret orders and sought to awaken all Christian minds against their false worship and pernicious moral influence. Thus the devotees of modern lodge idolatry were foiled in their attempt to shut out discussion from their midst. Lodge power is strong here, but bigotry and intolerance and arrogance cannot bind every soul in their fetters, nor have their own way without rebuke or opposition from minds that are not enslaved. Let secretists bow down to their vile idols, but not hope to lord it over the free, Christian intelligence of the age.

LeRaysville is a beautiful village with two churches, a Congregational and a Methodist. The last two administrations in the M.* E. church have been Masonic, of three years each. This place is just now afflicted with a three-fold secretism, a Masonic lodge, an Odd-fellows do., and a grange, and the public mind is so little enlightened as to the vicious and false moral principles of secretism, and lodge power has such a control of public sentiment, that secretists and their subservient dupes have a controling influence; and to remain silent under their leadership, or to justify the follies and ceremonies and sham morality of these orders is the characteristic of too many. There are a few, however, who protest against a bondage to secret orders, as hostile to Christianity and manliness, and the general good, and while these few will not support a ministry that truckles to the false gods of the lodges, I am sorry to say, that it is an unpopular thing for any to be known as opposers of secrecy. Hence those who are leaders, political, or aspirants for place and power, so control public sentiment, that it is considered quite ungenteel to give this great moral issue any candid consideration, and very many would fear to lose caste with the popular secret rings by attending any meeting where they could get Christian light on this subject. But LeRaysville will overcome this difficulty. Its churches will not always be run in the interest of secret orders, nor at their dictation. They will not long shut out the increasing number of Christian ministers and members who mean to investigate and discuss this matter, and in the spirit of truth and patriotism pour light upon the dark workings of secret orders, till religion and freedom and justice are reinstated in society, and the conclaves of darkness are routed and slink howling back to their grand lodge and grand patron of the pit.

Yours, etc.,
J. W. RAYNOR.

From Fountain County, Indiana.

HILLSBORO, IND. Aug. 19, 1875.
Editors Christian Cynosure:

Again has Egypt been visited by Moses, and Pharaoh has been commanded to let the bondman go. Again has the haughty old monarch declared that he knows not the God of Israel neither will he let His people go. John T. Kiggins, bearing forward the standard of reform for the State of Indiana, has unsheathed the sword of moral and spiritual truth in our midst He has met the enemy within his own defenses and stabbed him with his own dagger. Without flanking or strategy, but by bold, forward, manly assault, he occupied the field and rescued the Bible from all concord or complicity with Masonry. He resurrected the church from its grave of Masonic crucifiers, though the Masonic soldiery, bought with worse than Roman gold, went straightway into the city and by profane imprecations, denied the miracle. He proved beyond all doubt, using Masonic text books as witnesses, that the church so far as it connects itself with Masonry, is virtually dead, because Masonry, like its great father who put Him to death, leaves Jesus Christ as the foundation and mediation, out of its religion. He proved by the same authority that Masonry *is* a religion, and by its own logical sequences, anti-Christ. Out of its mouth it stood condemned and horrified in the presence of itself. No wonder its votaries become a flame of passion whenever its stolen robe of sanctity is lifted exposing its horrible hypocrisy.

It is hard to believe that such organized blasphemy could exist in an enlightened Christian age; or that Christians could bow at its altar. No wonder that after Mr. Kiggins' lecture some of the most prominent Masons of this community flatly called him a liar with the usual qualifying adjective prefixed, as they did. No wonder that in the church of Christ some miles east of this, when Mr. Kiggins delivered a series of lectures, a courtly knight of Masonic chivalry, a man of professed culture, and traveling as a lecturer on the Holy Land, and also claiming to be one of the twelve highest Masons in this country, should so far forget his polished self as to spring up in the midst of Mr. Kiggins' lecture and take the floor in regular barbarian style, which he did. No wonder that Mr. Kiggins is reported from this place through the Masonic press as a "one-armed vagabond." No wonder at all this and at everything else worse; tt is the old argument of desperation showing the spirit that crushes liberty, overrides law and makes slaves of men. Why, if Jesus himself instead of J. T. Kiggins, were lecturing on Masonry in Indiana or anywhere, he would meet the same fate. Masonic vengeance sanctioned by the prayers and help of many of his own ministers, would immolate him in fact as it has already in theory. Let facts be published to the world.

At the Masonic celebration of St. John's day, held here a few weeks ago, a minister of Christ and a Mason, in his public address made this startling declaration: "When the church has earned to fill its mission on earth we shall have no more use for Masonry;"

thus supplanting the church. Yet this man continues to minister in divine things, calling on us sinners to come and take refuge in this rotten, rickety, antiquated church of God. If I were the man the declaration of that minister proclaims him to be, I would for once be consistent and ask sinners to come rather to the more perfect church of Lord Hiram Abiff. I would abandon Christ and his cause rather than be a Judas to his death. I should prefer to sail down to ruin in full dress and under a bold flag along with my heart's desire.

Hear another fact; Masonry claims to be charitable. Let us see. A poor, dying Mason, a member of a lodge at this place, helpless and needy, has just been graciously helped by his brethren. They took money out of their lodge treasury and *discounted* a note which he held against a good party, and then blew their horn about it until, by investigation, the above facts leaked out, since which their horn gives forth an uncertain sound. It is painful for the writer to record such facts when the stain of their infamy rests on members of the church, and when even clerical robes are not spotless; yet duty sweetens the pain, and duty says, investigate, pry open, enter into this sanctum and unveil to the world the idol before which the church is falling, and to which her clergy are bowing in worship, renouncing Christ and cursing the God of heaven.

Reason and duty plead with every man to investigate, but Masonry, stoic as marble, says, no. Yet it presents its claims to us for adoption, and our only rule of action is to hold it and everything that shrinks from examination as suspicious, dangerous. We must take a refusal to investigate as a strong evidence of guilt. Never was a band of outlaws bound together by more impious oaths of secrecy and fealty than the oaths with all their attending symbolisms, that bind Masons together. There is nothing too high to witness the sanctity of these oaths; nothing too low in the devices of human barbarism, to inflict punishment upon the unhappy wretch who violates them. Violates them, did I say? Such oaths cannot be violated. They have no binding force on any man and never can have. They are outside of, and opposed to any known principle and law of moral obligation, and the man who takes them and not the man who throws their rotten shackles from his soul is the one who is guilty of moral perjury; and why? Because some of these oaths are preposterously absurd, illegal and false, and whoever takes and keeps them, calling God to witness it, swears to statements as untrue and dark as perdition. Perjury consists in calling God to witness that what we say is truth, and then uttering what is absolutely false. By that rule who falls? the man who conceals and never reveals, or the man who reveals and never conceals Masonry? Answer who dare. Whenever Masons begin to look at it in such a light its days are numbered, for its horrible oaths which perjure every soul that takes them, are the power of the mystic ti. Thank God, many are getting to light, coming out and defying Masonic wrath and telling it.

But Masonry, true to its nature, either denies their expositions or lifts its bloody hand against them. We cravens outside receive their revelations and believe them true, just as we believe any well authenticated fact in American history. Let the Masonic inquisition threaten anathamtize, kidnap, and, if need be, kill its opposers, but before they can destroy those exposes they will have to overturn the great structure of the laws of evidence which holds all history, human and divine, together; and after that the human mind will remain; it is indestructible, and cannot be enslaved. It will think and act and decide, and the world will still move. Reform and reformers though opposed and unpopular, as they always are will survive and thrive until every image of sin is ground into dust, and we are all redeemed.

In conclusion let me say for the comfort of Bro. Kiggins that though he is branded as a "vagabond" by the Knights of chivalry, yet he brought with him and left in this community a spirit of true Christian warfare that will help him in the fight in our midst, and go with him in many a hearty good cheer. REFORMER.

Another Morgan Canard—A New Association in Jasper County, Iowa —From the State Agent.

In the Des Moines *Register* of Sunday, Aug. 15, we have quite a lengthy article giving the reasons why Morgan was killed. It was not because he had revealed Masonry, but because of the political stand that he took, joining with the Anti-mason political party; and notwithstanding Masons put him out of the way, it was not because anything connected with Masonry compelled them to do so, but because of hostility between the politicians. Now this article is simply a feeler to prepare the way for other similar crimes, because of the fact that we are now carrying this reform to the polls. If I am correctly informed, there was no stir, politically, among the people upon this subject, until after Morgan was put out of the way, and then his exposures and others, opened the eyes of the people to the dangerous tendency of the institution, and they saw that the nature of the beast was such that they must have resource to the ballot as well as a throne of Divine grace for its removal from places of power; and whenever we succeed in this reform we will see that same old spirit of resentment, as seen in the slave-holders when they were, by the votes of intelligent freemen, driven from the control of public affairs.

Wherever I go I find this reform moving and the craft, like the demons, crying out, Away with this man; he as not fit to live upon the earth. We held two meetings last week at Lymville in Jasper county and effected a county association among the Friends, nd it starts out with good hope. Rev. J. Arnold, President, and Bro. T. K. Bufkin, Secretary, and one gentleman, who had been master of the grange, gave me the books of the lodge, as he had no more use for such foolery. I go to Hampton to-night. The craft is very popular there, and the last of the week I go to Algona, another stronghold of the beast, but where we also have many warm friends, among whom is a Rev. S. Ranks, a seceded Mason. I was greatly relieved, as were also the friends of our reform at Lynnville, when the craft, many of them making a loud profession of religion, positively denied what I said, I being a stranger, and these men their neighbors, whom they could ordinarily believe; hence these good Quakers were greatly perplexed, until one of their own number, who heard me, and who is in great honor among them, occupying a high position, was moved to settle the matter in their minds, by informing them that he had been a Mason and that every word I told was true. Thank God for such testimony at such times.

J. HANKINS.

Correspondence.

The Cause Maintained in Albion, Ind.

DEAR CYNOSURE:—I cannot remain a silent looker on while a great and glorious cause is being maintained and fought for by a band of devoted men and women, with a moral courage that amounts to sublimity. Your cause and the cause of the world is maintained in this place in spite of the most contemptible opposition that ever an honorable set of men had to contend with. Men, women, and children discuss the abominations of the lodge wherever they meet. Arguments both serious and profound are hurled in the face of a self-constituted pack of spies, sentinels and informers on society. The *Cynosure*, the tracts, and the faith and courage of good men and women are causing the midnight birds upon a filthy nest to squawk in fear. Quiet discussions often take place with the more candid, and truth planted in good ground. The sentiments you advocate are often borne upon the wind and whispered in the ear. Occasionally these discussions break out like mad fury, provoked mainly by street brawling Masons, one of which I recently witnessed. An ex-judge attempted to insult an old and respectable citizen, and one whom he knew to be of the first order of character, by ridiculing his opinions and sneering at our reform, pronouncing every man a fool and a liar who opposes his pet institution, taking special pains to stigmatise the donors to our Publishing House, but at this juncture when the judge's wrath was oozing from every pore, others came to the rescue. A certain doctor, who is said to understand pretty well such defenders of Masonry, turned the judge's batteries upon himself and in rapid succession fired right and left, cramming facts, figures and documents down the old judges throat until he could do nothing but "rail on him;" having but two or three old snags in front, and too stingy to day a dentist he could not get up a "gnashing of teeth." If Masonry has no better defenders than such slouchy and willful-looking judges it is in a bad way surely.

Friends of Indiana, stand up for the cause, stand up for the *Cynosure*, one of the strongest elements in our strength. Begin now to prepare for the State meeting; prepare to get ready; prepare to go! Under the zeal and energy of our State Agent, and other friends we will have the biggest and best meeting ever held in the State.

FAIR PLAY.

The Last Days of Francis Semple.

CHARLESTON, Lee Co., Iowa, Aug. 3, 1875.

DEAR CYNOSURE:—In your issue of the 22nd of July, Mr. Haffner of Franklin Centre writes "Mr. Francis Semple of Dover lies sick, but seems to be gaining, and, if God will permit, will get his book written yet before he leaves the world." It has pleased the Lord since then to call him hence. He departed this life on the morning of the 27th of July between the hours of two and three o'clock, aged about 68.

I have been acquainted with Mr. Semple for nearly thirty years. When I first got acquainted with him he was an able and earnest temperance lecturer and the warm friend of the poor slave, ready to give him and his friends help in a professional or pecuniary way.

Hearing of his illness I went to see him; found him very bad and in the last stages of consumption, with but little hope of recovery. In his youth he was a member of the M. E. church, but for years before I got acquainted with him and during my acquaintance, he was not a professor of religion, nor a praying man.

The object of my visit was to talk with him about his soul's interest and preparation for another world. I found that the God of his youth had not forsaken him; his long and severe sickness had brought him to feel the need of a Saviour, and at my coming the work of preparation had not to begin. He had been reading his Bible, calling on the Lord, confessing his sins, and had a good hope of being saved through the merits of his Saviour. I found it strengthening and comforting to him and myself to read to him such Scriptures as the fifty-first Psalm, fifty-third Isaiah and the fourteenth of John's Gospel.

I watched with him three nights during the last week but one before his death. He said to me, "I think I should make it known that when I was a young man the Lord convinced me it was my duty to prepare myself for for the ministry and make it my life-work, but I would not do it, and this, I think, is the reason why everything has seemed to go crossways with me all through life."

He said, "I greatly desire to have the sacrament of the Lord's Supper administered to me in my room."

I said, "It can be. Bro. McCutchon will attend to it."

He asked, "Is he a Mason."

"I know he is not," I replied, "and is not in sympathy with any secret society."

"I would not be willing to take it at the hands of one that was," he said.

"You have written a work," I asked again, "on the subject of Masonry.

Do you now feel it was misspent time? are you sorry for it?"

"No, no. I am not. I have another work about two-thirds written that I think is better than it. I would like to finish it if my life is spared."

The arrangement for the sacrament was made, and on the last Sabbath but one before he left the earth, Bro. McCutchon administered the Lord's Supper to him and a few Christian friends in his room. For one I felt it good to be there. I shall not soon forget the emotions of the sick man, when Bro. McC. handed him the wine and said, "Drink this in remembrance that Christ's blood was shed for thee, and be thankful. Probably, my brother, you will not drink of this cup again until you drink it new in your Father's kingdom."

We left him that evening for home, some five miles distant, thinking we should speak with him no more. Since then we have seen him laid away in the grave. Peace to his memory.

JOHN CASSIDY.

OUR MAIL.

E. D. J. Meyer, Coplay, Pa., writes:

"I am glad the Convention at Pittsburgh nominated candidates. I shall vote for them. All Anti-masons ought to join in in Pennsylvania with the temperance candidates for governor and treasurer."

Geo. W. Taylor, Gibsonburgh, Ohio, writes:

"I have been a reader of the *Cynosure* three months, never having seen the paper until last winter; and am so well pleased with it that I know of no paper better worth the money than yours. As soon as I have them read I hand them to some of my neighbors. I would be glad if some one of your many readers would tell through your paper what use the Odd-fellows make of a coffin in their lodge room."

J. Timmons, Austin, Mo., writes:

"I have been long since convinced of the evil of secrecy and have tried to look into it as best I could, and the last six years in Missouri have learned me some things by experience, for in this country Masonry takes takes like fire on the prairie. I have long hoped for an organization to oppose the dem on of secrecy, and I say success to the nomination of J. B. Walker as candidate for our chief executor."

O. Emmerson, Sabula, O., writes:

"I am satisfied our country suffers in all its interests from the secret workings of those bound by solemn oaths to promote their private personal interests by the sacrifice of the public welfare."

A. J. Simmons, Clarence, Iowa, writes:

"Your paper to-day should be in the hands of three million of our young men. I am 57 years old, and have suffered more from Masonry than all other causes put together during my lifetime."

J. W. Margrave, Salem, Neb., writes:

"I am in the worst scourged place on account of grasshoppers in all this country. Nothing in the way of wheat, oats, rye, barley or potatoes having been raised this year; corn is the only hope. A good many here are opposed to secret societies, but few dare to speak openly against them. We need a good lecturer to stir up the craft and introduce your paper."

John Torrans, Manistee, Mich., writes:

"I am glad there is such an uprising in the country in regard to secret societies. I have been praying for this for over 15 years, ever since I became a man. We must do as our fathers did, praise God and take courage; for with God one is a majority. I have always despised Masonry and opposed it and spoken against it when occasion offered. May God prosper you for Christ's sake."

Wm. Miller, Beansville, O., writes:

"I have a friend who had some notion of leaving the U. B. church and joining the Masons. I gave him my papers and a few of your tracts to read, and then asked him to subscribe for the paper, and he agreed to take it three months on trial. He also agreed not to join the Masons until he should further investigate the matter. Pray God to deliver him from the devil's den."

Forty Years Ago.

John Quincy Adams and Edward Livingstone.

MR. ADAMS' REPLY.

WASHINGTON, April 10th, 1833.

SIR;—In the *National Intelligencer* of the 22nd of April, 1830, there appears an address, there said to have been delivered by you, to the General Royal Arch Chapter of the United States, upon your Installation to the high Masonic official dignity of their General Grand High Priest.

In the address, after a feeling and elegant acknowledgment of the grateful emotions which you experienced on on being apprized of the unexpected and unsolicited distinction which had been conferred upon you by your election to that office, and a pathetic allusion to that period of life when all worldly honors fade into the 'sear and yellow leaf,' you assign as your reason for accepting the dignity and charge of presiding over an association in whose labors you had "for many years retired from any participation," that your refusal might have been "ascribed to an unmanly fear of encountering the clamor raised against our institution [of Freemasonry,] or to a consciousness, that the vile and absurd accusations against it were well founded. Either of these suspicions (you added) would have injured not my character only, but that of the whole fraternity."

You further assigned an additional motive for overcoming the reluctance suggested by the consciousness that your long retirement had rendered you less fit to fill the station than many others, equally well qualified in other respects; and this motive was your confidence in the Masonic skill and excellent character of the worthy companion who was at the same solemnity, installed with you as your Deputy General Grand High Priest.

After these ceremonial preliminaries, you proceeded as follows: "Companions and brethren! For the first time in the history of our country, persecution has raised itself against our honorable fraternity. It does not, indeed, as in other countries, incarcerate our bodies, strain them on the wheel, or consume them in the flames of the Inquisition; but its attacks are, to an honorable mind, as unjustifiable. It assails our reputation with the blackest calumnies; by the most absurd inventions, to deprive us of the confidence of our fellow-citizens; belies the principles of our order, and represents us as bound to each other by obligations subversive of civil order and hostile to religion."

MR. LIVINGSTON:—In moulding this personified image of persecution, did it never occur to you that the foul midnight hag, who justly bears that name, is never to herself more deliciously occupied than in charging persecution upon others? In those Holy Scriptures, which it is your official duty to read and expound to your companions and brethren of the Royal Arch, it is related that when your predecessor in the high priesthood, Ananias, commanded that Paul should be smitten on the mouth, the apostle of the Gentiles turned upon him and said, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" I will not imitate this exclamation of Paul, for which he himself apologized, when informed that it was the high priest to whom he spoke, —but I will ask you, sir, to reconsider this charge of persecution, imputed by you, in the face of the world, not indeed to any individual by name, but to a numerous and respectable class of your fellow-citizens in nine or ten States of the Union, to all that class of citizens known in the community by the denomination of Anti-masons. I am one of them myself. As respects myself, I know, as regards the whole party, I firmly believe that, in the above passage of your address, you did them great injustice. In charging them with calumny, you calumniated them yourself. In accusing them of persecution, you are yourself the persecutor.

I will not say, that on your part this persecution and calumny were wilful. You had for many years retired from any participation in the labors of the craft. If this fact is not very pregnant of evidence, that in your estimation, the labors of the craft were, when you participated in them, of a high order of public usefulness or private beneficence, it exculpates you at least from all participation in labors of evil. You did not know what new labors had, most especially in your native State of New York, and extensively elsewhere, been engrafted upon the old stock. You did not know the additions which had been in many lodges and chapters, made to the whole graduation of your oaths. The tree had not borne all its fruits. The Morgan tragedy had been enacted, and more than three years of impunity had, in evasion or defiance of the laws of nature, of justice, and of the land, sheltered the guilt of its perpetrators; but you did not know, nor was there mortal out of the pale of your penalties who did know, the catalogue of Masonic crimes which had been committed in affiliated connection with that Masonic murder; you know them not to this day. Multitudes of them are, and will ever remain, secreted under the seal of the fifth libation, and under the obligation to conceal from every person under the canopy of heaven, the secrets of a worthy brother, murder and treason not excepted, or excepted at the option of the swearer. More than a year after your address was delivered, the Grand Lodge of Rhode Island published a defense of Masonry against those same charges, which they, like you, pronounced persecutions and calumnies. Yet, even then, they said that whether Morgan had been murdered or not, they could not tell, for they knew nothing about it. They knew nothing about it! They knew nothing about the facts proved in the judicial tribunals of New York, not only by clouds of witnesses, but by the confessions and pleas of guilty of several among the conspirators themselves. The Grand Lodge of Rhode Island, one and all, knew nothing about all this, and yet they published a defense of Masonry, and pronounced persecution and calumny, the denunciations of virtuous indignation against those very judicially authenticated facts, about which they declared that they knew nothing.

Sir, your address to your Royal Arch companions had more of candor or more of discretion. You advised them that calumnies so absurd as those uttered against you (the Masons) were best met by dignified silence! And yet you did not meet them by dignified silence; you pronounced them from your exalted seat of General Grand High Priest of the order, black and absurd calumnies, and you attributed them all to persecution.

But if I am bound to acknowledge the candor and discretion of your advice to your brethren to meet the charges against their institution with dignified silence, I cannot offer an equal tribute of commendation to your consistency, when after all your bitter complaints of calumny and persecution, you urge them to "be just, and reflect how much cause for excitement has been given, by the outrageous abduction of a citizen dragged from his family and friends, in the midst of a populous State, followed, most probably by the perpetration of a most atrocious murder."

You then remind them that "It was natural, from all the circumstances o this most extraordinary and savage act, to believe that it was committed by Masons."

Sir, was it not committed by Masons?

"It was in human nature, unenlightened and prejudiced human nature, to impute the cause of the offense to some secret tenet of the fraternity, and to involve them in the criminality of their guilty members."

Why the words unenlightened and prejudiced? Was not some secret tenet of the fraternity the cause of the offense? The tenet of the fraternity, secret at the time of the murder of Morgan, is secret now no longer. For the mere intention to reveal it, Morgan paid the penalty of this Entered Apprentice's oath—his book revealed it after his death. Its revelation was authenticated on the 4th of July, 1828, by the testimony, not of unenlightened and prejudiced human nature, but of the Le Roy Convention of seceding Masons,—men who themselves had taken these oaths, and declared themselves subject to the penalties which had been inflicted by Masonic hands upon Morgan.

"It was natural that ambitious men should keep up the excitement, and direct it against political adversaries for their own elevation."

Perhaps it was. You, Mr. Livingston, are versed in the ways of ambition and of ambitious men. You know the propensity to keep up excitements, and to direct them against political adversaries for their own elevation. You must know, you cannot but know, that Masonry has been used by ambitious men for the same purposes. You must know that in many of the New York lodges, the promise to promote a brother's political advancement, was one of the recent additions to the Masonic obligations. You may, and ought to know, that wherever the spirit of Anti-masonry has arisen, one of the first discoveries made by it has been, that

wherever a lodge or chapter has existed at least three-fourths of all the elective offices in the place were held by worthy brethren and companions of the craft, chosen by men, multitudes of whom knew not themselves the influence under which their votes were cast. You know, too, that the charge of ambitious and selfish motives is one of the most vulgar and most hackneyed imputation of all ambitious rivals and competitors against one another. In condescending to use it yourself against the Anti-masons, you certainly gave no additional dignity to it; and as a defence of the institution against Anti-masonry, you might with advantage to yourself have remembered your advice to your brethren, and preferred to such a shield the armor of dignified silence.

"And it was quite natural that men should be found simple enough not to see through their views, credulous enough to believe their absurd tales, or sufficiently unprincipled to propagate them, knowing them to be false."

This again may be true. Of simple, of credulous, and of unprincipled men, there are always numbers in every community, and they are the natural instruments of politicians of more ambition than principle But, in this respect as in many others, Anti-masonry is and has been more sinned against than sinning. Simple and credulous men have, for example, been told by the General Grand High Priest of the General Royal Arch Chapter of the United States, that the charges against the Masonic institution, of having had some secret tenet, which was the cause of the murder of Morgan, were black and absurd calumnies, invented by persecution, and which none but fools and cullies could believe, and none but knaves would propagate. Simple and credulous men may believe these assertions of the General Grand High Priest, because they are made by him, and because his character gives them the weight of authority. To simple and credulous men, the highest of all evidence is the authority of great names, and accordingly your own most plausible answer to the Anti-masonic charges against your institution, is an appeal to the great and good men who have belonged and still belong to it.

But, sir, this is not sound reasoning to influence the minds of other than simple and credulous men. The question, permit me to say, upon the issue which I am about to take with you, is not who, but what; not who have bound themselves by the Masonic oaths, obligations and penalties, but what these oaths, obligations and penalties are. What is their nature? and what have been their fruits?

Now, sir, I do aver, that "the cause of the offense," that is, of the murder of William Morgan, and of a multitude of other crimes indissolubly connected with it, was a secret tenet of the fraternity, secret then, but not secret now. It consisted in the obligation and penalty of the Entered Apprentice's oath. It was the secret tenet of initiation to the Masonic institution.

This, sir, is the issue which I, an Anti-mason, tender to you, the General Grand High Priest of the General Royal Arch Chapter of the United States. I call upon you, sir, in that capacity, to sustain the charge of persecution and calumny, made by you in your address to your brethren and companions, upon your installation, against the whole body of Anti-masons in the United States, and to sustain the institution over which you preside, against the charges which you pronounce persecuting and calumnious.

But this, sir, is not my whole, or my ultimate purpose. I do conscientiously and sincerely believe, that the order of Freemasonry, if not the greatest, is one of the greatest moral and political evils under which this Union is now laboring. I further believe that the primary and efficient cause of all this evil, is that same rite of initiation; for as all the oaths, obligations and penalties of the subsequent degrees are but variations, expansions and aggravations of that primitive vice, let that once be abolished, and all the rest must fall with it; knock away the underpinning, and the whole scaffolding must come to the ground.

With this address, I have the honor of submitting to you a pamphlet containing four letters on the Entered Apprentic'es oath. You will perceive, sir, that they arraign that act of initiation upon five distinct charges,—as contrary to the laws of religion, to the laws of morality, to the laws of the land.

Those letters have been now more than six months published. Their existence has not been noticed by any of the newspapers of the country under Masonic influence; but they have been very extensively circulated in pamphlets, and numerous editions of them have been issued in several of the States of the Union. They have of course attracted much of that benevolence and charity, in the construction of motives, for which the Masonic order is so conspicuous, upon the head of their author; but no attempt has to my knowledge been made to answer them. They were first published in the *Commercial Advertiser* of New York, and addressed to its editor, Col. William L. Stone, known to you as a distinguished companion of your order, in the degree of Knight Templar.

I have expected that some show of defense against the charges in those letters would have been made. The charges are grave, they are specific, they are made under the responsibility of my name. And now, sir, as no individual brother or companion of the craft has been willing to undertake its defense, I call upon you, as the General Grand High Priest of the order in these United States, to undertake it. I call upon you the more freely, because, if the charges are true, there is a debt of justice and reparation due from you to all the Anti-masons of the United States. The charges are in part the same with those which you have pronounced absurd, calumnious, and persecuting. If, upon examination, you find them true, I expect from your candor, an acknowledgment of your error; from your magnanimity, a retraction of your charges against the Anti-masons.

I expect more. If, upon a fair examination of these charges against the Entered Apprentice's oath, obligation and penalty, you should find yourself unable to defend them before the tribunal of public opinion,—if you should by the natural rectitude and intelligence of your enlightened and unprejudiced mind, come to the conclusion that the first initiatory rite of Freemasonry is in its own nature vicious, immoral, and unlawful,—that no mental reservation can excuse it; that no explanation can change its nature; that no plea of nullity can purify the attainder of its bloody purport; then, sir, I expect that, as the General Grand High Priest of the order, you will immediately advise its abolition, or at least recommend that it should never more be administered. I ask not merely of the Grand High Priest of Masonry, but of the profound and eloquent and humane legislator of the criminal code for Louisiana; I ask of him the abolition for ever of that brutal penalty of death by torture and mutilation, for the disclosure of senseless secrets; or rather, now, of secrets proclaimed from every house-top of the land. I say to you, in the language of the Roman orator, in the sentiment of a heart congenial with your own, "Hanc domesticam crudelitatem tollite ex civitate; hanc pati nolite diutius in hac republica versari; quae non modo id habet in se mali, quod civem atrocissime sustulit, verum etiam hominibus lenissimis ademit misericordiam. Nam cum omnibus oris aliquid atrociter fieri videmus, aut audimus; etiam qui natura mitissimi sumus, assiduitate molestiarum sensum omnem humanitatis ex animis amittimus."

[Banish from our borders, suffer no longer to prey upon our vitals, this homebred cruelty among a people hitherto renowned for the merciful treatment of their foreign foes. Its greatest evil is not this most atrocious murder of a free citizen, but that it extinguishes the very sentiment of compassion in the mildest hearts. For when our eyes and ears are hourly tortured with the sight and recital of deeds of horror, they cease even in the tenderest natures to sympathize with human calamity, and the very sense of humanity is obliterated from our souls.]

I propose to address you on this subject again. There is in the pamphlet herewith enclosed, a fifth letter addressed to Benjamin Cowell, of Rhode Island, containing my opinion in favor, to a certain extent, of what is called political Anti-masonry. As this principle has had, and must continue to have, a powerful influence upon the policy and upon the history of this Union, it will not be unworthy of your consideration in your other capacity of Secretary of State of these United States. I shall endeavor to prove to your conviction that your exhortation to the brethren and companions of your order throughout the Union, but under your jurisdiction, not to be tempted by the slightest interference in political parties, has been and must be unavailing and nugatory; that so long as you adhere to the administration of the Entered Apprentice's oath, your lodges and chapters must and will be political caucuses, and that Masonry will be the signal for political proscription to one party, as Anti-masonry has been and will be to the other. I am, very respectfully, sir, your fellow citizen, JOHN QUINCY ADAMS.

The Sabbath School.

Lesson for Sept. 5th, 1875.—The Light of the World.—John ix. 1-11.

1 And as Jesus passed by, he saw a man which was blind from his birth.
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.
5 As long as I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.
7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent) He went his way therefore, and washed, and came seeing.
8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
9 Some said, This is he: others said, He is like him: but he said, I am he.
10 Therefore said they unto him, How were thine eyes opened?
11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool Siloam and wash: and I went and washed, and I received sight

SCRIPTURE HINTS —The punishment of sin, Luke xiii. 1–9; God glorified in our calamities, John xi. 1–46; Rom. v. 1–6; 2 Cor. xii. 7–9. The story of Naaman, 2 Kings v. 1–14; of Bartimeus, Mark x. 46–52; Christ the fountain of life, Zech. xii. 1; He came to open blind eyes, Is. lii. 6, 7; to bring light to all, Jews and Gentiles, 2 Cor. iii. 12–14; iv. 1–7; Luke ii. 25–33; John xii. 34–36. He was the light of life, John i. 1–14; and especially the light and glory of the church, Is. lx. ; in which His chosen know each other, 1 John, i. 3–7. Those who bring in false light to be punished, Is. v. 20; 2 Tim. iii. 1–9.

"I must work the works of him that sent me,"—a most interesting statement from the mouth of Christ; intimating (1) that he had a precise work to do upon earth, with every particular of it arranged and laid out to him; (2) that all he did upon earth was just "the work of God," particularly "going about doing good," though not exclusively by miracles; (3) that each work had its precise time and place in his programme of instructions, so to speak; hence (4) that, as his period for work had definite termination, so by letting any one service pass by its allotted time, the whole would be disarranged, marred and driven beyond its destined period for completion; (5) that he acted ever under the impulse of these considerations as man.—*Jamieson.*

"To be cleansed from sin is great indeed," said the saintly Bramwell, "but to receive the inward glory in its full influence—this is salvation."

It is only as by faith we see our home beyond, that we are proper pilgrims here.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 26, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT.

James B. Walker,
of Illinois.

FOR VICE-PRESIDENT

Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

EDITORIAL CORRESPONDENCE.

C. B. & Q. Crossing, Aug. 20, 1875.

PRESIDENT FINNEY.

Dear Cynosure:—"A prince and a great man is fallen in Israel." When Charles G. Finney died he left no peer and no successor. The men now thirty to forty years of age and under, can form no conception of Mr. Finney. Like Cromwell and Napoleon, he was *sui generis*, and like no living man but himself. And his death was as sublime as his life. He held that a minister of Christ was or should be a universa reformer; and he came nearer realizing his conception than any man of his age. He finished his course, laid down in his usual health and awoke in heaven. I see the papers say he died of "heart disease." Of course his heart stopped beating when he died, but a truer theory would be, "He walked with God and was not for God took him." "Let me die the death of the righteous and let my last end be like his." His tomb will be built and his sepulcher garnished, and pilgrimages made to the spot where he rests,

"Pompless, and from a scornful world withdrawn."

Let us emulate his virtues and pray for a double portion of his spirit.

JEFF. DAVIS.

I see the letter of this arch traitor, whose dark soul is red with ten thousand murders, in the public prints. He wanted to come to Rockford, it seems, to meet the "Patrons of Husbandry" and help agricultural interests. No one who has any penetration and knowledge of the case, needs anything but this letter to see that his father-in law, old General Taylor, was right when he called him an adventurer and scoundrel. He is perhaps the most perfect specimen of the character which the lodge produces which the world contains. Simple, cool, downright impudence upon a back ground of heartless falsehood and cruel sycophancy, he courts the bastard progeny of the lodge as the hunch-back Richard III. wooed the woman whose husband and kindred he had murdered; and but for some lingering manhood in the yeomanry of Winnebago county, Ill., his wooing would have sped as well.

A CONVENTION FOR HOLINESS.

Day before yesterday I went down to Rock Island to attend a meeting of the "Western Association for the promotion of Holiness." I have been more than repaid.

This is a body of Methodist Episcopal preachers who like the Hebrew prophets of old "sigh and cry" for the certain desolations which are coming on the land, unless the idolatry, world-worship, and overflowing depravity which deluges the age can be arrested. They began as a "Methodist" body, but dropped the sectarian designation and invited all denominations to join in a movement to "spread holiness over the lands;" as Wesley expressed the mission of the first Methodists.

I will hereafter endeavor to give some space in our *Cyuosure* to the discussion of this grave theme. They have an organ, *Banner of Holiness*, published at Bloomington, Ill., which has reached the 40th number of its third volume, price $1.70 in advance. This is but one of many papers springing up over this country devoted to the cause and question of personal holiness, and surely no more important theme can be pressed on the minds of men. The arguments in favor of a definite move of this sort, are:

1. The general and deplorable backsliding, and shallow, worldly pietiism, which passes for religion.

2. The prevalence of the lodge, especially in the Methodist church. As one expressed it, "The churches are rotting under the lodges."

This Rockland Convention was conducted by Rev. L. Haney, Rev. G. J. Bailey, Rev. J. J. Fleharty and Rev. L. Hawkins. I will endeavor to give an account of their teachings and doctrine before long.

The errors and defects of the movement so far as I have observed are such as inhere in men and things. No man ever took a step in advance of present religious sentiment without attracting the special attention of every enemy of Christ, Satan included as chief; and if we wait until we are led into reforms by men without faults, we will wait till men become angels and the kingdom of God is come. J. B.

THE SABBATH ON RAIL-ROADS—TALK WITH A FREIGHT CONDUCTOR.—OUR PLATFORM.

Atkinson, Ill., Aug. 18, 1875.

Dear Cynosure:—In a freight train on the way from Princeton to Wyanet, I sat down by the conductor in a car rescued from a smash-up near Arlington, which must have cost the C. B. & Q. company twenty to fifty thousand dollars. I learned from the young man these facts, that his name was Sherwood, that his father lived near Downer's Grove, Ill., and that he was ordered to run his train almost every Sabbath. I had with him nearly the following dialogue:

"Suppose the rules of the road required the cars to run, rigidly, six days, and stop square, accidents excepted, so as to do the carrying trade in six even days instead of seven, what would be the effect?"

"First-rate for us fellows; but the stock-men want to get up so as to slip their cattle in on Monday; and that is beginning to make Sunday the great rail-roading day. Five or six years ago it was an awful thing for us to run on the Sabbath, but we are getting over that."

"But don't you think the boys will get savage and demoralized by working seven days in the week, and 365 days in the year and so become almost heathens?"

"And working nights too. That is the worst," he replied, or added.

"If," I continued, "a petition was sent round to every employee on the road, how many do you think would sign to tie up over Sabbath?"

"I think the great majority of us would?"

"Well, why don't you petition for it? Harris and Hitchcock would favor it."

"They are compelled to run because others would if they didn't, and we must obey orders."

"That thing must stop," I replied. "God's laws cannot be trampled on with impunity. The company will pay more and more for smash-ups, and strikes, as the men get more and more demoralized, and, as God said of old, 'The land will have her Sabbaths,' if it has to lie desolate as God desolated Palestine. If this Sabbath-breaking goes on increasing, as you say it has for the last six years, you boys, having no time to stop and think and pray to your God, will become more and more brutalized; smash-ups will multiply; brigandage will increase. Depraved creatures, who run on the roads and know all about them, will pitch a train into a ravine in hope of robbing the express, to get money to support their girls and their vices; and the force that drags the moveable wealth of this country across these prairies will be in league with the thief-shop and the brothel. Then will come swarms of policemen who will be thieves by law; and, by-and-by, the working armies on our railroads, with means and tokens of secret recognition, will control and curse the roads, intimidate and assassinate their officers; and, as the railroads are the veins and arteries of society, our country will become like a living human body, with its arteries and veins ossified, or turned into bone, and death and dissolution must soon follow."

"Well, what can be done?"

"We have," I replied, "a National Christian Association, one article of whose platform is, '*God requires, and man needs a Sabbath.*' We must press this as a political and religious reform. It is no more 'church-and-state' to vote for the 4th commandment against Sabbath-breaking, than to vote for the eighth against stealing, or for the sixth against murder. We must combine all the roads to keep the Sabbath, or punish those who break it by law, as we punish theft and arson, and so give you boys a chance." Young Sherwood looked pleased, but as if he doubted how soon that would be. J. B.

THURLOW WEED ON MORGAN.

Thurlow Weed made a fortune out of Anti-masonic politics. He is now aged and timid, but can scarcely be pardoned for his late letter in the New York *Herald* in which he cringes like a craven to the lodge.

He writes like a culprit vindicating himself rather than asserting important truth. In this spirit he puts forward the fact that he refused to publish Morgan's book because he did not like to assail "an institution to which Washington, Franklin, and Lafayette belonged!" While an Anti-masonic editor, Mr. Weed was wont to deny the Masonic claim to Washington who refused to be recognized by Masons as he went through the country, and wrote the well-known Snyder letter, saying that he had not been in a lodge more than once or twice in thirty years; which letter is equivalent to a disavowal of Masonry. It is a shame to this aged man that he should thus wince and cringe to the lodge.

Then, while he mentions in detail the testimony of a woman to the clothes of Morgan, which the Masons had opportunity to minutely examine in two coroner's inquests before, he slides over with a bare mention the testimony of Mrs. Morgan and Dr. Strong, who both swore to facts which identified the body over the grave at Orchard Creek, before the grave was opened. Thus Mrs. Morgan swore that his front teeth were double, that Strong had pulled a tooth for her husband in extracting which he broke a corner off the tooth next to it. She swore also that hair grew in her husband's ears, and that there was a scar on his great toe. All which marks were described by her oath and confirmed by that of Dr. Strong, while the grave was yet unopened, and before they had seen the corpse. When taken up in the presence of the crowd, all these marks were found on the corpse answering exactly to the oaths of Mrs. Morgan and the doctor. Yet the are in despatched by Mr. Weed the general sentsnce. "Before opening the grave, Mrs. Morgan and Dr. Strong described certain marks upon Morgan's body by means of which it would be identified. When

the rude coffin was opened the body it contained disclosed the peculiarities described:" and though Mr. Weed went on with the Anti-masons, and, as his reply to his friend Gustavus Clark, shows, he considered the lodge guilty of the abduction and murder, he now dismisses the matter with a general statement that he was led by Mrs. Monroe's swearing to the clothes, though she made the body of her husband three inches taller than Morgan, and his hair just cut, black, and coarse, while that of the corpse "was chestnut, long and silky;"—he was led by such swearing to doubt whether the body was Morgan er Monroe!

I was at Mr. Thurlow Weed's house two years ago this summer. As soon as he learned that my object was to request him to attend a meeting at Syracuse against Masonry, and that he would advise Mr. Seward to attend and address us, the poor old gentleman was taken suddenly with a distress in his head, so that he begged to be excused and hustled out of the room. I then entered into conversation with Mr. Seward himself, who was in the room, and came forward when I mentioned his name.

I had conversed with Mr. Seward but a minute or two before Mr. Weed hustled back into the room, an eager, though silent listener to our conversation.

No single circumstance ever impressed me more deeply with the horrible power of the lodge, than the absolute terror in which Thurlow Weed stood of it. Yet his letter clearly proves or rather proclaims the facts that Morgan was murdered for revealing Masonic secrets! How many, *many* murders have they committed since!

THE MAGPIES OF REFORM.

The Associate Presbyterian for August comes to us with critical condemnations of the first article in our platform, which declares ours to be "a Christian *nation*" (not country.) This article, which I myself wrote with nobody's suggestion till it was modified by J. L. Barlow (Baptist), the *Presbyterian* attributes to the Covenanters, whom he has on the hip, and finds in it certain theological errors, which the authors of that platform never dreamed of till we read them in this astute *Associate Presbyterian.*

All the first article of our platform means, is that the God of the Bible, and not the lodge god, Baal, or the idols of the nations is the being by whom we swear witnesses in American courts and constitutions. It means also that "morality" here means Bible morality, including indissoluble (except by adultery) marriage between one man and woman; and not the morality of China, Africa or Salt Lake.

The *Presbyterian's* attempt to make church and state out of this, is simply assinine, or mulish at least; as if we, any more than he, were in favor of enforcing worship by law. We respect Reformed Presbyterians, but we are not Covenanters. We vote.

There are, in the Rocky Mountains, black and white birds called magpies. They are pretty creatures; but when our mules were tired and galled in the harness, they had a wicked habit of lighting on the poor, honest creatures and picking their sores till they drove them frantic. There are magpies of reform, who find or make sores on their brother reformers. They swarmed about the abolition movement; stinging and bringing blood from every abolitionist who did not see their point-no-points as they did. I observed that these men exercised everything but sense and reason. They treated a hard, woman-whipping slave-holder better than they did men who hazarded their lives for the Anti-slavery reform, provided they ate molasses and wore cotton shirts. They perpetually made points of conscience which were not points of conscience; and hated those who dissented from their no-points with a rancor proportioned to their suffering and self-denial for the general cause.

I had hoped that race were extinct. But these criticisms on the first article of our platform coupled with a dozen mistakes as to its origin and meaning, alarm me lest their progeny survive.

I remember, when I had just got the eggs from my clothing and the soreness from my limbs, to which I was indebted to the pro-slavery mobs, one of these sharp creatures found a small hole in my anti-slavery creed, and inserted his proboscis. The sovereign pity with which he assailed my errors and "time-serving policy" was amusing and amazing. I turned on the poor creature who had assailed my orthodoxy in one of our conventions and said: "My dear brother, I respect your sincerity and rejoice in your fearlessness. But, in my humble opinion, there is more opposition to slavery in my little finger than there is in your whole carcass, body and brain."

In a little while afterward the man I spoke to was hunker-Democratic, pro-slavery candidate for the New York State Senate. May God deliver us from the flesh-flies and magpies of reform.

A RELIGIOUS TRAITOR.

The church of the "United Brethren in Christ" is an eye-sore to the lodge, and, indeed, to formalism in general. So long as this large organization kept out of cities and had no colleges, they influenced the politics and education of the country but little, though thousands of sincere souls were blessed by their labors in the rural districts. When their leaders attempted to bring that church to the front, it was like Christ's taking his church of peasants from Galilee to Jerusalem. Then the disciples began to dispute who should be greatest; and some one of their own members betrayed them to the political leaders of the day.

Hearing of *The United Brethren Tribune*, started a few years since, I went to a Brethren minister some thirty miles up the Schuylkill above Philadelphia, who was a member of two secret societies, and who is an agent for the *Tribune*. I asked him what the paper was started for, and found he either could not or would not tell. He had a pre-occupied look, and reminded me of the man among the disciples without a wedding garment. He had neither the language of Canaan or the spirit of its people.

My curiosity was aroused and I stopped off the cars at Harrisburgh, and questioned the proprietors of the building where the paper was printed with a like result to that of my interview with the agent preacher. I made up mind that the paper was supported by Freemasons in the interest of the lodge, and every motion it has made since confirms that opinion. It vaunts its "loyalty" to the church, and to "first principles," and yet denounces their rule against secret societies, which is among the very first principles of that church! In short, it has the forehead of the harlot, the leer of a hypocrite, and the stealth of an assassin. Judas was a gentleman to it.

NOTES.

—As promised, we print one of that remarkable series of letters which gained a severe notoriety for Hon. John Quincy Adams with the Masonic order. This reply to Mr. Livingston's address and the other letters which followed it were never answered, either by the gentleman to whom they were addressed or by the Masonic body in any capacity, in public. The convincing, logical and animated style invite the reader to take up the small volume of his letters on this subject. No young American should fail to read them.

—A Knight Templar commandery from Richmond, Virginia, visited Boston in June, with what purposes is not stated except to give an additional Masonic coloring the Bunker Hill Centennial. Their visit was magnified by themselves and other members of the lodge as a great good, tending to heal sectional difficulties, etc; which may be true so far as any crowd of loafers dressed like trick monkeys could do so. Such conciliations have little value, however, with men of representative character in moral or political or social life.

—When Mr. Ronayne was speaking at Crystal Lake, Ill., the last time, a Mr. George Beiler, lately connected with the lodge, served as Junior Warden in the exposition.

—Friend Chalfant of York, Pa., has sent a brief communication reaffirming the former statement of Rev. Mr. Raber's funeral procession at that place some time since, that a considerable number of men with white gloves and green sprigs, and a delegation from the American Mechanics of Duncannon were in the procession. The testimony of Rev. A. Rudisill, a reformed Mason, that Raber was a Mason, that another United Brethren minister, of the place is a Mason, while a third has been seen marching in an Odd-fellow procession, is given also in conformation.

—The Sandy Lake *News*, Pa., has strange article on Prof. Blanchard's, lectures in that place. The editor with some convictions of what his duty to his readers and the truth requires begins a paragraph with fair words, but lodge fury gets the better of his judgment, and he closes with round Masonic diatribes.

—The London correspondent of the New York *Post* reviews a new Catholic work on Masonry, lately translated from the German, with abundant Masonic prejudice. He prophesies that such works will give aid and comfort to the order by advertizing it to the curious, otherwise the idle and vicious generally, and thus the usual shrewdness of the papacy defeats itself. All of which is talk we are used to here and know as well as the Grand Lodge how foolish it is. He states, also, that the Prince of Wales has become very enthusiastic as a Mason since the poor fellow received some notice from it; and officials near his person think it for their advantage to join the order. Even his private chaplain, Canon Duckworth, thought it necessary, for proper spiritual ministration to that Prince to don the hoodwink, cable-tow, etc. If this unspiritual shepherd follows the Prince into all the bad scrapes reported of him, he will find need enough o prayer and repentance at last.

O'Connell's other Side.—On the O'Connell centennial and the praises everywhere bestowed on his character, the *United Presbyterian* has a word to say of some points which cannot be overlooked:

"In the glare of excitement that always accompanies such occasions, there will be seen nothing but a tribute to excellence, and the popular impression is likely to be that he whose birth-day is thus recognized must have been both great and good. The truth is, however, that O'Connell was rather possessed of a certain kind of talent that gave him power with the masses, very intense and industrious, and being withal a fine popular orator, he could not help, especially in a country like Ireland, being conspicuous. He devoted his life to agitation ostensibly in favor of the freedom of Ireland, but really for the purpose of quarreling with England and helping the cause of Catholicism by fighting the Protestants. Like many others who denounce oppression and plead the cause of the poor, he was himself hard-hearted and selfish, and was actually proven, in an investigation, to have made himself wealthy by appearing as the advocate of the poor and oppressed, while, as a middleman, he was extorting severely from his tenantry. Naturally coarse and without the refinement of culture, he is at this day an object of admiration through the blindness of popular favor and the clemency of time. In him we have also an illustration of a life that was a failure. With all his abilities he lived only the life of an agitator, striving with the energy of a zealot to further the interest of intolerance while pleading for liberty, and at last he was without a consolation to soothe miseries that gathered around his age and pushed him to his grave."

—Past Master Ronayne starts for Iowa on Monday next and will probably begin an energetic campaign at Clear Lake on Wednesday.

The Home Circle.

Flowers that Never Wither.

There are flowers that never wither,
  There are skies that never fade,
There are trees that cast forever
  Cooling bowers of leafy shade,
There are silver wavelets flowing
  With a lulling sound of rest,
Where the west wind, softly blowing,
  Fans the fair lands of the blest.

Thitherward our steps are tending,
  Oft through dim, oppressive fears,
More of grief than pleasure blending
  In the darkening woof of years.
Often would our footsteps weary
  Sink upon the winding way,
But that, when all looks most dreary,
  O'er us beams a cheering ray.

Thus the Father who hath made us
  Tenants of this world of care,
Knoweth how to kindly aid us
  With the burdens we must bear;
Knowing how to cause the spirit
  Hopefully to raise its eyes
Toward the home it doth inherit
  Far beyond the azure skies.

There is a voice that whispers lowly
  Down within this heart of mine,
Where emotions the most holy
  Ever make their sacred shrine,
And it tells a thrilling story
  Of the great Redeemer's love,
And the all-bewildering glory
  Of the better land above.

Oh, this life, with all its sorrows,
  Hasteth onward to a close!
In a few more brief to-morrows
  Will have ended all our woes.
Then o'er death the part immortal
  Shall sublimely rise and soar
O'er the star resplendent portal,
  There to dwell forever more.

—*Household.*

Christian Cheerfulness.

BY HOWARD CROSBY.

A Christian should always be cheerful, but his cheerfulness is not to be based upon worldly circumstances or to partake of a worldly character, in which case it would be in no wise different from the cheerfulness of a worldly man, which is evanescent. A Christian cheerfulness should have as its root the knowledge of sin forgiven and holiness imparted in Jesus Christ. Here is a root that never dies, a source of joy that can never be troubled by the vicissitudes of the earthly life.

This being the condition and character of Christian cheerfulness, it is absurd for a Christian to defend his worldly gayety by the excuse "A Christian should be cheerful." The more a Christian uses his joyous privileges in Christ, the more he eschews worldly gayety as insipid and unsatisfying. There is no legal asceticism in this withdrawing from the world. It is the spontaneous action of a heart in love with higher things. The man withdraws from the nursery sports of childhood by no compulsion of penance, but because a nobler capacity and taste have been developed. So the Christian drops the trifling enjoyments of the world and finds a new pleasure-ground for his soul by no process of self-torture, but by the *natural* action of the *new nature* in Christ Jesus.

A clear view of this may tend to stop the compromising with the world that is going on quite zealously in the name of religion. The argument as generally used is this: "Christianity is bright and fair; then let us have a jolly time." It is a fearful confusion of things radically different. It is a secularizing of things holy. It is the sin of Achan, of Ananias and of Sapphira, of Simon Magus, whose gross souls failed to separate between the Divine and the carnal.

The merriment of Christianity is *in the Father's house.* (See Luke xv. 23, 24.) The heart is happy in beholding Him and knowing his love. How can Christians so degrade themselves as to compound this sublime joy with the excitement that is found in the tinsel and tattle of a ball-room?

All attempts to spread Christianity in this way destroy Christianity and spread worldliness.

A young Christian fond of what is called "society" is in a dangerous position. The only safety is in a full commitment to the Lord, a throwing off of self into his loving arms. There the Lord's glory will eclipse the world's glitter. But if this refuge be not seized, wo, *wo*, wo, is ahead. A blunted conscience, a carnalized religion, a cheated faith, a doubting hope, a sad example, a restless spirit, a fiery remorse—these are some of the poisonous fruits which the world's atmosphere produces on the Christian stalk. These are what a young Christian goes to cultivate, when entering into "society."

There is a society which is pure and elevating, and our social instincts are to be used and nurtured; but the word "society" is technically used for the world's arrangement by which young people are drawn into the absorbing round of display and dissipation, under the plea of good breeding, refined acquaintance, and all that.

Young Christian! keep away from the beginning of these terrible entanglements. You have something too precious to risk among the reckless. You have the key to a true Paradise. Do not enter into these miasmatic gardens. Be cheerful. Yes! but let it be with a *Christian* cheerfulness, the cheerfulness of abiding with Christ. Has this no charm for you? Then you are no Christian.—*Am. Messenger.*

Family Worship.

One of the chief employments of heaven is worship. Men on earth worship alone or collectively. One kind of worship partakes of the nature both of the lone and the collective. It is that of the family. To any one filled with the spirit of devotion, the propriety of family worship is most apparent. Any one taught of the divine Spirit will doubtless be impelled toward it. The experience of thousands on this subject might constitute quite a chapter, were it written. Many a husband, many a wife, many a son or daughter have had deep feelings on this subject. Many have felt scarce less deeply this duty than Paul did the duty to labor in the ministry, which he expresses by saying, "Woe is unto me if I preach not the Gospel."

That any one should long for the worship of the closet and the public assembly and feel no inclination to worship in the family, in the midst of those most beloved, is too preposterous to controvert. The instruction to bring up "children in the nurture and admonition of the Lord" too clearly involves reading the Scriptures to them, and worshiping with them, to need discussion. That the family worship of Job is better than the godless example of many who have no family altar is most evident. It is best that every parent should resolve, like Joshua, that "as for me and my house, we will serve the Lord." If the privilege of family instruction and worship were universally understood and exercised, there would be more who, like Timothy, would from their childhood know the Scriptures, which are able to make any one appreciating them "wise unto salvation."

It would save many parents from going down with gray hairs in sorrow to their graves if they should gather their children around them, morning and evening, in worship, instead of sending them without prayer into the occupations and temptations of the day, and to a prayerless bed at night. Parents should beware how they send their children into vice and irreligion, and finally into eternal woe, by the neglect of this blessed privilege and evident duty. The remembrance of duty neglected may have pangs for old age, for a dying hour, or for the day of judgment. Shall any one standing on the left hand say, "I never heard my parents pray?"—*Telescope.*

Missions and Peace Principles.

My Dear Brother: You ask for a sketch of my missionary experience in Patagonia, and the Hawaiian Islands. My sketch must be quite brief, and, perhaps, unsatisfactory.

In company with one companion, I visited some of the clans in Eastern and Southern Patagonia in 1833, under the patronage of the American Board of Foreign Missions. We landed in the straits of Magellan. We searched two days for inhabitants, and, on finding a wild clan of roaming savages, threw ourselves at once, unarmed, into their hands for sustenance and protection. They received us kindly, gave us horses to ride, and we traveled with them about three months, east, west and north, visiting their camps and hunting-grounds, and falling in with several other clans. In this way we saw nearly all the savages of the Eastern Patagonian Pampas. The tribes are wild, and in the wildest stage of savagism, living wholly by the chase, and roaming with their women and children most of the time, carrying their skin tents and their all with them.

Our mission among them was to explore and report, not remain permanently, unless after due consideration of facts, our Board should determine to establish a mission in the country.

At that time, no one but themselves knew the Patagonian language, and we had no interpreter; all our communications to the savages were through signs. Some of our friends advised us to go armed into Patagonia. We said "No, our weakness is our strength; our apparent unprotectedness our shield." And so it was. The savages saw we were defenseless and harmless, and our God made them our protectors. They were not jealous or afraid of us, and we left them unscathed, under the wing of our Immanuel.

The Dyocks killed Murser and Lyman with their own rifles. After we left Patagonia, seven armed missionaries were starved to death on Tierra del Fuego, because they feared to go with the natives, and the natives feared them. At a later date eight missionaries were slaughtered, at one time, by the same savages; and I am told that these missionaries were armed, not, of course, with hostile designs, but with the view of self-protection and to secure game.

The foregoing are a few of the many facts connected with our Patagonian expedition in 1833.

You are aware that a band of English missionaries have since made considerable impression upon the Patagonians by establishing a school, and other means.

With the history of Christianity in the Hawaiian Islands you are doubtless acquainted. The mission has been a peaceful one, not, however, without more or less "strife of tongues," and much bitter opposition on the part of lawless foreigners, residents, and visitors. There have been times when some of the older missionaries have "endured the contradiction of sinners," and when they have been in peril by English, French, and American visitors. But their feeling has been forbearance, and their counsels to the chief and people, peace. Our churches we regard as peace societies, temperance societies, missionary societies, Bible societies, etc. Within these organizations we endeavor to train the converts to every good work.

When the French, at three several times, threatened the independence of the nation, some rash counsellors advised fighting. But the king and the council sent proclamations over the group, calling on churches and mission aries to pray for deliverance, and help came from God alone. So when the English Lord George Paulet ttook the islands with a small frigate, there was no smell of powder, not a sword drawn, not a gun fired. The invader was the sole monarch of the realm, doing his whole pleasure for five months. The British flag floated triumphantly over our custom houses, our forts, and our ports of entry. The king and all the rulers of the land sat, as it were, in sackcloth and ashes; meanwhile the missionaries and all the pious throughout the land were praying night and day to God for help. And help came from Him who made heaven and earth, The British flag came down, the royal Hawaiian signal went up. Our nation shouted jubilee, and breathed again the fresh air of liberty, while the English lord retired with his stifled thunders, and he has never again been seen on our coast. God has been round about us as a "wall of fire." Our forts have all been demolished, their materials utilized, and our war vessels have been converted to commercial uses. The nation has now only one small battery, for saluting, on the top of an old crater behind Honolulu.

Such are some of the facts of our peace record. We trust that our people "will learn war no more." More than sixty churches, including a few English-speaking congregations, have been organized in this group; about 70,000 communicants have been gathered; all the children from five to sixteen years old are in schools; and we have high-schools, seminaries, boarding and select schools, etc. We have five island evangelical associations, one general association, and a Hawaiian Missionary Board, whose receipts for the past year were $34,000; and we have missions in the Marquesas, the Gilbert, and the Marshall Archipelagos, with more than a thousand converts. To the church, for more than thirty years under my care, have been gathered: by profession of faith, 12,020; by letter, 776; children baptized, 4,302.—*Titus Coan in Herald of Peace.*

Are They Idolaters?

I have been told again and again tho Chinamen are not idolaters. They are certainly exceedingly covetous, and the Bible says that covetousness is idolatry. But do they worship images? In their temple or joss house in San Francisco are carved images, set up in alcoves behind the altar, with an inscription in Chinese, which we are told exhorts the people to worship these images. One of these images represents *Sso Pak Shing Kwun*, the God of Wealth, who holds in his right hand a bar of bullion; another is *Nam Hoi Pung Shing Tai*, the God of Fire; another is *Yun Ten Tin*, the God of Water; another is *Kovan Tai*, the God of War; another is *Wah Tah*, the God of Medicine.

If a Chinaman can escape the ravages of fire and war; if he can have plenty of water for his crops, and be free from floods and from shipwreck; if he can have plenty of money and good health, he thinks that he will need nothing more. Hence he tries to propititiate these five gods. He bows before them and worships them. The priests give the worshiper two divining rods or sticks, about six inches long and shaped like a bean-pod. When he kneels before the god and prays he drops these two sticks on the floor and if the rounded sides up, the from omen is unfavorable; but if one or both of the flat surfaces are up the omen is favorable response he keeps on praying and throwing the sticks until he does. There is a bell in the temple, and when a worshiper comes in, the priest rings it to wake up his gods and give them notice to receive the offerings and attend to the prayers of their worshiper. In front of the gods is a table covered with sand. On this the priest writes with a stick questions for the gods and their answers. He claims that the answers are inspired.

Thus we see in this Chinese worship the same follies and superstitions that have characterized heathenism in all lands and ages. The Chinamen are as truly idolaters as the ancient Greeks, or the modern Hindoo. No doubt there are some among them who regard the images in the temple as mere symbols of deity. But the multitudes pray to them as if they were really gods.—*Herald and Presbyter.*

Left-handed People.

Is it difficult to get rid of left-handedness? We are told not. "One day, or one week, it would be one arm which would be employed for certain things—such as writing, cutting meat, putting a spoon or fork into the mouth, and so on; and on the next day or week, the other. In this way it would be easy to obtain a good deal, if not all. We know that even adults can come to use the left arm. A person who has lost the right arm can learn to write; with difficulty it is true; because in adult life it is much more difficult to produce these effects than in children. The left arm can be taught to be used in a great variety of ways by persons who wish to make use of it." On the theory that the left side of the brain is connected with the control of speech and gesture, Dr. Brown-Sequard mentions some curious results of his experiences:—"Even in adults who have lost the power of speech from disease of the left side of the brain, it is possible to train the patient to speak, and mostly by the use of the right side of the brain. So also as regards gestures and other ways of expressing ideas. I have trained some patients to make gestures with the left arm, who had lost the power of gesture with the right, and who were quite uncomfortable because the left arm, when they tried to move it at times, moved quite in a contrary way, and by no means in harmony with their intentions." When applied to the hands, he claims something more than the analogy of substituting one hand-power for the other, viz., the similar training of both. "As we know that we can make a child who is naturally left-handed come to be right-handed, so we can make a child who is naturally right-handed come to be left-handed as well." The same authority states, in regard to handwriting, that a similar tuition will bring about similar results; but we think he must be speaking rather of drawing than of writing; because no writing would be regarded as good except that with the slope of the letter in one particular direction—a thing we presume almost impossible to insure by mere training of the left hand; though on this point we must leave writing masters to decide. The advantage of being able to use the two hands with equal or nearly equal facility, is similarly insisted on by other authorities. Some persons are too right-handed; we question indeed whether one-handedness, whether right or left be chiefly employed, does not in all cases involve a loss of power. In such instances it is probable that careful training, especially if begun in early life, by tending to equalize the work of both members of each pair of organs, might add considerably to the general power of the body. If this be so, we perhaps outlive Archbishop Tench's explanation of the word "left," given in his Study of words. He submitted that the left hand, as distinguished from the right, is the hand which we leave unused; inasmuch as for twenty times we use the right hand, we do not once employ the left; and the name thus arises from the left hand being unemployed so much. It should be mentioned, however, that this view is in some quarters disputed; the word "left," being regarded as a corruption of *laevus*. We are bidden to imagine a race of men possessing limbs and organs such as we possess, but, through some defect in their method of training the bodily powers, using only or chiefly one member of each pair. To such a race it would be a new doctrine, and a very important one, that both members of every pair could be used with equal efficiency. "The theory, at first startling by its novelty, would, before long, be established in a practical manner; and the race would find their powers much more than doubled by this duplication of their limbs and organs." And even without imagining any special race, men and women as we now know them, might, become a more handy—that is, a more two-handed—people than we are at present; nay, mental one-sidedness itself might perchance be lessened by agencies within our reach.—*All the Year Round.*

Children's Corner.

Dicky Bird's Song.

"With all my might I make request,
Dear boy, harm not my little nest;
Oh, do not try to peep therein,
Where lie my little children;
They'll scream with terror and surprise,
If thou showest them thy large round eyes."

The boy much longed the birds to see,
Yet quietly far off stood he;
In peace the poor bird reached her nest,
And warmed her young with downy breast;
Then warbled forth her song of joy
To the kind-hearted little boy.

—*From the German.*

Building without a Plan

Walter, on his way to school, stopped in front of a lot which seemed to be graded for building, just as a load of lumber was being deposited upon the spot.

"What are you going to build here Mr. Gracey?" asked he of the builder, who was standing by.

"I am going to put up a building, Walter."

"What kind of a building is it to be, sir?"

"I don't exactly know yet."

"Are you going to build a barn?"

"Don't know yet, Walter, what it is to be."

"Well, that is queer, Mr. Gracey. How do you know you have brought the right lumber if you don't know what you are going to build?"

If Mr. Gracey was in earnest with Walter, he must have been a very foolish builder. And yet there are many young people who are getting ready to build just like Mr. Gracey. They grow up without any aim, forming habits without any model, and so have in after life but a mass of bad habits and a record of wasted opportunities. Have an aim, and work hard to reach it. Never build without a plan.

Scowling.

Don't scowl, it spoils faces. Before you know it, your forehead will resemble a small railroad map. There is a grand trunk line now from your cowlick to the bridge of your nose, intersected by parallel lines running east and west, with curves arching your eyebrows; and oh, how much older you look for it! Scowling is a habit that steals upon us unawares. We frown when the light is too strong and when it is too weak. We tie our brows into a knot when we are thinking, and knit them even more tightly when we cannot think. There is no denying there are plenty of things to scowl about. The baby in the cradle frowns when something fails to suit. "Constitution scowl," we say. The little toddler who likes sugar on his bread and butter tells his trouble in the same way when you leave the sugar off. "Cross," we say about the children, and "worried to death," about the grown folks, and as for ourselves, we can't help it. But we must. Its reflex influence makes others unhappy; for face answereth unto face in life as well as in water. It belies our religion. We should possess our souls in such peace that it will reflect itself in placid countenances. If your forehead is ridged with wrinkles before forty, what will it be at seventy? There is one consoling thought about these marks of time and trouble,—the death angel almost always erases them. Even the extremely aged, in death, often wear a smooth and peaceful brow, thus leaving our last memories of them calm and tranquil. But our business is with life. Scowling is a kind of silent scolding. It shows that our souls need sweetening. For pity's sake, let us take a sad iron, or a glad iron, or smoothing tool of some sort and straighten these creases out of our faces before they become indelibly engraved upon our visage.—*Christian at Work.*

How Grasshoppers Take Flight.

Grasshoppers, to say the least of them, are queer insects. They muster in force at regular hours. Between 10½ and 11 o'clock, A. M., they congregate in swarms, oftentimes covering from one-quarter to half an acre, or more. They now begin manoeuvering for a good start, and in order to attain an altitude fly against the wind in a zigzag manner. Large swarms soon reach a great height, where they mingle with other swarms, and thus in vast myriads pass away to the northeast. Yesterday those at the highest point went in a northwesterly direction, it being observed that they were carried along with the wind's force. No accurate conception could be made of their height. Shielding the eye with an umbrella from the sun, they appear one vast snow-fall, traveling at the rate of ten miles an hour. From the space of one hundred feet above ground to an altitude beyond correct demonstration, they appear in myriads, although it was clearly observed the larger part attained the upper current. Beginning their flight in swarms, they maintain the same order throughout. For minutes the sun's light is almost shielded, when for a time none are observed, again to be followed by millions of the tiny hosts.

At the low altitude, barely passing tops of tall trees, thousands of hoppers fly in a venturesome way, unable to attain proper beight. In a few days, however, they gain sufficient strength and then form a part of the departing

multitude, and so the flight keeps up. The eye grows weary with upward watching, but the moving hosts form a panorama in the heavens on which the toiling husbandmen gaze with unspeakable joy. At noon the procession had reached its grandest proportions. The voracious pests pour forth in one exhaustless swarm, their tiny, bright wings glistening like silver in the sunlight. A hawk, sailing at its usual height, was far below the most venturesome. Toward two o'clock they decrease in numbers. Swarms grow perceptibly less, and soon a few stragglers alone are visible, slowly following the line of march. Another half an hour and all have passed for the day.—*Ex.*

Funeral of President Finney.

The funeral services of the father of Oberlin, who died on Monday the 16th, took place on the Wednesday following in large old First Church, of which he had been years ago pastor. The stores were closed and the undercurrent of grief was manifested in the quiet of the streets and the cessation of all business. The services were held in the church at 2 o'clock P. M., and the crowded house indicated the respect and love for this venerable father which filled the entire people. After the organ voluntary and the anthem, "Come unto me all ye that labor," Dr. Morgan read appropriate selections from the Scriptures, and was followed by prayer by Dr. Cowles. The Rev. Mr. Avery of Cleveland, read the hymn, "Give me the wings of Faith," after the singing of which President Fairchild made a few remarks touching upon some of the more important acts and events connected with Mr. Finney's life. He said: "No scene has occured here for which words seem so inadequate as the present occasion. Mr. Finney was born in Warren, Litchfield county, Conn., Aug. 29, 1792, and was at the time of his death nearly 83 years old. His education was of the common-school type, until late in life he attended school in New England, where he fitted himself for Yale College. At the instance of his instructor he gave up his plan of study and went to Adams, Jefferson county, N. Y., where he began the study of law. The first Bible he owned was one he bought for his law library after his conversion. He studied theology under Dr. Gale, afterwards the founder of Knox College, Ill. He carried on the work of an Evangelist through New York State for ten years, visiting in the meanwhile Philadelphia, New York, Providence, Boston and many other Eastern cities, where he was blessed with extensive revivals. At the urgent solicitations of friends he organized a church in the Chatham Street Theater, New York city, from which center seven Presbyterian churches sprang into being. The Broadway Tabernacle was afterwards erected, Mr. Finney planning the building himself. He wrote to the New York *Evangelist*, a paper established in the interest of the anti-slavery cause, and advocating the principles of the New School theology.

Mr. Finney came to Oberlin at the urgent request of Mr. Arthur Tappan, who had taken a deep interest in the young men who seceded from Lane Seminary, and he wished Mr. Finney to take charge of and educate them. Mr. Finney's work at Oberlin is familiar to all. He labored with zeal and vigor for the salvation of men, and has closed his labors, dying among the people whom he loved.

Mr. Finney made a visit to England and Scotland in 1848, visiting Aberdeen, Glasgow, Edinburg, and London, and ten years after revisited those places with very much similar results to those which crowned the efforts of Moody. These last years of his life have been the fullest of blessing to his friends here. It has been a blessing to see him walk these streets with the perpetual benediction of his cheerful face."

Prof. Cowles spoke a few words in memory of the deceased, and was followed by Dr. Morgan, whose touching tribute and eloquently simple prayer reached the hearts of all.

The remains were then viewed by the assembled friends, after which the funeral cortege moved from the church to Greenwood Cemetery, where the remains were laid in their last resting place. The pall-bearers were Profs. Ellis, Mead, Smith, Barrows, Dascomb, and Ryder.

A feeling of deep gloom pervades the community, and in the words of President Fairchild, "Although our father was ready to go, we were not ready to have him."

The American Cardinal McCloskey has reached France on his way to Rome to assist in the consistory and receive his title as cardinal-priest to the Roman Church. The latter ceremony is thus described: "In receiving from the pope the *galerum rubrum*, or red hat, the cardinal genuflects before the pope and kisses his toe. In conferring the hat the pope addresses the cardinal in Latin, as follows: 'To the praise of Almighty God and the honor of the holy see, receive the red hat, and insignia of the exalted dignity of the cardinalate, as a sign that even to death and the effusion of blood, for the exaltation of the holy faith, for the peace and tranquility of Christian people, for the increase and stability of the Holy Roman Catholic Church, you ought to hold yourself steadfast. In the name of the Father and of the Son and of the Holy Ghost.' The ceremony of 'closing the mouth' of the cardinal will follow. 'The pope,' says the New York *Tribune*, with the endorsement of the *Tablet*, a Catholic paper, 'therein prohibits the cardinal from presuming to speak in the consistories until he, by opening his mouth, shall have given him permission to speak.' In a third consistory the pope bids the newly elected cardinal to retire until he shall inquire from the elder cardinals whether it appears fitting to them that he open the mouth of the new cardinal. All the cardinals consenting, their newly-elected brother is recalled, and the pope bids him approach for the opening of the mouth. This consists in the holy father's simply giving the cardinal permission to speak in the consistories and elsewhere. The ring is then conferred on the cardinal and placed on his hand by the pope, who announces to him the church in Rome to which he is titularly assigned.'"

Lovers of Punch.—The following from the *National Temperance Advocate*, is pretty severe on the moral principles of Plymouth church, Brooklyn: "Not long since, after the close of the great scandal-trial in Brooklyn, a large party from Plymouth church, consisting chiefly of its Sunday-school and a few of the leading members of the church, chartered a steamboat and paid a visit to Mr. Beecher at Peekskill. According to the newspaper reports, they stopped on the way 'at farmer Kittridge's place, just below Mr. Beecher's farm, where a barrel of *claret punch had been placed*, and refreshed themselves. *Three cheers were then given for the punch* (!) and the party moved on.' Without, in this connection, making any comment on the great scandal itself, we venture the opinion that such an exhibition of drinking and cheering claret punch—a popular grog-shop beverage—on the part of the Plymouth party is a scandalous example, not only to the children and members of their own church, but to all others."

MISCELLANY.

—The *Catholic Telegraph*, organ of Archbishop Purcell, makes this bold declaration respecting the public schools: "*It will be a glorious day in this country when, under the laws of justice and morality, our school system is shivered to pieces.*"

—The disarmament of Europe has begun. John II., sovereign prince of Lichtenstein, has set the noble example. In accordance with the advice of the five wise men who constitute the Parliament, he has dismissed his army, consisting of ninety carbiners and a trumpeter.

—The New York *Tribune* gathers some interesting information from an Italian newspaper relative to the annual revenues of the Cardinals. Each Prince of the Church has an income of $6,000. Cardinal Patrizi has in addition $8,000 as Cardinal Vicar of Rome and an equal sum from his benefices. Cardinal Amat draws $22,000 from his enormous benefices. Cardinal di Pietro receives $12,000 as Bishop of Albano and has an equal sum allowed him by Portugal. Cardinal Sacconi has about the same revenue. De Lucca receives $30,000, Bigarri $8,000, Bernardi $100,000, Franchi $12,000, and a large stipend from Spain, while Chigi belongs to a very rich family.

—In Chicago lately, 20,000 pounds of freshly slaughtered beef, just as it came from the knife of the butcher, were placed in a Refrigerator car, after which it was sealed up, to be opened only on its arrival in New York. The car was charged with four tons of ice, and started in a regular freight train, without any addition of ice or special attention, and came through safely in about four days and a half. On opening the car at the Hudson River Railroad Depot, the cargo was found in a perfect condition, as fresh and sweet as it was when placed in the car.

—John Welsh, President of the Centennial Board of Finance, in response to inquiries as to the cost of the exhibition and as to what will be derived at the close from all sources of revenue, has written a letter stating that the total cost of all the buildings, improvements of the grounds, and expenses incident to the organization and conduct of the United States Centennial Commission, Centennial Board of Finance, and to the exhibition until its close, will be $8,500,000. The statements are given under the reserve that, while they are in accordance with his best judgment, they are of necessity but approximations of results which are dependent upon circumstances subject to changes. The appropriation by Pennsylvania of $1,000,000, and of Philadelphia of $1,500,000, together with the proceed of gifts, profits on sales of medals, etc., which will yield $500,000—in all $3,000,000—will not be included in the stock basis; therefore the stock basis cannot exceed $5,500,000, and probably not $5,000,000. The number of admissions cannot reasonably be estimated at less than 10,000,000, which, at 50 cents each, will yield $5,000,000, to which must be added the amount to be received from concessions and the sale of materials after the exhibition closes, say $500,000, together making $5,500,000, or the whole stock capital.

Religious Intelligence.

—Messrs. Moody and Sankey, the revivalists, and Rev. Sabine Knight, the "English Evangelist to the Freedmen," arrived in New York on Saturday, August 14th, on the steamship *Spain*. Moody and Sankey are to take a two months' rest.

—Rev. D. Goodwillie who has ministered to the United Presbyterian congregation of Liberty, Ohio, for fifty years has retired from active ministry.

—A new Presbyterian chapel was dedicated in Tokio, Japan, on the 19th of June. The society was formed in 1873, and consists of sixty-eight members. It employs two native preachers, and sustains eighteen preaching places in the city. The building is fifty feet long by thirty wide, and will seat three hundred persons. The dedication sermon was preached in Japanese, by the Rev. Dr. Verbeck. An address was also delivered by Okano, a native Christian in charge of a church at Yokohama.

—There are in this country by the census of 1870, 72,000 religious societies, 63,000 church edifices, and church property to the value of $354,000,000, with sittings for more than twenty-one millions of persons. There are 43,000 thousand clergymen in the United States.

—Mr. Garter, who labors among London thieves, burglars and pickpockets, has gathered a church of eighteen hundred members from these outcasts of society. His wife instructs sixteen hundred mothers, meeting four hundred at a time, who, without her labors would receive no instruction at all.

—The British and Foreign Bible Society has given 1,000 volumes of Kistemaker's version of the New Testament to Bishop Reinkens for distribution among poor Old Catholic congregations.

—Simultaneously with the decay of Islamism there has been awakened in the Ottoman mind a disposition favorable to the Gospel. The report of the agents of the British and Foreign Bible Society furnish a multitude of interesting facts connected with the circulation of the Turkish Scriptures, which in many instances are purchased, and have produced powerful convictions on the Moslem mind.

—According to a table issued by the Presbyterian press at Shanghai, the number of old pauperdrotestant Missionaries in

China is—Americans, 84; English and Canadian, 82; German, 16; total, 182. In Japan—American, 32; English, Scotch and Canadian, 12: total, 44. The whole number of Protestant societies represented in Japan is 11. The whole number of churches is 48. distributed thus—at Jeddo 18; Osaka, 7; Yokohama, 11; Nagasaki, 4; Hokodadi, 2; Kobe, 5; Shidzuoka, 1.

—The American Board finds itself running behind again financially, and appeals to every Congregational church to make its donation this year as large as last year, to avoid the Society's becoming embarassed. As matters look now, the debt which was reported at Rutland ($30,441,07) is likely to become much larger.

—The English Revision Companies have finished their work for this season. The Old Testament Company has adjourned to the latter part of September having gone so far in its work as Isaiah, fifty-second chapter, seventh verse. The New Testament Company will resume its labors in October, commencing then with the eighth chapter of First Corinthians. Several members of these companies have died during the year, whose places will be filled by other men before the work of revision commences again.

—Rev. Joseph Travis of the Iowa Conference Free Methodist church, after absence from home in apostolic work, returned to find a dear son buried and all the family sick, including Mrs. Travis. This brother will be remembered in the prayers of God's people.

—The Old Catholic Conference, called by Dr. Dollinger, was formally opened at Bonn, August 12th. There are about 30 English and American clergymen, and several Archimandrites and bishops of the Eastern church. Dr. Dollinger opened the proceedings with an address which lasted an hour. At the conclusion of his address, the conference entered upon the business for which it had met, which was the consideration of Dr. Dollinger's plan of confederation and intercommunion among the separated churches. This union is to be based on a mutual recognition of primitive truth, which may enable each church to admit members of other communions to its privileges in respect to divine worship and the Christian sacraments.

News of the Week.

City.

—A movement is on foot in this city to bring the case of Prof. Swing before the Synod and demand that he be deposed from the pastorate of the Fourth Presbyterian church. The allegations are said to be that he is heretical, and that the church must either dismiss him or be cut off from fellowship.——It is reported that a new Government commission is to examine the Custom House walls. It is probable that work will begin again soon.——The body of *Journal* reporter who started on a balloon excursion with Prof. Donaldson several weeks ago, was found last week several miles north of Whitehall, Mich., opposite Milwaukee, partly buried in sand and much decomposed. Papers and notes on the body identify it without doubt. Unsuccessful search has been continued for Donaldson.

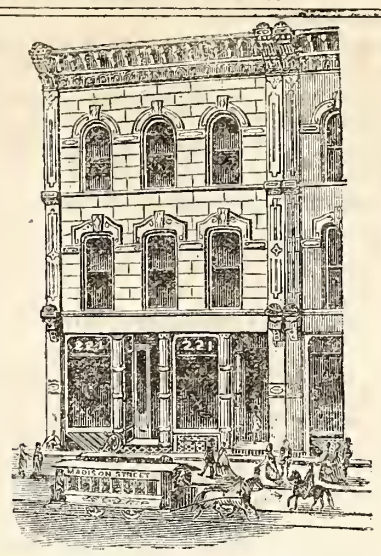
General.

Southern Illinois is in a state of strange disorder. In Williamson county a feud between two wealthy and somewhat respectable families, has developed in some seven murders, and a system of terrorism which overawed the officers of the law and prevented citizens from arising to punish the guilty. In the adjoining county a recent raid of Ku-Klux in which half the number were shot by sheriff's posse, has shown a terribly lawless condition in society. Gov. Beverage is severely mentioned for his tardiness in sending aid and the best citizens have at length enlisted as home guards, receiving arms from the State and will clean out the cut-throats with aid of United States law.——Latest and most reliable figures from the North Carolina election show that the Republicans carried the State by a majority of over 15,000 on the popular vote, giving a Republican gain of about 30,000 over the vote of last year.

Foreign.

—In the English Channel, the Royal yatch Alberta, having on board Her Majesty the Queen, on her way to Scotland, came in violent collision with the schooner yatch Mistletoe on the 18th. The latter vessel was almost instantly sunk and three persons on board of her drowned. The Alberta was not materially damaged. The royal party was unharmed.——A Calcutta dispatch states that serious floods have occurred in the Province of Burmah. The Irrawaddy and other rivers, swollen by rains, have overflowed their banks and inundated a large tract of country, causing considerable injury to rice crops and other property.——In Barcelona, Spain, on Wednesday. An explosion occurred by which fifty persons were killed and many injured. A Spanish vessel which was shipping material of war was the scene of disaster. The vessel sunk, and besides those killed instantly by the explosion, a number were drowned.——A serious insurrection of some of the provinces of European Turkey, threatened to be of a serious matter last week. The chief trouble was in Herzegovina, while the Servians are in active sympathy. The revolt, trifling at first, has grown into actual war. The dispatches of last week state that terrible atrocities are being perpetrated both by the rebels and the Turkish troops. The Christians, whenever they encounter the Turks and gain the advantage, pursue and slaughter their enemies without mercy. The Turks retaliate with equal cruelty and massacre the Christians in turn. No quarter is offered or accepted. The priests are increasing the intensity and bitterness of the conflict by preaching a "religious war." Later advices state that foreign powers have asked the Turkish government to suspend operations while inquiry shall be made of the grievances of the insurgents with a view to peaceful settlement.

MOUNT UNION COLLEGE.—The following was adopted at the recent annual meeting of Trustees: "*Resolved*, That we increase college property to over a million dollars, by securing five hundred and fifty thousand dollars as the American Centennial Offerings." The late Chief Justice Chase, as Trustee, touched the key note: "Mount Union, being among the best Colleges in the land, should the most freely and widely extend its superior advantages equally to our country's worthy poor or self-dependent." College year just closed shows remarkable progress. The Faculty numbers sixteen experienced professors. This College, by having erected and furnished good buildings, keeps board with room at about $3 per week—self and club-board much less. Tuition but a trifle in any Department; no contingent or extra charges. Apparatus and specimens worth over a quarter million dollars to illustrate Science. Students enter any time in Term at proportional rates. College property, benefiting students, worth $451,276; income last year $26,540, also aids students. Many students, without falling behind their classes, earn their college expenses by teaching winters, attending the regular college year of fall, spring, and summer terms, beginning last Tuesdays of August and February, and middle of May. The special Winter term, beginning last Tuesday of November, accommodates students not teaching.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

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CHICAGO, Aug. 23, 1875.

Grain Wheat—Spring, No. 1..	$	1 25
" No. 2	1 16½	1 17
" No. 3	1 10	1 10¼
" Rejected		1 01
Corn—No. 2	66½	67¼
Rejected		65
Oats—No. 2	39	39¼
Rejected		33
Rye—No. 2		80
Flour—Winter	6 50	7 75
Spring	4 00	6 40
Hay—Timothy		17 00
Prairie, "		11 00
Lard		13¼
Mess pork, per bbl		20 75
Butter	18	28
Cheese	7	12
Eggs	13	14
Seeds—Timothy	2 30	2 70
Clover	7 75	8 00
Flax		1 60
Potatoes—new per hbl	75	1 25
Broom corn	6¼	13¼
HIDES green to dry salted	05½	14
Lumber—Clear	36 00	46 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	40	53
Unwashed	27	33
LIVE STOCK Cattle, extra	6 50	6 75
Good to choice	5 00	6 25
Medium	4 25	5 00
Common	3 00	4 00
Hogs	7 50	7 95
Sheep	2 75	5 25

New York Market.

Flour	$ 4 95	8 50
Wheat	1 33	1 43
Corn	76	85
Oats	64½	70
Rye		1 10
Lard		13¾
Mess pork		21 25
Butter	14	22
Cheese	5	12¾
Eggs	18	19

Home and Health Hints.

Putting up Sweet Corn.

The time is now here when sweet corn is ready to be put up for Winter use, and a few points in regard to curing the article will not be out of place: Get the corn when the grains are in prime order for the table—when the corn is tenderest, and the juice sweetest. Boil the ears a few minutes (not above five, three is better than five). Then cut and lay away to dry. A fruit dryer is best; even moderately warm will do very well; or take any method that will soonest dry your corn, being always careful not to burn it; and do not lay in lumps or too thick together when drying, or it will soon mould. Around the stove, or where there is a fire, is a good place, always avoiding dampness, steam, etc.; put in sacks and hang away in a dry place, and your corn is fit for next Winter's use. In using, you are to restore it as near as possible to its original state. This is best done by first washing it to get out the dust and husk, and then thoroughly soaking in water, the water retained to boil it in.—*Rural American.*

To Make Corn Oysters.—Take three dozen ears of large young Indian corn; six eggs; lard and butter in equal proportions for frying. The corn must be young and soft. Grate it from the cob as fine as possible, and dredge it with wheat flour. Beat very light the six eggs, and mix them gradually with the corn. Then let the whole be incorporated by hard beating. Add a spoon of salt.

Have ready, in a frying pan, a sufficient quantity of lard and fresh and butter mixed together. Set it over the fire till it is boiling hot, and then put in portions of the corn mixture, so as to form oval cakes about three inches long, and nearly an inch thick. Fry them brown, and send them to table hot. In taste they will be found to have a singular resemblance to fried oysters, and universally liked if properly done. They make nice side dishes at dinner, and are very good at breakfast.

Green Corn for Winter Use.—Take the ears of corn, remove the husk, all but the last one; get a tight cask, put in a layer of corn and a layer of salt, another corn, and another salt, and so on until the cask is full; pour in a little cold water and cover tight. When you wish to cook it, take it out of the brine, remove the husk, cut it off from the cob, and soak till fresh. This is better than drying, and not as much trouble. Green corn will not keep in glass jars or tin cans. This is our experience; perhaps some one has been more successful.

Do not cook vegetables in iron pots, unless they are enameled. Never cook tomatoes in an iron pot. It makes them bitter.

Diarrhoea.—The chilly, changeable weather is the most dangerous imaginable. The cold raw atmosphere causes the collapsing of the stomach, and is one cause of this dangerous and weakening distemper. Too much indulgence in vegetables at such times is unwise. A very simple medicine, and one that can be readily prepared by everybody, is blackberry syrup. But a simple medicine, and one which we are confident, if properly used, would save the lives of large numbers of children that are now afflicted with this disease, is to take a handful of strawberry leaves and make of it a tea, and it will certainly cure. The leaves can be got at any garden, or of the hucksters in market. It may be perhaps necessary to slightly purge the stomach first. It is also good for adults.—*New York Sun.*

Farm and Garden.

Cattle Running in Roads.

There has been much controversy, first and last, between neighbors and communities, as to the rights of cattle in public roads. A. will argue that his stock have a right to run where it pleases, and that the damage done to his neighbor's crops count as nothing, unless his fences are pig-proof, horse-high, and bull-buttressed.

A case has lately been tried in Pennsylvania, where a man was in the habit of turning his cattle into the roads to pasture, and they broke into fields. After the owners had remonstrated to no purpose, an action was brought before a justice of the peace, who awarded the complainant damages. The case was appealed to arbitrators, who affirmed the decision of the justice. The counsel for the defendant quoted a law of the early part of the last century, which obliged the owners of the land to maintain a good fence, five feet high, and closed at the bottom. We believe there is an old law that specifies even the width of the spaces. The counsel for the complainant quoted a decision of the Supreme Court of Pennsylvania in 1844, making the owners of cattle running at large responsible for the damage committed. He might also have quoted later and more important decisions of the Supreme Court, deciding, not only that owners cannot recover damages for cattle killed on railroads, but with the added implication that the owners ought to be held responsible for the damages sustained by a railroad company by reason of such cattle, in their property, and to the passengers, freight, etc., carried upon the road.

This to our view is entirely just; for the farmer or other individuals, owning property along a road, own also to the middle of the road, except its use for the purposes of a public highway. They therefore own the pasture on the surface, and what may be contained beneath the road. They own the fee simple of the land to the middle of the road and they and their heirs and assignees, continue to own the land forever; and if from any cause the road is discontinued, it reverts back to the field from which it was taken, in *toto.*

Other States have determined this question in pretty much the same way. In the State of New York, it has been decided that the Legislature possesses no power to make pasture fields of the public roads; that it is not only in violation of the claims of the owners, but a direct obstruction to the general travel.—*The Western Rural.*

Measuring Hay Stack.—The rule by which the contents of a cone is ascertained is as follows: Multiply the area of the base by one-third of the perpendicular height, gives the cubic contents. If the measures are in feet the result is in cubic feet. Generally 500 cubic feet of hay in a well packed stack will make a ton. A stack 39 feet in circumference and 14 feet slant height will be 13 feet in diameter and 12½ feet nearly in perpendicular height, and will contain about 2,200 pounds of hay. But this supposes that it is a perfect cone tapering regularly from bottom to top, which a stack rarely does. For irregular figures no rule can be given, but estimates found upon this rule may be made to suit the case.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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ATTENTION THE WHOLE!!!

ANTI-MASONIC POLITICAL ACTION!

As the N. C. Association is not, nor does it propose to become a political body; and yet as its members are citizens as well as Christians it has been thought best after consultation among such friends as can be reached from several States to call a meeting of those who are friendly to the action taken at Pittsburgh, in June last, for the purpose of appointing a National Central Committee. It is therefore hereby requested that such of our friends as can will meet for this purpose at the *Cynosure* Office, at 11 o'clock, A. M. on Monday, Sept. 6th.

By request of many friends,

J. L. BARLOW.

Chicago, Aug. 30, 1875.

Topics of the Time.

A correspondent of the Chicago *Tribune*, describing some of the social features of the season at Waukesha, a celebrated summer resort in Wisconsin, says an abbess from the convent of the Sacred Heart of Louisville, Kentucky, draws great attention from her peculiar dress and engaging manners, her plain attire contrasting with the gay dresses of the croquet ground and serving to call more notice and aid her business of advertising her institution and gaining admirers to her church. The great complaint of the Romanist propagandists is not for lack of numbers but wealth. Their success is among the poorer and ignorant classes, who yield more readily to appeals to their fear or sympathy, superstition or love of display, but do not bring large sums to the coffers of the church to support priests in luxury, or worse, and maintain a suitably imposing magnificence. An attractive agent at a resort of wealth and ill-health is like the accustomed shrewdness of the priests to turn into the channels of Romanism the hopes of some dying man and secure his wealth or the education and control of his children.

A good suggestion for the Centennial comes from the *Christian Statesman*, that a building be erected on the exhibition grounds for daily religious exercises, where Christians from all parts of the country and the world shall find the welcome voice and sympathy of their fellow pilgrims. Christians of the United States should not let so wise a plan fail for lack of any right effort to obtain it. Science, art, agriculture, manufactures, education, the government, all will contribute to show the character and scope of our nation, but shall its religious character, the labor of its earliest and wisest statesmen, be despised or forgotten. The foe of the church, the lodge, will be well displayed in its false, harlot attire; let the counteracting influence of true worship be seen and felt through the whole season of exhibition. But if the plan is undertaken in the ogling, jealous spirit of the *Christian Union*, which suggests that such a meeting might be a cover for advancing the reform of the *Statesman*, it will fail. It is the tendency of every meeting of true religious worship to promote that reform.

The lesson men of business are ever unlearning is again repeated in the Bank of California and its chief officer, only such double destruction is seldom experienced. Ralston was the Jim Fisk of the Pacific coast, whose bank stood him in need as did the Erie Railroad for the licentious partner of Jay Gould. Legitimate business was inadequate to the demands of ambition and passion, and at last the energetic spendthrift of of others' money turns over his losses of millions to their account and his career comes to a tragical and perhaps cowardly end. The man of business is safe from the disasters of trade only when he becomes a steward. He is always an unsafe man who "layeth up treasure for himself and is not rich toward God."

Whatever is done without ostentation and without the people being witnesses of it, is, in my opinion most praiseworthy; not that the public eye should be entirely avoided, for good actions desire to be placed in the light; but notwithstanding this, the greatest theater for virtue is conscience.—*Cicero.*

Samuel D. Greene on Thurlow Weed's Morgan Letter.

In an article by Thurlow Weed on the third examination of the body of William Morgan found at Oak Orchard Creek, Mr. Weed says, "Previous to her examination, Bates Cook, chairman of the Morgan investigation Committee," he should have said a Freemason, "examined the the clothes taken from the body and carefully preserved by the Coroner, with great minuteness;" and he should have said also that although Mrs. Monroe went to see the Coroner and asked to see the clothes, she was denied the sight of them by the officer saying Bates Cook had a very minute description of them. This enabled him to test the accuracy of Mrs. Monroe's knowledge and memory. Bates Cook led in the examination of Mrs. Monroe's testimony, and his method was very leading, and it was very evident to me and others that Mrs. Monroe had examined Cook's accurate description, for in one instance he (Cook) asked her "if there was anything particular about the buttons on the pants?" Mrs. Monroe quickly replied, "I forget. Yes," says she, "and hey were sewed on with brown thread different from the others." Two or three such leading questions were asked by Cook evidently to recruit her memory of the minute copy of the description of the clothes, and before the body was exposed she swore that he had short black hair and whiskers, had his hair cut just before he left home. She was asked if there was anything peculiar about his teeth, and she said, No. One of the jury asked her how long she had lived with Mr. Monroe, and she answered, "Twenty-seven years, but I don't recollect anything in particular about his teeth, or whether he had lost any or not."

These circumstances I remember distinctly. She did not describe the body found and identified by Mrs. Morgan, Dr. Strong and others, but swore to a different person altogether as to height and color of hair and beard. But by the help of Bates Cook's memorandum she could give a very minute description of the clothes.

That a description of the clothes could be so minutely given by any living mortal was the greatest case of spiritualism ever heard of! that old garments worn so as to have patches could have the exact color of the patches and of thread used in sewing them on, and the buttons, etc., told was very extraordinary. Though the head and hair and whiskers and hight were entirely different, yet I said, and took a memorandum of it at the time, that whether there was a particle of testimony of identification of the body or not, this jury will decide that it is the body of Monroe.

There were no questions asked her whether she had seen Bates Cook's memorandum. The son's testimony confirming his mother's was very singular, as he remembered all the patches, buttons, and color of thread, etc. It was an extraordinary case. Boys are not generally such minute describers of their father's, or even their own clothes, and to any impartial hearer of the testimony of Mrs. Monroe and her sons, it was evident that they had seen Bates Cook's minute description, or a copy of it.

Now the Rev. Mr. Smith, a Knight Templar, the minister to the Tuscarora Indians, told me that Morgan's clothes were taken off and some second-hand clothes were put upon him before he was taken to Canada, so that he might not be described by his clothes, as they were quite worn and could easily be described. It never seemed to me otherwise than a Masonic trick, this identification about the clothes, and in the last of 1865, I wrote to the Postmaster of New Castle, Canada, and got a letter from Mr. Hodge, the Postmaster, dated January 11th, 1866, acknowledging mine of the 30th of December, 1865. I inquired about Monroe's son Cron. that accompanied his mother to Batavia, but Mr. Hodge could not hear or know anything about Cron. But that the Monroe family had moved away from New Castle to Whitty, about thirty miles distant. My object was to get a letter from Cron. or his mother about these clothes, etc., and as Mrs. Monroe was dead and no Cron. to be found, I gave it up and made no further inquiry. Consequently I inserted nothing about the third examination of the body found at Oak Orchard Creek in the "Broken Seal."

Freemasonry was not in 1826 to 1831 looked at in the position as it is now. Almost every learned man like Webster and others, except John Q. Adams, seemed to suppose that it might have been formed as a benevolent and charitable society; and the character of such men as Washington, Lafayette and Franklin, was a strong presumption that the character of Freemasonry must not be so bad. But now it is looked upon in a different light as truth developes its nature; for however good the character of its members may be that does not represent the character of the institution. It is now fully known that it was founded upon a lie claiming that Solomon was a Mason and that the temple was built by Freemasons, and that Hiram was killed at the time,

and that the Saints John were Freemasons, etc., without one particle of reason; that it is a system of anti-Christ. Its supposed character therefore worked in its favor. Mrs. Monroe's testimony about the clothes had an effect upon the less suspicious ,and popular attention was turned to slavery. Masonry was left to grow and many sons of Anti-masons joined it. Men like Washington, who had joined it, although he visited the lodge only two or three times and thought it child's play, left nothing positively against the institution, as many others have done and are doing at this day. Notwithstanding the word of God requires proper examination and full renunciation of these oaths.

This Masonic trick to prove that the body found at Oak Orchard Creek was not the murdered Morgan was evidently the most successful case to favor Masonry and turn the attention of the people from the truth and the character of the institution. It was even put into Thatcher's Medical Dictionary as an extraordinary case of mistake in identification. The character of Freemasons was evidently considered a full test of the character of the institution; for, many and many a time, I have had to encounter the difficulty of sons and relatives of Freemasons saying, "I know Freemasonry cannot be bad as you represent it, because my father or uncle, a minister and a good Christian man, would not belong to it were it as bad as you represent it." Thus Freemasonry was judged of by relatives and friends, and this Masonic trick was well managed to aid this opinion.

SAMUEL D. GREENE.

"You don't Know Anything about us." Is this True?

BY REV. J. K. ALWOOD.

Masonry and her children endeavor to stop the mouths of opposers, with the expression "You know nothing about us." This goes upon the assumption that she has never been exposed, her secrets have never been revealed. Taking the expression at par, the conclusion follows that Morgan's book, Bernards "Light," and all other pretended revelations of the mysteries are simply so many lies. Well, suppose we agree to this. Suppose that three men have written for the sole purpose of coming before the public as authors, to gain nothing but hatred and bitter persecution from Masons—as a matter of fact this is what they have gained from that quarter,—and utter neglect from others, as they have until very recently, and as they would perpetually in the absence of the very best of evidence to the truthfulness of their statements, and the bitter cup of remorse to drink through life and in the hour of death for having written and published slanderous falsehoods against a "benevolent institution." Nay, let us suppose there has never been a scratch of a pen, or the utterance of a syllable of revelation of Freemasonry or any of her daughters. Let other facts stand as they do, is it true that men of common sense in this country "know nothing about Freemasonry?" Among the "other facts" are these: They have published in their "Monitors," in their pompous parades, in the streets, in their funerals, and in private conversation very many things concerning their craft. They have told us of the sublime antiquity and regality of its orlgin; of the nobility, the greatness of its patrons, the elevating character of its lofty instructions, and the general amiablity of its character. They exhaust the vocabulary with the unsparing draft they make upon eulogistic terms. No commendatory adjective of the language is permitted to escape. All conceivable excellencies are ascribed to it, not secretly, but most publicly. And yet, in the face and eyes of all those professions and professed descriptions, they gravely tell us "You know nothing about our institution."

Now let us give full credence to this last statement. Then it follows as an inevitable conclusion that all the other statements are false. If it is still true that we (outsiders) "know nothing about it" after they (its inmates) have drafted into service every good discriptive word in order to make us know *much* about it; then the conclusion is inevitable that those good words have been hypocritically used, and used to deceive; and of this there can be no doubt. It is doubtless true, as a distinguished seceding Mason said, "To read Masonry correctly you must read it backwards." That is, you must believe the exact contrary of its pretensions and professions is true. Doubtless all Masons who are ignorant of the expositions which have been made by seceders, are sincere when they tell us, "You know nothing about Freemasonry;" for they know that all its professions of good are made to gain friends and reputation. And they believe the real secrets have never been divulged; therefore they conclude we know nothing about the real secrets of the order.

Here is another conclusion from the premises before us: There can be nothing good in the secrets of Freemasonry. For they have publicly professed every good even to Divinity. "Hail Masonry Divine," they have it in their song —and they virtually tell us that they lied when they made those public professions of good; for they say we know nothing about it, although they have professed to give us a description of its character; therefore, on their own showing, the mysteries of the thing are all bare. By their own showing there can be no good in it. Doubtless this is the fact. All good has been publicly ascribed to it, leaving none for its secrets; therefore there can be no good in them. This is true. Another conclusion is, that they are generally liars —or rather that it is a lying institution; for it professes all good, when, by its own showing there can be no good in it.

An eminent divine, talking from personal knowledge says, "They will all lie; for they are sworn to do it." Whether this statement be correct or not, it is an inevitable deduction from their own showing that every one of their members who attributed any good quality to the order uttered falsehoods when he did it; and as it is well known that they generally praise the institution, it follows that they are generally liars; and it is a false statement that "You know nothing about us," for they have informed us that they are generally if not universally liars.

July 5th, 1875.

Observations and Experiences of Secret Society Principles and Men in the Evangelical Association.

BY REV. H. W. HAMPE.

In my last I promised to state some of the reasons and causes that induced me to protest against the influence of these secret clans in the Pittsburgh conference.

In the month of February, 1867, the writer had a dream in which the inner corruption of conference members, caused by the influence of secret society principles, were set before me, some by belonging to them, and others by longing after them. This sight I shall never forget. What, professed ministers of the Gospel bound in the snares of the devil, and now willingly doing his bidding; their hearts filled with hatred against their brethren, who hate the principles of such secret clans, and conspiring to drive them from the Gospel field! It is enough to bring sorrow to an angel's heart, if they are capable of it.

The particulars of this sight I shall keep to myself for the present. I would state here that Christ does not only declare them corrupted who work evil, but in the sight of God the desire for a sin corrupts the inner man already, Matthew v. 28. My duty was there and then pointed out to me to do at the risk of my character and position; I therefore sent in my name to conference forthwith for an appointment, and received Erie circuit situated in Erie county, Pa. During that year those articles on Masonry appeared in the New York *Independent* from President Finney, which confirmed my mind the more in regard to the truth of that which had been shown in that dream. I accordingly began to study the principles of Masonry, in those books that profess to reveal them, and some of the Masonic standard works, and in the light of God's word, and found those principles of a corrupting tendency to an alarming extent. If sanction is given in the mind of the best man, it would destroy not only his morals, but the inner life of the Christian believer.

As I now commenced to speak in private in reference to these things, and occasionally, when my text required, gave a proof of its dark doings by the Divine Word, I soon came to be noticed by Masons. At the conference session at Orangeville, Mercer county, Pa., some had been in secret conversation, who were secret society men, concerning me, as they expected me to present to the conference then a resolution against secret societies. They had then concocted a plan to hinder discussion on the matter by putting the resolution upon the table without discussion. But as I saw then that it was yet too early, I did not offer anything, only a brother asked me whether I intended to offer such a resolution to the conference then, if I did that he would help me. I told him that my time for such an action had not yet arrived; that the matter must be brought up by petitioners from the membership in order to make these men gorge up the corrupt stuff which they had swallowed. I told him to wait awhile, as I saw plainly the time for action had not yet arrived. So the secret brotherhood were foiled in this their plan.

I now prayed for God to open the way for this his cause. In the summer of this year, the Masons held a moonlight picnic (for night serves their purpose best, in the vicinity of Pittsburgh, which was accompanied by a dance. A member of conference attended who was a Mason. Whether he took part in the play, or only looked on is not said; but what an influence his presence there had, we see by the following conversation between a Christian mother and her daughter:

"Child, where were you so late last night?" "I was at the Masonic picnic and we had a good time of it. They had quite a dance."

"Why, daughter, are you not ashamed to go to such a place?" "Why, mother, your preacher was there too, and took part in the pic-nic, and seemed very much pleased with it, and I don't think there is very much, or any wrong in it."

After this a brother asked me what was to be done; that the young members and people would be thoroughly corrupted by such examples. I said that the best thing the members could do was to circulate petitions against secret societies and ask for resolutions to be passed against such societies. He asked me whether I would write them and send them out. I told him that I would. Accordingly I wrote and sent out eleven, to as many different charges. This made a stir among the brotherhood of the conference. Letters were written, and soon some pieces appeared in the *Evangelical Messenger*, by Rev. Hollinger, of Pittsburgh, who was a Mason, headed, "The Dangers of the Church!" Among other things secret societies were named as dangerous, but opposition to such clans was, in his estimation, more dangerous than those societies.

The fact was this. This man was planned by them to be elected Presiding Elder in the place of an old veteran, and at conference did succeed by a majority of two, and the old veteran was to be sent on a poor appointment, where the year before a lodge brother had drawn that year an appropriation out of the missionary fund, which this year was discontinued and one appointment added to it, which had that year only made up $20 for its preacher. But the old veteran refused to be treated in that way and took a super-relation and went home.

Shortly before conference, a certain conference member came to another member, an Anti-mason who was stationed in Allegheny City, and said to him, "Now, here is my demit. I have left the lodge. Now if you report me a Mason after this, I will bring charges

against you." The brother asked me afterward what relation a demitted Mason sustained to the lodge. I told him it acknowledged him a member of the craft until he denied or disclaimed all fellowship with them. It relieved them from all pecuniary contributions and pecuniary help, but not from their obligations. (See Mackey on Demit.) He is still in their clutches unless he divulges and declares himself a free man.

Conference met in High Street Church in Pittsburgh. Five of those petitions came to my hand and at the proper time I presented them to conference. The brotherhood tried to table them; but finally had a committee appointed to answer the petitions, but composed of men biased against them. The next day the committee brought in a verbal report against them, and charged me with being the cause of this disturbance. I got up and defended those petitions. Among other things I quoted the vow I had taken at my ordination, to drive away as far as in my power, strange and erroneous trine, "and this I am now doing by these petitions and by words and doc-doctrine; and now, brethren, have you not taken the same vow?" This was a poser and some were dumbfounded. After I was through, the bishop took the word and admonished them to keep out of these societies.

After he was through, Bro. W. W. Orwig, ex-bishop, spoke about as follows: "Forty years ago when I entered the ministry, no member of our church was allowed to belong to secret societies, much less a preacher. Though we as a church had, and have, now no standing rule against such combinations, yet the inherent principle of our church was, and is yet against them; and I admonish you, brethren, keep out of them for conscience' sake." After he had finished, some of the secretist brethren confessed to membership in these orders, and said for the good of the church they would leave them. One, who was a high Mason, said that he would refrain from any active and public participation with the craft. During the admonitions and confessions and repentance (!) an ex-editor of the *Evangelical Messenger* said to me, "It will be hard for them to kick against the pricks." This man had formerly belonged to a secret clan, and was visited by a committeee of General Conference, to see whether, if elected to the editorship of the *Messenger*, he would leave the secret society. Upon which then he was elected to the editorship. Undoubtedly his conscience was then at work, as he was then sweating profusely. Another one said then and there that the murder of Morgan was never proven. When I saw what a deceptive principle was now manifesting itself in some of those men, my dream came freshly to my mind and I had to weep and tremble for the future of the church, and I prayed the Master to foil all their machinations. This has already been in part answered.

I was now a marked man. A spirit of Cain took hold of some of those men against me. One told me afterwards that some outsiders had threatened to mob me in the streets of Pittsburgh. How it was I do not know; on my part I heard and felt no evil, though in the midst of enemies, for I felt and knew that God was with me. After this one could plainly see from their movements and looks, which spoke plainer than words, "We will make you feel it!" I prepared accordingly; and indeed I heard one actually utter those words; now what can mere admonition effect with such men? are they not past feeling, and do their hearts not hanker after those Dagon assemblies and principles? For such men there is no hope, but by deep and true repentance (Rev. ii. 14–16). During this conference year the foreman on the afore-mentioned committee, who was then editor of the *Evangelical Messenger*, was deposed from office for attacking one of the doctrines of the church, and his ministerial license withheld for immoral conduct, and at our next conference session which was on my charge at Erie, Pa., in March, 1871, this man's case came up in the form of an appeal; and such subterfuges as were tried by his friends to clear this man and bring him back to the editorial chair were astounding to my mind, the leaders being secret society men. But they failed, though on confession of his wrong his license was again voted him. I was then appointed to a charge in Summit county, near Akron, Ohio, with a colleague. I was sent there to counteract the machinations of the friends of the said deposed editor, and was successful. In my next I shall show the workings of the craft against me throughout that year.

"The Morality of Prohibitory Liquor Laws."

There has never been a license law yet framed which was not sure to be broken by every man who should sell liquor under it within a month from the day on which he obtained his license. And, on the other hand, in every such law yet there have been ten thousand loopholes, which made conviction for any violation of it simply impossible. More than this, the whole system of license is an utter abomination. It makes a monopoly in this traffic. The clear and manifest truth is, that if anybody has a right to sell liquor, everybody has.

The great question then is, "Has anybody a right to sell intoxicating liquors?" And to this question we temperance people reply with a thunderous "No! It is a traffic which thrives only on the poverty and degradation and misery of men and women and little children. Against it we charge (1) that it causes nine out of every ten of all our crimes; (2) that while it may pay fifty millions of dollars into our national treasury in the way of license fees, it draws six hundred millions of dollars out in the way of expenses for the prosecution of crimes committed by drunken men; (3) that it causes two-thirds of all our pauperism; (4) that it maintains a standing army of six hundred thousand common drunkards in our land; (5) that it transforms, annually, seventy thousand sober, useful citizens into mere burdens and curses to society; and (6) that it sends, annually, seventy thousand men down into drunkard's graves." And we say that a traffic which is instrumental in in causing such immense loss of life and money to our nation, and which is so awfully destructive to happiness in our homes and to the souls of men, ought to be crushed out with a more fiery indignation and with a more resolute purpose than we cherished when we trampled out the rebellion. As patriots, as men, and as Christians, we say that this infernal traffic has no right to exist, and can present not one righteous claim to our toleration. The abolition of the liquor traffic is the result which we temperance people are striving to obtain by legislation. We would not have the State say to any man, "You shall not drink;" but we would have it say to every man, "You shall not sell."

I take it that no one will question the power. or the right, of the State to legislate in regard to this traffic. It is not a question of morals, but of State economies. Whatever may be said about the rights of individuals, society has an undisputed right, and is under an undeniable obligation to protect itself and its members. We recognize this right and obligation partially, and in certain directions. We levy duties upon goods imported to protect our home industries from harm; and we establish quarantines to guard against the incoming of Eastern and Southern pestilences. But does it make any difference from what quarter the danger comes, or in what shape? We temperance people say that it does not make any difference, and that the State is under an equal obligation to protect one portion of its people from harm, which is not merely threatened, but actually inflicted, by another portion, as it is to guard our industries, or our health from harm that may come over the ocean. Now, here is a traffic, engaged in by comparatively a few, which has made its curse felt in every family among our forty millions of people; which, confessedly, adds not one cent to the real wealth of the country; and which, scattering fire-brands, arrows and death, ministers only harm in every direction; and we temperance people say in regard to this traffic that the State is under a solemn obligation to put its strong hand of repression upon it.

At the same time, we acknowledge that the legislation we have thus far secured is only tentative. We are trying after better things; and we do not intend to stop till we get them. If our legislators will give us nothing better than a license law, we will take that, although we are as far as possible from being satisfied with it. Even a license law, however, is enough to put the infernal traffic under a ban, as being the only business a man can engage in which needs legislative enactment to make it lawful.

If our law-makers give us Local Option, we accept that as a step in the right direction,—as better than license, though still very far from what we want. When they give us the Adair law, or similar enactments, we are still better satisfied; but only satisfied with them as being still nearer approaches to the goal we are striving to reach, and which we shall reach, when, at last, the conscience of this American people is educated up to the right point. —*S. G. Hopkins in Chris. Union.*

My Opinion.

It will be my design in this article to show that the United Presbyterian church, while faithful in maintaining all her distinctive principles, should give special prominence, at this time, to her opposition to secret societies,—should exclude her members from her communion, as a last resort, and should, in every proper way, exhibit a faithful teatimony against them,

I do not mean that we should abandon our position in regard to other principles, but that is quite enough for us *now*, "having done all" that we have done in the past, in the way of defending them "to stand." Or to put it in military phrase, not to assume the aggressive on the part of our line where the advocates of an uninspired psalmody meet us; not to advance our lines where the advocates of unrestricted communion have massed their forces; but while holding and strengthening our positions on these parts of our line, to concentrate and assault in solid column the force of secretism.

Now for the reasons:—

1. This is the weakest part of the enemies' lines; here we can make a breach easier than at any other point. No evangelical church with a learned and godly ministry, and a numerous, intelligent membership confronts us as on some other parts of the line. No evangelical church is willing to set forth as the champion of secret societies. We are not assaulting any cherished principle or practice of any Christian church. We attack an order or orders, which are really inimical to the whole church of Christ, whose spirit and principles are subversive of Christianity, whose Gospel is "another Gospel," and whose Saviour is *not* the Lord Jesus Christ. Masonic manuals and text-books contain abundant proofs that the religion of the order is Christless. The extracts from the address of Rev. Alexander Fullerton, published in the March No. of the *Repository* show the same thing. Let us look at one or two sentences of that address. On page 453 of the *Repository*, we have these words:—

"It, (Masonry,) simply says that to the purposes of this union, and the necessities of its work, these things" (the doctrines peculiar to Christianity") "are foreign." On page 454 we read; "From its hymns, its prayers, its lectures, it eliminates every element of difference or alienation" between "our noble brotherhood,"—a brotherhood composed of Christians, Jews, Mohammedans, Infidels, etc., all "the peculiar doctrines of Christianity," are eliminated" from the prayers and hymns of this noble brotherhood! Let one insert in this connection one or two passages of Scripture:—"Jesus saith unto

him, I am the way, the truth, and the life: no man cometh unto the Father, but by me," John xiv. 6. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye shall ask anything in my name, I will do it." John xiv. 13, 14.

"That all men should honor the Son even as they honor the Father. 'He that honoreth not the Son, honoreth not the Father which hath sent him." John v. 23. Will any intelligent Christian man who knows what he is asserting, maintain that the prayers from which Christ and all "the doctrines peculiar to Christianity" are knowingly and intentionally excluded will be acceptable to God? And yet these are the prayers which the Masonic brotherhood offer to God! "In the simple fervor of our mutual faith," says Fullerton, "our noble brotherhood lays its aspirations before the throne." Surely the eyes of Christian men cannot be closed much longer to the true character of this order,

The order of Odd-fellows is equally objectionable in this respect. Here is an extract from a "Lecture on Odd-fellowship:"—"Its principles stated and defended by Rev. J. Dillon—*Vancefort* 1874." "The order is founded on a triad of principles,—Friendship, Love, and Truth,—and not, as before stated, on agreement in religious doctrines, On this broad platform men of the most opposite belief can meet with, and fellowship each other; whereas, if unity of faith were required as the condition, union would be impossible, for one would have as much right as another to make *his* views the standard religious basis of the association. To effect such a union, therefore, the order found it necessary to exclude all points of faith and doctrine on which men honestly differ. The orthodox view of the person and work of Christ, it is a well known fact, is not now and never has been received by all professing Christians. . . . And still there are those who, no doubt honestly reject the orthodox faith. Many of these belong to the order, and in deference to their faith, it was deemed expedient to leave the name of Christ out of its prayers."

Many who are sincerely and intelligently attached to our principles on psalmody do not feel that there is the same necessity at the present time for giving a special prominence to our testimony on this subject, as on the subject of secret orders. Can we not all more heartily oppose orders which "eliminate" Christ and his mediation from their prayers and praises, who "deem it expedient to leave the name of Christ out of their prayers," that even seem to oppose good men who differ with us on the matter of praise?

2. *We can muster a stronger force to unite in the assault at this point* There are thousands in other churches who are ready to join us just as soon as we begin battle in good earnest. They see and admit the evil, and if we can make the fight so earnest, that sides must be chosen, they will stand with us. We would lose a few members from some of our churches by rigidly enforcing the articles of our Testimony on this subject; but there would be gains, which would far more than compensate for the loss. If we do not *now* carry into practice our principle on this subject, we will find it still more difficult to do so a few years hence, unless something shall occur to awaken the public conscience on this subject.

I am disposed to think that a large proportion of the ministry of the United Presbyterian church is opposed to these organizations; they see and deplore the evils, just as they did the sin of slavery a few years ago, but their hands are tied, and but few of them will dare to lift a finger in opposition to them. But there is, I think, a crisis not so very far in the future which will compel many of those who are now silent to stand and act with us.

3. This is an auspicious time to advance boldly and determinedly against secret societies.

The Ku-Klux Klan and the White League by their wicked doings have made the danger of such societies apparent. All patriots, as well as all Christians, should be willing to join in an earnest effort to banish *all* secret oath-bound societies from the country. There, perhaps never was a time since the excitement aroused by the murder of Morgan subsided, that the minds of so many of our people were alive to the dangerous powers which these orders exercise. People are beginning to see that the political corruption of the country is in no small measure due to these orders. Non-principled men are put into office, who would not get in, if they were not so effectually helped by their brethren of the "mystic tie.' Unscrupulous demagogues know this, and connect themselves with them to gain their selfish ends.

If the United Presbyterian church shall succeed, with the divine blessing, in bringing the Christian people of our country to see these secret orders in their true character; if she can tear the padlock from the lips of many good men who are now silent, and get the powerful influence of all evangelical Christians turned against them, she will have accomplished a work worthy of her past history, and worthy of her honored name. Let no one say this is a hopeless undertaking; her prospect for succeeding is better than it was a few years ago when she led the van against the slave power.

The people and churches of our country, and the members of these orders themselves, are greatly in need of light on this subject. There are many professing Christians in these orders who have never seriously considered their anti-Christian character, they have not noticed the entire exclusion of Christ's mediation from their rituai, they have never thought that the whole genius of these orders necessarily demands a Christless ritual, they have never thought that they are giving their countenance and support to orders which in their religious fertures are more anti Christian than even Judaism itself. Judaism approaches the Father through a promised Messiah. Sociniarism through a created Saviour, but these brotherhoods wholly rejecting Christ, the only Way, "lay their aspirations before the throne in the simple fervor of natural faith," as Fullerton expresses it, which is simply the faith of the untutored savage, or the blinded pagan who has never heard the name of Jesus.

The United Presbyterian church may fail in her duty in reference to these societies,—we trust she will not,—her ministers may be slow to agitate this subject as it should be agitated; her sessions may hesitate to grapple with the evil as they should. but God reigns, Christ is king, and the time will come when "all men shall honor the Son even as they honor the Father." "The Lord will hasten it in his time."

MONONGAHELA.

Reform News.

For Notice see Page 13.

—The General Agent after having attended to important business here, has gone to Iowa for a series of lectures and to get further aid for the Publishing House Fund. He everywhere has favorable responses to appeals for aid in raising this fund.

—The Corresponding Secretary is yet in Southern Illinois. After speaking at Mound City, he went toward St. Louis among the earnest friends of Washington and Randolph counties.

—Elder Barlow expects to turn homeward this week, stopping for a a few days in Michigan to lecture and visit friends. His brief work at Wheaton is likely to have a good and abiding effect. Friends will address him again at Syracuse.

—The Illinois Agent is slowly recovering and hopes to be at work again soon. The Treasurer of the State Association reports few responses yet from those who made pledges last fall for Bro. Hinman's support. Friends must not forget this duty. Address funds to H. L. Kellogg, at this office.

—The Wisconsin agent is at home at Wheaton, for a short time.

—The Secretary of the Iowa State Association reports that Bro. Hankins does not accept the State agency on account of too much local work calling for his labors.

From the General Agent.

BRAMBLE HOUSE, LAFAYETTE, Ind., Aug. 20th, 1875.

I came here from Cincinnati, via Indianapolis, hoping to find friends to our cause, and if practicable, arrange for something to be done in this stronghold of secrecy, but upon this as upon former visits, I seem to be a little unfortunate or untimely. Rev. D. G. Bradford, pastor 1st Presbyterian Church, is in Illinois; Rev. W. C. Dickinson, pastor 2d Presbyterian Church is in Denver, and Rev. F. Fisher of the United Brethren church is absent. Our venerable friend, Robert Stockwell, Esq., is very feeble in health, but his attendants think he may be able to see me to-morrow, A. M. I find but few friends here as yet and those timid. If Freemasonry is so beneficent in its character and influence, it seems a little incongruous that there should be so many saloons and so much intemperance where it occupies the field without opposition. One hearing the boasts of the order would expect to find a state of society bordering on the millenium, where its authority was paramount, but the appearance to a sojourner indicates anything but a "perfect state of society" under its regimen in Lafayette. I called on our indefatigable co-worker, A. Robinson, in Indianapolis, and found him the same determined, earnest, skillful opponent to the "unfruitful works of darkness." He has greatly promoted our work in that city by his untiring efforts and it is with no small degree of satisfaction that one meets such a prudent, fearless defender of the Christian faith and American principles despite the frowns, proscriptions and proffered aid of a vigilant, almost omnipresent and powerful order.

A few hours in Cincinnati afforded me an opportunity to call at the book room of the Western Tract and Book Society, where I found Rev. A. Richey hard at work on financial problems, which in these hard times, he assures me, need special attention in his department of work. In this, however, Bro. R. is not singular, but has many co-workers in reforms who can appreciate his journey through the financial wilderness, by faith, and who can fully sympathize with him in his trials. Rev. Dr. French of the U. P. church, gave me a most cordial welcome and we were soon discussing ways and means of introducing our reform in the city or rather of advancing the work already begun by the N. C. A. and other agencies. Haste compelled me to decline his very kind invitation to dine with him and also to occupy his pulpit on the Sabbath. With a hearty handshake I bade him farewell and left with his blessing on our cause. I trust the time is not distant when a series of lectures can be given in this city, which shall greatly strengthen the cause throughout the State.

J P STODDARD.

The Mercer Convention.—Western Pennsylvania Organized.

In response to a call issued some weeks ago by a committee appointed by the National Anti-secret Association, a respectable number of persons from different parts of Western Pennsylvania, opposed to secret orders, met in convention in the Court House of Mercer on the 11th inst., at 2 o'clock, P. M. The meeting having been called to order. Rev. J. A. Clark was appointed Chairman, and Rev. Samuel Kerr, Secretary *pro tem.* The convention was opened with prayer by the chairman.

The object of the convention, as stated, was to organize an association auxiliary to the National and State Anti secret Associations, embracing within its territorial limits the whole of Western Pennsylvania.

The following committees were appointed: On Enrollment—Revs. Robt. McWatty, and L. J. Crawford. On Finance—Messrs. Orson Burwell, James Spear and Rev. C. F. Hawley. On Resolutions—Rev. D. W. Collins, D D., Rev. A. Y. Houston and A. Floyd, Esq. On Constitution and By-laws—Revs. C. F. Hawley and L. I. Crawford. On Permanent Organization—Revs. J. D. Glenn, E. Small and Mr. Ligo.

No business being now before the convention, the President asked for brief and pointed remarks on the gener-

al subject of secret societies. In response Professor Mahard made a telling speech, in which he assigned the reasons why he could not have connection with the Masonic or any other secret order. Forcible remarks were also made by Prof. Blanchard, Revs. Hawley, Crawford and others. The convention then adjourned to meet at 7½ o'clock in the evening. Closing with prayer by Rev. J. D. Glenn.

EVENING SESSION.

The convention reassembled at half-past seven o'clock, and was called to order by the President *pro. tem.*

The session was opened with prayer by Rev. J. C. McElree. Prof. C. A. Blanchard was then introduced and delivered a very able and eloquent address in opposition to Freemasonry. After some announcements had been made the convention adjourned until eight o'clock the next morning, the benediction being pronounced by the President *pro. tem.*

SECOND DAY'S PROCEEDINGS.

The convention met at eight o'clock, A. M., Rev. J. A. Clark presiding. The first hour was spent in prayer and conference. A telegram conveying the greetings of the Ohio Anti-secret Association, which had just closed its session in Xenia, Ohio, to this Association, was received, and the Secretary was directed to reciprocate these friendly greetings through the *Cynosure*.

The Committee on the Constitution and By-laws reported, the report was accepted, considered and adopted, and the Secretary was ordered to append to the constitution the names of all who express their willingness to become members of the association.

The Committee on Permanent Organization submitted the following report, which was adopted:

President—Rev. A. M. Milligan, D. D., Pittsburgh, Pa.

Vice Presidents—Rev. C. F. Hawley, Millbrook, Mercer Co.; Rev, H. H. Hervey, Hartstown, Crawford Co.; Rev. J. D. Carrel, Erie Co.; Rev. D. Dodds, Baldwin, Butler Co.; Rev. E. T. Jeffers, D. D., New Wilmington, Lawrence Co.; Rev. Wm. Stanfield, Venango Co.; Rev. J. R. Baird, Armstrong Co.; Rev.——Mateer, Cuylerville, Clarion Co.; Rev. G. C. Vincent, D. D., Brookville, Jefferson Co.; Rev. Thos. Stevens, Indiana Co.; Rev. T. D. Sproull, Westmoreland Co.; Rev. H. G. March, Warren Co.; Rev. T. P. Patterson, Uniontown, Fayette Co.; S. G. Caughey, Esq., Beaver Co.; A. Floyd, Esq., Allegheny Co.; W. A. McNary, Esq., Canonsburgh, Washington Co.

Recording Secretary—Rev. Samuel Kerr, Harrisville, Butler Co.

Corresponding Secretary—Rev. C. F. Hawley, Millbrook, Mercer Co.

Treasurer—A. Floyd, Esq., Pittsburgh, Pa.

The President and Corresponding Secretary were directed to appoint Vice-presidents in the counties not represented. The convention adjourned until 2 o'clock P. M., the benediction having been pronounced by the President.

The convention met at two o'clock, and was opened with prayer by Rev. Josiah Alexander. The Committee on Resolutions reported. The report was accepted and adopted. Pending its adoption, the matters to which it referred gave rise to a spirited and interesting discussion, in which Dr. Collins, Prof. Blanchard, Revs. S. C. Reid, C. C. Cummins, S. Alexander, C. F. Hawley, E. Small and others participated. The following is the report as adopted:

WHEREAS, Secret societies of whatever name or grade, requiring of their members an oath of secrecy and obedience in respect to matters which are unknown to those upon whom such obligations are imposed, are in conflict with the spirit of the Gospel, good government and our true manhood; and whereas, Freemasonry, in our opinion, is the chief of the orders of secrecy in this country, claiming to make man religious while it ignores the Christian religion, claiming to be charitable whilst its pretended benefices are selfish and to favor its own order, professing temporal advantage to its members, while it deludes and deceives the mass of them, and believing that to this order all secret orders are auxiliary and tributary; therefore,

Resolved, 1. That we enter our solemn protest against Masonry and all other secret societies as exerting a baneful influence upon the church of God, the religion of Christ, and all the true interests of society.

2. That it becomes every lover of the sacred interests of this country to assist in bringing to light the hidden things of these secret orders and in making manifest their true character, that they may be judged by the Christian conscience of the whole people.

3. That we will not support by our influence or our votes for places of civil or ecclesiastical office, honor or trust those who are identified with secret orders, knowing them to be members of such orders.

On motion the convention adjourned until 7½ o'clock, P. M. Closed with prayer by Rev. Crow.

The convention reassembled at 7½ o'clock in the evening, and was opened with prayer by the President. A vote of thanks to the citizens of Mercer, for their generous hospitality was moved and carried unanimously.

The following paper was submitted and adopted:

WHEREAS, Philo Carpenter, Esq., of Chicago, Illinois, has offered to give to the National Christian Association a building and lot in Chicago to be used as a tract and publishing house in this reform against the lodge, whenever the sum of thirty thousand dollars is contributed to carry on the publishing work; therefore,

Resolved, That in our opinion the great cause in which we labor imperatively needs such a publishing center, that the condition is a reasonable one, and that we will assist according to our power and opportunity in raising the sum required.

Rev. A. M. Milligan, D. D., delivered to an overcrowded house a very forcible and eloquent address on the oaths and obligations peculiar to the Masonic order. Prof. Blanchard, in responce to frequent calls from the audience made some happy and well-timed remarks. The convention then adjourned, the President pronouncing the benediction.

Veterans in the good cause, such as Prof. Blanchard and Drs. Milligan and Collins, pronounced the convention a grand success. The discussion was largely participated in by the members, and was interesting and animated throughout, and always conducted in the best of feeling. Prof. Blanchard lectured on the night preceding the convention and on the first night of it to large and appreciative audiences. Here, as well as elsewhere, he has won golden opinions by his manly, able and eloquent utterances in opposition to the unfruitful works of darkness. Foes as well as friends turned out in large numbers to the night meetings.

It is due to the Masonic brethren to say that they deported themselves with becoming decorum throughout the entire occasion. It is to be hoped some of them "were pricked to the heart" as they listened to the words of truth and soberness addressed to them by the persons referred to. One of them, at least, on the second day of the convention, expressed himself as being "in a great strait," and apparently was almost ready to exclaim with the apostle on a certain occasion, "O, wretched man that I am, who shall deliver me from this body of sin and death." Much good, we feel confident, has been accomplished by this convention. For the good done let us thank God and take courage, and let us labor and pray for still grander results in the future.

SAMUEL KERR, *Cor. Sec'y.*

Iowa and the Reform—An Opportunity for Editors and Preachers.

MASION CITY, Iowa, Aug. 21, 1875.

Editor Christian Cynosure:

Permit me to give a few jottings from the field. The field is ripe for the harvest, I am called for in every direction, and yet the friends of our reform are slow to see the financial need of the cause. I opened fire at Hampton on the night of the 18th; had a very large audience, a goodly number of the craft among them, and notwithstanding many threats had been made so that the women did not come (except two or three and they did not stay,) yet we had an enthusiastic time and the way is now open for an organization to be attended to in a few days.

The Master of the lodge put on a bold front and proposed to pay all expenses in the way of hall rent and hotel bills, for as many lectures as we are disposed to give. So that opens the way for Bro. Ronayne when he comes. He thought that these exposures would add to their number of *such men as they wanted*. I suggested that there were a great many reckless men who wanted protection in crime, and such doubtless see in these oaths protection, right or wrong, murder and treason not accepted.

AUG. 25. Just returned from Wesley and Plymouth; had a very good time at Wesley, but at Plymouth could not get a place to hold meetings at all without paying $6 in advance for the Court House; but the very fact of opposition, will, and has already done us good, and the people are asking, Have we an institution in our midst that cannot bear investigation? if so it is high time we know it. I am glad Mr. Ronayne is about to make us a visit, the country is all on tiptoe in consequence of this announcement. He will be at Clear Lake at the time of the State Editorial Convention, and also the State Camp-Meeting of the M. E. church, and both of these gatherings are largely of the craft, and we expect a good time. J. HANKINS.

Bro. Kiggins at Pittsburgh, Ind.

PITTSBURGH, Ind., Aug. '75.

Editors Christian Cynosure:

The people of Pittsburgh and vicinity have just been favored with hearing Mr. Kiggins, who lectured on the evenings of the 9th and 10th inst., on some phases of the subject of secretism. A respectable audience was out each evening notwithstanding the pressing labor of the farmers, and unfavorableness of the weather,

The Odd-fellows were well represented, behaved themselves very gentlemanly, and paid close attention, even while the initiatory ceremonies of the first degree of their order ware briefly made to appear most ridiculous and ludicrous. Some of them the next morning were commiserating Mr. Kiggins because he seemed to be so honest and sincere in telling downright falsehoods. This is the first time the subject has been openly discussed here by one actively engaged in the great reform movement. The inception of that agitation and spirit of investigation so much needed, we hope has begun, and will result in good, leading men who are blinded and fettered by the lodge, to the light and truth and to a proper relation of the obligations they are under to renounce "the hidden things of darkness," and to have no fellowship with the unfruitful works. Let open, free, and earnest discussion go on. Let us, as friends of God, as followers of Christ, as lovers of our fellow-citizens, rally and come to the front equipped and ready for action. The enemy is strong, but we are assured of victory through Christ, who, without all contradiction is on our side.

Mr. Kiggins is one eminently qualified for the position he occupies owing to his affable and gentlemanly manner, and his presenting the truth in such mildness and candor cannot but gain the respect of even those whom he opposes. A friend of the cause.

S. B. HOUSTON.

Prof. C. A. Blanchard in Mercer County, Penn'a.

Prof. Blanchard spent two weeks and two days with us in Mercer county. He preached three sermons, lectured three times in the interest of temperance, and delivered ten Anti-masonic lectures. So far as I can learn there was scarcely a man, woman, or child of us who listened to him at Millbrook, who were not converted to the National Christian Association movement.

From Millbrook he went to Sandy Lake. This town swarms with Masons, Odd-fellows, United Workmen, and grangers. His first effort was to lecture on temperance at the regular monthly meeting of Sandy Lake Temperance society. Mr. Blanchard as a temperance lecturer will not soon be forgotten there. He was advertised for a course of five lectures on Masonry at Sandy Lake. The audience and the interest increased until the fourth lecture of the series, when the country around seemed moved. The crowd, which had been greater than could be seated before, now became a perfect jam. The sittings and the "standings" of the audience room were all taken, the vestibule was crowded with those who were glad to find room to stand; while many others who could not crowd within the walls of the house, gathered around and listened to catch the words of the young man eloquent,

The men of the lodge being given an opportunity to reply to any of the arguments submitted in foregoing lectures, though they had respectfully declined other evenings, now stood forth in the person of the Master of the Masonic lodge, and others, and occupied an hour in discoursing upon a conversation had upon the streets and an article published by Mr. Blanchard in the village paper, which discourse was spiced with noisy demonstrations from the crowd of lodge men present. Mr. Blanchard then obtained the floor and delivered the lecture of the evening with telling effect. On Sabbath night he preached to a crowded audience contrasting the true gospel of Jesus Christ with the false gospel of Masonry.

Mr. Blanchard then took leave of the thriving town of Sandy Lake, not however before the Master of the Masonic lodge had announced that he would lecture on Monday evening in reply. The Master's lecture was given while Mr. Blanchard was at Mercer. A person was engaged to report the lecture, and at its close one of the resident pastors arose and announced that Prof. B. would return to Sandy Lake and reply to the Master on the next Friday evening. The crowd who were in attendance to hear Mr. Blanchard's reply was greater than at any previous time.

Mr. B. began by reading the written report of the Master's speech and calling upon his friends to contradict any statement in the report which they deemed incorrect. One replied that the Master was present and would speak for himself. After so much of the report had been erased as the Master took exceptions to, Mr. Blanchard began his reply to the defense of Masonry, the Master being allowed to stand on the defensive and maintain his position as best he could, as Mr. B. reviewed his acknowledged utterances. If I should say that in this tilt of lances the Master was horsed and rolled in the dust, a vanquished foe, I should simply give utterance to the sentiment of a large part of the audience. What the lodge men think of the matter I am unable to say; as they have, I am informed, been very reticent ever since.

The next evening Mr. B. lectured at Zion church, five miles from Sandy Lake, to a quiet, attentive audience; and the following Sabbath evening he preached to a large and deeply interested audience at Millbrook, and on the morrow took his departure from us.

On the following Tuesday evening, the friends of the reform met in the Wesleyan Methodist church in Sandy Lake and organized the Sandy Lake Christian Association with a constitution and preamble pledging us in all lawful and consistent ways to oppose the progress of secret societies.

I have purposely omitted giving an account of the Western Penn'a Convention held at Mercer until the Secretary shall have reported that matter.

Yours for the things that are true and lovely, C. L. Hawley.

Correspondence.

What I have Seen and Know of Speculative Freemasonry.

It was in the year 1817–18 that the first Masonic lodge was organized in the (then) small town of Wooster, O. I shall speak of Masonry as the only secret oath-bound organization, except the gangs of counterfeiters and horse-thieves spread over the western country at that day, which were in every sense secret combinations, each having a special object in view, and bound by oaths, by their grips, signs and passwords, they knew each other, to protect, defend, aid and abet, and when apprehended and brought up for trial, were often rescued or sworn innocent by unknown parties of the clan. So justice was averted and the criminal escaped the penalties of the law. Notwithstanding their distinct operations, they could occasionally "mix up." A member of either could, very plausibly, take a hand in either, or all of these secret brotherhoods.

In speaking thus, there were honorable exceptions on the Masonic side. There were young aspiring men of respectability then as well as now, who were induced to believe there was something exalting and useful in that pretended "ancient brotherhood," and after taking a few degrees learned the character, the doings and workings of the inside lodge, but who appreciated time as a talent, ceased to meet with them, as did Washington and thousands of others, to go in and out, and walked no more with them. Judge Whitney's description of the composition of lodges in general, held good in those days as well as now. In process of time those other clans were put down by the strong arm of the law, and had the older brotherhood shared the same fate, a million of souls would have been saved from the works of darkness. No marvel that Morgan exposed the silly thing; but who ever thought he would suffer martyrdom for exposing the audacious fraud.

In 1826 when the news arrived of the abduction and murder of Captain Morgan, the brotherhood were taken by surprise, and kept *mum* until a circular was mailed to all the lodges West, by the Grand Lodge of New York, one of which found its way to "Ebenezer Lodge, No. 27, Wooster, O," directed to Benj. Church, Sec. This, the said letter, I handed to said secretary, who immediately obeyed the mandate and hastily called a special meeting of said lodge. The next day they were jubilant; the knot was untied; they knew how to resort to the present subterfuge; to deny and laugh off, misrepresent and place Morgan anywhere but in the Niagara.

From that time until the present, I have stood opposed to all secret combination, political or religious, and I glory in the present great move by the best men of our nation. May God speed the day, when all secret organizations that conflict with religion, reason, and the great principles of our compact as a nation, when all men shall be free to do right without molestation, and when it will be unpopular for a man to make a fool of himself by going through the degrading ordeal of lodge initiation.

The present orders have nearly ruined our religious meetings by their conformity to the world being yoked together with unbelievers; and those who administer to us in spiritual things suffer want to the great deterrment of the church, quite too often for the cause and prosperity of the work of God. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Who are those arrayed in all the gew-gaws and regalias, that a Hottentot ought to be ashamed of? Ministers, elders, deacons, class-leaders, stewards, etc., have a heavy load to carry to the gates of the New Jerusalem; but it's popular and pays to carry the burden. Will popularity atone for the abuse of Scripture, garbled, perverted and mystified as it is, in these unsanctified lodges? Will it pay to try to serve God and Mammon, and practice to the unfruitful works of darkness? Nay, verily.

It is now nearly sixty years since I became acquainted with the members of Ebenezer lodge. I have been in various parts of the United States, in almost all communities and society. I have found "Masonry" what it purports to be, the same, unchangeable in spirit and letter, a one-sided selfish scheme of favoritism, a machine that is always working for the benefit of the craft, "right or wrong." Here is a mystery I leave for its advocates to solve. Professing to be governed by the fundamental principles of the Bible, making large extracts for lodge purposes, holding it up in their public processions, saying to the spectators, "Behold the man of our counsel;" yet, notwithstanding this show for the sanctity of the Word, I have to know the first one made better by the lodge teachings, or his former reputation outside the lodge improved. I have known, on the contrary many, yea, very many, who have lost their former standing, reputation, and all that constituted the man for time and eternity. Surely there must be wrong somewhere; for "by their fruits ye shall know them."

Through a long, practical life of industry, observation and reflection, I conclude: first, that "speculative Freemasonry," inside and out, in theory, practice and craftiness, to be a genuine fraud, and the wildest humbug ever practised upon the credulity of mankind; and second, that it emanated from the Fall, for which we have abundant circumstantial evidence, but shall not stop to prove. Suffice it to say that its history can be traced through various countries, both ancient and modern, assumed different shapes and forms at different periods of the world, until it cropped out in 1717, with the first apron we read of; not, however, in its original simplicity, but much improved, all covered with "hyeroglyphics bright." Shall we say it represents purity, or rather shame and confusion? It is claimed to be the "handmaid" of religion. Well, what next? "Ye shall not surely die." And as to its boasted benevolent proclivities, it is the greatest and the latest hoax out. F. Leyde.

Letter from Bro. Hart.

Woodstock, Ill., Aug. 16, 1875.

Dear Bro. K.:—Mr. Callender's article in the last number, has the merit of a very original and novel idea. It is one that will bear to be repeated and kept before the people, that to depend upon the greatness and goodness of its members to vindicate an institution, is tacitly to confess its want of intrinsic merit. The Anti-masons in this county are moving for a political convention to nominate candidates for county officers, who will not be biased or swayed from an open course of equal and exact justice towards all citizens by secret obligations of partiality towards the members of any clique, clan, ring, or caste. A hopeful and a happy day will it be for our nation when the people shall be so utterly disgusted with the abominable favoritism of the lodges and the corruption it diffuses through every department of government, that they will not only demand such nominations, but sustain them by triumphant majorities. As yet, while a few here are fearless and sanguine of speedy political success, the greater number of Anti-masons with whom I have become acquainted are in complete bondage through fear. Some of my old friends in the sincerity of good-will whisper to me, "You are right in your opposition to Masonry, but you'd better not say much here. The lodge is a very powerful body here;" i. e., they can do you great harm, better be still. It reminds me of a refractory but rich member of a church at the East, who had exposed himself to church discipline. When process was about to commence against him he said meaningly to the pastor, "Recollect, I can do you and your church great harm."

"Yes," said the pastor, "you can, and so can the devil; but we don't expect a Christian brother to have the disposition which the devil has to make such a use of his power."

An institution or an individual from which men expect harm for speaking the truth and following that which is good, is certainly of the devil. Men are not afraid to speak what they think of the church of Christ, or of those who manifestly have the spirit of Christ, because they know that the Gospel forbids Christians to avenge themselves, and that true benevolence worketh no ill to friend or foe. But everywhere men are seen trembling and silent through fear of Masonic vengeance. Needs there further proof that Masonry is of the devil? Let them eggue; fire our dwellings; draw the dagger; by these things shall all men know whose children they are.

Yours, fraternally,

I. A. Hart.

Self-Betrayed.

LAKE CITY, Minn., July 26, 1875.

Editor Christian Cynosure:

It is sometimes difficult to meet the impudent denials of Freemasons, who tell us that their secrets have never been revealed. It is gratifying, however, to be able to reflect, that, owing to the thoughtlessness of some of them, these same secrets do become known. As I was traveling on board the steamboat Potomac, between Portsmouth and Cincinnati, on the 29th of last April, I held a consultation with one who wore the compass and square on his coat. Upon inquiring whether they used Mackey in their lodge-room, he said they had laid it aside.

"Do you use Sickels?"

"No."

"How about Webb?" at the same time showing a copy of Webb's Monitor.

He glanced at this and replied: "We don't use this edition, but an abbreviated one"

Said I, I suppose "I have seen it." In traveling I met with a small book in which "f. c. rfts" stood for fellow-crafts, and "G. M. H. A." for Grand Master Hiram Abiff.

"Yes," said he, "of course *you* could read it;" evidently taking me for one of the order. He then told me of a man on board the boat who was selling a book which revealed Masonry.

"Indeed," said I, "who is the author?"

"I don't remember the name. The man asked me if it was true? Of course I denied it; but such things will get out somehow or other."

"Perhaps," said I, "it was only the *open* work of Masonry that he was publishing."

"No, sir, he was telling things he had no business to tell."

"Can't you think of the author's name yet?" "Was it Morgan?"

"Yes, that was the name," said he. I inwardly thanked him for the disclosure which he thus unwittingly made, adding to the many other corroborations which I had received from others.

While on the cars between Cedar Rapids and Cedar Falls, I conversed with two men who were evidently members of the order of Freemasons. As I presented some testimony showing that Freemasonry had been revealed, one of them freely admitted that in the days of Morgan the whole thing had been pretty effectually exposed; but claimed that the system is very different now. Here was another admission, and strong testimony, too; for leading Masonic works tell us that Masonry cannot change. I then spoke of the anti-Christian character of Freemasonry, and said that every prayer in Mackey's Manual of the Lodge kept out the name of Christ, and that this was necessary, because Jews, Mohammedans, infidels and Christians could all be members of the lodge. They denied that it was anti-Christian, and averred that Christ's name is used in their prayers. "The New Testament" said one of them, "is all of the Bible that is fit to be read."

"Yet many Jews are good Masons, and they reject the whole of it," said I. A fine specimen of Masonic Christianity, indeed, declaring that more than half of God's Word is not fit to be read!

About the same time a young Methodist brother about to take orders to preach, told me that it was almost impossible to get appointments of a favorable kind unless one were a Freemason; yet he intended to try. This agreed with the testimony of another whom I met in Ohio, and old man and a member of the M. E. church. "There is a time every year," said he, "when every itinerant preacher in the M. E. church is intirely dependent for a good place upon the bshops and presiding elders, and these are usually Freemasons; hence the inducement to join the society of Freemasons." There are many, very many agreements between the sly hints given in the Masonic works of Mackey, Sickels and Webb, and the plain revelations made by Morgan and Bernard There are pictures and figures in Mackey's Manual which were enigmas to me until I opened Morgan's illustrations. *Then all became plain.*

I am satisfied that some persons are disposed to doubt, as I once did, whether Freemasonry has ever been revealed. An examination of Masonic books themselves is well calculated to dispel such doubts. A. MAYNE.

The Sabbath School.

Lesson for Sept. 12.—John x. 1-11.—The Good Shepherd.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

GOLDEN TEXT.—He shall feed his flock like a shepherd.—Isa. xl. 11.

TOPIC.—The Lord is our Shepherd.

OUTLINE—
I. The False Shepherd.
II. The True Shepherd.
III. The Good—the Chief Shepherd.

QUESTION HELPS.—What is the first point in outline? vs. 1, 8, 10. Is this the first time that we have this comparison? Can you name passages of the Old Testament in which it occurs? Ps. xxiii.; Isa. xl. 11; Ezek. xxxiv. 23. Why does Jesus begin with the words, Verily, verily? How were the sheep-folds constructed? You say there was but one door—why? What does the Saviour say of those coming in some other way? What is a thief? A robber? Who does he mean? (False shepherds.) Was he then speaking to them? Is there any but one way into Christ's fold? v. 7. Who is the door? Why is he so called? v. 8. Who does he mean by all that came before him? How were they thieves and robbers? What is said of the sheep? Meant by hearing them? v. 10. What does he say of the thief? How do false teachers resemble the thief? Acts xx. 29.

What is the second point in Outline? vs. 2-6. Who does Jesus say is a true shepherd? Why did you say Christ is the door? How does the true shepherd enter by him? What is the first motive with every true minister? John xxi. 16. v. 3. Who was the porter? Who in the parable probably intended? (A. The Holy Spirit.) Does he open the door for the true shepherds? Acts xiv. 27; 1 Cor. xvi. 9. Whose voice do the sheep hear? Meant by *hearing* his voice? What is it said a true shepherd does? "Leadeth them out" to what? What does the true pastor do? Jer. iii. 15. v. 4. Does the true shepherd lead or drive his flock? How is it with the true shepherd in God's field? 1 Tim. iv. 12. How do the sheep treat such a shepherd? What is the most effective teaching? (A. Godly example.) 1 Pet. ii. 12. v. 5. Who intended by the stranger? Why flee from him? Meant by not knowing his voice? 2 John x. 11; Rom. xvi. 17. v. 6. Did our Lord by the parable condemn the Jews? Why did they not understand him?

What is the third point? vs. 9-11. Who is the good shepherd? Is there any way into his fold but himself? John xvi. 6. How do we enter by him? Acts xvi. 31. What is said of those who enter in? Meant by this? See 23d Psalm. v. 10. What is the great purpose for which Christ came? Kind of life? How more abundantly? Phil. iv. 19; Rom. viii. 33. What has the good shepherd done to obtain this? v. 11. Is Christ now the good Shepherd? Does he ever welcome straying sinners into his fold? John vi. 37; 1 Pet. ii. 25. What have you learned from the study of this passage?—*Evangelical Repository*.

The importance of properly instructing younger scholars in the use of a reference Bible is often overlooked. A teacher in Utica, New York, states in a recent letter to us, that a young person who had been for six or seven years in the Sunday-school, and for the same period a member of the church, did not know how to use the marginal references in her Bible, and often wondered what they meant. This teacher very properly suggests, that Sunday-schoo classes composed of young persons, be carefully drilled into the correct and ready use of the references, so that they may avail themselves of this valuable, and we might say, indispensable-method of studying a Bible lesson.—*S. S. World.*

Make no Christian living your standard of what is right in faith and practice, however high his name, his rank or his learning. Let your creed be the Bible, and nothing but the Bible, and your example Christ, and nothing short of him.

Forty Years Ago.

Speech of Hon. Joel R. Poinsett of S. Carolina.

On being installed Deputy General Grand High Priest of the General Grand Chapter of the United States at Washington, 1830, Mr. Poinsett said:

"COMPANIONS AND BRETHREN: The honor conferred upon me on this occasion, by my companions, would at any time command my most grateful acknowledgments; but to have been chosen by them during my absence from the country, to fill this responsible office, at a period when our ancient and honorable institutions are so unjustly assailed, has awakened warmer and deeper feelings than I can find language to express.

I cannot but regard the clamors which have been raised against us from whatever cause they may originate, and the charity and noble principles of our order lead us to judge favorably of the motives of our adversaries, as a fortunate circumstance; for it will induce us to be more mindful than ever of our duties as Masons and to practice more earnestly those virtues out of the Chapter, which are inculcated in it. Those persons who have organized themselves into an opposition to Masonry, cannot know what the virtues and duties taught by our venerable traditions really are, or they would be convinced that to be Anti-masonic is to be anti-moral, anti-charitable, and in this country, Anti-christian and anti-republican.—If they would only read the prayers and charges of the volume I hold in my hand, (the Abimon Rezon) they would not say "We are opposed to all conventions of men where such doctrines are taught—we will withdraw our trust from all those who are guided by such principles." If they knew the benefits derived from our honorable and wide-spread institutions by the poor and distressed in distant and foreign lands, by the shipwrecked mariner, the wounded soldier, and the heart-sick traveler, they could not say to their fellow citizens, "we will deprive you of these advantages—you shall renounce them, or We will put you to the ban." No American would so act. The Anti-masons must labor under false impressions, and the cloud which now hangs over us will soon be dispelled by the light of truth. Let us in the meantime answer the aspersions that are cast upon us by rigidly practicing the virtues that are taught us in every lodge and chapter we enter, and above all, let us abstain from every act of retaliation. When called upon to vote for a public man, never let us ask the question, is he or is he not a Mason. It would be unworthy of us both as honorable men and as Masons, to be governed by such motives in our choice of those who may best serve their country. In this country, Masonry has not yet been made a political engine. Let us never be driven by our opponents into a course so contrary to our principles, and which would inevitably disgrace our institution.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 2, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellec without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

EDITORIAL CORRESPONDENCE.

THE ROCK ISLAND HOLINESS CONVENTION, AUGUST 18, 1875.

FARMINGTON, ILL. Aug. 21, 1875.

DEAR CYNOSURE:—Our National Secretary once said to me, "There is this comfort in opposing secret societies: it brings us to be associated with the best men and women on earth." Dea. H. G. Griffin of Cambridge, Dea. Daniel Little of Geneseo, Judge Spencer (Methodist Episcopal) of Rock Island, with their families, belong to this class of people. So also the good brethren Chapman, father and son, where I am visiting here at Farmington.

I promised a more definite account of the Rock Island Convention.

Rev. L. Hawkins gave a Bible reading on Psalm 51, David's Psalm of penitence and prayer for sanctification from the murder of Uriah. The doctrine which the exercise brought out was this:

1. This is a prayer recorded by inspiration, proper for David, of course also proper for us.

2. It confesses actual transgression: "Against Thee, Thee only have I sinned *and done this* evil."

3. It confesses also native born depravity; "Behold I was shapen in iniquity, and in sin did my mother conceive me."

4. It prays for entire cleansing both from actual transgression and inherited corruption: "Wash me (throughly or) thoroughly from mine iniquity, and cleanse me from my sin." "Purge me and I shall be clean, wash me and I shall be whiter than snow."

5. The *time* of this promise is *now*, and the *place* HERE in this world.

The speaker then called on his class to exercise this faith, and to profess it on the spot, and to aid them in such confession he read and had them sing a sanctification hymn, the refrain of which was

"I am whiter than snow."

and with an agreeable vehemence, and an eloquence and earnestness admirable in any cause, he pressed his hearers up to the profession and solemn declaration that they did then and there believe the promise, and did certainly know that they were perfec ly cleansed from all actual transgression and inward defilement by the blood of Christ.

The objections to this method are these:

1. God's "now" is an eternal "now." One day is with him as a thousand years and a thousand years as one day Mr. Hawkins however demanded of his class that they should believe and profess that they had, then and there, in that half hour then present an l passing received the gift of cleansing by the application of Christ's blood; whereas neither Mr. Hawkins nor we could know but that God might see proper to take us, or some of us, through a discipline of days, weeks, months and even years before making the penitent consciously certain of the joyous rest into which it is his privilege to enter and into which he may and will enter by faith.

2. Bro. Hawkins urged us, not only to be cleansed in Christ's blood, but to state that we now know and are positively certain that we were entirely cleansed and so "whiter than snow." Now there is no precept in the Bible which commands us to make that profession.

3. Human character and life are too complex to warrant such an assertion without liability to grievous error and mistake. A man must try his sanctification as he does his neighbor's, by his fruits. A cheap sanctification, produced in an hour was not the way most of those were led who there related their experience of the blessing. Bishop Hamlin used to say: "We must wear out our works before we get to Christ," and this ordinarily is true.

PER CONTRA.—ARGUMENTS IN FAVOR OF THE CONVENTION.

1. The power and spirit of Christ was manifestly in and upon the meeting.

2. The errors of theory or of method were no more numerous than in almost every effort to revive religion.

3. The objection really felt by the mass of religious worldlings to these holiness movements, is, not that the standard is too high, but that holiness is insisted on at all by any standard.

4. The churches deplorably need such efforts. Mr. Hawkins insisted with great truth and cogency, that if in any church transgressors were not taught God's ways and sinners converted, according to the Psalmist, then that church fails of the real end and object of church organization. And this is true.

In short, I am in favor of these direct specific efforts to sanctify Christians and believe that the hand of God is in them. J. B.

HOLINESS.—EFFORTS TO ATTAIN IT.

Aug. 23, 1875.

There was a time I well remember, when Christians who claimed to be "orthodox" and denied that title to Methodists, regarded direct efforts to obtain "the immediate forgiveness of sins, and the life everlasting" by prayers, by earnest efforts, by anxious seats, and requesting the prayers of the congregation, as mere fanaticism. When the "Four days meetings, inaugurated by Mr. Finney and his friends, first came into Vermont, I well remember hearing Dr. Merrill, of Middlebury, say to some minister; 'The Methodists say we used to think it a piece of fanaticism to have conversions during a camp-meeting; and now, say they, you don't allow a sinner five minutes but demand immediate repentance and submission.'

Now there is inherently or Scripturally, no more fanaticism in seeking immeate holiness, than in seeking immediate conversion. Both are alike the gift of God for which he "will be inquired of." Regeneration, in theory, is instantaneous; and holiness is no less so. That is to say: if we ever enter a sinless heaven "where sin cannot enter," there must be some moment when our sanctification is completed. When that moment occurs, I am inclined to think, is one of those things which "it is the glory of God to conceal." The formation of a holy character is a habit-forming process; "First the blade then the ear, then the full corn in the ear." And conversion or regeneration itself, in practice, is ordinarily a process requiring time. But considered as gifts of God, drawn and derived from him by believing prayer, I see no conceivable reason why one should not be as immediate as the other.

In this view of the matter, the phrases of the sanctificationists seem more and more warrantable to me; such as "obtaining the blessing;" "the second blessing," etc. etc., and the fact that, in Europe and America, the attention of God's moving host is being turned to the subject of personal holiness, as in the meetings of Pearsall Smith, and in the Inskip National Holiness Camp-meetings, and in local holiness conventions like this at Rock-Island, seems to me to be an augury of good, and if the dews of God are falling I propose to have my fleece out that I also may share in "the time of refreshing."

There is this, however, to be said: in Rock Island, where the devils that preside over the altars of secrecy reign over the church and the court-house, and dictate to both, not one word was publicly said against them by way of reproof, warning or advice. Yet in private conversation brethren assured me that they regarded the lodge as an anti-Christian thing. I do not know enough of the methods of those brethren perhaps to criticise, but if it should be true that policy or timidity occasioned this silence, I know that it must have been displeasing to God. There was the uttermost freedom concerning whiskey and tobacco. A brother said when he attempted to consecrate his body a "living sacrifice, holy and acceptable to God," the thought that his body was reeking and redolent with tobacco shocked and silenced him till he resolved to quit it and reclaim. How much more abominable are the swindling, swearing, horse-play blended with prayers, in the lodge? Why strain out the filthy gnats of tobacco, and swallow the camels of the secret idolatries? That millions swear to conceal each others' crimes; that they should keep up a weekly theatrical play of assassination of Hiram Abiff till they become sufficiently hardened to murder in earnest; above all that they should insult the God of heaven by "another Gospel which is not another"—one would think that people met to explain what men must do, and what they must refrain from in order to be holy, would surely have something to say about these abominations which are defiling our whole land. But perhaps they are imperfectly instructed, and need but clear information to range them with the hosts of light against the myrmidons of darkness. We shall see. J. B.

THURLOW WEED ON THE MORGAN ABDUCTION.

For a year or more the public has been promised a deliverance from Thurlow Weed on the disposition from William Morgan, and his book of reminiscences had reached the date of that tragedy. When at last his letter appeared in the New York *Herald* there was doubtless much disappointment at inconsistency, and that its first object should be a personal vindication. Mr. Weed, however, has made an addition to the ample testimony which fastens this murder on the lodge, and refutes a slander charged first on him and then on all Anti-masons. It has been of more value in calling wide notice to this tragedy. The *Herald* felt compelled to diminish the force of Mr. Weed's letter by suggesting that Freemasons had no adequate motive for murdering Morgan, thus casting a shade of doubt over the fact. The Troy *Times* has found two retired sea captains who write that years ago they met a person in Smyrna, Syria, who claimed to be the William Morgan of Anti-masonic fame. Masonic circles will do what they can to believe this unindorsed story, otherwise it will be little credited.

Morgan's body was brought to Batavia to the residence of Samuel D. Greene, where the second inquest was held, and from whence it was buried.

Mr. Greene was naturally and intensely interested in all the proceedings and testimony, and his letter on the first page of this number as of the first importance. It fills an important gap in Mr. Weed's letter, furnishing a satisfactory explanation of the testimony at the third inquest which puzzles Mr. Weed. It is almost impossible to believe that Mrs. Monroe could have such a vivid recollection of her husband's clothing and so poor a one regarding his person. Mr. Greene has written another letter reviewing the various dispositions of Morgan reported by the lodge which will soon appear. A Rochester, N. Y., paper has also published from the *Bench and Bar* an article of intense interest on the legal experiences of John C. Spencer, Judge Marcy, and others in the Morgan trials.

Mr. Weed was a member of the Rochester committee appointed to investigate the Morgan outrage, and Bates Cook was on the committee from Lewistown. Mr. Weed was also member of a committee to ascertain the fate of Morgan, and as such signed the report from which the following is taken, and shows that his opinion was once settled, however the conservatism and weakness of years may have shaken it:

"For ourselves we do conceive that the body discovered on the shore of Lake Ontario has been identified as the body of Capt. Wm. Morgan, beyond the shadow of a doubt. In this discovery we cannot but trace the hand of an overruling Providence, who, when all human efforts were found too weak effectually to penetrate the mysterious secret, has chosen in his own time, and by his own means to throw a broad light upon this dark mystery. This induces us to rely with a stronger hope upon the same Providence to unravel the remainder of this entangled skein, and to provide means for bringing all the perpetrators of a daring outrage to merited punishment."

Death of Mrs. J. B. Walker.—This estimable lady, the wife of our Presidential candidate, died at her home in Wheaton, Ill., on Sabbath morning about daylight, Aug. 29th, 1875. She was a true-hearted woman and wife, and an enlightened and sincere Christian, whose whole life has been an illustration of the Christian religion. She entered into her husband's plans and sustained them throughout as the head of his household with a constancy and devotion which ensured their success, and with scarce a thought for herself. Her health has been declining for several years past by the force of her disease which was apoplexy. She is to be buried in Mansfield, Ohio, by her husband, who has watched over her decline with tenderness and care. A biographical sketch of her will be given in the *Cynosure.*

NOTES.

—The full reports from the Western Pennsylvania work are an interesting feature of this number. The Mercer meeting had the effect, as was hoped, to bring the ends of the State together as will be seen from the notice on 13th page for a State convention to be held in the same place. The practical disadvantages which must be felt in this State should stir up the friends on either wing to close upon the center with right and left, attack and conquer it for the reform without delay.

—The third quarterly meeting of the N. E. Pennsylvania Association took place as appointed, Elder N. Callender writes, on the 17th and 18th ult. The next meeting will be held in Scranton, in October, and an invitation sent to the Corresponding Secretary N. C. A., to be present and speak. The committee of arrangements are S. A. Reynolds and Dea. S. Parker of Waverly, and Clark Lowry of Green Grove, Pa. A full account of the quarterly meeting will soon be reported.

—In an explanation of the twenty-first degree of Scotch Rite Masonry, called Noachite or Prussian Knight, the *Hebrew Leader* tells us the order meets on the night of the full moon in each lunar month. The place is lighted by a large window or opening, so arranged as to admit the rays of the moon, the only light allowed. The presiding officer of these "sons of light" sits facing the moonlight and is supposed to be unknown to the members who sit around like a flock of owls.

—The *American Freeman*, Bro. Needels' paper, has the first enlarged account of ex-President Andrew Johnson's funeral. we have seen. He died and was buried as he lived, a Freemason. The funeral services were not interrupted, if the published dispatch is to be credited, with any ceremony of the Christian church or any allusion to the Christian's hope.

—Past Master Ronayne gave the third degree amid great enthusiasm and before a large audience at Father Matthew Temperance Hall on the evening of Aug. 29th. His old tyler of Keystone Lodge, No. 639, also his ex-secretary of the same lodge, William Aiken, acted respectively as senior warden and senior deacon on the occasion. A large number of Masons were present who paid respectful attention. The members of Garden City Lodge, many of whom were present were doubtless astonished to hear that a Past Master of that lodge had told Mr. Ronayne that he had no objection to the expositions of Masonry so long as the lodge was not misrepresented. Mr. Ronayne expects to be in Mason City, Iowa, the last of this week.

—The *Lutheran Standard* puts the question of trying to take severe hold of evil systems with gloved hands in a reasonable way when it says:

"There is not a particle of sound reason in the popular cry against attacking error and errorists. Preach the Gospel, teach the truth, save souls, build up the church, is all right and good; but that does not involve letting the sects alone and rebuking nothing and nobody. Those who keep up the cry, Don't condemn error, only proclaim the truth, are like the farmers who keep crying, Cultivate your corn, never mind the hogs that are in it. Those who think it unkind and harsh to drive the hogs out might just as well quit the whole business."

Justice to Charles G. Finney.

Dear Cynosure:—Your notice of so eminent and godly a servant of Christ as Charles G. Finney, is not all that I hope you will say in regard to a prophet so loved and honored by the faithful Christians of his age. We speak of him as a prophet in the New Testament sense, and understand the word as designating the qualities which should distinguish every Gospel minister. Prophets are men that "reprove the world of sin, righteousness and judgment, co-ordinate with the work of the Holy Spirit. "Whatever is reproved is made manifest by the light, and whatever doth make manifest is light."

Mr. Finney obeyed the Gospel requirement, "reprove, rebuke, exhort with all long-suffering and doctrine." He was a theologian, but he used theology in its spiritual application, to awaken men to a sense of sin and danger in order that they might seek remission of sin by faith in Christ. No man probably would have pitied and prayed for the mere scholastic theologian more than he. Such a man in the pulpit, whether Arminian or Calvinist, was outside of the class of preachers to which Charles G. Finney belonged. We say this because in all recent notices of him, he is spoken of as a theologian, or a theological writer and put into the same category with the venal doctors of the traditions of men, and thus his heart is misrepresented, while the teachers and preachers of smooth orthodoxy honor themselves by claiming his companionship.

Charles G. Finney was cast out by all classes of theologians in his day; both by those who claim his fellowship now and those who affect to dissent. The Old School hated and maligned him. The New School men who write patronizingly of him now, for years after he went to Oberlin, would not sit in the same pulpit with him. His own principles never were changed. He was the same man, as we personally know, thirty years ago that he was three years ago. It was his doctrine of holiness, and more especially his reform principles that they hated and resisted, until those principles had triumphed.

Mr. Finney was an abolitionist, an Anti-mason—a man who rebuked fashionable and worldly churches and ministers. When he was a Presbyterian minister he denounced the ministers and churches who opposed dancing and allowed slave-holding, and said there was "a jubilee in hell when the General Assembly met." He spoke out, and spoke firmly against Masonry and worldly fashions in the church of Christ. And ministers of all denominations for these faithful reproofs would hold no fellowship with him. Charles G. Finney, like his friend, Arthur Tappan was a Christian reformer, and if the prophets and Christ and the Apostles were examples, there can be no true Gospel minister who is not.

Finney made Oberlin. In his revival efforts thousands of young men were converted to right principles. Many of these followed him to Oberlin. There were no men at Oberlin to neutralize his evangelical and reformatory influence; and the first Oberlin preachers went out, evangelists in spirit like their teacher. They were as salt cast into the churches of the North and West, and for many years, from 1830 to 1850, a spirit of evangelical piety prevailed which filled the churches with converts, and brought in most of the men who are now the foundation men in our churches. Out of this wide spread evangelical revival grew the anti-slavery, the temperance, the tobacco and the other reforms of the time. We well remember when the pagan desire for jewelry and trinkets and uncouth and unchaste fashions which prevail now in the churches, would have marked the wearer as a child of the world, if no worse.

Charles G. Finney in word and example rebuked openly and often every worldly and evil habit in the church, and every selfish and anti-Christian institution in the world. Who has mentioned these well known characteristics and his Anti-masonic treatise in their notices of his decease? Not one. They would condemn themselves thereby.

God caused C. G. Finney and his principles to triumph. The common people heard him gladly and soon became the majority. In state he triumphed in the anti-slavery reform, and and in the church by the decadence of denominational selfishness. When the triumph came the old opponents, upon whom Providence had forced the issue —without repentance we fear—came to march in his company, and will now build his tomb. Let us thank God that the humble, holy man accomplished his work, and pray that the ministers of our time may not be hirelings, who dare not prophesy against "dead works," Masonry, fashion, and selfish piety as he did. Index.

Note from Elder Rathbun.

Lisbon Center, Aug. 18, 1875.

Editor Christian Cynosure:

In your editorial of Aug. 12, you say that Elder Rathbun does not feel called to the State lecturship as you are informed by Bro. Springstein. I wrote to Bro. Springstein that I regretted that I could not serve the people of Michigan, as I had hired to Lisbon charge previous to the call, and they refused to let me go. I likewise said to him in my letter that I thanked the people of Michigan for the honor conferred on me, and should be happy to serve them at some future time as their State lecturer, when I am free to do so. Yours truly,

D. P. Rathbun.

Notice—Wisconsin.

Friends of the reform in Wisconsin who have made pledges to the State work will please pay them promptly to the Treasurer of the State Association, M. R. Britten, Vienna, Wis., who will forward to the State agent. Any others wishing to contribute to the State work will please forward to the same. A report of funds collected will be published in the *Cynosure.*

The Home Circle.

Let Your Light so Shine.

BY C. L. STODDARD.

What if it had been unwritten?
When written, what if unread?
What if writer and reader smitten
Had silently passed to the dead?

What then? Why simply one talent would lie,
Unused 'neath the darksome clod,
And with wearisome toil, in a round unbroken,
Would both have gone to God.

Let us use the gems, if we have them,
Of thought, of mirth and joy;
Our life will grow broader and deeper,
More gold and less alloy.

And some who read will be stronger,
And better for what we have done;
Life's race, whether shorter or longer,
Will win, if 'tis properly run.

And then, when the Master cometh,
To look over our record fair;
When our thoughts, words, and actions he summeth,
Each writing will be counted there.

"Rejoiceth in the Truth."

"Died in the triumphs of faith." Thus stated the preacher at the funeral.

Let us take a view of that last scene. Her debility increased and friends were fully aroused as to her condition. Told her plainly that there was no hope for her getting well. She talked about it cheerfully. Said, "Well, it makes but little difference; it will only be a little while before you all will come too." And, "I shall be there looking out for you," etc. Word went forth that she was "fully resigned," "willing to die," etc.

A loved watcher, ever by her side, however, did not feel satisfied; expressed fear that all was not *as it seemed*. Oh, how she agonized in prayer that her dying child might be so fully transformed ere her departure as to leave no doubt in regard to her safety.

The last night came. The writer had been called in to stay the night. This seemed to disturb the sick one. She was anxious to know why "Sr.—— was going to stay all night?" Her mother replied, "Why, dear, we do not know what may happen, and we thought we would like to have Sr.——with us."

Her countenance immediately expressed alarm, and she fairly shrieked out, "Oh, you think I am going to die?" "I don't want to die." "I *can't* die." "Oh, I don't feel as well as I did." "Let us have prayers again. Come in all of you, and I don't care if you all pray." Gathering into her room, husband, mother, sisters, and friends, we kneeled around her, and then the question was asked, "What shall we ask the Lord for you?" "Oh, pray that I may be easier and get well."

"Shall we not pray that the Lord's will may be done."

Hesitatingly she replied, "Y-e-s, but *I want to live*—if—it's—his—will."

"Dear——, *can't* you say 'the will of the Lord be done?"

Oh that I had power to depict the agony expressed in look and tone as she exclaimed,

"Oh, I've said that all the time. *But —oh, d-e-a-r!*"

The impression conveyed to the burdened hearts about her was that, in herself, now the testing time had come, she found no foundation for the profession she had been making, of being resigned to God's will.

When we asked, "Don't you trust Jesus for the salvation of your soul?", she earnestly replied, "Oh, yes, but I want to live, if it's his will."

That scene of prayer! Where burdened hearts struggled for the victory! How on our knees in solemn waiting, did we press her to resign herself for life or death to God. With drawn face and clinched hands she sat bolstered in her chair. Watch closely as love watches, no sign of yielding was discovered.

Finally, the effort seemed to relieve her breathing, and as she felt easier she wished to be laid down, and she dropped to sleep and rested quietly until the dawn of the morning. As she opened her eyes her beloved mother expressed her gratification that "she was still with us," and quoted a part of a verse of a hymn, to raise her thoughts to the Saviour, when with a frown she exclaimed, "Do stop!"

Her breathing becoming more difficult, the effort to talk was so great she did not try to do so, but seemed intensely conscious, wanting to be placed in her chair, and have the room arranged for the day, just as usual. At last, as though she had struggled as long as she could to keep breathing, she said to her mother, "Oh, dear, *I shall die!*" and turning her head again to one side she never breathed again.

We arrayed her for the grave, almost covered her with flowers, and laid the loved form in the silent tomb.

The preacher declared to that vast audience assembled, that "she died in the triumphs of faith." Her mother, with almost breaking heart, said to the writer at the close of the services, "Oh, that is not the kind of triumph I want to die in." She further said, "There has nothing ever come to me that has so stirred me up to live a better Christian life."

Ah, that, thought we, that is just what God wanted to do for all of us. It is the truth that will do good. Perfect charity "rejoiceth in the truth."

Whether this dear one is saved or not, is not for us to say. If so, it was "so as by fire," "barely saved!" We hope in the final day to find that through the mercy of God, washed in the atoning blood, she will have a place on the "right hand."

The Bible teaches us that in contrast to being barely saved, there is such a thing as "an abundant entrance" into the heavenly port, which shall be administered unto those who follow the chart of life, which you can find described in 2 Pet. ii. which after giving the particular items, it says to us, "*Give diligence* to make your calling and election sure," by adding to your faith in God the Christian virtues and graces, and "abounding," or increasing, in them (to him that hath shall be given). Then the promise is "you shall never fall;" and "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—*Token of Truth.*

A Habit worth Ten Thousand a Year.

One great fault and danger of the age is reading for amusement. Hence the voracious appetite of the public for sensational stories and novels, too many of which minister to the most groveling lusts of the human heart. We do not affirm that reading light literature for the purpose of relaxation from severe study or business toil is necessarily injurious, provided the works read possess literary merit, and breathe the spirit of Christian morality. But no man or woman can read an immoral fiction without contracting more or less moral defilement. Filth will make filthy. And even light literature, though pure in character, cannot be read constantly without injury to the mind. By addressing the imagination it beguiles one into a mental dreamland, where he tastes delights which not only cost him no effort, but also indispose him to that vigorous use of the higher powers of his mind on which the richest intellectual enjoyments depend. By acting powerfully upon the sensibilities, under conditions which do not call for their actual exercise in the form of appropriate deeds, it subtilety transforms one into a sentimentalist, ready to weep over imaginary woes, but hard, unfeeling, and reluctant to give when actual suffering stands in his presence. He who makes such light literature the staple food of his mind, feeds on sweetmeats, which, while they gratify his taste, clog his stomach, make him a dyspeptic, and shorten his existence.

Hume once said that a habit of reading is worth ten thousand a year. This is no exaggeration. Such a habit affords more real, profitable enjoyment than could be purchased with that income, provided, of course, the books read be of the right sort. "Books that are books"—books of history, biography, travel, philosophy, science, theology—books which impart knowledge and discuss the great problems of human existence, in the spirit of Christianity, must furnish the reading which alone enlarges and strengthens the mind, quickens the soul, refines the character, and imparts, next to spiritual exercises, the most exalted pleasures of life.

Granting the truth of these assertions, which cannot be successfully disputed, what shall be said of those fathers and mothers who, from sheer penuriousness, refuse to provide the books needfull to the formation of habits of reading by their children? Are there not thousands of homes in this land of many books, owned by men of means, in which a family library is a minus quantity? The children, when weary with work or play, look vainly round the vacant walls in search of something to occupy their attention and drive off *ennui*, that fiend of the bookless household and of the uneducated, empty mind. Books—not story books, except for the little ones—but entertaining books, dealing with the men of the past and present, descriptive of the great world beyond them, exciting them to high endeavor and true nobility of character, would fill the "aching void," and contribute to their happiness. Not finding these, they grow first restless, then discontented with their home life. Disobedience succeeds to discontent; and they enter the academy of Satan at the street corner. Bad leads to worse; and after worse comes depravity of life, a home forsaken, a promising child ruined, and a penurious father sinking with gray hairs and sorrow to a welcomed grave. A good, wisely selected library, a home made intellectually charming by the presence of books and conversation respecting their contents, might have prevented much of all of this. Surely the penury which grudges the outlay for a family library is as short-sighted as it is cruel!—*Daniel Wise, D. D., in Western Christian Advocate.*

Turkish Reform.

We need scarsely remind our readers of the boasting of the Turks, and the rejoicing of the Christians at the official declarations concerning improvements in the existing schools, and the erection of numerous new ones with advanced systems. In fact, however, matters in this line have virtually remained where they were, with the exception, perhaps, with the capitol and a few prominent cities. But in other places, where the people would have gladly made a change, the Government seems to have placed impedimeuts in their way. This is pointedly the case in the Christian provinces of Bosnia and Bulgaria. In these localities the parishes, as well as individuals, were inclined to improve their educational facilities. Where it was possible they established new schools, and in many places young men who had been educated in Europe opened private schools, with an advanced course of study, to which parents sent their children with alacrity. The Turkish authoritiea, however, did not like these efforts, and made short work with them; they closed the schools, confiscated the apparatus, and in some instances sent their founders or teachers to prison.

In religious affairs matters are in a still worse condition. A few years ago, under the influence of the Crimean War and the treaty of Paris, all the subjects of the Porte were permitted the free exercise of their religion, and equal civil rights were granted to all as to the Moslem. But of late systematic efforts have been made to curtail these grants. Last year the Christians of Constantinople were alarmed to learn of the revival of an old edict prohibiting Christians from living in Turkish quarters. This order was to be carried out in three days; and the result was that several thousand Christian families, including Germans, English, and French, were thus suddenly and unceremoniously ordered from their homes. The protests against this outrage were so energetic that the Government soon found that it had made a great blunder,

which it laid to the charge of the misguided zeal of its subordinates; and matters were allowed to remain as they were.

In the same way the authorities, as secretly as possible, but with great determination, have begun to oppose the spread of Protestantism and the workings of evangelical missions, as is now the case in Syria. The converts are occasionally arrested in the night, and hurried in chains to prison, under the plea that this is to protect them from the exasperation of the natives. But it would not be difficult to protect them in some other way if it were necessary, and at best it is hard to see the protection which they derive from the chains that are placed on them at arrest.

In Syria there is a certain heathen sect which has only outwardly conformed to Moslemism, and among whom the American missionaries have labored with success. Without any other provocation than their Christian confession, these poor creatures have been exposed to the fiercest brutalities for a long time, and the very village in which they lived was devastated and plundered by the Government troops; and then, to clap the climax, all the schools of the American mission in the district of Ansari were closed. The measures adopted by the diplomatists to obtain redress for these outrages have as yet little or no effect. Neither the English nor the American Embassy has been able to procure a remedy, and the deputation of the Evangelical Alliance could not even obtain an audience with the Sultan, although the request was made to the Vizier by the English Embassador.—*Christian Advocate.*

The Vatican.

This word is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1200 feet in length and 1000 feet in breadth. It is built on the spot once occupied by the garden of cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected a humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II., a few years afterwards, gave it up as a lodging to Peter II., King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than 70 years.

But soon after the return of the Pontifical Court to Rome, an event which had been earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was henceforward considered as the regular palace and residence of the Popes, who, one after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest depository in the world.

The library of the Vatican was commenced 1400 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles. Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles.

The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of Ancient Rome; with paintings by the masters, and with curious medals and antiquities of almost every description.

When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican.

Distance of the Sun.

Suppose we had a messenger whom we could send to and fro between the earth and the sun, and who could tell us exactly how long it took him to perform the journey; suppose we could also find by trial exactly how fast he could travel; then multiply his speed by the time occupied in coming from the sun, and we shall have the distance of that body, just as we would get the distance of two cities, when we knew that a train running forty miles an hour took seven hours to run between them.

Such a messenger is light. Let us find how long it takes light to come from the sun and how fast it flies, and we have the distance required. How hopeless a task it seems to find either the time or the velocity! But both have been found by methods which admit of being understood without any great amount of scientific knowledge. The time of the journey has been found by two entirely independent methods. The first is by the eclipses of Jupiter's satellites. The inner of these satellites revolves around Jupiter very regularly in less than two days. He passes through the shadow of Jupiter in every revolution, and thus becomes eclipsed. These eclipses can be observed with a small telescope, and the time noted within a few seconds. The time of revolution and the form of the orbit being precisely determined, the moments at which future eclipses are to occur can be exactly predicted. The first astronomer who accurately investigated this subject found that when the earth was between the sun and Jupiter the eclipses were seen several minutes sooner than they should have occurred; as the earth moved away, they were seen later, and finally, when the earth got to the opposite side of the sun, they were as much too late as they had been too early. As the earth returned, the eclipses again came earlier, and the irregularity continued in the same order year after year. The variation was found to be about eight minutes in time on each side of the mean. Persuaded that no such irregularity in the motions of those bodies could really exist, he attributed the appearance to the progressive motion of light, and hence concluded that this agent was about eight minutes in passing over the space which separated the sun from the earth. The most exact determination of this time was made about seventy years ago from an examination of all the eclipses of Jupiter's satellites, observations of which were to be found in the Paris Observatory. The result was 8 minutes 13.2 seconds.

The other method of finding the time light requires to pass from the sun to the earth is due to Bradley, who was Astronomer Royal of England in 1750. In making observations to determine the parallax of the fixed stars he was surprised to find an apparent annual motion of the stars of about 20 seconds, which did not correspond to the parallax at all. After long study on the subject, it occurred to him that, owing to the rapid motion of the earth in its orbit, no star would be seen in its true direction unless it was in the line of direction of the motion; but the motion of the light itself would be combined with that of the earth. The angle being twenty seconds showed that the velocity of the light coming from the star was ten thousand times that of the earth in its orbit. Since the velocity of the earth would carry it to the sun in about 57 days, light would, by this theory, require about one-ten thousandath of 57 days to reach the sun. Calculate this time and it will give eight minutes 12 seconds. The most exact observations of recent times give 8 minutes 18 seconds. There is therefore an outstanding discrepancy of five seconds only between the results of the two methods, and this is accounted for by the uncertainty of the old observations of Jupiter's satellites.

The terrestrial velocity of light is also obtained by two different methods. The mechanical difficulties involved in them may be judged by the fact that it has been necessary to measure a space of time less than a millionth part of a second. The most accurate method is that of Foucault, in which a beam of light is made to fall on a rapidly revolving mirror, from which it is reflected to a second mirror, which throws it back to the revolving mirror. If the light required no time whatever to pass between the two mirrors, the stationary mirror would reflect it back to the same point from which it came in the first place, for, however fast the other mirror might turn, it would be in the same position when the light was first reflected and when it came back after the second reflection. But if the light takes any time to go and come, the mirror will have moved a little between the two reflections, and the rays will be thrown back to a different point from that from which it came. By giving the mirror a velocity of a thousand turns per second the deviation of the second reflection was sufficient to be measured by the aid of a telescope, and the results of the measurements indicated that the velocity of light was 185,000 miles per second. Multiply this by the 498 seconds it takes light to come from the sun to the earth, and we find the distance passed over to be 92,130,000 miles, a result remarkably accordant with the other recent determinations of the sun's distance.—*Harper's Magazine.*

Children's Corner.

The Farmer's Son.

A farmer and his little child
Walked out one summer-morn,
Through meadow-land and forest-land,
And fields of golden corn.

"See, child," the sturdy farmer said,
"How fair the growing grain!
'Twill make thy father rich and free,
When winter comes again."

Then plucked he at the golden corn,
The little, gentle lad,
And kissed it: "Bless thee, corn," he said,
"That makes my father glad."

"Nay, child," he smiled upon his boy;
"The fair grain does its best;
Yet as it grows and ripens here,
Obeys but God's behest."

Then raised the lad his little hand,
And bared his curly head;
"Bless God, He loves my father, dear,
So loves us all," he said.

The sturdy farmer's eyes were wet,
"Amen!" then whispered he;
"'Tis rare I pray, but bless the Lord,
Who gave my son to me."

Suppose a Case.

'Let us suppose a case,' said Uncle Peleg to a little group. "Suppose two boys live in houses just alike, and dress just alike, and go to the same school; so, if you wanted to, you couldn't tell which was the best off. Suppose they keep right along together till they're twelve years old, and help each other so they'll be sure to keep even all the time.

"Well, suppose after awhile one boy finds a new friend that tells him he's tied to his mother's apron-strings, and he never'll be a man till he can do as he's a mind to without asking anybody. 'Girls ought to be at home evenings, and behave themselves; but its different with boys,' this new friend says. Suppose, now, this bad boy, who wants the other to be just as bad as he is, pulls a piece of tobacco out of his pocket, and tells our boy he must learn to chew the stuff before he'll ever be of any account; and then they try it together till somebody's awful sick. But suppose that somebody made up his mind to keep on trying, and, after a while his mouth gets so casehardened he don't know tobacco from sugar plums.

"Now, suppose our boy grows saucy to his mother—just as he would of course; and bimeby he takes a glass of liquor to keep the tobacco company—and well matched company they be, too. Then he smokes and swears, and swaggers and staggers, till you couldn't tell where he started from. If he earns any money, he spends it as fast as he gets it, and grows to be such a dirty fellow I wonder any nice, clean girl will have him near her.

"Now, suppose this other boy that lived in a house just like his, stuck fast to his mother, and thought he'd see what kind of a man he'd make that way. Suppose he didn't swear, nor smoke, nor chew tobacco, nor drink liquor. Suppose when he earned money he spent it for something he needed, or else saved it for a rainy day, and when he was twenty-one he looked about as clean as one of you girls. Suppose, now, these two boys live to

be thirty years old, which do you think will be most of a man?"

"The one that minded his mother and didn't get dirty," replied little Sue, who had listened so intently that she did not notice the boy, who retreated further and further from Uncle Peleg while the "suppose" was being told.

"That's right, my dear; and suppose there's one here that's got started wrong, the best thing he can do is to go home, wash his mouth, and do as near as he can as his mother wants him to. Good mothers are the best friends boys or girls can ever have."—*Youth's Temperance Banner.*

Courtesies to Parents.

Parents lean upon their children, and especially their sons, much earlier than either of them imagine. Their love is a constant inspiration, a perennial fountain of delight, from which our lips may quaff and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do; but there is a lack. He seldom thinks it worth while to give her a caress, he has forgotten all those affectionate ways that kept the wrinkles from her face, and made her look so much younger than her years; he is ready to put his hand in his pocket to gratify her lightest request; but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his filial regard? Is he not continually making sacrifices for her benefit? ah! but it is the mother heart that craves an occasional kiss, the support of youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and made the journey less wearisome. Material aid is good as far as it goes, but it has not that sustaining power which the loving sympathetic heart bestows upon its object.

Even the father, occupied and absorbed as he may be, is not wholly indifferent to these filial expressions of devoted love. He may pretend to care very little for them, but having faith in their sincerity, it would give him serious pain were they entirely withheld. Fathers need their sons quite as much as the sons need their fathers; but in how many deplorable instances do they fail to find in them a staff for their declining years!

Begin early to cultivate a habit of thoughtfulness and consideration for others, especially for those who you are commanded to honor. Can you begrudge a few extra steps for the mother who never stopped to number those you demanded during your helpless infancy? Have you the heart to slight her requests or treat her remarks with indifference, when you cannot begin to measure the patient devotion with which she bore with your peculiarities? Anticipate her wants, invite her confidence, be prompt to offer assistance, express your affection as you did when a child, that the mother may never grieve in secret for the son she has lost. —*Rural New Yorker.*

Child-Christians.

There is little danger of attaching too much importance to the religious culture of the children, and the following suggestions have great force:

It is not so rare a thing as once it was to see children among the ranks of God's people, but not yet do we realize the possibility and the full blessedness of this relation. We pray for the conversion of our little ones, but we do not really expect it. Mr. Beecher once said that "a converted child was, to many parents, like an apple that had ripened before its time—they were afraid it was unsound at the core." So we are fearful that they "do not fully understand," we are afraid that "the change is not genuine," we "think they had better wait awhile," forgetting that He who is able to keep them unto the end set a little child in the midst for our example. They are fresher from the hand of God than we are, it is easier to kindle the light of heaven when it has scarce faded, and the and the child-nature turns as sweetly towards Christ as it did eighteen centuries ago. We clothe this simple "coming to Christ," in mystical phrases, we tell them of a change which they cannot understand, and, waiting for it, many a child lives a life of Christian duty without its joy, while many another passes through the giddy years of youth, when the brain fairly whirls with the new wine of life, almost prayerless, because they are afraid to ask for it, and dare ask for nothing less.

Religious Intelligence.

—The Friends' Society in America will hold their biennial First-Day School Conference in Philadelphia, beginning on the 12th of November next.

—One who has been investigating the subject says that sixty-eight per cent. of the members of Evangelical churches are the fruits of Sunday School instruction.

—The third "National Evangelical Lutheran Sabbath School Convention" will be held at Wooster, Ohio, beginning October 26 and continuing till October 29. An extensive programme is announced.

—The Chinese Sunday School, which is held in Doctor Eel's church, Oakland, Cal., on Thursday and Sunday evenings, has had a very encouraging growth. Two years ago it began with twenty scholars; now it numbers two hundred and seven Chinese young men and boys.

—The Annual Convention of the Protestant Episcopal Diocese of Illinois will be held on Sept. 14. The question of electing a Bishop will come up again. It is said that Dr. DeKoven's friends will present him once more as a candidate. Among others mentioned for the vacant Episcopate are the Rev. Dr. Stephen H. Tyng and the Rev. Dr. James Mulcahey, of this city, the Rev. Dr. Alexander Burgess, of Springfield, Mass., and the Rev. Dr. Thomas F. Davis, of Philadelphia.

—The American Board of Commissioners for Foreign Missions will send in September three missionaries to Western Turkey, one to Eastern Turkey, and three to Madusa. Prof. and Mrs. Learned and the Rev. Mr. Doane sail for Japan in October. Five missionaries under the direction of the Board left the United States for Central Turkey August 7, and four for the Mahratta Mission August 11. A reception of these missionaries was given in the rooms of the Board at Boston, at which there were present twenty-seven missionaries, representing thirteen fields of labor in foreign lands.

—At the recent session of the Colorado Conference, Mr. Harwood spoke of the character and results of missionary work in New Mexico as follows: "Five years ago the Methodist Episcopal church had nothing in that country. Now there are five missionaries, four of whom preach in the Spanish language. There are one hundred and twenty-five Mexican and fifteen American members of the church, most, if not all, of whom are soundly converted. There are two hundred scholars in the Sabbath Schools, and the work, though bitterly opposed, is making steady progress. The value of the property now owned by the church is twenty-five thousand dollars."

—Beginning August 31st, the State Conferences of the Wesleyan Methodist churches will be held in order in Indiana, Michigan, Illinois, Kansas, Iowa, Minnesota and Wisconsin. The General Conference meets Oct. 20, in Sycamore, Ill. Rev. D. S. Kinney, the successor of Adam Crooks as publishing agent for the church, will visit all the Conferences in succession.

—The Presbyterians (Northern) last year received forty-nine ministers from other denominations, or nearly one-third as many as were ordained during the year. Neither was this exceptional. For the previous six years the number thus received averaged fifty-six, against an average of one hundred and thirty-one ordinations.

—The Methodist church is accomplishing a good work in Australia. It has three conferences, all flourishing. The first Methodist preacher there was a convict. He was under sentence of death in England for murder. He was converted, and became so thoroughly changed that, through the intercession of friends, his sentence was commuted to banishment.

—The statement of Bishop Bailey, of Baltimore, during a visit to Washington City, last month, that among those confirmed as converts to Catholicism were sixty-nine Methodists, has been investigated by a committee of the Preachers' Meeting, who reported, after a careful inquiry, that but three members of our church in that district had joined the Catholic church, and that within the past year, seven Catholics have been converted and joined our church.—*Methodist Advocate.*

—The *Evangelical Messenger*, having lately published a series of articles against the Romish church, the *Catholic Universe* attacks it most bitterly, much after the style of lodge journals with those who point out the evil tendencies of their false religious system.

—New York papers give a remarkable account of the healing of Rev. S. H. Platt, of the DeKalb Ave. M. E. church, Brooklyn, by prayer. For twenty-five years he has suffered from an incurable injury in one knee, caused by the kick of a horse. Four years ago a like injury happened to his well limb, from striking against a box, so that he could not stand or walk without crutches. At Ocean Grove camp meeting he was visited by a young lady who prayed for his recovery in his presence. In a few minutes strength seemed to return, and he was "whole" and well.

—A very significant feature of the late Theological Institute at Oberlin was the paper by Dr. Fairchild, on the "History of the Oberlin Doctrine of Sanctification." The *Fellowship* says of it: "He began by sketching the circumstances under which the doctrine first began to be held in Oberlin, and the influence it exerted on those who accepted it, which was, in some respects, injurious. He then reviewed the utterances of Cowles, Morgan and Finney, finding in the utterances of the last named writer, inconsistencies And finally, he insisted upon the fact that the doctrine of permanent sanctification in this life is utterly opposed to the doctrine of the simplicity of moral action, which is recognized as the foundation of the entire Oberlin philosophy, so far as it is distinctive. He said: 'Oberlin is the last place in the world where the doctrine of permanent sanctification in this life should be held.' The new paper seems likely to mark the beginning of a new era, if not in Oberlin, at least in the popular impression regarding Oberlin. It was noticeable that two of the men whose names were mentioned in the paper, Morgan and Cowles, being present, gave assent to Pres. Fairchild's present position in the matter."

News of the Week.

The City.

Last Sabbath evening Farwell Hall was filled with a large audience to hear from Hon. J. V. Farwell an account of his personal observations of Mr. Moody's work in England.——The Board of Cook county commissioners formally broke ground last week for the erection of a grand court house and city hall on the square occupied by the old building before the fire.——The whiskey ring of this city lately attempted the assasination of an ex-gauger who has made some damaging revelations of fraud to government officials.

General.

A great event of the week is the failure of the Bank of California at San Francisco for unknown millions, said to be fourteen, followed in a day or two by the sudden and mysterious death of the President, Ralston, while bathing. It was first believed that he had taken poison before going into the water, but physicians are inclined to believe that a stroke of apoplexy was the cause of his death. Other banks in San Francisco have stood a heavy run, but the excitement is waning and it is believed that the bank will pay 50 per cent. or more to creditors.——The propellor *Comet* was run down by the steamer *Manitoba* on Lake Huron and sunk with eleven of her crew.——The reign of terror in Southern Illinois is now over, the citizens having organized and armed and caused the arrest of a large number of the Ku-Klux.

Foreign.

Some time ago the Prussian government prohibited the circulation in that country of the *Volkszeitung*, a Roman Catholic paper of Baltimore. Finding or supposing it to be still distributed under the name of the *Freie Presse*, the Government has issued an order forbidding the circulation of that paper also.——The Government of Bavaria has requested the bishops to submit official copies of the pastorals issued by them on the eve of the recent elections. The papers are demanding that the issue of political pastorals shall be made a criminal offense.——It is reported that the Italian Government will bring in a bill at the next Parliament for the suppression of the Roman Catholic clubs and co-fraternities of laymen. ——Last week Matthew Webb accomplished the feat of swimming across the British Channel from Dover to Calais, about 25 miles in 21 3:4 hours. He was almost exhausted from the long and continuous strain upon his system, and when first taken from the water was barely able to stand. He, however,

shortly afterward recovered and walked ashore without assistance.——The insurgents in Herzegovina have attacked the towns of Focuiza and Roito, and Turkish troops are concentrating. The Grand Vizier has addressed a note to the Governments of Austria, Germany and Russia, thanking them for their friendly intercession in the interests of peace.——The Porte is concentrating a large force in the direction of Nissa, in consequence of the part taken by the Servians in the insurrection in Herzegovina. The military occupation of Servia is regarded as not improbable.

MISCELLANY.

Forty-seven millions of idle money are piled up in the banks of New York City, and no customers can be found to use it. One hundred millions of idle money are lying in the banks of the United States. The amount of currency in circulation is just seventy-eight millions more than it was in 1865, at the close of the war, when business was flush and prosperity at high tide.

Herzegovina, about which our cable dispatches have so much to say just now, is a province of European Turkey, containing 7,000 square miles, and a population of less than a quarter of a million. As in the neighboring provinces, the inhabitants are mostly members of the Greek church, and disliking their Mohammedan rulers at all times, hate them especially now that a tax is being collected. They have long desired independence, but it is the policy of the Great Powers not to weaken the Ottoman rule just now. If the provinces should throw off the Turkish yoke it would displease all their powerful neighbors to have them set up a government for themselves, while Great Britain, France and Germany would not relish their annexation to Austria or Russia. Should the present insurrection against Turkey continue, and involve all the other provinces, a change of programme might be made. Whatever may happen, however, will be determined more by Cabinet Councils than by the valor of the provincials.

The Pope has refused to consecrate the Roman Church to the Sacred Heart. "The missionaries of the Sacred Heart at Issoudon, in the Diocese of Bourges, has presented him with thirty magnificent volumes containing 12,000,000 signatures in favor of this step, but a French Catholic organ states that this pious campaign was undertaken rather inconsiderately, and the Florence Ultramontane paper declares that to consecrate the church to the Sacred Heart of Jesus would be an act of tautology. The church, it says, issued from the very heart of Jesus; it is His spouse; it belongs to Him in every respect. How and why then, consecrate it to Him? The Pope has accordingly replied "Nihil innovandum." The Debats hopes that people constantly trying to invent unknown devotions, to draw up new dogmas, and to introduce all kinds of superstitions which are not at all Christian, will profit by this lesson given them, not by free-thinkers, but by the infallible Pope.

The final reports of the census-takers in Ireland, in 1871, have just appeared and contain some information of interest. The area of the island is 20,819,947 acres, from which are to be deducted 600,000 acres covered with water. 4,000,000 of bogs, mountains, and other lands unfit for cultivation, leaving available about 16 000,000 acres. or 25,000 square miles, an area somewhat less than half of Iowa. Ten million acres are, again, in pasture, so that the cultivated land but little exceeds one acre for each inhabitant, the total population being 5,412,377. In 1841 the population was 8,175,000 the number of inhabited houses being 1,320,000. Now there are 960,000 houses returned. so that the population has fallen off 2,763,000 souls, and the number of dwellings 360,000. The decrease in population during the decade in 1861–71 was, however, only 386,000, and there now seems reason to believe that the tide has begun to turn, and the next ten years will show an increase. Of the 5,412,377 persons in Ireland, 4,150,867, or 76.7 per. cent. of the whole number, are returned as Roman Catholics. The remaining 23 3 per cent. are made up of 677,998 Episcopalians, 500,000 Presbyterians, 400,000 Methodists, and 50,000 members of about 150 other separate sects.

Notices.

Pennsylvania.

The Executive Committee of the Penn'a Christian Association met for business Aug. 8th, at Ararat Presbyterian church, when it was voted to hold the annual meeting of said body in Mercer, Mercer county, Pa., December 7th, 1875; and that Rev. C. F. Hawley and other brethren thereabout be requested to provide the speakers and make all the arrangements for said meeting.

NATHAN CALLENDER, Cor. Sec'y.

Third Annual Meeting of the Indiana Christian Anti-Secrecy Association.

The State Association will hold its third annual meeting in White's Hall, Marion, Grant county, commencing on the 12th of October, 1875, at 7 o'clock, P. M., and continuing through the 13th and 14th. Some of the most prominent speakers engaged in the work, are expected to be present and lecture on the evenings of the 12th, 13th and 14th. Friends of the cause throughout the State are requested to attend and make a united effort in pushing forward this great car of reformation. Remember the time and place. By order of

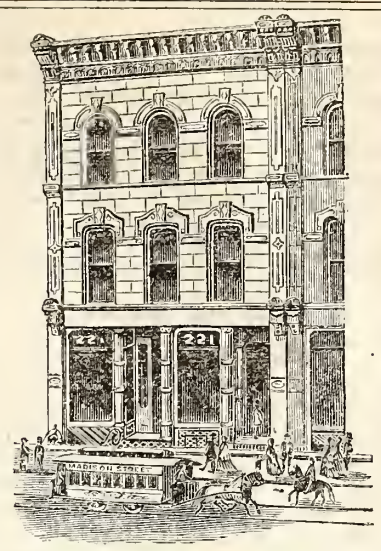
THE EX. COMMITTEE.

Meeting of the Ex-Committee of the Ind. State Association.

The Executive Committee of the Indiana State Association are requested to meet in the Wesleyan meeting-house in Marion on the 15th of 9th month (Sep), at 10 o'clock, A. M , instead of at the house of Jesse Small, the place adjourned to. Other friends of the reform are requested to meet and counsel with the committee. Important business will come before the committee. WM. SMALL.

Indiana.

The members of the Bartholomew county Association Opposed to Secret Societies will meet in the lecture room of the College building Hartsville, Ind. on Saturday evening, Sept. 4th, at 7½ o'clock, for the purpose of electing officers for the ensuing year; also to elected delegates to the State Association. An opportunity will be given for speeches and testimonies against organized secrecy. All are invited to attend.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

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The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of teshe ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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—The *Catholic Review* of New York states that the statement widely published that the Romanist murderers of San Salvador were furnished with a passport to heaven by their bishop, is a hoax of the New York *Herald*. The *Herald* is not celebrated for over-scrupulousness, but that may have been a result of its Catholic training. If the name of the bishop is proved different from that signed to the murderous permits, the case would be more clear.

—The death of Rev. James McCabe was announced not long since, who, in his younger days, gave some attention to Odd-fellowship. In 1845–6 he served on a committee of revision of the "secret work," and, it is thought, wrote the conductor's charge. That service probably opened his eyes to the character of the system, for ever since he gave "the order," says a lodge organ, "very little attention, if any."

Home and Health Hints.

To Preserve a Bouquet.

When you receive a bouquet, sprinkle it with fresh water; then put it into a vessel containing some soapsuds, which nourishes the roots and keeps the flowers as good as new. Take the bouquet out of the suds every morning, and lay it sideways in fresh water, the stalk entering first into the water; keep it there a minute or two, then take it out, and sprinkle the flowers lightly by the hand with pure water. Replace the bouquet in soapsuds and the flowers will bloom as fresh as when gathered. The soapsuds need to be changed every third day. By observing these rules, a bouquet may be kept bright and beautiful for at least one month, and will last longer in a very passable state; but the attention to the fair but frail creatures, as directed above, must be strictly observed, or "the last rose of Summer" will not be "left blooming alone," but will perish.—*American Artisan.*

To Dry Cherries.—As cherries are here, those wishing to dry them will doubtless be satisfied if they follow this plan; Cherries intended to be dried must first be stoned, then spread on flat dishes, and dried in the sun or warm oven; pour whatever juice may run from them over them, a little at a time; stir them about, that they may dry evenly. When perfectly dry, line boxes or jars with white paper, and pack close in layers. Strew a little brown sugar and fold the top of the paper over them, and keep in a dry, sweet place.

Cucumber Pickles.—The old style of laying cucumbers down in brine, then when wanted for use soaking them out in a brass kettle to make them green, is tedious, and I think rather dangerous. Now, I have good, nice solid pickles that were put down last summer, and the following is my method of preparing them: I pick from the vines, wash carefully, and when dry put them in good cider vinegar; tie a paper over the top of the jar; some seal them, but I have not. I like this way very much.

All do not know that lemons sprinkled with loaf-sugar almost completely allay feverish thirst. They are invaluable in the sick-room. Invalids affected with feverishness can safely consume two or three lemons a day. A lemon or two thus taken at "tea-time" is recommended as an entire substitute for the ordinary supper of summer, and will often induce a comfortable sleep through the night, and give a good appetite for breakfast.

Make the bed time and rising of your little ones as pleasant and joyous as possible. A happy beginning and ending will be likely to carry the rest of the day. Help the little ones over the difficult places in learning to dress, the buttons and hooks and pins, in unreachable places for unexperienced hands. Let bed time be associated with a good frolic with some noise attending, a prayer to Jesus, the smoothing of the head with loving hands, the good night kiss, the quick and innocent sleep.

Fat Meat for Consumptives.—A taste for fat meats is, unfortunately, not universal among children, and when it does show itself it is often, almost universally, repressed by parents. This taste is an expression of the wants of the living system which we cannot disregard with impunity. Without fats the organism cannot be built up in perfection. Fats counteract the tendency to consumption. Observation has established the interesting fact that persons who in early life show a taste for fat meats seldom fall victims to that disease; and, *vice versa*, that consumptives have generally shown an early repugnance to such food. There can be no question as to the lesson taught by this fact, that when the appetite exists it ought to be indulged, and that, if possible, it ought, when wanting, to be created by tonics and abundant exercise in the open air.

Farm and Garden.

Taking Care of Tools.

It will not do in these days, to leave the plow in the furrow, the harrow in the field, and the mower or reaper under an open shed with a leaky roof. These and all lesser implements must be carefully put away in dry quarters, for to allow them to rust during the Winter will injure them more than several campaigns of active service. The depreciation of machinery is very rapid, even when properly cared for; when neglected, this depreciation is simply destruction, quick and sure.

Reapers, mowers and drills should be taken apart and cleaned, each bolt dipped in melted tallow, and then replaced. Every portion of wood and exposed iron should be covered with a good coat of paint, if not already thus protected, and all parts made of steel should be taken off, well anointed with olive oil and wrapped in paper or put away in a damp-proof tool house or store room. The machines themselves should be kept in a building with a tight roof over it, and fowls should not be permitted to get access to them. Poultry take a perverse delight in perching upon such implements, but no tidy farmer will gratify them to this extent.

Plows should be brought in, well washed and cleaned from the soil, the wood work coated with petroleum and the shares and mold-boards scoured off, polished, and then brushed over with a thick wash of lime. They will not then rust in the least, and in the spring will come out clean and bright. No salt should be brought in contact with tools of any kind, nor old salt sacks be thrown over them. Harrows should be cleaned, the wood work oiled with petroleum or painted, and the teeth taken out and sharpened for next season's service. All repairs should be made against time of need, to avoid vexatious delays in the hurry of planting or harvest. Mechanics still work for somewhat less in the winter than in summer, when they are busier, and that is an important consideration. Besides, that old adage about "a stitch in time" applies most forcibly to farm tools. Wagons should now be washed clean, and immediately painted and put under cover. It is only a simple truth that such care of tools and implements as we suggest will lengthen out their period of usefulness far beyond that of their ordinary endurance.—*New York Tribune.*

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Topics of the Time.

The people of San Francisco give another version to the failure of the great Bank of the Pacific coast by the general respect paid to the memory of its president at his funeral. And if it shall prove true that politics and private commercial quarrels are the cause of the disaster, the newspaper ring which combined to deceive the public in the first reports cannot be too severely rebuked. The Bank of California with Ralston at its head has long been the leading institution of the kind on the coast, and has steadily worked against the foreign agencies to prevent too large an exportation of coin. Its efforts have kept paper money out of California. But from its vast influence in this and other enterprises, it naturally aroused political hostility, and two San Francisco papers seem to have been especially eager to destroy the Bank and its head. A rival corporation had also arisen in the Bank of Nevada, managed by some of the wealthiest stockholders in the Nevada mines, which could secure a footing only at Ralston's expense. They succeeded so well as to cause the temporary suspension of the Bank of California and indirectly the death of its president. The rumors of poison and extravagant speculations had too little foundation to save the honor of the Associated Press agent at San Francisco from impeachment. If this was an exceptional error it might be pardoned; but the perversion of news by the press agents, who send first over the wires, is notorious. Nothing would raise the character of our great papers in the esteem of the public more than a united effort to expel from his position every agent whose integrity and judgment is not a reasonable warrant that press and telegraph will not be used for wholesaling falsehood.

It is reported from Washington that the Government is about to turn over the Indians from the Interior to the War Department, as Gen. Sheridan and Custer have long advised. While it must be acknowledged that the change might effect some reform in the Indian management, it will and should be seriously objected to by thousands of honorable citizens whose judgement in the case is equal to that of Sheridan or Custer. The army is neither free from taint of corruption itself, nor are the quarrels it has provoked from the Indians any promise of peace when they are in its sole power. A change is needed in this bureau no one will deny, but it should be made in the present management of the Interior department. The Indian Peace Commissioners are able and willing to be of great assistance in their proper place, and what they have already accomplished in spite of the Indian ring has inspired public confidence; but when government officers combine with thieves against them, they are forced into a position not easily maintained with honor. Let a change be made; but in the Interior department itself. Let a competent and honorable man, unsworn to the lodge and the villains that shelter in it, take Delano's place and rid the Indian management of dishonesty and the country will be satisfied with the result.

The Jesuits of New Jersey are losing their shrewdness. In over-confidence they are organizing the Catholics into a political "Catholic Union," and have issued an address which states to the faithful of that church that the "Catholics," having failed to get what legislation they want for their schools and other institutions, must now bring such influences to bear upon the legislature as will enable them to secure what they call their rights. For this purpose they have formed a "Catholic Union," with the approbation of their ecclesiastical guides, and they bind themselves by a solemn pledge to work for their church, and especially in the line of political action. This issue has for some time been made by the Jesuit leaders, but carried forward in secrecy. They have steadily fought for the subversion of our school system, gaining advantages slowly, but in some States so surely that their success seemed only a question of time. But an open war their principles are too well understood in this country to endure the shock of political battle. When they worked, like the lodge, to undermine the public school system by perverting the conscience of our people, every sincere and godly man trembled at their power, but open war is welcome to the truth and its champions. He who directs the hearts of men will yet save His Word and people from their enemies.

The Light which never Misleads.

"And as he passed over Penuel the sun rose upon him."—Gen. xxxiii. 3. "His marvelous light."—1 Peter ii. 9.

Whence came he? From a darksome night;
From wrestling, toil and tears,
To walk once more in God's own light
The Victor of the years;
But erst all bruised beneath the rod.
But now a Prince and crowned of God!

Oh, sweet the light of darkness born,
The joy which sorrow brings;
The stars which gild the night forlorn,
The hope which anguish sings;
Sweeter that light God doth impart,
Which wounds and heals the broken heart.

There is a light, pale, pure and clear,
Like moonbeams on the snow,
Which shows vast wastes, cold, barren, drear,
Where no green thing can grow,
A light oft sought with failing breath,
Guiding alone to fields of death.

There is a light which brightly streams,
To dazzle and perplex;
Like lightning's flash it fiercely gleams,
To startle and to vex;
Brilliant, it shines but to give pain,
Reveals alone what it hath slain.

There is a light which many praise,
Gilds much without, within;
Which labors much, but cannot raise
A hope which conquers sin;
It makes the eye look bright and clear—
Much beauty gives; but not a tear!

There is a light both clear and dry
Which many oft will please!
The words of Christ it doth decry,
The conscience leaves at ease;
It bids our pride lift up its head,
But leaves the heart both cold and dead.

There is a light men do not praise,
Brings little wealth or fame;
Its children shun the public gaze,
Or die without a name;
Though men to it pay little heed,
It never has or can mislead.

This light the weakest eye can bear,
It clears the strongest sight;
Gives to God's flowers their odors rare,
Dispels the darkest night,
Robs pride indeed of all its breath,
And quickens faith in midst of death.

It bids the drooping lift their head,
Softens the heart of stone,
Brings life to those whose hope hath fled,
Directs to Christ alone:
Reveals a home 'neath cloudless skies,
Where beauty blooms and never dies.

Is night upon thee, drear and cold?
Does truth seem far away?
Oh, learn from God's own Prince of old,
How night was turned to day.
Long, long he prayed 'neath heavy skies.
Ere God's own sunshine cheered his eyes.

Be cheered, poor wrestler in the night,
Truth's music's sad and low;
The sun shall rise and bring thee light,
Hold fast, nor let hope go;
Each night shall bring its angel fair,
If thou wilt bow the knee in prayer.

—*W. Poole Balfern.*

Across the Lake.

BERLIN, Mich., Aug. 31. 1875.

DEAR CYNOSURE:— While the shades of evening were gathering we embarked in the good steamer Menomonie for a short vacation trip into the neighboring State of Michigan. After a pleasant night disturbed only by the mighty heart-beat of the huge leviathan of the deep and the gentle ripple of the waters, at dawn we took our station on the vessel's prow to see her enter the port. At first nothing was visable save the expanse of waters and the blue heavens above. Presently the shore line, mantled in the blue haze that covers distant mountains, rose before us. A wide gap in the range of hills that shut in our vision, and the port lights on either side disclosed our place of anchor, Grand Haven. With giant strides her prow steadily holding the port our noble vessel moved on and entered the haven in the advancing light. The blue hills gradually changed hues to their normal green interspersed with patches of yellow sand. The little city of Grand Haven gradually revealed itself, at least the part of it not covered with the shifting sand from the neighboring hills. Our noble young captain took his stand above us in front of the helmsman's house, and laid his hand upon the mane of the monster and we marveled to see how meekly it obeyed his gentle touch. The huge mass with all its living freight marched straight for the wharf till you could have laid your hand upon it and gently stood still without touching it and then softly its side came to the landing with no jolt nor jar and we could only tell when we were fully anchored by the passengers beginning to move toward the place of egress.

We thought of that other anchorage. Will it thus be when the voyage of life is ended? Shall we thus peacefully enter the haven of eternal rest? Has the Captain of our salvation the skill of this earthly commander to bring the good ship Zion safe through into port? Aye, this captain, skillful though he be, may make mistakes and lose his vessel and cause the death of those whose lives have been intrusted to his keeping, but the Captain of our salvation is able to save to the uttermost all who put their trust in Him.

While waiting for the cars to bring us to this place, I wandered out into the town to see what I could find. I soon found that I had not yet entered paradise, but was still where Satan's seat is. A fine brick building hung out the marks of the beast and bore the sign "Masonic Hall;" and a little far-

ther on a still larger stone block bore the three mystic links of the devil's chain, fit emblem of the soul-bondage of the infatuated mortals who hold nightly conclave within. This timber region seems to afford ample hiding places for all the mystic brood, and the latest chick, the grange. has gathered in and securely broods over the honest yeomanry that have not yet come to trust the mother-bird Freemasonry.

We took seats in the cars of the Detroit & Milwaukee R. R., and 22¼ miles travel through a country mostly poor and sandy, much of it uninhabited, brought us to this place. For most of the distance the corn crop, small by reason of dry weather and late season, had been nearly or quite killed by the heavy frosts of a week before, and looked like corn-fields in November. The peach-trees were all dead and three-fourths of the apple-trees.

There is not more fruit than in Northern Illinois, and the apple-trees, especially the young ones, are, except on the highest clay lands, three-fourths killed. Even the common cherry has been mostly killed by the cold winter.

Sabbath found us seated in a neat country church, listening to the earnest, simple, truthful words of a Baptist minister; a large number of the young men and boys loafing outside the church while the glad news of the Gospel was being proclaimed within. The wall of lofty green elm and maple and beech trees that in every direction shut in the vision, the small fields, most of them covered with stumps, and the slow fires that are here and there consuming the growth of ages, that the next generation will need to keep off the cold, make a decided difference between this and Illinois scenery. The crops of small grain have been fair and quality good. Mostly fall wheat is sown on fallow ground. The farmers are now busy about their sowing.

O. F. Lumry.

Judge Marcy in the Morgan Trials.

[From Bench and Bar, by L. B. Proctor.]

On the fifth of January, 1829, William L. Marcy was appointed an Associate Justice of the Supreme Court by Martin Van Buren, then Governor of the State. Soon after his appointment he was directed, by Mr. Van Buren, to preside at a special Oyer and Terminer at Lockport, appointed for the trial of the alleged murderers of William Morgan. Prominent among those charged with complicity in that dark crime was Ezekiel Jewett, of the United States army, commanding at Fort Niagara during Morgan's confinement in that fortress. He was therefore brought to trial before Judge Marcy at the special Oyer and Terminer referred to.

At this period Anti-masonry had become an exciting element in politics; had in fact super-induced the most vindictive political contests known in history. In no place was this contest so furiously prosecuted as in the county of Niagara, for in it the scene of Morgan's murder was enacted. Some of the chief actors in it, holding distinguished civil and military positions, with powerful influences to sustain them, were to be tried before Judge Marcy. This, of course, rendered his position as the Judge presiding at their trial one of great delicacy and difficulty. Though a politician from his youth, down to the time of his appointment to a high judicial position, ardently engaged in promoting the prosperity of one of the great political parties of the times, few men were better qualified to hold the balance between political excitement and the inflexible administration of justice than Wm. L. Marcy.

When Col. Jewett was placed at the bar for trial, there was one individual who knew, or was supposed to know, the full extent of his guilt.

This was Orsamus Turner, who had been duly subpoenaed as a witness against the prisoner. Amid the most profound silence he took the witness stand; it was an event that had been looked for with intense interest, and the vast audience assembled believed that the hour had come when the fate of William Morgan was to be revealed to the world and his murderers duly punished.

John C. Spencer, who had been appointed Special Attorney-General to conduct the prosecution against these abductors and murderers, had labored, as we have seen in previous trials, with untiring zeal, devoting all the strength of his great intellect to the task of bringing them to justice, but as yet with little effect, now believed that his hour for triumph had come, and that from the lips of Turner damning proof against the prisoner was to be elicited.

With calm emphasis he answered the preliminary questions put to him. But when the first question touching the guilt of Jewett was propounded, paleness overspread his features, with rigid determination his lips closed, unflinching obstinacy shot from his eyes; no further answer could be extorted from him. The silence of Turner gave a deep and painful interest to the scene—an interest which almost suspended the respiration of many in the court room, producing those painful emotions—that almost freezing anxiety always experienced when watching a person in the act of invoking some fearful doom upon himself.

Judge Marcy, sitting erect on the bench, his arms folded, his heavy eyebrows slightly contracted, his deep-set, expressive eyes fixed intently on the prisoner, the stern impersonification of justice, was the central figure in this absorbing scene.

John C. Spencer, his tall form slightly inclined toward the witness, the lines of his mouth drawn aggressively close, a glow of excitement spreading itself over features at all times striking, giving them now a deeper and more impressive expression, proved his entire absorption in the case.

Jewett, cool, composed and confident, sat by his counsel, his whole manner evincing a consciousness that he was master of the situation.

At last the almost smothering silence that presided over the court room was broken by the voice of the Judge, saying in a voice and tone which none but William L. Marcy could command:

"Witness, are you fully aware of the consequences of your refusal to answer?"

"I am," was the firm reply.

"Witness, it is not only you, but society at large that will be seriously affected by your refusal; once more the Court will give you an opportunity to save yourself from the consequences of your rash obstinacy."

The question was repeated by Mr. Spencer with stern, but calm emphasis. The faint flush that overspread the face of Turner was his only response to the question. Another momentous silence followed. It was momentary, however, just protracted enough to indicate unmistakably that the witness did not intend to answer.

"Sheriff," said the Judge, "convey the witness to the common jail of the county, keep him in solitary confinement until you are ordered to discharge him by the court."

That officer, with his assistants, approached the witness stand, and through the densely crowded room Orsamus Turner was led away to the dungeons of Lockport jail. Long and weary was his confinement, but with his confinement obstinacy increased, and as he never answered, the real murderers of William Morgan were never brought to justice.

In the month of November, 1828, Mather, another of the alleged Morgan murderers, was brought to trial at a court of Oyer and Terminer, held at Albion, N. Y. At this trial Hon. Addison Gardiner, then one of the circuit judges, presided. The important legal questions decided by Judge Gardiner during its progress, and afterwards adjudicated in the appelate courts of the State, give it a distinguished place in legal history.

During this protracted and exciting contest a scene occurred nearly as exciting as the one described in the trial of Colonel Jewett. One William Daniels, a witness called against Mather, was asked by Mr. Spencer whether, on the 13th day of September, 1826, he was at the residence of Solomon H. Wright in Newfane? The witness declined to answer on the ground that his reply might implicate him in the transaction that occurred there. Mr. Spencer contended that as the abduction of Morgan took place in September, 1826, and the statute of limitations having attached, the answer of the witness could not criminate him, being protected by that statute, he was bound to answer.

The defense insisted that if the answer of the witness tended to his infamy he should be excused from answering. After elaborate arguments by the distinguished counsel, Judge Gardiner, in an able and transparent opinion, decided that the witness could not legally be compelled to answer. Mather was pronounced not guilty by the jury and another of Morgan's supposed murderers escaped.

An exception was taken to Judge Gardiner's ruling on this and many other points, and to portions of his charge to the jury.

What constitutes the crime of conspiracy? and who may be made conspirators? Where should the place of trial be laid in the case of conspiracy? What constitutes a challenge to a juror for principal cause? and what constitutes a challenge as to favor, and the exclusion of jurors for the expression of an opinion. What the facts on which a challenge rests are disputed, what cause is to be taken? Does the fact that the juror belongs to the order of Free and Accepted Masons constitute a proper ground of challenge in a case where a member of that order is on trial? Can there be a new trial ordered in a criminal case for the misdirection of the court, where there has been an acquittal? were some of the questions brought up by the bill of exceptions in this case. It was Judge Marcy's fortune to pronounce the opinion of the Supreme Court on three points, and we point to the opinion as one of the ablest found in the local reports of our own as well as any other State. Though some of the propositions submitted to him in that case had been previously decided in the learned opinion pronounced by Judge Woodworth in the case of the People vs. Vermilyea, yet very many of them were unsettled until considered and decided by Judge Marcy in the celebrated case of the People vs. Mather.

It is proper to add that the rulings of Judge Gardiner on the trial of this cas were all of them subsequently affirmed by the Supreme Court on appeal.

Thus the reader will observe that in the affairs of government, in social relations, in matters of religion, and in courts of justice, "the Morgan affair" was all absorbing,—pregnant with interest and excitement. Much connected with it was ephemeral and now forgotten in our preoccupied age. But there was much connected with it of thrilling interest that was indurated beyond the action of time—much that will repay the lawyer, the student and the lover of history to review.

To the legal student the opinion of Judge Marcy in the case of Mather is of great value, for its pleasing style, itatus mre thought, its sharply defined, well sustained positions and extra research.

The late David Woodcock of Ithaca, a distinguished lawyer, an able and eloquent representative in Congress, and a versatile scholar, once remarked that "William L. Marcy's style as a legal writer is not excelled by any judge of his times, that he blended in an admirable manner the treasures of language with the treasures of learning."

A pastor met a man on the street who had been absenting himself from the church. Before enquiring why he was doing so, he replied, "Well, I have been behind for a year or two, but I hope to get straightened up again and then be back to my place." By being "behind," he meant that his business affairs had not been paying, and that he wished to do without his religious privileges as a matter of economy. Of course it is all wrong in any one to reason so, for he should save some place else than in the cause of God; but it teaches a lesson in regard to the influence of pew rents and other methods of exacting church contribu-

tions. If it was possible all churches should be free. Then, while families might have their places of sitting, strangers and "straightened" people could without delicacy attend the worship. How can this reform be accomplished? By the liberality of Christians. If every Christian will rise above his avarice and set the example of generosity, pew rents and subscriptions will soon be done away with. In this respect Christians are the great hindrance to Christian progress.

Lodge Symbolism.

BY J. H. H. WOODWARD.

We read in the fables of antiquity of that grey time of yore, the golden age and reign of Saturn—that happy time, when liberty and equality, justice and virtue were still ruling, and the inhabitants of the earth lived like gods, in perfect security, without pains and cares, and exempt from the burdens of old age. When the soil of the earth gave them fruits without laborious cultivation, when they were unacquainted with sickness and died away as if overtaken with sweet slumber; and when the lap of earth received their dust and their souls enveloped in light air remained as genii with the survivors.

From these times and upon these ideas is based the grand Masonic idea of equality. These are the halcyon days for which Masons sigh—the happy times when brotherly love, universal peace, concord of sentiment, harmony of action, amity and innocence as handmaids everywhere prevailed, and joy and sunshine overspread earth and heaven. When men were without guile, knew no wrong, and perpetrated no evil, and malice was without a lurking place. Masons yearn for such delights and times as these, not for the universal race of man, but for themselves alone, as the children of the sun, the elect of God, the self-righteous of earth.

Now Saturn in conjunction with Janus (another name for old Sol) inaugurated the golden age in the plains of Latium and is said to have reigned over men with wisdom and benignity. On having recourse to almost any Masonic (illustrated) Monitor, there will be found among the symbols of the Entered Apprentice degree, one showing a clouded canopy containing a number of stars and Jacob's Ladder which should be provided with seven rounds, and is, if correctly drawn. This is the symbol of a Mason's lodge. Again, on referring to the symbols of the Master Mason's degree, among them will be found one exhibiting the All-seeing Eye, sun, moon, stars, a comet and the human heart. This is the symbol of Masonic government. Now if the number of stars, in either of the symbols referred to, be counted, the number when ascertained will be found to be exactly seven, and precisely this number of Master Masons are required to constitute a perfect lodge, to wit: the master, two wardens, treasurer, secretary and the two deacons.

Again, on examining the stars depicted in either of the symbols named, they will invariably be found to be five pointers, and a five pointed star is the symbol of the Master Mason. These seven stars are the seven original planets of the solar system, and are personified by the seven constituting officers of the Master Mason's lodge. In the astro-mythological arrangement of the Masonic system, Saturn is made to represent the lowest constituting officer in rank, and corresponds with the first round in Jacob's Ladder, and in Masonic jurisprudence the junior deacon is the lowest constituting officer in the Masonic scale. He is appointed by the senior warden and in Masonic law is that officer's proxy. To the junior deacon is assigned a jewel to designate his rank, and that jewel is a square and compass with a quarter moon (lunette) in the center, which shows his intimate relationship with his superior officer, the senior warder, who is the personified moon, Queen Isis, or Ceres, as you may fancy. This jewel is worn suspended by the junior deacon from a blue velvet collar bordered with silver fringe.

Now on recurring to the Masonic emblems, we find as previously stated, that the level is allotted to the senior warden, and this emblem exactly typifies that equality which existed in the golden age, in the administration of that government in which Saturn took so prominent a part, and as the lowest constituting star of the Masonic galaxy he is personified by the junior deacon and in Masonic parlance, astro-mythologically speaking, Saturn is the junior deacon. Now how completely, be it observed, harmonize the stars, the officers and the sentiment or principles they represent!

But there is another figure under which the Masonic fraternity borrow their idea of equality, and it is almost sacrilege to mention it. It is this: there is no attribute of Almighty God that they do not appropriate, either directly or under a figure for their Masonic trinity; and the religious basis for their equality upon this view of the matter is that God is no respecter of persons, therefore Masonry declares she "regards no one for his worldly wealth or honors, but that it is the internal and not the external qualifications of a man that should recommend him to be made a Mason." Oh! you sons of Osiris, Bacchus and Baal, fall down and ask the forgiveness of that God whose power you defy, whose goodness you profane. and whose mercy you mock, by the base attempts to imitate His government, which you least understand! Ask mercy of Him, whose puissance is to you unknown, whose ways are inscrutible, and whose secrets no sin-worshiping Mason of this or any other generation ever yet fathomed or can fathom. May He extend to you that charity of which you stand so sorely in need, but which you would if you could, so impiously deny to the other children of His creation who are without the pale of your Masonic fellowship. And in conclusion one word more—an admonition—remember that he who dies with the guilty impiety and blasphemy of Masonry on his soul, can never, never enter that "spiritual temple eternal in the heavens, that house not made with hands" where the great Creator and his holy angels dwell.

Cincinnati.

The Wiles of Rome.

Louis N. Beaudry is a Methodist minister of French parentage and raised a rigid Romanist. He had a good opportunity of studying Protestant and Catholic communities and has written his experiences in a small volume, "Spiritual Struggles of a Roman Catholic." The *Methodist Advocate* has the following review:

One of the strongholds of Romanism is the idea that there is no salvation out of the Catholic church. It holds and teaches this dogma not only without equivocation but with great force. All Protestant churches, however moral, intelligent, cultivated and holy their members, it holds as mere "human institutions, which serve only to lead men astray;" that Protestantism is a protest against Christ and his church, against all law and Gospel; that it is a sin to read a Protestant book or attend the service of any Protestant church. These thoughts are impressed on the mind from childhood and the members of that denomination are made to believe that these positions are true. This is the reason why Catholics never attend the meetings of other churches in this country.

Romanism takes care of the children. First it claims them, that is, all children of Romanists, Protestants and heathen, as belonging to that church, and that it has the right by Divine appointment, and is therefore bound to rescue all that it possibly can by fair means or foul from either the one or the other of its opponents. A Romanist priest under oath has made the following statement: "I believe I have Divine authority to secure Protestant children from their Protestant mothers and make them Catholics. I deny the right of a Protestant minister to do the same." To accomplish this end, a Catholic priest will baptize a child of Protestant parents when brought to the church by a servant or nurse and then claim it as a member of the Catholic church. This has undoubtedly been done in a large number of cases in this country. In 1858, a boy seven years old, named Edgar Mortara, the son of a Jew residing at Bologna, Italy, who had been baptized by a servant girl, according to the Catholic church, was claimed by the priests, kidnapped or stolen away from his parents and educated in a Roman Catholic school, and became a monk. The Romish church claims all children and does not scruple at any artifice to get control of them, and when once in her power they are trained, prejudiced and warped as best suits her ends.

Like the Jewish Church, which was mostly symbolical and preparatory to the spiritual dispensation of our blessed Saviour, Romanism appeals to the external senses through symbols or an elaborate system of object teaching. Mr. Beaudry says: "The artist is doing vastly more in the church than the priest. The elaborate paintings on the walls of the churches; the gorgeous display of ornaments on the high altars; the splendid crucifixes and ponderous statues; the ever burning lamps and tapers; the swinging and smoking censers; the oratorios performed in the highest style of the musical art on pealing organs; the gaudy attire of officiating priests and acolytes or attendants, with the varied and theatrical changes of the services, are the chief attractions, both gravitating and cohesive of the church. Preaching is but a small item in the services and often there is no preaching at all." To the minds of those schooled in superstition, such performances and varied display must be impressive.

Again, remarks Mr. Beaudry, "The church ingeniously furnishes to every one of her members, old and young, good, bad, and indifferent, something considered religious to do or bear in nearly all her services and every day of life." This is done with crucifixes, prayer-books, beads or rosaries, scapulars, holy water, and other trinkets consecrated by the priest, and for which they have a superstitious regard, together with processions, mass, fastings and penance. Here is, indeed, something for everybody. The best and the worst are all directly interested in church duty and made to participate in religious performances. No matter what the outward life may be—drunkenness, profanity and debauchery are no barrier to church fellowship and devotional services. Indeed, it sometimes seems that the more wicked the conduct the more devout the performance of religious acts. We may wonder at the hallucinations under which these things are maintained, but must admit that there is great power in these devices, especially when in the hands of designing, skillful and unscrupulous men.

But the stronghold of Romanism is the confessional. Here the priest sits as a prince with the power of life and death over his subjects, and here all are taught from early childhood to come with trembling footsteps as into the presence of God. By trickery and the cultivation of superstitious dread of the priest. the people are held in the most abject subjection and fear. Not only, says our author, is each sin to be revealed to the priest, "but also the number of times each has been committed in thought, word and deed, with every attendant circumstance, including even dreams with their effect upon waking thoughts and actions. Numerous stories, like the following, are related in nearly all of their books of instruction to the young: A young lady of eighteen was guilty of a secret sin which she was ashamed to confess. She was soon brought upon a bed of death, where she was tormented and in despair. She died, and in three days after she appeared to one of her friends in a vision and spoke these words: 'Do not pray for me, sister. I am damned on account of a sin I committed alone. I might easily have obtained pardon by confessing it (to the priest), but did not, and have thus brought upon myself deepest damnation,' that is, by not confessing to the priest. "It is currently reported among college students that if any one is inclined to hide sin from a priest, the confessor sees a serpent's head protruding from the sinner's mouth," etc.

A woman had a brass kettle stolen by her washerwoman, who denied the theft. She reported to the priest, and when the woman came to confession he said, "Hark! what sound is this I hear like the rattling of a brass kettle!" The woman supposing that the priest had this knowledge in some supernatural way, confessed her guilt and returned the kettle to its owner. This shows how contemptible tricks are played off upon the deluded people by these deceivers. These priests are beyond the reach of the law and refuse, under all circumstances, to communicate what they learn at the confessional. It opens before them the secret thoughts of the wayward and frail, and gives them every possible opportunity to take advantage of the weakness of those around them. One of our missionaries in South America says that there a man dare not enter his own house when he sees the shoes of the priest at the door, till after his ecclesiastical tyrant shall have concluded his visit and left the house. They claim to be "above governments, emperors, kings and princes, as much as the heavens are above the earth. The angels and archangels are much below priests," etc.

And these priests are they who are seeking to gain the mastery of this country and of whom Bishop Gross says they will have control of it within ten years! They are enemies both of our religion and of our nation. All Protestant churches should combine to counteract their wiles and save the people from being ensnared by them.

From the Watchman and Reflector.

"That Simoon."

BY REV. G. W. HARRIS, BATTLE CREEK, MICH.

Editor of the Watchman and Reflector:—In his late address on Dr. Bene dict, and in reference to his experience as a Mason, Dr. Robinson speaks of that "simoon of Anti-masonry," which "left desolation in its track," and prays that "it may never come back again." This has been the Masonic method of referring to the excitement of 1826–30 since Masonry crept out of the den in which it was driven, and in which, for twelve years, it was concealed. The habit of Masons and the friends of Masonry is to speak of it as a "terrible simoon," a "whirlwind of fanaticism," or something equally bad. I have, however, a lively recollection of that excitement, but it has left on my mind no such terrible image of desolation, and it is sad to read such words from one of Dr. Robinson's character and position. There was excitement, but it was as the storm-cloud bursts, dispelling noxious vapors, and purifying the whole atmosphere. And Dr. Robinson's reference to it is not justified by any sober consideration of the facts in the case, and the only condition on which I could possibly unite with him in the wish he expresses, is that we may never have another provocation for such an excitement. This I hardly dare hope for. The provocation is likely to be continued, if not in a repetition of the outrages of 1826, in the existence and necessary workings of Masonry. The institution is a standing menace to the uninitiated, and Charles Sumner never said a truer word than when he said, "A secret society is a conspiracy against all other societies." Such an institution is to be regarded with jealousy and distrust, and its friendly relations to general society can hardly be expected.

As to the excitement of forty-five or fifty years ago, I know that it was justified—a thousand times justified—by the outrages which gave rise to it. Francis Granger told the exact truth, in the New York Assembly of 1828, when he charged the cause of it, not upon Anti-masons, but upon Masons, who did the kidnapping, arson and murder,—then justified these crimes by Masonic law, and then mocked at all efforts to bring the offenders to justice, —boasting of the power of the institution to screen its criminals, and making good its boasts by actually rescuing them from the clutches of the civil law. Masons claimed the right to inflict capital punishment on one of their own members who had exposed the swindle, and to exercise this right without interference from the civil power, and this power it did thwart and set at defiance at every step. Its relations to the civil government were that of an *empe ium in emperio*, and the government within the government must have full power to deal with those who had violated their obligations according to the letter of the penalty. What had the civil law and outside society to do with Masonic offenders? Hence, Masons said to those who enquired about the fate of Morgan, "He is put where he will stay put, and what is that to you? Look after your criminals, and we will look after ours."

This was the Masonic spirit of 1826-7, and when committees met in Western New York to investigate the facts in regard to Morgan's fate, they were beset with hootings, insults and persecutions, bitter beyond precedent. Indeed, Masonry was not only responsible for the excitement, but the Masonic spirit was itself infinitely the worst part of the excitement. At first it was violent, vindictive and murderous; but after Anti-masonry rose in its might, it became reticent, and sullen and sour, and retired to its cave, muttering vengeance. The agitation had its incidental unpleasantness, to be sure, as any reform must; but the work was a necessary one; it was forced upon an outraged community, and could not have been avoided. Had the people of Western New York ignored the outrages, as Masons desired them to do, indeed, had they not moved heaven and earth to ferret them out, they would have been the tamest set of cowards and slaves the world has ever known. The spirit which those daring crimes awakened was characterized by Judge (afterwards Governor) Throop as a "blessed spirit," and it was blessed in its purifying results, both upon the politics and the religion of that day. The churches were purged of a dark and unwholesome leaven, and powerful revivals soon followed. The pulpit and the religious press no longer pandered to the spirit of pride and vain-glory which had so long, to the disgust of single-hearted Christians, animated the bosom of the "old hand-maid."

I know nothing of the position which Dr. Benedict held as a Mason at the time referred to, but if, like a few ministers I do remember, he justified the murder of Morgan, and scouted the efforts made to bring to justice the perpetrators, and glorified the institution in the fulsome style of certain reverend orators, as the "hand-maid of religion," an institution so divine, glorious and powerful, that "the world in arms could not put it down," then I have no tears to shed over the simoon which swept him from his pulpit. Christian ministers, Christian men generally, felt themselves happily absolved from the institution by the very acts by which it seemed to have made of itself a suicide. In the State of New York 45,000 emancipated themselves, and of 300 lodges, all but about 75 gave up their charters. It was all demanded by a righteous, outraged public opinion, if not by higher considerations. Said John Quincy Adams, "It is my deliberate opinion that, from the time of the commission of the crimes committed at the kidnapping and murder of William Morgan, it became the solemn and sacred, civic and social duty of every Masonic lodge in the United States, either to dissolve itself, or to discard forever all administration of oaths and penalties, and all injunctions of secrecy of every kind to its members." Should it have been necessary for any minister of the Gospel of Christ to have waited for argument or persuasion to induce him to abandon the most wicked institution in the world?

In the name of all that is sacred and decent, what has a minister of Christ to do with that compound of heathenism, infidelity and tomfoolery, called Freemasonry? The most amiable, and least harmful thing about it is its tomfoolery, but ministers do not need even this. There are enough taken up with this, although it requires a peculiar grade of fools in grown up men to be pleased with it. Cadwalader D. Colden, an eminent citizen of New York of fifty years ago, and a Mason, said, "I never knew a very great Mason who was not a very great fool;" explaining that by a very great Mason, he did not mean a great man who had been a Mason, but a man who was "proud of the pompous titles of the institution, who was fond of its decorations; who persuaded himself that the affairs of the world all turn upon grips, signs and pass-words, and that without Masonry society could hardly exist, or if it did, would be deprived of its fairest ornament, and most beneficial arrangement." Am I censurable, if I do not want to hear "a great Mason" preach, nor aid in supporting him? Am I called upon to admire one who has been through the degrading and unmanly process of initiation, who has taken upon himself the horrid oaths and imprecations of the order, and will then unite with a profane brotherhood in singing "Hail Masonry divine?" Ministers need not say they are influenced by curiosity when they go into the lodge, for the expenditure of a few shillings will enable them to possess themselves of the whole thing, without allowing themselves to be taken to the preparation room, divested of their clothing, and with a dirty hood drawn over their faces, and a dirty blue rope coiled about their necks, then led into a gaping crowd in search of "light," and made to swear never to say anything about it after they find it, And is this necessary to make a minister influential? Not with me by any means; and I would welcome, not a deadly "simoon," but a hurricane of respectable proportions, to sweep it forever from the churches of Christ.

[Our publication of the foregoing from an old friend of forty years—who has seen good service in the cause, especially as an able journalist—must not be accepted as an endorsement of what he has written. We shall presume that Freemasonry is not the institution now-a-days that it was as revealed to the youthful eyes of our friend.—ED. WATCHMAN AND R.]

Notices.

The Executive Committee of the Indiana State Association meets at the Wesleyan church, Marion, Ind., Sept. 15, at 9 A. M. Other friends are requested to meet with the committee.

Third Annual meeting of the Indiana State Association meets in White's Hall, Marion, Grant Co., Oct. 12, at 7 P. M.

Michigan State Meeting at Yipsilanti, Oct. 27–29.

Friends in Michigan will take Notice

That the first anniversary of the Michigan Anti-secrecy Association has been appointed by the State Executive Committee at Ypsilanti, October 27, 28th and 29th. This time is well chosen to accommodate some of the best speakers in our reform, who are expected to be present, and it is very desirable that there should be a large representation from all parts of the State. The convention will be the opening of the fall and winter campaign, which promises to be a vigorous and successful one. The work in Michigan has suffered for want of a State agent and lecturer, but this want is now supplied by the action of the State Executive Committee, by the appointment of Rev. A. H. Springstein, a seceding Mason of three degrees, who will enter at once upon his work and from whom the *Cynosure* readers will hope to hear often. Those who know Bro. S. need no word of commendation or endorsement to insure him of a hearty welcome to their Christian fellowship and homes, and those who do not know him personally, may form a most pleasing and profitable acquaintance by arranging for meetings and sending for him. I trust the friends throughout the State will give to this brother a hearty reception and ample support. He is rich in faith, abundant in labors and consecrated to the work to which he believes the Master has called him.

But, brethren, remember that he has a body as well as a soul, and a family whom God has decreed "shall not live by bread alone," nor yet by faith without bread. I trust the friends by their fervent prayers and liberal contributions, will secure to this broth-

er a happy admixture of these two essentials to his success. It would be to their advantage as well as to his to do so. Half-fed horses are unprofitable because they can do only half-work, while over-fed, pampered animals soon become lazy and useless; so with ministers and agents. Too much for the corporeal, induces lethargy, requiring frequent treatment at fashionable places of resort, or in severe attacks only a trip to Europe or the Holy Land will effect a perfect restoration. While, on the other hand, leanness often drives good men from fields of labor where they might be eminently useful, into inaction and obscurity. There is between the two extremes a golden mean in which Bro. Springstein would soon become a terror to the evil-doers of the secretism, and a praise to them who do well, wherever they are found. The report received from the meeting of the Executive Committee at Jackson on the 31st ult., is brief, but judging from the facts given, they ordered wisely and well. These brethren, as well as friends elsewhere, may be assured of the hearty co-operation of the N. C. A. and of each of its actuaries. True, we cannot always do what we would, but we are striving for the approval of Him who said to the woman, "She hath done what she could." J. P. STODDARD.

Chicago, Sept. 6, 1875.

Anti-secrecy in "Egypt."

DEAR CYNOSURE:—Allow me to inform your readers that we are on the war path in Pulaski county, Southern Illinois. Secrecy has swayed the scepter for a long time. Men of anti-secret principles have been pointed out as being ignorant. The U. P. church has been a source of annoyance to the craft on the question of its honored position on account of secrecy, and crafty men have been making desparate efforts to clog her wheels, and in order to accomplish their hellish designs, they have resorted to every means; base falsehoods have been circulated; jack Masons have been heard to bray on the highest hills. What a fearful fuss these fellows make! One would think while hearing them, that these were the earnest men, but what do they say? "We don't know anything about Masonry." Why defend it then? "Because all great and good men were Masons;" and then comes a long, loud meaningless bawl from the crafty jack which drives any intelligent person to the conclusion that they desire an evil thing.

But the brilliant light that has been shed forth by the *Cynosure*, and the privilege of looking through the *Religious Telescope* has enabled the pious and intelligent people of this country to see the mustering forces of the great reform. Through these means they have learned that there is an association putting lecturers in the field against the lodge, and facing the enemy. Duty called us to enter our solemn protest against lodge-work, and for this purpose we appealed to the State Agent for a lecture. The news went out that on the 20th and 21st of August, lectures would be delivered in opposition to secrecy. Of course the Masons and jacks said much about the effect it would produce.

But time went on. Friday the 20th, came and brought C. A. Blanchard, the well-known, able and fearless defender of truth. The first evening a tolerably fair audience appeared at the place appointed for lecturing, which was nothing but a country schoolhouse; but nevertheless there were many anxious hearts, filled with true patriotic zeal, and with a great desire to hear an anti-secrecy lecture. Quite a number of the crafty brotherhood were present, and Bro. Blanchard commenced the first anti-secrecy lecture in the county. All was peaceful and quiet; nothing occurred to interrupt the speaker, but it was actually diverting to see the Masons when Bro. Blanchard proved so clearly to the minds of the people that the so-called ancient and honorable Masonic order was hatched in a London grog shop. Those crafty fellows would fetch a squirm and a twist which showed that their jewels were in danger of being lost.

After showing very clearly that the order was founded upon a fraud and a lie, the speaker passed on to show that instead of all great and good men belonging to the Masonic order the most pious and intelligent men of our nation were and are to-day Antimasons. After looking at the benevolence of the order, the first lecture closed without any objections or denials upon the part of the craft.

The second evening brought out a large crowd. Enough were present to have filled the house quite full, but a number of timid fellows staid out of doors. But all listened attentively to the speaker who deliveren a very able lecture which had a telling effect. At the close a few questions were asked and answered, when a poor silly dupe, noted for drunkenness, stretched himself up and tried to blow his bad breath in the people's face, but soon became ashamed and left the house. The majority of those present went away feeling that Masonry was of the devil.

Sabbath morning the Masons rallied to the defense. At the appointment of the Southern Methodist preacher, who is a Royal Arch Mason, on Sabbath, at 11 o'clock, A. M., the subject of Masonry was taken up. He went at it with great vigor, and in the course of an hour he drew up the reins out of breath, and well exhausted. The stuff he poured forth the Masons took in as if famished, and think it achieved for them a glorious victory. Sabbath night Bro. Blanchard preached for us and while he compared the Gospel of Christ to the gospel of Masonry, it was easy for any Christian to see the vast difference.

Bro. Blanchard delivered two lectures and preached two sermons for us, which were highly appreciated by all who heard, except a very few crafty men. These efforts will result in great and lasting good. At the close of these meetings expressions like this were heard: "Had it not been for these truths being presented to my mind, in less than six months I would have been in the lodge."

May the Lord hasten the time when these dens of iniquity and sinks of hell shall be removed from our fair land.

Yours for purity,

H. J. MULHOLLAND.

Lectures and Organization in Jasper County, Iowa.

LYNNVILLE, Iowa, Aug., 25, 1875.

Editor Christian Cynosure:

According to previous arrangements, Bro. James Hankins made us a telling lecture at Friends meeting-house in Lynnville, on the evening of the 13th, to a full house on the subject of Masonry. The craft was well represented. They kept their jewels until after the lecture was over and then you could hear them making expressions about the speaker in Masonic style; they knowing the truth was told, which they do not like to be brought to light. We are informed that the Methodist preacher made the expression, "The Quakers have let a jack bray in their house."

On the next day Bro. Hankins attended our quarterly meeting, which he said was pleasant to him, and his company and labors were very acceptable to us. On the seventh day evening he lectured out here at Chester, to a good audience, although the evening was rainy. Much good was done. May the Lord bless him in his labors, and guide him here for another lecture soon.

While here he also organized a Jasper county Christian Association, which we hope will do much good. The officers of the association are President, James Arnold; Vice-president, C. F. Renard; Secretary, T. K. Bufkin; Treasurer, Ellie Gifford. Address of all, Lynnville, Jasper Co., Iowa.

More anon, T. K. BUFKIN.

The Ohio State Meeting.

The Ohio Christian Association Opposed to Secret Societies held its first anniversary at Xenia, August 10th and 11th. Though only one year old, this Association is large and influential. Rev. Dr. Wishart of Ontario, Ohio, was President last year, and has been succeeded by Rev. Dr. George, President of Geneva College. A large number of delegates assembled at the Second United Presbyterian church to hold the Convention, and a fine spirit prevailed.

Great interest was created by the presence of Rev. Mr. Cogswell of Mansfield, Ohio, and Mr. Edmund Ronayne of Chicago, two recently seceding Master Masons. Mr. Cogswell publicly renounced the order in Mansfield at an anti-secrecy convention held some months ago. He delivered an address at Xenia, explaining the penalties of the first seven degrees of Freemasonry. He dwelt upon the profane use of Scripture language and symbols in the lodge, showing that while such sacred things are used very freely there, they are perverted in the most sacrilegious manner. The fearful oaths and penalties of the order are blasphemous in the extreme; as inviting God to become a party to the most cruel and wicked imprecations. The oaths are not binding because God will not consent to them. The great thing to be achieved in Masonry is to find the Master's word, lost in the killing of Hiram Abiff at the building of the temple. The scenes of Masonry are borrowed from the Bible, yet they are not true to that book. Hiram was never killed. No word was lost. Mr. Cogswell's address was very able, but we have not space to reproduce it here.

Mr. Ronayne of Chicago, is a Past Master of Key-stone Lodge, No. 639, of that city. He has, for many years, been an expert in the work of initiating candidates into Freemasonry. The formulas and ceremonies he has at perfect control, and being a man of great ability in the use of language, and a fine actor, he can perform his part with the greatest success. He is now actively engaged in the public initiation of candidates, thus exposing the shameful operations of the lodge. He became convinced some months ago that Masonry is a swindle and a dangerous engine in society, and resolved to induct no more candidates. Being dealt severely with by the lodge, he at once began to expose its workings. He made several speeches at the Convention, and occupied two evenings in a public initiation of the Entered Apprentice, and the Fellow Craft. Thus he held hundreds of men and women electrified while showing them how their friends are outraged and debased in the act of initiation into the secret things of Masonry.

Bishop Weaver also addressed the Convention, and made a most favorable impression of his hostility to the dark works of the lodge. The friends of the Bishop throughout the church will rejoice in this evidence of his approval of the attitude of the church toward secrecy.

We met at the Convention such gentlemen as Dr. Carson, pastor of the church in which the Convention was held, and for one year President of the National Association Opposed to Secret Societies. Dr. Allison, also a Xenia pastor, John Finney, the veteran anti-slavery man of Mansfield, and Dr. Wilson of Xenia, besides many others not named as officers and speakers. The officers for the ensuing year are as follows: President, Rev. Dr. George; Vice-president, Rev. M. Long, of Freemont; Secretary, Rev. W. Dillon of Dayton, who was also elected State Agent and Lecturer; Treasurer, Mr. Mattoon of West Unity. Rev. J. P. Stoddard, Agent and Lecturer of the National Association, attended, and assisted us with his great energy and experience. A number of friends from Dayton attended, among whom were Rev. W. J. Shuey, Rev. John Kemp, and Rev. Mr. McNary, pastor of the United Presbyterian church. Dr. L. Davis was assigned a place upon the programme, but was unable to be present. The meeting was the best we have ever attended, either national or otherwise. The work is moving rapidly forward, and God's blessing is manifestly resting upon it. The secrets of Masonry and Odd-fellowship are no longer a thing to be bought by the payment of large initiation fees and eternal slavery. The anti-secrecy literature and the lectures of seceding members of the orders are throwing a flood of free light upon the world, which will produce its wholesome results upon society.—*Telescope*.

Correspondence.

Some of the Beauties of Masonry.

Editor Christian Cynosure:

Although not agreeing with you on all points discussed in the *Cynosure*, I admire your independence in fighting a system that should have been curbed to some extent at least, long since. There is no society, sect or organization that ever had an existence in the history of the world that did not, in the course of its progress, become arbitrary, excessive and tyrannical. Extremity seems to be a cardinal principle of the human heart; but, thanks to another principle equally as strong in the human composition, excesses soon encounter moderation, check and balance, and re-action is sure to follow sooner or later. But I did not sit down to moralize, but to write you up an incident that came under my observation several years ago, which will serve to illustrate the workings of secret societies in general and Masonry in particular.

I think it was in the winter of 1871–2, that the incident, or rather tragedy occurred. I was then, as I am now, the publisher of a country newspaper, of modest pretensions it is true, yet I have always had an ambition to be up with my city contemporaries in all that pertains to news, sensations, local items, etc. I am never delighted so much as when my paper is filled with startling incidents of a tragical, romantic, wild, or sensational character.

I had heard that a newly born infant was found in a well in a small village about twelve miles from the county-seat, where I was then publishing my paper, and anxious to obtain all the facts for publication as soon as possible, dispatched a man to the scene with instructions to obtain every incident connected with the murder that it was possible to get hold of. He soon returned and had succeeded admirably. The infant had been discovered by a farmer who went to the well to get water for his horses. It had evidently been alive when born, but had either been killed before being thrown into the well, or had been thrown in alive. The latter theory seemed the more probable. The coroner was summoned, a jury impannelled, and an investigation commenced. All the evidence pointed to a "certain young lady as the mother," and a "certain middle-aged man as the father," and that the two had conspired together to get rid of the fruits of their guilt, was undeniable. These facts being conceded by all, of course the next thing to be done should have been the arrest of the guilty parties, their trial and punishment, but, to the surprise of all, the coroner, when he had reached the point in the investigation revealing the murderers, began to equivocate and show signs of weakening, and finally abruptly adjourned the inquest, to meet at another time and place! Before assembling again, the mouths of certain knowing ones were hushed in a mysterious manner. A physician who was supposed to be possessed of convincing facts, was induced to leave the country, and when the inquest assembled again, the testimony was vague, unimportant and flat, and the jury finally returned a verdict that the child came to its death from some cause unknown to them.

My reporter had informed me who the mother and father of the child were, and I had also learned who was the probable murderer, and you may therefore, imagine my astonishment at the final verdict of the jury. To me it was a plain case, and I knew that some of the jury at least, and the coroner positively, knew all about the case. But I could not understand it. However, I concluded to investigate the extraordinary action of the coroner and his jury and was not long in ascertaining from one of their own number that the father of the murdered infant, the coroner, several members of his jury, and several near relatives of the girl, were high and influential members of the different Masonic lodges in the county, and and had all conspired to hush up the diabolical crime!

The father and mother of the baby are still moving in the first circles of society in this city (they both moved here shortly after the murder), and I meet them almost every day. They hold their heads just as high and move through the world with as much impudence and effrontery as if they were as innocent as lambs. Of course the members of the Masonic fraternity here know that they are guilty, but associate with them just the same.

I shall not attempt to point out the moral of this true story, because it carries with it its own moral that all thinking persons will readily see. It is a specimen, at least of the workings of Masonry.

Respectfully,

TRUTH.

Words of Cheer.

KNOXVILLE, Ill., Aug. 30th., 1875.

Editor Christian Cynosure:

Yes, I want the *Cynosure* continued another year at least, for I like it well. I was slow at first to subscribe, supposing it was like too many of the religious journals which take the name of "Christian" merely to be popular with religious people. But now I am satisfied that it is in fact a religious paper, not of the modern type, but taking truth for its motto and the Bible for its base, and like Gen. Grant in the war, "'Tis the right man in the right place and is going to fight it out on that line."

I was speaking to one of my neighbors, whom I thought an Anti-mason, but found him to be only a *non* Mason, about subscribing. After learning that Mr. Blanchard was one of its editors, he would have nothing to do with it. He knew him in Galesburg and he was always fighting somebody. For my own part I thought that was just the kind of men we needed and if we had more fighting editors and ministers there would be more hope for future reform. If the Christian cause is a warfare between two great kingdoms of light and darkness, there must be some battles fought. We can't all be neutrals, not even act on the skirmish line. And it must be aggressive war, for all the enemy wants is "to be let alone," and if only let alone the consequence will be sure success and victory on their part, and total defeat to their opponents.

I only thought of offering a little commendation to the *Cynosure*, but will venture to present a little query: Is not the good time drawing near when according to Daniel's prophecy: "The people and saints of the Most High shall take the kingdom"? The thought has forced itself upon me since the Pittsburgh Convention and its political movement which I freely endorse. It would seem that the "beast" has had the kingdom and power most long enough. I will send on the subscription money as soon as I get threshing done and grain marketed. And in the meantime if I can raise a subscriber or two, I will. Free-masonry abounds and rules here although there is a fair proportion of *non* Masons, yet few Anti-masons that dare speak or act. The waters need stirring and troubling just here. Very respectfully,

H. M. BAILEY.

Odd-fellow Sharpness.

FORT BRANCH, Ind., Aug., 1875.

DEAR CYNOSURE:—I desire to give you a little sketch of matters and things in this part of the pocket of Indiana. Secretism here reigns supreme, even those not connected with the lodge are so much under its influence that they either defend it or are culpably neutral in regard to it. We have had quite an illustration of their vaunted charity. A short time ago a man died in this neighborhood who was both an Odd-fellow and granger. The Odd-feilows notified the bereaved family to have the corpse at the cemetry at a certain hour that they might bury him according to the rites and ceremonies of Odd-fellowship; but the grangers in this neighborhood never having had the luxury of a public display of that kind prevailed on the family to start one hour sooner, consequently he was buried a granger. But soon after they got through, the Odd-fellows made their appearance with their fantastic regalia of colors and painted sticks which might have been taken for a procession of Celestials in honor of their heathen deities. But though defeated they had their revenge. There is a kind of life insurance institution in this lodge, and although the brother died insolvent, and had paid all his dues but six dollars, they made that a plea to cut the widow out of the insurance money amounting to about two thousand dollars. That is charity with a vengeance!

R.

A Canvasser's Notes.

BUTLER, Ind., August 26, 1875.

Editor Christian Cynosure:

I will with your consent lay before your readers a few of my adventures with the craft in selling our publications. A very consequential Mason to whom I offered to sell a book lately, informed me that *we* could not possibly have any idea of the great power of the enemy against whom we were contending. I assured him that in this respect he was mistaken. "We know," said I, "his power, and are not ignorant of his devices, for we contend with Satan himself. But you are contending against a mightier foe; you are fighting against God, therefore you have an enemy more potent than ours."

A Methodist minister who wears a Masonic pin assured me that Masonry was religion and that it helped him along greatly in religious matters! I told him that if it was a religion those who adopted it as such might as well burn their Bibles as there was evidently a great difference between the two systems of religion. I heard the same gentleman preach soon after and noticed a peculiar expression of his countenance as he read the text, "Let your light so shine," etc. He evidently felt like the pro-slavery man who heard the Declaration of Independence read and thought that it had been written by an abolitionist. What a troublesome book the Bible must be to such men.

Yours, SUSAN EVANS.

OUR MAIL.

N. F. Murray, Elm Grove, Mo., writes:

"I fully endorse your paper and am a warm friend of the cause it advocates. I have always been opposed to secret societies of all grades. Was brought up in the faith by my father who was one of the early anti-slavery and anti-secret society men in Virginia. I expect to work and vote with our new reform party."

T. J. Muzzy, Joliet, Ill., writes:

"I have been highly edified by reading the *Cynosure* for the last year. I can wish it hearty God-speed. The hidden works of darkness will be brought to light. I am trying to circulate the *Cynosure*; find some that don't want it, and some that won't read it. So much apathy is discouraging. Almost all seem to be opposed to Masonry but they won't say anything. The fact is their opposition is all a sham."

Thos. Relyea, Waterloo, N. Y., writes:

"I cannot do without the *Cynosure*. I esteem very highly the political sentiment it is carrying out. I received a lot of Honeywell tracts, all of which I have circulated."

Isaac W. Lowman, Auburn, Ind., writes:

"I am truly in sympathy with the design of your publication. For over a year it has been making its regular weekly visits to my desk, and is not laid by till its contents are carefully perused. Masons, Odd-fellows and grangers largely abound in these parts. Cannot a lecturer be sent to Auburn or vicinity?"

John Gambles, Gambles, Pa., writes:

"I send you three new subscribers which will fill out my quota for the Banner Company. But I do not mean to stop here. If Mr. Clark has abandoned his Company we still have the *Cynosure* and shall press toward victory."

Orson Chamberlin, Webberville, Mich., writes:

"You can put me down as a life subscriber. I want to do all I can to help and support such a great and glorious cause. I was born and brought up where they butchered Morgan, and there is not a man on earth who hates and despises Masonry more than I do. I hope to see the day when it will be banished off the face of the earth."

The Sabbath School.

Lesson for Sept. 19.—The Resurrection and the Life.

SCRIPTURE.—John 11: 34-44. Commit 39-44; Primary Verse, 36.

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone.

Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

GOLDEN TEXT.—"I will ransom them from the power of the grave: I will redeem them from death."—Hos. xiii. 14.

TOPIC.—Victory over the Grave.

HOME READINGS.

M. 1 K. 17: 8-24. The Widow's Son Restored.
T. 2 K. 4; 18-37. The Shunamite's Son Raised.
W. Is. 26: 1-21. "Thy Dead Men Shall Live."
Th. Matt 9; 18-25. The Maid Awaked from "Sleep."
F. Luke 7: 11-16. "He that was Dead Sat Up."
S. Acts 9: 36-42. The Resurrection of Dorcas.
S. John 5. 19-29. "Passed from Death unto "Life."

1.—God sometimes delays the blessings we pray for, but if he does, we may be sure it is to give us greater ones—"above all we can ask or think." Ps. xxx 5; xxxi. 22; Is. xlix. 13, 14; liv. 7, 8; Rom. xi. 1, 2; 2 Cor. iv. 17; 2 Pet. iii. 8, 9.

2.—Christ calls a believer in him a *friend;* and the death of a believer a *sleep.* But the "sleep" of the unbeliever *is the second death.* Luke xii. 9; John iii. 36; Gal. v. 19-21; 2 Thess. ii. 12; Rev. xxi. 8.

3.—Christ our present life and our future resurrection. "Whosoever," not "believeth" alone, but "*liveth* and believeth in me shall never die." For them the power and terror of death shall be taken away. John xv. 6; Is. xxv. 8; Hos. xiii. 14; 1 Cor. xv. 54-57; 2 Tim i 10; Heb. ii. 14, 15.

4.—By weeping at the grave Jesus sanctified our sorrow for those that depart from us. But we are not to weep as those who have no hope. 1 Thess. iv. 13, 14; 2 Sam xii. 19-23.

5.—When all that are in their graves shall hear His voice and shall come forth, what then will be *our* resurrection? Shall we come forth in joy or in misery; in boldness or in terror; in confidence or in shame? Shall we hear the words: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? or "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels"? Dan. xii. 2; Matt. xxv 32, 46; Rom. ii. 5-9; 1 Cor. xv. 52; Col. iii. 4; 1 Thess. iv. 16.—*Nat'l S. S. Teacher.*

The Raising of Lazarus.

We seem to trace in the Synoptists a special reticence about the family at Bethany. The house in which they take a prominent position is called "the house of Simon the leper;" Mary is called simply "a woman" by St. Matthew and St. Mark; and St. Luke contents himself with calling Bethany "a certain village" although he was perfectly aware of the name. There is, therefore, a distinct argument for the conjecture that when the earliest form of the Gospel of St. Matthew appeared, and when the memorials were erected which were used by the other two Synoptists, there may have been special reasons for not recording a miracle which would have brought into dangerous prominence a man who was still living, but of whom the Jews had distinctly sought to get rid as a witness of Christ's wonder-working power. Even if this danger had ceased, it would have been obviously repulsive to the quiet family of Bethany to have been made the focus of an intense and an irreverent curiosity, and to be questioned about those hidden things which none have ever revealed. Something, then, seems to have "sealed the lips" of those Evangelists—an obstacle which had been long removed when St. John's Gospel first saw the light.—*Farrar.*

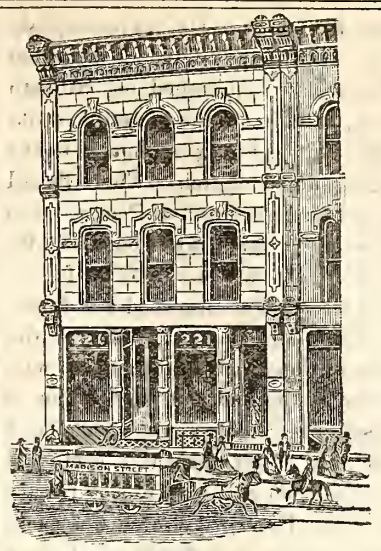
The Time for Study.

In an article in the *Evangelist,* Dr. John Hall recommends to the young people of the church to fill the classes in the Sabbath School, not now and then, "as they have a mind to," but as regularly as they attend day school, and with as conscientious preparation. He urges them also to enter the higher classes as they grow up, and so acquire fitness to be "teachers of others." Of this period of study he says:

It may be said that this long continued process of learning does not amount to much; that active effort is wanted. Now, it is just there that the evil lies which we would fain reduce. Young people are impatient of slow, steady preparatory work, and wish to be conspicuous on the field of action. So they rush prematurely to "work," and are often conspicuous by their failure. One trained worker is worth two who are only feeling their way. One teacher who knows what he is talking about is worth two who are talking at random. And one who knows what he is doing, and who does it consequently with some comfort to himself, is likely to continue in the field after it has been deserted by successive generations of impulsive, "well inclined" incapables. How many ex-laborers there are in our congregations! If any one should doubt the value of this service in the eyes of the Master, who is the one competent judge in the case, let him study Luke x. 38-42, with its high eulogium from his holy lips on Mary, who chose "the good part," of which no solicitude of her sister's about "many things" was permitted to deprive her. And what was the nature of the choice on which the Lord looked with so much complacency? She "sat at Jesus' feet, and heard his word." This quiet, lowly, unobtrusive, silent kind of service is not "after the manner of men;" but it is to the Lord we stand.

—*Our Home Friend* is a Sabbath-school and home paper for the young folks lately started by P. H. Stauffer, Milford Square, Pa., Beside choice reading it is illustrated and has an excellent synopsis of the Sabbath-school lessons for the month. Monthly, with chromo, 50 cts. per year.

We may judge of the state of our hearts by the earnestness of our prayers. You cannot make a rich man beg like a poor man; you cannot make a man that is full cry for food like one that is hungry.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

VICE-PRESIDENT.—J. Blanchard.

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RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITORS.—C. R. Hagerty and Edward Hildreth.

PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of teshe ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Antimason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

Address of Anti-masonic Lecturers

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay county, Ind.

Illinois, H. H. Hinman, Wheaton, Ill.

Ohio, D. S. Caldwell, Nevada, Wyandot Co., Ohio.

New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N Y.

Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.

Wisconsin, Philo Ezea, Delavan, Wis.

Iowa, James Hankins, Mason City, Iowa.

Lecturers at Large:

1. A. Hart, Woodstock, Ill.
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W. A. Wallace, Dublin, Ind.
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D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
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N. Callender, Green Grove, Pa.
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Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Cochrans Mills, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm Dillon, Dayton, O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.
A. H. Springstein, Ypsilanti, Mich.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.

THE GALAXY for the month has a sketch of Mormon life and scenery, an opening paper on Sherman's Memoirs, a critique of Tennyson's new drama and an article on French plays justly attacking their immorality. Sheldon & Co., New York.

The Mutual Insurance Company of New York publish two finely printed pamphlets on "Care of the Sick" and "Accidents, Emergencies and Poisons" which are sent free on application. Aside from the frequent recommendation of alcoholic liquors they appear to be of value.

THE NATIONAL S. S. TEACHER for September has its usual good review of the lessons of the month, and has attractive articles on the Sunday-school Motor, Attractions in Sunday-school, Through the Scholar's Glasses, and How Mr. Moody Became a Preacher. Adams, Blackmer & Lyon Pub. Co., Chicago.

The Jesuit Order in Austria.

A "Catalogue of the Austro-Hungarian Province of the Society of Jesus" contains some interesting particulars respecting their order as it existed in Austria in the month of July, 1873. The total force which the order mustered in Austro-Hungary was 494, of whom 226 were priests; 120 students, and 148 coadjutors or lay brothers. Numerically the strongest settlement is in Innsbruck, where the theological section of the university is entirely in the hands of the Jesuits. It counts no fewer than 72 members. St. Andrae follows next, numbering 67, then Presburg with 54. The remaining settlements are, or then were, at Prague, Tyrnau, Kalocsa, Kalksburg, Linz, Mariaschein, Vienna, Steyer, Kapolna and Repuy. The Austro-Hungarian province also supplies the British Australian colonies with missionaries, and has detached a separate staff of 23 to cultivate that remote field of labor. From the lists it appears that 17 other members of the province are engaged in foreign countries, whereas 35 belonging to other provinces are employed within the Austro-Hungarian borders, but, neither among those 32 visitors nor among the Austrian brothers proper does the roll enumerate a single expelled North German Jesuit.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 9, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

EDITORIAL CORRESPONDENCE.

GENEVA, Ill., Aug. 30, 1875.

DEAR CYNOSURE:—I am glad to see you have secured Prof. Herman A. Fischer ("H. A. F.") as European correspondent. Mr. Fischer has rare practical judgment and good sense, and at the same time a thorough and deep spirituality and faith in Christ. As he is to visit and reside for two years in the educational centers of Europe, his ideas and opinions, with the sweep of information from which he will derive them, will be worth much to the *Cynosure* readers.

At the risk of some appearance of egotism let me say that three Sabbaths since I preached in Atkinson, Ill., in the Congregational church, and spoke the following Monday and Tuesday nights to good congregations in the same house against the secret orders. Then after visiting the Holiness Convention at Rock Island I saw Rev. William T. Allen of Geneseo, and am not without hope that that interesting and eloquent man may buckle on the armor of his youth in his old age and do good service for Christ. He has been speaking for temperance lately. I then went to Farmington, preached on Sabbath all day, at night on the secret idolatries of the country, to a good house in the Congregational church. Then visited Mr. and Mrs. Pettingill of Peoria, who were sick. I have prayed earnestly for their recovery and am looking for it. I then attended at Elmwood the funeral of Rev. Mr. Marshall, pastor of the Brimfield Congregational church, who has died in the bud and springtime of his usefulness. His young wife stood at the head of her husband's coffin and presented their only babe to God in baptism. The Elmwood church was packed and crowded to suffocation. I here endeavored to persuade Wm. J. Phelps, Esq., the founder of Elmwood, trustee of Knox college and an active and able civilian, to preside at Peoria, in the approaching State Christian Convention against secret societies. He shrinks from it at present. I hope he may yet do so. I have promised to correspond with some prominent citizens of Peoria on the subject of that proposed meeting which must be delayed on account of the present illness of Mr. and Mrs. Pettingill, who are to a great extent the embodiment of our cause in that interesting city.

From Elmwood I came up by rail and private carriage to Big Woods to attend the ordination of Rev. E. D. Bailey, a late graduate of Wheaton College, and secretary of the DuPage county Christian Association. Mr. Bailey is much beloved by the church and people of Big Woods and with his young wife receives a warm welcome there. Meeting Rev. Mr. Brewster at the ordination, I agreed to preach for him at this place, which I did yesterday, and am (Monday morning) writing this letter in his study.

"THE UNITED PRESBYTERIAN SYNOD."

But before coming here, after preaching the ordination sermon at Big Woods, I drove back through the same dark woods in the night to Aurora, and went thence to Somonauk, thence by buggy to the United Pres. Synod of Illinois, and I told that interesting people if "The home is where the heart is," I was at home among them. It is a new, large and beautiful church, with side rooms where their women provided an excellent dinner for the large assembly, so that the members worked on through the day and rode home with the members of the congregation at night. I addressed the Synod in behalf of our cause and submitted in writing requests for an annual collection for the National Christian Association, for the *Christian Cynosure's* circulation, and for a delegate and speech at our next National Anniversary. Dr. Wallace of Monmouth, and many good brethren were there. Rev. J. W. Bain, moderator. But what struck me most was a paper on Christian doctrine read by the good Dr. Scott, which is to be printed. It was clear and solid as a diamond, and as hard and sharp. If the doctrine of Christ's redemption could be conceived and stated by a human mind and in human language, Dr. Scott's article would have done it. As it is, it is a bolt of God against the sham theology of this day. Yours in Christ, J. B.

"THE UNITED CHURCHES OF CHRIST."

We learn from members returning that the *United Presbyterian Synod* which met near Somonauk, on the 26th ult. ordered an annual collection in all their churches for our NATIONAL CHRISTIAN ASSOCIATION. We shall give the official statement when we receive the *United Presbyterian*.

This action is an important event in our history. It not only provides for bringing our cause once a year formally before the minds of a large and influential body of Christians of more than average intelligence; but it is the beginning of the realization of the lamented ADAM CROOKS' suggestion of "THE UNITED CHURCHES OF CHRIST." The time will come when Masonic Christians and Anti-masonic Christians cannot and will not walk together in church-fellowship. But fierce struggles must precede. Masonry, like slavery, will cling to the holiest altars which will tolerate it; and we must have the means of disciplining churches as well as men. This we can do by uniting in the "*National Christian Association*," all churches who accept its principles; leaving each denomination to its own ways in other respects; and withdrawing from every church organization which tolerates heathen worships by its members in the lodge. We trust our publisher will take measures, promptly, to secure weekly intelligence from all churches which act with us.

IS IT COWARDICE, OR WORSE?

On another page will be found an important letter, first published in the *Watchman and Reflector*, Baptist, of Boston, headed "That Simoon," to which the editor appends a note, in which he disclaims all responsibility for the letter, which he publishes because it came from an old friend. This editorial note closes with these words, "We shall presume that Freemasonry is not the institution now-a-days that it was as revealed to the youthful eyes of our friend."

"We shall presume." What right has our Bro. Editor to presume anything with regard to a question, or matter, now assuming such gigantic proportions in church and state? No man in his position has a right to assume anything in the above oracular style, when actual knowledge is of such easy attainment. An injury is wrought to the public mind by such a course, the magnitude of which is in exact ratio with the influence of the paper over whose columns the writer presides. As the editor "presumes," so will his uninformed readers "presume," and so will the labors of earnest men, such as the writer of the letter alluded to, be discredited and in a great measure lost.

Suppose for a moment that Rev. G. W. Harris is right in his animadversions on Masonry and the flippant manner "That Simoom" was referred to, who can measure the evil done to the cause of truth by the careless "presuming" of the Editor. If he is himself a Mason, and an ordinarily intelligent one, he knows that Masonry is essentially "the institution now-a-days that it was as revealed," etc. If he is a well-read Anti-mason, he equally knows the same thing, and his "presuming" was an insult to his intelligent patrons and an almost irreparable injury to those who are not well-read in this direction. If neither an adhering Mason nor an Anti-mason well-read, he must be ignorant as to whether Masonry is, or is not, the same as in the days of "That Simoom." If this latter supposition is true, then has our editor—being entirely ignorant—gone out of his way to throw a "sop in the way of the Cerberus" of the lodge, as a sort of apology for publishing a letter so offensive to the institution, and to work an injury to the cause of truth, the results of which eternity alone can adequately determine.

Bro. Editor, that was a presumptuous "presume" of yours, and, in all kindness, a very wicked one. Masonry is to-day, in the essential turpitude of its principles the same thing it was in the days of "That Simoom;" and you, as a public man, have no right to be ignorant of the fact, and thus go "presuming" and leading your readers to "presume" that this Masonic leopard and beast of prey, has changed its murderous nature or its spots, and thus become a harmless lamb.

Are such expressions as yours indicative of cowardice? or is it that, attended with something worse? We have no desire to be harsh, but feel that this course on the part of religious teachers requires plain handling.

A GHOST THAT WILL NOT DOWN.

The Morgan controversy revived has another illustration in the able article on another page from the *Bench and Bar*, the points of which are so plain as to need no argument. The general attention called to this subject can be only injurious to the lodge which flourishes best when least is said about it. The Cincinnati *Gazette* thinks the Masons took strange liberties with a county jail and a United States' fort and adds beside this proof of its belief in the Morgan murder:

"We have listened to an address at a high Masonic celebration, which did not affect to treat the murder of Morgan as a myth, but which accepted it and responsibilities, and drew a comparison between Masonry and Christianity; the first antedating the other by thousands of years, and yet guilty of but one murder, while the other, the orator said, had left a bloody track."

The Troy *Times* publishes statements from S. I. Masters of Greenwich, Washington county, N. Y., and Andrew Hitchcock of West Troy, corner West and Canal streets, of their seeing Morgan in Smyrna in 1830, wearing the dress and manners of a Turk. This has long been a favorite disposition of the case by the lodge. But the Boston *Globe* gives us another story from the St. Paul, Minn., *Pioneer-Press* signed by A. P. Rogers, who tells us that his father, a Methodist preacher, who was acquainted with Morgan, found an old man living in a solitary cabin in the wilds of Northern Maine,

in 1844, whom he recognized as the veritable Morgan of Western New York, and was positive in his judgment although the hermit removed so soon as he was discovered, In a recent letter Mr. Samuel D. Greene, who ought to have known Morgan if any one did. says that Morgan's body, as decided by the second inquest, was brought to his house in Batavia and buried therefrom, and his grave is there to this day. He sums up the various attempts of the lodge to throw off the responsibility of the murder which are in brief these: (1) It was attempted to be proved that the body found and identified could not be Morgan's, as a Freemason had stated that he himself cut Morgan's throat. (2) Morgan was taken up by the Masons kept in Buffalo jail a while and then discharged as a fool. (3) A woman, Mrs. Monroe, was brought from Canada to claim the corpse as that of her husband drowned a few weeks before. (4) A Freemason swore before a justice that he saw Morgan and had a conversation with him in Cornhill street, Boston where he was selling his book. (5) Morgan went among the Apache Indians, married a squaw, taught the art of Masonry, became a chief, and had a son who was one also. (6) He fled to Van Dieman's Land, became the editor of a paper published in Hobartown and was visited every two years by a son living in San Francisco. (7) He went to Syria, became a Turk and died in peace. Masons to this day publish the last three stories in their vain effort to deceive. The fact that he is so often and in so many ways disposed of by them is proof enough of that their stories are false.

AN IMPORTANT POLITICAL MOVEMENT.—Pursuant to call in the last *Cynosure* several gentlemen from Illinois, Indiana and New York, met in the office of the *Cynosure* and appointed a National Committee, whose names will be given in full next week, the paper being too near full to allow room for in this issue.

The names of the persons on this national Central Committee are in themselves a host, and each one a tower of strength in his State and neighborhood. None were put on the Central committee but those who are known to some of the persons present and known to be enlightened and devoted to the cause. Members of the National Central Committee were appointed for Ill., Mo., Conn. Penn'a, Mich., Wis., Ohio, Ind., N. Y., Minn., Vt., Kansas, Cal., Oregon, Me., N. H,, Miss., Md., Iowa, Neb., N. C,, and the Territory of Washington. The spirit of the meeting which has inaugurated this movement to purify American politics seems to us a sign of the times full of joyous hope. Minutes in full next week.

PRESIDENT FINNEY.—The Christian public are hungering for memoirs of this great disciple. We are called on by various individuals to write more concerning him; and we see by a statement in the *Advance* that Mr. Finney wrote largely of the scenes and labors of his early life. If such manuscripts exist, they will be published, and it will be long before this remarkable man passes from the American press; so that the hunger for information concerning him will be appeased. Our chief anxiety is, lest his memory should be marred by falling into hands incapable or unwilling to do it justice, the men who can only garnish his sepulcher, because they hated his holy, sin-reproving life.

ADAMS' LETTERS.—We have received a copy of John Quincy Adams' letters on Masonry, with an introduction by Charles Francis Adams, from the Publishing House of the United Brethren, at Dayton. Concerning these letters little need be said. John Quincy Adams is by universal consent placed in the foremost rank of American statesman. In power if intellect, and purity of character, he was like Saul, head and shoulders above his brethren. These letters addressed to different persons contain his opinions respecting Freemasonry. They once aided the American people in throwing off the chains with which secret conspiracies had bound them, and they are like good wine the better for age. The introduction as little needs commendation as the body of the work. Charles Francis Adams is almost if not quite, the only living American statesman whom an American has a right to name without a blush. The peddling tricksters who "lay pipes," "set wires" and run caucuses, are as far below the measure of such a man as selfishness and chicanery are below benevolence and honor. The sentence from his hand on the title page is worth remembering forever:

"*I shall never disavow my old work or shrink from the attribution of it to my hand, whether in private or in public.* C. F. ADAMS.

3rd August, 1875.

Concerning the mechanical execution of the book we can say that it is neatly and strongly made up and published at the exceedingly low price of one dollar. Every friend of our cause who can procure a copy will find it a fit companion for Finney on Masonry, and that is saying enough to recommend any book.

FREE PRAYER ROOM.—Bro. Baker, editor of the *Free Methodist*, tells us in a late number of that paper of a noon prayer-meeting experience in Chicago which cannot be called less than dishonorable to the cause of Christ. The leader after reading a few passages of Scripture referring particularly to sanctification, followed as is usual with a few remarks on the same important theme, when he was interrupted by singing and talking, and a member of prayer-meeting committee stated that this was a controverted subject, and therefore must be ruled out. We have several times referred to the arbitrary management of this meeting on the subject of controverted points. Controverted points!—What doctrine of our holy religion, what principle of true reform is not controverted. We have heard leaders of the Y. M. C. A. and Mr. Moody himself argue in the noon meeting for the pre-millennial advent of Christ, which is certainly as much a divided question, with not a tithe of the practical bearing, as the subject of holiness or of the Christian reforms. Now it would be a cause of great strife to attempt to break down the rule set up by the Y. M. C. A. committee for the ordering of their noon meeting. But if another daily meeting could be opened, under such relations as to promise permanency and honest religious character, where the Holy Ghost which gives liberty, might speak freely through the Lord's people, it would influence the whole religious thought of the city and country about. Such a meeting has been contemplated in connection with the Carpenter building, and is in itself of importance enough to be urged as a reason for securing Mr. Carpenter's donation.

——The Illinois Ku-Klux from another link of the chain binding the long row of "orders" to Freemasonry. The United States Commissioners have arrested several of the Franklin county gang who have been bound over to appear at court. One of the number unbosomed himself and evidently told all he knew of the affair. He was sworn in on the 22nd of July. Nine members were present, and the band numbers 400 in Franklin county, and 1000 in Williamson. He was made to take an oath that he would not reveal any of the secret signs or passwords of the organization, known as the Golden Ring, and would go wherever and whenever called on by the Grand Master, to first warn, then whip, and th n hang all offenders. The penalty of e treachery was to *have his tongue torn out by the roots.* But beside this decided mark of kinship with Masonry these sheeted assassins were briefly examined by the U. S. Commissioner, and although known to have led in a midnight attack on an unoffending citizen, and were representatives of hundreds more, they were set free on bail at the cowardly sum of from one to two thousand dollars. There is little room to doubt that if the leaders and others of this outlaw band were not connected with the lodge they would never have obtained liberty at so paltry a rate.

—Considerable space is given on the 12th page of this number to a sketch of the historical status of Freemasonry as viewed by Dr. Mackey. It will be seen that the tone of Masonic pretense is greatly modifying. Eight years ago when Brennan published a translation of Rebold's History which gave some damaging facts on Masonic antiquity, the publication was practically suppressed and it is now almost impossible to obtain a copy. The discussion of its principles has driven the lodge into self-defense and its ground of historical pretension is being shaken from under the system. Hence the change in the tone of Masonic writers on this subject. Soon other positions will be found untenable until the truth will prevail to drive the dark order to its native hell. Our lecturers will find this article of value in their work; its admissions dishonoring the cant phrases of lodge orators are too plainly made to need special mention.

—The local paper of Greenfield. vents its Masonic indignation in a long notice of the meetings lately conducted there by the General Agent and Mr. Ronayne. The editor dares not deny the accuracy of the exposition, but is mildly indignant that such proceedings should be carried on before a mixed audience and in a church of God. He should have discernment enough to know that such disgrace lays at the door of the lodge.

Obituary.

The *Telescope* publishes the following notice of the death of one of the warm-hearted laborers in our reform and others on the Pacific coast:

We learn from a number of the Seattle *Intelligencer* (Washington Territory), of the death of a dear old friend of ours, Hon. John Denny, a life-long and faithful Christian, who died at Seattle. King county, Washington Territory, July 28th, in his eighty-third year. He was a native of Lexington, Kentucky, and in the war of 1812 h', at the age of nineteen, enlisted, under Col. Richard M. Johnson, and served through the war, participating in the battle of the Thames, where fell the noted Indian warrior, Tecumseh. Removing to Illinois, he served twelve years in the legislature, as senator from Knox county, in which position he was brought into intimate relation with the then young statesmen, Lincoln, Douglas, Baker, Washburn, Trumbull, and Yates. In the year 1851 he, with his family, crossed the plains and settled in Marion county, Oregon, where he was once nominated as the Republican candidate for governor, but he withdrew from the contest before the election in order to promote interests involved in a contest between two other parties then engaged in a struggle for the ascendancy. About the year 1859 he removed to Washington Territory, where some of his sons had settled several years before; and one of these (Arthur S. Denny, we believe,) represented the interests of Washington Territory in the national capital a few years later. Father Denny served several years in both branches of the territorial legislature after his removal to Washington Territory, where his ability and patriotism were greatly promotive of the moral and material good of the territory.

While in Oregon, teaching in our new college there, some seventeen years ago, we spent several months in the home of Father Denny, whom we found a most delightful companion, a warm and faithful friend, a devoted servant of God, and a patriot and citizen worthy of the best days of Greece, Rome, Israel, or America. After his removal to Oregon he connected himself with the United Brethren church, of which it is almost superfluous to say he was a valuable and influential member. What his church relations were after his removal to Washington Territory, where our church has operated but little, and that not permanently we are not prepared to say. He, on the questions of slavery, secrecy—and, otherwise—was an earnest believer in and advocate of the principles of the United Brethren church, and, from his correspondence with the *Cynosure* office, we learn that he was earnest in his devotion to these principles during his last years.

This notice is not of the life and death of an ordinary man. Intellectual, well-read, of keen wit, and truly eloquent, Hon. John Denny, even in old age, was a power for good. Blessed be the memory of our faithful friend.

The Home Circle.

God the Giver.

Blessed be thy name forever,
Thou of life the guide and giver;
Thou canst guard the creatures sleeping,
Heal the heart long broke by weeping,
God of stillness and of motion,
God of desert and of ocean.
Of the mountain rock and river—
Blessed be thy name forever.
Thou who slumberest not, nor sleepest,
Blest are they thou kindly keepest;
God of evening's parting ray,
Of midnight's gloom, and dawning day,
That rises from the azure sea
Like breathings of eternity;
God of life! that fade shall never—
Blessed be thy name forever!

Contending for the Faith.

Christians are taught of God and therefore know the value of Divine truth. It renders free from the chains of sin. It saves the soul. For such truth accordingly believers are willing to make sacrifices. They buy it and sell it not. They labor to defend it and extend it. They are commanded to contend earnestly for the faith once delivered to the saints, Jude 3, and they recognize the importance of that which is commanded.

To set up an opinion among the brethren and insist on it, though others regard it as unreasonable, or to pounce upon a view modestly uttered, as if it were a damnable heresy, would be a different thing. That would show a contentious disposition. To quarrel about trifles is not Christian; and compared with the truth unto salvation every human thought and sentiment is a mere trifle. One need not have trouble with another, even if they do have different views. They can have them and still walk together, each being willing, in humility, to show deference to the other. Introducing strifes where God's Word has not rendered it a necessity in conscience, is to be avoided as carnal.

But when the faith is assailed, peace must end until the assault ceases. It may look to some as if the mind of Jesus were exhibited when souls quietly submit to the efforts made to overthrow or corrupt the faith. It seems a mark meekness and humility, and of a quiet and peaceful disposition. And yet it only seems so. It is rather a mark of a most lamentable lack of conscientiousness. It indicates a pride that exalts itself above God's Word, and an uncharitableness that suffers many to perish rather than rebuke sternly those who would lead them to perdition.

When goods are committed to a steward, it is not an exhibition of humility on his part to decline any defense of them. He is simply unfaithful to his master, if he permits them to be carried off without having made an effort to protect them. And this would be especially the case if he had been espe cially warned that assaults would be made, and commanded to contend earnestly for that which was committed to his charge. He would deserve to be dismissed as a coward and a knave, if he, pretending to love sweet peace so well, would not take up arms in defense of the treasures entrusted to him. What he loves so well is slothful ease and carnal self-indulgence.

The truth of God unto salvation has been entrusted to His people. They are to preserve it for themselves and for future generations. This is to be done that God may be glorified and that the souls so dearly purchased may be saved.

It is no honor to God to have men's opinions passed off for divine truths. It does not give glory to His name to substitute for His saving truth a human lie which can only destroy. "Why do ye also transgress the commandments of God by your traditions?" "In vain do they worship me, teaching for doctrines the commandments of men." Matt. xvi. 39. By refusing to hear the Lord, the honor of obedience is withheld which is due; and by permitting error to be taught in His name, instead of His truth, He is made responsible for the follies and errors of men, and thus dishonored. If we are unwilling to contend for the faith, permitting it to be assailed at pleasure, we are unwilling to show any concern for the glory of Him who delivered that faith to us for our welfare, and who commanded us to hold fast that which we have, that no man take our crown.

The refusal to contend earnestly for the faith therefore implies a lack of charity. The faith is needful to save; its loss involves the soul's perdition. Those, therefore, who will not contend for the faith say by their conduct, that the souls which Christ has purchased are not precious enough in their sight to justify a breach of peace on their account. Their ease is dearer to them than the immortal souls of their brethren, or even than their own salvation. For it is only by continuing steadfast unto death in the retention of the truth that they themselves can be saved. If they at any time let it slip, they endanger their own souls as well as contribute their share towards having its saving power removed from among men and its place supplied by ruinous error.—*Lutheran Standard.*

Sleeping Church.

Mr. Moody relates the following: "There was a little story going the round of the American press that made a great impression upon me as a father. A father took his little child out into the field one Sabbath, and he lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and the little blades of grass, and coming to its father and saying, "Pretty! pretty!" At last the father fell asleep, and while he was sleeping the little child wandered away. When he awoke his first thought was, Where is my child? He looked all around, but he could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. Running to a little hill he looked around and shouted again, but all he heard was the echo of his own voice. No response! Then going to a precipice at some distance, he looked down, and there upon the rocks and briers he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping his child had wandered over the precipice. I thought, as I heard that, what a picture of the church of God! How many fathers and mothers, how many Christian men are sleeping now, while their children wander over the terrible precipice a thousand times worse than that precipice, right into the bottomless pit of hell! Father, where is your boy tonight? It may be just out here in some public house, it may be reeling through the streets of London, drunk; it may be pressing on down to a drunkard's grave. How many fathers and mothers are there in London—yes, praying Christians, too—whose children are wandering away while they are slumbering, sleeping? and Is it not time that the church of God should wake up and come to the help of the Lord as one man, and strive to beat back those dark waves of death that roll through our streets, bearing upon their bosom the noblest young men we have? O, my God, wake up the church! And let us trim our lights and go forth and work for the kingdom of God."

A Few Leaves Turned Down.

Let me turn down, with their knowledge, hower, a few leaves of, and mark a few pages in, God's word for those who need comfort and support:

For the weak Christian, let me turn down the leaf and mark the 12th of Matthew, 20th verse. "A bruised reed shall he not break, and smoking flax shall he not quench."

For the heavy burdened, Matt. xi. 28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

For the despondent, John vii. 37; John iii. 16.

For the thirsty and hungry, John vii. 37; John vi. 35. Here is a passage for the afflicted one, Isaiah liv. 7. "For a small moment have I forsaken thee: but with great mercies will I gather thee."

Here is good news for the backslider, Hosea xiv. 4, "I will heal their backsliding, I will love them freely: for mine anger is turned away."

I have marked a few passages for the faithless. Acts xiv. 31; 1 John i. 7; Romans viii. 1.

Here is comfort for those who mourn on the poor results of their work. This is what Christ said, John xvii. 12, "Those thou gavest me I have kept and none of them is lost."

Scotch Church Architecture.

There is another thing I have noticed about this church-going Edinburgh. I have been into a great many churches, and have not found yet an exception to the rule, except in the very ancient ones which were formerly used for Romish purposes; and even in these there is a very determined and in most cases successful attempt to overcome the defects of such buildings for Protestant-preaching, intelligent worship. I refer to the thorough good sense of the church edifices, the absolute subordination of the entire building to the purpose for which it is to be used. In these Scottish churches the pulpit is the center, *nothing else is the center.* The aim of the building does not seem to be to glorify some architect in the production of some useless pile, to be called a church, in which the people, thrust behind pillars and tucked into corners, can hear nothing and see nothing; but the aim of the building does seem to be the glory of God, through such sensible arrangements of pew and pulpit as shall enable all the people to take part in the intelligent worship of him. If there are any hinderers of the Gospel as a class, I think they are the American architects of churches. The last thing they seem to think of, as a general rule, is the use to which the building they are rearing is to be put. I wish some of them would come to Scotland and take some lessons in the art of a true church building. I do not mean to say these Scottish churches are not beautiful; they are. It is right to lavish beauty on the house of God. Only I insist, beauty should be subordinated to and conduce toward high and noble use. "In that very end its beauty lies." A preaching place should be a *preaching place*; beautiful as possible, for religion sanctifies beauty; but all the time, with all in it sternly held to the holy purpose of a preaching place; namely, the giving the preacher the best chance to preach, and the people to hear, the Word of God. In the arrangement of auditorium these Scottish churches are frequently circular in form. The people are grouped about the preacher. The preacher stands thus seen of all and heard of all. Or, if not circular, they are square, not long, as is so common with ourselves, and every pew commands the pulpit, and the pulpit commands each pew. Another main advantage of such arrangements, is that the galleries are available. They are turned towards the center. They are as well fixed and furnished as are the pews on the lower floor. The consequence is, the galleries are in as great demand as are the bottom places. In Scotland your congregation is as much in the gallery as it is below. And thus is seen and shown the possibility of a church not spread out on the ground floor, but with upper spaces economized in galleries and with the galleries used. I have been impressed with this strong Scotch sense in church building. I hope the day is not far distant when we shall have more of it in America.—*Rev. Wayland Hoyt.*

Gems From Mathew Henry.

God's favor is the only favor that is satisfactory to the soul, and puts true gladness into the heart.

Those that do the will of God heartily will do it speedily; while we delay, time is lost, and the heart hardened.

If those that should be our helpers in the way of our duty prove hindrances to us, let not that drive us from it.

All good men lay the interests of God's church nearer their hearts than

any secular interest or concern of their own.

We lose divine favors if we slight them.

It is good to belong to the family of a godly man; it is safe and comfortable to dwell under such a shadow.

Children often fare the better for the piety of their ancestors in this world, even though they may be themselves degenerate.

Our daily devotions must be looked upon as the most needful of our daily works, and the most pleasant of our daily comforts.

The tree of life is better than the tree of knowledge.

Overcoming Obstacles.

Life is full of difficulty. No sooner do we overcome one obstacle than another bars our way. So we find ourselves continually in need of, first, a good foundation of patience, than an invincible

> "—courage, wise and sweet
> Which can make the path of duty
> Green beneath our willing feet."

With these in possession we are prepared to take a calm view of the difficulties before us, see where the points of resistance lie, and how the forces at our command may be brought to bear upon them.

When we are called upon to do battle against some giant wrong, or to conquer a mighty foe, there is something in the magnitude of the matter that lifts us into enthusiasm. But where all the victories we win are over Liliputian enemies it is hard to keep one's courage glowing and resolute. To kindle a hot fire with green wood; to churn cream that won't come, to wait for bread that won't rise, to write a newspaper article when every idea in the brain has taken flight, to make one's old Sunday suit over as good as new, these things make cowards of us all, and yet the obstacles we have to overcome in every-day life are generally no larger or more important than these.

The true quality of the hero manifests itself in little things—in meeting with unruffled patience the minor ills of life, in preserving a tranquil determination that no false logic can shake, in refusing to be upset by trifles, and in going on "without haste and without rest" to the accomplishment of the purpose in hand, just as though every breeze was favorable and the final success assured. This dauntless resolution, this invincible patience, this courage never to submit or yield, is capable of cultivation, and is found not in the lives only of great heroes like Frederick the Great or Gustavus Adolphus, but in many lives that pass in obscurity and have never a biographer.

There are two or three questions which it is well for those beset with difficulty to ask and answer clearly before they give their thought its act. What is the citadel of the fortress to be carried? By what means is that citadel best approached? Then comes the plan of the campaign, thought out to the last detail before any part of it is put into execution. Housekeepers that apply this method to the solution of their perplexities are greatly aided thereby; the same is true of farmers, and a business man without some such plan is sure to fail. We are too apt when we find ourselves in a maze of doubt and perplexity to strike out blindly without regard to economy of strength or judgment in its application, thus often making matters worse instead of better. We need, of all things, at such times, to possess our souls in patience, and stand still till we are sure the next place we plant our feet will be firm ground, not quicksand; We cannot afford, at such times, to let our feelings get the better of us, to lose our self-possession, or even to think of giving up discouraged. With patience, with unconquerable will, with clearness of perception to see that the obstacles in our way actually are, and with courage and persistence never to yield till they are overcome, what may we not hope to achieve? Victory may be delayed, but it will be ours, if not in the precise shape we have pictured to ourselves, yet in a real ministry of ourselves that shall make us more than conquerors and greater than he that hath taken a city.—*N. Y. Tribune.*

The True Economy.

The question is not, how cheaply we can manage to keep soul and body together, but how can we bring both body and soul to the highest condition of vitality and power? To live is something more than to exist. How can we live most and best? How can we feed intellect and affection, conscience, sympathy, imagination, reverence, as well as the physical system? All pinching and restricting of diet is injurious in the long run. The bean-man, the bran-bread-man, the one-meal-a-day-man, the man who goes mousing about the world intent only on cheapness, never makes the scales of power kick the beam. He wastes more than he saves. He checks an income instead of stopping an outgo. The men who make the most ado over the petty prudencies of life, and perpetually obtrude their parsimonious practices on public notice, never amount to anything, or do anything of account. Man wants all he can use, assimilate, organize, reproduce. The things that strengthen and beautify his essential manhood, that enrich his sentiments and refine his sensibilities, that ennoble his intellect and enlarge the scope of his being and the horizon of his possibilities, belong to him by right, as the crown and purple belong to royalty.

Every man ought to aspire and labor to live generously, and have a comfortable and tasteful home, and surround himself and his family with everything that tends to increase health and happiness, and create an atmosphere of intelligence and refinement. The charities and humanities are not luxuries, that the poorest man on earth should deny himself of them. The loving, trustful, adoring sympathy that forgets its own wants and meagre resources, and breaks the costliest thing it has on the head of the one beloved, is not a recklessness to be censured but a devotion to be commended for its divine nobility. Saving may be ant-like and beaver like, but sacrifice is God-like.—*W. T. Clarke in Herald of Health.*

Children's Corner.

Only a Rose.

A. S. FISK.

Only a rose in a childish hand,
Only a rose that is pure and white;
While the little hand is brown and hard,
The face care worn, though the form is slight,
Only a rose; yet the dark eyes beam
And the face is brightened with softer light.

Only a rose from a lady's hand;
With nod and smile, it was gaily thrown,
Eagerly caught by the waiting child:
Smile and flower, they are both her own.
And a wordless yearning fills her heart
For a life of sweetnes she has not known.

Back of her, there in the city, stand
Churches with slender spires and tall,
Where the silver chimes from scores of bells,
On the Sabbath breezes rise and fall;
By thousands numbered, the written names
On the rolls they kept, if you told them all.

Yet no one knows of this little waif,
A lamb ne'er gathered in any fold;
But Satan knows, and with cunning craft;
Is forging a chain to clasp and hold,
Link by link, he will weld them well;
They will weigh like lead, though they shine like gold.

Oh! had we our Master's love for souls,
To seek them carefully one by one,
Feeling as Satan feels, their worth;
Bidding as Jesus bids them, come;
Till none should grope in a darkened path
And long for a better life, alone.

Ancient Book Rolls.

"Papa," said Frank, "what did people use to write on before paper was invented?"

"They sometimes used little tablets coated over with wax; and the pen was a piece of iron pointed at one end and flattened at the other, so that they could scratch the words with the pointed end and scrape them off the soft wax with the flattened one. The pen was called the stylus, or style; so when we talk now of persons writing, we say a good style, meaning the sort of writing; but, then, it meant the instrument employed in writing—the pen, in fact."

"But wouldn't what was written on wax always be in danger of getting rubbed off?"

"So they found; and tried many other things, until at last they discovered that they could mark on the broad leaves of the papyrus; a plant which grew everywhere along the marshy river side in Egypt."

'And did everybody use this papyrus?"

"Yes, in gEypt, where it grew in great plenty. But, at last, the king of a place called Pergamos thought he should like to form a library of his own, which would have been a wonderful thing to own in those days—so he sent to ask the king of Egypt to let him have a large supply of this papyrus grass. But this Egyptian majesty felt jealous of so great a design, and refused to let any of it be exported or sent out of the country."

"What did this King of Pergamos do?"

"He set to work like a sensible man, to find a substitute, as it was no use looking about his country for the grass itself, for it happened to be one of the places where it did not grow. He at last succeeded in drying the skins of sheep and other animals which answered very well."

"What, to write on?"

"Yes; and I dare say that you have seen it very often. It is called velum or parchment, and was generally used before the discovery of paper. At first the parchment was rolled round a stick at one end; or if it was a long one, on two sticks, one at each end. It was then placed in a cylindrical box often made of cedar to preserve it from insects, and this box was at times beautifully carved. The Scriptures were written on this kind of scroll, and the Jews to this day read from rolls, in their synagogues or churches. That the public records were thus inscribed, we learn from the Book of Ezra where we are told that 'search was made in the house of rolls, where the treasures were laid up in Babylon, and there was found a record thus written.' And when in latter times state records were kept as they were by the Normans in England, they were inscribed on parchment rolls of thirty feet long, perhaps, and are carefully preserved to this day, giving us an idea of the laws, trade, and doings of our forefathers."

"These parchment rolls must have been very expensive, especially the very long ones, were they not, papa?"

"Yes, they were, and very many valuable writings have been destroyed people having erased them for the sake of the parchment which they wanted to use over again for fresh subjects."—*The Children's Friend.*

What Kindness Will Do.

How the wheels of the old cart creaked! The road was quite tired of hearing their complaints, when lo! suddenly they became quiet, and went smoothly on, making no doleful sound.

"How now," cried the road; "what has happened that you take things so easily to-day? Has the master taken off half your load?"

"No," said the wheels; "he hasn't done that; our burden is, if anything, heavier than before; but *this* he has done, he *has oiled us*, so that whatever we may have to bear we have no longer the heart to say a word against it."—*Mrs. Prosser's Fables.*

Canine Sagacity.

An interesting example of the exercise of reason on the part of a dog is published in the Philadelphia *Medical Times*. The incident happened some thirty years ago, and is told as follows: "A man named Cosgrove, the keeper of a low tavern near the rail-road station, had his arm broken, and came many times to the office to have the dressings arranged. He was always accompanied by a large, most ferocious-looking bull-dog, that watched me most attentively, and most unpleasantly to me, while bandaging his master's arm. A few weeks after Cosgrove's case was discharged, I heard a noise at the office door, as if some animal was pawing it, and, on opening it, saw there this huge bull-dog, accompanied by another dog that held up one of its front legs, evidently broken. They entered the office. I cut several pieces of wood, and fastened them firmly to the leg with adhesive plaster, after straightening the limb. They left immediately. The dog that came with Cosgrove's dog I never saw before nor since.

Masonic.

The Origin of Freemasonry, as Traced by its two Historic Schools.

ALBERT G. MACKEY, M. D.

[From the Voice of Masonry.]

The question of the origin of Freemasonry as a mystical association has for more than a century and a half attracted the attention of many scholars of Britain, Germany, France and America, and a body of treatises and essays on the subject has been published, the extent of which would surprise any one not familiar with Masonic literature. At the present day the historians of Freemasonry who are engaged in the discussion of this question may be divided into two schools, which may be appropriately distinguished as the mythical and the authentic. The former of these is the older, for the latter has become prominent only within the last three or four decades. Masonic opinion is, however steadily, and, indeed, rapidly, moving in the direction of thought that has been adopted by this latter school.

The differences between these two schools are very strongly defined, and are, in some respects, entirely antagonistic.

The mythical school of Masonic history was inaugurated about the beginning of the last century, by James Anderson and Theophilus Desaguliers, both Doctors of Divinity, and who had been mainly instrumental in elaborating what has been called the revival of Masonry, by the establishment, in 1717, of the Grand Lodge of England. Dr. Anderson was a man of acknowledged learning, the minister of a Scotch congregation in London, and a writer of some reputation. Dr. Desaguliers was recognized as a distinguished scientist, and a popular lecturer on experimental philosophy. But it is Anderson who is really to be considered as the founder of the school, since he first promulgated its theories in the "Book of Constitutions," which he published in 1723, by order of the Grand Lodge.

Unfortunately for the interests of truth, Anderson was of a very imaginative turn of mind, and instead of writing an authentic history of Freemasonry, he accepted and incorporated into his narrative all the myths and legends which he found in the manuscript records of the Operative Masons.

According to this too visionary writer, Masonry began with Adam and extending through the line of the antediluvian patriarchs to Noah, was by him communicated to his descendants of the New World. Being transmitted successively through Abraham, Moses, Joshua and David, it at length reached Solomon, who, by the aid of the Freemasons, built the Temple at Jerusalem. After the death of Solomon the institution was patronized by his successors, and by the Kings of Babylon, Assyria and Egypt, until it was finally transmitted into Europe.

Much of the apparent absurdity of Anderson's theory may be explained by the fact that he makes Masonry, geometry and architecture synonymous terms. Hence his history of Freemasonry in the early ages of the world is really nothing more nor less than a history of the art of building during that period. Thus he argues that as "both the families of Seth and Cain erected many curious works," therefore "we may safely conclude the old world could not be ignorant of Masonry." With Anderson, every monarch who patronized the construction of a palace, a temple, or other public edifice in his dominions, was a Grand Master, and the workmen engaged on the building were Freemasons. Especially does he indulge in these speculations while describing the Temple of Jerusalem, where he supposes that King Solomon brought the mystical system of Freemasonry to the highest state of perfection.

The Masonic writers of England who immediately succeeded Anderson have not insisted on that part of his narrative which traces Freemasonry to the Garden of Eden, but they more fully develop his theory of the establishment of the order at the Temple of Jerusalem, the division of the craft into lodges, with degrees and officers, in short an organization precisely such as now exists. This scheme was accepted and continued to be acknowledged as the orthodox historical creed by the fraternity during the whole of the last and the greater part of the present century. It was incorporated into the ritual, much of which is founded on the assumption that Freemasonry is to be traced, for its primitive source, to the Temple of Jerusalem. The investigations of the more recent or authentic school have very nearly demolished this theory. Scholarly men, at least, among the craft, no longer concede even its plausibility. Yet the influence of its prevalence for so long a period is still felt, and perhaps while the organization continues in its present form will never be wholly overcome. The temple still holds its place in the ritual as the type of every Masonic lodge, and its Master is recognized as the representative of the king of Israel, while important events, transmitted, it is said, by oral tradition, are commemorated as having occurred during the construction of the edifice. But all of this is now explained, not historically, but symbolically, And so important and, indeed, essential to Speculative Masonry is the Temple of Solomon as a symbol, but as a symbol only, that to eradicate it from Masonic symbolism would be equivalent to destroying the identity of the institution. The ground floor, the middle chamber and the holy of holies are familiar places in every lodge, and the brazen columns of Jachin and Boaz, which stood at the porch of the Solomonic Temple, are still indispensable decorations to every room or building which is exclusively devoted to Masonic purposes.

The theory of the origin of Freemasonry that is now beginning to be most generally accepted by intelligent members of the order is that of the authentic school of Masonic history. This school might rather be called the iconoclastic, and indeed its disciples have not unfrequently been denominated the iconoclasts of the order, because of the sturdy and effectual blows they have inflicted on the extravagant images of the legendary or mythical school.

The leaders of the authentic school in England are Hughan and Woodford; in Scotland, Lyon, and in Germany, Findel. If a prodigality of credulity has been the weakness of the mythical school, their rivals may be charged with having sometimes exercised an excess of incredulity. They decline to accept any statement whose authenticity is not supported by some written or printed record, and a few of them have gone so far as to circumscribe the history of Freemasonry within the narrow limits of that period which commences with the revival, or, as they prefer to call it, the foundation of the Grand Lodge of England, in the beginning of the eighteenth century. Others, however, have been more liberal, and now, as a general rule, their theory of the origin of Masonry has been accepted by the more intelligent members of the fraternity, while the fanciful and legendary speculations of the old writers are gradually giving place to the well supported statements and the logical deductions of the authentic school. By most of the leaders of this school the complex question of the origin of Freemasonry is being solved in the following way:—

There existed in Rome from the first days of the kingdom, and all through the times of the republic and of the empire until its final decay, certain guilds or corporations of workmen, which are well known in history as the "Roman colleges of artificers."

Numa, who is said by Plutarch to have founded these guilds, established only nine, but their number was subsequently greatly increased. From the Roman writers who have treated of the form and organization of these colleges we learn enough to show us that there was a great analogy in their government to that of the modern Masonic lodges and this especially in their character as a secret society and in the initiations and esoteric instructions to which candidates for admission and the younger members were subjected. Of these guilds the one to which Masons particularly refer is that which consisted of architects or builders. The authentic school of Masonry does not claim, as the mythical most probably would have done, that the Roman colleges of architects were lodges of Freemasons. They simply contend that the facts of history exhibit a regular and uninterrupted derivation of the Freemasonry of this day from these Roman guilds, although the course of the succession was affected by various important changes. But these changes have not been sufficient to altogether obliterate the evidence of the relationship. This relationship is thus indicated. From a very early period the Roman people were distinguished by an active spirit of colonization. No sooner had their victorious legions subdued the semi-barbarous tribes of Spain, of Gaul, of Germany and of Britain, than they began to establish colonies and to build cities. To every legion which went forth to conquer and to colonize was attached a guild or college of architects, whose members, taken from the great body at Rome, marched and encamped with the legion, and when a colony was founded, remained there to cultivate the seeds of Roman civilization, to inculcate the principles of Roman art and to erect temples for worship and houses for the accommodation of the inhabitants.

When in time the corrupted empire was threatened with extinction by the invasion of its Northern enemies, the legions were recalled to sustain and defend the central power, but the guilds of architects and builders most frequently remained in the towns and cities which they had assisted to erect and where they had acquired a citizenship that they had probably lost at home.

In the course of time the proud mistress of the world became extinct as a power of the earth, and the colonies which she had scattered over the Continent became independent kingdoms and principalities. The descendants of the Roman colleges of artificers established schools of architecture and taught and practiced the art of building among the newly enfranchised people. A principal seat of this body of architects was at Como, a city of Lombardy, where a school was founded which acquired so much reputation that the masons and bricklayers of that city received the appellation of Masters of Como, and architects of all nations flocked to the place to acquire the correct principles of their profession. From this school of Lombard builders proceeded that society of architects who were known at that time by the appellation of Freemasons and who from the tenth to the sixteenth century traversed the continent of Europe engaged almost exclusively in the construction of religious edifices, such as cathedrals, churches and monasteries. The monastic orders formed an alliance with them, so that the convents frequently became their domicil, and they instructed the monks in the secret principles of their art. The popes took them under their protection and granted them charters of monopoly as ecclesiastical architects and invested them with many important and exclusive privileges. Dissevering the ties which bound them to the monks, these Freemasons (so called to distinguish them from the rough masons, who were of an inferior grade and not members of the corporation) subsequently established the guilds of stone-masons, which existed until the end of the seventeenth century in Germany, France, England and Scotland.

It may be observed in passing, that the historical connection between the modern Freemasons and the craft guilds of the Middle Ages, is very strongly pressed by the authentic school of Masonic history, more especially since the researches of Toulmin Smith, Brentano

and a few other writers have developed the many points of that connection.

These stonemasons, or, as they continue to call themselves, Freemasons, had one peculiarity in their organization which is necessary to be considered if we would comprehend the relation that exists between them and the Freemasons of the present day. The society was necessarily an operative one whose members were actually engaged in the manual labor of building, as well as in the more intellectual occupation of architectural designing. This, with the fact of their previous connection with the monks who probably projected the plans which the Masons carried into execution, led to the admission among them of persons who were not Operative Masons. These were high ecclesiastics, wealthy nobles and men of science who were encouragers and patrons of the art. These, not competent to engage in the labor of building, were supposed to confine themselves to philosophic speculations on the principles of the art, and to symbolizing or spiritualizing its labors and its implements. Hence there resulted a division of the membership of the brotherhood into two classes, the practical and the theoretic, or, as they are more commonly called the Operative and the Speculative.

The Operative Masons always held the ascendency in numbers, but the Speculative Masons exerted a greater influence by their higher culture, their wealth and their social position.

In time there came a total and permanent disseverance of the two elements. At what precise period this event occurred we cannot say, but it was somewhere between the middle and the close of the seventeenth century. At the beginning of the eighteenth century there were several lodges in England, but for a long time there had been no meeting of a general assembly. In the year 1717 Freemasonry was revived, and the Grand Lodge of England established by the four lodges which then existed in London. This revival took place through the influence and by the exertions of non-operatives or speculative Masons, and the institution has ever since preserved the character. Lodges were speedily established all over the world—in Europe, America and Asia—by the mother Grand Lodge at London, which, for that purpose, issued provincial deputations or patents of authority to introduce the order into foreign countries. No important change has taken place in the organization of the association since that period. As soon as a competent number of lodges had been established in any independent State, a Grand Lodge was at once constituted; and now, in every kingdom of Europe, with two exceptions, in every State of the American Union, in the Dominion of Canada, and other British provinces, and in each of the South American republics, there is a Grand Lodge exercising sovereign Masonic power, while in some colonies which have not attained political independence Provincial Grand Lodges have been instituted, with slightly inferior prerogatives.

Such is the theory of the origin of Freemasonry as a mystical organization, that has been adopted by what I have called the authentic school of historians and which is now very generally accepted by Masonic scholars.

It is evident from what has been said, that the Freemasonry of the present day is a philosophic or speculative science, derived from, and issuing out of an operative art. In denominating it a science, we should be more precise were we to say that it is a science of symbolism. This science of symbolism, once so common as to have been deeply studied by the ancient philosophers, and by the modern Gnostics, Rosicrucians and Alchemists, is now maintained and cultivated in all its perfection by only two institutions—the Roman Catholic church and the order of Freemasonry. One of the authoratative definitions of Freemasonry is that it is "a science of morality, veiled in allegory, and illustrated by symbols." But a more correct definition would be that it is "a system of morality developed and inculcated by the science of symbolism."

Its original descent from an association of builders has given to its symbolism a peculiar character. All the labors of operative or stone masonry, its implements and its technical language, have been seized by the Speculative Freemasons and appropriated by them as symbols, each of which teaches some important moral or religious truth. The cathedrals which their predecessors erected, some of which till remain as proud monuments of sheir surpassing skill in architecture, have been replaced for esoteric reasons, by the Temple of Solomon, which has became, with one exception, the most important and significant of the symbols of the order.

Religious Intelligence.

—A revival at Aurora, Ind., under the auspices of the Y. M. C. A. has accomplished wonderful results. Over one hundred conversions are reported and as many accessions to the churches. A similar meeting in Brownstown is now being held. The latest reports state that no church in town is large enough to contain the crowd, and the meetings are now held in the Court House.

—Mr. K. A. Burnell, the earnest lay preacher, is now engaged under the auspices of the Illinois Y. M. C. A. in the renewed spiritual canvass of that State. The first of last month he was holding a series of out-of-door and in-door services in the town of Earlville.

—The provision of the draft of the new Spanish Constitution in relation to the exercise of religion is explained to mean that non-Catholic worship will be tolerated indoors, but that no public religious ceremonies other than Catholic will be permitted. The Catholic religion is declared to be the religion of the State. It should be remembered that this is no more than a draft of an article of the Constitution prepared by a committee.

—Mr. Henry Varley, the English evangelist who spoke last winter in New York, has been holding a series of religious meetings in Edinburgh.

—Phillip Phillips, the well-known religious singer, is making a tour of the world. He is to reach Calcutta in September, and will sing in aid of the Methodist chapel there.

—At the Evangelical Convention at Sea Grove, Cape May, on Saturday, a resolution favoring the disciplining of liquor-dealing church members, as well as those that drink intoxicating liquors, was defeated. A resolution denouncing Sunday excursions and Sunday liquor-selling was adopted, and also a resolution recognizing Sunday Schools as important and valuable agencies, asking for their closer connection with the churches, and more care in the selection of Sunday School literature.

—The next term of the Chicago Theological Seminary opens on the 15th. Prof. C. A. Blanchard who has been released from duties at Wheaton College this year expects to begin a theological course there. Mr. W. I. Phillips, well known in Northern Illinois as among the first colporteurs for our own cause, is also a student. He has been supplying a church near Morris, Ill., during his summer vacation.

—Mr. Dawson, one of the converts of St. Louis, under Mr. Hammond's labors, has been holding meetings at Adams, Burton and Liberty, Ill., for about six weeks, and with very happy results. The conversions at Burton and Adams have numbered about forty each, of whom twelve united with the church at the former place on the 22d ult. The Baptists worked harmoniously with them, and have also received additions. At Liberty, though the meetings were not so successful, yet much good was done. Mr. Dawson goes next to Richfield.

—Rev. A. J. Drake, of the Congregational church at Atkinson, Ill., is now taking his first vacation in a ministry of thirty years; and yet in that time he has not been out of the pulpit a single Sunday. Since April last he has received sixteen members into the church at Atkinson. This is a record ministers who cannot live without their month's vacation would do well to emulate.

—Rev. C. F. Hawley sends word to the *Bible Standard* that there has been a great revival of holiness on the Sandy Lake Wesleyan circuit, Allegheny county, Pa., the past year.

—The Wesleyan church of Syracuse, N. Y., is also reported as enjoying a glorious revival.

—Rev. Thomas H. Hanna, late of the Second United Presbyterian church, Pittsburg, Pa., and more recently supplying the pulpit of the United Presbyterian church of St. Louis, has accepted the call extended him from the First U. P. church of Xenia, Ohio, to become their pastor, and will assume the duties of his new pastorate there the first Sabbath in September.

—The new Minutes of the General Assembly show a roll of 4,706 ministers, 304 licentiates, and 4,999 churches, an increase of over a hundred ministers and over fifty churches over last year. The benevolent columns show an increase of contributions for most of the causes. There is, however, a falling off in foreign missions and in sustentation.

—Rev. Jos. T. Cooper, D. D., of the United Presbyterian Theological Seminary, lately met with a painful accident. He had been on a visit to Mount Vernon, and on going on board the boat his head struck an iron beam causing him to fall backwards and sprain the knee joint. It was with difficulty he was conveyed to Philadelphia, where he is now confined with a painful injury.

—A young Norwegian, who was converted under Moody and Sankey's preaching, has returned to his own country and started a Sabbath School, the first ever opened in the North of that country.

News of the Week.

The City.

The Inter-State Industrial Exhibition opened last evening, Sep. 8th, with a grander display than ever.——Mrs. A. B. Norton, a member of the Texas editorial excursion now visiting Chicago, was severely injured by the cars on the arrival of the excursion, and is not expected to live.——Mayor Colvin made a display of his powers as executive last week in ordering the release of a riotous laborer from jail, at the request of the employer, without trial or investigation.

General.

A resolution was introduced into the Connecticut House of Representatives, to amend the State constitution so as to forever prohibit any State grant to sectarian institutions. The Democratic members of the house voted almost as a unit in favor of the expressed wishes of the Roman Catholics.——Secretary Bristow has received a bid offering to pay twenty-one hundred dollars per month for the privilege of printing government stamps free. It is supposed the company bidding expects to be identified by the advertisement which it gets by printing its name and business on the stamps. The Secretary refuses to become a partner in this arrangement.——The watch factory at Elgin, Illinois, has begun work on three thousand watches for the English market.——The Northern Pacific railroad has been turned over to the bondholders of the corporation, for the sum of one hundred thousand dollars. ——The Bank of California is found to have some 8 millions assets above liabilities and its directors have subscribed as much more to its stock. It is expected to resume soon. It is now known that the death of Ralston, the president of the Bank was from apoplexy, not poison.——A very unusual execution occurred at Ft. Smith, Arkansas, on Friday last. Six men, four whites, one negro and one Indian were hung at the same time under sentence of the U. S. District Court.——The Indian ring have been circulating among the Sioux chiefs and persuading them to ask an exorbitant price for the Black Hills region. The aggregate of their demands will reach, it is said over $100-000,000, which will quickly fall into the hands of the infamous ring.

Foreign.

The National Council of Switzerland has passed resolutions for the suppression of convents and organizations o fsisters of charity.——A convention of the United States with Italy for the exchange of money orders will probably be soon agreed to, and be put n operation next year.——A special dispatch from Rome, says that the Pope invited Archbishop Ledochowski to Rome on the expiration of his term of imprisonment of February next, to attend a special consistory, at which he will receive the insignia of the Cardinalate.——The Synod of Irish Archbsihops and Bishops of the Roman Catholic church, summoned by Cardinal Cullen, under the express authority of the Pope, met at Maynooth, Aug. 31st. Cardinal Cullen presided. The proceedings were held with closed doors. It is understood that the education question will be the subject of deliberation.——Don Carlos refuses to disband his armies. He is concentrating his forces at Guipuzcoa, and calls out able bodied men, between eighteen and fifty years of age, throughout Navarre.——The Khedive of Egypt has decreed that hereafter the calendar used by Christian nations will be used in that coun ry instead of he Mohammedan.

Home and Health Hints.

THE HAY FEVER.—Hay fever, if not a malady of the most serious character, is nevertheless an unpleasant one; and, in the interest of those who are liable to it, a discovery which two Continental professors appear to have made between them cannot be too generally known. The victims of this curious epidemic can never venture into the sunshine or get heated by exercise between about the middle of May and the end of June without an attack of violent sneezing, inflammation of the nose, severe headache and general depression, in short, all the symptons of a most distressing cold. Prof. Helmholtz observed that the malady was invariably characterized by the presence of very minute infusoria, not unlike the queer little creatures that we sometimes see in rain water butts, only much smaller. These he found sticking most tenaciously in the lower cavities and recesses of the nose, and he noticed that at low temperatures they were very sluggish and inactive, but woke up, as it were, when warmed. Here, then, was the secret of the disease; but it was Prof. Binz whose investigation suggested the remedy. He found that infusoria might be killed by quinine, and of this fact Helmholtz availed himself of his treatment of hay fever, from which he himself had been a sufferer in the early summer for twenty years. The learned Professer made a very weak solution of sulphate of quinine, and, lying flat on his back with his head down, he poured a little of it into each nostril, and found instant relief. The remedy is a cheap and simple one, and ought to prove very valuable to those whom this queer affection deprives of half the pleasure they find in a country walk at this delightful season of the year.

EVENING DAMPS.—One more fruitful cause of disease remains to be noted, viz., excessive diurnal changes of temperature. The range of the thermometer from noonday to morning or evening is not only greater in the country, but the heavy dews consequent upon this render the changes more perceptible and less easily resisted by the human system. During the day the heat is felt more severely than in the city where shelter during exercise is obtainable for most of the day, and when evening comes on, with its cool breezes, incautious persons expose themselves with little or no additional clothing. They came into the country to be comfortable, they say, and they ride or sit in the open air till thoroughly cooled if not slightly chilled. At the same hour the next day they are again chilled, and so on until intermittent fever or some one of its kindred diseases, so cordially invited, steps in and takes full possession. We by no means repudiate the malarial origin of these diseases, but we do say that such a course of conduct strongly predisposes the system to the influence of that dread unknown destroyer.

Such checks of perspiration are also frequent causes of intestinal diseases—more frequent than any other, as is notoriously seen in the greater prevalence of dysentery and kindred disorders when the contrast between the temperature of night and day is most marked.—*Dr. Searle.*

JELLY.—The juice of apples boiled in shallow vessels, without a particle of sugar, makes the most sparkling, delicious jelly imaginable. Red apples will give jelly the color and clearness of claret, while that from light fruit is like amber. Take cider just as it is made, and not allowing it to ferment at all, and if possible boil in a flat pan very large and shallow. Any one living near a "house" for boiling sorghum juice can make this jelly to perfection.

Farm and Garden.

Farming for God.

One other character figures by the side of "Old Beam" in my boyhood memories—"Old Conner." He used to peddle peaches; he had a sharp face; did not want us boys to steal his peaches; he had a good knack for making boys work. My father schooled my brother on his farm one summer. It would have been better for me if I had been put to the same business of hard work early and late, under his keen eye, for one season. This man waa to me, at first, simply "Old Conner," as street-loafers, field-hands, and school-boys called him. But I afterward found out that his peach-orchard belonged to the American Board, and all his apples to the Home Mission Society, and his grapes to the sailors. If I do not remember the items right, it does not matter. One thing is certain; upon that rocky farm, on a high hill where we could see almost everywhere, he lived wholly for others; he pinched himself, and lived snugly, for others. And he looked out sharply that no devil incarnate in a wicked man should cheat the Lord in trading with "Old Conner." He would not have an idler treading on God's farm; he stirred up the the boys by candlelight on frosty mornings; he made his pigs and young cattle honor the Lord by attending closely to their business of growing fat and strong. Abel Conner—a name well known in heaven—did business wholly for God; and he was so hearty and kindly in it in his own house that his son, after him, remembered the poor, and became a whole hearted giver just like his father. This man's solitary study of the Bible, and hard pleading with God to know the right way, and readiness to consecrate himself and to give God his own, taught him how to do business for God better than I could have done it in seven sermons.—*Congregationalist.*

A correspondent of the *American Farm Journal* writes: "A thorough trial has convinced us that coal ashes scattered around the roots of plum trees from five to six inches in depth, and for an extent of about four feet in circumferance is the best remedy for the annihilation of that destroyer of this luscious fruit, the curculio. For many years a fine and apparently healthy plum tree of the green gage variety has every spring gladdened us with its countless snowy blossoms, only to bring disappointment. Our coal ashes from two coal stoves had, during the entire winter and spring, being placed in a huge pile in the yard, with the intention of having it carted away during the summer. However, learning of the value of coal ashes for old apple trees, the thought struck us that there would be no harm in trying it for the young plum tree, as it might destroy the curculio eggs in that vicinity. Accordingly, coal ashes, as above described, were placed around its roots, and the remainder of the ash heap scattered in the same manner around four or five English cherry trees, hitherto useless, since their fruit had been so stung that it had always been worthless. Never did trees blossom more profusely, but it was a good fruit year, and the ashes were not supposed to have benefited them in this respect. As the small green fruit began to form, very little of it fell to the ground, and that was unusually large, plump, perfectly sound and healthy, and very abundant in quantity."

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Oats—No. 2	35¼	35¾
Rejected	32	32¼
Rye—No. 2	78½	79
Flour—Winter	6 25	7 50
Spring	3 75	6 25
Hay—Timothy	14 00	14 50
Prairie, "	11 00	12 50
Lard		13
Mess pork, per bbl		21 00
Butter	18	29
Cheese	10½	11½
Eggs	13	14
Seeds—Timothy	2 30	2 70
Clover	7 75	8 00
Flax	1 40	1 50
Potatoes—new per bu		25
Broom corn	6¼	13
HIDES green to dry salted	05½	11½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	40	53
Unwashed	27	33
LIVE STOCK Cattle, extra	6 40	6 65
Good to choice	5 00	6 25
Medium	4 25	5 00
Common	3 00	4 00
Hogs	7 75	8 70
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Wheat	1 25	1 60
Corn	73	79½
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Rye		1 10
Lard		13¼
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VOL. VII., NO. 48.—WHOLE NO. 220
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Topics of the Time.

Charles Nordhoff, a correspondent and author of some note, says from a personal examination of affairs in the South, that, considering the influence over the colored men exercised by Republican politicians, the prejudice now existing between the races can only be broken down by at least one term of Democratic State government, so that such prejudices may be removed when it is found that these political opponents are rather imaginary than real tyrants. If there could be any assurance that law would be enforced, and murdering Ku-Klux and White Leagues properly punished under another management, the experiment might be pronounced a success before trial. But the recurrence of scenes like that of a week ago at Clinton, Miss., will not inspire confidence in the suggestion of Mr. Nordhoff.

To whatever cause it may be attributed the impotency in enforcing law is answerable for all the troubles of the South. The best officials have recognized this and labored to bring society back to a proper recognition of the law and its officers. The occasional intervention of United States troops, while a necessary evil, has not tended to assist their honest efforts; and the frequent changes in political leaders, who in turn buttress their administrations with new and contradictory statutes, continually undo whatever advance may have been gained. But the South is not alone in this great danger. In every State and at Washington the unsettled state of the laws is a sad and significant omen. Laws which should be regarded as permanent have become subject to the caprice of the party in power. Legislators take satisfaction not in proving honest custodians of the law, but in originating the most contrivances possible to be bound in the statutes and ground through the over-fed mill of the courts. Thus all reverence for law is being surely wiped off the American conscience and we are preparing to receive a dictator with acclamations.

Guibord, a Catholic who introduced lithography into Canada, was a member of a society interdicted by the Bishop of Montreal, and therefore when he died in 1869 his burial was forbidden by the priests in his purchased lot in the Catholic cemetery, where the remains of his wife already lay. His society went before the courts and the matter has been carried by appeal from one tribunal to another until the Queen's Bench decided against the Bishop. When the commands of the highest court in the British Empire were about to be executed a week ago the Catholic mob at the beck of their priests assailed the funeral cortege with deadly energy and has guarded the grounds ever since, while the authorities mindful of their duty, wait a favorable moment when the decree can be carried out without bloodshed. With other people such a resistance of law by Catholic powers would be sufficient excuse for their subversion. But neither the time nor place seem suited to make of this case what "John Brown's body" has been to us.

The Philadelphia *Times* calls attention to the necessity of a National recognition of Freemasonry next year in the following: "Although the fathers of the nation were mostly prominent Freemasons, who framed our system of government in the spirit if not in the letter of those ancient social laws which control the action of the brethren of the mystic tie, yet it appears that our local Masons will take no active part in celebrating the coming Centennial as a society. To a new branch of the Masonic order, known as the Knights Templar, has been assigned the duty of making a display next year, and to this end the Grand Encampment of the United States has been invited to meet in this city next May, and the invitation has been accepted." While it is neither true that "the fathers" of nation were "mostly prominent" lodgemen, nor that our government is modeled after the partial and degrading lodge-system, there is no doubt there are men enough in that institution who will make every effort to foist their swindle upon the country as a first-class Americanism. They are wise in selecting the Knight Templars to represent them. While the Blue lodge will rank far higher in the average of intelligence and sobriety of appearance, the abundant spangles and barbaric ornaments of the Templars tend to conceal the fact and make a display attractive to the crowd. This body is less in number also, and are more sworn and so more manageable morse likely to make public any arrangement of doubtful character. Within a few years the arrogance of the lodge has claimed the rank of a national institution before the representatives of England, Japan, and the Sandwich Islands, shall it be allowed to speak with false tongue for American principles before the assembled nations?

A Voice from Vanity Fair.

Where the minister, the editor in Saratoga that has the moral stamina, the godly love and fear in his heart to speak out boldly against popular iniquities that stare him full in the face? O where? Against gambling dens, gambling hells, club houses, horse racings, boat racings, for pleasure and filthy lucre, against nightly revelings? Who dares cry out in Saratoga against Freemasonry, Odd-fellowship and other secret abominations that are a curse to the church, a curse to the world? Against grog-selling; the devil's broth; distilled damnation! Where, I repeat, is the professed teacher in Israel here, who has life, soul, God-fearing and God-loving enough to thunder, *thunder*, THUNDER, against these works of darkness, death and damnation? Lips are closed! How otherwise? There are grog-sellers in the church, murderers of fathers, murderers of mothers, wives and little ones. Here are gamblers in the church; horse-racing members in the church; pleasure-goers in the church; Masons, Odd-fellows in the church, that eat out the very life of Gospel purity and love. And why are the lips of ministers closed that come from the four winds to Saratoga year by year? Where is Elijah, Elisha, Jeremiah, Ezekiel, Daniel, Paul, Peter, James and John? Where is Luther, Wesley, Whitfield, Baxter, Bunyan, the sons of thunder—O where?

What did Paul on Mars Hill? Hush idolatry? His spirit was stirred within him and he said, "Ye men of Athens, I perceive that in all things ye are too superstitious." (Acts xvii. 22.) Among the numerous gods worshipped in Saratoga, the almighty dollar, filthy lucre, the love of gain, "the root of all evil" is the chief. Ministers engage in games of chance, giggle, talk nonsense, crack jokes with the ungodly. Come and see! Attend the hop, the dance! See if it is not true. Dance? O no! They merely look on and see what the devil is doing! Saul didn't throw any stones at Stephen; he only took good care of the clothes of those that were committing murder. Ministers attend gambling-dens, sink-holes of perdition; horse-racings and the like. Bet? O no! They merely look on to see what Satan and his imps are at. They are on the devil's premises. But where voice of warning, the crying aloud, the sparing not? Silence gives consent. The partaker is bad as the thief. "Be ye not partakers of other men's sins?" Why were Ananias and Sapphira struck dead instantly? For keeping back part of the price. How many corpses, think you, dear editor, would there be in Saratoga and elsewhere in pulpits, in chairs editorial, were God to deal in strict justice *instantly*, as in times of old?

Some years ago, before our civil war, when the slavery question was agitated, there was one brother, in a public assembly here in Saratoga who ventured to open his lips for the oppressed, against "the sum of all villanies." Many slave-holders South and a host of pro-slavery men from the North were present. What the result of this one voice in the name of the Lord? Had a bomb-shell bursted in their midst, the alarm could not have been greater. The whole assembly was confused, agitated. The outcry on every side was, "Out with this disturber! Out with him! Put him out! Quick!" The poor man barely escaped with his life. Slave-holders were enraged; pro-slavery men were enraged; hotel-keepers were troubled; ministers and editors were perplexed; every man, woman and child had a voice in this upheaving. "Sirs ye know that by this craft we have our wealth." Our craft is in danger to be set at naught; and also the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Saratoga worshipeth; all with one voice cried out: Great is Diana (the almighty dollar) of Saratoga!

Beloved editor, do you know what Saratoga is during four or six months every year? Read John, read Bunyan's *Vanity Fair* in his "Pilgrim." Worse than Sodom! Hear what Christ says: "And thou, Capernaum [Saratoga], which art exalted into heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." Matt. xi. 23.

"HOME THRUSTS," *at Saratoga.*

"What! will I ca' a man my superior, because he's cleverer than mysel'? will I boo down to a bit o' brains, any mair than to a stock or a stane? Let a man prove himsel' better than me, my laddie—honester, humbler, kinder, wi' mair sense o' the duty o' man, an' the weakness o' man—and that man I'll acknowledge—that man's my king, my leader, though he was as stupid as Epps Dalglerish, that could na count five on her fingers, and yet keepit her drucken father by her ain hand's labor, for twenty three years."—*Sandy Mackaye, in Alton Locke.*

It is vain to trust in wrong; as much of evil, so much of loss, is the formula of human history.

Lodge Principles Historically Examined.

BY SAMUEL D. GREENE.

The principles of Freemasonry and all secret societies have got to be examined, as all other subjects are, in the light of evidence. Parades cannot prevent it, nor the exhibition of gewgaws, nor burying of their dead, nor even if they should pretend to have the right to lay all the corner-stones of every public building in the Union, and parade at all the centennial observances of Lexington, and Bunker Hill, or the National birth. The assertion is, Freemasonry and these numerous associations are opposed, some more and some less, to universal rights, to the laws of God and his church on earth, to the laws of man necessary to equity in the dispensation of justice and civil liberty.

Let us at once enter the field of our present labors. This field presents an anomaly. It is no longer hedged up. It is no longer covert but overt. I would therefore in the first place ask all, solemnly and seriously, whether Masons or not, to candidly investigate speculative Freemasonry. Take no longer what has been taken for granted to be true. Examine this in the light of evidence as you do all other other matters, and its superstructure will tumble from its high exaltation of infidelity, of falsehood and of base deception.

The oath to hail and conceal and never have Freemasonry where it would be legible or intelligible to themselves or others, so long as it could find an apology in their breast for its observance, would forever be a covert for all the iniquity practiced under the apprehension of its penalty. This very fact is sufficient to create distrust of the most lively nature and sink the institution with all its fixtures in the estimation of freemen. Men of veracity and respectability not unfrequently flatter themselves with the idea, that the extreme vanities with while they have associated are likely to remain untold. Therefore with many, while it bore to them the features of a harmless, as well as a foolish diverison, no serious objections against it would be advanced. Thus hundreds of good men have received Freemasonry in its incipient steps, and have never taken the trouble to trace its origin or to discover its design; until that Being who brings all the hidden things of darkness sooner or later to light, and who will make manifest the counsels of the heart, hath brought the acts of the Masonic society to bear upon itself. When it assumed the prerogative of trying and punishing by its laws those free American citizens who had fulfilled the laws of Freemasonry agreeably to its letter, but contrary to its designs; although the punishment was contrary to the laws of God and of the land, but merely to satisfy its avidity and secure its folly and iniquity; particularly when it had torn one free citizen from his fireside and his family, and had deprived himself of his liberty and of his life, had made his wife a widow, and his children orphans; when it had, by its laws also applied the torch of the incendiary to the dwelling of an inoffensive citizen and dragged him from his home to a Masonic lodge-room;——I say when it had boasted of its power, and the world in arms could not subdue it, and when it had said in its heart, "*I am* and there is none else beside me;" then it was that God by his sovereignty and his grace, caused the conscientious recipients to review their steps over the trackless waste, which they by credulity had been made to march, and with humility, shamefacedness and disgust were made to behold this ancient pretender, a child of the 18th century, a school of infidelity, a cover for iniquity and an engine to destroy our civil and religious liberty; and with horror and with fearful trembling, we found ourselves (though as we humbly trust wedded to our Saviour) the instruments of the wicked and designing to bring into contempt the history of the world's creation by divine inspiration, and to level our Holy Bible with the working tools of a mechanic; and to take the holy name of God in vain; and to adopt the most contemptible things as a god, and to bring the history of our Saviour, the resurrection of the dead, and religious ordinances, of prayer, of faith, of hope, of charity and all the sacred history of the Bible into a farce and utter contempt. All this is done with the most cunning artifice and imperceptibly received when it was extolled to the skies.

Two things are only necessary to insure the downfall of Freemasonry. The first is that the people shall be quite sure that Freemasonry is fairly before the world; and the other is to get them to read it; to examine it in the light of the present age. The people of these United States are generally enlightened and intelligent. Freemasonry has had more than its share of popularity; and on account of the supposed secrecy and amiability its advocates have given to it, there has been much error imbibed, and different opinions have been formed in relation to it. The generality of Freemasons suppose the initiation rather an unmeaning and foolish ceremony, but that its design and object is to support morality, benevolence and brotherly love. These are the principles many honestly suppose it to possess. But while this is the cloak, the serpent is coiled in the application of its ceremonies as they are advanced, and at the top of the ladder where the design and object is thoroughly explained.

In the first place then I will present to you what evidence there is that the initiatory rights and ceremonies of speculative Freemasonry are published. We come to a knowledge of these facts in the same manner that we come to the knowledge of all other facts; by testimony. The same means must be resorted to in this as in all other cases of the like to ascertain the credibility of their testimony. How do we know that our blessed Saviour was on earth 1875 years ago, and that he performed mir cles, healed the sick, caused the lame to walk, the dumb to speak, the deaf to hear, the blind to see? It is by testimony. And how was this testimony obtained? It was by eye witnesses and by experience. This testimony then is true and conclusive. We then are supposed to know Freemasonry upon the same principle. It is from those who have taken upon them its ceremonies and been conversant with its principles, that we can derive our knowledge of it, and also from its own writings. It is from the same testimony also that we learn the fact that many were ignorant of Freemasonry in its design, when they were only acquainted with its initiatory rites and forms. The design was not made known to the novitiate. This would have destroyed the whole plan, and Freemasonry with the help of honest Masons, long ago would have been a mass of ruins. Freemasonry and Illuminism are counterparts. The same door to go in at, which is the Entered Apprentice; the same ladder to climb; its incipient steps equally blind; its character and pretensions equally good; its result the same; its final object the subversion of Christianity, the spread of infidelity and atheism, and opposition to the laws and government except so far as they shall serve the object of selfishness and design. Illuminism and Freemasonry are both exposed and by proving one we prove both, and we have only to read both to find they are the same. Freemasonry is proved to be before the world by forty-one seceders, who testified to the same, severally, to twenty-one degrees, at a convention of Freemasons held at Leroy, Genesee county, New York, on the 19th of February, 1828. At a subsequent meeting on the 4th of July, 1828, one hundred and thirty-six publicly declared the same.

But this is not all the evidence. The disclosures perfectly correspond with Masonic works in many essentials. Again Freemasonry has been proved in courts in challenging jurors in the case of Elihu Mather, at the court of Oyer and Terminer, held at Orleans county, New York, Judge Gardiner presiding. All was proved to the Royal Arch as is published. Again Freemasonry was proved to seven degrees at New Berlin, N. Y., when the overseer of the poor brought a suit against Thurlow E. Witherell, for exhibiting the first seven degrees. And again at a court in Newport, R. I., on the challenge of a jury all was proved to seven degrees; and in all these last three cases by Freemasons who had not renounced the order. Also at Great Barrington, Massachusetts, on the trial of Capt. Allen for using his pistol to keep a seceding minister from going into the pulpit on the Sabbath to preach, all was testified to, to seven degrees; and in all four of these cases the Freemasons swore, when the questions were particularly put, that they swore in the Royal Arch oath to "aid and assist a companion Royal Arch Mason when engaged in any difficulty and espouse his cause so far as to extricate him from the same, if in his power, whether he be right or wrong." "Furthermore, that a companion Royal Arch Mason's secrets given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted." Again, Freemasonry has been proved in ecclesiastical tribunals and by Masons professing Christianity before Rochester, Genesee and Oneida Presbyteries, and in the first and second Presbyteries in the city of New York, and in Genesee Synod to thirty-three degrees by those who were seceders and those who were not. The same has been proved by the Baptist associations and Genesee consociations in answer to the Rev. Joseph Emerson of Wethersfield, Connecticut.

I could enumerate many more cases together with the opinion and assertion of some twenty thousand seceders, and not a solitary instance has a Freemason sworn these things were not so; but always when called upon, swore they were. Then if we can believe human testimony, Masonry in all its forms is before the world and the testimony also. Ought not Masonic philanthropists to take some witness up and try him for perjury and make an example of him that their institution may stand clothed in its garb of innocency and their characters be retrieved? But they cannot, they dare not attempt it.

Profanation of an Oath.

An oath may be profaned,—is profaned (1.) when the jurant has no lawful call to take an oath. In this case both the administrator and the jurant have a curse resting upon them. If the administrator administer an oath to one having no lawful call, he makes himself partaker of the sin of the jurant.

2. An oath is profaned when the administrator has no lawful authority, and there is in this case also a curse resting on both the parties, because in this case the jurant makes himself partaker of the sin of the administrator. And all these curses will remain on both these parties until they are brought to a righteous repentance and reformation; until "Christ redeems them from the curse of the law, being made a curse for them." Gal. iii. 13.

3. When the administrator is lawful, and the jurant swears falsely, the latter has two curses resting on him, one for profanation, the other for perjury.

4. When the administrator administers an oath binding to do that which is sinful, both parties are guilty of perjury and profanation. In swearing this unlawful oath, the jurant makes himself partaker of the sins of the administrator. In this case, the administrator profanes his authority in enforcing the violation of the ninth precept of the moral law; and the jurant makes a profane use of the ordinance of the oaths; first, in taking, and second, in keeping an unlawful oath. And God says, "I will bring it (the curse) forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof." Zech. vi. 4.

What prepares both the administrator and jurant to avoid an unholy, and

make a holy use of the ordinance of the oaths? We answer, nothing at all but the grace of God—nothing but the grace of God both in the administrator and in the jurant; for "whatsoever is not of faith is sin," and "without faith it is impossible to please him"—to please God. Then the grace of God, and faith in exercise are absolutely necessary in both parties, and nothing but faith and repentance for the sin of profaning an oath, can save either of the parties from the wrath and curse of God.

In the case of Freemasonry and other secret associations, there is a three-fold curse resting on both the parties. On the administrator: (1.) because he has no lawful authority to administer an oath; (2.) because he administers an oath to one having no lawful call to take an oath; (3.) because he administers an unlawful oath. There is also a three-fold curse on thejurant: (1.) because he has no lawful call; (2.) no lawful administrator; (3.) because he swears to do that which is sinful—swears to keep secrets, not knowing whether they are right or wrong. And besides all this, in this unholy and profane transaction, the administrator makes himself partaker of the sins of the jurant, and the jurant makes himself partaker of the sins of the administrator; and thus a six-fold curse is resting on the heads of both. And these curses are always increasing in their aggravations, especially on the part of the administrator, until the parties confess and forsake their sins. And as they were confederate in committing these horrible sins, so ought they to be in confessing, objuring and forsaking them. If men may enter into a social compact to profane the ninth precept of the divine law, why not enter into a solemn social league to objure that monstrous deed, and to perform the opposing duties? Certainly the latter would not be an unreasonable service.

A minister of the Gospel has no power to administer a Freemason oath. The presbytery that ordained him had no such power to give, because they received no such power from God. And, "there is *no power* but of God." Rom. xiii. 1. And so, a lawfully ordained or appointed civil magistrate has authority to administer an oath in *civil* cases, or in *civil* court, because the court clothed him with that authority. But the court never clothed him with authority to administer a Freemason oath, because the court never had such authority to give. God has never given to any ecclesiastical or civil court any such power, and of course they can never give a power which they themselves never received from God. And this power is inherent in no man or court, but only in God: and of course an oath ought not to be administered in the name or by the authority of any man or court, but in the name and by the authority of God only. To administer an oath in the name of any man or court, is to administer it by their authority. An oath is a divine, not a human institution, and therefore must be administered in the name, and by the authority of God, and not in the name or by the authority of men. A secret association has no more right to administer an oath than it has to preach the word, dispense the sacraments, exercise the keys of the kingdom of heaven, or administer civil government. The authority of all secret associations is assumed—not derived from God, the church or the state.

Then it is certain that there can be no such a thing as administering or swearing a lawful oath in any secret association; because in these profane institutions—having no divine appointment, there can be no person having a lawful or divine call, either to administer or take an oath; an oath being both a divine ordinance, and an act of religious worship. Every candidate in swearing the oath connected with taking the first degree, violates or profanes the ninth precept of the moral law; and the profanity of all their oaths is progressive. Each successive oath is more profane and wicked than its predecessor. And in taking on themselves their last degree—their last profane obligations, all their preceding obligations are reaffirmed. How then can either church or state fellowship the members of such intensely profane and wicked associations? Can they do so without fellowshiping unrighteousness, having communion with darkness, concord with Belial, part with infidels, and agreement with idols? Cor. vi. 15. And is it not the duty of all to have fellowship with righteousness, communion with light, concord with Christ, part with believers and agreement with the temple of God? Those who associate with wicked societies are doing so to their own destruction. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. Prov. xiii. 20. B.

Timely Questions.

In a recent number the *Christian Intelligencer*, New York, called attention to the flagrant violation of the Sabbath law by the Pennsylvania Railroad Company in running two excursion trains on Sabbath, the 15th ult., from New York to Philadelphia and back—the object being the accommodation of persons wishing to visit the Centennial grounds and buildings. In its last number the *Intelligencer*, regarding this movement as an experiment to test public sentiment on the subject or prepare it for such excursions in all directions during the Centennial year, puts to the chairman of the Centennial Commission these questions: "Is it the intention of the Commission to run the Centennial Exhibition in all its branches in full blast, on Sabbaths, during the term of its continuance? Is it their purpose to have the Exhibition Grounds, and the various Exhibition Buildings open to sightseers and the public generally on that holy day and to invite their attendance? Is it one of their financial expedients to receive money for the admission of visitors to the Centennial Grounds and Buildings on the Lord's day?"

The religious press and the religious people of this country have a right to an answer to these questions, and to have that answer given now. If it is to be made a feature of our Centennial celebration that the sacredness of the Lord's day shall be disregarded, if for gain or any other secular object the exhibition is to be kept open on this day, if on all the railroads concentrating in Philadelphia the Sabbath peace and quiet of the communities through which they pass are to be disturbed by excursion trains, if the whole surrounding country is thus to be demoralized, it should be made known now, that all who would deplore such a profanation may seasonably make their protest and order their course in regard to the celebration. It seems to us a becoming respect for the men who, under God, gained our independence, should restrain those in charge of its Centennial celebration from so outrageous a desecration. To allow it, will be, in effect, to invoke the curse of God on the nation.—*United Presbyterian.*

Political Issues.

The opinions of leading politicians on the issue now being made up for next year's campaign are stated below by the New York *Witness*, with its own excellent ideas on political reform, which are most to be criticized from our standpoint for not including enough:

Governor Tilden says the great issue of the Presidential election will be administrative reform: and if it swallow up all other issues the party out of power is sure to win, for the obvious reason that there is nothing recent against it, whilst there is abundance of charges against the party in power. What with the doings of the Jaynes, Sanborns, Butlers, Richardsons, Carpenter, Banfields, Harrington, Shepherds, and many other prominent men in the Republican ranks, this would be the strongest ground on which to oppose the Republican party. Ex-Senator Carpenter says the currency will be the controlling question, and that inflation will win—a prophecy which will turn out true if integrity and intelligence have forsaken the majority of the voters. Senator Morton says the Southern question will still be paramount, seeing that the snake of slavery is only scotched and not at all killed. The Southern whites and the Democratic party are bound by all their past career and by their mutual interests to undo, in one way or another, all that has been done for the elevation of the freedmen to citizenship, and thus reverse the decision of the war. Free trade and protection have both zealous advocates, who look on the tariff question as paramount.

A very large body of the people think that the attempt of the church of Rome to destroy the common schools will be the paramount question at approaching elections; and still others regard the prohibition of the traffic in intoxicating drinks as above all other questions.

With such a diversity of opinion it is clear that there can be no general division of the people on a single question, and that politics are likely to be a good deal mixed. If, indeed, one party would take the right side on all these questions, and the other take the wrong side on them, there would be a clear issue; but this is not likely. Both will doubtless be alike zealous in profession, at all events, for administrative reform, and both parties are very much divided on the currency question and the tariff question.

On the rights of the colored people and reconstruction of the South on the basis decided by the war, the Republican party is evidently the only reliable one, and so it is for the defense of the common schools, if we may judge by the close alliance of the Democratic party with the priests of Rome in Ohio and other States. On the temperance question, also, the Republican party is much more likely to go forward in the right direction than the Democratic party, although neither is to be relied upon.

The best course that could be pursued would be for the good men to come out of both parties and form a new party on such a basis as the following platform: (1) Equal rights to all, and all protected in them; (2) economical, efficient and honest administration, Federal, State and municipal; (3) honest currency, payable in gold on demand; (4) a greatly simplified and purely revenue tariff; (5) prohibition of the liquor traffic by national and State laws, except for mechanical and medicinal purposes; (6) entire separation of church and state, including abolition or of all exemptions and prohibition of all grants or gifts of public money or property to denominations or denominational institutions of any kind. To this we should like to see added, as a matter not merely of choice but of national necessity, postal telegraphy.

It is a question how much patience good citizens should have to get their rights under the law. If the government licenses robbers and murderers to do their fiendish work, then it no longer makes law but negatives it; for law is for the protection of life and property not for their destruction. It would not be very difficult to show that the whiskey-seller is as real a robber and murderer as ever filled a cell or stretched a rope on the gallows. But he is not so in the sight of the law, and there is where the troubles lie. The State, by one little act, encourages a man who would otherwise be a good citizen to engage in a business which transforms him into a destroyer and robber of his race. That act of government is license.

We believe there is such a thing as justifiable homicide, as when a peaceable citizen kills a ruffian who attempts to take his life. We do not plead for justifiable destruction of property, but it is strange that one man, by the most outrageous methods, can depreciate the price of property in a large town and yet be as secure in a little filthy shanty as a lord in his castle.—*Telescope.*

What the New Amendment Proposes.

The friends of the Christian Amendment are in favor of maintaining all the religious freedom that the country has ever had, and all that it has now. But they are not willing to have the Government administered on "a purely secular basis," for that would abolish the Christian Sabbath and make all days alike, and then no Christian man could hold office. Courts and custom houses, and legislative assemblies, would be open to transact business on Sunday; nay, the election might be held on that day, as in France, and then all Christian people would be excluded from participation in official honors or service. The theory of secularism is a theory of the most enormous injustice and oppression. But there is no consistent middle ground between the constitutional recognition of God and Christianity, and this downright atheistic secularism.

The friends of the proposed recognition do not expect to make the nation religious by a constitutional amendment, any more than they expect to make it religious by Sabbath laws, or laws providing chaplains, thanksgiving days, etc.

But who objects to Sabbath legislation on the ground that the government cannot make the people religious by law? The argument would be weak enough here, silly, indeed, in the extreme, but no more weak or silly as applied to the law, than it is as applied to the amendment. The nation needs just such laws for its own preservation, and that they may not be declared void or be swept away as an unconstitutional encroachment upon religious liberty, it needs a sure basis in the constitution itself on which these laws may rest. And to furnish that basis, is the precise object, no more, no less, of the movement for the recognition of God and Christianity in the national Constitution.

Those who oppose the amendment, are bound in consistency to oppose all such laws. For they involve just as much a union of church and state, and a violation of religious liberty, as the proposed recognition of God and Christianity in the Constitution. The only difference is, that without the amendment, the laws are open to attack as an unconstitutional usurpation of power, whereas with the amendment they would remain just as they are, but securely entrenched behind a constitutional provision. The only alternative before this nation is either a government founded on "a purely secular basis," which, of course, sweeps away the Sabbath, thanksgiving days, chaplains, the Bible in all public institutions, etc., or a government founded on the recognition of God and Christianity. If we choose the latter, then that recognition must be as distinct in the constitution which is the norm and vitalizing source of all valid law, as it is in the laws enacted under it. Otherwise, the discrepancy between the laws and the constitution will give rise to endless doubts and endless litigation, injurious alike to the interests of the citizen, and of the State.—*Tarrytown Argus.*

Notices.

Pennsylvania.

The Executive Committee of the Penn'a Christian Association met for business Aug. 8th, at Ararat Presbyterian church, when it was voted to hold the annual meeting of said body in Mercer, Mercer county, Pa., December 7th, 1875; and that Rev. C. F. Hawley and other brethren thereabout be requested to provide the speakers and make all the arrangements for said meeting.

NATHAN CALLENDER, Cor. Sec'y.

The Indiana State Convention

will be held in White's Hall, Marion, Grant Co., on the Columbus and Chicago branch of the Pan Handle, and the Wabash and Michigan roads, on the 12th, 13th, and 14th of October. The first meeting will be on the evening of the 12th at 7 o'clock, and will be addressed by Prof. C. A. Blanchard. Let all be on hand on Tuesday evening. Meetings will continue over Wednesday and Thursday. Brothers Wright, Stoddard, Hill and others will be with us. No reduced rates can be had on the railroads.

Michigan State Meeting.

The friends in Michigan will take notice that their State Executive committee have appointed the first anniversary of their association to be held in Ypsilanti, Washtenaw county, October 27–29. Ypsilanti is easily reached from all parts of the State, being located on the Michigan Central railroad thirty miles from Detroit. Arrangements are being made for a good representation of good speakers and for a setting into activity the organization already affected. Let every reformer in the State make it a business to attend if possible and roll on the ball.

An Anti-secret County Convention will be held at Spartansburg, Pa., on Friday, September 24, 1875, at 1 o'clock, P. M., for the purpose of placing in nomination candidates for county offices who are entirely free from membership in any secret oath-bound society. By order of County Com. L. KETCHUM, *Chairman*.

The Friends of Reform in Indiana

Have reason to be greatly encouraged by the prompt and energetic manner in which their agent is working up their approaching State meeting. If you are inexperienced in such matters, you have but little idea of the planning, consulting, corresponding and work indispensable to success in such an undertaking. Bro. Needles of Missouri is a practical man, and was not far out of the way when he said, "One worker is worth two talkers in this cause;" but where the work and talk are happily combined, it is a lucky hit and fortunate for all interested except opponents. If the friends in Indiana are wise in consulting their own interests and the welfare of the cause they love, they will not suffer this golden opportunity to pass unimproved, but will follow this bold lead with a grand rally at Marion, Oct. 12th. It may require a sacrifice on the part of some, but the cause is worth the offering. When God and his country called, Putnam left his plow to rust in the half-finished furrow to repel the invaders, and posterity commends him for the noble deed.

The lodge pirates and slave-traders have smuggled their contraband cargoes into the churches and, vampire-like, are sucking the blood of honesty from our body politic, until the whole nation is turning pale with corruption. The confidence of man in his fellow-man is departing and the cry from every quarter is, "Who will show us any good."

The remedy for this evil and boding desolation is to be found not in ignoring the fact or in stupidly submitting to be robbed and trodden down to make a highway for greedy minions to ascend up into high places, but in turning the secret emissaries of foul midnight conspiracy out of office, and putting honest men into their places. Let the pulpit and the church be thoroughly purged from men and women who count the "gain" that comes through subservience to the lodge "godliness," and who, for fear of being pierced with porcupine quills or tainted with offensive odors from these nocturnal vermin, suffer the souls of men, for whom Christ died, to perish, trusting in the vain hope of entering the "Grand Lodge above" through the ceremonies of a Christ-rejecting, God-defying system of intellectualized heathenism.

Let there be a grand rally to the rescue. Let the Putnams leave their plows, if need be, and let Gideon's invincibles answer to the roll call, and let the purpose of reform be so thoroughly evinced that your opponents will no longer doubt your sincerity, or real friends hesitate to step boldly to the front. J. P. STODDARD.

Chicago, Sep. 7th, 1875.

Reform News.

—Bro. Stoddard, the General Agent, is now in Iowa attending meetings in Tama county, and looking after the sale of land conditionally donated to the National Association by Bro. Clark of Oberlin. He hopes also to visit Missouri this trip.

—The Bartholomew County Association of Christians opposed to organized secrecy met last Saturday evening in the lecture room. A number of telling speeches were made. D. Shuck and C. F. A. Gantzckow were elected delegates to the State Association. C. G. Mensch, H. Wray, and D. Shuck were selected as a committee to make arrangements to secure one of the anti-secrecy lecturers to lecture at this place and at Columbus some time this fall. —*Literary Ensign.*

—Bro. B. S. Laughlin makes the following very encouraging statements in a private note, respecting the late meeting of the Niagara County Christian Association: "Bro. Rathbun was with us and spoke to a crowded house. At the opening lecture the house was packed. A good attendance at the convention; some thirty or more joined our association. The afternoon lecture was listened to by a large and appreciating audience. Thursday evening the church was packed to its utmost capacity. Slips, aisles, porch and altar, were filled to repletion. The best of all, God was with brother Rathbun, and helped him to lay bricks for Masons to plumb, level and square, without a Christ, and also made some bricks for anti-Masons to lay in their edifice, showing up the fallacy of recognizing an enlightened adhering Freemason as a Christian. We cannot serve God and mammon. The meetings were a success from beginning to end. The Niagara County Association is alive and means business. A full report will be presented ere long for publication. May the good Lord bless, protect and care for brother Rathbun, all through this uneven life."—*Wesleyan.*

Honest Work in the Michigan Free Methodist Conference.

DEAR CYNOSURE:—I send you for publication the report on secret societies adopted by the Michigan Conference, Free Methodist church.

The report should be prefaced with an explanation. I found a class-leader in the F. M. church who had been a Freemason twenty years. Though he had answered satisfactorily the usual questions when he joined the church, he would not reveal anything that he had seen or heard in the lodge. He told me he considered the obligations binding. I then told him and his pastor that he was just as much a Mason as he ever had been, and was just where the craft would have him be, just where he could do most for the devil and the most against the cause of Christ.

When the name of this preacher was called in conference, I raised the question whether his class-leader had, in the opinion of the conference, renounced Masonry. I wished to know if our church required such men to divulge when called on to do so. General Superintendent Hart decided that they were not required to divulge unless they had special conviction to do so. He said that he himself was once there. The opinion in the conference was clearly divided on the subject. I was greatly amazed at such a decision.

This report was designed, in part, to meet this peculiar case. When the report was read a lively discussion took place and it looked at one time as though it would be rejected, but we looked to God and the current changed. The report was unanimously adopted.

A. H. SPRINGSTEIN.

"REPORT ON SECRET SOCIETIES."

We believe that all secret societies are essentially Masonic. We believe that Masonry is totally and thoroughly bad. We hold that a Freemason does not cease to be such till he renounces. It is the obligation that makes one a Mason. So long therefore, as any man is bound to any extent by Masonic obligations, he has not renounced. The Word of God requires us to have no fellowship with the unfruitful works of darkness. This, in reference to secretism, may mean non-affiliation. The same authority enjoins us to reprove the works of darkness. This, in the case of one who is or has been a Mason, clearly implies divulgence. Christ has said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (discovered.) But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." We hold that no one can at one and the same time be a Freemason and a Christian, for whom the Son makes free, is free indeed.

As a band of Christians we shall, by the help of God, continue an uncompromising opposition to Masonry in

every form, whatever its name may be. Because we love the souls of our fellowmen for Jesus' sake, we will in any wise reprove our neighbor and not suffer sin upon him. As a church, we are always anti-sin, consequently we are Anti-masonic.

We not only do not recede from the position we have held in the past, but we pledge ourselves through grace to increased activity in the service of Him who came to destroy the works of the devil, till we see all enemies put under his feet. Our motto is, Down with error! Up with truth!

A. H. Springstein.
R. B. Taylor, M. D.
B. F. Shipley.

From the Iowa Work.

Mason City, Iowa, Sept. 6.

Dear Cynosure:—As you are aware, Bro. E. Ronayne, late of Key-stone Lodge, A. F. A. M., is among us. He exhibited the third degree at Clear Lake on Wednesday night, last week, and Friday night the Entered Apprentice degree at Mason City, also Saturday night the third degree at Mason City. I never saw work so well done in any lodge; especially the killing of Hiram was a grand success. A large audience greeted him every night. Masonry must become disgusting whenever such demonstrations are seen. Especially was he severe in his denunciations of the minister who degrades and disgraces his calling in engaging in and defending such abominations. One of our city divines (a Mason) could not stand it and took occasion to leave about the time the candidate bowed for the first prayer. We go to Hampton to-night, from there to Eldora, from there to Guthrie county to attend the annual meeting of the county association, and in the rounds I expect to attend the yearly meeting of the Friends at Oskaloosa to commence on the 9th and hold one week, and through this people I hope to arrange for a fall and winter campaign.

More anon, J. Hankins.

Sept. 7, 1'75.

Dear Cynosure:—You will pardon me for writing so frequently. I do not lengthen out my epistles much, so I shall be under the necessity of writing oftener. Mr. Ronayne and myself exhibited the third degree in Masonry at Hampton last night to a very large audience, most of the craft being present. It was very manifest from the start that they were there for the purpose of interruption, and well did they carry out the design. But finally Bro. Ronayne informed them that he had come there to work that degree and he was going through with it if it took all night. All the Masons in Iowa would not deter him from carrying out his plan. But not until we began the killing of Hiram did we have anything like quiet, indeed the action of the craft was such that if there are any decent men yet connected with it they would immediately withdraw, and never have anything more to do with an institution that so demoralizes men as to cause them to act like demons. I am sure that they hurt the lodge more than we did or could by all our exposures, as true as they are. Among the prominent disturbers were a Mr. Raymond, an ex-editor, and a Mr. A. J. Smith, one of the leading lumber merchants of the city, and also, as I was informed, one of the pillars of the Congregational church. *What a pillar!* But the degree was worked and it made impressions, and I would be glad to hear what kind of a character the next man has who sends in a petition for membership into that den of iniquity. Bro. Ronayne went on to Eldora, and from there he goes to Guthrie Center, and then no further arrangements having been made I presume he will return to his home for a short rest. Wherever he goes the craft must die.

I have already sent in my resignation as State agent, not because I am less at heart in favor of the reform, but because it is impossible to pay expenses, much less get any support, and until the friends learn to pay as well as pray our cause will go slow. I shall still hold myself in readiness to go wherever and whenever my services are needed and arrangements made to pay expenses. If the people expect to dance they must expect to pay the fiddler.

J. Hankins.

Bro. Cogswell's Experience at Sparta, Ohio.

Mansfield, Sep. 6, 1875.

Dear Cynosure.—By request of Bro. Alexander Needels, Moore, Dill, and others, I made an appointment for four lectures at the above named place.

On arriving at the Town Hall at 7:30, where the meetings had been appointed to be held, the first show of Masonry "visible" was the janitor being sent away taking the key with him. In the mean time, persons were arriving from all points until it became a vast crowd; the spirit of the inhabitants were aroused, and propositions made to burst the doors open. But that was overruled by taking out the windows, forming steps, and in came the people. The hall rapidly filling, open came the doors, and in a few minutes every spot was occupied and numbers around the windows who could not get in.

My first lecture was "A Glimpse of the Lodge." Commencing at 8 o'clock and closed it at 9:30; everything passing off in a very satisfactory manner. My second lecture Wednesday evening was on "Experiences of Lodge Life," commencing at 7:30. closing at 9 P. M,, when an announcement was made for two lectures on Thursday at 2 P. M. and 7: 30 P. M.

At this stage of the meeting the champion of Masonry (a lawyer Beard) arose and gave us the following: "I think your honor is premature in making an appointment for to-morrow evening; as the grange will occupy this house." I, supposing him to be the Master of the grange, proposed he would postpone his meeting until Friday evening, as I wished to leave on that morning. A number then said, we could have it; he, Beard, having nothing to do with the grange. He then spoke about as follows: "I wish to say a few things; I have in my possession documents of conventions held in Syracuse, New York, also at Pittsburgh, Pa., at which your honor made a speech, which goes to show that this pretended Christian Association, is nothing more than a covering to advance the American party which is to unite church and state, and your honor is engaged to advocate that object."

At this stage, there was much warmth of feeling by the citizens, and Mr. Weir, a warm friend of the cause arose and said this was the speaker's old dodge of diverting the people's minds, "and we will not have that subject discussed." I informed Mr. Beard that this was not a pretended Association but a real one. He then admitted the fact. I moreover said we intended keeping at it until we crushed this monstrous evil out, until we broke its neck and then the arms and legs would drop off themselves. The meeting was dismissed at 10 o'clock. Thus closed the second day.

Thursday's lecture at 2 P. M., subject "How old is Masonry;" listened to by a very appreciative audience, who seemed very attentive and profited. At 7:30 P. M., we repaired to the hall and found it occupied by the grange, numbering *four men and five women*, which bid defiance to the citizens generally. In the mean time hundreds of people were assembled, great annoyance was manifested by them, and propositions were made to burst the doors open. One citizen succeeded in obtaining from their leader at the window the assertion that they would be through by 9 o'clock.

The vast crowd of men and women waited, discussing Masonry, and the grange, its last child, and were determined to know what rights they had, or if the trustees and the lodge or grange were to rule the town. Nine o'clock arrived but the hall was still held. At length they came out, and the town bell announced the meeting. The hall was quickly filled, and at 10 P. M., the writer commenced his lecture which lasted until 11-30 P. M. To add, the grangers took away the lamps and did every mean thing they could. I expect it will be the last of grangerism in that house. It is nearly dead; and this is one way effectually to kill it quite. "*So mote it be.*" Hence closed this day, and between twelve and one we sought our couch.

Reflections.—The old issue heretofore with (champion) lawyer Beard, was to traduce our speakers by evil epithets, and stating they did not know anything about it because they had not been in the lodge; the books were also lies, &c. I gave them to understand that our lecturers knew more than the general mass of Masons, and that every word they said was true, also the books published were likewise true, etc.

I became anxious to know what they said of me, and found out two charges; the first was that I was making a good thing out of it and had engaged to come for $40; the second was I was too egotistical. The readers know such amounts as the above are not paid to lecturers in this cause. My arrangements were "pay my expenses," and anything over will assist against other expenses in the cause. In reply to the second I stated in my lectures, I had come there with a good representation, backed up by the Masonic fraternity of Mansfield, who had taken considerable trouble to find out my antecedents, and to their chagrin had found out too much for their comfort or satisfaction. Hence the "egotism." We have every belief much good was accomplished by the meeting.

H. Cogswell.

Correspondence.

Association Greetings.

[The following reply from the late Convention in Western Pennsylvania to a word of cheer from the Ohio State meeting has been delayed through misapprehension.—Ed.]

To Rev. Wm. Wishart, D. D., Prest., and Rev. Wm. Dillon, Sec'y of the Ohio Anti-secret Association,

Dear Brethren:—The friendly greeting of your Association conveyed by telegram through you to the Anti-secret Association of Western Penn'a lately in session in Mercer, was received too late to return an answer prior to your adjournment. Owing to this fact, the Convention ordered an answer to be returned through the press, and in pursuance of this order, I hereby most cordially reciprocate on their behalf, the friendly feelings expressed in your communication, and I am happy to inform you that our convention, like your own, was a grand success. We have taken our position, we have displayed our banner, and by the grace of God we are determined to wage war upon the "unfruitful works of darkness" until the victory shall be ours. We will publish our proceedings in detail at an early day. Fraternally yours,

Sam'l Kerr, *Rec. Sec'y.*

Harrisville, Pa., Aug. 13, 1875.

From Eastern Pennsylvania.

Phœnixville, Pa., Sep. 5th, 1875.

Dear Bro. Blanchard:—At the Chester Heights' camp-meeting one year ago, the Rev. John Thompson and Rev. E. I. D. Pepper both publicly renounced Freemasonry. I have written to both those gentlemen to ask them to contribute an article to the *Cynosure*, giving their views on the subject. Our preacher, Rev. John Dyson, does not belong to any secret order. He once joined the Odd-fellows but soon left them, as he says it was all balderdash. Our other preacher, Rev. C. I. Thompson, who has charge of the Schuylkill district, is a Freemason. I asked him this week if he still retained his connection with that order. He said, yes, his name was there. I replied, "I am very sorry that you can give your name and influence to such an invention of the devil, in view of the state of our church." He said, "A grea, many good men belong;" and I added-"and a great many bad men."

Our dear Bro. John Jones is much prostrated by sickness, and regrets much that he cannot do more for the cause. He has done much already in contributions and prayers. I am trying to do something.

Wm. Banks.

The "Square" a Lying Device.

WEST UNITY, O., Sept. 4, 1875.

Editor Christian Cynosure:

In your paper of Aug. 12, is an article from the *Square* that we wish to notice a little.

He says it would seem as though Masonry was to be again called to put on its armor, and step forward in defense of its time-honored principles. So it seems that they have had their armor on before, but the time, or the result of the battle, they did not see fit to inform us about. They certainly did not refer to the "Morgan" times; their lexicographer (Mackey) informs us that they came out of that fight with but one-tenth of the men they went in with. In view of such facts we think they should be very slow about buckling on their armor. He accuses us of trying to impress upon the minds of Christians the anti-Christian character of the institution, and he tries hard to prove that it is not.

He says, "Freemasonry dates its birth from the shedding of light upon the world." We turn to the record and read, "And God said let there be light and there was light, and the evening and the morning was the first day." But we find that man was not created till the sixth day. Now will the *Square* please tell us who were the Masons from the first to the sixth day? But admitting that Adam was made a Mason at the creation, we wonder if he did not smile on being required to take an oath not to violate the chastity of a Master Mason's mother, or suffer it to be done in his presence, etc. To our minds it is clear that the oaths of Masonry were all manufactured after the Fall. Again, "it is only misrepresentations that we have to guard against, and surely Christian people are not the kind to look for that from." We think his article proves beyond a doubt that he is not a Christian.

Again, "Although our boast is the unsectarian character of the institution, still the follower of Jesus, if he really is a follower, can always see in it that which must challenge both his admiration and respect. So that a man, to be a true Christian, must not only respect, but admire Freemasonry." Again, "Freemasonry of to-day commemorates five great events in the history of the world, each typical of the Messiah." Hardly sufficient, we think, to atone for the sin of cutting the name of this same Messiah from the Bible.

Again, "It is folly to assert that Masonry is un-Christian, as we understand the word, when the first step taken by the candidate is his acknowledging the existence of a God." Surely if the belief in *a* God makes a man a Christian, the Egyptians, who had some million of gods, and the Greeks, who had more than thirty thousand, must have been eminent Christians.

Let us suppose a case. A man fresh from the Nile lands in this country and applies for admission in a Masonic lodge. Being questioned as to his belief in the existence of a God, he informs them that he and his ancestors from time immemorial, have been devout worshipers of the sacred tumblebugs of Egypt, and there is probably not a South Sea Islander or a Digger Indian on the Pacific coast but what is a Christian, as the writer in the *Square* understands the word; and it proves Masonry to be a Christian institution just as conclusively as Laban proved his Christianity by following Jacob seven days to recover his stolen gods.

Again, "As Christians, in making that assertion of our belief in a God, we believe in God the Father, God the Son, and God the Holy Ghost." But when you make it as Jews, Mohammedans, Mormons, pagans, free-thinkers, etc., what then? Why just simply that you don't believe any such thing.

Again, "When a professor of Christianity asserts his belief in a God, it would be simply ridiculous to make him define the God-head every time;" but when they refuse to define it at all, simply declaring their belief in a God, we think we have a right to doubt their Christianity. Such men remind us of "Hosea Bigelow's" candidate—

> "I stand upon the constitution,
> As prudent statesmen say who've plan'd,
> A way to get the most profusion,
> Of chances as to where they'll stand."

Again, "We open and close the lodge with prayers." But to what God? The prophets of Baal prayed at Mount Carmal from morning even unto noon, and yet Elijah brought them down to the brook and slew them there. Again, "The great characteristic of Masonry which has so much excited suspicion, as to its innocence, is the impenetrable secrecy." *Impenetrable secrecy!* and this right in the face of the fact that Past Master Ronayne has probably initiated more candidates into the "sublime mysteries" within the last three months than any W. M. in the United States in the same length of time. We are ready to admit that there are Masonic secrets that never have been revealed, and as good old Samuel Hale of Mallet Creek once told us in one of his lectures, "never will be till the last Freemason is brought to judgment." For instance; how so many Masonic culprits have managed to escape justice.

Again, "The greatest benefit conferred upon man by his Heavenly Father, we, as Christians concede to be the inestimable gift of His only Son." But as Jews you say of this same Son, "Away with him, Crucify him." He speaks of the thousands of intelligent Christians hailing from the different Masonic lodges; and why not mention the hundreds of thousands who are not Christians? That you have multitudes of them in the lodge, no honest man, much less a Christian, will attempt to deny.

When I was a young man, a high Mason lent me Paine's Age of Reason to read, and recommended it very highly. When I returned it, I asked him if Masonry did not require a belief in God? Like the writer in the *Square*, he said it required a belief in *a* God. But when asked if it did not require a belief in the Bible, he answered, "No. Freemasonry requires a belief in no such —— nonsense." (He put a horrid oath where I put the blank.) And it is no uncommon thing now to find the worst enemies of the Bible the greatest defenders of the lodge.

Again, "Without the church Masonry could not thrive in a Christian community;" and *vice versa*, we suppose a church could not live in a Masonic community without the lodge.

For the war,

J. G. MATTOON.

Our Reform Needed.

August 17th, 1875.

DEAR CYNOSURE:—You are always interesting, and the recent reports of the speeches and proceedings of the late Convention gave renewed and increased interest to the cause in which you are engaged. Although there are many careless ones passing along the highway of life who care for none of the things which you so ably expose, yet there are others, "the salt of the earth," whose ears are ready to hear and whose hearts are ready to rejoice when the true light of truth shines amid the darkness which is so much loved by "the secretists." (See Sermon on Secretism by Rev. Cross just published.) That is a forcible term to denote the class, and when it is clearly understood, an enlightened public sentiment will send it among its proper companionship. What is its proper companionship? Let us think a moment. All the faculties of man have their right and wrong exercise. His passions have their right and wrong time and sanction. None exist without having beneficial uses, and none, alas, without having their wrongful abuses. We say that it is right to eat for daily sustenance, but we know it is wrong to eat merely to gratify the palate. Thus the word glutton is a term of reproach to any man, so the drunkard, slanderer, the envious, sordid, etc. Each of the words denoting man's captivity to his passions, are but the over-exercise, wrongfully, of dispositions or powers which should be guided, controlled, and made serviceable to ourselves and others. Let it be here clearly understood that only thus should any one of our powers be exercised, and then we shall find ourselves disposed to receive the best guidance of the revealed will of Deity in the Scriptures of Truth. When other lights are followed no Christian can give his sanction. "Lo, here! Lo, there!" has been the cry, is now, and shall be the cry which too often has led, does, and shall lead astray the gaping crowd of poor, gullible humanity. The broken crystal may pass for the diamond, but, like the fish caught by glittering bait, the deceived ones continually suffer.

The bait of secretism is in this day one of the delusions. In past days, sociality was almost a synonym for gluttony and drunkenness. Thanks to teetotalism which has rescued the term from such unhallowed associations. Now secretism is pawned upon the youth of our country as synonymous with prudence and discretion, and the oath-bound societies claim credit for training their members to the charming accomplishment of a silent tongue. Discretion is good, but it requires no such machinery as dark chambers, guarded by drawn swords, and horrid penalties to train to its exercise.

Go on, dear *Cynosure*, and although your sails may not yet be filled by fair winds, nor your track yet completed, be assured the country needs you as much as, or more, than railways, and the day is not far off when "a secretist" shall become a term of reproach.

Yours sincerely,

T. HARDHEAD.

OUR MAIL.

R. Metcalf, Lockford, Cal., writes:

"I am doing all I can for our reform but this is a hard place. The lodge has almost supreme control here, and we have but few friends, and most of them are afraid to say a word against the powers of darkness. I stand alone in this place—an outspoken opposer of the lodge. They may burn me out as they did our brother in Iowa, but I shall fight it out on this line."

G. W. Kelber, McPherson, Kan., writes:

"There is no organization of secrecy here yet, except the grange, and we hope there will be no more. If we only had a good lecturer here I believe the tide could be turned forever against them. If we can get the matter started a little more, we want Bro. Stoddard to visit us and lecture for us. There are several points here that need lecturers, and it would yield a rich harvest. Now is the best time to work out here, before the secret orders get organized and in working order."

O. C. M. Bates, Constantine, Mich. writes:

"I am truly sorry that my subscribers for the *Cynosure* have nearly all dropped off. One says he cannot stay in the church if he reads the *Cynosure*; it reflects too much light on Gospel ministers. Another says the paper tells lies, a Gospel minister told him so. He don't seem to realize that some ministers are sworn to lie."

Jno. Fait, Brimfield, Ill., writes:

"I am a member of the anti-secrecy society and expect to be so long as I live. We ought to have a lecturer at Oak Hill and at Brimfield, but I am not able to pay the expenses and there is no one here to help me."

E. T. Preston, Newton, Iowa, writes:

"I have been opposed to secretism since the time of the murder of Morgan. I abhor the "beast" and his "image". They are both rampant here. The Masons are building a fine temple in Newton at this time. The "Odds" contemplate building soon. I would like to have some tracts for gratuitous distribution. A year ago I got some books and tracts which have gone through many hands. Our cause is working in a quiet way, but it is working."

Robert Goreley, Fort Branch, Ind., writes:

"Although my corn was ruined by the wet weather, and my wheat damaged, and I a poor man besides I can't think of doing without the *Cynosure*. For forty years I have wondered why the press was so silent in regard to this mystery of iniquity, Masonry, and now I thank God that I have lived to see the old harlot exposed. May God bless and prosper you in the good work."

Luther Landon, Kennebec, Kan., writes:

"No words of mine can convey to you the interest I take in the cause you so nobly advocate. It makes my heart joyful to know the cause is moving on gloriously. I hope God will speed the day when like slavery, secret societies will be done away with. I feel a great interest in what is written for your paper by members of the M. E. church, as that has been my home for many years; and unlike some of your correspondents who talk of leaving it because of the secretism in it, I expect to stay and give what influence I have against the monster. I shall do what I can to get the accursed institution out of my church that she may be pure in practice as she is in principle. My advice to all within her borders is to stay and pray mightily to God for purification, and may God nerve us for the work. The season has been all that could be desired. Crops of all kinds are good."

L. Ketchum, Spartansburg, Pa., writes:

"I am just as much in favor of the principles advocated in your paper and am more encouraged to still persevere in this good cause than ever before, although when I think of the apathy and lack of activity on the part of the majority of individuals hereabouts, I have gloomy thoughts; and at other times when I contemplate that God is on the side of right, and in reading of the progress of our cause—did I say "our" cause? I mean the cause of God, for such I believe the crusade against the works of darkness to be—I am stimulated to still do what I can to help."

W. S. Keil, Senecaville, O., writes:

"I like your paper ever so much. It should be circulated and read throughout our whole vast and favored land for it offers to the people facts and arguments against the dark orders that are certainly unanswerable. May God bless and prosper the cause is the prayer of your old and unwavering friend."

The Sabbath School.

GOLDEN TEXT.—"He is despised and rejected of men; a man of sorrows and acquainted with grief."—Is. liii. 3.

TOPIC.—Christ the Potent Word.

LESSONS FOR THIRD QUARTER IN JOHN.

July	4. The Word Made Flesh	1: 1-14
"	11 Following the Lamb	1: 35-46
"	18 Jesus at the Marriage	2: 1-11
"	25 The New Birth	3: 7-17
Aug.	1 The Water of Life	4: 5-15
"	8 Jesus at Bethesda	5: 5-15
"	15 The Bread of Life	6: 47-58
"	22 Jesus the Christ	7: 40-46
"	29 Freedom by the Truth	8: 28-36
Sept.	5 The Light of the World	9: 1-11
"	10 The Good Shepherd	10: 1-11
"	19 The Resurrection and the Life	11: 34-44
"	26 REVIEW.—Christ Rejected	11: 47-53

Lesson for Sept. 26.—Review.—Christ Rejected.

SCRIPTURE.—John 11: 47-53. Commit 47-53; Primary Verse, 47.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51 And thus spake he not of himself: but being high priest that year he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

HOME READINGS.

M. Jno. 1: 1-14..The Word Made Flesh.
Jno. 1: 35-46..Following the Lamb.
T. Jno. 2: 1-11..Jesus at the Marriage.
Jno. 3: 7.17..The New Birth.
W. Jno. 4: 5-15..The Water of Life.
Jno. 5: 5-15..Jesus at Bethesda.
Th Jno. 6: 47-58. The Bread of Life.
Jno. 7: 40-47 Jesus the Christ.
F. Jno. 8: 28-36. Freedom by the Truth.
Jno. 9: 1-11. The Light of the World.
S. Jno. 10: 1-11. The Good Shepherd.
Jno. 11: 34-44. The Resurrection and the Life.
S. Jno. 11: 47-53. Christ Rejected.

CHRIST OUR LIFE.—What four things is Christ called in John i. 1-14? Why called "The Word"? Why "Life"? Why "Light"? What is said in them about the New Birth? What two disciples followed Christ? i. 37, 40. Who next? 41. Who next? 43. Who next? 45. *How* was each one led to follow Christ? What did Christ tell Nathanael about himself? 47, 48. What was the first miracle of Christ? ii. 1. Where? Who asked him to do it? What was the result of it? Who came to see Jesus by night? iii. 1. What two things did Jesus tell him about? Which one showed God's love for us?

CHRIST OUR SUSTENANCE.—At what well did Jesus rest? iv. 6. Who met him there? What did Christ ask of her? What did Christ tell her? Whose need was greatest—Christ's or hers? Whom did Jesus cure by the pool of Bethesda? How long had he been diseased? How did Jesus cure him? What is Christ called in chapter vi. 48? Why? How many had he fed? What did he say about eating his flesh? What did he mean? At the Feast of the Tabernacles what great question arose? vii. 12. What was Christ called by some? 40. What by others? 41? What did the officers say? 46. What proof did the people give that Jesus was divine? 31.

CHRIST THE DELIVERER.—What was the *price* of our soul liberty? viii. 28. To become true disciples what must we do? 31. Who is the Way and the Truth? What is the *foe* to liberty? 34. Where did Jesus heal a man blind from his birth? What did his disciples think was the cause of his blindness? ix. 2. What did he do to the blind man? What did he tell him to do? What did the neighbors say about it? The parents? The Jews? What did Christ call a minister? x. 2. What did he mean by a *Sheepfold?* The *Door?* The *Porter? Thieves and Robbers?* The *Hireling? The Sheep? The Good Shepherd?* Who did Christ raise from the tomb? How long had he been dead? Who were present? What did Jesus do at the grave? What did he say? What happened?—*Nat'l. S. S. Teacher.*

A Pastor's Duty and Privilege.

It is a pastor's duty and privilege alike to cheer, cherish and encourage the school by his presence, his prayers and sympathy. His kindly smile and cordial greeting, his warning words and tender exhortations find a ready entrance to the young heart. Every one thus comes to feel that the pastor is his personal friend. In this connection we should speak of the pastor's duty to the teachers and officers of the school. It may well be doubted whether he can render them a more essential service than by securing a practical teacher's meeting, or forming them into a normal class. In this way his influence can be increased greatly, and his Christian workers be prepared and stimulated to do more and better work than ever before. Insist that the church and congregation support the school. They will not prize very highly that which costs them nothing. Have all contribute therefore, to sustain this department of your labor, and never forget that a Sabbath-school-loving pastor will make a Sabbath-school-loving people.—*Baptist Teacher.*

Let no teacher say as to the unsaved scholars of his class, "There are yet four months and then cometh harvest." He should enter in to reap at once. Even for the scholar who has been told to-day for the first time of salvation by Christ, the teacher should ask at the mercy seat, immediate regeneration, and ask in faith. The time for that scholar's fuller instruction is *after* his regeneration not before. God wants no delay on the part of those who represent him, in the offer of faith filled prayers for the souls of their charge. He is as ready to send his Holy Spirit for the regeneration of a new scholar as for one who has been under faithful training for many months or years. No more instruction is now needed to fit a soul for salvation than Philip gave to the eunuch by the wayside. When the simple message of salvation has been given to his scholar, the teacher should intercede with God, in faith, for that scholar's acceptance as a child of God. The Holy Spirit—not a thorough system of instruction—regenerates the scholar. Plying God in faith, with prayer, not plying the scholar in anxiety, with sound instruction, is the teacher's hopeful work for his scholar's salvation. Teacher! are you improving your present harvest time in faith? —*S. S. World.*

Gems of Masonic Mystery.

SELECTED BY C. C. BONNEY, ESQ., CHICAGO.

Some five years ago a Masonic work appeared entitled, "The Mysteries of Masonry." A copy of it fell into the hands of Elder Barlow, from whom it received a worse handling than the man who fell among thieves. Indeed the absurdities and falsehood of the book were made so manifest, that not only the priests and the Levites of the lodge would not defend it, hut Anti-masonic Samaritans even cared nothing for so bad a case. Finally Mr. C. C. Bonney, a Mason, lawyer, and leading Methodist of Chicago, has stumbled on a rare copy and in the August number of the *Voice of Masonry*, describes it as "the most interesting and valuable work on Masonry I have ever seen," and accompanies his commendation with extracts from which the following are taken. Our readers will appreciate their *beauties* without special mention.

To the selfish man, Masonry is a dreary road, strewed with unmeaning ceremonies, and the dry husks of the past.

To teach the truth, and inculcate the precepts of charity, for the sake of a Divine life, are the sole ends and objects of Masonry.

Every word, action or substance in Masonry, represents some rational idea, or spiritual truth.

All things proceed in series of life and death, through three discrete and six continuous degrees, in likeness of the degrees of Masonry.

The key to unlock the mysteries of the universe is found in the numbers 3, 5, and 7; 3, 6, and 9; and 2, 4, 8, and 12. These numbers correspond to the laws contained in the numeral digits, etc., as will be shown.

The brain is divided into nine groups, or three great columns.

The discrete temperaments rise above each other, like a majestic column, with its base, shaft and capital. The bilious supports, the lymphatic sustains, and the sanguine crowns, vivifies and enlivens the whole.

The three primitive colors are numbered, 3, 5 and 7, which are the great representative numbers in Masonry, and the exact combining powers of the most perfect colors, when combined by either weight or surface.

The blue ray contains the active, chemical principles of light. Hence it becomes the peculiar emblem and symbolic color of Ancient Craft Masonry. Its combining power is seven, signifying what is holly.

Scarlet is the symbo ic color of Royal Arch Masonry. Deep golden scarlet signifies love of the Lord; scarlet proper, celestial good, and light scarlet, spiritual good.

The white and yellow metals signify good and truth. Hence in Masonry, the uninitiated are said to possess nothing of metallic kind.

Woman does not arrive at truth by a process of reasoning, but by a perception from affection. Hence she cannot be made a Mason.

A child should be instructed by females till the age of ten or twelve years, and by males afterwards.

There are three principal degrees in Masonry, to which all the others refer; the Entered Apprentice of Instruction, the Master's of Wisdom, and the Royal Arch of Regeneration.

The fulness of all things is represented by the number ten. There are, therefore, ten degrees in Ancient Masonry, namely: 1. Entered Apprentice. 2. Fellowcraft. 3. Master. 4. Mark Master. 5. Past Master. 6. Most Excellent Master. 7. Royal Arch. 8. Royal Master. 9. Select Master. 10. High Priesthood. These have existed substantially unchanged since the building of the second temple.

Masonry is a divine institution, representing the regeneration of man; and all the symhols of Masonry are also divine representatives of things in regeneration.

A denial of God as a divine person is evidence of insanity or incapability of reasoning. Therefore no atheist can be made a Mason.

Christian Masons worship God under the three names of Father, Son and Holy Spirit, complete in the person of Jesus Christ.

There is no such thing as mere literals in Masonry. All things are symbolic, and representative of Deity and His divine attributes.

The due guard of an Entered Apprentice Mason is an acknowledgment of the Lord, and represents our acceptance of the life taught by the Holy Bible, square and compass.

The penal signs signify that spiritual death results from their profanation.

Three things constitute the true Mason, namely, wisdom, love and obedience.

Cowans signify evils; and eavesdropper, falsities.

Length, breadth and thickness signify love, wisdom and use. These qualities heing equal, signify perfection.

The plumb, the square and the level represent the active principles which govern the operations of the universe.

Worship by representatives is forbidden; they are for instruction, while worship is through the emotions of the heart, coming forth into utterances and acts in keeping the ten commandments.

St. John the Evangelist was the apocalypse of Masonry.

Without the Jewish doctrine of the Emanuel, and the Christian doctrine of the divine humanity, there is neither sense or reason in the Jewish institutions, and the sacred Scriptures.

If sin had not come into the world, the Spirit would have come forth in the natural order of progression, putting off the gross body of matter, and finally the man would have been translated, and taken to heaven, as was the prophet Elijah.

Profound secrecy is the order of heaven to all who are not in the love of the neighbor.

Love is the Master and occupies the East of the lodge. Wisdom is the Senior Warden, and holds the West. Science is the Junior Warden, and is stationed in the South.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 16, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellec without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

A NATIONAL SIN.

The more the railroads have run on the Sabbath the more has conscience and discipline run down among their employers until extraordinary precautions have been taken to detect and prevent theft and fraud. Conduotors have been watched by hired detectives, they have been forbidden to take anything but tickets, and various plans have been undertaken to prop up their honesty. The Pennsylvania railroad has adopted a uniform without pockets for conductors and tickets and cash are deposited in abag hung on the shoulder, to which an officer at the end of the route holds the key. Street car conductors who have no Sabbath are proverbial pilferers, and their bell-punches advertise them as suspected men. Facts like these are plenty. In connection with the Centennial there seems to be a general determination on the part of all who can profit by it to unite for a setting aside the day of God. The *Christian Statesman* is speaking earnestly on the subject and the following from its columns in response to a request we cheerfully publish:

This city just now presents severa facts worthy of the grave consideration of the friends of the Sabbath throughout the country. A couple of years ago, a number of public spirited gentlemen formed a Zoological Society, and obtained a desirable location in Fairmount Park, where to establish and maintain a collection of living animals for the pleasure and instruction of the citizens. From the first this garden has been thrown open to the public on the Sabbath, and according to a published statement of the Directors, the revenue from admissions is greater on that day than on all other days of the week combined. The cars and boats furnishing conveyance to this resort, ply busily throughout the Sabbath, a large force of policemen is on duty in the garden, and the tickets of admission are sold and collected by policemen in uniform, the city government, thus, bestowing on the transaction its explicit sanction and approval.

The extent and beauty and patriotic purpose of the Centennial Exhibition Buildings now being erected near Philadelphia, supplies another inducement to Sabbath travel. The Pennsylvania railroad has begun to run "Sunday trains" from several different and distant points in the city to these buildings besides a special excursion train which leaves New York city on Sabbath morning, stops for passengers at all principal towns on the road and returns in the evening.

There is a growing apprehension that the Centennial Exhibition itself will be kept open on the Sabbath. More than a year ago the city councils were urged to seek from the Legislature a modification of the Sabbath Law of the State, with a view to this occasion. The Sunday papers frankly avow their expectation that, with or without permission of the law, the exhibition will be open on Sabbath as on other days. The fact that the railroads already find it profitable to run "Sunday trains" to the grounds, indicates the magnitude of the pecuniary interests which will oppose the closing of the gates on the day of rest. Christian people can no longer rest in the easy conviction that of course the American nation, in the celebration of this memorable anniversary, will respect the Sabbath. The danger is imminent and undeniable, and calls for the prompt and emphatic expression of the best public sentiment to avert it.

The Christian people of Philadelphia are not indifferent to the facts here stated. The Ministerial Union, after fruitless correspondence with the Zoological Society, has appointed a committee to test the question in the courts. The Rev. Dr. Hatfield of the Methodist church, preached two sermons to crowded audiences in midsummer, on "The Centennial and the Sabbath." The action of the Centennial Commission will be carefully watched, and influenced, as far as possible, in favor of the observance of the Lord's Day. Meanwhile, Christian men throughout the nation are asked to regard these facts with prayerful interest, and the religious press is invited to speak out frankly and boldly against the threatened desecration of the Sabbath under the sanction of the national government and in face of the assembled nations.

NOTES.

—The sermon begun in the present number by Rev. James Williams of the Methodist Episcopal church, a reformed Mason, adds to a good argument the zeal of self-denying personal experience. Read it and pass it on.

—The colored men of Atlanta, Georgia, lately aroused the suspicions of the press of that city that another insurrection was being planned. But it was found to be only a Good Templar or some secret temperance order. The fact should suggest to the freedmen that the "secrecy" of their temperance meeting is a needless if not costly extravagance, and shows significantly how jealousy and suspicion may become a habit among people educated in the night schools of the lodge.

—A word to some of our exchanges: if original articles and notes in the *Cynosure* are worth copying are they not worth the acknowledging?

—The action of the Michigan Free Methodist conference reported on another page commends itself as a clear, straightforward statement of the position Christian ex-Masons should hold toward the lodge. If the obligations taken under unholy influences still retain any hold on the conscience it proves there must be yet a purifying from "dead works" before the man is free in Christ. Bro. Springstein has felt the bitterness of this iniquity and the friends in Michigan may thank providence for giving them such a worker for their State Agent.

—Upon the statement of a Philadelphia paper that our government is framed "in the spirit if not in the letter" of the laws of Freemasonry, the *Evangelical Repository* makes an application which we have urged at times before the attention of friends of the constitutional reform. The *Repository* says: "The one has no recognition of Christianity; neither has the other. Here is something for those who desire the religious amendment of the National Constitution to think about. It is boldly asserted that that document was framed in the 'spirit if not in the letter' of Freemasonry. That society ignores the name of Christ, and there will be a long and hard struggle before that name shall go into the National Constitution which Freemasons, and some kindred associations, exclude from their religious ritual, and even from their prayers. Here is where the religious amendment question will ultimately meet with its main opposition, and the friends of the movement may as well understand this in time."

—A telegram to the *Tribune* tells of the death of Robert Stockwell, an aged and warm friend of the reform, at the house of his son-in-law at Lafayette, on the afternoon of Thursday last at the age of ninety years. Bro. Stockwell was a member of the Methodist Episcopal church and one of the pioneers of Indiana, having engaged in trade at Princeton at an early day and amassing a fortune, estimated at his death at half a million. He has made large donations to religious institutions, $50,000 to Asbury University and $10,000 toward building the Trinity M. E. Church of Lafayette. His heart was warm toward our reform and had not the infirmity of years prevented would undoubtedly have given largely towards its extension.

Political Action.

A meeting was held in Chicago, September 6th, of gentlemen in favor of political action against the lodge. It was called to order by J. L. Barlow of New York and Mr. C. R. Hagerty of Chicago was elected Chairman and C. A. Blanchard, Secretary. The chairman called on Rev. Mr. Barlow to lead in prayer, after which the object of the meeting was briefly stated by Mr. Stoddard of Illinois, and others.

Voted: That we now proceed to elect a National Central Committee to act for the American Party.

Voted: That the following gentlemen shall constitute that committee: J. P. Stoddard of Illinois, chairman; G. W. Needles, Missouri; J. A. Conant, Connecticut; S. D. Greene, Massachusetts; Hon. G. S. Westlake, Pennsylvania; Amos Wilcox, Michigan; M. R. Britten, Wisconsin; Samuel Hale, Ohio; Dr. S. L. Cook, Indiana; Peter D. Miller, New York; O. B. Cravath, Minnesota; Gen. J. W. Phelps, Vermont; N. B. Blanton, Kansas; Hon. R. Feemster, Mississippi; David Edwards, Maryland; D. W. Lyons, Iowa; P. B. Chamberlain, Washington Ter.; Jas. Kennedy, California; S. C. Kimball, New Hampshire; Leslie C. Hurd, Nebraska; J. T. Walsh, North Carolina; J. S. Rice, Maine.

Voted: That the National Central Committee or a majority of them have power to elect members for States and Territories not represented and also to fill vacancies arising from any cause.

Voted: That J. P. Stoddard, C. A. Blanchard and Dr. Walker be a committee to prepare an address to the people of the United States.

Voted: That each member of the National Committee be urged to secure the appointment of a State Central Committee composed of one member from each Congressional district, to see to the organization of county and town committees and to an enrollment in every district throughout the State of friends of our cause.

Voted: That Elder Freeman be requested to take a copy of the minutes to the office of the *Standard* and ask their insertion.

Voted: That a full report be printed in the *Cynosure*.

Voted: That we do now adjourn.

THE PENNSYLVANIA ELECTION.—Our readers are generally apprised of the issue made by the temperance men of Pennsylvania for the coming November election, in their nomination of Robert Audley Browne for Governor and Elijah F. Pennypacker for State Treas-

urer. The antecedents and firm position of Mr. Browne have been mentioned in these columns; but few, perhaps, are so well acquainted with Mr. Pennypacker's interesting history. He was born in Chester county, Pa, in 1804. His parents were Mennonites and of German birth. In middle life he united with the Society of Friends of which he is still a member. The *Temperance Blessing* of Philadelphia, a paper honestly for temperance, whatever may have been its failings, has the following sketch of his active life:

"He is strictly a self-made man. Being studious he soon prepared himself to teach school, and while teaching others, improved his own mind. Always taking deep interest in the promotion of general education, he became prominently known as its advocate and as such was elected to the Legislature in the fall of 1831, and was re-elected in 1832-3, he was again re-elected in 1835. Mr. Pennypacker stood firmly with Gov. Ritner, Thad. Stevens and Thomas H. Burrowes, and it is claimed the glorious triumph that followed was specially due to these four champions of the common schools. Mr. Pennypacker was an able and determined advocate of the matter, and entered into the contest with all his heart. It was during his last session in the Legislature, 1835, that Governor Ritner organized the Board of Canal Commissioners; Mr. Pennypacker was chosen secretary of the board, a position he held two or three years, when he was appointed Canal Commissioner in a board composed of Thad. Stevens, John Dickey and himself. After serving with honor his term in this Board, Mr. Pennypacker returned home and, Cincinnatus like, again took hold of the plow. But always prominent in every good cause, he took part in educational meetings, open temperance societies and the Anti-slavery agitation. He was the backbone of this latter cause, and he never failed to feed, clothe and shelter the poor fugitive, and to point him to the North star. So too, when the war came his sympathies went with our gallant army and the Union cause. Mr. Pennypacker is a modest, retiring man, has never aspired to office, and was always selected without any solicitation or connivance on his part. Only in defense of principle does he even allow his name to be used.

Elder Rathbun and the Michigan Lecturship Again.

YPSILANTI, Mich., Sept. 9, 1875.

Editor Christian Cynosure:

Permit me to say a word about Elder Rathbun and the State lecturship. I was pleased with his correction of a mistake made in the *Cynosure* of Aug. 12th. My article published in the *Cynosure* contains no such statement as Bro. R. corrects.

When I read the editorial referred to by Bro. R., I was surprised. Bro. Rathbun's "note" in the *Cynosure* and my published letter do not disagree. Who made the mistake?

A. H. SPRINGSTEIN.

We apprehend all the difficulty in this case is in the note of August 12th, in which the *Cynosure* says that Elder Rathbun's church do not wish to spare him and he sends word that he does not feel called to the State lecture work. The statement would have been more definite and satisfactory if it had been said that *under the circumstances* he did not feel called to Michigan. Contributors will please notice the annoyance caused by the fault of their editor and be careful to say enough; more so to say only enough.

Religious Intelligence.

—The next session of the Indiana Annual Conference of the church of the United Brethren in Christ, will be at Bethel, in Clarke county, commencing October 6th, 1875.

—The First Church of Christ in Wheaton, Ill., which worships in the College Chapel, welcomed a new pastor on the first Sabbath of the month, Rev. L. Taylor, for many years pastor in Farmington, Ill. His introductory sermon, if an indication of his future work, was full of hope for earnest Christian effort in the future and that the character of the church for piety and Christian reform will be fully maintained. The former pastor, Dr. J. B. Walker, has returned from Mansfield, Ohio, where he has laid the remains of his beloved companion. He will continue to reside in Wheaton taking a deep interest in the College and the religious interests of the place.

—Within the last month the Western Tract Society of Cincinnati has lost two of its Vice-presidents: Pres. Finney of Oberlin, and Rev. W. Davidson of Hamilton, Ohio, one of the leading clergymen of the United Presbyterian church.

—On the first Sabbath of this month Jesse Calvert of the Brethren or "Tunkers" preached an able and eloquent sermon against the lodge in the woods near Milford, Indiana.

—At the late meeting of the White River Conference, U. B. church, at Williamsburg, Ind., Rev. Halleck Floyd, member of the Executive Committee of the Indiana State Anti-secrecy Association and its delegate to Pittsburgh, was elected presiding elder for the Marion district. Prof. Milton Wright of the *Telescope*, J. T. Kiggins, State Lecturer, and Rev. W. J. Pruner, President of Hartsville University, were present at the conference.

—In the council of delegates from all the Presbyterian churches in Christendom met at London on the 20th of July the use of the Psalms in religious worship was presented by Prof. J. R. W. Sloane of Alleghany City, as we learn by the following from the New York *Observer:* "The United Presbyterian Assembly of this country, when appointing delegates, had instructed them to see that the Confederation or Alliance should confine itself in its devotional exercises to the use of the Book of Psalms, and that a specific guarantee to this effect should be inserted in the constitution. The delegates from that church being unable to attend, had requested the Rev. Dr. Sloane of Alleghany, whose church—the Reformed Presbyterian—desired similar action, to press this request on the conference. With great tact, earnestness and ability, did Dr. Sloane present the matter, influencing the assembly very deeply. Not a few were disposed to comply with the first part of the wish of these brethren. At meetings in London, Edinburgh, Glasgow, Belfast or Dublin, public sentiment, it was known, would most probably lead to the exclusive use of the Psalms, as has been the case in all the meetings, public or private, on the present occasion; but it was deemed impossible to insert any such article as was asked for in the constitution A committee was therefore appointed to draw up a letter in reply to the communication received from the United Presbyterian delegates." Thisaction will, it is feared, shut out the co-operation of United and Reformed Presbyterians in the council.

News of the Week.

Mississippi Riots.

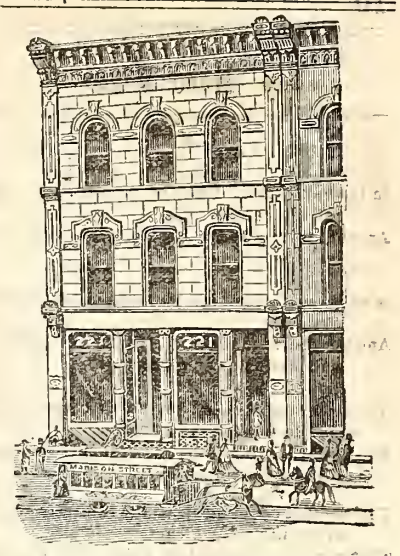
At a political meeting at Clinton, Miss, on the 4th inst., some White Leaguers on the outside of the crowd began making disturbance and firing followed in which some half dozen whites were killed and several colored men. The White League then rode through the adjoining country shooting the blacks. The number murdered by these unhung wretches is not known but supposed to be from 40 to 60. Gov. Ames applied to Washington for troops, but it is believed that the State authorities can preserve peace and punish offenders. Several companies of infantry are within a short distance if they are needed.

Disasters.

A severe storm swept over Lake Michigan, Southern Wisconsin and Northern Illinois a week ago, continuing 48 hours and closing with a severe gale on Thursday night. The rainfall was enormous in some districts, flooding the streams and washing away culverts and bridges. The Chicago and North-west railroad and Western Union suffered greatly near the Illinois State line. On the former road the St. Paul Express ran into a wash-out near Harvard, Ill., wrecking the train, killing four men and injuring a large number. Two freight trains were also wrecked near the same place with loss of life. A freight train of the Western Union road was also wrecked killing the engineer. On the Illinois Central many bridges are gone and the track washed away for a mile. At Normal, the storm swept away buildings. On the Lake a number of vessels were lost and the storm is considered the worst for years. The propelier Equinox sunk off Point au Sable, with all on board. Several vessels were wrecked along the beach on each side the Chicago river, but only one life was lost so far as known. Several crews were in emminent peril but were rescued.

General.

The Illinois State Fair opened at Ottawa on Monday with the largest display of thoroughbred animals ever exhibited in the State.——The Maine election resulted in the election of Connor, Republican, by 5,000 majority. Both branches of the Legislature will be Republican.——The Pennsylvania Democrats have adopted an inflation platform and nominated a hard money candidate for governor.——The New York Republican convention last week nominated Frederick Seward for Secretary of State and Gen. F. E. Spinner for Treasurer. Both have stood high in the national appointments, one as Assistant Secretary under his celebrated father, the other as U. S Treasurer since Lincoln's first term. The platform of the convention is for protecting the blacks and specie basis.——The fast mail train starts from New York for Chicago on Wednesday via the N. Y. Central and Lake Shore roads. The Pennsylvania road started a corresponding train from New York on Monday, but no mails were carried.——In New Jersey a large vote was polled on the 7th for the new State Constitution. The Catholics had men at all the polls. The instructions given by the priests to their parishoners to vote against the amendments, served to draw out a pretty full Catholic vote; but it served as well to draw out a comparatively strong anti Catholic vote in opposition. The constitutional amendments were carried in spite of the Catholic opposition.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

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PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of teshe ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

N. C. A. Receipts for August, 1875.

PUBLISHING HOUSE FUND:	
John Marshal, Tiskilwa, Ill.	$1.00
Moses Varney, Osage Agency, Coffeyville, Kan.	2.00
J. R. Bunn, Kansas, Ohio,	3.00
R. B. Ashley, Plainfield, Ill.	25.00
J. S. McClelland, Oberlin, Ohio,	10.00
Theo Graefe, Berlin, Ohio,	1.00
Mrs. M. Pettengill. Peoria, Ill., per J. Blanchard,	50.00
Mrs. S. McConoughey, Atkinson, Ill., per do,	10.00
GENERAL FUND:	
Philo Carpenter,	100.00
Per Cor. Sec'y. Miss E. Bradbury, Owego, N. Y., $4.25; George Avery, Galesburg, Ill., $2.70; cash 25c.	7.20
ILLINOIS FUND:	
C. R. Hagerty, Chicago.	5.00
Mrs. C. N. Holden, Chicago,	2.50
OHIO FUND: J. S. McClelland, Oberlin,	10.00
Collected by General Agent.	125.85
Total	$352.55

H. L. KELLOGG, Treas.

Their many friends will be glad to learn that Prof. and Mrs. H. A. Fischer have safely reached Glasgow after a somewhat lengthened voyage. An interesting letter from them will appear next week.

The Home Circle.

Veiled.

In the half-finished tower of granite, the great refractor stood,
Around it resounded the tools of workers in stone and wood.

A veil was over the eye that longed for the gates of light,
And the glance that could rive the Pleiads was under the lids of night.

Voiceless and hooded, yet holding the mysteries deep of the sky,
The kingly face bendeth; and droppeth the burning and marvelous eye.

The eye that could meet, on the far-away shores of Creation, the gleams
That come o'er the sunless gulfs, with footfalls silent as dreams.

Bowing his head like a discrowned king imprisoned in stone,
The shadow-girt telescope stands till the task of the workers is done.

Oh, soul! with a vision to open the outermost gates of life,
Silent and veiled bending down, mid the workmen's clamor and strife.

The Hope that would fly with its beacon of flame to kindle it far
On the hills that rise awful and lone past the light of the dimmest star leads,
Is hooded and roofed; and the thought which erst wandered with God is stilled,
Till the heavens pour light, and the unveiled soul with God is filled.

—*Interior.*

Giving as an Act of Worship.

There are three ways in which the grace of Christian liberality is commonly presented and commended; as a matter of duty, as a matter of pity, and as a matter of profit. It is well that the subject should be presented in all of these aspects; but there is another, and very important one, which is much overlooked, viz., giving as an act of worship. It is especially important that we should consider the duty in this its highest aspect, on account of the general tendency to degrade it. Is it not a very common thing to look upon the collecting of money for charitable and evangelical purposes as nothing else than a necessary evil? "If our Christian work could only be carried on without that continual appeal to the purse of the Christian community how much better it would be; if we could get rid of this constant begging for religious purposes, how much more smoothly and comfortably would everything get on." So many seem to think. They see the beauty of praise and prayer in the house of God; but they see no beauty, nothing but stern, secular, hard necessity in the bringing of an offering. The vessels used in the communion service are sacred in their eyes; but the collection plates are common, if not unclean—secular, if not profane—something of the world brought from dire necessity into the church.

Such ideas as these would have no place if giving to the Lord's cause were looked upon in the light in which it is presented from first to last in the word of God, viz., as an act of worship, a sacred duty, a devotional exercise.

It could very easily be shown that giving is a very natural way of expressing many of the feelings which enter into our devotions, such as reverence, gratitude, love. But not to be tedious, we present at once the scriptural testimony, or such portions of it as we can find space for.

Taking up the Old Testament, the very first act of worship of which we read was an offering: Gen. iv. 3, 4. Passing on to the father of the faithful, we find him giving tithes to Melchizedek, as priest of the Most High God. When Jacob at Bethel suddenly found himself, before he knew it, in the house of God and at the gate of heaven, he hastened to bring an offering with him. No funds were needed to build that temple or keep it in repair, or maintain its ministers; and yet the solitary worshiper brought a princely offering unto the Lord.

The entire Mosaic economy might be appealed to as a proof that God desires to be worshiped by offering. A very large part of the service consisted in the presentation of offerings to the Lord; and besides the offering prescribed by law there was an indefinite margin left for free-will offerings—purely spontaneous acts of worship. Observe too that the same language is used in setting apart the tenth of substance as the seventh of time. It is not "So much money is needed for this and that and the other thing, and you must bear your share of the burden," but this: "It is the Lord; it is holy unto the Lord." Lev. xxvii. 30. And this same tone is kept up throughout: "Honor the Lord with thy substance." "Give unto the Lord the glory due unto his name; bring an offering and come unto His courts." And so in many other instances.

Turning to the New Testament, here again the very first act of worship we meet is a presentation of offerings: Matt. ii. 11. And mark, it was not to replenish an empty exchequer, or prop up a sinking charity fund, or extricate a struggling evangelization society, that the wise men presented these offerings, but simply to worship the Lord. Again, read Matt. v. 23, 24, and you will see that the Lord Jesus recognizes the offering of gifts to God as among the duties of His kingdom, and moreover that he recognizes it as a strictly devotional exercise, demanding a right state of heart as imperatively as the Holy Communion itself. For the apostolic view of the subject, reference may be had to the directions given to the Christians to lay aside their contributions on the first day of the week, i. e., on the day specially set apart for worship.

A word now in reference to the place that giving holds in the New Testament worship. Our ordinary public worship consists of three parts: hearing, asking, giving. The last of these is two fold, for what we have to give is of two kinds, "the fruit of our lips," and the fruit of our labors. We thus find that giving as a part of worship ranks along with praise. And is not this the highest place of all? It is a great privilege to be allowed to stand in God's presence and hear Him speak. It is a greater to be permitted to speak to Him as supplicants. But is it not the greatest honor and highest privilege of all to be permitted to bring Him a present out of the poor things which we can command? "It is more blessed to give than to receive;" and therefore, if we are to distinguish between the different parts of worship, the service of song and the offering of gifts take precedence both of prayer and of the reading and preaching of the word. They are second in sacredness and dignity only to those solemn sacramental acts of worship by which God's covenant with us is signified and sealed.

As to the significance of giving as an act of worship, it might be shown that it is a most appropriate expression of the homage which we owe to God as the stewards of that which is really His—the gratitude we owe him for all his gifts, and especially His "unspeakable Gift"—the love to God and man which inspires self-denying devotion to the cause of God and man—and the faith which is exercised by those who really believe it to better to give to God than to lay up for themselves. All this, however, is left without illustration, that space may be had for a few inferences from this view of the subject.

1st, in regard to the blessedness of giving. The only difficulty here is in the counting of the gains. (1) Every act of worship, simply as an act of worship, is "twice blessed,"—there is the blessing realized in the experience it self, and there is the reward afterward. Take the case of prayer, for example. In the very offering of prayer there is spiritual profit gained—the first gain. And then there is the answer which comes in its own time—the second gain. So it is with giving. There is blessedness in the feelings which as an act of worship it expresses; there is blessedness in the very expressing of these feelings; and then, there is the manifold return which God will certainly make, if not in kind, then in better kind, according to His promise and His invariable procedure. But (2) what is offered of our substance not only is itself "holy to the Lord," but consecrates all the rest. Just as giving a part of our time to God hallows all the rest (for what Christian is there who does not feel and rejoice to think the whole week is consecrated by the Lord's day at the beginning of it) so the giving of a part of our substance in worship to God hallows all the rest, makes it much more enjoyable and more beneficial. Then, (3) besides that special blessedness which is attendant on giving as an act of worship, there are all the advantages which spring from giving simply as a matter of duty or benevolence, such as the satisfaction of having discharged duty, the joy of doing good, the pleasure of watching the ripening fruit of your liberality. To say then that giving as an act of worship is "twice blessed" is but to beggar the theme. It is blessed a thousand fold.

2. As to the mode of giving. Much might be said here, but we shall only insist on regularity and system. If it is a part of worship, it should be regular like all other parts of worship. And surely once every Lord's Day ought not to be considered too frequent. "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." Observe the last clause. It is obvious that the apostles wished the duty discharged calmly, deliberately, systematically, as in the presence of God rather than of Paul. How different is the course so generally adopted now! The people gathered together, the case fully and feelingly presented, a powerful appeal is made, and then a collection or subscription taken up before the excitement has died away. Surely the other is the more excellent way.

3. As to the extent of the obligation. Are the poor to be excluded from any part of the worship of God? Are the children to be excluded? Are any to be excluded? Thank God, his worship is not restricted to any age or class. "Upon the first day of the week let every one of you lay by him in store." Let no one despise the smallest gift. Think of the poor widow and what the Lord of Glory said about her. By all means, let the poor be encouraged to give, and let all the children know the luxury and blessedness of it.

4. As to the amount of the giving. The Lord Jesus is sitting over against the treasury, and looking you full in the face as you drop your offering, representing, symbolizing, embodying, expressing your gratitude and love to Him. Realize this, and then please yourself as to the amount. "Ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sake he became poor, that ye through his poverty might be rich." Do you? *Do you?* Do you? Then give just what you think right.—*N. Y. Witness.*

How the Pope Spends a Day.

"Winter and summer the Pope, notwithstanding his eighty-three years, rises at half-past five o'clock, and dresses himself without assistance. He nearly always awakens himself. After a short prayer, he enters one of his private chapels, where the Blessed Sacrament is always preserved, and which contains some precious relics, among which are fragments of the crib of Bethlehem, and another of the true cross; a piece of the skull of St. John the Baptist, and some of the teeth of St. Peter. Then he prepares to say mass. At seven o'clock he descends to a smaller and less adorned chapel, where he says mass, and where those who have permission to do so receive communion from his hands. He celebrates mass with great devotion, and with such piety that he is often moved to tears. The Holy Father next hears another mass, said by one of his chaplains, and then after giving his benedictions to the priest and his assistants, he retires.

"It is now three quarters past eight o'clock, and his holiness takes his breakfast, which consists of a basin of broth and a cup of black coffee. Cardinal Antonelli now comes to confer with him, except on Tuesdays and Fridays, when he is replaced by his substitute, Mgr. Marino Marini. At ten o'clock the Pope reads his letters, which, as will be easily imagined, are

usually very numerous. He then looks over the *Osservatore Romano* and *Voce della verita*. Then again the special audiences. The men come in the evening dress, with cravats.

They genuflect thrice on entering, and then kneel before the Pope, who raises them up. Cardinals and princes alone have the right to sit in the Pope's presence. This is one of the most fatiguing parts of the Pope's duty. The secretary's department is literally inundated with demands entreating audiences, and during the winter season the number is incredible. At eleven o'clock the Pope takes a basin of soup and a glass of Bordeau wine which is sent to him by the Nuns of St. Joseph, and is made from a vine especially devoted to his use.

Men only are permitted to enter the Pope's apartments. When an audience is over the Sovereign Pontiff rings a bell placed on the table, and another person is admitted by the prelate who is on duty that day. At about twelve or half-past, when the Pope leaves his chamber to walk in the garden of the Vatican, or in the library, or, perhaps, in Raphael's *stanze* and *loggie;* on his passage he sometimes meets a number of families, deputations, and persons who are reviewed in public audiences. He blesses their medals, rosaries and crosses which they bring in abundance. He exchanges a few words with them, and listens to their questions, and often pronounces a short allocution. At half-past one the Pope returns from his walk. He dismisses his court, and re-enters one of his chapels, where he remains unti two o'clock in adoration before the blessed sacrament. At three he dines."—*Catholic Review.*

Receipt for Making Tattlers.

Take a handful of a weed called Run-about, the same quantity of root called Nimble-tongue, a sprig of herb called Backbite, either before or after dog-days, a teaspoonful of Don't-you-tell-it, six drams of Malice, a few drops of Envy, which can be purchased in any quantity at the shops of Miss Tabitha Teatable and Miss Nancy Gad-about. Stir them well together, and simmer them for half an hour over the fire of Discontent, kindled by a little Jealousy, then strain it through the rag of Misconstruction, and cork in the bottle of Malevolence, and hang it on a skein of Street-yarn, shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the subject will be able to continually speak all manner of evil.—*Selected.*

Dr. Hussey, formerly a noted New England physician and surgeon, gives the following results of experiments tried by himself; "Two drops of the oil of tobacco, placed on the tongue of cats brought up in the midst of tobacco smoke, was sufficient to destroy life in three or four minutes. Two drops on the tongue of a red squirrel destroyed it in one minute. A small puncture in end of the nose with a surgeon's needle, bedewed with the oil of tobacco, caused death in six minutes." We might refer to a multitude of witnesses giving incidents of like nature. Such men as Drs. Waterhouse, Eberle, Barrow, Rees, Clay, of Manchester, England, M. Favignot, Grahl, of Hamburgh, Paris: Sir Astley Cooper, Prof. Hitchcock, Dr. Gruelin, of Germany, and a host of others as well as Dr. Adam Clarke, whose testimonies carry with them the weight of the highest medical knowledge confirmed by long years of observation and successful practice.

Interesting Facts.

The organ of vision is considered the most delicate organization of the human frame; yet many who were born blind have been enabled to see by surgical operations, and the following is an interesting fact concerning one of that class:

A youth had become thirteen years of age, when his eyes were touched by a surgeon. He thought scarlet the most beautiful; black was painful. He fancied every object touched him, and he could not distinguish by sight what he perfectly well knew by feeling; for instance, the cat and dog. When his second eye was touched he remarked that the objects were not so large in appearance to this as to the one opened at first. Pictures he considered only partly colored surfaces, and a miniature absolutely astonished him, seeming to him like putting a bushel into a pint. Stanley, the organist, and many blind musicians, have been the best performers of their time; and a school mistress in England, could discover that the boys were playing in a distant corner of the room instead of studying, although a person using his eyes could not detect the slightest sound. Professor Sanderson, who was blind, could in a few moments, tell how many persons were in a mixed company, and of each sex. A blind French lady could dance in figure dances, sew, and thread her own needle. A blind man in Derbyshire, England, has actually been a surveyor and planner of roads, his ear guiding him as to distance as accurately as the eyes of others; and the late Justice Fielding, who was blind, on walking into a room for the first time after speaking a few words, said: "This room is twenty-two feet long, eighteen wide, and twelve high," all of which was revealed to him with accuracy through the medium of his ear. Verily, "we are fearfully and wonderfully made."—*Ex.*

A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it. If it displeases, they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding are ever in the ascendant, be ye sure they will spend as many hours as possible elsewhere.

Many a Christian forgets his prayers every day, who has never forgotten his breakfast so much as once during his whole life-time.

If you walk by faith, you will never live in sin; faith purifies the heart, gives you to realize the presence of a holy God, and will set the whole force of the soul against evil.

Children's Corner.

The Gleaner.

I am a little gleaner
  Among the harvest sheaves;
I follow in the reaping,
  For what the reaper leaves;
For, haply, by the wayside,
  Some handfuls may be tossed;—
As said the careful Master,
  That nothing shall be lost.

Drops fill the boundless ocean,
  Sands pile the mountains high;
So all the bounteous garner
  Must single grains supply.
And when to feed the hungry
  The richer offering comes,
The full loaf on the table
  May not disdain the crumbs.

I'm sorry 'tis so little
  My little hands can do;
But Jesus will accept it,
  If but my heart is true.
And sometime—'tis the promise
  My heart in hope believes,
I'll bring the blessed Master
  The full and joyful sheaves.

—*Advocate and Guardian.*

The Manly Boy.

What is it makes a manly boy? It is not size or weight, for there are some large, heavy boys that are anything but manly. We saw one once, a big burly fellow, about fourteen years old, with a fist like a small sledge-hammer, and a voice as loud almost as that of a mule; but we did not think he was very manly when we saw him pick up a small boy, who was quietly playing with a little wooden wagon, and lift him above his head, while he screamed in his ear as loud as he could, and then set him down. The little fellow was pale with fright and cried; the big fellow laughed aloud and went his way, ha-ha-ing as he went, and no doubt thinking he had done a very fine thing. But he was not manly.

Nor does the power to smoke cigars without getting sick, make a manly boy. Some boys think so, we know. We have even seen small boys, nine or ten years old, pick up stumps of cigars which men have thrown into the gutter, and puff away at them, holding up their heads, and stalking along, as if to say, "Ladies and gentlemen, look at us. We are men, we are. We smoke and we don't get sick." But they are not men.

A manly boy is one who shows some good, manly qualities. We don't expect him to be as large as a man, strong as a man, or wise as a man. But he will be truthful, honest and well-behaved. He will never speak of his father as the "governor," or the "old man," nor will he speak of his mother as the "old woman." He will not be ashamed to have it known that he loves both his father and his mother; nor will he be afraid of all the ridicule which silly boys may heap upon him because of his love. They may call him a "baby," and say what they please about being "led by his mother's apron strings;" he does not mind that, for he knows he is right.

He will never engage in low, mean sports; he loves real sport, but will do nothing for fun that he would be afraid to talk about at the dinner-table. He does not torment small boys, but is ready to help them when he can. His sisters are not careful to hide their work, their books, or their toys from him, lest he should disturb or destroy them; he would never think of that. He is careful not to get greedy at the table, or rude in company, but remembers that others have rights as well as himself.

Does anybody say this is all very well to talk about, but that no one ever yet saw such boys as are here described? We answer, "There are such boys, plenty of them and we have seen them." They are as full of fun as other boys; they equal anybody at the different sports in which boys delight; they swim and skate, and play ball, and roll hoop, and run just like other boys; but their behavior is gentle and kind.

These manly boys, when they grow up will make real men; they will be, in the best sense of the word, gentlemen —*Congregationalist.*

Twenty Impolite Things.

1. Loud and boisterous laughing.
2. Reading when others are talking.
3. Reading aloud in company without being asked.
4. Talking when others are reading.
5. Spitting about the house, smoking or chewing.
6. Cutting finger nails in company.
7. Leaving church before worship is over.
8. Whispering or laughing in the house of God.
9. Gazing rudely at strangers.
10. Leaving a stranger without a seat.
11. A want of respect and reverence for seniors.
12. Correcting older persons than yourselves, especially parents.
13. Receiving a present without an expression of gratitude.
14. Making yourself hero of your own story.
15. Laughing at the mistakes of others.
16. Joking others in company.
17. Commencing talking before others have finished speaking.
18. Answering questions that have been put to others.
19. Commencing to eat as soon as you get to the table.
20. Not listening to what one is saying in company.

Ants Recognizing their Relatives.

Huber, the younger, one day, took an ants' nest to populate one of those glass contrivances which he used for making his observations, and which consisted of a sort of glass bell placed over the nest. He set at liberty one part of the ants, which fixed themselves at the foot of a neighboring chestnut tree. The rest were kept during four months in the apparatus, and at the end of this Huber moved the whole into the garden, and a few ants managed to escape. Having met their old companions, who still lived at the foot of the chestnut tree, they recognized them. They were seen in fact, all of them, to gesticulate, to caress each other mutually with their antennae, to take each other by the mandibles, as if to embrace in token of joy, and they re-entered together the nest at the foot of the chestnut tree. Very soon they came in a crowd to look for the other ants under the bell, and in a few hours our observer's apparatus was completely evacuated by the prisoners.

Educational.

—Lincoln College, Mo., has met a severe loss in the death of its President and founder, Rev. Randal Ross. This institution was started after the war at Springfield, Mo., as an auxiliary to the growing interests of the United Presbyterian church, and is passing through the severe and self-denying struggles of every new institution in a new country.

—Avalon Academy, in charge of the United Brethren church opened encouragingly September 1st. It is located at Avalon, Mo., twelve miles from Chillicothe in a quiet, healthful region of natural beauty, and in its courses of study, classical and English, gives a valuable addition to the common school or a suitable preparation for college. Rev. M. H. Ambrose is principal.

—The Fall term at Wheaton opened on Thursday last with a large increase of students and encouraging prospects for the year. Mr. Blake, a recent graduate of Oberlin, has been engaged as instructor in mathematics during Prof. Fischer's absence in Europe.

—The *Literary Ensign* reports the opening of Hartsville University on the 6th inst., as encouraging in the number and character of the students. Rev. M. L. Bailey was appointed agent for the University by the late White River U. B. Conference, which also heartily endorsed the institution and its faculty.

—Rev. John Baldwin of Berea, O., who has given the Methodist Episcopal church the labor and hard earnings of a life-time, said to Rev. D. Yant not long since, "I have given the church one hundred and fifty thousand dollars, with which Baldwin University was founded. Now it is under the influence of these secret orders. A continued series of fairs and festivals is held. Once the proceeds go to the church, the next time to the lodge. It grieves me to think of this."

Adress of Anti-masoic Lecturers

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturers:
Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti Mich.
Lecturers at Large:
I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.

SERMON ON MASONRY.

BY REV. JAMES WILLIAMS.
Presiding Elder of Dakota District, Northwest Iowa Conference.

Preached in the M. E. church, at Elk Point, D. T., Aug. 11 1875.

M. E. PREACHERS VS. SECRECY.

In the *Union County Courier* of July 14th the following was published:—A responsible gentleman informs us that a week or two since, Rev. James Williams, the Presiding Elder (or the "proscribing elder" is suggested as the name by a friend at our elbow,) of Dakota District, took occasion, in a sermon at the Clyde school-house, to brand the persons belonging to secret societies, as anything else than pure-minded gentlemen, and the sermon was followed by a prayer by Rev. S. T. Moore, who upon his arrival in our city less than one year since, represented himself as a Mason, in which he adopted the sentiments of a preacher. No objections have been raised to discussing the principles involved in secrecy, but men of small calibre and narrow views, who are unable to discuss principles, enter upon a personal tirade, and call that slang preaching. The sermon was delivered in a community where there are but few, if any, members of secret orders, and knowing that if the members of these societies were as bad as represented, they should be exposed, a number of the citizens of Elk Point and vicinity have united in a request to have the sermon repeated in Elk Point. We hope the Rev. gentleman will find it convenient to comply, as an anxiety exists to know what new revelation he has received on the subject. The following is

THE REQUEST.

To Rev. James Williams:

The undersigned residents of Elk Point and vicinity, not having been fortunate enough to hear your sermon delivered at Clyde's school-house on the 4th day of July last, against secret societies, and having a great desire to listen to the same, would respectfully ask you to reproduce it at your earliest convenience, in Elk Point, D. T.

W. M. Vinson.	A. H. Stringer.	C. F. Mallahan.
E. W. Laird.	W. E. Gantt.	O. H. King.
W. W. Kirk.	H. H. Blair.	J. A. Wallace.
D. W. Myers.	J. S. Talcott,	E. W. Miller.
J. G. Conly.	Samuel Fuller.	F. C. Herring.
W. E. Caton.	W. J. Conly.	J. L. Bender.
A. E. Ronne.	M. B. Kent.	P. W. M'Manus.
G. W. Freeman.	W. M. K. Cain.	D. W. Hasson.

THE REPLY.

ELK POINT, July 20, 1875.

Messrs. Vinson, Mallahan, and 22 others:

SIRS:—On my arriving home this morning I find a request published in the *Union County Courier* for me to preach a sermon on Secret Societies. I have the honor to state that I shall be happy to comply with your request and name Thursday evening, July 29th, at the M. E. church. Yours truly,

JAMES WILLIAMS.

[NOTE.—The sermon will not be the same as the one preached in the Clyde school-house, as in that one I only gave expression to my convictions in one division of my subject.]

The Sermon.

Acts iv. 11-12.—"This is the stone which is set at nanght of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name nnder heaven given among men whereby we must be saved."

In appearing before you this evening, it is with some anxiety, not as to where the truth lies, and final victory, but as to my ability to do justice to the subject, as it is one of vital importance to our holy Christianity and our great Republic. We find in our midst a system *despotic in its government, unchristian in its character;* binding its votaries by unlawful oaths, with death penalties annexed, "to forever hail, never reveal, and ever conceal" the secrets of the system and its adherents; *crime not excepted.* A system professing to be charitable in its aim, yet excluding all from its pale, except those who are perfect in body, sound in mind, young in years, and in comfortable circumstances for money. A system professing to take our Holy Scriptures as its rule of faith and practice, and yet carefully excluding Him of whom "Moses in the law and the prophets did write"; Him who is the "all in all," the "alpha and omega," the "beginning and the end" of the New Testament. A system professing to be ancient and honorable above all others, and yet for its defense forces its adherents to calumny, slander, and misrepresentation. Professing to interfere with no man's religious views, yet says to the Christian who prays within its sacred halls: You must not approach the throne of grace in the name of Him who has said, "No man cometh to the Father but by me."

In approaching the subject for discussion a perplexity arises as to what it is. So strange and contradictory is it that if you ask six different men of equal intelligence, and they members of the order, you will receive almost as many different answers. It reminds me of the dispute over the color of a certain reptile:

"'Tis green; I saw it with these eyes."
"I've seen it, sir, as well as you,
And must affirm again, 'tis blue."
"'Tis green! 'tis green! sir, I assure ye."
"Green!" cries the other in a fury,—
"Sirs!" cries an umpire, "cease your pother;
It's neither one nor yet the other.
'Tis red! I caught it yesternight,"—
He ope'd the box, and lo! 'twas white.

So in treating it all that I can do is to refer to the system itself and to its authorities to determine what it is and what it professes to do. One thing is certain:

Freemasonry professes a religious and saving character, and this without Christ or the conditions of the Gospel. I do not say that it brings railing accusations against the Gospel; sometimes it comes with words that sound favorable thereto, with many beautiful passages taken from the Divine word, but so the great Arch enemy came in ages past, with the words of God in his mouth, to overthrow our Saviour. So in the last days he comes in like manner, to the overthrow of the church that Christ purchased with his own blood, rather than submit to the shameful conditions of peace which Satan offered in the wilderness. But we will listen to what Masonic authors say concerning its religious pretensions. Masonry has its doctrines, its prayers, its hymns, its altars, its covenants, its priesthood, its rituals, its burials, its temples. It professes to be Divine and inspired of God.

"Hail Masonry divine, Thon art divine."—Sickel's Monitor page 144.

It professes to save its disciples forever. "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heavens."—Sickel's Monitor, page 34.

It is said to be a religious institution. "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."—Mackey's Lexicon, page 371.

Finney quotes from Town: "Every good Mason is of necessity truly and emphatically a Christian: and is assured of his election and final salvation." The same sentiment I have often heard expressed, and by some in our midst. "In age, as Master Masons, we enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality."—Sickel's Monitor, page 114. "In short by diligent observance of the by-laws of your lodge, the constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing which shall continue when time shall be no more."—Ibid, page 151. Here we have an apparent appeal to the Holy Scriptures as binding on their faith and practice, but let us see what it takes to constitute Masonic saving faith. "It asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree, the belief in a God and his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples on other and sectarian points perfectly untrammelled."—Mackey's Lexicon, page 404. In the installation these questions are asked: "You agree to be a good man and true, and strictly to obey the moral law. *Ans* I do."—Sickel's Monitor, page 137. "You agree to promote the general good of society, to cultivate the social virtues and to propagate the knowledge of the mystic art. *Ans.* I do."—Ibid, page 139. Here we find all that is required to make a true Mason. And Past General Grand High Priest Mackey sums it up in these words: "The religion then of Masonry is pure theism, on which its different members engraft their own peculiar opinions."—Mackey's Monitor, page 404.

But what does it propose to do for its faithful followers? "The Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward."—Sickel's Monitor, page 26. As the candidate is led onward we find the way opening before him and described in these words: "The Entered Apprentice is to emerge from darkness to light. The Fellow Craft is to come out of ignorance into knowledge. This degree therefore by fitting emblems is intended to typify these struggles of the ardent mind for the attainment of truth and above all the Divine truth, the comprehension of which surpasseth human understanding, and to which standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward in the revelation of that hieroglyphic light which none but craftsmen ever saw."—Sickel's Monitor, page 61. Mackey in his Lexicon on page 297, speaking of the Master's degree, says: "None but he who has visited the holy of holies, and traveled the road of peril, can have any conception of the mysteries unfolded in this degree." Now hear the summing up. "These three degrees thus form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires."—Sickel's Monitor, page 78. Mackey says on page 16 of his Lexicon: "A Mason, who by living in strict obedience to the obligations and precepts of the fraternity is free from sin."

But we notice in all this that the name of Christ is studiously avoided; and, although his own words are used in prayer, yet he must not be asked to bear them before the throne although he is the appointed advocate with the Father for us. And while Masons are taught to build "spiritual houses," and have "a holy priesthood" and to "offer acceptable sacrifices to God", the words "through Jesus Christ" are left out of the quotation. But we are told in his word, that none of these can be done but "through Jesus Christ." In the words of our text, "There is none other name under heaven given among men whereby we must be saved." Christ is the "all in all" of the Scriptures, and "God hath highly exalted him' and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in the earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to to the glory of God the Father." Masonry speaks of and looks forward to the resurrection of the body. Mackey in his Lexicon, page 408, says, "A resurrection from the grave and a future immortality were the great lessons which it was the design of the ancient mysteries to inculcate. In like manner by a symbolic ceremony of great impressiveness the same sublime truths are made to constitute the end and object of Freemasonry in the third degree." Though as I said Masonry looks forward, and endeavors to impress upon the candidates the truth of the resurrection of the body, yet it ignores Him who is "the resurrection and the life."

But do I hear some Mason in my audience saying that there are references made to Christ in some of the late Monitors, by speaking of God as having been incarnate, and referring to the "Lion of the tribe of Judah." These expressions are calculated to be misleading in their character to the Christian, and I must refer again to Masonic authority to ascertain how much authority these references have in the system. I have stated before on the authority of Masonic authors, "that Masonry is pure theism," and that private members may engraft their peculiar opinions thereon but must not introduce them into the lodge. But now hear what Chase, in his Digest of Masonic Law, says, Page 206: "To require that a candidate profess a belief in the 'Divine authority of the Bible' or a 'state of future rewards and punishments' is a serious innovation in the very body of Masonry." Again, on page 207 we read: "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible, if it was, it would not be Masonry, it would be something else. Masonry is a mere charitable institution, nothing else, and it is founded upon tradition. Solomon, to whom it is traced, and who is said to have been the first M. E. Grand Master never

heard of the New Testament. He was not a Christian. We must therefore blot out the memory of Solomon, and also that of the other Grand Masters, or we must not insist upon a belief in the authority of either the Old or the New Testament. The position which Christian Masons assign to the Bible is a very natural, but not a necessary one. It is thus to them as Christians and not as Masons." Thus the Bible becomes a creed book. Masonry cannot admit such narrow minded restrictions, and it is easy for us to discover the inspiration that makes the adherents of the system brand as "guns of small calibre" and "narrow minded," all that dare break its fetters and proclaim Christ the Crucified Redeemer, as the only hope of the world.

We have found in our examination that Masonry does profess a religious character, and to give in its first three degrees "all that the soul of man requires," and yet attaches no merit to Christ not even so much as to mention his name. Are we prepared as Christians to acknowledge Freemasonry as Divine, as inspired of God as it claims itself to be? This system which took its present form in the year 1717 in a rum tavern in London; this system that carefully excludes from its charmed circles all those who are not fit for military service; this system that rejects Christ who died for all mankind; can this lead us to light and God, and Heaven? One has said, "Truly combinations of good men, and holy church organizations have been known to apostatize, but when have Christless or secular organizations ever arisen to the sublimity of sons of God? And yet we are presumptuously told that Masonic faith becomes a beam of light to guide the devoted Mason to Heaven. It is true it professes a God, but it is not the true God, for we are told in the Divine Word that "Whosoever denieth the Son the same hath not the Father." 1 John xi. 23. And again. "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts, I am the first and I am the last, and beside me there is no God." And yet this religion looks down from the sublime pedestal on which it has exalted itself, and with compassion views our lower forms of religion and exhorts the craft to demonstrate the superior excellence of the faith they possess. Mackey's Lexicon, page 405. O how humbling to our glorious Christianity to see its ministers acknowledge this claim by going "Neither naked nor clad, barefoot nor shod, hood-winked with a cable-tow about their neck;" poor, blind candidates seeking light at the door of a Masonic lodge; turning away from Him who has said, "I will send another comforter, even the spirit of truth, and he shall guide you into all truth." And heeding the voice of this false religion saying "follow your guide and fear no danger." But if its faith is unchristian, what are its teachings? Christ said, "Let your light shine before men." "I speak openly to the world, in secret have I said nothing." Masonry binds its adherents with fearful oaths to say nothing. Christ said "Swear not at all." Masonry heaps oaths an oaths. The Bible says, "Thou shalt not kill." Masonry claims the right to kill, and has exercised it, too, on more than one occasion. The Bible says "Call no man Master; be not ye called Rabbi; seek not honor one of another." Masonry lavishes honor on honor, has masters without number, "Worshipful and Grand;" heaps title on title up to "Grand High Priest, Grand Pontiff, Perfect Prince," and even grasps the attributes of deity and places the title of "All Puissent," upon a sinful man. Is it not possible that Paul speaks of this in 2 Thessalonians when he speaks of him who "opposeth and exalteth himself above all that is called God. So that he as God sitteth in the temple of God;" and are we not when we hear these wonderful titles, and listen to these lofty pretensions as to what it will do for men, and see how little it really does, yea, how positively opposed to the true doctrine of God that saves mankind, forcibly reminded of the words of the Apostle Peter: "These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, for those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome of the same is he brought in bondage." "Have no fellowship with the unfruitful works of darkness, but rather reprove them," says the Bible. Masonry teaches to hide in darkness. The Bible says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. That ye may be the children of your father which is in Heaven." Masonry says, derange his business; oppose and persecute to the very death those that violate their Masonic obligations. And I well understood the import of the threat spoken in my ear by a prominent Mason of many degrees, after I renounced the system, as he said in an undertone, that it might not reach others: "You will yet rue the steps you have taken in dust and ashes." And I well understand the words of a Masonic minister in my own Conference, when he says of me, "He must come down." And I well understand the whisperings that come to my ears from our own midst, "This sermon will move him from the district." These are all the breathings of this relentless system, which proposes to rule or ruin.

Again, the Bible makes our loyalty to Christ the grounds of our acceptance with God. Masonry makes our loyalty to the secrets of the institution, the cardinal virtue on which our entrance to the Grand Lodge above is assured. At almost every point of Christian teaching, Masonry comes in conflict directly or indirectly. Can you wonder then that some of the disciples of Christ seeing these things and hearing the words of Jesus saying, "Ye cannot serve two masters," have broken from its shackles, and cast all on the Saviour, even though it is in the face of dark threats, from those who are able to "kill the body," but thank God, are not able to kill the soul; fearing Him rather who has said, "he is able to destroy both soul and body in hell." It is asserted by some, that it is a charitable institution, and yet it does what no church on the face of this earth would be guilty of doing. It excludes from its privileges the poor, (by making its fees so heavy that they cannot pay them), the lame, the infirm, and women. And while Christianity has its hundreds of institutions of charity and education, yet with all its boasted age you may travel from Maine to Oregon, from Dakota to Florida, from Palestine to North America, from Asia over the islands of the Pacific, to Great Britain, and not find one home for the friendless, one orphanage, one asylum for the poor, or one hospital for the afflicted built or sustained by Masonic charities.

But says one, their charities are confined especially to the order. Place the money given to the support of the institution in the hands of any first class business man of integrity, and he will distribute double the so-called charities and leave himself a fair percentage for his trouble. And in this connection I must again refer you to the fact that its members are mainly chosen from the shrewd business men of our towns and cities. "But we support the churches of Christ of which we are the twin sister and hand-maid." And I have even heard some of the knowing ones who had delved among the rubbish of the upper degrees say, that the Bible itself owed its preservation to the charities of the order. It supports the churches as the wolf supports the lamb! It literally "takes in" ministers free, that they may give to it the weight of their influence and the dignity of their profession, and thereby help to cover up its dark workings, and very wisely to keep him from stultifying himself, tells him he must not allow his zeal for the order to draw him into debate. We find what use they sometimes have for these ministers, when we see one of them at the behest of the lodge, from which there is no appeal, with horses under full whip hurrying down toward old Fort Niagara to secure the change of horses for the carriage that was unlawfully bearing the ill-fated Morgan to his death. But it serves a still better purpose, when they can keep them still, and point to them as being good men, and say, when the truth is told of the system, "Do you believe that such good men as these would adhere to a system that has such obligations and penalties as these expositions say?" And thus the ministry became the great bulwark of an institution, that to be hated by every good man needs but to be seen in its true character and workings. I cast the insult back, that the church of Christ has to subsist on Masonic charities. True the enemy may persecute, and drive from place to place, and even bathe his weapons in the blood of the one that dares assert that Zion is free, but this has ever been the precursor of glorious victories for truth, and he who has said to the true and faithful disciple, "Lo, I am with you alway, even unto the end of the world," has also said, "All power is given to me in Heaven above, and in the Earth beneath." Nay, it is the covering of Christianity which this loathsome institution has been able to throw around it that has been its only protection. I long to see the time come when the great spiritual body of Christ will break away from all the entanglements of the world and venture all on the only means that ever can benefit this world.

While I am speaking of the connection of ministers with the order, and the use that is made of them, I cannot but refer to the position that St. John the Baptist, and St. John the Evangelist are made to assume in the system. They are said to have been eminent patrons of the order, and are incorporated into the very system itself. We are given to understand by Masonic writers that previous to A. D. 1717 the lodge was composed of operative Masons with only an occasional one admitted as a patron. Neither of these were stone masons. Now can we imagine, that "that" Voice, "who made his dwelling in the wilderness, scorning the habitation of men, being clothed in coarse raiment, eating locusts and wild honey, having on him the great commission to proclaim Christ and prepare his way, as an eminent patron of an order that even in the full light of the Gospel day rejects the Redeemer he came to proclaim? or the Evangelist? Was it while actively engaged in his younger days as a fisherman at Galilee, or was it while following Jesus through Palestine and leaning on his breast; or was it while on Patmos seeing those glorious visions of the day to come, that he learned to love an institution which rejects entirely his beloved Lord? I really would not be surprised to hear some wise Masonic delver inform us that John on Patmos did not see Heaven opened at all, but found himself unexpectedly in a session of some Grand Lodge. There is not the first intimation either in the Scriptures, history, (Masonic or other) or from the nature of the men, their occupations, or on any other grounds, that these great and good men ever heard of a Masonic lodge, and I demand better proof than mere intimations, or assertions, before I can pin my faith to such a statement. Dr. Daleho, a compiler of the book of Constitutions for the Masons of South Carolina, says, "Neither Adam nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Exangelist belonged to the Masonic order. Hypothesis in history is absurd. There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons, and our traditions do not go back to those days. To state that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise. It is a fraud, and an insult to the common sense of any intelligent man."

We find also that Masonry has no place for *repentance*, but assures that man can by a system of self-culture prepare himself for God's favor. The very first words of the Gospel trumpet to all men however good is: "*Repent.*" But perhaps I ought to qualify my statement concerning repentance. It did have at one time about forty thousand, making four-fifths of the whole number of Masons then in the United States, who stood weeping between the porch and altar, with a repentance not to be repented of, leaving the craft to walk no more with it forever.

We have now looked at the ssytem in its religious aspect. I turn to consider the *despotic character of its government.* And as I have not in the other, neither will I while considering this point depend on mere assertions for the establishment of my position, but will candidly refer you to their own writings, "the law and the testimony."

I notice first the organization of the Grand Lodge at the Apple Tree tavern, England, in February, 1817, and June 24th of the same year. "Among the regulations which were proposed and agreed to at this meeting, was the following: 'That the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain lodges or assemblies of Masons convened in certain places, and that any lodge to be hereafter convened except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and without such warrant no lodge should be hereafter deemed regular or constitutional.' In compliment to the brethren of the four old lodges, by whom the Grand Lodge was first formed, it was resolved, that every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy, and that no law, rule or regulation, to be hereafter made or passed in the Grand Lodge should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government."—Chase's Digest, page 11-12.

[Concluded next week.]

—The Sisters of Charity, instead of being expelled from Mexico, left that country rather than submit to the laws lately enforced, which embrace the following particulars:

No "holidays" but the Sabbath and those appointed by the Government.

No religious procession outside of the enclosures of religious establishments.

No distinctive religious dress or habit to be worn in the streets.

No bequests made to religious establishments, or orders to be legalized.

All religious establishments must be open to the inspection of Government officers on demand.

—Pope Pius, in a recent letter to a professor at the Louvain University, strongly censures the wickedness of those persons "boastfully styling themselves Catholics, who obstinately adhere to the liberty of conscience, liberty of the press, and similar kinds of liberty which the church has always condemned." And yet there are popular Roman Catholic orators who would have us believe that their church is the great friend and promoter of liberty!

—It is said that the order of Jesuits numbered at the beginning of the present year 9,101 members, of whom 2,303 resided in France, 1,527 in Italy, and 1,080 in England and her colonies; 1,588 were employed on missions, and the rest reside chiefly in the United States, where St. Louis is their chief seat. This would give us about 2,703 United States, at least 2,700 too many.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Antimason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

FREE TRACTS.

A Tract Fund for the Free Distributin of Tracts

HAS BEEN SECURED AND SHOULD NEVER BE EXHAUSTED. A friend has pledged this fund a dollar for every otherdollar received, so EVERY NEW SUBSCRIPTION TO THE TRACT FUND COUNTS DOUBLE, and thus $10.00 pays for 20,000 pages of tracts.

The distribution of these tracts has already saved hundreds of young men from the lodge, but there is a great lack of funds to supply the constantly increasing demand for Free Tracts.

During the year ending July 1st, 1875 a little less than 150.000 pages of Cynosnre Tracts were gratuitously sent out, mostly in very small lots. The present demand is fully 100.000 pages per month. but funds are lacking to meet it.

Many of onr most earnest workers in this cause of God are poor men, who would be glad to circulate thousands of pages of Antimasonic literature if they could have them free.

SHALL WE NOT HAVE AN INEXHAUSTIBLE TRACT FUND?

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Contains 24 Cynosure Tracts, bound together and is just the thing to select from. Price 20 cents. See advertisement page 15.

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Farm and Garden.

PRESERVING POTATOES.—Potatoes will be crisp and mealy all the winter and spring if excluded from light by layers of moist sand, and kept just above freezing temperature, and such as fully appreciate a good article will scarcely be induced to use potatoes, stored, exposed and handled in the ordinary way. Every farmer knows how mealy and appetising potatoes are when just dug in the fall; also, when first taken from his out-door pits in the spring; and how rapidly they deteriorate in quality after a short exposure in his cellar or outbuildings. Years ago, when 200 bushels to the acre was a fair yield and 25 cents the highest price, farmers were compelled to store and handle in bulk without care or special attention, but their entire market value would be merged in the enhanced expense. Now everything is reversed, and so light is the average yield in some States, and so great is the expense of producing, that 70 cents scarcely pays its cost, therefore it behooves producer and consumer alike to adopt the most efficient means for preserving and handling, which may be cheaply and tolerably well done as follows: Such potatoes as are intended for winter use and spring market should be immediately put in barrels, with as much moist sand as will shake among them, and only opened as required for use. Those intended for the fall market should also be put in barrels, but without sand, for the buyer can more cheaply obtain it at home than pay the transportation to his more distant market. Farmers wanting to winter large quantities, and finding it inconvenient to obtain barrels, can keep them fresh by alternate layers of sand and potatoes in his cellar bins. The extra labor and barrel cost about 50 cents, and nearly doubles the real value of three bushels of potatoes for consumption.—*N. Y. Tribune.*

FALL SOWING of GRASSES.—Farmers should not forget to sow grasses the latter part of summer or early in the fall. We speak of it now that plans may be made in time and preparations completed when the season arrives for putting the seed in the ground. August and September are the best months for the purpose, and all such forage plants as timothy, blue grass, orchard grass, clover, and, indeed, all the perennials, do better when sown then than at any other period of the year. They get a good growth before frost and may be cut next spring, but if sown in the spring a whole year must elapse before they can be cut. Besides, fall-sown grasses are so advanced and well-rooted by the succeeding hot season that they will stand it better than if they had been sown only a few months before.

Timothy should be sown on the richest of bottom land that is dry enough for wheat, in quantities of twelve pounds to the acre. Cut when in full blossom.

Herd's grass is suited to land which is wet. It will grow almost in running water and yields a better return on this land than any other cultivated grass, but, of course, the richer lands will produce better yields. Herd's grass and timothy make an excellent mixture, being ready to cut at the same time, and better than either grass alone. If sown alone, a peck of seed to the acre is the right quantity. Mixed with timothy, the quantities are about a peck of timothy to four quarts of Herd's grass.

Blue grass requires very rich soil; make it rich if not already so. Mix as follows: one bushel each of orchard, meadow oat and wild rye; four quarts each of blue grass, red and white clover. The blue grass and white clover will finally take possession of the ground, but in the meantime the others will have fully recompensed all labor and expense. These grasses are chiefly valuable for winter pasturage.—*Inter-Ocean.*

Home and Health Hints.

To Avoid Contagious Diseases.

By contagious diseases are meant such as may be propagated by touch, or by being in the direct presence of the patient himself, or from some material derived from him, such as scarlet fever, smallpox, etc. Infectious diseases are produced by some noxious matter in the atmosphere—not produced or augmented by the body itself—of such are ague, typhoid fever, etc. In the latter class of diseases the necessary precautions are to try and change the character of the surrounding air by enforcing strictly sanitary laws; which is in a great measure different from the course to be taken in avoiding contagious diseases. This consists chiefly in the shunning of all unnecessary contact with the sick, and in destroying all noxious material they may create. Whenever we see a person sick with a contagious disease no excessive fears should be allowed to occupy the mind. It is wholly needless, and more than this, it predisposes the system to the disease it so much dreads, by diminishing its tone. A good plan is to eat or drink something before entering the sick room, as it is supposed that when the stomach is acting the catching poison is to a certain extent repelled, hence after meals would be the time to choose.

Some think or believe that the virus of a sick room is introduced into the system through the spittle coming in contact with the poisoned air and then swallowed. Therefore it would be well to eject, and not to swallow it. Cleanliness is a good preventive to contagion; those exposed should take a bath morning and evening; also change clothes daily.

After leaving the sick room, take a brisk walk, as this will excite nerve force, and air the clothes. It is not well to sleep in the room with a person having a contagious disease. Therefore, when called upon to watch a night with the sick—which every humane person is, and others ought to be willing to do—it is well to take a book and try to keep awake all night. For when asleep the system is relaxed, thus offering less resistance to contagion. Certain odors are also sometimes beneficial as preventives—as camphor, hartshorn, vinegar, and many other substances, although modern science has branded them as popular delusions

Science has introduced disinfectants, which deserve great merit. Of these, the carbolic acid is deemed the best of all; an ounce may be put in a glass of water, and then used by sprinkling. Among others always at hand are wood charcoal, quicklime, and fresh earth.

Ironing Shirt Fronts.

In a first-class laundry starch is made in the usual manner; to a pail of starch a whole sperm candle is used. When the linen is dry, it is dipped in the cold starch and ironed in the ordinary way; then it is dampened with a wet cloth and the polish-iron passed over it. This is an ordinary smoothing-iron, ground off so that the edges are still rounding. To this last manipulation the linen is indebted for the peculiar laundry gloss we admire so much but which many house-keepers have vainly striven to leave upon the wristbands and bosoms of their husband's shirts.

Masonic Books,

FOR SALE AT THE CYNOSURE OFFICE.

Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

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Rejected	31	31⅛
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Spring	3 75	6 25
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Prairie, "		10 00
Lard		12⅞
Mess pork, per bbl		22 00
Butter	18	30
Cheese	10	11½
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Seeds—Timothy	2 15	2 50
Clover	7 75	8 00
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Potatoes—new per bu		25
Broom corn	6¼	13
HIDES green to dry salted	05½	12½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
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WOOL—Washed	40	53
Unwashed	27	33
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Hogs	6 00	6 00
Sheep	3 50	5 25

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Flour	$ 4 85	8 50
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CHICAGO, THURSDAY, SEPTEMBER 23, 1875.

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Topics of the Time.

Republicans and Democrats have held their conventions, framed their platforms and made their nominations in New York, with a result unusual in party history. The only difference between them seems to be the party name and the roll of candidates. Their principles are so highly colored with anti-inflation, anti-third term, anti-repudiation, anti-official fraud, etc., that there is scarcely a shade of difference to distinguish them. Such a condition cannot long be held, for the necessity of two parties with the same issues cannot be understood by sensible men. If one or the other had made a strong plank against the rum traffic or lodge despotism in politics and intervention in courts, they would have taken a stand to which thousands of the best citizens would rally. The Democrats in their proposition: "Corporations chartered by the State always supervisable by the State in the interest of the people," make room without doubt for an examination of Grand Lodges, but it was written for no such purpose; and if it was, the wedge is sharpened to too fine a point. It would bend or break before it would break through the tripple-plated false oaths of the lodge.

When Mr. Moody and his companion turned homeward from England, the thought that a blessing might come with him to America, impressed all the churches and has increased daily. There are other signs of a religious awakening. Great revivals in this country have frequently followed panic or depression in business. This was especially the case forty years ago and in 1857. There has been a prolonged stringency in business succeeding the panic of '73, and although there is considerable prosperity the country does not rally. There has been a great reaction from religion and theology of the Beecher style toward the word of God in its holiness and power; the holiness camp-meeting movement has gone on in the same direction; and the conviction is deepening and widening that Christ and his word should thoroughly permeate our political system to save the nation from wreck. Great meetings have been held in Chicago in which this expectant spirit in the countenances of the audience was very marked, and forced decent recognition from the gibing, half-infidel press. All look toward Moody as the messenger of God to strike the rock and set free the waters of salvation, and while occasionally preaching to his old neighbors around Northfield, Connecticut, he waits for a call. Invitations from nearly all the large cities come to him which he has not yet accepted. God give him grace to discern the Spirit of the Lord. But it is needless, it is dishonoring, insulting that Spirit to wait for mere human agency. In what heart may not the glorious sanctifying work begin to-day? Who may not in this honest hour return to that Saviour and that love whose companionship and blessing the world has interrupted?

Godly fear in the breasts of many former admirers of H. W. Beecher is rising up at length to rebuke his excesses under the sweet, grave name of piety. All summer, while he has been away from the memorable scenes of Brooklyn in the White Mountains, he has held a public service on the Sabbath in a tent erected especially for the accommodation of thousands whom he knew could not reach the place without traveling for miles on the railroads. These soulless, but not greedless corporations ran trains from every quarter, and pleasure-seekers and worldly-minded professors used the name of a religious service as a cover to Sabbath desecration. On a late Sabbath this collusion of pleasure-seeker, money-maker, and popular preacher required forty-five cars and one hundred and seventy-five vehicles to convey the crowd from distant points. A number of New England ministers and religious papers have spoken out plainly against this unblushing iniquity to Mr. Beecher's infinite disgust; and when an enterprizing manager at Lake Pleasant, Massachusetts, engaged the preacher and the railroads for a "great Sunday show," a vigorous protest from seventeen Congregational ministers in the vicinity caused the plan to be given up. These facts and that only eight Brooklyn clergymen would sign a request for a reception to be tendered Mr. Beecher on his return are gratifying tokens of returning sense to the many who have been betrayed by this false teacher.

Tempora Mutantur.

The world turns mild; democracy they say,
Rounds the sharp knobs of character away,
And no great harm, unless at grave expense
Of what needs edge of proof, the moral sense;
For man or race is on the downward path
Whose fibre grows too soft for honest wrath,
And there's a subtle influence that springs
From words to modify our sense of things.
A plain distinction is obscured of late;
Men, if they will, may pardon; but the state
Forgets its function if not fixed as Fate.
So thought our sires; a hundred years ago,
If men were knaves why people called them so,
And crime could see the prison portal bend
Its brow severe at no long vista's end;
In those days for plain things plain words would serve;
Men had not learned to admire the graceful swerve
Wherewith the esthetic Nature's genial mood
Makes public duty slope to private good;
No muddled conscience raised the saving doubt;
A soldier proved unworthy was drummed out,
An officer cashiered, a civil servant,
(No matter though his piety were fervent)
Disgracefully dismissed, and through the land
Each bore for life a stigma from the brand,
Whose far-heard hiss made others more averse
To take the facile step from bad to worse.
The Ten Commandments had a meaning then,
Felt in their bones by least considerate men,
Because behind them Public Conscience stood
And without wincing made their mandates good.
But now that "Statesmanship" is just a way
To dodge the primal curse and make it pay;
Since office means a kind of patent drill
To force an entrance to the Nation's till,
And peculation something rather less
Risky than if you spelt it with an *s*;
Now that to steal by law is grown an art,
Whom rogues the sires, their milder sons call smart,
And "slightly irregular" dilutes the shame
Of what had once a somewhat blunter name;
With generous curve we draw the moral line:
Our swindlers are permitted to resign;
Their guilt is wrapped in deferential names,
And twenty sympathize for one that blames.
Add national disgrace to private crime,
Confront mankind with brazen front sublime,
Steal but enough, the world is unsevere,
Tweed is a statesman, Fisk a financier;
Invent a mine and be—the Lord knows what,
Secure at any rate, with what you've got.
The public servant who has stolen or lied,
If called on, may resign wtth honest pride;
As unjust favor put him in, why doubt
Disfavor as unjust has turned him out?
Even if indicted, what is that but fudge
To him who counted-in the elective judge?
Whitewashed he quits the politician's strife
At ease in mind, with pockets filled for life
His lady glares with gems whose vulgar blaze
The poor man through his heightened taxes pays,
Himself content if one huge Kohinoor
Bulge from a shirt front ampler than before.

—*James Russel Lowell in the Nation.*

Our Foreign Letter.

ON BOARD BOLIVIA, Sept. 1, 1875.

The sea-gulls are seen following our ship and a number of the passengers are writing in the saloon, both of which facts indicate that land is not far off. This is a cheering thought too, for though we had a pleasant passage on the whole, it has been rather long, and one night's tossing in our berths caused by a very high sea has satisfied most of us land's folk that a sailor's lot is not enviable. We left New York on the 21st of August after spending a very pleasant week visiting and seeing sights in and about the Metropolis. Our boat belongs to a Scotch line and the officers and sailors are all Scotch I believe. The passengers are of various nationalities as well as various ages, characters, aud dispositions. The oldest is an Irish lady of eighty-six years, who is going back to the home of her childhood after an absence of fifty years. She seems to be a pious woman and to enjoy reading the Bible and listening to hymns. But she will drink the wine and ale ordered by her companions who are two generations behind her in age. She began the journey of life too far ahead of the temperance crusade. For some reason or other all the passengers except our party of two, have failed to be reached by the influences against strong drink that have affected our own country so beneficially for the last few years. One party of six seem to have brought a full supply of the different shades or varieties of the "abominable stuff," as Moody calls it. With the exception of the drinking, smoking and card-playing in which so many of the passengers indulge they would be pleasant company. But the exceptions are rather too numerous and important.

Another interesting passenger is a little Scotch girl of seven summers, who crosses the Atlantic with no relative or

friend on board except the numerous papas and mamas she has adopted since she came on board. Both she and the old lady enjoy the passage as well as any of us, much better in fact than most of us. It may be well to a ld that the little miss is in charge of the stewardess, and expects to have friends meet her at Glasgow. Since this letter has become a sort of descriptive muster-roll I will speak of one more party; a family from Louisville, Ky. The head of the family was born in London, his ancestors having moved there from Switzerland. Very early in life he went to France with his father's family afterwards to Germany where his relatives are now living, seventeen years ago he emigrated to America and is now with his family going to Italy where he takes charge of some marble quarries in the interest of some American firm. The looks of the family indicate that this is another of the numerous fulfilments of the prophecies concerning the children of Israel. One unmarried lady is on her way from far-off Omaha to Leipsic, and the rest come from various places and go to various places. So we meet, get acquainted, and in a few days will part. There is something of sadness in the thought of the constant changes going on in the circle of our friends and acquaintances, and to the believer it is a comfort to know that one God watches over all who will follow the good Shepherd.

Sept. 2, 10 A. M.

We just sighted the Irish coast and all the passengers rejoice, as does also yours truly, HERMAN A. FISCHER.

Honoring the Arch Traitor.

BY REV. A. D. LOW.

Jeff. Davis is getting to be quite a "lion" again. No, not *again*; for it is evident that the enthusiasm lately manifested in this portion of the Northwest to do him honor, is only an eruption from a tratorous volcano that for prudential reasons, and by Herculean efforts, was kept under cover during the rebellion. How far it will succeed in its obvious design of restoring "his excellency" (?) to the confidence of the people, and thus elevating him to some high and lucrative office, will of course depend upon the number of his Northern *brethren*, their alacrity in flying to the relief of a distressed brother "whether he be right or wrong," and their faithfulness in keeping his secrets, "*murder and treason not excepted.*"

After consenting to address the Agricultural Association of Winnebago county, Illinois, and apparently before it was known here that he had withdrawn that consent, the "Hon." Jeff. received a similar invitation to "address the people of Southern Wisconsin." To show at once, and in a few words, how a man representing "the Southern Wisconsin Agricultural Association" can prostrate himself before "*the* representative man of the South," and how another man representing the people of Southern Wisconsin in the halls of Congress dared rebuke both the worshiper and his idol, I submit to the readers of the *Cynosure* both the invitation and the commentary:

JANESVILLE, WIS., Aug. 11, 1875.

To His Excellency, Jefferson Davis:

HONORABLE SIR:—The people of the Northwest have learned with much satisfaction that you have consented to address the Agricultural Association of Winnebago county, Ill., on the 14th prox. The Southern Wisconsin Agricultural Association will hold its annual festival and exposition on the 6th, 7th and 8th of October next, and I am requested by its executive officer to inquire if your Excellency can be prevailed upon to visit our city and address the people of Southern Wisconsin on the last of the above named days—Oct. 8. In view of the kindly greetings that will avail (await?) you by the people, and in view also of the important results that may grow out of friendly meetings between the people of the Northwest and the representative man of the South, may we not hope that you will come to us and speak to our people on the day named, even though it be at no inconsiderable personal inconvenience to yourself? Hoping for favorable reply, I have the honor to be, in behalf of the Association, very respectfully, J. B. WHITING.

To the Editors of the Janesville Gazette:

By your issue of last evening it appears that "His Excellency," Jefferson Davis, has been invited to deliver the annual address before the Southern Wisconsin Agricultural Fair at its coming session.

As there seems to be some doubt about his acceptance, notwithstanding he is assured that the people are longing to greet him with tokens of high personal regard, I beg leave to suggest whether in case of Mr. Davis' failure to come, it might not be well in his stead to procure some one familiar with the "life and times" of Wilkes Booth, who would pronounce an eulogy upon the public services and high moral truth of that individual.

As we appear to be engaged just now in canonizing our country's great ones, it seems to me that Booth should not be neglected, nor Benedict Arnold forgotten. Respectfully yours,

CHAS. G. WILLIAMS.

"His Excellency" is yet to be heard from. What the effect of this correspondence will be upon the interest or reputation of the parties concerned, remains to be seen. I cannot but hope that it will result at least in opening the eyes of some to the nature of an institution that binds its members to sustain one another, even when guilty of the highest crimes against God and the government, "murder and treason not excepted."

Evansville, Wis. Sept. 9, 1875.

WHAT WAR DOES.—War always and necessarily "lays the ax at the root of the tree" of progress, intellectual elevation, and moral advancement. It is truly a war waged against humanity in its broadest sense, against the body and the soul.

"Napoleon," says Horace Mann, "shortened the average stature of the Frenchmen two inches by selecting all of the taller of his thirty millions of subjects and killing them in war.' This is the inevitable influence of all wars. The robust, those in the prime of life, those of stalwart frame are selected,—the bone and muscle of the nation,—while the weak and the deformed remain to conduct the industrial pursuits and attend to the duties of peace.

The exposures of the camp and field, and indeed the whole influence of war, which at best is a fearful attack on the health, including poor and insufficient food, unfavorable habits, must of a positive necessity break down the most vigorous constitutions. It is a positive fact that soldiers as a class, when they return to their homes, are shattered in constitution, a mere wreck of their former selves. Such infirmities of nec essity are transmitted to their posterity to the third and fourth generations.

Hence, by crippling, maiming and destroying the most vigorous of the nation, war must abridge productive industry, cut off the chances of wealth and retard material progress. Just to this extent the education of the masses is prevented, benevolent institutions circumscribed in their operations, and all reforms are crippled.—*Dr. J. H. Hanaford.*

Two Ways.

There are two ways of building up a visible church. One is by vigorously propagating the truth, and by making error give way and hide itself. This is the true course, and the one that calls for the greater exertion and sacrifice. It is the only way to save the world. Sin in all its forms must be destroyed. Satan must be put to flight. The truth as taught in God's word must be advocated. Popular evils must be squarely met, exposed, put to flight, and destroyed. Before them no Christian must quail. The greater the evil the greater must be the faith. Millions may marshall themselves under the dark banner of sin, but the true follower of Christ must go forth to meet and overcome the minions of hell.

The other is the popular way to build up the visible church—swim on the popular current, compromise with sin, let outside influences dictate the course. If rum be popular, touch it lightly. If slavery be the ruling power, modify the rule to suit public taste. If formality be in vogue, then be formal. You may get some members thereby. Preach, sing, pray, exhort and conduct the revival in due *form*. Let formality win the day. Float on the current. This course calls for compromise where it will pay in numbers and in money. Where any sin or system is unpopular, then drive into it. Those who follow this plan look through popular elements at the Bible. They make the Bible subserve their purposes. They corrupt the pure word of God. If wine-drinking be popular, they say the Bible defends it or allows it. If instrumental music in public worship be popular, they bring the Bible to aid in its defense. If novel-reading be popular, then do not say anything against novels; rather defend them. If secret societies be popular, as they are at this time, then curse the rule in the discipline excluding them. This is the miserable policy indicated by the organ of "light from the east." It is not because secret societies are in themselves right that this organ defends them so earnestly, but because they are popular. There is money in them. It wants a pull at the purses of the secretists. It wants to build up our cause by a compromise. It wants to worship the beast lest we be thrown into the fiery furnace. It sees no hope of our success without bowing to the secret orders of the day. They will give us success in the cities. If we succeed, we must not ask God, but secret societies! Oh!—*J. V. Potts, in the Telescope.*

The Struggle in Germany.

In Prussia the Catholics are about half as numerous as the Protestants. Out of a population of twenty-four millions, at least eight millions are religious subjects of the Pope, and if their bishops were content for them to be only religious subjects the end of the controversy might soon be reached. Unfortunately for peace, however, the dogma of Papal infallibility has revived the medieval assumption of the Roman See, and Germany is forced into a conflict between the decrees of the Vatican and its State policy in matters pertaining exclusively te the temporal affairs of the Empire. The Roman bishops have defiantly affirmed their independence of the civil law. They are Catholics first and Germans afterward. Pius the Ninth has been held to be, even in civil affairs, a far higher authority than Kaiser William. Probably the large proportion of Catholics in Prussia emboldened the ultramontanists to select that country as the field in which to test its power and impudent assumptions.

Another fact which has encouraged the Romanists in their defiant evasion of the national authority is that Germany recognizes the union of church and state. The established religion is the Lutheran, but Popery has been patronized and subsidized by the State; and the principle of concurrent endowment being adopted, the Papists have hitherto received very considerable revenues, which have been voted year by year by the Reichstag. Several of their chief ecclesiastics have received from the national treasury five or six thousand dollars a year. The amount annually voted for their clergy, higher and lower, has been about $900,000; and their direct revenues, for which the State is administrator, have been considerably more. This State patronage has encouraged the belief that they were feared, and that their Master in Rome might with impunity claim their prime allegiance and direct their civil conduct. Eight millions of Catholic subjects were too many to be despised, and thus it was thought the Empire would fawn upon the Holy Father in his blasphemous assumption of infallibility. Of course those Catholics—clergy and people—had a perfect right to believe in Papal infallibility, but they had no right to hide behind that infallibility in disobeying the civil authority of the land. This they did, however, little dreaming that the statesman to whom they so defiantly threw down the gauntlet would accept the issue and engage in battle with the Holy Catholic Church, numbering as it did so many millions in this Empire.

The Catholic element was almos-

universally opposed to the consolidation of the Germanic States into the Empire; and since the accomplishment of the union they have not ceased to hinder as much as possible its progress toward national power. The prosperity of Catholicism lay, in their estimation, in the weakening of Protestant, and in the strengthening of Catholic nations. Bismarck perceived their traitorous designs. He saw how they secretly sympathized with the enemies of their country. Every step he took in the strengthening of the bonds of the national unity he was confronted by Rome. What could he do? He must do something. To let them alone would be to build up a large party whose avowed desire was to frustrate the national purpose of union. He comprehended the situation, and fearlessly met the issue forced upon the Empire. Doubtless he has in some instances proceeded too far in his punishment of ecclesiastics, but these acts must not be judged of entirely in the light of our American religious polity, but in that of the peculiar circumstances existing in Germany, The fact that Rome has allowed her priests and bishops to be beneficaries of the public treasury effectually closes her mouth against remonstrating against the civil jurisdiction over those clergy. Prince Bismarck is not to be trifled with, and he intends that in the struggle the Ultramontane schemers against the Empire shall go to the wall. His latest move is the withdrawal of the State payments to the church. Hereafter the priests of Rome will receive no public money without signing a written document, in which they declare distinctly their submission to the civil power. This will test the pampered ecclesiastics. They have gone to prison with pride, under the glamor of a seeming religious martyrdom; but will they bear so willingly the depletion of their revenues. We will see. If they yield, let us remember the weakness of the flesh. Alas! the wily Bismarck has touched a tender place, and perhaps his latest weapon may considerably modify the conscientious opinions of the recalcitrant bishops.—*Journal and Messenger.*

Affairs at Lima, Ohio, Lutheran Church.

In the Philadelphia *Lutheran* of August, 19th, may be found an article touching the disgraceful work of the Council District Synod of Ohio at Lima, O., under the caption: "Things in Ohio," which professes to be a correction of sundry misstatements of Rev. H. H. Hinman in the *Cynosure* of June 17th. Mr. Hinman's article was reproduced in the *Lutheran Standard*, and subsequently translated into the German language, and published in the *Luterische Herald* of New York. The *Herald* being a General Council organ brought some wholesome truths to the attention of Council people in the above article. Some fellow who subscribes himself "One who knows," calls the above article a "tissue of falsehood." "Wounded birds flutter" and so we have concluded from the fluttering of the bird who the author of the article is.

But the real authorship does not matter so much, as we hold the editors of the *Lutheran* responsible for all the mischief and sin committed by the publication of the high-handed and God-insulting falsehoods set forth in said article. "Drowning men catch at straws" and so to defend the Council District, (a disciplined faction of the joint Synod of Ohio on account of secretism) and keep it from utterly sinking by the weight of its own corruption, the *Lutheran* comes to the rescue on the Masonic principle of "defending a brother right or wrong, murder and treason not accepted." The Masonic author, chafed by guilt and smarting under the rod of a merciful Providence for his sinful proceedings against God and his office in the Christian congregation, must be defended at all hazards, and so the columns of the *quasi Lutheran* are opened to him.

The points in that "Lewisburg sermon" which raised the rumpus in the Marion District Synod of Ohio, are already before the church (see *Standard* of Nov. 1st, 1873) together with the subsequent desperately high-handed acts of said Masonic District committed in the apostate Mission church at Columbus, Ohio, Dec. 23d, 1873, in the stupendous farce of deposing a pastor and ousting church officers (an independent, incorporated body) and robbing them by one fell stroke of their church property, and giving it over into the hands of a Masonic faction of the Lima congregation.

To show that Bro. Hinman is correct in his statement that "the real *animus* of the opposition to pastor Bartholomew, was, and is, his opposition to secret societies," we will quote from the famous letter of Mr. Overmyer, a high Mason, and a Red Man (who threatened his pastor that if he would not keep still about Masons and Odd-fellows in the pulpit, he would lead out a party against him and divide the congregation), to the President of the Council District, which accompanied a paper of complaint against his pastor and a petition for another pastor:

LIMA, O., August 12, 1872.

Rev. G. W. Mechling, Pres. Eng. Dis. Synod of Ohio, Lancaster, Ohio.

DEAR BRO.—With a sad and heavy heart I sit down to write you a letter, praying God for grace and wisdom that nothing may be said or written in malice or hatred. You will be made acquainted with our church troubles by a statement signed by 51 members of our congregation. My trouble is that I must be made the figure head of this trouble. . . . We felt secure in the General Council against any further quarrels in the Synod after the separation which took place at Lima. But not so. On Sunday preceding Good Friday Rev. Bartholomew preached a sermon upon a free text, theme: *The Cross.* The sermon was excellent. After finishing his manuscript he paused and then said that he had been an Odd-fellow, but had now renounced them, that all secret societies were sinful, and wicked, and opposed to Christ; that hereafter he would with all his power and on all occasions oppose everything opposed to Christ.

This at once presented to me the secret society question. I said but little about it for a few days. On Easter Sunday the Lord's Supper was to be celebrated. The more I looked upon the unfortunate introduction of this vexed question and heard the bitter denunciations of it, the more the old Joint Synod's feeling, caused by reading Prof. Loy's *kind* thrusts in the *Standard*, was aroused. After talking the matter over with some who were secret society men and some who were not, I at once determined to meet the issue then and not drag it along as the Synod did sixteen years. . . .

But this matter is not between Rev. Bartholomew and Overmyer. It is 51 members of the Lima congregation appealing to the Synod; and whilst it may not be the strictly formal mode of procedure, it is the only mode left us. Some of the signers have been out of full communion for three years, and now say if the Synod will assist us in getting a minister all right. But if not, then some other Synod will be appealed to. I trust this will not be permitted.

If the above letter from the "Figure Head" of nearly all our Congregational troubles in Lima, does not prove "the real *animus* of the opposition to pastor B. to be his opposition to secret societies" then human testimony is of no value. That there may be no doubt as to the authenticity of the above letter we will add that it is one of the documents now before the court of Common Pleas in Allen Co., Ohio, and marked No. 23; called, "The sad and heavy heart document.

Rev. Hinman says; "The Masonic leader sent a paper to Pastor B. demanding an answer in 30 days but just as the 30 days expired, this man's child was a corpse." To this the *Lutheran* is made to say by "one who knows," "I have positive knowledge that no such paper has been sent to Pastor B. If it was, I challenge him to produce it, or a proof of it."

For the information of the man, and in support of Rev. Hinman's assertion we will simply say: The document is now in our possession and is in Mr. Overmyer's own hand writing. It is dated April, 16th, 1873, and his child died on the 18th of May following, and was buried by an Episcopal Rector clad in a white clerical robe (unusual in Lima) and who intoned some kind of a service, sounding like a Romish priest, as he led the procession through the cemetery to the grave, to the disgust and mortification of all the true Lutherans present.

I will add that the said rector used the Book of Common Prayer and Church Book alternately during service and that there were two Lutheran pastors present, one of whom belongs to the Synodical Conference and the other to the General Council.

Rev. H. again says: "The same man together with others broke into the church and held service in it once, but before they could have a second service the young preacher (a student in college) suddenly died." In reply to this "one who knows" says: "No one 'broke into the church'. . . . The sheriff of Allen county opened the church, took possession of it, and restored it to the congregation. If anybody 'broke in' it was the sheriff."

This "breaking in" was not done in the dark, though it was near night (4 o'clock P. M.) It was done in daylight, in the heart of the city, and in the presence of seven eye-witnesses, besides the Masonic mob which broke in, and the carpenter with box of tools to change locks. The church is situated on adjoining lot to the pastor's residence, from which point the whole disgraceful transaction was seen. The sheriff and his deputy both solemnly aver that they did not "take possession of the church and restore it to the congregation," as stated by "one who knows." The sheriff again says: "I have not the keys of the church in my possession now, and I never had," though it is closed by injunctions.

*Of these 16 afterwards erased their names, while 23 were not members; leaving 13 actual signatures.

How they managed to get into temporary possession of the church, so that they could swear that it was in their possession, the following from the Lima *Gazette* of March 4th, 1874, will indicate:

"Last Thursday afternoon the Overmyer party, (for it resolves itself into the Overmyer party on the one side, and the Bartholomew party on the other,) gained possession of the church by prying open one of the rear windows and climbing in. When in they changed the locks, and thus had their opponents on the outside. Henry Reel [one of the mob trustees] was sworn in as a special constable, and since then has held possession."

Day and night, from the 26th of February, men and boys went in and out of the church, some smoking cigars and others pipes, till the next Thursday, the 5th of March, when the court, on their sworn petition that the property was theirs, granted them a temporary injunction under bonds of $1,000, till the case could be heard on the 13th of March, 1874.

Thus robbed of our church property by a Masonic mob, led and stimulated by their minions of the General Council in the Ohio District Synod, we at once rented a hall at $120 per annum until the court would restore to us our church. With undiminished confidence in Him who makes the wrath of man to praise Him and restrains the remainder, and, in humble reliance upon the promise of our Lord: "Lo I am with you always," we fitted up and cheerfully occupied our new, but humble house where we could again be blessed with "word and sacraments."

But we were not allowed long peaceably to enjoy our new church home. Lime mortar was splashed against the outer wall of our hall which gave it a most unseemly and uninviting appearance. A number of window glass were broken at different times and the key-hole of the front door was several times filled with paper-wads and gravel, so that with difficulty the mass was extracted. These annoyances were discouraging to our people, as we think they were intended to be by our enemies, but they were preparing their authors for more daring deeds.

"As the old cock crows the young one learns," and accordingly on the night of the tenth of June, 1874, our hall was violently broken into "through a rear window" and occupied by men with horns and other instruments of music producing such discordant sounds

as to make night hideous in the vicinity. At the late hour of 9 o'clock the parties were detected and were so overwhelmed with fear of arrest that they offered to settle their crime by paying damages at once. Before a policeman could be found they all fled. Subsequently, one of them, less hardened than the rest, offered to pay all damages to one of our trustees and thus silence the matter. The man caught occupying the pastor's chair that night, and who seemed to be managing the whole affair, is a son-in-law to Mr. Overmyer and son of the notorious ' 'special constable," Reel, the two leaders who broke into our old church, and both are Masons.

These and other things compelled us to leave the hall and worship in a private house until we could build a temporary church. A lot was secured on one of the principal streets of the city, a cruciform frame building 36x 50 feet was soon put up, at a cost of about $12,000, and was formally dedicated on the 8th ult., in the presence of a large and intelligent audience of Lutheran Christians who will not bow the knee to the lodge. Dwelling in "tents" so long our congregation now breathed freely again and rejoiced in having a church of our own in which we could worship God without fear of man.

But our rejoicing was soon again to be interrupted. The new and beautifully painted picket fence 100 feet long, in front of the church was mutilated by an ax or hatchet, here and there from one end to the other. These criminal acts are certainly not done by friends. Other congregations in our city are not treated thus. The fact that certain prominent lodge men, not members of the Lutheran church, for months after our church was taken from us, could be seen loitering about our places of worship, just as the congregation began to disperse, so that it became notorious and a subject of remark among our people, points very plainly to the lodge. They were prospecting.

Putting all these things together we feel compelled to, and do hold the lodge and its minions of the General Council in Ohio, responsible for the above disorderly and unlawful acts.

Concerning the "young preacher," Rev. H. is correct in his statement. An appointment was made for said preacher by a man who preached in the church on the evening of the 12th of March, 1874, for the following Sunday; but on Saturday night the church was closed by a counter injunction and has not since that time been occupied by either party. The appointment was made for the "young preacher" to preach *in the church*, but before it could be occupied he died. It is not claimed that he died immediately after preaching; but that he suddenly died and that before the above appointment could be filled in the church, which is literally the fact. The poor man had been led astray and muddled by Council District men and Masons, and, contrary to all Lutheran usage be preached several times while in his sophomore year—never having studied theology. For this breach of good order he was arraigned before the University Faculty, Columbus, Ohio, and reprimanded. The matter was aggravated in this, that he had been a former member of the congregation at Lima, having been catechized and confirmed by pastor B , through whose instrumentality he had been sent to college, and who aided him in his studies at different times, and now led by desperate lodge men, and influenced to oppose his professors in the University by prominent General Council men, he insults both his pastor and also God by ignoring the pastoral office in the congregation. "God will not be mocked." In the midst of his blind zeal he was suddenly called away.

Instead of trying to explain away by *wilful lies*, God's wonderful dealings with insubordinate secret-societists and their sympathizers in the congregation, as truthfully given by Rev. Hinman, "One who knows" and the *quasi* "*Lutheran*" would better make confession of their sin, and reparation as far as they can, "lest peradventure they be found fighting against God.

A. S. BARTHOLOMEW.

Lima, Ohio, Sept. 9th, 1875.

Reform News.

See Notices on 7th page.

[From the Am. Freeman.]

Second Annual Meeting of the State Christian Association of Missouri.

Met at Avalon, Livingston, Co., Mo., August 16, 1875.

The Association was called to order by Rev. J. H. Brundige, President.

Rev. N. E. Gardner, acted as Secretary.

The Convention was opened by reading the Scriptures, singing and prayer.

In the absence of members from abroad, who were expected, a short time was occupied profitably by home-workers, in relating experiences and stating convictions.

The Editor of the *American Freeman*, of Gentry county, Mo., Rev. A. W. Geeslin, Editor of the *Exposition of the Grange*, Mr. West, Esq., and Revs. G. W. Meek, J. W. Estep of Scotland county, Mo., N. E. Gardner of Livingston county, Mo., and others, joined in the exercises, in the course of which many interesting and encouraging facts were developed, and many interesting reminiscences were given of the year's work in the anti-secrecy cause.

Committees were appointed on each of the following subjects: Organization, Publications, Resolutions, and Political Action, after which the Convention adjourned until after 4 o'clock P. M., to give the committees time to work up their reports.

AFTERNOON SESSION.

The report on organization having been received and adopted, the Convention proceeded to organize as follows for the ensuing year, which resulted as follows:

President—N. E. GARDNER, of Avalon, Mo.

Vice-Presidents—E. Grantham, Albany; Henry Fry, Esq., Worth county; T. R. Skinner, Esq., of Caldwell county; John Franklin, Esq., Harrison county; S. D. Daily, Esq., Carroll county; Nicholas Murray, Esq., Holt county.

Recording Secretary—E. W. Carpenter.

Corresponding Secretary—Rev. A. D. Thomas, Arbela, Mo.

Treasurer—Rev. Wm. Beauchamp, Avalon.

The following Executive Committee was elected:

Rev. E. G. Cooper, Gentry Co.

Rev. Jno. Glendenning, Gentry Co.

G. W. Needles, Gentry Co.

Rev. Wm. Beauchamp, Avalon, Livingston Co.

Rev. A. W. Geeslin, Avalon.

D. Carpenter, Esq., Avalon.

J. F. Beauchamp, Esq., Worth Co.

The report of the Committee on Publication was presented and adopted, as follows:

Whereas, The Constitution of the United States of America guarantees to all loyal subjects freedom of speech and freedom of the press; and

Whereas, The press of our land has to a great extent been muzzled, and freedom of speech restrained by the influence of secret societies; therefore

Resolved, 1. That we will patronize such papers only as open their columns to the discussion of all the moral issues of the day.

2. That we recognize the *Christian Cynosure*, the organ of the "National Christian Association," as the leading paper in the anti-secrecy movement, and that we do endorse also the *Reformer and Free Press*, *Religious Telescope*, *American Wesleyan*, and others of the same class, as being such papers as the crisis upon us demands; and we do also especially endorse the *American Freeman*, published at Albany, Gentry county, Mo., as long as it pursues its fearless, manly course in the advocacy of moral reform, and we will give it our support and influence, believing that a healthy public sentiment can be maintained only by a healthy public discussion of living ideas.

ON RESOLUTIONS.

Whereas, It is our conviction that the country generally is resting in a state of false security, while our (so-called) courts of justice are corrupted by favoritism, and the altars of our holy religion are defiled by the profane mingling of the things of Belial with the things of the Lord Jesus Christ, we are encouraged to learn that meanwhile in some portions of our country many are becoming aroused to a sense of their danger, and in their efforts to save themselves and their neighbors have demonstrated to the world the evil nature and tendency of all secret associations; therefore

Resolved, That we believe it to be our duty to perfect the organization and system of the State Association, that it may speedily become our effective agency in this important work of reform, and in order to accomplish this result we recommend

1. That a State agent and lecturer be put into the field immediately.

2. That we pledge ourselves to assist such State agent by securing him places for lectures and raising salary.

3. That the State Association hold annual meetings, the time and place hereof to be determined by the Executive Committee of the Association.

4. That we express our thanks to Hon. Philo Carpenter of Chicago, Ill., for the generous offer he has made to the N. C. Association of a building for a publishing house, and we hereby endorse the action of the National Executive Committee in accepting the donation, and pledge our assistance in raising the stipulated amount necessary to secure the gift finally as the property of the National Association.

ON POLITICAL ACTION.

Since it is impossible for a Christian to perform acts contrary to his belief of the teachings of the Lord Jesus Christ, and maintain a good conscience; and since we, as a Christian body, believe the principles of secretism as evinced by the practice of the lodges of this country, to be in direct opposition to those taught and practiced by our Saviour, and since we believe it to be dangerous to the well being of good government to elevate men to legislative or executive position who are opposed to the principles of a pure Christianity; therefore,

Resolved, That we endorse the action of the Convention at Pittsburgh, which put in nomination a ticket for President and Vice-President of the United States.

Also that we most heartily endorse the platform of the American Reform party.

Steps were taken to put a State Agent and Lecturer in the field, and a gentleman was selected subject to the action of the State Executive Committee, when they shall become satisfied of his fitness for the work.

After adopting a constitution, the Association adjourned.

E. W. CARPENTER, *Sec'y*.

Still in the Field in Indiana.

OXFORD, Ohio, Sept. 10th, 1875.

I ought to have written long since of my work in Fountain, Tippecanoe, and Carroll counties. But friends in Hillsboro and Pittsburgh have reported from two points, and I will only add to their reports the fact that I found many staunch and true friends to our cause in both these counties. I remember the name of Samuel Davidson, (father of Judge Davidson) Joseph Carder, and many more who do not fear to stand by the truth at Hillsboro; our good brother William Hoobler of Veedersburgh; Bro. S. B. Houston and Galloway of Pittsburgh. Brother Houston is a minister of the Associate Reformed Presbyterian church. He is now taking a course of theology at the seminary near here. It is certainly encouraging to find young ministers of intelligence and education in the fore front of reform; and this is where Bro. Houston is. I made my home in his family during my short stay at P——, and a pleasanter, more hospitable family no one could wish. Indeed one is overwhelmed with gratitude to God, in remembering the many, many kind families who assist to make the reformer's life pleasant, and to encourage his heart by offering him the hospitalities of their homes and bidding him a hearty God-speed. I am satisfied that the Anti-masons of this country are the best people in it.

I wish briefly to notice that I held a series of meetings at Transitville and Colburn in Tippecanoe county, where as at other points I found good friends to our reform, and I think good was done. At Colburn I had a debate with two "college-bred youths," one a lawyer and the other a preacher, which resulted in much good to our cause. A great interest was excited, and people came in throngs to hear and many to receive wholesome truths, who would not otherwise have come.

Sept 16.—I have just closed a pleasant and interesting series of lectures, six in number in this vicinity, in Union Co., Ind. From here I go to Bloomingsport, Randolph Co., to spend the 17th, 18th and 19th inst., then go to Marion; thence to Westfield, Hamilton Co., on the 25th and 26th; thence to Dayton, Tippecanoe Co., on the 28th and 30th, and thence home.

In this vicinity the "egg argument" was used last night, and three burrs taken from our buggy spindles, to be deposited, I suppose, in the archives of the lodge as "metallic substance." Friends in this region are preparing to attend our

STATE MEETING.

A local organization is started, and enthusiasm for our cause is manifested. Let everybody come to Marion on the 12th, 13th and 14th of October. We shall certainly have a refreshing time.

The Grand Lodge of I. O. O. F. of the United States, meets at Indianapolis soon to give secrecy a boost in Indiana. Senator Morton and Schuyler Colfax will orate for them. Let us rally and give the thing "a boost" in the other direction. Truly yours,

JOHN T. KIGGINS.

Jottings from the New York Field.

DEAR K.—Allow me to furnish your readers with a few incidents connected with my labors in Chautauqua Co. This county has, I believe, the oldest organization in the State, which still has vitality. On my way from Syracuse to Clymer, in the south-western corner of the county, I met with a new and very humbling experience.

Having traveled much for the last forty years in many States, coming in contact with all classes of people, and never having had my pockets picked, I had made up my mind that it was owing to my superior sagacity; and had come to look upon those who had been robbed with a pity—shall I say it—mingled with a slight degree of contempt. But on this journey, I, J. L. Barlow had this small modicum of self-conceit most effectually and forever taken out of me by some of the adroit *chevaliers d' industrie* who infest the Erie railroad. I take off my hat to you, gentlemen, thieves. You did your work well. The affair took place at Corning, while changing cars. The rascals only secured from me sixteen dollars and forty-five cents, with my nice new pocket-book; but it was my little all, except ten cents lying loose in my vest pocket, with which I purchased a ham sandwich for my supper, at Hornellsville, after which I was utterly penniless for the first time, if my memory serves me rightly, for over thirty years.

It was practically a new sensation for me, of which I am in no wise anxious to enjoy any more. And then, I was ticketed only to Wellsville, Allegheny Co., where I purposed to call on a cousin whose face I had not seen for more than thirty years, and on whom I must depend for help to reach Chautauqua Co.; and he was a Mason! Was'nt I in a fix?

I reached his place between the hours of ten and eleven in the evening, and was compelled to introduce myself to one of the craft as an Anti-masonic pauper, trusting to the ties of kindred to carry me through, and I am happy to say, my faith was not misplaced, though my Masonic kinsman, in furnishing me with means to continue my journey, did say, "I do not know about helping you on your way to fight the Masons!" It does me good, however, to put on record this instance of Masonic charity.

I reached Clymer late on Wednesday afternoon, expecting to be "taken in and done for" by the Rev. Knowles, a United Brethren pastor, in whose church I was to lecture. But when I reached his home he was not there, nor had he given out my appointments; alleging as a reason that he did not know Barlow—did not know whether he had a good reputation or not, &c! So I was compelled with Bro. Nessel, to retire to a hotel, where I was charged 50 cents for my supper, and Bro. Nessel 40 cents—the landlord himself taking the pay for one, and his son for the other. Up to this time I was in doubt as to whether any notice had been given for lectures, and I felt decidedly queer; but at this juncture Bro. Amidon found me, and I learned from him that my appointments had been given out that afternoon in the school. But few had learned the fact, however, as many of the children had forgotten to tell their parents. I however spoke on that and the following evening to such as came, with nothing of special interest occurring, save that pastor Knowles came home just before the meeting on the second evening, but so unwell as to render it necessary for him at once to seek his couch. I was thus deprived of the pleasure of forming his acquaintance and so of giving him an opportunity of knowing Barlow. My fears for him in view of his illness were somewhat allayed by a remark from a brother who felt confident that the sick man would convalesce in a day or two, at most, after my departure; leaving me to ponder over the problem as to what relation I could have to his painful attack. I have found many perplexing problems to solve in my life. Should'nt wonder if I should find some more.

After my last lecture at C. I left for the town of French Creek, in the company of A. M. Durfee, Esq., near whose house I lectured in a school-house the next evening. The next day (Saturday) he took me to the village of Sherman, where he left me in the hospitable hands of Rev. Mr. Pease, and his wife, who kindly cared for me until the following Wednesday. Here I preached twice on the Sabbath for Bro. Pease, whose church, much to his chagrin was overrun with secretism. Only two of his male members being free from lodge bonds of some kind. Here also I received many kindnesses from Rev. Mr. Robinson, and his estimable lady of the Congregational church. Here was a strong lodge of Masons, and a very strong organization of the grange, with other kindred societies ramifying through all the churches. The pastors I have named, however, stood by me like brethren; while the Methodist pastor chose to stand aloof and slander me on the strength of second hand reports of my lectures. Here, friend Durfee came to my relief, and from his own purse gave me more than half I had received thus far; and enabling me to pay back my borrowed money.

A day or two before commencing my labors in the county, Mr. Durfee was conversing with a Masonic physician in the village of S. as to my work. The Doctor in the course of the conversation told him that about four-fifths of the Morgan book was true! The next day Mr. D. was telling this to another Mason in the village, who replied that he should say that *five*-fifths of it was true!

From Sherman I passed on to Findley's Lake, where, under Bro. Amidon's care I gave two more lectures; finding good and true friends in Bro. A. and Bro. Asher Thompson, and their families. My next point was in the town of Ripley, where on account of a storm, I only gave one lecture and that to a small congregation. Here I spent the Sabbath with a good Methodist brother, whose name I cannot recall; but whose kindness I shall never forget.

On the following Monday I passed on to Fredonia, where Bro. Nessel supposed he had opened a door for a couple of lectures. I, however, found every door closed for my labors, but found a hospitable home with Bro. Geo. W. Lewis, a member of the Baptist church. Here I was quite unwell; but under his care soon rallied. Bro. L. is a true friend to our cause, and is now the President of the County Association. The Baptist church here is a large and flourishing body of some 300 members. I greatly desired to speak in their house of worship. In company with Bro. Lewis I called on one after another of the six trustees. Five of them were non-Masons. One of them said he wished to have me speak in their house, but could do nothing towards opening it for me. Four of the others had no personal objections, but———gave no answer. At last we met the sixth, who was a Mason, and who had a backbone running clear through him from his hat to his boots. Allow me to express my profound respect for his manliness. When he was asked for his consent for the use of the meeting-house, it did me good to see him straighten up his six feet or so of Masonic manhood, look me straight in the eye, and to hear him say in a clear, firm voice, "No Sir-r-r! I am a square-toed man, I am." I involuntarily cast my eyes upon that portion of his boots covsring the members of his person referred to, and then again to his manly face, as he went on to say—"Never, so long as I am a trustee, will I give my consent to have the church used for any such purpose; and I don't think much of such fellows as you are, running about the country on such a business!" I declare to you, this breezy talk was positively refreshing; and if I had been on the ground I could have fairly hugged the brave fellow; but then he had a strong Masonic lodge to back him, while the church and the other trustees had nothing to fall back upon but God, who in these days, is by many thought to be too weak to cope with the Grand Master of the lodges. More anon,

J. L. BARLOW.

Weston, Mich., Sept. 11, 1875.

Correspondence.

The North Ohio U. B. Conference.

AUBURN, Ind., Sept. 11, 1875.

Editor Christian Cynosure:

The meeting of the North Ohio Conference of the United Brethren which lately convened at Waterloo, Ind., was an event which those present will not soon forget. The sermon on Sabbath by Bishop Weaver was such as might have been expected from the truly eloquent champion of the Cross. The resolutions gave no uncertain sound in regard to secrecy; but what gave to all a more than earthly interest was the manifest power of the Holy Ghost, exhibited by those bold soldiers of the Cross who dare to denounce popular heathenism, and rather choose to labor for Christ in obscure fields where the common people gladly hear the word than yield to the anti-Christ of the lodge, and sell the soul to nourish pride. The good people of Waterloo are noted for hospitality, as the undersigned can witness, having been entertained by the kind family of Bro. Franks during conference. In closing permit me to say that nowhere perhaps can be found a band of men more zealous for the Lord God of Hosts, more loyal to the King of Kings, or more determined in their resistance to popular evil than the U. B. ministers of the North Ohio Conference.

Yours, SUSAN EVANS.

A Dark Story of Masonic Duplicity.

FOUNTAINDALE, Ill., Sept. 10, 1875.

FRIEND KELLOGG:—It was my good fortune to visit the home of my childhood a few weeks since. Among many old acquaintances visited, was my good friend Mr. James R. a worthy man and well-to-do farmer, residing about four miles from of St. Charles, Ill. I found him to be a subscriber to your paper, and all alive on the subject of Freemasonry. He told me that his attention was first called to the dark workings of Masonry while acting in the capacity of constable.

The circumstances, as near as I can recall them, were these: Two neighbors, Capt. R——, a Mason, and John Hacket, "a cowan," (dog), got into trouble about some cattle. Mr. H——'s cattle broke into Capt. R——'s field, which so enraged the latter that, in getting them out of the field he injured one or more of them, so that they died. Mr. H——was willing to pay any damage done the Captain's crops, but wanted pay for his property. The Captain was unwilling to pay damages and a suit was brought by Mr. Hacket. On the day appointed, the parties met at Squire C——'s; the court was called to order, when Captain R——'s lawyer called him aside and the following conversation ensued which Mr. J. R. overheard:

"Captain R——, you must take a change of venue, for these men understand the case and you will lose it,

They will award H——the damages in full. You must bring the case before Squire Dearborn, for he is a Mason, and I am a Mason; then you will be all right."

The change was made and the suit was settled in some way unknown to Mr. R.

Mr. R. told me that about the year 1856 Mr. B——, his father-in-law, concluded that he would go to Missouri, and buy some land for his grown-up boys, then mostly married; and that he would spend a peaceful old age in the company of his children. Arrangements having been made, he started from St. Charles, where he then lived, to hunt land; arrived in St. Louis and fell in with a man, a Mason, and told him his wants. The mystic brother had a large tract of land and a bargain was soon made, the deeds made out, the land paid for, and the confiding old gentleman started home rejoicing that he had been so fortunate, without seeing the land. I still remember how pleased the old man was when he told my grandfather what a good bargain he had made, and how he should have his family all settled about him, and would live and die happy. When he told Mr. R. what a fine trade he had made, Mr. R. asked him how he knew since he had not seen the land? The old man answered in these words, "The man I bought it of is a Freemason and a Freemason don't lie to a Freemason."

The old gentleman being a man of some means aided his boys in fitting out several teams and wagons, and in a few weeks they started overland for their new home in Missouri. After a long and weary journey of weeks they arrived within five miles of the land; but could get no farther. The next day the men set out on foot and visited the land. They found it to be anything but the "beautiful rolling prairie, every foot of which was tillable, and well watered," except a small tract in one corner which was heavy timbered and would be "just the thing for building and fences," as described by the brother Mason. It was a rocky, barren, waste, covered with scrub pines and oaks, not ten acres of the vast tract was tillable, there was no water, and no road within miles. After a weary and distressing travel over rocks, through brush, briars and scrub forests they returned to the wagons with heavy hearts, to tell their wives and families how basely they had been swindled. After some consultation they turned their course homeward, and in a few days reached St. Louis, and there they disposed of their teams, wagons, and other property at great loss, and were ready to start home, but concluded that if possible they would dispose of the land. They found a brother Mason who traded them a jackass for it, which proved to be diseased and died before they left town. Upon their arrival at St. Charles the old man was taken sick and in a few weeks died. He was buried with Masonic honors, but the lodge with their characteristic benevolence did not fail to send in a bill of over sixty dollars for funeral expenses, which was paid. The old man's son Levi, who had lost everything by the trip, was compelled to work by the day for a living. In the course of time he was taken sick and died. The lodge to which he belonged was applied to but no aid was allowed, he was not even buried with Masonic honors, because they found that for a time he had not paid his dues, and the poor wife and children of him who had paid hundreds of dollars to the lodge were left to the tender mercies of "cowans, eavesdroppers and dogs."

The old lady, (Mrs. B——) lived many years, and used up the remnant of property, except a lot which two of he sons managed to cheat her out of, (they were high Masons) and was taken care of by her children. Mr. R. again appealed to the lodge to which the old man had belonged and which had buried him with such pomp; but as he knew and expected not a cent was given to the widow of a true Mason. She died and was buried at the expense of her sons-in-law, Mr. R. and Mr. W.

Trusting that the light of God may soon shut out the night of false worshipers and of sin, I am as ever yours for truth. R. T. Morgan.

Some Operations in Law.

Wellington, Ill., Sept. 1875.

Editor Christian Cynosure:

One has only to study the principles, obligations, oaths and work of the lodge and it seems to me that an expert might track the old handmaid (Masonry) and her whelps or daughters (O. F., Ku-Klux, White League, etc.) by their acts in this, any or every community. There is perhaps no community in which the mystic orders have not made more or less history for themselves; which is unintelligible unless studied and explained by and through their obligations, oaths, works, signs, and known love of trickery and disrespect for law and order.

With us a while back the son of a Mason did an act which to have passed it by entirely would have been too plain a case against the craft. Of course for the purpose of covering up the Masons must make a show of loyalty. A certain justice of the peace and the father of the boy met. Just what transpired we have no means of ascertaining, and perhaps may never know; but we have every reason for believing it was in every sense a *Masonic meeting*, for this justice soon issued his warrant which was placed in a Masonic constable's hands at Milford, and strange to say this constable traveled in a very zigzag course for seven miles and picked up on his way all Masons for jurymen, leaving only one to be selected after reaching the squire's office, and to fill out the jury they selected a young man they knew they could manage.

Masons are determined and bound in all Masonic acts to *hide behind* something, no difference how small. It is strictly Masonic to hide. In this case they attempted to hide behind this young man. The attorney for the boy was a Mason, and understood the matter Masonically without doubt and every thing being cut and dried in Masonic style, it is not necessary to inform the intelligent readers of the *Cynosure*, that the cable-tows had everything their own way, and that the boy was honorably (?) acquitted. There is scarcely a school district in the U. S., but what can show almost or quite a parallel case, in hundreds of cases even far worse.

We have seen in the above case what the State does in criminal matters. We will now see what Uncle Sam does. We should remark in the above case this justice had no right, as it was a criminal matter, to hold the party only under bond for his appearance at court time or release altogether; but instead he assumed all the rights of judge of circuit court, to sit in the the case, and that too when the lawyer knew better. But the thing was being put through the Masonic mill, and had to be ground without tolling; and as Masonry had *passed* on the case that was substantially the end of it.

We will see now how Uncle Sam deals with incorrigible Masons, or their near relatives. This same boy (I should say man, for he is of age and married) robbed the post-office, along with others (and admitted the crime if I am rightly informed) and was held for trial in the city of Chicago. His case was never brought to trial, and he says himself the Masons cleared him. Before the case was disposed of I inquired of a Mason and deputy post-master in Milford how the case was likely to go. He said, "They will send him up."

Said I, "They will do no such thing."

Said he again, "They will."

Said I, "They won't;" and seeing I was firm, he inquired, "Why do you think so?"

"Here is the reason," *throwing my left hand forward palm up.* To which he replied, "*Are you one of them?*"

Said I, "I am not."

The facts were, this Mason having just come to Milford, he did not know me and thus sold himself, supposing that I was a mystic brother.

This Mason who betrayed himself is now arranging to leave Milford, and I have asked myself, possibly it is on account of the brotherhood who do not desire that Masons shall converse Masonically with cowans. I took in a fellow-craft at Hoopeston, before he learned who I was and for some reason, this or some other, he did not tarry long.

These so-called honorable and benevolent orders upon a close examination are found to be the very embodiment of selfishness, clannishness, and disloyalty; their pretensions to these great principles are a mere sham to cover their real disguise. The American people are fast learning to distrust their pretensions, and soon they will stand before all in their naked deformity, and then will they be seen and judged properly and in their true light.

J. S. Hickman.

OUR MAIL.

Mrs. Wm. Ducker, Heyworth, Ill. writes:

"My husband died on the 16th of July last, after a long illness. I like your paper very much, but do not feel able to pay for it. It has been sent to us by some kind and unknown friend for the last nine months, for which we were very thankful. May the blessing of heaven rest on you and the cause you advocate."

Adelbert Gates, Barnerville, N. Y., writes:

"We are trying to make arrangements for some lectures in this vicinity, and hope to get the people waked up on the subject of secrecy, find out who are the friends of the reform and get the *Cynosure* circulated a little in this section. At present I have to content myself with handing out a few tracts and passing my papers around as soon as I have read them. Hoping we will soon be in line and duly arrayed against the powers of darkness, I remain yours for the war."

John Myers, Bourbon, Ct., writes:

"We have four different lodges in town. At the time of the Pittsburgh Convention there were four of my papers I never got. The secret society men will do all they can to keep your paper away from us."

J. B. Cressinger, Sullivan, O., writes:

"I think that I will be able to get more subscribers as soon as I shall commence lecturing this fall. I am selling your books and distributing your tracts and preparing the way for our State lecturer or any other that may favor us with a visit, and for myself at various centers around us. The Christian house of worship is open for us at any time in Sullivan. There are three lodges there; Masons, Odd-fellows, and the grange. But we have a check-bit in their mouths. I have made known all their secrets. Last winter I delivered a course of lectures in their midst and am keeping them well in hand since."

Isaac N. Jack, Pekin, N. Y., writes:

"I am so much interested in your paper that I miss it very much when it stops, though most of my tribe hate it. I am one of the chiefs of Tuscorora nation of Indians, and Superintendent of the Baptist Sunday School. Most of my church are in favor of the secret orders and most of the leading men of the nation are members of some such order. Now you see where I am. But still I feel it my duty to God and man to oppose all secret societies for several reasons: my own experience in their efforts to gain power and other worldly good; it is hostile to the Christian religion and the impartial administration of our law, not only among your people but among your red brethren is this so. If these secret societies are good it must be their fruit is good, as the Holy Bible says, "Even so every good tree bringeth forth good fruit but a corrupt tree bringeth forth evil fruit.'"

The Sabbath School.

Lesson for Oct. 3.—Jesus Lifted up.—John xii. 23-33.

23 And Jesus answered them, saying, The hour is come that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me: and where I am, there shall also my servant be; if any man serve me, him will my Father honor.

27 Now is my soul troubled; and what shall I say? Father save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered. Others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

The Teacher's Harvest Time.

Earnest workers often waste in seed-sowing precious time which should be given to harvesting. Bitter memories are mine of opportunities of good to souls worse than lost through their ig-

norant misuse. I was called when a young superintendent, to visit a lad who was evidently dying of quick consumption. He had no hope in Christ He was sadly ignorant of the way of salvation. My heart was drawn out to him in sincerest interest from the moment I first met him. I longed to lead him to the Saviour. But I thought that as a matter of course, he must have no little preliminary instruction, and I set about securing that to him. I selected a little book which in the form of an attractive story, showed the necessity and the nature of regeneration, and commenced to read it to him. I did not do this abruptly or formally, but with all the tact and tenderness of which I was capable. I told him of my interest in him and of my desire for his welfare. I supplied his sick room with fitting delicacies. I visited him nearly every morning, talking familiarly with him and praying with him and reading from the book I had chosen, adding comment and explanations as I read. My hope was that God would save him through the agency of my instruction. My reliance was largely on the truth presented in the volume. When that should be fairly in his mind, I might confidently ask God for his regeneration. I could not, I thought, look for it before. The poor lad grew weaker. I grew more and more anxious. I wished he had been better instructed before I found him; but now I saw no way but to keep on teaching. I was compelled to read briefer portions of the book daily. One morning, I came as usual. The lad was dead. I had not yet reached the point of his instruction, where I could have faith in God to regenerate him; but he had reached the end of his probation. Oh! the fatal folly of my course with him. Had I gone to that lad on my first visit with the simple story of Jesus Christ as the Saviour of such sinners as himself, I might have asked of God in unwavering faith, his immediate salvation. I exalted the agency of instruction into the place of God's spirit, and that instruction inevitably failed to do the Spirit's work. My misdirected effort was useless.

In this experience a lesson was taught to me which I would emphasize to other teachers. God does indeed work by human agencies. He does put a special responsibility upon each Sunday-school teacher for every unsaved scholar of his class. But the teacher's agency in the work of his scholar's salvation, is in declaring to them the truth of Jesus Christ as the needed and the sufficient Saviour, and interceding for them at the mercy seat in faith. When his scholars know that they are sinners, and that Jesus Christ is the Saviour of those sinners who come to him in trustful submission, they have all the *knowledge* that is essential in the plan of God for their salvation. But the teacher has a further duty to pray in faith for the immediate regeneration of his scholars. "*Now* is the accepted time" for salvation. His scholars need salvation now. He should ask it for them now. His every prayer should be in faith; hence he should expect salvation, regeneration, for them *now*.—*S. S. World.*

Masonic.

Lodge Jewelry Defended.

[A few Masons, the wiser heads of the order, discountenance the wearing of Masonic decorations, but the thousands of the lodge prove their innate love of trinkets and advertise their shame by a pin prominently displayed. How can one who professes to give to Christ all honor and praise, read and endorse or encourage others in the practice, of such sentiments as these which follow?—Ed. Cyn.]

Primarily, it is a time honored custom that has prevailed since the four sides of the ancient pyramids formed deltas, with their apexes towering toward heaven, to symbolize all those attributes, incentives, beliefs and stations of honor that are conceived, comprehended, and aspired to by man, and more especially those attainments most loved and appreciated as worthy, and entitled to our regard and defense.

The ancient priest, prince and soldier all with pride wore the insignia of their calling upon their breast. The Emperor's crown and necklace, the Lord Cardinal's ermine and jewel, the Pope's seal and the footman's badge, were, and are, alike insignia of rank and title.

Where was the soldier under Napoleon I. that would hide his golden honors? Where was the knight that did not, with pride, display his escutcheon? Where is the soldier of to-day who is not proud, and justly so, of his corps-badge that symbolizes and brings to view, with new-born pride, the Wilderness, Antietam, Pittsburgh Landing, Gettysburg, and Malvern Hill?

He loves his country and the service, and is proud of his own identification with the struggle for life, liberty, and the pursuit of happiness.

Every order, station, position and calling in life has its emblems, and if honorable, its disciples should be proud of them. But the followers of any order that reflects shame or disgrace, may well conceal her symbols and decorations.

It is natural for man to desire to possess the badge, symbol or decoration of such orders or attributes as are most appreciated and most pleasing to him, and if honorable, can but reflect honor upon him.

Masonry is given us as being "more ancient than the Golden fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred by king, prince, potentate, or any other person except he be a Mason."

Is it then, improper to wear the jewel or decoration of so noble an order as this?

Our observation has shown that those who love and honor Masonry, those who are proud of her precepts, and zealous in promoting her prosperity, and quick to defend her cause, are not loth to let even the world know that they are clad in the armor of her faith, and when modestly and worthily worn, no disciple of Masonry should blush to wear the insignia of rank and honor. It is given us as an institution of most ample charity, and world wide famous for that noble precept, and if a brother be chary of his charity, then may he well "lock up" the emblem that would give his heart the lie, and prove him faithless to the cause he has allied himself withal.—*Correspondence Hebrew Leader.*

Notices.

Pennsylvania.

The Executive Committee of the Penn'a Christian Association met for business Aug. 8th, at Ararat Presbyterian church, when it was voted to hold the annual meeting of said body in Mercer, Mercer county, Pa., December 7th, 1875; and that Rev. C. F. Hawley and other brethren thereabout be requested to provide the speakers and make all the arrangements for said meeting.

Nathan Callender, Cor. Sec'y.

The Indiana State Convention

will be held in White's Hall, Marion, Grant Co., on the Columbus and Chicago branch of the Pan Handle, and the Wabash and Michigan roads, on the 12th, 13th, and 14th of October. The first meeting will be on the evening of the 12th at 7 o'clock, and will be addressed by Prof. C. A. Blanchard. Let all be on hand on Tuesday evening. Meetings will continue over Wednesday and Thursday. Brothers Wright, Stoddard, Hill and others will be with us. No reduced rates can be had on the railroads.

Michigan State Meeting.

The friends in Michigan will take notice that their State Executive committee have appointed the first anniversary of their association to be held in Ypsilanti, Washtenaw county, October 27–29. Ypsilanti is easily reached from all parts of the State, being located on the Michigan Central railroad thirty miles from Detroit. Arrangements are being made for a good representation of good speakers and for a setting into activity the organization already affected. Let every reformer in the State make it a business to attend if possible and roll on the ball.

An Anti-secret County Convention will be held at Spartansburg, Pa., on Friday, September 24, 1875, at 1 o'clock, P. M., for the purpose of placing in nomination candidates for county offices who are entirely free from membership in any secret oath-bound society. By order of County Com. L. Ketchum, *Chairman*.

Address of Anti-masonic Lecturers.

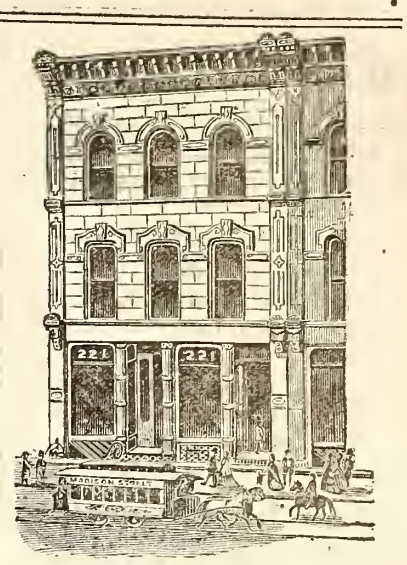
General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W. Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti Mich.

Lecturers at Large:

I. A. Hart, Woodstock, Ill.
C. A. Blanchard, Wheaton, Ill.
W. A. Wallace, Dublin, Ind.
J. B. Nessell, Ellington, N. Y.
D. P. Rathbun, Lisbon Center, N. Y.
John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. Kellogg 13 Wabash Ave., Chicago.

The National Christian Association.

President.—Philo Carpenter.
Vice-President.—J. Blanchard.
Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I. R. B. Arnold, E. S. Cook.
Corresponding Secretary.—C. A. Blanchard, 13 Wabash Ave., Chicago.
Recording Secretary and Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.
General Agent and Lecturer.—J. P Stoddard, 13 Wabash Ave., Chicago.
Auditors.—C. R. Hagerty and Edward Hildreth.
President of the Last National Convention.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of teshe ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 23, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

THE PEORIA MEETING.—As soon as Mr. Stoddard gets back from the West he will give his profound attention to the Peoria meeting. Meantime Mr. Hinman and others ought to be speaking at Farmington, Yates City, Elmwood, and other places near by. Peoria is a beautiful and central city, and a great and good meeting there will affect the whole State of Illinois.

SUCCESS.—We rejoice that Mr. Stoddard is meeting with good success in pushing toward the occupancy of the Carpenter Building. Let the "large upper room" of the building be speedily furnished and occupied by a daily prayer-meeting. The day that sees that room filled and dedicated to the uses of the National Christian Association, will set Christianity in Chicago squarely against the darkness of this world, and proved to be the Pentecost of our movement.

THE AMERICAN BOARD meets in Chicago early in October. As the oldest Mission Board (formed in 1810) and the one to lead the churches to the overthrow of idolatry, it owes our churches a distinct testimony against the idolatries of the secret orders. Will not Professor Boardman and his associates, and other theological faculties in and near Chicago, see that this matter is attended to; and a proper testimony given by this great Board. If the lodge is not heathenism there is no heathenism or false religion on earth. And if a Mission Board pretends to fight heathenism abroad, and winks at and scorns it at home, its professions are insincere; and conscientious people will forsake it, as a multitude did forsake and formed a free mission Board, when this same body connived and winked at the home heathenism of slavery. We believe Messrs Bascom, Roy, and others who are with us are corporate members of this Board.

OVERFLOWING ITS BANKS.

When the cause of Abolitionism began to exhibit the effects of diversity of judgments and diversity of interest in a free country; when *The Emancipator* became the representative of orthodox Christian Abolitionism, as the *Liberator* had set forth the views of Mr. Garrison and those who held with him; while Dr. Bailey's *Philanthropist*, afterward *The National Era*, added its peculiar glow of a western sun-set; the pro-slavery press hailed each new aspect of the cause, and especially every collision among Abolitionists as proof that "Abolitionism was going down;" while, as Joshua Leavitt used to say, it was only "overflowing its banks," and running on in separate currents. It is so with the cause which is to overthrow the lodge and emancipate its moral and intellectual serfs. In addition to the able prints which have long advocated our cause, Elder Parker Hurless is starting a monthly; Mr. Kiggins joins with Mr. Wallace and his *Anti-masonic Christian Herald*, which we have commended more than once; Rev. Mr. Pollock of Brooklyn, is launching his *Patriot*; and while the *Cynosure* shines steadily from

"The cold, blue North,"

our firmament promises soon to be aglow with stars of greater or lesser magnitude.

Meantime, as was the anti-slavery reform, ours will be beset by the generation of sore heads, greed-of-gain men, adventurers, men of personal ambition, secretists; in short the Sanballats, Tobias and Geshems of mankind. No good and holy cause ever moved on to success without collision and crimination from such minds. But their selfish clamor only proves that the cause is "overflowing its banks."

FINNEY'S ANTI-MASONRY.

We have called attention to the general omission by the public press, of all allusion to the testimony of this great and good man against the lodge. Such omission is ocular proof that American editors are living under fear and intimidation of the secret orders, as citizens dread the knives and brands of the secret Ku-Klux in the counties where those masked conspirators lurk and prowl. Mr. Finney became a Master Mason in Connecticut by advice of a weak old uncle who was a Master Mason. But in his own forcible words "As soon as I was converted to Christ my moral nature loathed it; and I went to the lodge and demanded my discharge" (demit). But full of the Holy Spirit, Mr. Finney had neither time nor taste for the political Anti-masonic movement, but devoted himself to direct efforts to arouse the churches and save men. He gave the testimony of his example and advice against the lodge, and kept steadily to his chosen work of an evangelist until dead Masonry revived and knocked for admission at the doors of his church at Oberlin. He then met it upon the threshold and published to the world his testimony in a book, "Finney on Masonry," which is the most powerful of all his writings. That book, which a cringing and venal press ignores, will yet be regarded as the crowning glory of his wonderful life devoted to the glory of God and the good of his fellow men.

NOTES.

—Pastor Bartholomew's statement in the present number and the notice of the dedication, will be read with greater interest when is known that his congregation were compelled to go to law to maintain their just cause, but the decision of the courts have been in favor of the lodge interests. Having read the decision of Judge Mackenzie, it does not appear that the secrecy question influenced the case, but an advantage was had against the congregation in some technical forms which the Judge felt compelled to recognize.

—Past Master Ronayne will speak in Ligionier, Ind., on Monday and Tuesday next, Sept. 27th and 28th; in Kendalville, on the 29th and 30th, at Albion, the county seat, on the 1st and 2nd of October. These meetings will give the friends of reform in Noble county an excellent opportunity of beholding the pitiable folly and weakness of the lodge.

—James Russel Lowell has appeared as a satirist, and his poem from the *Nation* we republish in part. The closing lines seem too illogical if not untruthful in referring to the institutions of religion, and are omitted.

—Attention is called to the generous proposition of Bro. Woodring of Waverly, Iowa, on opposite page. The "Revival Songs" are a choice four-page collection of popular Gospel hymns for use in large congregations where hymn books could not be circulated. They are just the thing for camp meetings, revivals, Sabbath-school gatherings, etc.

—We have received a pamphlet containing the addresses of Rev. J. D. Inman, before the Michigan Wesleyan Conference on "Freemasonry Antagonistic to our Republican Form of Government," and of Rev. Joel Martin, before the second Mich. Con. Association for Mutual Improvement on "Freemasonry Antagonistic to Christianity." Both are well-arranged and interesting arguments, calculated to arouse inquiry and convince the candid.

—At the late Indiana Wesleyan Conference Rev. J. T. Kiggins, State lecturer, presented a report from the committee on the "State of the Country and Reforms" which aroused much interest and is to be published in the *American Wesleyan*.

—The same Conference sustains a mission in North Carolina, the State where Rev. Adam Crooks labored and endured hardness for Christ's sake in the days of slavery. Rev. D. C. Lindville was sent to this field the present year.

—Arrangements are being made to organize a State Association in New Hampshire, in Lake Village, during the month of November, the time not definitely fixed. With the friends of the reform everywhere we rejoice that the work is progressing so well in New Hampshire. The bitter and domineering spirit of the lodge at the last Free Will Baptist State Association made the organization of the State necessary. Let prayers of faith arise from the New Hampshire brethren that from their trials with these "false brethren" there may come a great victory for the truth.

—During his trip in Iowa, Past Master Ronayne's expositions met with enthusiastic reception from the people and everywhere the lodge was put to rout. He spoke in Mason City, Clear Lake, Hampton, Colo, and Toledo. Bro. Hankins was with him at three places, and the General Agent at the last, where the lodge was at the highest pitch of its temper, and would have brought forth an arguments of eggs except for the interposition of the Master of the lodge. At Hampton also eggs were brought to the hall, but common sense got the better of lodge-wrath, and they were not used. At Toledo the Masons industriously published that the lecturers were both Jesuits in disguise, and stick to the lie though it was publicly exposed. There is surely answer enough to such a story in Mr. Ronayne's exposition. The Masons themselves are forced to acknowledge its genuine character and the fact of his lodge connection. So this fact and the hostility of the Romish church to the lodge are sufficient answer to the calumny.

—King Kalakaua lately spoke to the children of fourteen Sabbath-schools at a union celebration at Oahu, Sandwich Islands. He said he well remembered some of the verses which he learned when attending the Sabbath-school at the Bethel Church, one of which was "Give no place to the devil." This is surely encouraging for the Islanders, if it is any mark of a return to his early training by the King. In his visit to this country he had sadly forgotten this inportant admonition. Let us hope that he has found that wine, low women and the lodge make a place for the devil in every heart which yields to their seductions.

—The nomination of Mr. Charles Francis Adams for the last general election was far from withdrawing his name from popular favor as candidate for President. Among several notices we have seen lately of his name, the Brooklin *Times* has the following: "We have hopes that an aroused public

spirit will find some way of making itself potent in the nominating conventions next year, and that Mr. Adams may be called from his retirement at Quincy, to restore to the Presidency its ancient dignity and legitimate influence. But if the reign of small men is not yet to be broken and some 'expediency' makeshift is preferred, let him take up the pen of the historian. He has already served this generation more brilliantly than any other man now living; let him serve posterity by leaving behind him an intelligent, comprehensive history of the United States."

—A most interesting case, and an emphatic contradiction of the claim that anti-secrecy tends to destroy the power of religion or the influence of testifying churches is given by Rev. S. P. Hoy, in the *Telescope*. He was appointed one year ago to the Streator mission station, and tells of the victory of grace and truth in these words: "We immediately commenced a series of meetings for the conversion of sinners. After five weeks' labor only 3 persons professed faith in Christ, and only 2 united with the church. Under this seeming defeat 2 of the original 8 members withdrew and joined another church, with the decision that we could never build up a society with that anti-secrecy clause in our book of discipline. But God has chosen the weak things of this world to confound the mighty. After resting one week the meeting was continued, our reliance being in power from on high. In the next seven weeks 115 persons professed conversion, and 98 joined the church. None of the conversions, or accessions were under sixteen years of age, and fifty-two of the accessions were heads of families. Only two of the converts chose to remain out of the United Brethren church rather than withdraw from the lodge, while many left the lodge for the sake of Christ. On the 8th of last May, Prof. C. A. Blanchard came here, by invitation, and delivered three of the most telling lectures against secrecy that we ever heard. Secrecy received such a waking up in this city, through the United Brethren church, that its principles will ever be remembered. From that time to this the church has been persecuted in such a way as Freemasonry only is capable of doing. But, thank God, the United Brethren church in this city is founded on true Bible principles, and the gates of hell shall not prevail against it.' Not one man left the church under the opposition, and many have been saved from the lodge. Can we be successful in winning souls to Jesus in the cities, and oppose secrecy?"

A Looking Glass for H. W. Beecher.—Published by D. F. Newton, 303 W. 20th Street, New York; price 25c. This book written by a "classmate of H. W. Beecher," is the second by that author on the general subject of the spiritual and theological aberrations of the Plymouth preacher. While many have already settled in their own minds the position of Mr. Beecher, the reading of this little book will strengthen the Bible side of the case; in which everyone who has measured results by the legal developements of the trial alone has left out that which time and the judgment of men will hold as most essential, the influence of Beecher's preaching and loose life upon the churches. Send for this book.

—The National Christian Association opposed to secret societies has a good opportunity for obtaining a substantial basis upon which to operate. Philo Carpenter, Esq., of Chicago, offers to donate to the Association a building and lot free from all incumbrance, suitably located on West Madison street in that city worth $20,000, as soon as there shall be procured from other sources the sum of $30,000. The offer stands open until the first day of April, 1878. Mr. Carpenter proposes farther that as soon as $10,000 shall be secured, he will give for the use of the Association the possession and control of the building until April 1st, 1878, provided farther the said $10,000 shall be secured for the uses and objects of the Association before the 1st day of April, 1876. The proposition is a generous one, and shows that Mr. Carpenter's heart is in the cause. The friends of anti-secrecy should see to it that the benefits of this offer shall be secured. We understand that about $6,000 have already been obtained. As much more raised before the 1st of April next will give the association control of the building for two years. During that time the rest of the whole amount, namely, $20,000, can be raised if the friends of the cause will act with energy. United Presbyterians have a special interest in this matter, and they should promptly contribute their part of the sum necessary to obtain this home for the National Association. —*Evangelical Repository.*

The Christian Patriot.

Arrangements are being made to publish monthly in New York city, a magazine of thirty-two pages, to be called The Christian Patriot, for the discussion of such religious, moral, and political questions as affect Christianity, or morals in general. The social system is full of disorder. The political arena is grossly corrupted, and the Christian church is extensively infected, thus carrying moral pestilence into every department of society. The fruits are abundant and obvious. Bargain and sale enter largely into the plans of partisan leaders; members of secret orders secure the lion's share of public favors.

Rings "cut and fit" political issues to suit their own purposes. The judicial ermine does not escape the contagion. Commercial integrity is a rare commodity. The laborer and capitalist are in hostile array. Sinful extravagance leading to bankruptcy and crime is an order of the day. Lawlessness and immorality prevail in many places. Drunkenness and Sabbath-breaking with their train of results are shocking to contemplate. These evils have a disastrous effect on Christianity, and on society at large. Their existence calls for prompt and vigorous action. The design in publishing *The Christian Patriot* is to help in arresting the evil tendency of such things through a more enlightened public sentiment. Such an effort is worthy of the ablest statesman, jurist, or divine; and the humblest citizen cannot but be moved to cast in *his* "mite" to aid in such a contest.

The publication of the *Christian Patriot* will be commenced on the 1st of January, 1876, and it will be sent to all parts of the United States and Canada at one dollar a year *in advance*. Carefully written articles and reports are wanted from all parts of the country, and the largest possible circulation is desired. Will not our friends everywhere aid us to their uttermost in making the *Christian Patrtot* a true opponent of the principles which its name imports. Write to us; give your views; tell us of the doings in your neighborhood. Send us the names of subscribers as fast as you can, (the money need not be sent until the first number shall have been received.) All communications prior to the 1st of January, should addressed to Rev. T. H. Pollock,

Jersey City, N. J.

New York, Sept. 1, 1875.

Note. Editors noticing the above enterprise will please send a copy of their paper containing the notice to the above address.

A Proposal.

Waverly, Iowa, Sep. 13, 1875.

Dear Editors:—I obtained the subscription for one year, which I send in this way. The minister who sends it was visiting us some months since, and was much pleased to find us engaged in the reform, although he confessed that he had not been actively engaged himself in opposing the evil. He said he wanted the *Cynosure* very much, but just then was not financially prepared to subscribe for it. Before leaving my house, I made him a present of a hundred sheets of my "Revival Songs" on condition that he promise to subscribe as soon as he could; which he did, and now sends me the money. These "Revival Songs" have been advertised, and samples sent to many of the ministers in the North-west; used at the Iowa State Convention at Clear Lake, and are very convenient for any religious meeting. I will send 500 of these sheets *free*, as a premium to the minister who will send in the largest number of subscribers to the *Cynosure* office during the two months of October and November, from Iowa, Nebraska, Kansas, Minnesota, Missouri, or Dakota Territory (where the samples have been mostly circulated.) I do not sell any of these hymns hereafter, but do this simply to increase the circulation of a paper worthy the patronage of every lover of truth.

These hymns are usually sold at one dollar per 100. The *Cynosure* will notify me at the expiration of the time who to send them to Yours &c.,

P. Woodring.

News of the Week.

The City.

The city officials were invited to inspect the county poor house and insane asylum last week and proved their fitness for incarceration in the latter by a drunken spree.——In the severe storm of Sep. 8 and 9 another propeller foundered in the lake with the loss of eight lives. A heavy gale on the night of Thursday last drove a lumber barge on the North pier causing a total loss.——The experiment of the fast mail trains is a success. The first train from New York over the N. Y. Central route came through five minutes ahead of time delivering the mail without failure at all points. No stops were made except to change engines. The last run was from Elkhart where the train was behind time so great was the nervous strain upon the engineer in making up this time that he fainted when the train came into the depot of the Lake Shore road here. This train arrives and departs daily. The Pennsylvania Company's train is also running on the same arrangement and takes passengers also.——The Episcopal Convention of the Diocese of Illinois have elected a third candidate for the Bishopric, Dr. McLaren of Cleveland. It is probable that the election will not fail as did that of Seymour and De Koven, but will be confirmed by the standing committees of the church at large.

General.

Galveston has been flooded by a storm. In many of the principal streets there are several feet of water; and it is supposed that thirty men who were engaged on a breastwork in course of construction by the United States Government, have been drowned. One railroad bridge has been completely destroyed, and another is partially demolished. The force of the gale is so great, that the water at Virginia Point is forced over the land about three miles.——Wheat fields in the neighborhood of Newbern, N. C., remain unreaped on account of the innumerable rattlesnakes therein.——Prof. Hayden, while in Omaha, a few days ago, related some of the results of his three years' exploration in Southern and Western Colorado. Coal of the best quality was found in large quantities, the veins varying in thickness from twenty to fifty feet. Large beds of iron were also discovered. Some of the mines of silver and gold, the Professor thought, would prove the richest in the West.——One of the special agents of the Pension Office has just returned from the West, and his report made to the Commissioner discloses a remarkable series of wholesome deceptions practiced on the Government. The Commissioner now states that he is convinced that the Government is annually paying from three to four million dollars to fraudulent claimants. ——Pres. Grant and family leave Long Branch this week on a special car for Colorado.——Severe frosts have been experienced along the Missouri river during the past week, but it is believed the corn crop is not materially injured.

Foreign.

Iceland has been so devastated by volcanic action that the people are impoverished and their means of living gone. They are proposing to emigrate. Alaska and Manitoba are points in which they will probably settle.——It is said that the Ultramontane majority in the Bavarian Diet are preparing to censure the Government by vote. They will ask the King to change his ministers, because they do not possess the confidence of the people.——The Turkish Government has concentrated 48,000 troops on the Servian border and the question of joining the revolted provinces in war or remaining neutral is to be submitted to the people of that province.

The Home Circle.

The Resurrection.

Lift up, lift up, your voices now,
The whole wide world rejoices now,
The Lord hath triumphed gloriously,
The Lord shall reign victoriously.

In vain with stone the cave they barred,
In vain the watch kept ward and guard;
Majestic from the spoiled tomb
In pomp of triumph, Christ is come!

He binds in chains the ancient foe,
A countless host he frees from woe,
And heaven's high portal open flies,
For Christ hath risen and man shall rise.

And all he did, and all he bare,
He gives us as our own to share;
And hope and joy and peace begin,
For Christ hath won and man may win.

O Victor, aid us in the fight,
And lead through death to realms of light;
We safely pass where thou hast trod;
In thee we die to rise to God.

Thy flock, from sin and death set free,
Glad Alleluia raise to thee,
And ever, with the heavenly host,
Praise Father, Son, and Holy Ghost.

—*John Mason Neale.*

The Box of Books.

You of seven or eight years old who have begun to study Latin think you are brighter than some of the other boys. Not that you say so but it is very evident you think the other boys ought to recognize the fact. Well, perhaps you are right; but I am going to tell you of one who wrote very respectable Latin verses when he was at your age. He was not, however, one of those who are prodigies at eight years old and are never heard of after, for he wrote many books which are highly valued to this very day. When at the age of eleven years he entered the great University of Leyden, he was addressed as *Magne puer magni dignissime cura parentis.* What does that mean? You, our young Latin scholars, must translate!

If I were to tell you what wise and learned books my hero wrote as he grew older, I am afraid you would skip that portion of this story, for boys are not found who are so fond of reading as was this great scholar. You deny it? Well, then go to Mr. Motley's last history and there you will find in a lengthy account of some twenty-five pages or more this story which I am about to tell you. I shall feel happy if I have induced you to study the works of that great historian. For the rest of you, who perhaps do not possess a copy of the book, or if they do who would tire of reading so many pages, I have condensed the following incident in the life of the great Hugo Grotius.

I have told you that he was a wise and learned scholar. You shall now hear how his books saved his life. If a story must have a moral you will find mine here. *Verbum sat sapienti.*

At the age of thirty-six, for some offense which in our time would be trifling, this great Dutch scholar was condemned to perpetual imprisonment in the fortress of Loevestein. This prison was situated on the river Waal, the greatest of the three branches into which the Rhine divides itself on entering the Netherlands; and so strongly was the castle fortified that there seemed to be no hope of escape from it. While in prison he spent nearly all his time in study, and for exercise he procured a huge top which he employed himself in whipping for several hours each day.

The great scholars in Holland did not forget him in his captivity, and they obtained permission to send him from time to time a chest full of books which were a great solace to him in his confinement. Thus in spinning his top, studying his books, and writing his great works, which were to be read and quoted for ages after, Grotius managed to spend comfortably the first two years of his prison life.

But one cannot be contented in captivity, even with plenty of books, and Hugo Grotius and his noble wife who shared his home in the castle had long been brooding over some means of escape. Madame De Groot, as she was called, often looked at the chest of books as it came and went to and fro. Alas! it was only four feet in length, and her husband was a very tall and stately gentleman; but they talked the matter over, and she did not easily yield to dispair. One day they tried an experiment; Grotius got inside the chest and his wife sat beside it with an hour-glass in her hand; for two hours at least he could lie there with the lid fastened down. The risk was great, but liberty is very sweet, and they resolved to try the dangerous experiment of gaining liberty for the captive by means of the book chest.

Madame De Groot was not a close prisoner as was her husband; while she and her children shared his captivity, she could go when she liked across the river to the town of Gorcum to purchase provisions for the family. One day she stood in the doorway of the house to which the chest of books was consigned before it was sent across the river to the fortress, and jokingly sounding the mistress of the house as to the reception her husband would meet if he, instead of the chest, were to appear.

"He shall have a warm welcome," replied the good woman. This answer gave great confidence to Madame De Groot.

The day of escape fixed upon was that of the great fair at Gorcum, at which time the commandant of the Fortress of Loevestein was to attend the fair and to remain all night absent. As husband and wife made their plans, it was thought advisable for the wife to remain in the fortress, so as to prolong ignorance of his flight, and thus give greater opportunity for escape.

There was in the family a courageous young maiden-servant by the name of Elsie Van Houwening, who was strongly attached to the family as they were to her; and she it was who undertook the care of the chest; this time not filled with books, but with the great scholar himself.

Early in the morning Grotius curled himself up in the chest. A large Testament was placed under his head for a pillow, with some bunches of thread to render it less hard, and some papers were stuffed around him to soften the fall should the chest be thrown roughly down. I do not think that trunks were handled as roughly as they are now-a-days, or the poor gentleman could scarcely have survived the journey in this cramped condition.

Madame De Groot took a solemn farewell of her husband, and kissed the key as she placed it in the brave Elsie's hand after locking the chest. She threw his clothing on the chair and placed his slippers near it, so as to make it appear that Grotius was in bed when the soldiers came up for the trunk. It happened to be a very stormy day, and she made that her excuse for sending Elsie with the books instead of going herself.

As the soldiers raised the chest they observed it was more weighty than usual, but some joke about the dul and heavy books inside diverted their attention, and they unbarred in turn all the thirteen doors that led along the passage way and down stairs out of the castle, dragging the ponderous box after them. When they reached the wharf one began to tell a story of some malefactor who had been carried out of the castle in a chest, but Elsie's quick and ready wit was equal to the emergency, and after examining the trunk to see if there were holes for air bored in it, and scarcely thinking that enough to support life could enter through the key-hole, they placed it on the shore.

When the trunk was first sent its contents had been examined, but finding after several examinations that it contained nothing but books, there had been no subsequent investigation made, so that there was no danger from that direction to be apprehended.

Elsie was not willing to trust the chest on the thin board upon which the boatmen proposed to slide it from the wharf to the vessel; she was much afraid that the valuable books might be damaged if it broke, and after much grumbling the skipper procured a plank. The troublesome passenger was even then not satisfied, for she would not give the boatmen rest until they had lashed the precious chest fast, for as the weather was very tempestuous, it seemed in eminent danger of sliding into the sea at the first lurch of the vessel. Elsie now composed herself and sat down, throwing a white handkerchief over her head which fluttered in the wind. This had been the signal arranged by her to let her mistress, who was anxiously watching them from the barred window of the fortress, know that thus far all had gone well. One of the crew observed her, and she was obliged to explain that one of the servants at the castle had taunted her with being too cowardly to sail on such a stormy sea, and she was signaling him that she was on board.

Now an officer of the garrison who happened to be on board seated himself on the box of books, and began drumming with his heels against it, and it again required all Elsie's wit to relieve her master from the unnecessary annoyance.

In due time the ship reached Gorcum, and Elsie paid the skipper and his son to place the chest on a handbarrow and transport it to the house from which the books had on each previous occasion been shipped. In the anguish of his confinement, the prisoner had been unable to refrain from some change of position, and the boy remarked to his father that there was "something alive in the box." The cheerful little maid readily suggested the probability of the books sliding about, and no more notice was taken of it. Finally the chest was safely placed in the back room of the house from which it had so often been sent out full of books to the grim fortress, this time returning not with its usual load, but conveying to his liberty the great scholar himself.

All danger was not yet past. Elsie at first feared she should see the dead body of her beloved master as she unlocked the trunk, for there was no answer as she tapped upon the lid, but as she opened it, he rose from his coffin-like confinement as one coming from the dead. At first he was faint from his suffering, but he rapidly revived as he felt the necessity of speedy flight, for in the book-shop next door there were even then preachers and professors, any one of whom might recognize him.

"You are the man of whom the whole country is talking. We must help you away at once," said his friends.

A mason, the brother-in-law of his hostess, procured for him the doublet, trunk-hose, and shoes of a brick layer, together with a trowel and measuring rod. Unfortunately, they belonged to a smaller man, and the doublet did not reach to the waistband of the trunk-hose, while those nether garments stopped short of his knees. His smooth white hands were very unlike those of a brick-layer, and they were obliged to smear his hands and face with chalk and plaster before the newly-made journeyman dared to follow his employer into the street.

When they reached the ferry across which lay their way to the Spanish Netherlands, the boatman refused to cross in such tempestuous weather for two such insignificant people, as the mason and his scarecrow journeyman, but money will effect much, and in course of time Hugo Grotius reached the great city of Antwerp, the end of the journey, in safety.

The commandant of the fortress when he returned home from the fair, discovered the flight of his prisoner, and in great wrath hastened back to Gorcum to examine the chest. He found in it the big Testament and some skeins of thread, together with a volume or two of theology and of Greek tragedies, but his prisoner was lost to him forever. His curses against Madame De Groot and brave Elsie were useless; Hugo Grotius was safe.

After a short captivity Madame De Groot was released and joined her husband, and the brave Elsie married a faithful servant of Grotius, whom his master had instructed in the rudiments of the law. He rose to be a thriving and respectable lawyer, and we must believe that in the brave Elsie he had a faithful and intelligent wife.—*Christian Intelligencer.*

Handfuls of Purpose.

Christian, you never go to your daily reaping but there comes a Ruth to glean after; and the Master says, "Let fall some of the handfuls of purpose for her." Mother, do you grow tired dropping handfuls for the busy little gleaners in your homes? When engaged in some great, good work for the Master, that requires all the time and energy you can spare from household duties, do you feel that your work will suffer if you stop every day to plant new seeds of goodness, and watch and water with loving care the beauty already growing? Your work goes on while you stop. Your children may be your best helpers. Then, mother, never be deaf to their questionings. Withhold nothing from them that God withholds not from you. Let your heart be an open treasury—a storehouse for the elder children, a nursery for the little ones. See that their tiny hands are full for Jesus, if you spend all your time dropping sheaves. If God gives each family its share of work to do, will he care how much the children help, if it is done?

The Ruth that came to glean in your field, the other day, Christian sister, was your poor washerwoman. Something in your morning chapter—"unto the least," was it ?—made you unusually kind and thoughtful, and out of your kindness you dropped a little handful of purpose that has been food, raiment and joy to her hungering, shivering heart ever since. Only a seat beside her; a few kind questions; a patient listening to the old story of suffering; a little word of sisterly counsel covered with ready tact, while you showed her some skillful work you had been doing, entertaining her for a little as kindly as you would have done a dear friend. You could tell as you saw that sad face transfigured, what a feast you were spreading for your sister, and somebody whispered, "You are speaking it for Me." That night perhaps your humble sister went home, on her knees for the first time in many years, to carry your handful changed into repentant tears, into God's garner. How she helped you work for Jesus that day!—*Meth. Advocate.*

Hindoo Prayer Mills.

At Jangi, says a recent traveler in the Himaliyan regions, there was a beautiful camping place between some great rocks and under some very fine walnut and *ynew* (edible pine) trees. The village close by, though small, had all the marks of modern affluence, and had a Hindoo, as well as a Lama, temple, the former religion hardly extending further into the Himaliya, though one or two outlying villages beyond belong to it. Both at Pangay and Rarang I had found the ordinary prayer wheel used—a brass or bronze cylinder, about six inches long, and two or three in diameter, containing a long scroll of paper, on which were innumerable reduplications of the Lama prayer—and which is turned from left to right in the monk's hand by means of an axle which passes through its center. But in the Lama temple at Jangi I found a more powerful piece of devotional machinery, in the shape of a gigantic prayer mill made of bronze, about seven or eight feet in diametor, and which might be turned either by hand or by a rill of water which could be made to fall upon it when water was in abundance. This prayer contained I am afraid to say how many millions of repetitions of the great Lama prayer; and the pious ritualists of Jangi were justly proud of it, and of the eternal advantages which it gave them over their carnal and spiritually indifferent neighbors. The neophyte who showed the prayer mill to me turned it with ease, and allowed me to send up a million prayers.

Antique Volumes.

A recent number of *Potter's Magazine* contains a description of what is claimed to be the most ancient bound volume in existence. It is a copy of the Old Testament, written nearly three centuries before Christ. It was found in the year 241 B. C., and has since then remained in the possession of the High Priest of the Samaritans, who have successively guarded it with jealous care. It was shown in 1866 to Mrs. Eliza Rogers by its then custodian, Selameh. The sheets are strongly bound together with stout cords, firmly fastened. The outer cover, which is of papyrus, like that on which the book is written, save that it is a little thicker, does not extend across the back, but wooden frames at top and bottom hold the binding firm. The volume is nearly four inches thick, and, except that the exterior is somewhat worn with handling, it remains in the exact condition in which it was found.

A psalter from the Monastery of St. Hubert, in Ardennes (Luxemburg), and known as the Psalter of Louis the Good, has been lately sent to Paris by an English bookseller who purchased it for 36,000f., and hopes to sell it for 6,000f. more. The book was described by Mabillon in the seventeenth century, but for upwards of seventy-five years has been missing, and was finally regarded as lost. It is written in gold uncials and contains verses in honor of the King to whom it was presented. One half of the cover is of ivory, exquisitely carved, and the other half is of wrought silver, representing the King who owned the manuscript. The work is one of the marvels of medieval caligraphy.

Children's Corner.

"Little Dan."

You see, the people at the post-office soon recognize faces and names, and after a man or woman has appeared at the general-delivery window three or four times, they are pretty well known. It is a real pleasure to hand out letters to some, while the clerks care little for the calls of others to get hold of their epistles.

One day a year or two ago, a funny-looking little old woman, wearing faded garments, but having a tidy look and a motherly face, appeared at the window and asked for a letter. There was one for her, sent from a distant city, and any one could have told that an unlearned boy directed the envelope. There was a little "d" in "Detroit," with a big "T" to end the word, and it seemed wonderful that the letter ever reached its destination.

The old lady felt so good that, tears in her eyes and yet trying hard to smile, she put her head into the window and said:

"Thanks! It's from my boy Dan, and you don't know how much good it does me!"

The lady delivery clerk rose up to look after the old woman, and when a second letter came she was looking and watching for "mother" a whole day before the letter was passed out.

"It's from little Dan again," cried the old woman, as she noted the superscription. "He's in Buffalo, learning a trade, He's only a bit of a boy, and there wasn't a show for him in Detroit, and beside he was running out nights and going to the bad. I sent him away and he's working hard and trying to be good; God bless my Dan! I'm a lone widow with only him to love, and I hope he'll be good!"

"I hope so, too," added the clerk, and after that the two were friends. Some times the letters were far between, and when the old woman would worry over the delay, and the big tears would fall, the lady would almost shed tears with her. "Mother" would open her letters at the window, and if Dan was feeling brave-hearted and getting along well both would rejoice, while both would still be anxious if he complained and was discouraged.

Almost every week for a year and a half the old lady received a letter, and just as regularly she came to post an answer. She wrote in a quaint old hand, but the boy could make out every word, and once when he wrote that her writing was improving, she felt all the pride which a school-girl could have shown. He improved as well. By and by he wrote "Detroit" plain and fair, and he took extra pains to commence his "Dear Mother' with a grand flourish, and to add something extra after the words:—"Your Son Dan."

Those letters were food and drink to the old lady, and she seemed to actually grow younger. Little Dan had many friends in the post-office, and had the mother been ill any carrier would have hunted till midnight to find her and hand her the looked-for letter. Three or four weeks ago when she opened her letter she wept and smiled as over the first. Dan wrote that he was coming home for a week, and her heart was full. She said she'd have the cottage looking like new to him, and she'd be at the depot to welcome him first of all. Every body felt glad with her, and the lady clerk was to go up some evening and have tea with her and see little Dan and praise and encourage him, for the more kind words a boy can have the better will he seek to do.

There was no letter the next Tuesday; but the two excused its absence by saying that Dan was getting ready to come home. That was early in February, and he was to come about the 1st of March. The next Tuesday there was a letter, but the hand-writing was not little Dan's. It was a strange, business hand, and the clerk felt a chill go over her as she turned it over. It might be good news, but she feared not. "Mother" came in at the regular hour, and she turned pale as she took the envelope. Her fingers trembled as she opened it, and she had to wipe the mist out of her eyes before she could decipher a word. She hadn't read over four or five lines when she uttered a moan and sank right down, like one crushed by some awful weight. They lifted her up and took her home, the letter clasped in her stiff fingers, and though she came out of the faint after a while, her heart was broken, and in a week she was in her grave.

Dan was dead! The letter said that he had been taken suddenly ill, and that nothing could save him. The blow was too heavy for one with her gray hairs and childish heart, and her little old cottage is without a tenant.

No more letters commencing "Dear mother" came for the dead, and the trembling hands which used to linger fondly over the words: "My dear boy, Dan," are folded over a lifeless breast, there to rest till the angels unclasp them.—*Detroit Free Press.*

A Nova Scotia Tide.

The scenery here is remarkable only in a single point, and that is the rise of the tide-waves. A gentleman said to me: "When I go away abroad, and in different lands they boast of their many advantages, I always stump them by asking: 'How high does your tide run? Ours rises sixty feet.'" The valleys and meadows that reach along the basin look very much like other fertile valleys. The orchards, on the fruit of which Longfellow still gives an annual premium, look just like the orchards of Eastern States. And the farm-houses differ from those in Maine and New Hampshire only by being a little more antique. But the tide is an institution. Every farmer on the lower land has a dike to keep the Atlantic Ocean from stealing his chickens and other things. When the tide is out, many miles of fine pasture offer a tempting bite to the cattle. They have learned, however, to be cautious, for when it comes in, the herd is put to their metal to keep ahead of it. The pigs of Nova Scotia differing from all their cousins, are especially shrewd on this subject. They follow the tide out closely to feed on the fish it strands in its rapid retreat. The finest runner takes the lead, keeping nearest the out-bound wave, with one eye on the crabs and the other on the tide. The instant the tide turns, and takes its first landward step, the porcine leader sounds a shrill note of alarm. The moment it is given the whole herd, without waiting for another bite, start for the highland, making such time as only Acadian pigs can. They never get fat, as that would interfere with agility and their mission in life, which is to keep ahead of the ocean.—*Mirror.*

Religious Intelligence.

The sixty-sixth annual meeting of the American Board of Commissioners for Foreign Missions is to be held in Farwell Hall, Chicago, commencing on Tuesday, Oct. 5th, and closing on Friday, the 8th. Several railroads have reduced their fares for those attending the meeting, information respecting which and also in regard to accommodation may be obtained, by immediate application, of E W. Blatchford, of the Committee of Arrangements, Chicago. The annual sermon is to be preached by Pres. Andrews of Marietta College, Ohio.

—Prof. J. R. W. Sloane, the delegate of the Reformed Presbyterian church to the late Presbyterian Conference in London contributes to the United Presbyterian a sketch of that interesting meeting. There were present from Britain, the Continent and this country 100 ministers and elders, representing 21 of the 49 organizations holding the Presbyterian name or government. The question of Psalmody was referred entirely to the "Alliance" which meets next year and to which this conference was preliminary.

—The fall Conferences of the Free Methodist church commenced Sep. 1st, with the New York Conference at Philadelphia, Pa., and the Michigan Conference at Spring Arbor, Mich. There yet remain the Conferences of Minnesota, Sep., 29th, of Wisconsin at Pierceville, Oct. 6th, and Illinois, at St. Charles, Oct. 13th.

—Rev. J. G. Terrill reports in the *Free Methodist* the conversion of thirty persons at a late camp meeting in Atkinson, Ill.

—The occasion of the dedication of pastor Bartholomew's new church at Lima, Ohio, is thus noticed in the *Lutheran Standard*: "The sufferings of the Lima congregation will redound to the good of the church at large, and the worthy people there will worship in their temporary church-building till their church-case shall have been finally decided. On the occasion of its dedication, the audience room, occupying the entire lower floor, was thronged with an earnest and appreciative audience. In addition to the pastor loci, the following clerical brethren were present: Rev's. W. M. Hering, G. W. Lose, E. Cronenwett, and F. Wendt; the last two preaching the dedicatory sermons in English and German during the forenoon and afternoon services.

—Some time since, Rev. W. D. Love of East Saginaw, Mich., proposed to his people to receive less salary in view of the hard times, but they have decided not to reduce it.

—Three young men engaged in expensive fun at a Wesleyan prayer-meeting in a private house in North Liberty, Ind., lately. For making disturbance and insulting the worshipers they were arrested, fined $73, and compelled to confess their wickedness.

—Brigham Young does not feel tenderly toward efforts for evangelizing Utah. Recently on a visit to Mt. Pleasant with his twelve "apostles," he aroused much opposition to the Presbyterian mission in the place. During a two days meeting they took every occason to denounce the missionary and his work.

—The Wesleyan Methodist church of Apalachin having become pecuniarily involved appeals to the connection and Christians at large for help to prevent a forced sale of their building. Aid may be sent to Rev. N. Bacon, Apalachin, N. Y.

SERMON ON MASONRY.

BY REV. JAMES WILLIAMS.

Presiding Elder of Dakota District, Northwest Iowa Conference.

A Seceding Master Mason.

Delivered in the M. E. church, at Elk Point, D. T., Aug. 11 1875.

You will notice here that these four lodges first organized themselves into a Grand Lodge and then ordained "that the privilege of assembling as Masons, which had hitherto been unlimited should be vested in certain lodges, or assemblies of Masons. and that no others should have the right to assemble without the consent and approbation of and warrant from the Grand Lodge in communication;" and of course this "warrant" must be paid for. And here by the first act of speculative Masonry the "liberties of a large class of industrious men were seized, usurped and taken away without the slightest color or pretense of right, and the Grand Lodge or central government which they formed was, and is still, a simple, absolute despotism.

But do you say this was only in organization that this despotic character is found. Let us see what our modern authorized expositors of the institution have to say concerning it, and it would strike us with the greatest astonishment were it not a part and parcel with its many unwarranted assumptions. We will hear what Perfect Prince Albert G. Mackey has to say in his Lexicon, page 185: "A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the supreme court of appeal in all Masonic cases, and to its decrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is therefore *completely despotic.* While a Grand Lodge exists, its edicts must be respected and *obeyed without examination* by its subordinate lodges. Chase in his Digest on pages 22, 23, says, "A Grand Lodge is the supreme Masonic authority within its jurisdiction. Its powers are three-fold: legislative, judicial, and executive. In its legislative capacity it has the power of enacting laws and regulations for the government of the craft, and of altering, repealing and abrogating them. In its judicial capacity it has the power of investigating, regulating, and deciding all matters relative to the craft or to particular lodges or to individual Masons which it may execute, either of itself, or by such delegated authority as it may appoint. In its executive capacity, it has the power of erasing lodges, and expelling brethren from the craft. These powers are subject to but one limitation which is that contained in the regulations of 1721, and expressed in the following concise language: 'Provided always that the old landmarks be carefully preserved.' By this standard and this *only*, are we to measure the powers of the Grand Lodge."

Here we have in the strongest language from Masonic authority the despotic character of the Grand Lodge asserted. Mackey goes on to state that there is no redress for its subordinates, and all that can be done is for the Grand Lodges of other States to take revolutionary action against the one that abuses its power, but even then their action is as fatal to the craft as it is to the Grand Lodge. See Mackey's Lexicon, page 185. The charters of these subordinate lodges would be worthless, and they would have to again secure and pay for new charters before they could proceed with work. But while there might seem to be the semblance of protection from downright outlawry, in this revolutionary provision it is only a semblance. See Mackey's Lexicon, page 185. We see that it is only in the violation of ancient "land marks" of the order that this action can be taken. If the Grand Lodge of this Territory should see fit to send an order to Elk Point Lodge stating that I was dangerous to the prosperity of the order, and that they must execute Masonic penalties upon me, they must do it and take my life, or violate their sworn obligation.

But let us trace this subject a little further and find the power that controls the rank and file of the Masonic body. Hear what Mackey and Chase say on the powers of a Master of a lodge; "The power of a Master in his lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned nor can any appeal be made from his decision to that of the lodge. He is amenable for his conduct to the Grand Lodge alone, and to that body must every complaint against him be made. For no misdemeanor, however great, can he be tried by his lodge, for, as no one has a right to preside there in his presence except himself, it would be absurd to suppose that he could sit as the judge in his own case. This is the decision that has been made on the subject by every Grand Lodge in the United States which has entertained the question, and it may now be considered as a settled law of Masonry." Mackey's Lexicon, page 298.

Again in Chase's Digest, page 380 and 381, we read: "The powers and privileges of the Master of a lodge are by no means limited in extent. No one can preside in his lodge in his presence, without his consent, and it therefore follows that charges against him cannot be tried in his lodge. He may call to his assistance any Master he pleases, may call special meetings, and open, close, or call off his lodge at pleasure. He may command the attendance of his officers and members at any time by summons, may appoint all committees not otherwise provided for. We believe it is well settled by nearly every Grand Lodge in the United States, that agreeable to Masonic law, the power of a Master in his lodge is absolute."

We find no limitation of these powers only as he is subject to the Grand Lodge,—and where does the centralized power of the Grand Lodge lie? Mackey in his Lexicon, page 187, says, "The powers of the Grand Master during the recess of the Grand Lodge are very extensive. He has full authority and right not only to be present, but also to preside in every lodge, with the Master of the lodge on his left hand, and to order his grand wardens in that particular lodge. He has the right of visiting the lodges and inspecting their books and mode of work as often as he pleases, or if unable to do so, he may depute his grand officers to act for him." We find that the masters and lodges are under the complete control of the Grand Master at all times. And this power is centered at last in one autocrat. at whose behest the rank and file of the order must tremble and obey. And the time may come when Masonic infallibility will be proclaimed, the reins of government seized and the cowans of the outside world be forced to obey its commands.

I must pursue this phaze of the subject just a little farther. It is generally thought that if one is dissatisfied he can withdraw from the order and have that end the matter. Let us inquire of Masonic authors and see what we can learn on this subject. Chase Digest, page 78: "A lodge exercises penal jurisdiction over all its members, no matter where they reside, over all unaffiliated Masons living within its geographical jurisdiction (whether the residence be temporary or permanent), over all Masons living within its vicinity, but not over Masons (not its members) residing in a neighboring State. Its jurisdiction can extend no further than that of its own Grand Lodge." And on pages 73 and 74, we read: "A subordinate lodge has complete Masonic jurisdiction over any and every Mason residing in its vicinity though such Mason may not be a member of it, or of any other lodge, and it may exercise all the rights of discipline over him, the same as over one of its own members. We understand the rule to be, that a brother (non-affiliated) is amenable for any offense committed against the laws of Masonry, and in derogation of his obligations as a Mason to the particular lodge within whose jurisdiction he resides, and within which the offense is committed. A non-affiliated Mason still remains subject to the government of the order, and may be tried and punished for any offense as an affiliated Mason would be by the lodge within whose geographical jurisdiction he resides."

Thus we see that all the obligations are held to be perpetual, and no such thing as withdrawal in the sense in which we use the term ordinarily is known to the institution and it assumes to hold penal jurisdiction over all who have ever been Masons forever. So when one has been trapped there is no escape from its relentless grasp until death, and the only chance for a man when he feels that the system is evil, is to break his Masonic obligations and throw himself on the protection of the civil law, and even then its execution is often in the hands of men bound by their Masonic obligations to carry out the demands of this despot Do you wonder then that Washington in view of such organization as this, said in his farewell address to his country, that "All obstructions to the execution of the law, all combinations and associations, under whatever plausible character. with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive to the fundamental principle, (that is obedience to the established government) and of fatal tendency." And in the words of the venerable Samuel D. Greene, I now say that "British tyrany never more completely swayed the destinies of America, than Freemasonry does now. That ruled openly; this rules secretly. This threatens all we hold dear; our liberty of speech and of conscience; our political and religious institutions; our confidence in men; our trust in God. No confidence can be placed in the word of a man while the gross falsehoods of Freemasonry pass current with him."

Let us look around us; the secular press is completely silenced on this question, unless it is to throw more vile slang at those, who seeing the danger, dare utter a warning word. And so strong is its grasp on even the religious press that it dare not open its columns to a frank discussion of the question. I appeal to you followers of Jesus Christ, to lift up a standard in the name of the Lord. As you love your honor, as you love your Saviour, as you love your church, as you love your fellowmen that are unsaved, yea, as you love your very enemies, strike! to break the shackles that bind them in a bitter bondage. I appeal to you honest Mason that is before me, in the fear of God, and as you love your native land, rise! throw off the yoke and assert your freedom. Allow me to call your attention to the statement made by Hon. W. H. Seward, one of the greatest statesmen our nation has ever known, "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class, or council, and bending on my knee before them enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed and that I might become an object of pity and even the mockery of my fellowmen. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men; surrendering my own judgment to their judgment, and my own conscience to their keeping? No, no, sir! I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation; but my life has been spent in breaking the bonds of the slavery of men, I therefore know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

I now desire to notice the *binding character of Masonic oaths.*

I need scarcely say that oaths administered by unauthorized parties are not legally binding, and that no action for perjury can lie against the one who violates them. The most that can be said of such is that they are binding on the conscience of the one who takes them. I refer you to Bouviere Law Dictionary, Art. on Oath, vol. 2. and Greenleaf on Evidence, Sec. 328. Here are two essential elements. 1. That purity and truth are contemplated as the end; and 2. That God is understood to be a party to the transaction.

Hence every oath that is not in the interest of purity and truth is a profanation of the ordinance and a taking of the name of the Lord in vain. It stands side by side with profane swearing, only with ten fold, yea, an hundred fold its dangerous tendency. By referring to legal authority, we find a classification of oaths, among which are those of a promissory character, Bouviere, page 253. Here you will observe that in the breaking of this oath although administered by lawful authority, no action for perjury can hold. Thus we see that any oath that does not in its keeping promote the cause of purity, truth and justice, is profanity and a sin which ought to be repented of and abandoned, and if oaths voluntarily given to the general government may be lawfully abandoned under certain circumstances, then those taken through the deception of the parties administering them, ought to be abandoned so soon as it shall appear that they are not in the interest of purity, truth and justice. And if they are not necessarily binding when the things required are plainly set forth and specified beforehand, shall we hold them as sacred when the thing is carefully covered up until the obligation is upon the victim? The moral sense of every man that has not been corrupted by by this system of false oaths revolts at such a conclusion. God in his Divine Word has promised to be a party to, and bind with his sanction the obligations which are taken in these associations of men only, viz: the family, the State, and the church.

The Family—"Because the Lord has been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion and the wife of thy cov-

enant." Mal. ii. 14. "What therefore God hath joined together let no man put asunder." Matt. xix. 6.

The State—"Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For rulers are not a terror of good works but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good." Rom. xiii. 1-4.

The Church.—"Upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shalt be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 18, 19. And even in these there may be circumstances where God will release an individual from his obligations: In the family for adultery; in the State for despotism; in the church for disloyalty to Christ and the pure doctrine of the Word. As to those who have excrcised the right in the church, Luther is a notable example; and among those who have exercised it in the State, is the "Father of our Country," George Washington, one whom all love to honor. He had not only on himself the common obligation of citizenship, but the special obligation of an officer in the British Government. We hear no cry of "perjured villain" concerning him, although he had violated his most solemn obligation of fealty to the throne of a lawfully constituted government. Why did he take this step, and why do we justify him in it? He did not take it because taxation without representation would have materially injured him personally. On the contrary the probabilities were that it would be to his present injury to do so. He took it because he saw there a despotic principle asserted, that menaced the liberties and happiness of his fellowmen, and we justify him in his course; and we want to think as we see him bowing in prayer alone in the snow at Valley Forge, his whole army almost in mutiny, with famine staring him in the face, that the blessing of heaven rested upon him while he poured out his burdened soul to God who has said, "I will not hold him guiltless that takes my name in vain." And yet this heinous system of which I have shown you the true character, its bright and plausible side, which its wise ones thought would bear inspection, this despotism of darkest kind, based on error and fostered by deception, has the effrontery to brand as perjured any man whose conscience will not let him abide by its unlawful and blasphemous obligations. What does the Bible say of such oaths as Freemasonry imposes on the candidate for its mysteries: "And if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it then shall he be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. v. 4-5. Here we have the Divine liberation. He shall confess that he has sinned in taking it, and of course it is of no avail that you confess unless you abandon the sin. Dr. Nast says, "An oath which promises the perpetration of crime, cannot be obligatory in the sight of God." Com. page 385. I here declare that Masonic oaths do promise the perpetration of crime by making its adherent the accomplice of another's guilt.

I have shown in a former part of my discourse that there is no way of peacefully severing our connection with the order, that it must be done with violence, as the system assumes to hold penal jurisdiction over one that has ever taken its obligation for his whole life. Do you ask what does this penal jurisdiction mean? It surely does not mean that it will take him up and try him for immoralities, for what does it care how many immoralities a man is guilty of, when he has said he is no friend to Masonry. On the other hand you will find the order gloating over the immoralities of the class. Is the right of expulsion what is contemplated in this jurisdiction? What would a man of that class, who has seen its deformity and left it because he felt it evil, care for expulsion? He would rather glory in it. It is something more than that as Masons well understand.

I will read you one more extract to bring before your minds clearly the position in which a man finds himself when he can no longer sanction such a system conscientiously, when his connection is as completely severed as it is possible for it to be. Speaking of those that are expelled, Mackey says, page 147, "He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them." So when you cease to be a warm and active supporter, you have violated your obligation just as much as though you had revealed all the secrets of the system. But God is no party to any such system of oaths. He has never promised to do the dirty work for every vile system, and one is not only freed from them, but is in duty bound to let the world know of the snare that is laid to entrap the liberties of men, and our country, and effectually destroy the religion of Christ.

Said a prominent minister of the Des Moines Conference to me, "Before I joined the Masons I did not believe that the expositions were true; but after I was initiated I found that they were." And yet it lives by making the outside world believe a lie. And it is in vain that a minister quietly quits affiliating; he is still as great a strength to the institution as though he was an active member, and even greater, for I never knew one to try to defend without doing more harm than good to his cause. It will not bear agitation. For nearly one year and a half did I quit affiliating, and expressed my disapprobation of the system to the Master of the lodge where I lived, and I found myself all at once and very unexpectedly defending it. An Anti-mason lecturer came to the village and told the truth concerning the obligations. A prominent Mason who was present arose and said the lecturer lied; and then referring to me as being a good Mason said, "Would as good a man as he is take such oaths as this man says?" This was the last feather which broke the camel's back. To be dragged to the support of a system which my very soul abhorred, was more than I could bear. They expected to be able to keep me still, and thus make me assent to the lie. This act of despotism was too much; I defined my position and in doing so necessarily bore my testimony to the substantial correctness of the expositions.

Now come with me and let us take a short walk through some of these so-called glorious secret paths, and let us see what flowers we find blooming by the way. Do not be angry brother Mason. God, and this act to try to seize and bind my conscience, has unlocked the gate, and swung it wide open; for was I not told that these great and valuable secrets never had been revealed? and that there was nothing here which would conflict with my duty to God and to my country? Was I not told that a man could not be a good Mason, and not be a Christian? And did I not find Christ excluded? Was I not told that my liberties would be enhanced? And did I not find myself under a despotism more absolute than that of the Czar of Russia? If I have been deceived into bondage you must not blame me for pointing out the rocks to other mariners who sail these seas. I now propose to consider some points in Masonic oaths as they were sworn to before the Courts of Rhode Island by the Grand Lodge of that State. I might not have done this here had not the liberties of speech been menaced by the craft in our very midst.

We notice in the first degree the candidate is sworn to "always hail, forever conceal and never reveal, any of the secret arts, parts or points of the mysteries of Freemasonry." In the second degree, in addition to the above he promises to "answer all lawful signs and tokens, which may be given or sent unto me from a true and lawful fellow craft, or from the body of a just and lawful lodge of such, if within the first angle or square of my walk." In the third degree he promises, "To keep his brother's secrets, as his own, murder and treason *only* excepted. That he will not wrong a brother, or deprive him of his good name, or suffer it to be done by others if in my power to prevent it. That he will not violate the chastity of a Master Mason's wife, daughter, sister or mother, knowing them to be such." I now desire to read an article on "Masonic Chastity," by Emma A. Wallace. "When you take your seat in a handsomely furnished ladies' car, and casting your eye upward you read on a card near the top of the door, these words in plain English, 'Passengers are not allowed to smoke in this car,' does it strike you as anything unreasonable? If you are much of a traveler, and perhaps a smoker too, it does not, and gives you no uneasiness, for you very well know that attached to all trains is a 'smoking car,' where you can smoke and chew and spit without fear of interruption. But we will suppose that the writer is a foreigner, entirely ignorant of the habits and customs of American people. That card unmistakably informs him of three facts; first, that Americans smoke; next, that they would smoke in this car if they were not prohibited; and lastly, that railroad companies understand their business and provide the American public with accommodations for that purpose. If smoking were not tolerated upon railroads the card would read in plain terms, 'Positively no smoking,' and if tobacco were not used in America the card would not be there at all. Again, we suppose that the traveler visits the rooms of a Young Men's Christian Association, and on a card against the wall reads in large letters, 'Positively no swearing allowed in these rooms on the Sabbath day.' Monstrous as the thing may seem, the foreigner would be forced to the conclusion that our young men were frightfully given to swearing, to that extent that those who pass for the best of them would swear in these very rooms if they had the liberty. Moreover this card says as plain as A, B, C, "Upon week days you can do as you please.' Our traveler would at once set American morals down at a shockingly low standard. We will suppose again that he visits one of our churches, and finds that a young man is about to be ordained to preach the Gospel, and in the ordination ceremonies hears the officiating minister read from the discipline the following among other questions: 'Brother, do you faithfully promise that you will not violate the chastity of a brother Methodist's mother, wife, sister or daughter, you knowing them to be such.' The visitor would begin to think America was not a safe place for ladies to travel in, and would feel glad that he had left his female relatives at home. Is there a young man about to enter the ministry who would not be insulted, and a congregation which would not be outraged by such a proceeding? We will now change the hour from daytime to 'low twelve' at night, and shift our scenery from a church to an 'upper room,' curtained and guarded. We look in and see a number of men with queer little aprons on. The burning candles make the room sufficiently light so that we can clearly see a man kneeling before an altar, a man with a bandage over his eyes and a rope around his body, which is naked enough to shame a set of Digger Indians. His hands are placed upon an open Bible and we distinctly hear him repeating after the Master, 'Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor allow it to be done by others if in my power to prevent it.' The only difference in these two pictures, is, that the first is a supposed case and the last is a real one, and is a scene in a Master Mason's Lodge. Do not squirm my brother Mason, we have all been there. Every man, every minister, who has gone as far as the third degree in Masonry, has been led around in this shameful plight, and has repeated these very words. How many of them in decent clothing would do the same thing in a public audience and in the presence of their female friends? What does this part of a Master Mason's obligation mean? what does it carry in its face? Exactly the same principle as the card above the car door in every particular. 'You smoke,' says the car to the public, 'and this car must protect itself accordingly.' 'We know your tricks,' says Masonry to 'the poor, blind candidate,' 'and merely from personal consideration are compelled to enforce certain limits.' 'We take no account,' says Masonry of our neighbor's wife, mother, sister or daughter, if he is not a Master Mason, and this obligation is simply a license to that effect.' 'This thing is actually humiliating,' replies the candidate, 'I am accustomed to perfect liberty in this little particular, and will hobble myself with no such restriction.' 'Oh,' replies Masonry, complacently rubbing its ancient hands, so to speak, 'this beautiful arrangment leaves you quite a margin, my dear sir; plenty of room outside of our immaculate brotherhood, and by the provision, knowing them to be such, you have a considerable field for operation outside.' Masons tell us they confer certain degrees upon women for protection. Protection from whom? From Masons? It certainly looks like it. A friend of ours once said, and so say we, that 'A Masonic lodge is a standing insult to every virtuous woman in the community,' and yet this thing, this brazen syren with her lewd suggestion, harlot favors, is fauted upon the world as the great promoter of virtue and morality, the twin sister of Christianity. We pity the virtue that must be trusted to this outrage upon common decency for safety, we blush for the morality born of such a parent, and nursed in such a cradle; and God help the Christianity that would sister such a twin."

[Concluded next week.]

Farm and Garden.

Value of Covered Manure.

When rough sheds have been built to cover the manure heap, the crops fertilized by this pile have been increased in productiveness sufficient to pay for the shed-covering the first year. We have never seen any exact figures of the proportionate value of covered and uncovered manures, that we remember, until the following, which we find by Lord Kincaid, a Scotch landowner and farmer. They present the best statement possible, we think, of the advantages of the plan:

Four acres of good soil were measured; two of them were manured with ordinary barnyard manure and two with an equal quantity of manure from the covered shed. The whole was planted with potatoes. The products of each acre were as follows:

Potatoes treated with barnyard manure—

One acre produced 272 bushels.

One acre produced 292 bushels.

Potatoes manured from the covered sheds—

One acre produced 442 bushels.

One acre produced 471 bushels.

The next year the land was sown with wheat, when the crops was as follows:

Wheat on land treated with barnyard manure—

One acre produced 41 bushels, 18 pounds (of 61 pounds per bushel).

One acre produced 42 bushels, 38 pounds (of 61 pounds per bushel).

Wheat on land manured from covered sheds—

One acre produced 55 bushels, 5 pounds (of 61 pounds per bushel).

One acre produced 53 bushels, 47 pounds (of 61 pounds per bushel).

The straw also yielded one-third more upon the land fertilized with the manure from the covered stalls than upon that to which the ordinary manure was applied.—*Inter Ocean.*

Gravel as a Mulch for Trees.

In the spring of 1870, I had the superintendence of planting some 200 trees of various kinds in and around our public grounds. The spring and succeeding summer was one of unusual and excessive drouth. About eighty of these trees, white elm, soft maple, American linden, catalpa, etc., were planted on the sidewalks for shade trees; they were on an average ten and fourteen feet high. They were planted in rather poor clay soil (mixed in planting with a rich, black, sandy loam), and within a few inches of the curb stones; the gutters being shallow and well bowldered. The walk was covered with about four inches of gravel. Every one of these trees grew finely, many of them making a growth of branches two or more feet in length. Some of the elms when planted seemed almost dead, but they started and grew well. None of them were watered artificially.

The same kind of trees planted within the enclosures in much better soil, but without the gravel mulch, grew very little, many of them, probably half, died, notwithstanding constant care in watering, deep and well drained soil, shortening in, mulching with grass and litter, etc. The same fate attended

more than half the trees planted by others all over the country. Hence, I conclude that gravel and small stones are unsurpassed as a mulch. They allow the rains to readily penetrate the soil, retain moisture, absorb heat, and equalize the temperature. The practical utility of gravel as a mulch, where it can be easily procured, should be tested by all tree planters. It will not injure heavy clay soils at least, but will be beneficial.—*Horticulturist.*

Home and Health Hints.

To Put Nervous Babies Asleep.

A baby is a very tender thing, people say, but most of them are very far from knowing how tender. Imagine how nervous you are in certain stages—when recovering from illness, say, when the fall of a book or the slam of a door makes you quiver and feel faint, as if some one gave you a blow. That is the way a young baby feels at best. A puff of wind will set it gasping, its little breath blown quite away. A noise makes it shiver, a change of summer air makes it turn death cold. A baby is the most nervous of beings, and the torture it suffers in going to sleep and being awaked by careless sounds when just "dropping off," are only comparable to the same experience of an older person during an acute nervous headache. Young babies ought to pass the first month of their lives in the country, for its stillness no less than its fresh air. But where the silence is not to be commanded, baby may be soothed by folding a soft napkin, wet in warmish water, lightly over the top of its head, its eyes and its ears. It is the best way to put nervous babies to sleep. A fine towel should be wet and laid over its head, the end twisted a little till it makes a sort of skull cap, and though the baby sometimes fights against being blindfolded in this way, five minutes usually will send him off into blissful slumber. The compress soothes the little feverish brain, deadens sound in his ears, and shuts out everything that takes his attention, so that sleep takes him unaware. Teething babies find this very comfortable, for their heads are always hot, and there is a fevered beating in the arteries each side.—*Ex.*

To Sweeten Butter.—Cut the butter into small lumps, and then gradually wash it in blood warm water, stirring all the time to bring every particle of butter into direct contact with the water which will dissolve the rancid oil acids. When thoroughly melted, cold water should be gradually applied to cool and collect the mass so that it may be again handled and taken from the water, after which it must be salted and worked as if fresh butter.

Another method is to pour in sour milk or buttermilk, instead of cold water, and stir or churn the butter in it for some time, that the acid of the milk may seize the rancid flavor and remove or change it by a chemical or other process, in the same way that turnip or other flavors are believed to be removed from milk by the souring process.

Lime water is also recommended for washing rancid butter, as is also new milk, but whichever method is tried, it will be seen that the butter must be so nearly melted that every particle may come in close contact with the liquid in which it is agitated.—*N. E. Farmer.*

Milk Diet in Dysentery.

Dr. Barrett states in the *Archives de Medicine Navale*, that he has used milk in chronic dysentery among soldiers and sailors returning from China. He considers a milk diet superior to all other treatment in such cases. The milk must be pure, unmixed with water, fresh as possible, and not boiled. Sufficient milk was given to a patient, but nothing else was allowed to pass his lips. Diarrhea, if it appears, lasts but a few days. No change of diet is to be made, and no medicine given. If the physician fears the persistence of diarrhea, a small quantity of bismuth must be prescribed. If the milk pass through the bowels undigested, pepsin will remedy the defect in the digestive process. After a time the faeces become solid, the patient thinks himself cured, and craves other food. This is the dangerous period; for too early relaxation of the diet may cause a relapse. White of eggs, rice, cream, and the lightest possible things are to be admitted sparingly; and when the patient feels convalescent, and will endure the restrictions no longer, he is to return by the slowest degrees to his former diet.

An organ of the liquor dealers states that the local option law of Pennsylvania last year destroyed one hundred and forty-four of the five hundred breweries in the State, one hundred and thirty-four of the two hundred and two in Michigan, and sixty-eight of the two hundred and ninety-six in Ohio. It adds: "There is no doubt that the temperance agitation and prohibitory laws are the chief cause of the decrease of the 29,994 barrels in 1874, if compared with the preceding year."

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CHICAGO, THURSDAY, SEPTEMBER 30, 1875.

VOL. VII., NO. 51.—WHOLE NO. 286
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DEAR READERS OF THE CYNOSURE:

Although our reform has made most gratifying progress during the past year, the next year gives promise of witnessing

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PAST MASTER RONAYNE

commenced in this number of the *Cynosure*, together with his public exhibitions of lodge initiations, must also exert a powerful influence.

Many of you realize the value of

THE CHRISTIAN CYNOSURE

in promoting the Anti-masonic reform. We have again and again received letters from persons living North, South, East and West, expressing the conviction that it is the most important agent for extending and making permanent our work of reform. Some of you have labored arduously to extend the circulation of the *Cynosure*, and to such labors, under the blessing of God, the present publication of the paper is due. One agent in Indiana, in a locality where money was scarce, obtained nearly one hundred subscribers. At Coulterville, Illinois, our agent called upon every man in the town and obtained a respectable list of subscribers. His visits to those who did not then subscribe were not in vain, for later a lecturer was able to obtain eight subscriptions there in two hours, because thsoe to whom he applied had previously had the claims of the paper presented to them, and were half persuaded to take it before he called. From the Atlantic to the Pacific coast, now here and now there a friend has worked vigorously and with success.

From the time

THE CYNOSURE WAS ENLARGED,

April first, 1874, to November first, 1874, the receipts for the paper were less every month than the expenses; and it incurred during that time a debt of $1,398.13. From that time until February first, 1875, cash receipts were greater than expenses by $551.87, reducing the debt to $846.26. Ever since that time (February first, 1875), the expenses have exceeded the receipts and on September first, when the cash book was last balanced, the *Cynosure* debt $2,009.65. Do you exclaim after reading this: "The *Cynosure* cannot be sustained?" Listen a moment. During seven months in 1874 the paper lost $234.74 more than it lost during seven months in 1875. We consider this a positive advance on last year; and knowing that many of our readers desire to do all they can for the *Cynosure*, we have good reason to think that this debt will soon be canceled. Pres. J. B. Walker said before the *Cynosure* was started, that a list of ten thousand subscribers could easily be obtained.

THE PRICE OF THE CYNOSURE

($2.20 per year, post-paid), is but two-thirds the price of many weekly papers of its size; and as you have seen, with a list of 4,000 subscribers, is published at a heavy loss. All that is needed to remedy this is a large subscription list. In order to secure this list (believing that no true friend of the cause, after reading the *Cynosure* for a year, would discontinue it unless obliged to), we have decided to offer the *Cynosure* until January first, 1876, at

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Of course you can take *Cynosure* subscriptions at $2.00 each, and then when you have ten subscribers with $20.00, you can reserve $5.00 for your trouble, sending us the

TEN NAMES WITH $15.00,

or you can give the subscribers the benefit of club rates and let them have the paper at $1.50 each for a year post-paid. The agent who has canvassed for the paper most successfully during the past summer tells us that when canvassing for subscriptions in communities of Covenanters and other religious bodies who testify against secret societies, he urged them to

SUBSCRIBE FOR THE CYNOSURE

on the ground that by sustaining the organ of the National Christian Association they could best

PROMOTE THE INTERESTS OF THE REFORM

for whose welfare they were so anxious. This is a good suggestion. The members of religious denominations interested in the Anti-masonic reform should give the *Cynosure* their liberal and constant support. There are

HUNDREDS OF COMMUNITIES

who hate these dark orders where clubs of ten, twenty, thirty or more subscribers could and should be obtained. Do you live in one of them? President Wallace of Monmouth College said that the *Cynosure* ought to have two hundred subscribers in the city of Monmouth, Illinois. Who will collect them?

Have your neighbors just sold grain? Call on them before they spend their money and obtain their subscriptions. Do you have to pay cash for fuel, food and clothing? Persuade those from whom you buy to

TAKE THE CYNOSURE

in exchange for their produce and send us the cash.

We would like to take each warm-hearted, earnest friend who has heretofore labored for the *Cynosure*, by the hand and

THANK YOU FOR YOUR PAST EFFORTS

and encourage you to go on.

"To doubt would be disloyalty,
To falter would be sin."

Who will send in the most clubs of ten subscriptions each before January next? Who will send the largest club! We will send circulars and subscription papers whenever applied for. Commence now; wisely, vigorously, patiently, perseveringly and the dawn of

OUR NATION'S CENTENNIAL YEAR

will smile upon a *Cynosure* out of debt and with an increased capacity for usefulness.

Yours truly,

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Sermon on the Life and Character of C. G. Finney by Fulton.

BY NATHAN CALLENDER.

Being in New York on the 12th, and having seen a notice that Fulton was to give a sermon on the above subtect at Hanson Place Baptist Church, Brooklyn, in the morning, we made for that place. The preacher chose for his text, "I have fought a good fight," etc., and gave us a stirring and well illustrated discourse, "causing our hearts to burn within us" with strong aspirations to be made like Jesus, after whom the great evangelist and reformer walked so closely. The speaker did not omit, as many who would be glad to train in company with Finney do, one of the vital, prominent questions of this time, in which he figured as a true reformer. In speaking of him as a champion worker against pride, oppression, tobacco and whiskey he did not (as so many do), forget that Charles G. Finney was as strongly opposed to secretism, Masonry, as he was to pride, intemperance and slavery. He spoke out in a clear, ringing voice, "secret societies," "Masonry," so that none could charge upon him any ambiguity or truckling fear of men. Perhaps he may be the only Baptist preacher in Brooklyn, if not the only clergyman there, who dares to attack this Dagon of New York. But we hope better of the clergy of that city.

Now let us mark one fact. As we went out into the street some murmurings were heard. Not that Finney had been represented as against rum, tobacco, slavery, etc., but Masonry had been hit. This pet of Satan which sleeps so sweetly in the church must not be disturbed. It is his anointed and must be untouched.

This is the sin, holding within its slimy, filthy folds, like slavery, all the virus of the pit, which the watchmen of our land have agreed to humor. Editors, watchmen of Jesus, statesmen be still! On the subject of Masonry, be still! Denounce, if you will, intemperance and slavery. Fulminate, if you must, against Catholicism. Denounce infidelity. But there is a system which holds them all as a cage of unclean beasts and birds of every feather, let that system, that cage alone. Disturb it and you will hear the vultures scream, the vipers hiss, and the hyenas yell. The absolute and specific purpose of sin is to destroy, and the better any system of iniquity is adapted to this purpose, the dearer it is to the Royal Arch destroyer. Now since Masonry is the "touch-me-not" system, the real pet of Apollyon, the inference is that no system of false religion is, at this time, so well adapted to "drown men in perdition."

I wish I could give a true sketch of the sermon as it fell from the lips of the able and eloquent Fulton. Great as was the subject of that sermon he did not suffer in such hands in any particular. The speaker set him before us the sublime, the colossal character which his life-work proved him to be. Would to God there had been as many thousands as there were hundreds to hear it. Was it that Masons anticipated the faithful rod, so skilfully applied, that the eloquent speaker had not a crowd like that of Talmage, or such as have marked his own previous history in other fields of labor? Have Masons and sympathizers combined their forces to rob this man of his rightful influence in Brooklyn? These are questions which suggest themselves to those who know the sneaking power of that institution "ancient and honorable."

Slumbering Watchmen.

Why have moral wrongs been allowed to grow up to such proportions that God's watchmen are afraid to give the alarm lest it bring down upon their head the heavy hands of those who cater to popular wrong-doing? Shall we say simply because: 1st, they had a work of their own to do, which was not God's work; and 2d, that they therefore did not "watch" as commanded? Did not watch unto prayer and for their own spiritual progress, nor for souls "As they who must give account." Did not watch! Did not watch on Zion's walls to sound the alarm, when the enemy came; but rather watched lest the alarm should be given, while Satan's burglars are busy within, filching what of the precious metals, piety toward God, and graces of the Spirit, could be found in God's temple; and so changed from God's watchman to be Satan's sentinels with *yet* the livery of heaven upon them. Some probably with fraudulent and treasonable intent from the start, but in most cases, I hope, with honest purpose, but blinded and lured by flattery, fashionable society, glitter and show and falsely promised and hoped-for benefits.

Well now, can there be any good reason why the pulpit and Christian press should not speak out against any moral wrong, however popular? Should not the greater popularity any wrong may have attained be regarded the more dangerous and therefore impose the stronger obligation upon press and pulpit to speak against it? Will it, or can it endanger any enterprise God has instituted if the press, pulpit, or other Christian agencies give appropriate and needed warning against such wrong? Or will God allow any department of his kingdom to suffer essential loss, if his ministers and press do oppose *all* moral wrong wherever found or however popular, and also support *all* moral good, however unpopular?

And if these questions be answered, as they manifestly should be, from a Christian standpoint, why is it that the Christian press and pulpit are silent as to some of the most dangerous popular wrongs of the day? And why is this approved by a Christian reading public? This last question may be answered—Because kept in ignorance by the silence of the press and pulpit. Then must there not be great danger awaiting those filling such responsible positions? Who can or will avert that danger? God certainly will not while Divine authority is defied by a continuance in such neglect.

Let me inquire further. Is it as above suggested, because ministers and managers of the Christian press have interests of their own that *are* not and *cannot* be in harmony with the interests of God's kingdom, and they simply choose their own, and neglect God's, while they profess to do his and neglect their own? Have they not been born again? "Created in Christ Jesus UNTO good work?" Has God sent them to preach, or have men? Whose work are they doing? Have they not pledged themselves to merge all their own proper interests in God's, and forsake all else? Have they a right to have anything, do anything, or *be* anything that will not directly, or indirectly, and *wholly*, contribute to the building up of God's kingdom? Are they their own? Or have they been bought with a price? If *not* their own, and have been bought with a price, why set up an interest that conflicts with his whose they are? Why not sound the alarm when he bids? And if not bought with God's price, the blood of Jesus, why *claim* to be, and then assume that God has not required this work at their hands, nor of others, and so also proceed to close all the avenues to the people they can control? Why stand as a shield and protection of such wrongs when Christian honesty and charity should expose them to just and merited condemnation? Are God's ministers in the pulpit and at the press afraid to trust all their interests for both worlds in his hands who gives them "Life and breath and all things," and who has in his hands all the events, both great and small that make up their history for time and eternity? Are they doubtful of his sincerity, or his ability as to his promises of protection? If so, why not get out of the way and let those speak who dare obey and have not the temerity to disobey?

A. D. F.

Machinists and Blacksmiths' Union.

Among the numerous secret trades organizations in the country, the Machinists and Blacksmiths' Union is prominent. The present membership is about 3,000, a falling off within three years of nearly 1,500 members, which is owing to the extravagance and mismanagement of the principal officers of the organization. The National Union or Grand Lodge meets once in four years. The last meeting was held in Louisville, Ky., Sept. 1874, at which time the name of the society was changed from Inter-national Union to National Union of North America. A reason assigned for the change was the fear entertained that the old name would prejudice the efforts to obtain a charter from Congress, as that body might suspect the Union of entertaining communistic views, or at least sympathy with European internationals. When compiling the ritual, the President of the National Union, John Fehrenbatch, a Royal Arch Mason, was indebted to the President of another secret trades society, the Cooper's Union, for a copy of their ritual. Of course the President of the Cooper's Union violated his oath or obligation in showing the ritual to Fehrenbatch, but my knowledge of secret organizations, whether so-called benevolent societies or trades unions, has led me to the conclusion that as a rule every feature of the oath may be violated with impunity, except giving aid and comfort to Anti-masonry. This is the unpardonable sin in the creed of secretism. "Permit no discord," are the words used to secure admission into a Machinist's and Blacksmith's Union, and the sign—the back of the index finger of the right hand covering the right eye-brow, the remaining fingers closed—is the sign of recognition. The answer is a similar use of the left hand and left eye brow. *

The Vienna Exhibition of 1873, and teh Sabbath.

As regards the Sunday, it may be said that Sabbath rest is unknown in the lovely city [Vienna]. Upon that as upon other mornings, the laborer goeth forth to his work, while the markets are crowded and the shops opened. Until the afternoon the churches are much frequented by the poor, who in their work-day clothes, or with market baskets, hurry in to perform their devotions. But as the day advances, these are all closed, and in the evening not a church bell was to be heard, or a light to be seen in one of them. The city by that time is given up to pleasure. Many of the shops are closed, and public and private vehicles drive in all directions. Crowds flock around the theaters and circuses, and stand in long lines beside the curbs, waiting for admission, while restaurants, drink-shops, and pleasure gardens are filled. In many of these, are billiard tables surrounded with excited players, and card parties occupy every table, in each of these is a crucifix, or an image of Virgin and child wreathed with flowers, and Madonnas and sacred images are to be seen at the corners of streets, and on the house-fronts; but to the eye of the English Christian there is scarcely a trace of the pure religion of the Bible.

Some months before the Welt-Ausstellung was opened, several gentlemen in London, who were preparing to exhibit, felt anxious that the Sabbath sign between God and his people should be observed in the British sections; and at a committee representing the various trades, it was agreed to ask the aid of the writer who had assisted them at the Paris Exposition. This help was cheerfully rendered, and the Lord's day Society prepared the way by sending a letter to each English exposant, reminding them of their responsibility, and a letter was sent to the British Ambassador, Sir Andrew Buchanan, requesting him to assist the English exhibitors to obtain and secure the rest of the Sunday to them and their servants. The required assistance was cheerfully rendered by his Excellency and the authorities of the British commission.

Among the 800 English, Americans, colonials and others who speak the lan-

guage, there was much difference of opinion upon the subject. The family feeling, however, in favor of a proper observance was strong with the majority, others yielded, and as a result, the great English-speaking race gave a clear testimony in favor of man's natural and Scriptural right to the rest of the Lord's day. This was remarked upon the first Sunday after the opening. Under the vast dome in the long, wide transept, and in the spacious annexes, thousands of men and women were at work, while exhibitors, under the flags of all but two nations, were preparing their cases and exhibits. Multitudes of visitors were pressing in, and all was toil, noise and excitement, until the sections were reached over which the Union Jack and the Star Spangled Banner floated in the breeze. In them work had ceased, many of the cases were covered over, in others, papers, in several languages, stated that "the jewels were not to be exposed to-day." As Sabbath succeeded Sabbath, and the great show became finished, astonishment was expressed by men of many nations, and annoyance by the visitors. As the crowds circulated through the vast machinery annexe, they found a strange quiet at its chief end, as there the whirl of mighty wheels and spindles, and the clatter and noise of tools gave way to an expression of Sabbath rest. Buyers, and others in numbers, made their way into the attractive annexe where agricultural implements were exhibited, but they were covered over; while would-be purchasers turned with disappointment from our silent courts. To all it was a mystery, by many unsolved to this day, why Englishmen should refuse money on Sundays. The remark was frequently made, "They love gold, and gather it greedily from all parts of the world, and yet many of them here are losing scores and even hundreds of pounds in a day in order to keep their Sabbaths.'

After the novelty was over, the example had great power over the Viennese. The matter of Sabbath observance was discussed in their newspapers and places of business, and in the course of a few months led to very good results. One Sunday morning a number of leading tradesmen in the Ring-Strasse, as by agreement, kept their shops closed, and their example was soon followed by a number of shopkeepers in every part of the city. The workmen then began to consider the matter among themselves, and on the Sabbath morning 700 shoemakers absented themselves from work. Others including many of the building trades joined in the movement, and there is now a very marked diminution of Sabbath desecration in the "Emperor city."

It is to be regretted that Austria's splendid exhibition proved a financial failure, and that it has not as yet promoted the material prosperity of its capital, and people; we are however convinced that its influence will prove a lasting blessing to the Viennese themselves, and through them to the vast empire, and to Europe, of which it forms so large a section. It has widened the door and given effectual circulation to the Holy Scriptures. Where they are excluded, thick darkness covers the people, and despotism, priestcraft, and the oppressor reigns; there woman is dishonored, liberty restrained, and the Sabbath lost. An open Bible, however, is the light and the power of God; its radience of salvation dispels surrounding darkness, while its force of Divine authority breaks every fetter and lets the oppressed go free. The increasing desire of the people for the Book of God is the hope of Austria; may she date from the year of her great Welt-Ausstellung, a stream—an ever widening stream—of its blessings, until all her peoples rejoice on the day which the Lord has made, and learn to love righteousness.—*Church Union.*

Centennial Suggestions From 2,000 Years Ago.

The American people have learnt from the vicissitudes of their recent history many lessons of political wisdom which heretofore have belonged only to the erudition of students, and are watching the tendencies of our national life with that solicitude which is the guarantee of their safe issue.

The Roman Republic existed in the name less than 500 years, and in real power about half that time. Since the Christian era there has been hardly a free government which has attracted the attention of the world except during the single century of our existence. On the other hand the present despotisms of the Orient have their foundations beneath the ground of known history. Let us note several features of the time of Roman degeneracy which hastened the relapse of Republicanism to the control of the Emperors, an ogre power compared with that of the earlier kings.

The dissolution of Republican Rome kept pace with a growing tendency to regard the State, not as a common mother to be supported by, as she nourishes, all, but as the estimate of some dead ancestor, to be appropriated as much as possible to individual aggrandizement. Ambition for wealth, honors and influence was diverted from the field of the arts, literature and commerce, and went with the instinct of the leech to political affairs. The fat contractors became Tribunes, Senators and Consuls—the higher offices being purchased systematically with the means gathered by a shrewd use of the lower ones. Pompey and Milo built with their political gains immense amphitheatres which were filled with the populace who applauded this arrogant display as an evidence of their favorites' statesmanship. Political power was secured by just such rings as are constantly forming in our country, until finally the superior monetary, no less than military, ability of Caesar swallowed up all the rest.

Here, too, is a picture which is exceedingly American. A young profligate and ward politician of Rome, named Clodius, was notoriously guilty of a crime which tinged the cheek of all polite society, though so accustomed to scandals that it did not easily blush. The perpetrator was brought to trial. The public prosecutors were the famed advocates, Hortensius and Lentulus. Every point raised was decided in favor of the prosecution. Cicero appeared as a witness against Clodius, who had no case, and attempted no defense beyond the merest quibble. But notwithstanding the virtual confession of the crime, the verdict rendered was "not guilty." Cicero at once wrote to his friend Atticus a prediction that was soon verified, that the Republic was gone since thirty men (the number of the jurymen) could be bribed to trample the law under foot.

An illustration of the sense of justice which even tyranny does not destroy is refreshing in contrast. Cambyses, King of Persia, ordered that the Judge's bench should be covered with the tanned skins of those who were discovered taking bribes. Perhaps a few hemlock hides would be a not inappropriate decoration to some of our new court-houses, and would be a neat tribute to the memory of some of the justices whose regime is just passing away.

Another sign of the speedy dissolution of the ancient Republic was that even men of known virtue were compelled to make use of those known to be bad, in order to accomplish anything with the people; thus confessing that public virtue had become impotent, while vice held the balance of power. Thus, such men as Clodius, with their hired gangs, were the tools of either party, until they became the masters of both. Even Cato, whose name was the synonym for Roman integrity, accepted their fellowship in order to retain a hold upon public affairs. Just as to-day we are told that no party can succeed in the plain name of principle: it must use policy, by which is too often meant catering to the scamps it ought to hang. Our honored rulers complain of being under the necessity of appointing the vilest of men, whom they would not receive at their homes to the most responsible subaltern positions. There is no need of illustrating this remark by any reference to the Custom House system, or by a description of the beggared, thieving desperados, who at a recent election guarded the sanctity of the polls, wearing upon their uncollared breasts the badges of special United States Marshals.

Still another sad omen for the living which we find in the history of the dead Republic was the unsettled state of the laws. A law once made was originally regarded as permanent, unless stern justice or strong necessity demanded its modification or repeal. But the laws at length became subject to the caprices of each one acquiring power. The new legislator did not regard himself as in any sense a custodian of the law, and as a guardian of the existing order of civil affairs, but as a lawmaker and originator of some new order of affairs which should last during his time, and facilitate his projects. Thus the people soon lost all reverence for the code, since they knew not how soon it might be changed. And when the people lost their regard for the law as a permanent bulwark against the fluctuations of parties and the emergencies of temporary passions, the last prop of social and political order moved from its base. And if we are ever driven to demand a dictator, it will be by the blundering conceit of a set of Bohemians, who, through popular ignorance are annually permitted to call themselves legislators, and to tamper with the laws of the land.

The historian notices also that the setting sun of the old Republic witnessed the formation and arrogant assumption of the trade guilds, the associations of the different artisans and laborers to crowd their own interests into the scale which ought to have been free to weigh solely the general good. Cicero opposed these organizations on the ground that they were the nurseries of sedition; that the familiar use of private bonds of union and peculiar distinctions menaced the commonwealth.

The various politicians also curried favor with the lower rabble by timely-paraded propositions to revive the old Agrarian laws, which made the State the owner of all lands, which could be distributed at the sovereign will of the successful candidates. The general buzz of contentment in our bountiful land does not altogether drown the muttering of that thunder-cloud which may be heard any Sunday evening in the socialistic clubs of this and other cities.

Perhaps we cannot find a page of history so much like that we are making to-day as this which describes the sun of Republican liberty going down behind the seven hills of Rome to rise again with the burning splendors of Imperialism. But this need be no prophecy of such a final denouement of our affairs. There is a deep undercurrent of sober intelligence, honesty and purity of American life, and with al a national faith, such as were wanting in the ancient society. And there are many evidences that the great ship which we have freighted with our hopes feels this undercurrent more powerfully than it does the surface drift.—*Christian Intelligencer.*

CHALMERS says, "The mere existence of the prophecy, 'They shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its very forehead; so soon as Christianity shall gain a full ascendency in the world, from that moment war disappears."

—A Methodist minister of Breesport, N. Y., lately sent this word of cheer to the New York *Witness:*

"You seem, sir, with a few other brave men of the type and quill, to be resurrecting one of the lost arts—a *free press.* Continue to throw your 'words that burn,' like balls of Greek fire, into the earthworks of sin, and for 'stop my paper!' from the Ku-Klux, or murmur from the 'Sir Knights,' you will receive a smile from heaven, and a warm 'God bless you!' Editors will not so often fail to maintain true reform when they learn the people are with them."

An Open Letter to the General Conference of the Evangelical Association of North America.

RESPECTED BRETHREN *In council assembled:*—Let me take the privilege of addressing you, as one who for a quarter of a century has stood in your ministerial ranks, and has given the vigor of his life for the good of your Zion.

The subject upon which I assume to address you is that of secret societies. It must be evident to every observant mind that those societies are destroying and eating away vital godliness and spiritual life out of the churches of our land, and are threatening the future welfare of our beloved country. Your beloved Zion in this country is in great danger of having the simplicity and fervor of the spirit of its founder and early pioneers destroyed and set aside by the influence of those societies; as many of the membership and not a few of the ministry belong and hold to them.

Such societies bring in with them a spirit of vanity, worldliness and sensuality which is alarming, and is coming in like a flood throughout the land. Some are leaving the prayer-meeting for the lodge. Through the influence of Masonry and its daughters, many are led away from the church and suffer shipwreck of their faith. That Masonry, the mother of secret societies, is essentially and designedly anti-Christian and atheistical in its fundamental teaching, to the extent of denying and discarding the Bible and the God of the Bible, is proven by their own standard authors, such as Webb, Mackey and others, with numbers of their own periodicals. That Masonry was concocted and used in the last century by infidels for the vile purpose of undermining and overthrowing the Christian religion and all legal governments, and did bring about the French Revolution, has been proven by Robinson, who himself a high Mason, was a highly educated Scotchman of the last century who had extensively traveled throughout the continent of Europe, and saw the danger; and accordingly for a warning to the governments published the writings which had been placed in his hands.

Robinson says, "I have found that the covert of a Masonic lodge has been employed in every country for venting and propagating sentiments in religion and politics that could not have been circulated without exposing the author to great danger." He further says, "I have been able to trace these attempts through the space of fifty years; and all made under the specious name or pretense of enlightening the world by the torch of philosophy." Hence Masonry has its philosophical, and ineffable as well as its symbolic degrees. He quotes from Adam Weishaupt, a German infidel and Jesuit, who introduced the higher degrees into Germany. He says of his priest's degree, which was made to catch priests in, thus: "One would almost imagine that this degree as I manage it is genuine Christianity and its end was to free the Jews from slavery. I say that Freemasonry is concealed Christianity; my explanation of the hieroglyphics at least proceeds on this supposition; and as I explain things no one need be ashamed of being a Christian. Indeed I afterward throw away this name and substitute *reason*. . . You can't imagine what respect and curiosity my priest degree has raised, and what is wonderful, a famous Protestant divine, who is now in the order, is persuaded that the religion contained in it is genuine Christianity. O man, man! To what mayest thou not be persuaded! Who would imagine that I was to be the founder of a new religion!" "Sure enough who would imagine! And we may ask," says Levington, "who would imagine that thousands of Methodist preachers in these United States would embrace this new religion and still profess to teach the old. If the poor infidel who invented this new religion were here now, he would doubtless exclaim with still greater wonder, 'O man, man!' For he might point not to a single divine, but to thousands in different denominations and claim them all as his disciples. Read the Master's warning, Matt. vii. 22, 23. Thus already in the first degree the compass and the square are so artfully placed on the level with the Bible to teach certain moral qualities which according to that teaching that blessed book does not contain" See lecture on Entered Apprentice.

Again, it teaches man to worship by calling the leader of the lodge the worshipful master, which is expressly forbidden by our Lord. Matt. xxiii. 10. Further, its oaths are repulsive, disgraceful and barbarous, and a shame for any decent man to take. See Finney on Masonry. Futhermore, lodge-members are considered the sole property of the lodge. Hear what Webb says in the commencement of his book: "The first duty of the reader of this synopsis, is to obey the edict of his Grand Lodge, right or wrong. . . His very existence as a Mason hangs upon obedience to the powers immediately set above him; failure in this must bring down eventually expulsion, which as a Masonic death ends all. The one unpardonable crime in a Mason is contumacy, or disobedience." If this is not binding a man hand and foot, body and soul, to the car of Satan, we do not understand plain English. Truly this is the very spirit of Jesuitism. It is as clear and plain as the sun at noonday that they are disintegrating the churches. They acknowledge this to be their aim and design. The plea therefore which we often hear made, it must be a good thing, or not so bad, because there are so many good and great men and so many preachers in it, is misleading, false and deceptive.

Is it not therefore your duty as watchmen of your Zion to sound the alarm, and call the thing by its true name, a system of Satan and a great deception? Will any one who holds to, and cherishes the vile system in the face of such facts come to the favor of God without repenting of these things? Will our Lord and Master not remove the candlestick of a church from its place which hides this Babylonian mantle in its tents. (Rev. ii. 14, 16.)

Moreover, the spirit of those societies is revengeful and vindicative in such a degree that those who warn the church against them have their names cast out as evil by preachers and members of the same church, who hold to and cherish such societies. And to such a point has it come in some places, that for the sake of conscience and their Christian character, they are forced to leave the church of their choice and go to a church that witnesses against this evil. An old veteran told the writer a few years ago, that some forty years ago there was a camp-meeting on the charge where he then traveled under the supervision of Father Dreisbach who then was presiding elder. A certain minister of a sister church who was a Mason attended; they did not invite him to the stand because of that connection, the people refusing to hear a man known to be a Mason. Were they right in those days, or is the present position "hush up," "say nothing against it," right? (See 2 John, 9, 10, 11.) Is it not the watchman's duty to reprove those works of darkness, or else will he not be guilty of the blood of souls? (Read Eph. v. 11, 12, and Ezekiel xxxiii.) The handwriting of God is on the wall against it. "It is weighed in the balances and found wanting." True men will come out of it through repentance and bear witness against the vile thing. The words of our precious Lord will remain true, "There is nothing covered that shall not be revealed, and hid that shall not be known."

Brethren, souls are at stake. Hear what a certain preacher, who was a Mason, said on his death-bed, "Must I be lost for this one sin?" And another preacher who had gone through many of the higher degrees said, "When I think of the horrid oaths I have taken, I shudder and tremble. Freemasonry is the best defined blasphemy that I ever read of."

In conclusion, brethren, this evil spirit cannot be cast out by mere admonitions or mere church rules; it laughs at these. A strong testimony blessed by the power of the Holy Spirit and a call to repentance from those things will give this image of the beast the mortal wound from which it will not recover. Failure in this will eventually bring upon the churches a worse than Masonic death; corruption, pollution and crime will deluge the land like a flood. A pure Gospel and church are the safeguards of our country. Take these away and chaos reigns supreme. There is no peace without purity. "First pure, then peaceable," is the Bible order. The wisdom from above is first pure then peaceable.

This, brethren, is addressed to you in the spirit of love; therefore I speak so plainly. In prayer to God our great master, to whom we all stand or fall, and for the guidance of his Spirit I have written these lines. With malice toword none, but good will to all, faith in the right and in a present Saviour, I am your humble brother, in the Gospel of Christ, H. W. HAMPE.

Linesville Station, Crawford Co., Pa., Sept., 1875.

Hates the Light.

In my daily visitation to careless families in the neighborhood, I found one which had come from the land of Chalmers and Guthrie. I knocked at the door, which was opened about halfway by the man himself. I stated that I had called to see if there might not be a disposition on the part of the inmates to attend the house of God. With a countenance flushed in anger, he answered in the negative, and declared that a paper had been left at his house by us which condemned Masonry, and this society he had never heard opposed by any church except the Roman Catholic. Reason and even simple conversation being out of the question, and as a disposition was manifested to shut the door in my face, of course I left the devotee of the lodge in his rage. Now, I had never seen this man before; but on a former visit to the house some three or four months previously, I had left, among other papers and tracts, a copy of the Chicago *Cynosure*, and its plain talk and fearless disclosures had stirred up his Masonic ire. In thousands of visits made to the homes of the negligent and besotted, I have never met with worse treatment, not even from Roman Catholics. Like Romanism, Masonry cannot bear the light, and the cruel and inhuman description of the punishment of those who disclose its secrets, which read as though they might have been copied from the low scenes of a slaughter house, together with the history of its cruelties and murder in such cases as that of Morgan, show that the two systems, although practically opposed to each other, are similar in the ways in which they would meet their enemies. There are two or three mighty contests coming in this land, and it may be that not a little blood shall be spilled before they are over. Truth, liberty and religion are beginning to be brought face to face with intemperance, Romanism and secretism; and the contest will be a terrible and desperate one, whether you consider the extent of territory which forms the battle-field, the numbers to be engaged, or the estimation in which victory shall be held.—*Correspondence of the Chris. Instructor.*

War and the Bible.

War transgresses almost every precept of Holy Scripture and all the commandments. For example:—

Thou shalt have no other gods before me. The laws of war require soldiers to obey their officers rather than God. Every man, whether a private, an officer, or even a chaplain, is bound by his oath to yield implicit obedience to his superiors. He is not permitted to follow his conscience; nor must soldiers scruple, at the bidding of a superior, to commit the grossest outrages ever recorded in the annals of crime.

Thou shalt not take the name of the Lord thy God in vain. War is a school of impiety and profaneness; blasphemy is the well-known dialect of the army and navy; you can hardly enter a camp or a war-ship without meeting

a volley of oaths, or find a warrior on land or on sea who does not habitually blaspheme the name of God.

Remember the Sabbath day to keep it holy. War scorns to acknowledge any Sabbath. Its battles are fought, its marches continued, its fortifications constructed, all its labors exacted, all its recreations indulged, quite as much on this as any other day of the week. It is the chosen time for special and splendid reviews; all the millions of soldiers in Christendom are compelled to violate the Sabbath; and where the war spirit is rife, it will be found well nigh impossible to preserve in any degree of vigor, this mainspring of God's moral government over our world.

Thou shalt not commit adultery. War is a hot-bed of the foulest licentiousness. It is deemed the soldier's privilege; and, wherever an army is encamped, a war ship moored, or a city taken, he is permitted to indulge his lusts at will. When an English man-of-war was accidentally sunk near Spithead, she carried down with her no less than six hundred lewd women; and amidst the fires of captured Magdeburg and Moscow were heard continually the wild, despairing shrieks of ravished mothers and daughters. War is a Sodom; and could all its impurities be collected in one place, we might well expect another shower of fire and brimstone.

Thou shalt not steal. War is a system of legalized national robbery; the very same thing only on a larger scale, and under the sanction of government, for which individuals are sent to the prison or the gallows; to plunder, burn, and destroy, is the soldier's professed business! At Hamburg 40,000 persons were driven from their homes, without clothes, money, or provisions, of which their enemies had despoiled them. "Out of a plentiful harvest," says a Saxon nobleman, "not a grain is left. The little that remained was consumed in the night fires, or was next morning in spite of tears and prayers, wantonly burned by the laughing friends. Not a horse, not a cow, not a sheep is now to be seen." The French troops, on their return from Moscow, often destroyed every building for leagues together; and around Leipsic nothing was spared, neither the ox, nor the calf two days old, neither the ewe, nor the lamb scarcely able to walk, neither the brood hen, nor the tender chicken. Whatever had life was slaughtered; and even the meanest bedstead of the meanest beggar was carried off. All this accords with the laws of war; and every government, in its letters of marque and reprisal, licenses men to commit piracy at pleasure.

Thou shalt not kill. It is the very object, the main business of war to kill men. It is the most terrible engine ever contrived for the wholesale destruction of mankind; incomparably more destructive to life than the Inquisition or the slave-trade, than famine or pestilence, or any form of disease that ever swept over the earth. Survey the butcheries of the battle field—50,000 at Eylan, 80,000 at Borodino, and 300,000 at Arbela. Look at the French butcheries in Spain or Portugal under Napoleon. Peaceful inhabitants massacred without distinction or mercy! "Often were the ditches along the line of their march," says an eye witness, "literally filled with clotted, coagulated blood, as with mire; the dead bodies of peasants put to death, like dogs, were lying there horribly mangled; little naked infants of a year old or less, were found besmeared in the mud of the road, transfixed with bayonet wounds; matrons and young women dead with cruel, shameful wounds; and priests hanged on the wayside like felons!"

Thou shalt love thy neighbor as thyself. But can the soldier do this, and still continue his trade of human butchery? Love is said to be the fulfilling of the law, because it worketh no ill to his neighbor; but the soldier is required, as a matter of alleged duty, to do his neighbor all the ill he can! He is hired for this sole purpose; and he must do it, or die himself for neglect of duty! "Whatsoever ye would that men should do unto you, do ye even so to them. But would you like to have a gang of men burn your dwelling over your head, butcher your whole family, and then send a bayonet or a bullet through your own heart? This is the whole business of war; its grand maxium is to do unto others just what we would not have done to ourselves. —*Amasa Lord.*

Notices.

Pennsylvania.

The Executive Committee of the Penn'a Christian Association met for business Aug. 8th, at Ararat Presbyterian church, when it was voted to hold the annual meeting of said body in Mercer, Mercer county, Pa., December 7th, 1875; and that Rev. C. F. Hawley and other brethren thereabout be requested to provide the speakers and make all the arrangements for said meeting.

NATHAN CALLENDER, Cor. Sec'y.

The Indiana State Convention

will be held in White's Hall, Marion, Grant Co, on the Columbus and Chicago branch of the Pan Handle, and the Wabash and Michigan roads, on the 12th, 13th, and 14th of October. The first meeting will be on the evening of the 12th at 7 o'clock, and will be addressed by Prof. C. A. Blanchard. Let all be on hand on Tuesday evening. Meetings will continue over Wednesday and Thursday. Brothers Wright, Stoddard, Hill and others will be with us. No reduced rates can be had on the railroads.

Michigan State Meeting.

The friends in Michigan will take notice that their State Executive committee have appointed the first anniversary of their association to be held in Ypsilanti, Washtenaw county, October 27–29. Ypsilanti is easily reached from all parts of the State, being located on the Michigan Central railroad thirty miles from Detroit. Arrangements are being made for a good representation of good speakers and for a setting into activity the organization already affected. Let every reformer in the State make it a business to attend if possible and roll on the ball.

McHenry County, Ill.

We, the undersigned, believing that secret societies are in their nature contrary to the principles of Christianity and true republicanism, and that Freemasonry especially is a dangerous power in our government, do therefore invite and earnestly entreat all who believe with us in this matter to meet in convention at the court-house in Woodstock on Thursday, Oct. 14th, at 10 o'clock A M., to discuss this whole subject and to consider the nomination of candidates for county officers who shall be free from all secret obligations of partiality towards any portion of the people.

Members of McHenry County Christian Association, opposed to secret societies, are especially requested to meet promptly at 10 o'clock A. M.

Signed, GEO. T. CASSEN, *Pres.*
L. CHITTENDEN, *Sec'y.*

Chautauqua County, N. Y.

The semi-annual meeting of the Chautauqua Co., N. Y. Association opposed to secret societies will be held at Fredonia, 19th and 20th of Oct., commencing at 1 o'clock P. M., 19th. All who are opposed to having the church of Christ and our government ruled by secret cliques and clans, are especially invited to attend, male and female. Our State agent, J. L. Barlow, has promised to be with us, God willing. Other able speakers will address the convention, and by the blessing of God it shall be a glorious success.

J. B. NESSEL,
Cor. Sec'y of Co. Society.

Reform News.

From the General Agent.

CHICAGO, Sept. 25, 1875.

The friends will be glad to learn that we have had stirring and profitable meetings in Iowa during my brief visit to that State. Toledo, Tama Co.; Western, Linn Co., and other less conspicuous points were visited and we trust by the blessing of the Master, something was done to hasten the coming of his kingdom. At Western I was cordially received by the professors and others, and the College chapel was well filled with attentive listeners the two evenings I was there. Our cause has many warm friends in Linn county, among whom I may mention J. C. Bartholomew and Bro. Curtis who will not hold their peace, and whose determination and labors are keeping the question before the people and saving young men from the lodge. As I start for Ohio very soon, I have no time to enter upon detail as I hope to do after my long list of unanswered letters are attended to. I will simply say that my effort for the Publishing House resulted in securing in notes $530 with prospect of as much more in the future. May God bless these brethren and all who battle for the truth.

J. P. STODDARD.

Past Master Ronayne in Colo, Iowa.

COLO, Iowa, Sep. 16, 1875

Editor Christian Cynosure:

It is with pleasure I inform you that Mr. Ronayne of your city gave us two lectures and worked two degrees, viz.: the Entered Apprentice and Master's degree of the ancient and honorable cable-towed and hood-winked Freemasonry, on Friday and Saturday, the 10th and 11th inst., in the town of Colo, Story Co., Iowa, in the Methodist church. On the second evening, the church of God had been previously engaged, but the Rev. A. Wilson, their leading past minister, having been cable-towed recently, sent strict orders not to let the church, and the key was somehow put in the possession of the right worshipful master of the lodge, and Satan had his way; but the Lord provided and a candidate was prepared who styled himself the Rev. Wilson, in honor of that so-called minister; and after being attired, and exhibited according to honorable Freemasonry, the large audience (a goodly number being ladies), were asked how they liked the appearance of their minister who would address them on the Sabbath from God's altar, and such looks and gestures were never seen or could be produced by any cause outside of honorable Freemasonry. But not many of the craft were present on the second night, having had more than enough the first evening. Mr. Ronayne is all engrossed in his business, and just the man for the place; may the good Lord sustain him. We hope to have him and Bro. Stoddard come this way once more when we will try and organize a county association. I shall want a quantity of those free tracts for distribution by the 1st of October as I am going to spend some time in preparing the way of the Lord, he being my helper. I shall also want a lot of books. Yours in haste,

J. J. HAYDEN.

Anti-masonic Meetings in Indiana Co. Pa.

DIXONVILLE, Sept. 16, 1875.

Rev. C. F. Hawley, corresponding secretary of the Western Penn'a Christian Association has been at work for the Master in this county, preaching Jesus and doing some sharp shooting into Masonic lines. At Dixonville, Sept. 8th; Gettysburgh, the 9th; Greenville the 13th and 14th, with ability, acknowledged even on the part of some who have been led captive at the will of Satan into the lodge. He showed us the anti republican and anti-Christian character of Masonry, so that thinking minds said it must be the enemy of church and state; and one M. E. minister who had labored in its defense, without comment inquired where Masonic literature could be procured, with the seeming desire of knowing for himself the theology of Masonic divines.

Anti-masons are just entering upon their work in this county. Not that nothing has been heretofore done, but comparatively it was skirmishing along the line to the great battle which is likely to open up now in connection with the work which will naturally grow out of a County Christian Association which Bro. Hawley was arranging with T. W. Stephens, the Vice President of this Co., to be formed this fall. Success is sure to us in this great struggle for the right, if we have faith and conrage united with the knowledge and zeal of veteran soldiers in the army of our King; for he is invincible, and if we fall into line and obey orders, then to doubt or be fearful is infidel. Yours truly, E. J. HAYES.

Correspondence.

A Soldier's Experience In and Out of the Lodge.

CRYSTAL LAKE, Ill., Sept. 6, 1875.

DEAR CYNOSURE:—Your cause is a just one and I want to contribute my experience in the dark kingdom. At the battle of Franklin, Tennessee, Nov. 30th, 1864, I received a wound in the head, for which I was sent home, and during my stay there was held at this place a religious revival, during which I became concerned in regard to the future, and through the mercy of God was led out into his marvelous light. But on my return I found some of my comrades in arms in high glee as they told me the Grand Lodge of Illinois had granted a charter and there was a lodge in full blast working under the name of "Sherman's Military Lodge," and advised me to join, assuring me that I would never regret it in my life, but I was a little doubtful, and I asked one of my comrades who was a Mason if it was not derogatory to the life of a Christian to be a Mason. He said Masonry was the exemplification of the religion of the Bible. So I filed a petition and sent it into the lodge, and was duly elected to become a Mason, and was regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and raised to the "sublime" degree of Master Mason. In taking the obligation of the first degree, I lost my religion and my manhood, for to have sustained either I should have been compelled to have torn the hoodwink from my eyes and demanded their authority to thus strip, hoodwink and cable-tow a man free born, and thus trample on his rights as a man and an American citizen by making him thus humble himself and then swear away the life none but God can give. But I knew full well did I do this what the result would be.

Well, the amount of it all was this that before one year had passed I was a confirmed infidel, all in accordance with the teachings of Masonry. I had fully imbibed the principles of the order, which are infidelity. In the fall of 1865 I was discharged from the army and returned home, and in the spring of 1866 I joined Nunda Lodge, No. 169, and paid my dues until the fall of 1868, which in the time amounted to somewhere in the neighborhood of $10 or more; and in the summer of 1868 I removed to Wisconsin. I lived in both Rock and Walworth counties, but affiliated with Fairfield Lodge, No. 100, Fairfield, Rock Co., Wis. But being very poor and my family suffering a great deal from sickness, I applied to the secretary of Nunda Lodge to know what my dues were. He wrote me they were $6.50. I wrote a statement of my inability to pay the amount, two Bro. Masons signing as my witnesses that what I said was true, asking the Lodge to grant me a demit, exonorating me from my dues. I immediately received a letter from the Secretary of Nunda Lodge, No. 169, that he had made a mistake, my dues were only $4.50. Now if the Secretary made that mistake on the dues of every man in the lodge the office of secretary would be quite a lucrative one providing he got the money. Well again I wrote, the secretary of Fairfield Lodge, No. 100, attaching the lodge seal and signing the document.

But all to no avail. Nunda Lodge, No. 169, would be benevolent for the sum of four dollars and fifty cents and not a farthing less. I then renounced Freemasonry as a swindle, but said little until one year ago. Last winter I was again alarmed for my soul and found safety in believing in Christ. Then I began to see the light and yet hated or feared to let it shine, but on being asked if Morgan's book on Masonry was true I refused to deny it, for all which I was served with a summons by the secretary of Nunda Lodge, No. 169, to appear forthwith. This was about sundown of the night the lodge was to meet. I asked the nature of the offense. To which he replied, "O nothing. We all have these served on us every so often." I knew this to be false, so I told him I should not go; and that I considered Masonry not only irreligious, but a humbug, and should have no more to do with it.

Well they did not further molest me, and this summer Mr. Edmund Ronayne came here to Nunda to lecture and initiate his candidate. At his third lecture I rendered him all the assistance I could, not being very well posted, having paid no attention to it for four or five years. After the lecture I felt it my duty to God, as my maker, to Mr. Ronayne as my brother, and to the audience as my neighbors, to acknowledge the truth of Mr. Ronayne's statements publicly. Since which I have not hesitated in the line of duty, answering any questions propounded to me; and I warn all young men to have nothing to do with this thing called the hand-maid of religion. It is false; it is anti-Christ; it is barbarous; it is heathenish; it is indecent. Just think what would any respectable young lady think of you, almost naked, swearing to keep the secrets of Masonry under the penalty of having your throat cut from ear to ear! Could you marry a good, pure woman and keep your obligation to the fraternity and be a good husband? I think not. Think well before you swear to keep the secrets of Masonry even from those whose friendship is most dear to you. Yours respectfully, GEO. L. PEELER.

Another Volunteer in Missouri.

SAMPSON CREEK, Harrison Co., Mo.

Editor Christian Cynosure:

I am traveling and get but little assistance, yet such are the peculiar circumstances of the times, that some one should improve limited opportunities for scattering leaves of light among the benighted. The field here is white to harvest, earnest labor would be amply rewarded in fruit, if not in dollars, to the laborer. The little we are doing is stirring up the cohorts of darkness. We have the enemies' weapons and intend using them against them. The Captain of the Lord's hosts is upon the field and the Gibraltars of darkness are falling into the hands of their enemies. We hope the people will give evidence in the next canvass for chief executive of the nation that they are right on these great political and moral issues that so materially affect the destiny and perpetuity of our government and the church. We purpose lecturing on secretism some, and will recommend the *Cynosure* to all desiring light and reliable information, I could not do without it, if it cost double its present price.

E. G. COOPER.

OUR MAIL.

Hope Davis, Carpenterville, Ill., writes:

"I hope the Lord will send his good spirit into the hearts of all professors of the religion of Jesus Christ's Gospel to that degree which shall convince them of the great error into which they have fallen, especially the ministers of the Gospel. They do not realize that they belong to the image of the beast. I hope their eyes may be opened."

Enoch Honeywell, Atlay, N. Y., writes:

"Our brother, A. F. Dempsey, of Seneca Falls, lectured on Masonry last night at Altay, to a pretty full and attentive house. His points were forcibly expressed and well proven, mostly from Masonic authors. He showed us that the Latin names "Jubelahlolum," are claimed as lodge members, when in fact Latin had no existence till 350 years after their time. He said a million men, books, papers and tracts are now spreading light and the nation is awaking to its danger. He told us in substance—but my memory is too evanescent to use his words—that a certain short-sighted man said, "What a fool Lewis Tappan was to side with the niggers and get his store of silks robbed and himself driven from New York city." But St. Paul, Stephen, Jeremiah, and a thousand other Christian heroes were and are just such fools, and still more such are wanted, for such are the salt of the earth. Without such bold reformers heathenism and paganism would still to-day have ruled the earth. A "Pagoda" was lately dedicated by Masons in this town to the service of (?). Where light shines this kind of temple will get few recruits and those of the "baser sort." Not a single honest man in this vicinity has been entrapped for years. A deep undercurrent of mind is moving here, but is waiting for our ship to get more guns aboard before they dare take passage in it."

W. M. Love, Baker, Mo., writes:

"I read my papers, clip such pieces as are likely to be of use to me in lecturing and paste them in a lecture scrap book. Then I mail the papers to friends in different parts of the country, and thus let what light shine I can. If all would do this could we not have the *Cynosure* read by three or four hundred thousand in the United States each year? 'Tis true while Uncle Sam charges 2cts per single copy it will cost about half as much to distribute as the subscription, but then who can estimate the good it would do. It would make things smoke equal to Samson's foxes in the Philistine's corn."

M. A. Butts, Bucyrus, O., writes:

"I think the *Cynosure* one of the best religious papers I ever read. May God bless it to the saving of many from the dark illusions of secrecy."

The Sabbath School.

Lesson for Oct. 10.—Washing the Disciples Feet.

SCRIPTURE.—John xiii. 1-9. Commit 3-9. Primary Verse, 8.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

GOLDEN TEXT.—"Let this mind be in you which was also in Christ Jesus."—Phil. ii. 5.

TOPIC.—Humility.

HOME READINGS.

M. Matt. 18: 1-10. Like a Little Child.
T. Mark 9: 33-37. The Servant of all.
W. Mark 10: 35-45. The Chiefest shall be Lowest.
Th. Matt. 23: 1-12. Be not called Rabbi.
F. Luke 22: 24-30. The Greatest is he that Serves.
S. Phil. 2: 1-15. Took the Form of a Servant.
S. Jas. 4: 1-17. Giveth Grace to the Humble.

1.—Christ loves to the end. Nothing can separate us from his love, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature." He is called "Faithful and True." When shall we be able to take into our hearts the idea that with him there is "no variableness nor shadow of turning?" We may turn away from him, but never he from us. Ps. xxxvii. 28; John x. 27, 28; Rom. viii. 35-39; Phil. i. 6; 1 Thess. v. 23, 24; 2 Thess. iii. 3; 2 Tim. i. 12; iv. 18; Jas. i. 17.

2.—"What I do thou knowest not now; but thou shalt know hereafter." There is many a thing which now seems very strange in God's dealings with us, but by and by we shall see the reason of it. Even now we can look back and see wherein God's denial was a blessing, and the time shall come when we shall see that God never interfered with our plans except to make our lives better. Then we shall count every refusal better than an answer, every trial better than immunity, every chastisement better than blessing. Job v. 17; Ps. xxv. 10; cxix. 75; Prov. iii. 11, 12; Is. lv. 8, 9; lxiv. 4; Rom. v. 1-5; xi. 33; Heb. xii. 5-11

3.—One of the hardest and most necessary lessons for Christ's disciples to learn is that of humility. "God resisteth the proud, but giveth grace to the humble." Those who are lowly in spirit receive tokens of divine favor, and, unconsciously, Christian graces bud and blossom in them; just as in the valley the grass springs and the flowers bloom while the high peak above it is utterly barren. Ps. cxxxviii. 6; xxxiv. 18; Prov. xvi. 5; xxix. 23; Is. lvii. 15; lxvi. 2; Matt. v. 3; 1 Pet. v. 5, 6; Jas. ii. 5; iv. 6; 1 Cor. i. 28, 29; 2 Cor. vi. 10.

4.—It is easy to be humble—in theory. But it is not enough intellectually to assent to the obligation to be of a meek and lowly spirit. God wants and requires us actually so to be. "If ye know these things happy are ye if ye *do* them." Matt. vii. 21-27; Luke vi. 46; xii. 47; John xiv. 23, 24; Rom. ii. 13; Jas. i. 25; iv. 18.—*Nat'l S. S. Teacher.*

—A writer in the *Baptisl Teacher* does not speak at random, when in answer to the question, How better Sunday School teachers than those ordinarily engaged in the work can be secured? he says: 1. Let each one resolve to be a better teacher himself. 2. Let all together pray that the Lord of

the harvest will raise up such lab rers as the whitening fields demand. 3. Let the pastor and superintendent conjointly seek out such elements of power in the church as ought to be employed in the school, and never let them go till they have brought them in. 4. Let a Normal Class be formed, in which the teachers of the future shall be trained, and thoroughly furnished unto all good works."

—An exchange says, "The truth is, the best Sunday School workers in this country by no means favor the teaching of Biblical Geography on Sunday, nor is it as far as we know, a common practice in our Sunday Schools." We do not quite agree with the sentiment of this remark. The teaching of Bible geography should of course come in as something by the way, and yet we suspect there is need of more rather than of less of it. Events recorded in the Scriptures will not seem so much like myths, if we know definitely their location. A story teller who wishes to make the impression of realness, is careful to indicate the place where his his incidents happened. Even the Evangelists do the same. Geography must not be neglected.

Masonic.

Some Degrees of the Scottish Rite Explained.

KNIGHTS ELECT OF FIFTEEN (10TH DEGREE.)

This degree is a continuation of the series known as the Elu, or Elect Degrees, and recounts in detail the mode of the arrest and punishment of the remaining assassins; and reminds us that the unerring eye of justice will discover the guilty, and they suffer the punishment their crimes deserve. It is intended morally to instruct us that ambition and fanaticism, enslavers of mankind, are overthrown and dispelled by the sword of justice, toleration and freedom.

SUBLIME KNIGHTS ELECTED (11TH DEGREE.)

This, the third of the Elu or Elect Degrees, was intended to emblematically illustrate the reward conferred by King Solomon upon twelve of the Knights elect of fifteen who were instrumental in bringing to justice the assassin of the Master Builder Hiram, constituting them governors over the twelve tribes of Israel, instructing us that the true and faithful brother will sooner or later receive his just reward, and morally teaching us to be earnest, honest and sincere, and to protect the people against illegal impositions and exactions.

In the French Rite the three preceding degrees constitute a separate degree called "Elu," and forming the fourth degree of that Rite.

GRAND MASTER ARCHITECT (12TH DEGREE.)

The degree of Grand Master Architect is alleged to have been established as a school of instruction for the more advanced workmen of the Temple, to assure uniformity in work, vigor in its prosecution, and to reward those more eminent in science and skill. The degree partakes of a scientific nature, in which the rules of architecture and the connection of the liberal arts with Masonry are dwelt upon, and portions of the Fellow Craft Degree are amplified and extensively illustrated. This grade requires of the neophyte that he be thoroughly qualified, intellectually and morally, to be admitted, and instructs him that virtue is as necessary as talents to every Grand Master Architect.

ROYAL ARCH OF ENOCH (13TH DEGREE.)

This degree, in fact, forms the climax of Ineffable Masonry; it is the keystone of the arch, and discovers that which is revealed in the succeeding Degree of Perfection. It is a most important and interesting grade, and so intimately connected with its successor as to appear like a section of that degree.

The shaded beauties of the sacred words that have been hitherto revealed, and the lessons and virtues that have so gradually been inculcated, in this degree culminate in the development of the great mystery of Ineffable Masonry.

GRAND, ELECT, PERFECT, AND SUBLIME MASON.

In this, the fourteenth grade of the Ancient Accepted Rite, and the eleventh degree of the Ineffable series, the lodge represents the sacred vault under the Sanctum Sanctorum, in which is the Pillar of Beauty, and on this is placed the holy four letter name. This degree reveals and explains the tetragrammaton, completes the construction of the Holy Temple, and narrates the destruction of both it and the city of Jerusalem, together with the death of King Solomon.

In all bodies of the Ancient Accepted Rite brethren who have attained this degree, are entitled to, and should, of right, be covered, except when a degree is being worked; at which time all should conform, and lend their endeavors to aiding in the effectiveness of the drama, by robing and costuming accordingly.—*Hebrew Leader.*

Forty Years Ago.

[From the Anti-masonic Review, 1829.]

Convention of Anti-masons,

Of the State of New York, at Albany, 19th February, 1829.

The 18th of February is a day to be remembered. Then our reproach was taken from us; our cause triumphed. Anti masonry, which had been unfeelingly dismissed without respect two years before from the halls of Legislation, was now permitted to take, by its 100 delegates, entire possession of that hall; and the same man whose reported bill for the investigation of the Masonic outrages, was then unceremoniously laid upon the table, now reported in the Hall of the Capitol a *bill* calling a National Anti-masonic Convention!

The 11th of September, 1830, was chosen for the meeting of that Convention, as the anniversary of the abduction of Capt. William Morgan, and, also, as the time in which the whole Union might be aroused. Let our friends in the East be assured, that Freemasonry will not have expended either its malice or its money before that time; and let our friends on the Western waters be assured, that though the institution draws in its head like a land turtle, expecting to thrust it out again and travel on with renewed spirit, the arrow of truth, winged with righteousness, will reach its heart, and through its thick armor of mystery and falsehood, pin the loathsome monster immoveable to the earth, the sport of children, and the contempt of women.

When thirty-seven respectable Freemasons have come out in a body in one county, and eighty in another, and the fence groans with the number and weight of those who stand ready to leap, Anti-masonry prospers and thrives. We count it a victory when the enemy disperse; yet we must stand by our colors, until every foeman has laid down is arms, his oaths, and his unholy allegiance. Ours is not a sham fight; and it is the discipline of riflemen to disperse at the word, and to rally at the bugle; it is the manner of Indians to scatter at a whoop, and to fall on with a yell. For Freemasons to throw up a charter and disperse, is well; but an individual surrender is requisite. We cannot object to the flight of our enemy; and it would be wrong to deny leg-bail to all who offer for it seasonably. But the terms of surrender by company, batallion, or regiment, to be acceptable, ought to include a renunciation of all Masonic allegiance for each individual severally, as well as for the whole party collectively. It is right to require that men who have taken wicked oaths, should renounce them.

No company is far preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health.—*Colton.*

Address of Anti-masonic Lecturers.

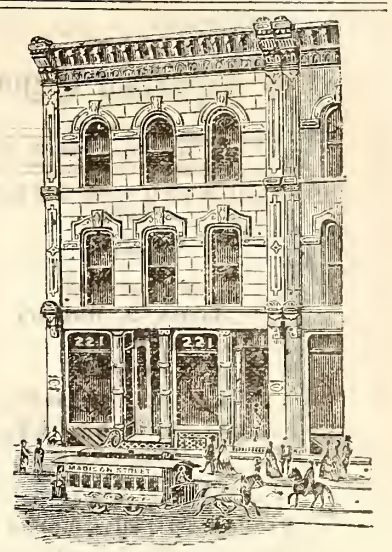
General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturers:

Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti Mich.

Lecturers at Large:

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C. A. Blanchard, Wheaton, Ill.
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James Hankins, Mason City, Iowa.
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C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT.—Philo Carpenter.

VICE-PRESIDENT.—J. Blanchard.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, O. F. Lumry, C. A. Blanchard, H. L. Kellogg, I R. B. Arnold, E. S. Cook.

CORRESPONDING SECRETARY.—C. A. Blanchard, 13 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 13 Wabash Ave., Chicago.

AUDITORS.—C. R. Hagerty and Edward Hildreth.

PRESIDENT OF THE LAST NATIONAL CONVENTION.—Rev. D. R. Kerr, D. D., of Pittsburgh.

The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 30, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

CHRIST THE ONLY MOTIVE POWER OF REFORM.

"*Without me ye can do nothing,*" an utterance of a Hebrew Prophet to a handful of followers in what is now the desert of Judea, is proving itself a universal truth; that that prophet was, as he claimed to be, indeed "The Son of God."

The true light shed by John Cuss was trampled out when his followers took arms and fought; and their John Ziska, dying, ordered his skin to be made a drum-head to lead his Hussites to battle after he was dead. Political action is necessary, but prayer, not politics, overthrew American slavery. "Our chief danger," said Duff Green in the United States *Telegraph* (1836) "lies in the Abolitionists action on the consciences of our own people" (the slave holders). There was then living a young Kentuckian, whose Presidential proclamation was to abolish slavery. And Lincoln gave this quaint and homely reason for its abolition, "If slavery ain't wrong then nothing's wrong." That word proved Duff Green's prophecy, written thirty-seven years before, to be true. "The chief danger" lay in the consciences of the Southern people. Let this word of Christ be our constant guide in the anti-secrecy reform. Without him we can do nothing. The false reforms of all ages, Mohammedanism, Buddism, Confucianism, all prove this great truth. They denounced evil but left the people abject as they found them. Even exposing their secret rituals will not destroy the lodges, any more than revealing the secrets of thieves, burglars, pickpockets will destroy their trade. While we expose, denounce, and reason against these pests, we must depend on Christ to destroy them.

CHRISTIAN INTEGRITY.

It is a standing imputation with irreligious men, their buckler against religious truth, that the profession of a Christian life is a mark of hypocrisy, that those who make it are the ones to be watched in business relations, the quickest to push a hard bargain to their own advantage, or break their word to save themselves from a bad one. This charge is generally met with a severe effort at candor by Christians, who give it a meek assent and very humbly protest that the principles of religion are opposed to such untoward practices. There are scores of proofs that the complaint is false. None who make it would care to live in a community where religion and its accessories were unknown. They would never exchange the pulpit for a stage, or the church for a market house. Speculators in real estate build churches to help sell off their town lots, and men who have had the misfortune to fail in reputation are again in business if they can trade on the standing of church members. Those who make the charge will be often found to do it to ease the sharp complainings of a once-awakened conscience, which they flatter themselves to calm by a threat of bad company. They have become conscious of the excellencies of Christianity, but are too proud to step down into the valley of of humiliation, and so nourish their pride with their imaginations.

While it must not be denied that the failings of Christians are many and real, and join to weaken faith and quench zeal, yet their general integrity as compared with men of the world is just as certain and should be earnestly and honestly maintained.

Under the title "Christians in politics" the New York *Nation*, one of the most influential of the independent political papers, discusses the question of Christian integrity in that of all places where integrity seems to-day most needed; its remarks sustain our position and a portion we quote herewith:

"We will say frankly that this selection of all employes from among the professors of religion would, for a while, be an enormous gain on the present system. It would supply a test of character of very great value the first time it was applied, because there is no question that, taken as a whole, the members of churches are more likely to be honest, upright, and trustworthy than the rest of the community. One sees that this may be so, without taking a very high, or spiritual view of the matter. Persons who make an open profession of religion may be divided into three classes: (1) really spiritually-minded persons of pure lives, who have a longing for communion with God which finds expression and satisfaction in the public worship and various other ministries of a religious organization; (2) persons with more or less desire for right living, but with so little strength of will and so much carnal weakness that they are constantly giving way to temptation and losing their self-respect, and join the church as a kind of external help in satisfying the demands of their own consciences; and (3) the worldly schemers who have no religious sentiment whatever, and no belief in God or devil, but have acquired skill in religious terminology, and see, or think they see that religious profession is a powerful help in trade and commerce. As regards the first two classes, church-membership is unquestionably a means and a sign of a higher than the average morality. As regards the last, it is unquestionably also a powerful restraint. There is many a man of this class whom the church probably keeps out of jail by the help and comfort it brings him in society and by the way in which it concentrates public opinion on him. If anybody were to determine, therefore, in a general way, that he would employ none but church members, he would find on the whole he was making his selections from an excellent class, and stood a better chance of being served well than if he trusted to the ordinary modes."

A Question from Pennsylvania.

TYRONE, Pa., Sept. 13, 1875.

Please inform a number of us through the columns of the *Cynosure* on this subject. I will state the case. We have a prohibition ticket in the field. The official organ is the *Temperance Vindicator*, printed in the *Patriot* office at Harrisburgh, Pa. Now the *Vindicator* is also the official organ of the Grand Lodge of Good Templars. The church we represent (the United Pres.) does not join anything that is tainted with secret societies, still we are temperance people and would like to hear your opinion. It would probably open the way for us, but as we now stand we are uncompromisingly anti-secret society men. Yours truly,

JACOB LIFFLER.

It may have been the misfortune of the Prohibition party of Pennsylvania to have chosen a secrecy journal for its organ, or the *Vindicator* may claim that place without any show of authority. At any rate our friends at Tyrone and elsewhere in the State can be assured that Mr. Brown is a straight-forward man, clear not only from any personal complication with the lodge, but opposed to the spirit and operations of organized secretism. Of Mr. Pennypacker there is little or no donbt that he stands equally high as an opponent of the lodge. He was a co-worker of Thaddeus Stevens and Governor Ritner, the Anti-masonic governor of 1831, and a life-long member of the society of Friends whose position on secret orders is well known. The convention that nominated these candidates was largely composed of men who reject the lodge and loathe its principles, and thousands of their supporters in the State are of like views. That secretism had no part in their nomination should be kept distinct from the probability that individual Masons, Odd-fellows, Good Templars, etc., will vote for the election of these gentlemen, and this should certainly not prevent their support by every opponent of secrecy.

NOTES.

—By mistake of the printers the issues of the *Cynosure* for July 8th and 9th last, were both numbered 39 in the volume and the whole number 211; and on June 10th, by another misplacement of figures the whole number was changed to 207 from what it should have been, 270. The present issue will be found correct, "Vol. vii., No. 51. Whole No. 286."

—Brother Callender's interesting and timely report on the second page will be gratefully welcomed by all who sincerely loved Mr. Finney. Rev. J. D. Fulton stands among the first Baptist preachers of the country. We hope his fearless and honest example may rally out many to imitate it. It is to be hoped that Dr. Fulton will furnish the discourse for publication.

—The *Anti-Masonic Review*, which began publication in charge of Henry Dana Ward, a reformed Mason in December, 1828, numbered among its agents Mr. Charles G. Hammond, who has since been a prominent railroad manager and capitalist in this city.

—The ex-Mason who assisted Past Master Ronayne at his last lecture in Crystal Lake was Bro. Geo. L. Peeler, whose interesting experience is given in our correspondence this week. The name was spelled Bieler in our first mention of the fact, from misinformation.

—The Sovereigns (!) of Industry have persuaded the Young Men's Christian Association to grant the use of their prayer-meeting room for a free lecture. This diluted form of grangerism has but little vitality, and will have less when it has been tried by the working classes.

—The Anti-masons of Cerro Gordo county, Iowa, are in the field with a local ticket having nominations for treasurer, auditor, surveyor, sheriff, supervisor, school superintendent and coroner. Their idea is one which may serve as a suggestion to other counties. Side by side on a small sheet they have printed: in one column the Republican State ticket, the American ticket for the county, leaving space for writing the township candidates; in the second column is the Americau platform and nominations for next year.

—The headquarters of the National grange have lately been removed from Washington to Louisville. At the formal opening of the establishment at the latter city, a dance formed a peculiar and attractive feature to show

the excellent moral and agricultural advantages presented by the order.

—The plain talk on secret orders by the Chicago *Tribune* of last Saturday, reproduced in another column, will not fail to impress its thousands of readers. The particular application of the *Tribune's* remarks to the grange can be extended to the Masonic, Odd-fellow, or any other order whenever they come out from under their cover of secrecy, and enter the political contest in such overt manner as to be made publicly responsible. Such action they will be slow to take with the knowledge of the lodge system now prevalent; and we are unwilling to believe the opportunity for it will ever come.

—Speaking of lodge influence in politics, an incident occurred while the address on "Freemasonry a Fourfold Conspiracy" was being delivered on the second evening of the Pittsburgh Convention. The reporter of the *Commercial* of that city, a Freemason, and Sir Knight W. N. Riddle, who was not connected with the press, but sat at the reporter's table to criticize and joke at the proceedings, were somewhat excited under the heavy indictments that were being fixed upon their order. To the charge that the lodge filled with its members a large proportion of the political offices, and dictated in the affairs of the nation, and might, in some unguarded moment actually and openly seize the government, they replied with a sneering undertone to the *Cynosure* reporter, "There is no truth in that; for it is proof enough the Masons would never do any such thing, that they have the government offices in their control now, and could put themselves in entire charge of affairs if they wished." That is: they do not usurp the power of government with their present opportunities, and therefore never will: a remarkable admission for this Knight Templar, prominent in the Masonic celebration in Pittsburgh just before the Anniversary.

—An Episcopal rector of Brooklyn, Rev. S. M. Haskins has run afoul of the lodge in not an unusual manner, but with unusual independence on his part. An old parishioner died and the Masons wanted, as usual, a considerable portion of the church reserved for them and the entire charge of the services. Mr. Haskins was willing they should have two dozen seats and the ordering of the ceremonies after leaving the church. The poor fellows resented the insult, refused to parade, refused to pay for the coffin, and left the departed spirit of their Masonic brother like the ghost of an ancient heathen, when their mummery and green sprigs would have been as satisfactory as the fabled three handfuls of dust.

—The *Wesleyan* notices the return of Elder Barlow to Syracuse, and his lecture work in New York State with his harness on ready to do vigorous battle for the truth. His address will be 65 Johnson street, in that city. In the great Empire State there should be work enough for Bro. Barlow and another earnest worker like him, and ample support for the work done. Let here be a rally and charge all along the line this fall and winter. The Lord will bless the work if carried on as the Spirit leads.

The New York Witness:—This, the only religious daily in the country, announced last week that its receipts had all along been behind the expenses, and the conclusion had been reluctantly reached to suspend publication; the weekly *Witness* continuing as usual. The numerous and favorable responses from many friends have encouraged Mr. Dougall to continue for a short time longer in hope of a rally on the part of Christian people to sustain the paper. We sincerely hope he may not be disappointed. The daily and weekly *Witness* has, in the four years of its publication grown to be a great power for good. The weekly has reached a remarkable circulation of 82,000, while the daily has 10,000. The subscription has been very low for both: $1,20 for the weekly, $4,00 for the other. Now that the fast trains bring New York papers on the next day to Michigan, Ohio, Indiana, and Illinois, further inducement is given to subscribers in these States. On every important question of civil, social or religious reform the *Witness* has been uniformly true to the Word of God. Secretism, temperance, fashionable amusements, official fraud find no favor in its columns. It is a paper that cannot well be spared for the sake of the church, and Christians should, so far as possible introduce it into their homes. John Dougall, publisher, No. 2 Spruce St. New York.

[From the Chicago Tribune, Sept. 25.]

Secret Societies in Politics.

It is safe to say that there never was a secret political organization in this country whose existence was not very brief, whose influence upon public affairs was not pernicious in the end, and whose leading members did not live to regret their connection with the movement. Every student of history knows this from the lessons that he has gleaned from the past, and every man of mature years knows it from his own personal observation. In this country and in all other countries the banding together of men in the dark with oaths, signs, grips, pass-words, and penalties, —resolving in secret and acting in secret,—has always accomplished more hurt than good, and society, religion, individuals, and the State have each suffered more or less in consequence of such organization. This assertion is a very broad one, but it is proved to be correct by the workings of every secret political society that ever had an existence in the United States. Take, for example, the history of the Know Nothings—an order that sprung up in a night all over New England, and especially in Massachusetts,—getting temporary possession of all the State offices and electing Governors, Congressmen and Senators; what credit is now accorded to the men who belonged to the midnight band, or what permanent benificent measures of public policy did they inaugurate and crystalize into law? They stimulated passion, excited religious prejudice, fomented jealousies, and fostered traditional and sectarian hate—that was all. The same may be said, and much worse, of the Knights of the Golden Circle, the White League, and the Ku-klux Klans, of the South. The record of some of these gangs of secret plotters are as revolting and bloody as similar organizations in Paris, under the lead of the cruel and fiendish Robespierre in the dark days of the French Revolution. Even Freemasonry, that has kept itself generally free from all complicity with political movements, has never departed from its safe rule in a single instance without serious hurt to the organization, and without bringing confusion and disaster to the men who were directly engaged in the new departure.

Now this is briefly preliminary to the warning that the *Tribune* wishes to send forth to Col. John Cochrane, Grand Master of the Patrons of Husbandry of the State of Wisconsin, and to the men who are following his lead. Mr. Cochrane has recently issued an official proclamation to the grangers concerning the railroad legislation in that State, which he considers less stringent than it ought to be, and he therefore proposes to obtain "supplimental legislation" to "enable the State authorities to carry out the full spirit of the law." To obtain such legislation, he proposes to pack the next Legislature, and for this purpose he appends to his address a circular which he recommends "to the Masters of the grangers throughout the State to make free use of, addressed to candidates, *and to make public the answers they return*, and if no answer is returned, *to make* public that fact also, *that the Patrons may govern themselves accordingly.*

The italics are ours and not the Grand Master's, and possibly the language is significant and emphatic enough without any particular emphasis. This circular contains, after the preamble, thirteen questions, all bearing upon railroad legislation, and addressed to the candidates.

Now, asking questions of men who are candidates for public office is all well enough, but it is what lies back of it that we complain about,—the attempt to elect or defeat men by the machinery or connivance of a secret political organization and not in a fair field and by an open fight. If Col. Cochrane's thirteen questions mean anything, they mean to subject the candidate to the ordeal of the secret lodge-room, and in some sections where the grange is in the ascendant his fate will be decided weeks before the balance of the electors go to the ballot box. Here is the Grand Master of a numerous and widely-scattered secret society that seeks to put the machinery and power of his order into operation to obtain special legislation for the benefit of a special class of citizens. He prepares the catechism for the candidates himself, directs all his lieutenants of the subordinate lodges throughout Wisconsin to make "free use of it," and to publish the result, "so that the Patrons can govern themselves accordingly." Suppose the Masons, Odd fellows, Good Templars, and other secret societies, should endeavor to shape legislation for their especial benefit, would it not create an indignant protest from every fair-minded citizen in the State? Or suppose the Catholic Archbishop Henni, of Milwaukee, should prepare a list of questions upon the importance of the diversion of the common school fund for the support of sectarian schools, and recommend all the Catholic priests in the State "to make free use of it" before election-day, would not Col. John Cochrane and his granger friends send up one unanimous howl over the aggressive and anti-democratic tendencies of the Romish church? But Archbishop Henni and his Catholic associates have a far better right to seek to obtain legislation, if they can, that will give them control of a portion of the school fund than the grangers have to seek to obtain legislative control over railroads, because the former regularly and annually pay their proportion of the school tax, whereas Mr. John Cochrane and his granger friends pay no taxes for the support of railroads, but, on the contrary, there is not a granger in Wisconsin whose burden of taxation is not made annually lighter in consequence of the immense amount of taxes paid into the State Treasury by these same railroad corporations.

The Galaxy for October has a second paper on Sherman's Memoirs, a continuation of Codman's interesting account of travel in Utah, Claims to the Discovery of America, The Napoleon of History, English Pronunciation, and a sketch of Fenillet, the French author.—Sheldon &Co. New York.

The National S. S. Teacher has a good number for October. Mrs. Emily Huntington Miller, on "Leading in Prayer," Prof. Olney on "Mysteries in the Bible;" Dr. Hurd on "The Hate of the World;" "The Chautauqua Assembly," and "Children's Service" add to the full and useful notes, comments, etc., in forming a valuable helper for the Sabbath-school teacher in the month's work.—Adams, Blackmer and Lyon, Pub. Co., Chicago.

The Sanitarian for October covers a large field in the discussion of public health. The death rate of young children and preventive measures, the drainage system of New Orleans, infant diet, yellow fever and measures to prevent its infesting a country, are among the most important topics mentioned. Published at 234 Broadway, N. Y.

A Rare Opportunity.

Jason C. Barthlomew of Ely, Linn Co., Iowa, has four mules which he wishes to dispose of on reasonable terms to aid in securing the Carpenter Donation. The mules are young; brown color, above average size, three of them broken to the harness, and the other to the halter. They will be sold for cash or for *good* interest-bearing notes.

Any person wishing to aid in the anti-secrecy reform can render valuable assistance to the cause by securing a purchaser. Will not Bros. Dorcas, David Platner and others in that part of Iowa give special attention to this matter and write Brother Bartholomew at Ely, Iowa or to the subscriber at the *Cynosure* office.

J. P. Stoddard.

Chicago, Sept. 25, 1875.

The Home Circle.

Hazel Blossoms.

The summer warmth has left the sky,
The summer songs have died away:
And withered in the footpaths lie
The fallen leaves—but yesterday
With ruby and with topaz gay.

The grass is browning on the hills;
No pale, belated flowers recall
The astral fringes of the rills,
And drearily the dead vines fall,
Frost-blackened, from the roadside wall.

Yet, through the gray and sombre wood,
Against the dusk of fir and pine,
Last of their floral sisterhood,
The hazel's yellow blossoms shine—
The tawny gold of Afric's mine.

Small beauty hath my unsung flower,
For Spring to own or Summer hail;
But in the season's saddest hour,
To skies that weep and winds that wail,
Its glad surprises never fail.

O, days grown cold! O, life grown old!
No rose of June may bloom again;
But like the hazel's twisted gold,
Through early frosts and latter rain,
Shall hints of summer time remain.

And as within the hazel's bough
A gift of mystic virtue dwells,
That points to golden ores below,
And in dry, desert places tells
Where flow unseen the cool, sweet wells.

So, in the wise diviner's hand,
Be mine the hazel's grateful part
To feel, beneath a thirsty land,
The living waters thrill and start,
The beating of the rivulet's heart.

Sufficeth me the gift to light
With latest bloom the dark, cold days;
To call some hidden spring to sight,
That in these dry and dusty ways
Shall sing its pleasant song of praise.

O love! the hazel wand may fail;
But thou canst lend a surer spell,
That, passing over Barca's vale,
Repeats the old-time miracle,
And makes the desert land a well.

—*From Whittier's Hazel Blossom.*

The King's Business.

Two hundred years ago England was severely sueffring in its finances by the constant parings and clippings made from its coins. Mr. Isaac Newton, as he was then called, had little fame beyond his own city, Cambridge. There he was not only known as a mathematician, but a mechanical genius. The water-wheels of his boyhood sang a strain in their revolutions which never died uway, until he listened for the grander music of the revolving heavens. The genius of Newton and his theory, laid before Montague, Locke and Somers, that the coin of England, if milled, would not suffer from such vandalism, reached the ears of King James. Newton was immediately sent for. His place was assigned for two full years within the massive and well-guarded doors of the treasury in the Tower of London. From fifteen thousand pounds of coinage per week, the weekly average increased to more than one hundred thousand pounds.

Just as honors began to cluster around him, just as new doors of enterprise were swinging open, just as distant lands were listening for the second calling of his name, he thus stepped from the ascending staircase into seclusion. Where he had gone or why, could not be fully explained to his clamoring friends. He only wrote, "*I am about the King's business.*"

Did Newton ever accomplish a nobler work of hand or brain than this same business of the King? Did the Recording Angel ever write for him a fairer, better record than during those two weary, anxious years of the recoinage? Does his monument, in Westminster Abbey, bear any more significant marks of his great fame than those figures of the money coiners placed beside the representatives of the sciences?

Newton believed that a man who accepts public work should do it well, regardless of any sacrifice of his time, taste, or even comfort. Perhaps it is an old-fashioned doctrine, but there have been men in every age who have entertained it. One was called the the Father of his Country. Another mentions the martyr of our century.

When the burden of recoinage was passed, there came to Newton promotion in office. A fine income and leisure for study. No man living could have filled his place as a public servant, but, as is the case with every public servant, there were not wanting those—among them the poet Pope—eager to accuse him of incompetency. Inside the mint, however, there was neither officer nor clerk who was not spurred on to greater diligence and better service by the example of the chief.

So it is often with men who are self-forgetful, but thoughtful for the King. Though they deny themselves of place and power, money and influence, for the sake of duty to God and men, by and by they gain their sure reward. The place of true usefulness at length opens, and like as Newton, when his two years had expired he came to a promotion and leisure which allowed him to prosecute his philosophical work as he never could have done, but for his faithful service in the Mint of London Tower.

The King's business! How many are ready to give it the first place? How many who claim to be servants of Christ are willing to make every other issue secondary, and His business to occupy the first place? Terms often change; principles never. Our own lamented Agassiz, when offered a large sum of money to enter the lecture field replied, "I have no time to make money." Had he consented, it might have been generations before the chapters he opened could have been closed.

But fidelity and integrity in the King's business, though it must be performed most unselfishly cannot fail of its reward. "Peter said, Behold, Master we have forsaken all, and followed thee; what shall we have therefor? And Jesus said unto them, Verily I say unto you; every one that hath forsaken homes, or brethren, or sisters, or father, or mother, or wife, or children, of lands, for my name's sake, shall receive an hundred fold in this life, and eternal life in that which is to come."—*Am. Wesleyan.*

Trial of Mr. Tongue.

Mr. Tongue was charged with being "an unruly evil, full of deadly poison," and in proof of the charge, the law book was produced, and a passage was cited from James iii. 8. The defendant replied that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as his neighbors, Mr. Nose, and the Messrs. Eyes, and in support of his position, he cited a passage from the same law book, Matt. xv. 18. The court decided that the defense was a sound one, and that nothing really good could be expected from Mr. Tongue, until a radical change should take place in his neighbor Heart.—*Selected.*

Purpose in Nature.

The scientists of a certain school tell us that we can find in nature itself no demonstrative evidence of a Creator. There is a sense in which this may be true.

A skilful musician sits down before an organ, and draws from it melodies and harmonies that delight every hearing ear within reach of the sweet sounds. But a man deaf from his birth is present, and to him all is silence and mystery. To him the motions of the performer are without meaning; and the apparent pleasure of those around him is without cause. Being of a scientific turn of mind, he waits till the others are gone, and then proceeds to investigate the subject. He opens the case and sees a complicated apparatus, but detects nothing that solves the mystery. The secret must lie deeper, and he is determined to find it. He procures a saw and an ax and begins the work. He strikes right and left till the instrument is laid in ruins, and he is sure that no secret cell remains to hide the marvelous something which he is seeking. He cuts open the bellows and finds nothing. He peeps into the pipes large and small, wood and metal, and finds nothing. He gets a microscope, and makes a minute examination of each fragment, and still finds nothing. He gathers up the fragments takes them into his laboratory, and subjects them to chemical analysis. He tests the wood, the iron screws, the ivory keys, the metal of the pipes, the leather of the bellows. Nothing escapes his search, and yet he finds no clue to the mystery. Then he gravely announces his conclusion, that there is no scientific evidence of the existence of sounds of any kind. To him there is none. He may know how to write the word which conveys the idea to others, but to him, it has no meaning. Music is something which lies wholly outside of his circle of thought and experience; his methods of investigation cannot reach it; and he falls into settled unbelief in regard to the whole matter.

Thus men may examine the visible creation, and tell us they see nothing of God. The geologist hammers the rocks, and discovers nothing of the supernatural. The chemist dissolves and analyzes, and finds no trace of a Creator. The astronomer searches the heavens with his telescope, night after night, and sees suns and systems, and constellations, but neither angel nor spirit. All this is true. The world by science knows not God. Unless a man adopts the right method of investigation, he gets no true knowledge on any subject of inquiry. Chemical analysis throws no light on the decline and fall of the Roman empire. Conic sections give us no information in regard to the immortality of the soul. Kepler's laws of the solar system demonstrated nothing in regard to the character of Julius Caesar. Physical law teaches little of spiritual things.—*The Methodist.*

How to Entertain.

Most visitors are best entertained when permitted to do about as they please. To sit up primly and be obliged to talk when one feels like being silent is a bore, and makes visiting the hardest kind of work. The first thing for a host or hostess to do is, if possible, to make their guests feel perfectly easy and at home, to permit them to lounge in the library, walk in the garden, sit under the trees, and be talkative or silent as the humor takes them. An appreciative guest enjoys looking over the family pictures, ranging through the book-shelves, and becoming acquainted with the elements of happiness in the household where he is for the time domesticated; then he knows how to adapt himself to the family he is in, and make his stay a pleasure to them no less than to himself. If one merely goes to spend all day with a friend, even then a lull in conversation, a nap after dinner of a hot day, a quiet looking over the newspaper is a great relief. Everybody knows, who has tried it, how fatiguing it is to talk six or seven hours without intermission, or to be talked to that length of time. Those who understand the art of entertaining, break up the time pleasantly with a ride, or a boat row, or a ramble, so as to vary the mental activity of their guests. And those who understand visiting without weariness contrive little ways of relief when they find their minds growing dull. When the sole object of visiting is enjoyment, the more all concerned can simply consult their own and each other's inclinations and simply seek to "have a good time," the more certainly will the end desired be obtained. Perfect simplicity of manner, unaffected sincerity of expression, and a genuine desire on the part of host and guest to make the time pass pleasantly, are sure to give to both the happiness they seek in each other's society; or perhaps to satisfy them that they must find elsewhere what they fail to find in each other. All people are not congenial; we have sympathies and antipathies for which we cannot be held responsible, and if we find the latter called out, courtesy will dictate their concealment, and good sense will prevent their being awakened unnecessarily. There should always be exercised great discrimination on the part of the host in bringing together those who will be likely to find mutual pleasure and profit in each other's society. To avoid errors of this sort a friend of ours fixes the number of visitors she can receive at one time, and the date of their coming and going; in this way making sure that her guests are entirely homogeneous, and thus ensuring their harmony, while herself enjoying to the utmost the administration of her hospitalities.

N. Y. Tribune.

John Quincy Adams Taking the Responsibility.

On the 2d of December, 1839, at the opening of the twenty-sixth Congress, the clerk began to call the roll, according to the custom. When he came to New Jersey, he stated that five seats of the members of that State were contested, and that, not feeling himself authorized to decide the question, he should pass over those names, and proceed with the call. A violent debate arose. It was declared by one party that it was a preconcerted plan to exclude these five members from voting in the organization of the House, and by the other that these members had no right to seats. Three days were spent in the most bitter controversy, and the close of the scene was described as follows, by an eye-witness:

"Mr. Adams, from the opening of this confusion and anarchy, had maintained a profound silence. He appeared to be engaged the most of the time in writing. To a common observer, he seemed to be reckless of anything around him. But nothing, not the slightest incident escaped him.

"The fourth day of the struggle had now commenced. Mr. Hugh A. Garland, the clerk, was directed to call the roll again. He commenced with Maine, as usual in those days, and was proceeding with Massachusetts. I turned and saw that Mr. Adams was ready to get the floor at the earliest moment possible. His eye was riveted on the clerk; his hands clasped the front edge of his desk, where he always placed them to assist him in rising. He looked, in the language of Otway, like a 'fowler waiting for his prey.' 'New Jersey' ejaculated Mr. H. A. Garland, and Mr. Adams immediately sprang to the floor. 'I rise to interrupt the clerk,' was his first exclamation. 'Silence! silence!' resounded through the hall. 'Hear him! Hear what he has to say! Hear John Quincy Adams!' was vociferated on all sides.

"In an instant the most profound stillness reigned throughout the hall. You might have heard a leaf of paper fall in any part of it, and every eye was riveted on the venerable Nestor of Massachusetts—to purest of statesmen, and noblest of men! He paused for a moment, and having given Mr. Garland a withering look, he proceeded to address the multitude.

"'It was not my intention,' said he, 'to take any part in these extraordinary proceedings. I had hoped this House would succeed in organizing itself; that a speaker and clerk would be elected, and that the ordinary business of legislation would be progressed in. This is not the time or place to discuss the merits of conflicting claimants from New Jersey. That subject belongs to the House of Representatives, which, by the constitution, is made the ultimate arbiter of the qualifications of its members. But, what a spectacle we here present! We degrade and disgrace our constituents and the country. We do not and cannot organize, and why? Because the clerk of this House—the mere clerk, whom we employ, and whose existence depends upon our will—usurps the *throne*, and sets us, the representatives, the vicegerents of the whole American people at defiance, and holds us in contempt. And what—this clerk of yours? Is he to suspend, by his mere negative, the functions of government, and put an end to this Congress? He refuses to call the roll! It is in your power to compel him to call it, if he will not do it voluntarily.' (Here he was interrupted by a member who said that he was authorized to say that compulsion could not reach the clerk, who had avowed that he would resign rather than call the State of New Jersey.) 'Well, sir, let him resign,' continued Mr. Adams, 'and we may possibly discover some way by which we can get along without the aid of his all-powerful talent, learning and genius! If we cannot organize in any other way—if this clerk of yours will not consent to our discharging the trust confided to us by our constituents—then let us imitate the example of the Virginian House of Burgesses, which, when the colonial governor, Dinwiddie, ordered it to disperse, refused to obey the imperious and insulting mandate, and, like men—'

"The multitude could not contain or repress their enthusiasm any longer, but saluted the eloquent and indignant speaker, and interrupted him with loud and deafening cheers, which seemed to shake the Capitol to its center. The turmoil, the darkness, the very 'chaos of anarchy,' which had for three days pervaded the American Congress, was dispelled by the magic, the talismanic eloquence of a single man, and once more the wheels of government and legislation were put in motion.

"Having, by his powerful appeal, brought the yet unorganized assembly to a perception of its hazardous position, he submitted a motion requiring the acting clerk to call the roll. Mr. Adams was interrupted by a burst of voices demanding, 'Who will put the question? How shall the question be put?' The voice of Mr. Adams was heard above the tumult, 'I intend to put the question myself.' That word brought order out of chaos. There was the master-spirit. As soon as the multitude had recovered itself, Mr. Richard Barnwell Rhett, of South Carolina, leaped upon one of the desks, waved his hand, and exclaimed, 'I move that the Hon. John Quincy Adams take the chair of the speaker of the House, and officiate as the presiding officer till the House be organized by the election of its constitutional officers. As many as are agreed to this will say aye, those'—he had not opportunity to complete the sentence—'Those who are not agreed will say no!' for one universal, deafening, thundering *aye* responded to the nomination. Hereupon it was moved and ordered that Louis Williams, of North Carolina, and Richard Barnwell Rhett conduct John Quincy Adams to the chair. Upon this, Henry A. Wise said to Mr. Adams, 'Sir, I regard it as the proudest part of your life; and if, when you shall be gathered to your fathers, I were asked to select the words which, in my judgment, are best calculated to give at once the character of the man, I would inscribe upon the tomb the sentence, *'I will put the question myself!'*'"—*Selected.*

Children's Corner.

Sowing and Reaping.

What we sow
Will surely grow,
Though the harvest may be slow!
It may be
We shall see
Fruitage in eternity,
For some deed
Dropped like seed,
For a soul that was in need!

Let us strive,
While we live,
Worthy things to do and give
Striving still
With good will
Empty granaries to fill;
For what we sow
Will surely grow,
Though the harvest may be slow!

—*Juv. Miss. Herald.*

Good Advice to Boys.

Rev. C. H. Spurgeon gives boys the following bit of good advice:—"Do not imagine that you cannot now be Christians; the gifts of our heavenly Father's love are not reserved for a certain age; boys may be saved, boys may be workers for Jesus, boys may bring great glory to God. Hence it is that just now, at this particular turning-point in your lives, we are anxious to see you resolute for the right way. May the Holy Spirit incline you to resolve to be the Lord's! Others may despise your conscientious choice, and make mirth of your holy carefulness, but what matters it? Some of us have been laughed at for these twenty years, and are none the worse for it; we have had all manner of evil spoken falsely of us for Christ's name's sake. But we are all the happier for it. O boys, if you are renewed in heart, and become for life and death the Redeemer's, none can really harm you; all must be right with him who is right with God. Hold on, then, to the Sabbath-school, and when you cease to be taught, become teachers. Hold on by the Sabbath services and all the ordinances of the house of the Lord, and say, like Ruth to Naomi, 'Thy people shall be my people, and thy God my God.'"

Don't Throw Stones.

Boys don't throw stones. I have looked at it from every side, and it is a dangerous business. Nine times out of ten the spirit that whispers to boys who throw stones, and prompts them to do it, is an idle, mischievous, careless, wicked spirit. It says every time it sees a stone in Charlie's path, without giving him time to think what may come of it, "Now, just see how far, or how straight, or how high you can throw it." Away it goes, and "Oh! just my luck!" a window is broken.

I was once in a beautiful new church. The sexton came down from the gallery shaking his head and gritting his teeth. He had a little round stone in his hand. "I wish I had the boy who threw that," said he, "I'd jerk him out of his boots." I could scarcely blame him for being so rough, as he pointed up to one of the handsome windows that had a hole in it where the stone came through. I wondered just how the boy who threw it felt when he heard it crash. I have no doubt that he looked first this way and then that, then ran like a coward.

I pity the boy that finds any amusement in throwing stones at birds or their nests, or among a herd of cows or flock of geese. It's every time the old story over again of the frogs who said to the boys, "That may be fun to you, but it's death to us."

But I've known something worse to come of throwing stones than all this. A bright-eyed little boy was playing on the side-walk one day; a larger boy wanted one of his playthings, and was refused. Quick as a flash of light came the thought, "I'll pay you for that!" and a stone flying from the large boy's hand struck the little fellow between the shoulders. If the boy who threw that stone could have seen one of the hours of suffering that followed that revengeful act, I am sure he would never be very happy again. It was not only one hour of suffering, but four long years and then death.—*S. S. Advocate.*

The Good-Natured Bear.

In the valley of Tajarrau, in Siberia, two children, one four and the other six years old, rambled away from their friends who were hay-making. They had gone from one thicket to another, gathering fruit, laughing, and enjoying the fun. At last they came near to a bear lying on the grass, and without the slightest fear went up to him. He looked at them steadily without moving. At length they began playing with him, and mounted on his back, which he submitted to with perfect good humor. In short, both seemed inclined to be pleased with each other; indeed, the children were delighted with their new playfellow.

The parents missing the truants became alarmed, and followed on their track. They were not long in searching the spot, when to their dismay, they beheld one child sitting on the bear's back and the other feeding him with fruit! They called quickly, when the youngsters ran to their friends, and Bruin, apparently not liking the interruption, went into the forest.—*Atkinson's Siberia.*

Facts in Natural History.

Frogs, toads and serpents never take any food but that which they are satisfied is alive.

When a bee, wasp or hornet stings, it is nearly always at the expense of its life.

Serpents are so tenacious of life that they will live for six months and longer without food.

Turtles dig holes in the sea-shore and bury their eggs, covering them up to be hatched by the sun.

Lobsters are very pugnacious, and fight severe battles. If they lose a claw another grows out.

A single codfish produces more than a million eggs in a season.

A whale suckles its young, and is therefore not a fish! The mother's affection is remarkable.

Toads become torpid in winter, and hide themselves, taking no food for five or six months.

SERMON ON MASONRY.

BY REV. JAMES WILLIAMS.

Presiding Elder of Dakota District, Northwest Iowa Conference.

A SECEDING MASTER MASON.

Delivered in the M. E. church, at Elk Point, D. T., Aug. 11 1875.

[Concluded.]

Before I close I desire to notice briefly the testimony of some of America's noble sons on the subject of Masonry.

President Finney said, "God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men requires that the church, which is the light of the world, should speak out and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."

Rev. Nathaniel Colver, D. D., in a letter dated June 15, 1867, states, that when taking the obligation in the Royal Arch degree, when he came to the words "Murder and treason not excepted," he rose from his knees, and in the face of threats of his life he left the lodge to return to it no more.

George Washington in a letter dated Sept. 25, 1788, speaks of his illness, "which allows me to add little more than thanks for your kind wishes and favorable sentiments except to correct an error you have run into of my presiding over the English lodges in this country. The fact is, I preside over none; nor have I been in one more than once or twice within the last thirty years."

President James Madison said, "I never was a Mason, and no one perhaps could be more a stranger to the principles, rites and fruits of the institution. From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuses outweighing any advantages promised by its patrons."

Daniel Webster said in a letter dated Boston, November 20, 1835, "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation, that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed upon its members there are such as are entirely incompatible with the duty of good citizens, and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerons to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Governor John Hancoek said, "I am opposed to all secret societies."

President John Q. Adams said, "Secrets written in blood should be revealed; a tree that bears such fruit should be hewn down. No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own, for the breaking of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed."

I would like to have developed concerning Masonry its influence on governments and courts, the blasphemous character of its titles, and its deception concerning its antiquity, but my time has not permitted. And now in conclusion I acknowledge the charge of "small calibre," and "narrow mind," and I hope if I have missed the way of truth some brother of larger "calibre" and broader "mind" will restore me to the path of right, in love, by showing where my error lies. I have no personal enmity against any Mason. I number among them some I hold dear, and I only long to see you freed from this foul deceptive system, and brought to the liberty of the sons of God and joined to the great brotherhood in Christ, that is wide enough in its provisions to take into its membership even the poor, the lame, the blind, the deaf, women and all; and as you proceed to erect a spiritual building may it be founded on the "only name given under heaven among men whereby we must be saved."

HAND BOOK OF FREEMASONRY.

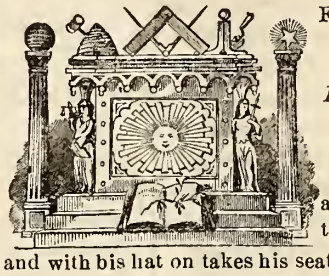
Containing a thorough exposition of all the signs, grips, pass-words and hieroglyphics used by Freemasons. Also the proper manner of opening, closing and conducting the business of a lodge together with the correct method of conferring the three degrees of "Ancient Craft Masonry," Entered Apprentice, Fellow Craft and Master Mason; the whole embracing the "Standard Work" of Illinois.

BY EDMOND RONAYNE,

Late Past Master of Keystone Lodge No. 639, *Chicago, Ill.*

Entered according to Act of Congress in the year 1875.
BY EDMUND RONAYNE.
In the office of the Librarian of Congress at Washington, D. C.

In order to organize a lodge of Freemasons it is necessary that at least eight well-known brethren should petition the Grand Master of the State in which they reside, and which petition must be recommended by the nearest lodge to the place where they intend to locate, or if in a city it must have the endorsement of the three nearest lodges. The petition should also set forth the name of the brother nominated for Worshipful Master of the proposed lodge who must always be a Warden, Past Warden, or Past Master of some regular lodge and at the time of organization in good standing in the lodge from which he hails, also a plot or description of the room in which the new lodge is to meet. They must also forward to the Grand Master the sum of $100 which is in full of all expenses, charter included, should the Grand Lodge see fit to grant one. Having complied with all the requirements, a dispensation is granted and the District Deputy Grand Master of the district in which they are located "constitutes" the new lodge by installing their officers "in due and ancient form." Lodges holding and "working" under a dispensation are termed "Lodges U. D.," and those having a charter are called "Chartered Lodges." The meetings of a Masonic-lodge usually termed "Communications" are generally held in the upper story of a building and the lodge-room should be fitted up at least with two ante-rooms situated near the entrance to the hall, one for the "preparation room" and the other for the "ante-room" proper. The lodge-room itself ought to be situated due East and West, and is internally arranged as seen on page—. Every chartered lodge is governed by a code of by-laws which each member is sworn to "conform to and obey," as may be seen from Master Mason's obligation, page and hence if Masonic obligations have the least binding force the slightest deviation from the subscribed rule constitutes perjury and subjects the offender or offenders to expulsion or a violent death.



FIRST OR ENTERED APPRENTICE DEGREE.

OPENING CEREMONIES.

Both points of the compass below the square.

A sufficient number of the brethren (eight at least) being assembled the Worshipful Master puts on his apron and jewel and with his hat on takes his seat in the East; the Senior Warden in the West; the Junior Warden in the South and the other officers in their respective places as will be seen on page. The following dialogue then takes place, and is the only correct mode of opening a lodge of Masons in any State in the Union.

The Worshipful Master (giving one rap with his gavel) says: "Brother Junior Deacon, you will see that the tyler is at his post and close the door."

Junior Deacon:—(putting his head outside the door to see if the tyler is in the ante-room) closes the door and answers; "The tyler is at his post, Worshipful."

Worshipful Master:—(gives one rap) Brother Senior Warden.

Senior Warden:—Worshipful Master.

Worshipful Master:—Are you satisfied that all present are Masons?

Senior Warden:—I am so satisfied, Worshipful; or, All present are Masons, Worshipful.

Should there be any strangers or any brethren present whom he Senior Warden does not recognize as Masons he answers the Worshipful Master by saying, "I shall ascertain by my proper officers and report;" and immediately turning to the Junior Deacon, says: "Brother Junior Deacon proceed to satisfy yourself that all present are Masons."

The Junior Deacon then taking his rod proceeds around the lodge-room, stopping in front of every brother whom he does not recognize and that brother thus challenged if not vouched for by some one present should retire into the ante-room to await if he sees fit the action of an examining committee. The Junior Deacon in this manner having made the entire circuit of the lodge, returns in front of the Senior Warden's station and reports to that officer: "All present are Masons," and then resumes his former place in the lodge. The Senior Warden then reports as above explained: "All present are Masons, Worshipful."

Worshipful Master:—Brother Senior Warden, as a further evidence you will call the brethren to order as Entered Apprentice Masons, reserving yourself for the last.

Senior Warden:—(giving three raps) Brethren, come to order as Entered Apprentice Masons. (All the members rise to their feet and make the "due-guard" of an Entered Apprentice); (see page——) after which the Senior Warden makes the same sign and reports:

Senior Warden:—In order, Worshipful.

The Worshipful Master gives one rap and the lodge is seated.

The foregoing ceremony is by Masons technically called "purging the lodge," and must on no account be dispensed with or omitted. The work of opening the lodge is then proceeded with as follows:

Worshipful Master: (gives one rap) Brother Junior Deacon.

Junior Deason:—Worshipful Master.

Worshipful Master:—What is the first great care of Masons when convened?

Junior Deacon:—To see that the lodge is duly tyled.

Worshipful Master:—Perform that duty and inform the tyler that I am about to open Keystone Lodge, No. 639; direct him to take due notice and tyler accordingly.

The Junior Deacon opens the door without knocking, puts out his head and whispers to the tyler, who is standing outside the door that the lodge is about to be opened on the first degree. He then closes the door and gives three distinct knocks which are answered by the tyler in like manner. The Junior Deacon then gives one more knock which is answered by one knock by the tyler when the Junior Deacon faces toward the East and reports as follows:

Junior Deacon:—The lodge is duly tyled, Worshipful.

Worshipful Master:—How tyled, Bro. Junior Deacon?

Junior Deacon:—By a Master Mason armed with the proper implement of his office.

Worshipful Master:—The tyler's station?

Junior Deacon:—Outside the inner door with a drawn sword in his hand.

Worshipful Master:—His duty there?

Religious Intelligence.

—A "Railroad Praying Band" has been organized. A meeting of the Band was recently held in the library of the Boston and Albany Road, in the city of Boston. The Band will consist of engineers, conductors, freight clerks, shopmen, and agents.

—The "New York State Christian Missionary Convention," held by the "Disciples" at Mannsville, was one of the most successful in their history in that State. The missionary work contemplated is domestic, and it has resolved to raise $10 000 to carry it on.

—A New England Convention of Disciples is to be held at Worcester, Mass., on the 24th. The General Convention of Disciples is to meet in Louisville, Ky., October 19th.

—The fifth annual meeting of the Central Association of Open Communion Baptists was begun in the Niagara Square church, Buffalo, September 1st. The opening sermon was delivered by the Rev. Dr. Pentecost.

—Dr. Cullis of Boston, will open in that city, in October next a college for the training of lay Christian workers.

—The Oregon Conference of the M. E. church almost unanimously passed a resolution asking the General Conference to provide for lay representation in all the annual conferences.

—Mr. George Muller, the well-known founder of the Ashley-Down Orphan's Homes, England, has resumed evangelistic work, though in his seventy-fifth year. After preaching in various parts of England, he is now on a visit to Scotland.

—The English Wesleyans are discussing the expediency of employing evangelists to travel through England, after the manner of John Wesley and his first associates.

—At the late session of the General Synod of the (German) Reformed church, it was determined to establish a Christian mission in a foreign land. The Board of Foreign missions has accordingly met, and has appointed a special committee to procure information. The Board will meet again in the city of Lancaster, Pa., on the 3d of November next.

—The eighteenth annual meeting of the Fulton-street prayer-meeting took place on Thursday, September 23, 1875, at twelve o'clock, noon, in the Reformed church, corner Fourth street and Lafayette place, between Broadway and Bowery. The services continued two hours. This is the first observance of the kind in that church. The "Old North" being demolished, it is the most eligible building to be had.

—The United Presbyterian Theological Hall Edinburgh, was opened on the 5th ult., when Dr. Cairns delivered a powerful address on the "Christian Ministry." He considered the Christian ministry in its Divine appointment as a permanent ordinance, and spoke of its adaptation to the wants of all times. The recent revival he said, had visibly altered the aspect of the present, and brightened the horizon of the future. It was not going too far to say that, on the whole, this movement had brought spiritual religion to the front in a way without example in our times; had not only carried the seeds of saving truth into many hearts before without interest in it, but quickened and intensified the confidence of the living church, in all its sections, in the power of the Gospel and the efficacy of prayer. His own conviction of the soundness and solidity of the movement had only been deepened by growing experience, and he blessed God that many of their ministers, preachers and students had taken an earnest and effectual share in it.

—The Missouri Conference of the United Brethren church met Aug. 2d, at Avon, Mo., Bishop Glassbrenner presiding. The following is among the resolutions passed: "That we rejoice in the revival throughout our country of the anti-secrecy reform, and the proportions, form, and strength the work has assumed. We believe that this reform is a needed one, and one in the direct interest of a pure Christianity, and that it therefore merits and should receive the approval and hearty co-operation of all the churches. And now, as one means by which our co-operation with this movement may be made effective, we counsel our ministers in this conference to observe, in the strictest conformity, the letter and the spirit of our church law on secrecy." The Kansas conference of the same church has also spoken in favor of maintaining their rule.

—The General Assembly of the United Presbyterian church appropriated as follows at its last sitting: for Foreign Missions, $66,000; Home, $42,465; Freedmen, $15,000; Church Extension, $30,000; Education and Publication, $5,000 each.

—The Newark (N. J.) Presbytery has adopted a resolution of protest against the running of Sunday excursion trains between New York and Philadelphia over the Pennsylvania R. R.

—Dr. Speer, Secretary of the Presbyterian Board of Education has resigned that position to return to the missionary work in China, in which he was engaged from 1846 to 1857.

—The lodge-affiliating branches of the Lutheran church in Ohio are greatly stirred about the Lima affair, which has evidently brought to light much that is not easy-lying on the conscience. The controversy is cried down in favor of false peace. But the wisdom from above "first pure then peaceable" is firmly fixed in some steadfast hearts, and must conquer through grace.

News of the Week.

The City.

The last commission appointed by Secretary Bristow to examine the condition of the new Custom-House have reported. The report agrees substantially with the Chicago architects in declaring the stone generally good and that the foundations can be made secure without taking down the walls. Bad stone should be removed and a more honest selection of material made. The weight of the building is also recommended to be reduced. Sec'y Bristow has acted on this report without waiting for Congress and work will recommence without delay.——The city officials had their weekly spree to the Lemont stone quarries last week, running up a bill for liquor and edibles for the public treasury. The Citizens Association has been called on to put a stop to this disgrace by enjoining the payment of these bills.——This Association has enjoined the purchase of an imperfect set of abstracts of title to real estate by the county thus preventing a fraud which would have cost nearly $50,000.——Geo. W. Gage, a prominent local politician, and many years hotel proprietor in the Tremont, Sherman and Grand Pacific, died last week.——The Fourth National Bank suspended on Saturday.

General.

The resignation of the Secretary of the Interior, Columbus Delano, has at last become a fact. His resignation was dated July 1st, and Pres. Grant's acceptance Sept. 22 1875.——Ex-Senator Carl Schurz has returned from Europe to take part in the political campaign in Ohio. His first speech for the Republicans was made in Cincinnati Monday night.——A distressing accident occurred at Marshall, Michigan, Thursday morning. The Hernden House was entirely destroyed by fire, four lives were lost in the building. Several persons were severely injured by jumping from the windows. The loss of life was owing to the fact that the fire began in the office and the smoke and flames thus cut off the only means of exit.——The Cincinnati express was collided with the Bunton accommodation on the Pennsylvania railroad, ten miles from Pittsburgh Thursday morning, breaking both engines and tenders. Fortunately, there was not any person hurt. The engineers and firemen escaped by jumping off their engines. Pres. Grant and party were on the second section of the express, but so far to the rear as to escape the accident further than to suffer delay.——A wretch by the name of Shell was lynched at Bellfontaine, O., on the 24th. He had violated and then horribly killed a young daughter of a neighbor.——Charles Francis Adams is a leading candidate for the Republican nomination for Governor of Massachusetts.

Foreign.

A special dispatch to the *Daily Telegraph* from Vienna says that Servia and Montenegro have notified the powers of their determination to remain neutral on the troubles between Turkey and the northwestern provinces.——The Bonapartists of France, although in a hopeless minority at present, have not abandoned the idea of an ultimate restoration of the Napoleonic dynasty. At the recent conference in Switzerland, at the chateau of Eugenie, a policy was matured for the party. The ex-Empress resigns her regency, being, it is said, unpopular by reason of her Ultramontane proclivities, leaving the Prince Imperial as the sole head of the movement.

There is seldom a line of glory written upon the earth's face but a line of suffering runs parallel withit; and they that read the lustrous syllables of the one, and stop not to decipher the spotted and worn inscription of the other, get the lesser half of the lesson earth has to give.

Correspondence.

The Wine Remedy.

Dr Holland, editor of the *Scribner* wrote the following when in Switzerland:

"A large amount of land in this Canton of Vaud is surrendered to the cultivation of the grape; and as the wine of Switzerland is never heard of out of Switzerland, it is plain that it is all drank here. Indeed, I have been assured that the wine produced in this Canton is drank mainly in the Canton itself. Now, from near Villevenue to Morges, a distance of twenty-five miles, as I guess, somewhat at random, the entire lake-side, averaging half a mile in width, is a vineyard. One can say almost with literal truth, that throughout the entire territory I described to you, no crop is grown but grapes. For the last three weeks the whole working population, men and women, have been in these vineyards gathering the crop The teams are employed in transporting the immensely large casks of new wine from the presses to the cellars of their owners, to the vaults of the dealers who have purchased it, and to the railroad depot for transportation to the warehouses of speculators in other quarters. There is an endeavor on the part of these people to throw a romantic interest around their vintage. The casks go through the streets with gay bouquets of flowers in their bungholes; but, from what I have seen of the effect of wine here, the show is all a sorry farce. There is no question that the people would be better, healthier, happier, and much more prosperous if there were not a vineyard in the Canton. We have all been told in America, and I fully believed it, that if a people could be supplied with a cheap wine they would not get drunk—that the natural desire for some sort of stimulant would be gratified in a way that would be not only harmless to morals, but conducive to health I am thoroughly undeceived. The people drink their cheap white wine here to drunkenness. A boozier set than hang around the multitudinous cafes here, it would be hard to find in any American city. The grand difference in the drunkenness of an American and Swiss city is found in the fact that the man who has wine in him is good-natured, and the man who is equally charged with whisky is a demon. There is no murdering, no fighting, no wrangling. The excitement is worked off in singing, shouting, and all sorts of insane jabber. Then the steady old white wine topers come into blossom. If you can imagine a cauliflower of the color of the ordinary red cabbage, you can achieve a very adequate conception of faces that are not uncommon in all this wine-growing region. So this question is settled in my mind. Cheap wine is not the cure of intemperance. The people here are just as intemperate as they are in America, and, what is more, there is no public sentiment that checks intemperance in the least. The wine is fed freely to children, and by all classes is regarded as a perfectly legitimate drink. I, with many others, have looked with hope to find a remedy for intemperance in a cheap and comparatively harmless wine; but, for one, I can look in this direction hopefully no longer. I firmly believe that the wines of Switzerland are of no use except to keep out whisky, and that the advantages of the wine over the whisky are not very obvious. It is the testimony of the best men in Switzerland—those who have the highest good of the people at heart—that the increased growth of the grape has been steadily and correspondingly attended by the growth of drunkenness. They lament the planting of a new vineyard as we, at home, regret the opening of a new grog-shop. They expect no good of it to anybody. They know, and deeply feel, that the whole wine-producing enterprise is charged with degradation for their country."

Home and Health Hints.

Foolish Habits.

Dr. Hall enumerates several practices of the careless public, which are sometimes as dangerous as they are foolish:—Walking along the streets with the point of an umbrella sticking out beyond, under the arm or over the shoulder. By suddenly stopping to speak to a friend, a person walking in the rear had his brain penetrated through the eye in one of our streets and died in a few days. To carry a long pencil in vest or outside coat pocket. Not long since a clerk fell, and his long cedar pencil so pierced an important artery that it had to be cut down from the top of the shoulder to prevent his bleeding to death, with a three months' illness. To take exercise, or walk for the health when every step is a drag, and instinct urges a repose. To drink a glass of cold water on getting up in the morning without any feeling of thirst, under the impression of the health-giving nature of its washing out qualities. To sit down at a table and force yourself to eat, when there is not only no appetite, but a decided aversion to food. To take a glass of soda on a summer day, under the belief that it is safer and better than a glass of water. To persuade yourself that you are destroying one unpleasant odor by introducing a stronger one; that is, to sweeten your unwashed garments and person by enveloping yourself in the fumes of musk, eau de Cologne, or rose water; the best perfume being a clean skin and well washed clothing.

Winter Rooms.

In a short time the glories of October will be past, and chill November compel us to seek much of our enjoyment within doors. If we can find there the greenery of summer and the splendor of autumn, robbed indeed of their dreariness will be the clouded winter days. With just a little foresight and a few hours of pleasant toil this is within the reach of almost every family. Scarcely any house but has at least one sunny southern room; this should be the family room. Here should be gathered the books, the pictures, the pleasant furniture, and everything that will make the apartment attractive to visitors and enjoyable to its occupants.

Window gardening has become well nigh universal, and those who have once tasted its delights will be slow to relinquish them. The geraniums, and fuchsias, and heliotropes transferred from their beds in the open air to the sunny window shelf, will be green for us all winter. Hyacinth bulbs will send up their bright lances and disclose odorous spikes of flowers, filling the room with beauty and fragrance. The ivy, the maurandia, moneywert, and Wandering Jew ask only a little earth or a cup of water to give us delicate tracery of foliage the whole season If we but hide a slip of each in a bottle of water and suspend it on the back of our picture frames, presently the green leaves will peep out and twine themselves lovingly around the frame.

Hanging baskets of wire covered with gaily tinted tissue paper, or with bits of gray or brown moss, or with worsted ravelings of warm rich hue, may hold tin cans, otherwise useless, from which with only water and a sweet potato in them abundance of trailing vines will twine themselves whither a thread shall lead them.

Of ornaments made from autumn leaves there is no end. Harps, anchors, crosses cut from pasteboard and covered with leaves of crimson and russet, and brown and gold hanging on the walls, will perpetuate the memory and the beauty of this lovely October. Cornices may be made of them; they may be so tastefully arranged upon and glued to the window panes as to give the effect in the room of stained glass, or arranged in bouquets and placed in vases on brackets.

Time spent in making home thus attractive is most wisely invested. Rough manners, ill-temper, carelessness, with the ills that usually follow in their train, cannot find congenial resting-place in an apartment which refinement and taste have made their own. Boys will

not leave a home thus beautified by the hand of a loving mother or sister, and filled with the charm of their gracious and sunny presence for the gilded saloons where pleasure allures but to destroy. There cannot be for the young or the old a stronger safeguard against vice than a cosy, happy, virtuous and beautiful home.—*N. Y. Tribune.*

Health Nevers.

Never eat hurriedly, because it causes indigestion.

Never speak in a hurry, because it is ominous of instability.

Never think on going to bed, because it makes wakefulness.

Never eat between meals, because it produces irritation.

Never dine in excitement, because the blood is called to the brain which ought to aid digestion.

Never swallow food without thorough chewing, because it brings on dyspepsia.

Never eat when you do not want it, because when you shall want you cannot eat.

Never sleep with your mouth open, because the air breathed with carbonic acid disturbs the mucous membranes.

Never go to rest without washing the hands and face, because more dirt accumulates on the skin in the day than night, and is re-absorbed during the night.

Farm and Garden.

An Improved Corn Crib.

The *American Agriculturalist* says: The waste caused by vermine in the corn crib is frequently very serious. Rats are the especial enemy of the farmer in this respect, and any means whereby their ravages will be prevented will be productive of a great saving. The burrowing rat, which makes its nest beneath the buildings or rubbish piles, does the most mischief in the corn crib, and unless the crib is so made that there are no hiding places about it, it is impossible to dislodge it from its retreat. Such a corn-crib is made so that it is inaccessible to rats or mice, and there are no hiding places beneath it. It is elevated three feet above the ground, on firmly set posts. The cribs are six to eight feet wide, and of any desired length; for 4,000 bushels of corn in the ear the building should be forty feet long, with cribs eight feet wide and twelve feet high. The outside is closely boarded and battened. The floors of the cribs are made of three-inch strips, set an inch and a half apart, to admit a current of air. The space between the cribs is twelve feet wide, and is closed inside from the bottom of the cribs to the ground, forming an inside shed, which is not accessible to any farm animals or vermin. This inner shed is closed by sliding doors at each end. The cribs are boarded up inside the shed with three-inch strips placed a quarter of an inch or half an inch apart to admit air. The cribs are thus weather-proof on the outside, and by opening the slide doors free circulation of air can be obtained in fine weather. Above, the shed is floored over, forming an apartment twelve feet wide by forty feet long for storage of corn. A trap door may be made in the center of this floor to hand up corn from below. Any corn that is shelled off from the ears and falls through the floor can be picked up by poultry or pigs, and none will be wasted. If desired lean-to sheds may be built against the sides of the crib, giving valuable room for many purposes. The shed between the cribs will make an excellent store-house for impliments, and as many doors may be made in the cribs as may be desired. These should be slide doors, and loose boards should be placed across the doorways inside to prevent the corn resting upon them. The roof should be well shingled, and a door made at each end of the upper loft, which may be opened as needed for thorough ventilation.

SAVING SEED-CORN.—This is an item that a great majority of farmers pass by unnoticed. In the fall of the year they gather their corn and put it in pens—good and inferior together. When the season comes to plant corn the farmer gets upon the top of the heap and selects out those ears that are the finest-looking, and which are likely to be the soundest for seed, never knowing what kind of a stalk produced them—whether it was a thrifty and well-matured stalk, or what position the ear occupied on the stalk, either high up or low down toward the ground. In a few years he finds his corn has hybridized, and runs out, and he wants a new kind; for that which has been raised for a succession of years on the same farm or immediate neighborhood is of little value when compared with carefully selected seed. The general complaint is that it yields a smaller amount to the acre, weighs light to the bushel, and matures late. We should remember that every new stalk raised is more or less a new variety; and to have corn constantly improving great care should be taken to save the very best.

1. In gathering corn, take such ears only as are finest and from the most prolific stalks.

2. Never take from a stalk having but one ear if large and thrifty stalks can be found with two or more good sized ears. Generally but one of them is fit for seed, and that usually the second from the ground. But if the lowest is the best, take that.

3. Always take ears that are filled out to the end, and that run beyond the husk, if such can be found.

When you come to plant, before shelling, break every ear and see if the pith of the cob is dried up; for if it is not the corn is not ripe.

If farmers would pursue this course yearly their crops would be greatly increased and improved.—*Exchange.*

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" No. 2	1 07½	1 09½
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" Rejected	85	86¾
Corn—No. 2	57⅞	58¼
Rejected	53¾	54½
Oats—No. 2	35½	38½
Rejected	29	29½
Rye—No. 2	73	74
Flour—Winter	5 75	7 50
Spring	3 75	6 00
Hay—Timothy	14 50	16 00
Prairie, "	9 00	12 00
Lard		13½
Mess pork, per bbl		23 25
Butter	18	31
Cheese	10	11½
Eggs	18	20
Seeds—Timothy	2 15	2 45
Clover		7 00
Flax	1 40	1 45
Poultry—Chickens per doz	2 50	4 00
Turkeys per lb	12½	13
Potatoes—new per bu		25
Broom corn	5½	12
Hides green to dry salted	05½	12½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	39	53
Unwashed	26	33
LIVE STOCK Cattle, extra	6 30	6 65
Good to choice	5 00	6 10
Medium	4 25	4 75
Common	3 00	4 00
Hogs	7 00	8 85
Sheep	3 50	5 25
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Flour	$ 4 85	8 50
Wheat	1 00	1 40
Corn	66	71
Oats	40	53
Rye		89
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CHICAGO, THURSDAY, OCTOBER 7, 1875.

VOL. VII., NO. 52.—WHOLE NO. 287
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PAST MASTER RONAYNE

commenced in this number of the *Cynosure*, together with his public exhibitions of lodge initiations, must also exert a powerful influence.

Many of you realize the value of

THE CHRISTIAN CYNOSURE

in promoting the Anti-masonic reform. We have again and again received letters from persons living North, South, East and West, expressing the conviction that it is the most important agent for extending and making permanent our work of reform. Some of you have labored arduously to extend the circulation of the *Cynosure*, and to such labors, under the blessing of God, the present publication of the paper is due. One agent in Indiana, in a locality where money was scarce, obtained nearly one hundred subscribers. At Coulterville, Illinois, our agent called upon every man in the town and obtained a respectable list of subscribers. His visits to those who did not then subscribe were not in vain, for later a lecturer was able to obtain eight subscriptions there in two hours, because thsoe to whom he applied had previously had the claims of the paper presented to them, and were half persuaded to take it before he called. From the Atlantic to the Pacific coast, now here and now there a friend has worked vigorously and with success.

From the time

THE CYNOSURE WAS ENLARGED,

April first, 1874, to November first, 1874, the receipts for the paper were less every month than the expenses; and it incurred during that time a debt of $1,398.13. From that time until February first, 1875, cash receipts were greater than expenses by $551.87, reducing the debt to $846.26. Ever since that time (February first, 1875), the expenses have exceeded the receipts and on September first, when the cash book was last balanced, the *Cynosure* debt $2,009.65. Do you exclaim after reading this: "The *Cynosure* cannot be sustained?" Listen a moment During seven months in 1874 the paper lost $234.74 more than it lost during seven months in 1875. We consider this a positive advance on last year; and knowing that many of our readers desire to do all they can for the *Cynosure*, we have good reason to think that this debt will soon be canceled. Pres. J. B. Walker said before the *Cynosure* was started, that a list of ten thousand subscribers could easily be obtained.

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($2.20 per year, post-paid), is but two-thirds the price of many weekly papers of its size; and as you have seen, with a list of 4,000 subscribers, is published at a heavy loss. All that is needed to remedy this is a large subscription list. In order to secure this list (believing that no true friend of the cause, after reading the *Cynosure* for a year, would discontinue it unless obliged to), we have decided to offer the *Cynosure* until January first, 1876, at

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TEN NAMES WITH $15.00,

or you can give the subscribers the benefit of club rates and let them have the paper at $1.50 each for a year post-paid. The agent who has canvassed for the paper most successfully during the past summer tells us that when canvassing for subscriptions in communities of Covenanters and other religious bodies who testify against secret societies, he urged them to

SUBSCRIBE FOR THE CYNOSURE

on the ground that by sustaining the organ of the National Christian Association they could best

PROMOTE THE INTERESTS OF THE REFORM

for whose welfare they were so anxious. This is a good suggestion. The members of religious denominations interested in the Anti-masonic reform should give the *Cynosure* their liberal and constant support. There are

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who hate these dark orders where clubs of ten, twenty, thirty or more subscribers could and should be obtained. Do you live in one of them? President Wallace of Monmouth College said that the *Cynosure* ought to have two hundred subscribers in the city of Monmouth, Illinois. Who will collect them?

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TAKE THE CYNOSURE

in exchange for their produce and send us the cash.

We would like to take each warm-hearted, earnest friend who has heretofore labored for the *Cynosure*, by the hand and

THANK YOU FOR YOUR PAST EFFORTS

and encourage you to go on.

"To doubt would be disloyalty,
To falter would be sin."

Who will send in the most clubs of ten subscriptions each before January next? Who will send the largest club! We will send circulars and subscription papers whenever applied for. Commence now; wisely, vigorously, patiently, perseveringly and the dawn of

OUR NATION'S CENTENNIAL YEAR

will smile upon a *Cynosure* out of debt and with an increased capacity for usefulness.

Yours truly,

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Thurlow Weed's Letter, and Other Men's Comments.

Thurlow Weed's recent letter to the N. Y. *Herald* has revived the old stories originated by Masons to blind and confuse the public mind in regard to the fate of Morgan. Anti-masons, and the outside public generally, never had but one theory about this, which was that he was drowned at the mouth of the Niagara river by Masons. The inventions of Masons, however, were legion; but the best thing about them was that they canceled each other, and made it unnecessary for others to refute them. According to their stories, Morgan was seen in all the four quarters of the globe at the same time, and in each of the subdivisions of the four continents. Never was their a being so ubiquitous as he. In concocting their stories, Masons were so eager to mislead and divert the public that they forgot to study consistency, and thus exposed their lying propensities to the ridicule of the world. As they were *sworn to lie* in order to conceal the secrets of the craft, so in lying to conceal their crime and shame in the murder of Morgan, they only acted from the force of a habit which had been formed under the discipline of the lodge and through their exacting and immoral oaths. Mr. Weed's letter has also raised a question in my own mind, but I must first refer to Samuel D. Greene's criticism on that letter, in the *Cynosure* of Sept. 2d. It must be ascribed to a lapse of memory in Mr. Greene that he assigns, as he evidently does, to Bates Cook a part in the Batavia inquest which belonged to another man. Mr. Weed stated, correctly, that Ebenezer Griffin, a Rochester lawyer, who had been retained to defend certain of the Masonic conspirators and kidnappers, conducted the inquest at Batavia, and that Bates Cook *cross-examined* Mrs. Monroe. Mr. Cook was the leading spirit in the Morgan investigations in Western New York, and chairman of the committees which sat in various localities, and he wrote the famous "Report of the Lewiston Committee," one of the most important documents of the period to which it relates, and which should form an appendix to all books issued on the subject of Masonry. He was one of the purest and best of men, and as fearless as upright. He pressed the investigation in the face of threatening and danger, his only object being to develope the facts, and it was not he, but Griffin who acted as the tool of Masons in their efforts to mislead the the public mind and conceal their foul deeds. Mr. Greene's statement does great injustice to the memory of Bates Cook, whom the people of New York afterwards elected Comptroller of the State, but of course the injustice is unintentional, growing out of some dimness or confusion of his impressions, and he will be prompt to make correction.

The point which Mr. Weed's letter raises in my mind relates to the particular night on which Morgan met his fate. He seems to put it on the night of the 19th of September, the night of the installation at Lewiston. He says that when the company at the table had become inflamed by wine and speeches, and their attention had been directed to the prisoner at Fort Niagara by a sentiment offered by the chaplain, Col. King called four men—Whitney, Howard, Chubbuck and Garside—away from the table, saying he had a commission from Gov. Clinton to execute which required their help; that the five repaired to Fort Niagara, and after a brief consultation, took Morgan into a boat, pretending they were going to remove him to a farm in Canada, rowed to the mouth of the river, and returned to the boat, "having lost one of their number." This, apparently, differs from the story as told by Giddings, also said the consultation on the night of the 14th broke up without agreement; that there were consultations on the 15th, 16th and 17th, on which night he left for Canada, and that when he returned on the 21st, he was told by Masons that Morgan finally disappeared on the 19th. If there be a discrepancy in the two accounts, I do not here undertake to reconcile them; but may be permitted to say that Mr. Weed's opportunities for getting the best information on the subject were probably second so those of no other man, and that he believes implicitly the truth of his version. He received it from John Whitney, with whom he was well acquainted. Whitney related the account to him twice, once in Albany, in 1831, in the presence of Mr. Jewett of Lewiston, and Samuel Berton of Lewiston, and again in Chicago in 1846, and Whitney's manner was such as to carry to Weed's mind the conviction that his story was the solution of the mystery. If Weed's statement is true, it stamps the so-called "Confession" of H. L. Vallance as a fabrication. Vallance confesses himself to have been *one of three* who threw Morgan into the Niagara river. His story is ingeniously framed of truth and fiction, and well calculated to impress one with the idea of its being true. But those who know the facts, see in it the evidence of fabrication. No such name as Vallance appears in the history of the trials and investigations. The writer refers to the keeper of the fort as against Morgan, while the keeper's wife was in sympathy with him. But the reverse was the fact. The keeper was Giddings, whose narrative shows that he would have released Morgan if he had been allowed to. His wife, however, was a sister of John Jackson of Lockport, a high Mason, who knew of the fact of Morgan's abduction and confinement.

I am constrained to give up Vallance as a fraud, until I can learn something better about him. As for the discrepancy between Weed and Giddings, it may be more apparent than real, and possibly Mr. Weed can suggest the way by which it can be harmonized.

G. W. H.

The Romanists are not yet done making articles of faith. Perhaps since the anti-Christ at Rome has been declared infallible the business has but fairly commenced. He can impose on the consciences of his people what he pleases, and it may suit his pleasure and promote his plans to impose many things. Just now the assumption of the Virgin Mary's body into heaven is talked of as a dogma. The rector of the Jesuits at Liverpool, recently said in a sermon that it is *not yet* an article of faith, but plainly intimates that it soon will be, as he attributes it merely to some untoward circumstances that it was not brought before the Vatican Council. Cardinal Manning also advocates it. All that is needed yet to make the salvation of the soul dependent on believing it is the voice of him at Rome who "as God sitteth in the temple of God, showing himself that he is God." Poor papists!—*Lutheran Standard.*

Appearance vs. Reality.

The Bible has cautioned us against judging from appearance. Nature gives the same caution. The appearance of a star is more that of a diamond than of a world, till science comes to the rescue; and the real direction of a star differs from its apparent direction. The real place of a fish in water is as far from its apparent place that great allowance must be made for refraction. In all physical phenomena, there is apt to be a wide difference between seeming probability and actual fact. So with man; the appearance often contradicts the reality upon which it depends. There can be no doubt of this. He that judges from the appearance does not always form a just verdict. Even in the sacred Scriptures, as our Saviour's own expositions have shown, the apparent sense is not the real meaning of some passages. So with some human associations. The worst societies on earth generally appear, on the mere outside, to be the best. Men denounce the Ku-Klux of Southern Illinois in the same breath with which they praise Freemasonry—scourging the little evil while they laud the great one.

D. B. TURNEY.

The General Disgust Which Precedes a Reformation.

Any one acquainted with the literature of the times that preceded the Reformation of the sixteenth century is familiar with the fact that ridicule of ecclesiastics was one of its leading features. Bishops, parish priests, friars and monks, figured largely in it, and almost always in a most unenviable light. Gluttony, drunkenness, laziness, tyranny, luxury, deception and especially lechery, were the leading characteristics of these characters in the ballads and novels of the period; and the leading feelings on the part of the people toward them were contempt and disgust. This state of things could not last. Institutions may survive for a while after popular favor has been withdrawn, but not long. A great reformation in one form or another was inevitable. And that reformation, be it observed, affected the church of Rome nearly as much as it did those who seceded from it. The tyranny, luxury and licentiousness of the clergy of that church were wonderfully restrained by the convulsion which took away half its people and wealth.

Just so the universal feeling in France previous to the grand convulsion of the French Revolution was contempt and hatred for the monarchy, the nobility and the church; and all three were involved in one common ruin.

These precedents, which are in accordance with the laws that govern the human mind, may be applied to our day and to this State. Our laws and judiciary have fallen into public contempt and disgust. Either the laws or the judges are at fault, or very likely both, when wealthy criminals can rob the people with impunity, and defiantly retain their stolen wealth.

If the decisions of our judges in the cases of Tweed, Lord, and Denison are in accordance with law, then our laws are radically defective, seeing that they promote rascality instead of righteousness. If these decisions are contrary to law the judges who make them should take the place in the penitentiary which the robbers whom they protect deserve. In either case it is clear that a reformation must come, and that reformation, to be complete, must include three things:

1. Modification and simplification of the laws and modes of procedure.

2. Appointment by the Executive with the consent of the Senate of all judges for life or during good behavior, as is the case now with the Supreme Court of the United States. The election of judges by the criminal classes should be rendered impossible.

3. Rendering judges ineligible for any other office.

When a judge is thus rendered independent of party politics and of executive and popular favor, his chief temptations to biased judgment are removed; and when a party—any party—in power knows that its appointments to the judiciary are for life, and that the whole party is responsible for them, it is likely to seek men of much higher grade that when judges are selected for a short term by local constituencies or even by general ticket.

There is, of course, danger of incompetent, prejudiced, or corrupt judges in any mode of appointment, but the danger is greatly diminished when the Executive, chosen by a majority of the votes of the whole State, and the Senate, representing the majority of each district, are jointly responsible for permanent appointments.

In Britain and Canada all judges are appointed for life, or during good behavior, by the Executive—that is, by the Ministry or Cabinet which possesses the confidence of both Houses of Parliament. But the Executive can only fill vacancies; it cannot create them, except by impeachment, trial and conviction—a process alike difficult and rare. Judges appointed in this way are independent both of executive and popular favor, and the consequence is such trials and sentences as that of Colonel Baker of the Guards, for assaulting a lady in a railway carriage. Both in Britain and Canada judges so appointed unseat nearly every Member of Parliament, whether Ministerial or Opposition, whose return is petitioned against, and who can be found guilty of corrup-

tion, though that corruption was merely the hiring of a voter's vehicle, or treating to a glass of liquor, by the candidate or any of his agents, even without his knowledge. Would or could judges who look forward to a re-election by their party unseat members of that party for any infraction of the law, however slight?

If we want to have just and effective laws they must be codified and simplified; that is, made clear, consistent, and intelligible. If we want upright, just and independent judges, they must be appointed for life.—*N. Y. Witness.*

The Atonement Made of None Effect.

BY WILLIAM FENTON.

Behold and see on Mount Calvary! Was it a pious fraud? Was it a solemn farce? Was there darkness at noon for three hours? Did the rocks rend? Were the graves opened? Did the bodies of the saints arise and appear unto many in the holy city? Was the veil of the temple rent, and the Holy of Holies opened for God's people to enter and get something? Enter then. But stay, leave all the world at the door, put off thy shoes for the place is holy and the King in his beauty meets thee there. Does he give thee something? Is it real? Does it ravish thy soul with joy? Dost thou feel the sweet music of the blood washing thy soul whiter than snow? Does the blessed Spirit witness with thy spirit? God is just and the justifier of them that believe. If the music of the righteousness of his precious blood is not sweeter than honey to thee; if he is not "the rose of Sharon and the lily of the valleys" to thee; if he is not the one altogether lovely, the fairest of all the fair, the chief among ten thousand to thee, it is because thou hast not entered, thou hast not left all the world for him. And there is no rea thing there for thee. The apple of his eye is very tender, the slightest touch of this world will blind that vision to thee. If thou hast seen the King in his beauty thou wilt never touch this world again. Thou canst never be plucked out of his hand; for he holds thee, and his honor he will not give to another.

But, ah me! what must he do when he cometh in his wrath, as Enoch prophesied, "with ten thousand of his saints to execute judgment upon all!" What will he do with those wicked men who are bound to each other by oaths having such monstrously wicked penalties attached to them, and tear the name of King Jesus out of the Bible in order to join in a common worship with the world which "lieth in wickedness," and then for a pretence restore that name again to catch some of the silly sheep out of the fold, or to steal their way into the church of God with a monstrously false religion on their backs. They say that they have the only true name of God (See Mackey's Lexicon, p. 110). "According to our traditions Enoch was a very eminent Mason, and the conservator of the true name of God which was subsequently lost even among his favorite people the Jews." See also the method of revealing this word revealed in "Richardson's Monitor," p. 155. So these men are diabolical enough to keep the true name of God, if they could get it, from all old men in their dotage, all young men in their nonage, all the female sex, all cripples, all who will not consent to join in a common worship where the name of Jesus is cast out, and all but a few of their own order who have money enough and intellectual capacity enough to attain to the "degree of Perfection or Grand Elect Perfect and Sublime Mason." And they induce these last named, a few privileged victims, to think that Enoch engraved that "mysterious word" (!) *with the vowel points attached* on a triangular plate of gold which was hidden for many ages in the bowels of the earth and lost to mankind. For they say in communicating the degree that "In this engraving the vowel points are so arranged as to give the pronunciation thus *Yowho.*" Here they make a sad blunder, because they use the Hebrew consonants of the word Jehovah, and it is impossible to so arrange the vowel points as to make the pronunciation *Yowho.* But again, vowel points were not used or known while the Hebrew language was spoken, but they were invented, not until several hundred years after the coming of Christ, by the Maserites in order to preserve the pronunciation of the language when it became a dead language. What must Jesus do with these wicked men! See his word Deuteronomy xxvii. 15: "Cursed be the man that maketh any graven or molten image an abomination unto Jehovah, the work of the hands of the craftsman and putteth it in a secret place, and all the people shall say amen." What then shall Jesus at his coming do with these wicked men who treat a falsification of his name in the manner spoken of concerning the molten or graven image! "I spake openly to the world," "In secret have I said nothing."

Earlville, Iowa, Sept. 23d, 1875.

The First Resurrection,

OR A COMMENT ON REV. XX. 4–6.

BY HIEL LEWIS.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The difficulty in the way of a plain, rational understanding of this text has arisen from a pre-conceived idea of a millenium, or the assumed thousand years's reign of Christ on the earth before the general resurrection, which theory makes it absolutely necessary to put a figurative construction on the whole. In this article we shall endeavor to relieve the subject of these difficulties, and make it plain. We will first consider the figurative theory, and to aid us we will call in the sayings of Christ on spiritual life (John xi. 25, 26), "Jesus said unto her, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die." This evidently should have a figurative or spiritual construction, because if we construe it literally we are driven to the sad conclusion that none but Enoch and Elijah believed in Christ, for all others have died or must die, except those that live and remain till Christ comes. Consequently this is figurative language.

Again the figurative theory conflicts with the plain language of the text, "they lived and reigned with Christ." Now to live and reign with Christ, it is necessary that they should not only be where Christ is, but where he reigns. What says the Word of God, see Acts i. 9–11, "While they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood beside them in white apparel, which also said, Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven." Now this passage plainly declares that Jesus has gone into heaven and is to remain there till he comes in like manner in the clouds of heaven.

Again, see Acts iii. 20: "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Let the reader take notice that Christ is not only gone into heaven, but is to remain there until the restitution of all things, and two of the principal features of this great restitution are the raising to life of the bodies of all the dead, and the renovation of the earth so that the theory of martyr principles reigning on the earth, is not reigning with Christ, who is in heaven.

I know there is much said in Scripture (as well as out of it), of Christ being with his disciples, and all Christians, to the end of the world, and reigning in their hearts, of his spiritual kingdom, etc., which is all good and true, but still the fact remains that Christ is on the earth only by his substitute, the Holy Ghost. "But the comforter, which is the Holy Ghost, whom the Father will send *in my name*, he shall teach you all things." John xiv. 20. But Christ is in heaven, "where Christ sitteth on the right hand of God." Col. iii. 2. And there is where he reigns, for his reign on earth will not commence till the time spoken of by Paul. "I charge thee therefore, before God and our Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom," 2 Timothy iv. 1, showing plainly that his kingdom is to be set up, when he comes to judge the quick and the dead, and not before, referring to the same time and the same subject spoken of in Luke xix. 19 h. Then he will set up his kingdom on the earth, and those resurrected saints that now reign a thousand years with Christ in glory, will return with him and make good what they say in Rev. v. 10, "we shall reign on the earth."

The word souls occurs more than one hundred times in the New Testament, but is never used to denote characteristics, attributes or principles, and this passage cannot reasonably be called an exception. It should be noticed that the revelator does not carry the idea that he saw the first resurrection then transpiring, but after the transaction was accomplished, that in the past they lived and *reigned.* Now let us see what the Scripture says about those that were raised at the first resurrection. See Matt. xxvii. 52, 53: "And the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.' See also John v. 25. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Christ declared that the hour was almost due, when a part of the dead (they that hear) should be raised, should live, not in the sense that Lazarus was raised to life to die again, but to immortality. "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and to quicken whom he will." If this does not refer to the resurrection spoken of by Matthew, that took place at Christ's resurrection, what does it mean? It certainly does not refer to the genera resurrection, for Jesus goes on to say, "Marvel not at this," etc. This first display of the resurrection power of the Son of God is now almost due. "For the hour is coming, in which *all* that are in the graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." There is but one reason why Christ should repeat this declaration of his resurrection power, and that is, that it refers to two different displays, and this is further shown in the variation of the two sentences; the first is "they that hear shall live," and the second is all that are in their graves shall hear his voice, and come forth to the general judgment, both to the resurrection of life, and also to the resurrection of damnation. At the first all that were raised were raised to life, perfectly agreeing with the statement of Matthew, "Many of the saints arose."

We may as well right here answer one objection, which some stumble at, because it is said "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." That is, all the righteous will be raised at the first resurrection. Inferring that the second death *will* have power on all others. This inference would be good if it were not that every place, in both the Old and the New Testament, that speaks of the general

judgment, refers to both the good and the bad. "And many of them that slept in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." Again, "And these shall go away into everlasting punishment, but the righteous into life eternal." Also in this same chapter xx. of Revelation, it speaks of the second resurrection and the general judgment: "And I saw the dead, small and great stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Is it not plain from this verse, in the same chapter, that speaks of the first resurrection, and here speaking of the general resurrection and general judgment, by referring to another book, which is the book of life, that some of those judged according to their works, were righteous? "Blessed and holy is he that hath *part* in the first resurrection, on such the second death hath no power," etc. Jesus saith, "I am the resurrection and the life," John xi. 25; that is, the very essence and power of the resurrection, the first and the general resurrection. It follows as a matter of course that all that have part in Christ, will be exempt from the power of the second death, or in other words, the second death can have no power on those that have part in Christ. This may be better understood to read it thus: "Blessed and holy is he that hath part in Christ, and is of the first fruits of the resurrection." For the first fruits imply a general harvest. And in Rev. xiv. 4 it is declared, "These were redeemed from among men, being the first fruits unto God and to the Lamb." There are many other passages of Scripture which support a mixed resurrection, but these should suffice. But we were going to tell what became of this multitude of saints that arose at Christ's resurrection. It is said, "Many of the bodies of the saints arose;" many, but not all. This agrees perfectly with the saying of Christ, "They that hear shall live," and also with Revelation: "On such the second death hath no power." And the meaning of all is, that part of the saints arose,—but not all, but all that did arise were saints,—and went into the holy city, and appeared to many. That Jerusalem is frequently referred to as the holy city is true, but it was anything but a holy city at this time. And what is still more to the point is, that it is passing strange to say the least, that if a multitude of the old saints and prophets had entered Jerusalem at this time and made themselves known to many, that there should be no other account of it. It would seem impossible that such a wonderful and miraculous a thing should come to the knowledge of so many, and only Matthew say any thing about it. To me it seems psrfectly plain, that they entered the holy Jerusalem above, and there they appeared to many, and there they lived and reigned with Christ a thousand years in glory. That Christ does reign in heaven, see Matt. xxviii. 18: "All power is given unto me in heaven and in earth." See also Rev. v. 9, 10, 12: "Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; *and we shall reign on the earth.*" There is quite a number of things in these verses that should be duly considered. First, the reign of Christ is recognized. Secondly, those that are speaking are, or were, human beings. They were once inhabitants of earth, and from every nation—they were redeemed by the blood of Christ, and were filling the measure of those raised at the first resurrection, reigning with Christ, and were priests of God and of Christ. See the same language used in Rev. xx. 6. And they say plainly, that they shall reign on the earth. There they reign with Christ in glory the thousand years, (a long indefinite period, says Dr. Barnes). They are now in possession of all that is promised to those that have part in the first resurrection; they are priests of God, and of Christ, and thus reign with Christ, where he is and where he reigns. Notice their triumphant shouts. How different from the language of those souls that John saw under the altar, which cried: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

Reform News.

For Notces see Page 12.

—The General Agent was lecturing last week in Fulton county, O., and is expecting to attend the State meetings in Indiana, Michigan and Illinois in their season.

—Past Master Ronayne administered a special chastisement on the lodge in Ligonier and other points in Noble county, Ind., last week. He has appointments to fill in Peoria county, Ill., on his return.

—G. W. Park of Ohio has lately been speaking in Bates county, Mo., against the grange. He finds the order weakening in the western part of that State.

A Free-will Baptist Conference Puts Itself on Record.

BUTLER, Mich., Sep. 27, 1875.

BRO. K.—The following preamble and resolutions were passed at the August session of the Calhoun and North Branch quarterly-meeting conference of the Free-will Baptist church and forwarded to the papers referred to for publication, but returned unpublished, though the editors both claim to be strong Anti-masons. O, the power of the secret lodge! I forward them to you for publication in the faithful and devoted *Christian Cynosure.*

Yours for the truth,
H. S. LIMBOCKER.

"WHEREAS, we as a Christian denomination, refer to the Bible as the source of our doctrine and discipline, and to Christ as our example; and the Bible says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" and, "Be not unequally yoked together with unbelievers," and Christ also says, "Swear not at all," and "In secret have I said nothing." And,

WHEREAS, secret societies of our day are constantly violating those precepts, and

WHEREAS, our denomination, when standing up boldly against the organized sins of our country, such as slavery and Freemasonry, prospered and multiplied, but since it began to cower and cringe before, and at the behests of, Freemasonry, it has been withering and staggering under its loathsome burden of oath-bound lechers; therefore,

Resolved, 1*st*, that we, as a Quarterly-meeting Conference, regard secret societies in general and Freemasonry especially, of evil origin, injurious to society, and anti-Christian in their religion, and unworthy the approval or patronage of a Christian man. And further we regard the almost entire silence of the *Morning Star* and *Baptist Union* on the subject of secretism (except to give notice of its false and deceptive display), as unworthy the position they occupy and the people they represent, and a continuation in that course will lead us to seriously consider the propriety of changing them for papers that will speak against so great a sin.

Resolved, 2*d*, That we request the *Morning Star* and *Baptist Union* to publish the foregoing preambles and resolutions.

Butler, Mich., Aug. 16, 1875.

Jottings from the New York Field.

DEAR K:—My last left me at Fredonia, Chautauqua Co. I left that place on a bright Wednesday morning for the village of Cassadaga, not far away, hoping to give a couple of lectures in the Baptist church, far which consent had been obtained by Bro. Nessell. But on the Sabbath previous the church had called as their pastor a Rev. Trowbridge, one of the bond slaves of the lodge, and he had suggested that it might not be best to let me have the house, and so rather than "have any trouble, you know," the house was shut on my arrival, and the previously given consent withdrawn. I passed on the next day to Sinclearville, one day in advance, where I found a pleasant home and prayerful sympathy from Rev. W. Lincoln, pastor of the Congretional church. Here I gave three lectures, two in the Baptist, and one in the Congregational church.

During my first lecture, I was many times interrupted, the M. E. pastor and one of his members, with an infidel doctor, making themselves quite prominent. The next day the Methodist member called and had a conversation with me, during which he informed me that the craft were coming out in force that evening, and were to have their books on hand, to attack me. I assured him that they could not please me better. But when night came, a change had "come o'er the spirit of their dream." Not a word could I get them to say. During the day, the Methodist minister had said, in the presence of the Congregational minister, that the Morgan book was true; but that Masonry now was no more like Masonry then, than a little girl was like her mother. The illustration pleased me, and I used it to say; "if the little child' (Masonry in Morgan's time) "had so much of the devil in her, how much worse the old woman must be." This seemed to be a new way of looking at the subject. I hope our confessing brother will ponder it well. I also commend him to the tender mercies of the craft, hoping that they will deal mercifully with him, though he did expose his jewel so badly to the cowans. He meant well for the craft, but rather over-did it.

After closing up here, Bro. Lincoln went with me the following week to Ellington, to attend a meeting of a couple of days, of the County Association. It being a very busy time but few were present, but we had a spirited and interesting meeting. Here I found one of those homes the weary lecturer delights in with Bro. Nessell, whose wife and daughter are true yoke fellows.

After closing here I gave two lectures each in two other villages in the county, in the Free Will Baptist church in one place, and the Baptist church in the other, and then closed up my work in that county for the time being. I draw from what I saw the following conclusions, which will well apply to other localities:

1. There is much latent Anti-masonic sentiment which requires much active labor to bring it into action.

2. There is a fearful ignorance of lodge principles and aims among the mass of the people, who are yet so happy as to be free from their obligations.

3. With this ignorance, there is an apathy and indifference respecting the existence and workings of secret societies which is harder to overcome than the lodges themselves.

4. A subtle influence has gone out from these secret societies which is throwing an appalling terrorism over all our popular churches, under the influence of which their houses of worship are closed against all light on the subject, while the lips of the ministry are so padlocked that no warning voice issues from them.

5. There are a few faithful ones whose number is constantly increasing, and whose influence for good is gradually making itself felt.

6. There is need of more consecration to the work; more trust in God, and the ultimate triumph of the truth; more activity, and more liberality in behalf of those who are in the field; and a more generous support to our National organ, and other outspoken papers.

J. L. BARLOW.

Further Report of the Pennsylvania Agent.

BROOKLYN, Pa., Sept. 28, 1875,

DEAR CYNOSURE:—In reporting further work in the Pennsylvania field, I would say that I find much to encourage wherever I go. For the last month, by correspondence with many, I have sought to excite to new interest and effort, and have been very desirous of securing a political ticket for our county, of temperance and anti-secret nominees. There are many dissatisfied with the lack of true moral principle in the other parties, and a considerable number would vote for "true men," but it is so great a step to sunder old party ties, and strike out anew for righteousne s at the polls that the men of right principle, who are willing just

now to be candidates and stand forth for truth's sake with the likelihood of present defeat, are very few. Many men stand aloof from politics, because of its bad practices and bad men, whereas they ought to do their part as Christians in securing the civil power from corrupting leaders, and this is what we aim at in our reform. I shall continue to labor for a county ticket of upright, honest, worthy, untrammeled citizens, and even though I fail in this this fall, yet I shall vote only for such myself. I have spent considerable time in presenting this, and in due time, many will come up to this standpoint of temperance and anti-secrecy. They need "more light."

On Wednesday and Thursday evenings, Sept. 15th and 16th, I lectured in Franklin township. Susquehanna Co., on the grange and Odd-fellowship, and the way is open for further effort in that community. This was the first presentation of our cause to them, but in that immediate vicinity secret society power is not strong. After preaching on the Sabbath at Brooklyn, on Monday, Sept. 20th, I drove 14 miles to Jessup, and lectured in the Bolle's school-house that evening.

Near this school-house there is an old dilapidated two-story house, in the second story of which, some forty years ago, a Masonic lodge was held. A man by the name of John Hancock wa made a Master Mason in that lodge, and in initiating him, the fraternity broke one of the joists that supported the lodge floor, so that it had to be fastened together with iron bolts. This man at one time was a county commissioner, but in his old age the fraternity allowed him to come on the town, and thus he died, though he remained a Mason till the last. Another man, made a Mason in the same lodge-room, still lives, an estimable Christian, respected by all, who, at the close of one of my lectures in Bradford Co., rose up in the congregation, and declared publicly that Morgan, and Bernard, and Stearns gave a correct view of Masonry. This good brother's name is John Bolles. He renounced Masonry some time ago.

Tuesday evening, 21st, I spoke at the Grangeville Baptist church, to a good audience, who gave first rate attention. and were greatly interested. As the Odd-fellows had lately started a lodge here, I gave their false system especial consideration. There are here some good friends of our cause, as A. Carter, Nelson Bolles, Edward Stewart, Lyman D. Picket, and Deacon Charles Bolles, and others.

Wednesday, seven miles from here, to the Birchardville Baptist church, where, to a good audience we aimed to hold up the fallacies and falsities of secretism, and as the grangers had a picnic in the place the day before, that secret humbug was considered to the lecture of the evening. A man directly in front of me, being a Mason, Odd-fellow, and granger, found his secret idols so assailed, that by frequent interruptions he made himsel a target for closer shots and a laughing stock to the assembly. But so mote it be; he was fretted and I was glad.

On Thursday evening, some six miles further, to Forest Lake church, where I made Masonry the chief topic of consideration. Here one Mason left the house, finding truth too strong for his hood-winked, cable-towed nature. Last night I spoke in Springville township, to the acceptance of all but a few grangers and Odd fellows. To-day back to Brooklyn, where I preach tomorrow, and then homeward for a few days.

The field visited on this trip is new ground. The subject had never been publicly presented before. The way is now open. There is a desire to hear further. The people have been set to thinking, and this is all our cause needs to make it prosper. In all these places are good friends of our cause, and when the ground is properly canvassed, I shall look for earnest defenders of the anti-secret faith in these Baptist communities. I found welcome and encouragement with Edgar Bolles, Nelson Bolles, Lyman Picket, George Hamlin, Wm. A. Sothwell, and others interested in our work. Will report other and further work ere long. Yours truly,

J. W. Raynor.

Rev. H. Cogswell in Wyandot Co., O.

Sycamore, Ohio, Sep. 24, 1875.

Editor Christian Cynosure:

Let me say a word of cheer to the friends of our cause. At the arrangment of the executive committee of the Wyandot county association, three evening meetings were held in the U. B. church of this place, Sep. 14th, 15th, and 16th. The congregation the first evening was good and much interested in hearing a seven degree Mason, Rev. Mr. Cogswell of Mansfield. His subject was "the Blue Lodge." Among the many present were three or four Blue Lodge Masons, and judging from their looks, they felt more than unusually blue. Bro. Cogswell said that the next evening he would give his inside experience, and the house though large for the place, was full, and some Masons present. He told us the inside work, so that we feel that the inside of the huge concern is fairly inside out. One Mason could not sit still and see the lodge so exposed, and he got up and left; but I will say for him and all the craft, they hold their peace well, even to this date. At the close of the meeting, the secretary announced that the annual election would be the next evening before the public speaking. and the speaker said that the next evening he would tell the people something about the four higher degrees. This time the house was crowded and not all could get in though it rained and the roads were slippery; and there were all the Masons, to my knowledge, for miles around. Bro. Cogswell had told them the facts as far as they had gone, and they would try and get the other four degrees cheaper. But, cheaper or not when the speaker gave the signs and penalties in the seven degrees, the poor fellows looked very cheap.

The election for officers resulted in the choice of Mr. Thomas Cole for Pres't; Mr. Abraham Neible, Vice-pres't.; Mr. J. B. Crall, Treas.; Elder S. H. Randebaugh, Sec'y.; and Rev. George Bender, and Mr. Abraham Vangundy, Executive Committee.

I have this to say for our first annual meeting. God blessed us with a good Christian minister as speaker, and one who knows whereof he affirms, and Bro. Cogswell has many friends here that say, "God bless him." We had large and attentive congregations, and good evidence that the God of light and truth was with us at every meeting. Should we not be encouraged? The Executive Committee was instructed to arrange the time and place for holding the next meeting, so that said meeting be inside of six months. God being our helper we will do our duty to save our young men from being stripped of their clothes and manhood, and hood-winked and cable-towed. Lovers of our cause pray for us.

S. H. Randebaugh, Sec'y.

Correspondence.

A Pair of Spectacles.

Dear Bro. K.—I was yesterday walking along the streets of the pleasant village of Wyanet, when I accosted two gentlemen, whom I soon found to be M. E. ministers. I explained to them my work and asked them for sympathy and aid. They told me they had no sympathy with me and regarded my work as calculated to destroy the churches and do great harm. It soon appeared that they were both Masons and felt very strong in their position. A young man in the company expressed his approval of my views and immediately the elder minister commenced an attack intended to annihilate him. After a time I took my turn and suggested that as we were both ministers, we had a right to feel interested in each other, and that I would like to ask him if it was true that he entered the lodge "neither clothed nor naked, barefoot nor shod, with a hood-wink over his eyes and a cable-tow round his neck," and then swore to always conceal and never reveal the secrets of Masonry under penalty of having his throat cut from ear to ear, and his tongue torn out by the roots? and whether he did, as a Master Mason, swear to conceal all the secrets of a brother Mason except murder and treason, and then asked God to help him do it? He very frankly told me that was none of my business and that I had no right to assail him on the street. I disavowed any intention of assailing him, but said that it was doubtless true that the things of which I had asked him did transpire in the lodge, and that any Mason who pretended that they did not, practiced dissimulation. He then said that he did not dissimulate, for he did not pretend that these things were true or not true, and that it was simply nobody's business whether it was so or not. From this view I dissented. I thought that the world and the church had a right to know whether accredited ministers of the Gospel swore to do wickedly and asked God to help them do it or not. Some one in the crowd remarked that Masonry professed to be a religion, and Masonic minister No. 2 denied that it claimed to be a religion at all. I then produced and read from Mackey's Masonic Lexicon, Sickels' Monitor and Mackey's Ritualist which affirms that Masonry regenerates men and prepares them for heaven, and closed with what Mackey says of the neophite, that "comes to the door of the lodge seeking the new birth and asking a withdrawal of the veil that conceals divine truth from his unitiated sight," and that the solemn admonition was given him to put off his shoes, for the place where he stood was holy ground. He also says that here "a great change takes place in his moral and intellectual condition." I asked my ministerial friend if it was true that men were born again when they joined the lodge. He said it was, I asked if men went there to find divine truth. He said they did. I asked if the putting off the shoes referred to the manner of going into a Master Mason's lodge. This he declined to answer. I asked if a great change took place in a mans moral and intellectual condition when he became a Mason. He said, "Yes." To this I assented and assured him that, in my opinion, many a man went into the lodge as innocent and simple-hearted as a child, and came out (Masonically) as cunning and crafty as the devil wanted him to be. In reply, he politely assured me that I lied, and that I was an impudent fellow. I told him that he could be entirely free to talk in that way as much as he chose, but that if I had lied, it was the first time a minister had ever told me so. I then shook hands with my two Masonic ministerial brethren and left them, a pair of spectacles to men and angels. Yours for the war,

H. H. Hinman.

OUR MAIL.

Amos Kingsley, Lansing, Mich., writes: "You requested me to solicit subscriptions, but it will be of little use until we have a course of lectures on the subject to wake up the people to their danger from secrecy. They don't seem to understand that they are sleeping over a volcano that will ere long, if not checked, send forth the scorching, withering lava of secrecy, until it destroys everything that we hold dear. Of all the places on God's footstool that needs lecturing on the subject of Masonry, Lansing is the first. The people here need an Anti-masonic earthquake to wake them up and now is the time, for one of their big men is advertised to speak here next month, and it might be well to follow him up."

E. Darling, Paint Creek, Mich. writes: "The Anti-masonic Convention for this State is to be held at Ypsilanti. I wish our friends to understand that it is all important that the strongest speakers we have in the Anti-masonic army should be at the head of the battle in this stronghold of the enemy. Nothing short of complete victory will answer the full demands of the cause."

J. A. Conant, Willimantic, Conn., writes: "I hope to send you an order before long for the American Platform and Walker's letter of acceptance. They ought to be put into the hands of every voter in the country just now when honest people are inquiring as to what can be done to check the stream of corruption and fraud in this country."

L. H. Pierson, Goodrich, Mich., writes: "We want a State lecturer here very much. The people need light. They want to be awakened to the subject so that they will realize the importance of taking a bold stand for the right. I will do all that I can to help in the good cause."

N. R. Corning, Lanark, Ill., writes: "We are having pretty lively times at the present with the Masons and Odd-fellows. To-morrow our Association meets to make arrangements to have Mr. Ronayne come to Lanark to lecture and initiate some candidates publicly. You may expect to hear from Carroll county this winter. There is going to be an effort made to have C. A. Blanchard come here this winter."

Mrs. L. W. Rowly, Utica, Minn., writes: "A great many persons in every age are led blindfolded by human influence. The influential person or persons rule with

irresistible power. The captive soul thinks not for itself. God be praised that those secret clans that cover sin with fantastic enchantments and pay homage to external glitter, have had their day. Their glory has had its season and its period. The unsealed lips that have satiated the brilliant heads with laurel crowns with their plaudits, now fill their ears with fearful execrations."

Forty Years Ago.

[From the Anti-masonic Review, 1828.]

The Grand Object of Freemasonry.

In this day of benevolent enterprise, associations of individuals for the accomplishment of a specific object, are frequent. By concentrating single efforts to one point, as the burning-glass brings the bright sunbeams to a focus, these associations easily effect important changes in the moral aspect and true happiness of the world. They rally the friends of the good cause around a common standard, and exercise that sway in the empire of opinion, which belongs to the nobility in a monarchical government. The cause they espouse assumes dignity; the end they seek swells in importance, and is almost sure to be attained. The ease with which they gather their treasures from ten thousand springs into one great stream and apply their energies even to the remotest parts of the earth, is a matter of daily observation. Bible societies, missionary societies, Sunday-school societies, charitable societies, literary societies, agricultural societies, and useful societies of every name and denomination, are the glory of our country, and among the highest hopes of the age. Our illustrious citizens preside over them, our enterprising citizens direct them, and the most industrious and valuable of our fellow citizens sustain them.

It is not necessary that the design be benevolent or holy, to test the importance of associated effort for its accomplishment. Conspiracy and treason draw their chief strength from a thousand secret channels, and effect their aim by bringing the energies of all, unexpectedly to burst upon a single point.

They can show kindness and patriotism, when it is necessary for their better concealment; and oftentimes do much good with the sole purpose of getting a better opportunity to do evil. But these do not lightly admit or dismiss members. Those who have been once in their secrets, must be silent for ever after. They must have the consent of all to enter, and having entered, their allegiance ends only with life.

But every benevolent society has a specific object to attain, which distinguishes it from all the rest: as the Bible society, to circulate the Scriptures; and the missionary society, to support teachers. They all are by nature charitable societies, and seek to ameliorate the condition of sinful man. They hold membership to be an honor, and count it no disgrace to invite the just and merciful to enroll their names in the register of the society. They agree, generally, in allowing an annual, or a life membership, at the option of the subscriber; and in either case leave him free to attend the meetings or not, as he chooses. The benevolence of these societies beams in every direction from an open center, as light from the unclouded sun; and leaves none to doubt their character, or to mistake their object.

Of all the great associations of the present day, Freemasonry is peculiar and extraordinary. It claims with the others to be benevolent in its designs, while it hides itself like treason. It professes to ameliorate the condition of man, not by supporting teachers, or by rewarding agriculture, or by any other single operation; but altogether in a general way. While other benevolent societies uniformly agree to strengthen themselves in public esteem by the fullest display of their proceedings, this alone strengthens itself in secrecy; while the others have invariably a single benevolent aim in view, which they carefully proclaim, this alone carefully wraps up itself in mystery, folds its precise object in thick darkness, and leaving the inquirer to study its direct aim, replies with manifest importance—"I am a secret."

Now this is singular, the members of all other benevolent societies exhort their fellow citizens to join in the work of benevolence, and aid in effecting the proposed good. Freemasonry is independent and indifferent to all the world besides. It is a rule of the institution, (we do not say it is strictly observed,) never to solicit any to join her ranks, to favor her schemes, or to aid by membership in accomplishing her plans.

This remarkable trait in the constitution of the society has undoubtedly led many reflecting minds to conclude, that the institution is merely frivolous. If it had an object in view worth naming, it could not fail, in setting it forth, to invite all good men and true to inlist in its attainment. If it can teach mathematics by a royal way, or extract Hebrew roots with a stump machine; if it can teach men to circumscribe their passions with a pair of compasses, and to reform their hearts with a mason's hammer; if it can teach brotherly love by a mortar cement, and benevolence in donations exacted by an oath; it should entreat youth to join and receive its benefits. But as Freemasonry never legally invites new members, it is legally inferred to be an empty thing, without any object to set before them; and and so thousands of our youth are tempted to join the institution with the hope of filling it with a scheme or two of their own, and of engrafting upon a mighty stock some object of private interest, or of personal ambition.

It is impossible, however, that a society should accumulate funds, build splendid halls, command the precious time of the statesman, hold in subservience the pen of the scholar, try the intellects of the orator, gain the support of the divine, and yet be merely frivolous. It is impossible that a society merely frivulous should find sensible men willing to give to it all their time as Grand Lecturers, much of their time as Masters, and invariably their money as members. It is impossible that a society merely frivolous should constantly refuse to take a member without the consent of all; or to take members for a month, or a year, or any less term than for life; should never discharge them from service; but, under its full penalties, require them forever "to obey all regular signs and summons, given, sent, or thrown by the hand of a brother, or from the body of a legally constituted lodge, provided that it be within the length of the cable-tow."* There is something earnest in all this, but the object is concealed.

Great men are not always occupied with matters of importance; yet, when they give themselves to Freemasonry, not as a pleasant recreation, but as a laborious business, committing its minute details, and feeding on its boasted mysteries, at the same time they pay much attention to the outward prosperity of the order, *great* men give all the evidence in their power to give, that Freemasonry is a weighty matter.

Freemasonry embraces within its secret ties, men of distinguished literary attainments, and of the most exalted reputation in civil and military life; and it must have in its interior something more than the usual revelations of its mysteries declare; must have something which can occupy the mind of a man of serious reflection, who cannot be satisfied with puerilities, nor accept of mere jargon in requital for the time he devotes to the order. We do not mean to call in question the verbal accuracy of a work, which Freemasonry has sanctioned with her utmost efforts, and sealed, like a worshiper of Moloch, with the life-blood of her own son, but he institution must have a secret, must have an aim, must have a something about it, yet untold, or requiring to be explained, in order to have wrought into its woof of glory the time, and talents, and name of many honored dead, the revered among the dead.

If the institution has any specific object of pursuit, it should, like other societies, steadily set forth that object; but if its object be independently to inculcate a reverence for the Deity, and love to our neighbor as is often professed in the constitutions of Masonry, the institution undertakes too much, undertakes the proper office of Christianity; we disapprove its design, and dispense with its incompetent services.

"Very well," says a Mason, "you are at liberty to do so; while with Washington and Franklin, and the good La Fayette, I both approve the design and employ the services of Freemasonry."

This is the thing we sadly fear, that men using the rickety steps of Freemasonry, to scale heaven, reject the sure way of faith in the Lord Jesus Christ; that men hearkening to the dogmas of a human institution, turn away their ears from the heavenly doctrines of the cross; that men seeking out to themselves this new found invention of Freemasonry, receive a stone for bread; and for a fish, a serpent.

If any human institution offers itself to perform the proper office of Christianity, it should be rejected at once. Christianity will do its own work better than any contrivance we can use in its stead: and the very offer of *another institution* independently to inculcate in the human mind a reverence for the Deity, and love to our neighbor, is proof that such institution is an imposture. So certain as it is another institution, having for its grand object to inculcate religious fear and neighborly love, so certain it is another Gospel, and not that of our Lord; and it should be rejected as a broken staff, "on which if a man lean it will pierce his hand."

"General Washington did not use Freemasonry as another Gospel, but in aid of that already given of heaven."

We allow it; but observe, this makes a most important change in the professed object of Freemasonry. Its grand object now is not itself to serve for religion; but to serve the Lord by aiding his Gospel. No doubt Washington so regarded it, and so also does every Christian Mason; and if it be a faithful servant of the Lord's Gospel, well; if not, Christian brother, it is time we knew it.

"Freemasonry is the *handmaid* of religion." This is often said, and by pious Masons is truly believed. Now, a handmaid waits near her mistress to receive all her commands. When did religion bid her handmaid Freemasonry to hide her light under a bushel? utterly to refuse her services to the fairer half of the human family? and to invite never a man to enter her gates, or to communicate her blessings? Freemasonry is a faithless servant acting contrary to orders.

*Understood to be three miles.

The Sabbath School.

Lesson for Oct. 17.—Many Mansions.

SCRIPTURE.—John xiv. 1-7. Commit 1-7; Primary Verse, 3.

1 Let not your heart be troubled: ye believe in God, believe also in me.
2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
3 And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am there ye may be also.
4 And whither I go ye know, and the way ye know.
5 Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?
6 Jesus saith unto him, I am the way, truth, and the life: no man cometh unto the Father, but by me.
7 If ye had known me ye should have known my Father also: and from henceforth ye know him, and have seen him.

GOLDEN TEXT.—"But now they desire a better country, that is, an heavenly."—Heb. xi. 16.

TOPIC.—Heaven is our home.

HOME READINGS.

M. Heb. 10: 1-16..Looking for a City.
T. 1 Cor. 2: 1-16.."Eye hath not Seen."
W. 2 Cor. 5: 1-21.."An House not made with Hands."
Th. Heb. 12: 1-29..The Heavenly Jerusalem.
F. Rev. 21: 10-27..Its Dimensions.
S. Rev. 7: 1-17..Its Inhabitants.
S. Rev. 22: 1-21..Its Bliss.

Why is Christ called *The Way?* Eph. ii. 18. Heb x. 19, 20. Why *The Truth?* i. 17. Why *The Life?* i. 3, 4; xi. 25. Why do we need Christ as *The Life?* Rom. viii. 2; Eph. ii. 1. Why do we need him as *The Truth?* viii. 32-34. Why as *The Way?* v. 6. How is it possible for us to know God? v. 7.

1.—None but Christ can say; "Let not thy heart be troubled." When the soul is, like the sea, tempest-tossed, do its billows go down at any other bid-

ding? In the moment of distress and of agony, then we know how comfortless and empty are all other sources of solace. Ps. lv. 48; Is. xxvi. 3; lvii. 21; John xiv. 27; xvi. 33; 2 Cor. i. 3, 4; ii. 14; 1 John iv. 4; v. 4, 5.

2.—What a debt of gratitude do we owe to Christ that he not only unlocked the gates of heaven, but made it seem like home to us, thereby taking away the terror of the grave and of the life beyond, so that his saints, like Paul, often long to depart and be with Christ. Is. xxv. 8; Hos. xiii, 14; Rom. viii. 23; 1 Cor. xv. 54, 55; 2 Cor. v. 1-4; Phil. iii. 20, 21; Heb. ii. 14, 15.

3.—We are not only to be with Christ but to be honored by him—not only to see his glory, but to share it. Matt. xix. 28; Luke xii. 43, 44; xxii. 28-30; Rom. viii. 17, 37; 1 Cor. vi. 2; 2 Thess. iv. 7; 2 Tim. ii. 12; Rev. iii. 21.

4.—Christ is *The Life* because he is a way of escape from death. John iii. 36; v. 24, 25; Rom. vi. 4; viii. 6-8; Eph. ii. 1-6; Col. ii. 13; 1 John v. 12.

5 —Christ is *The Truth*—the mirror in which we behold ourselves as we actually are. Is any one satisfied with his own goodness, let him look into the perfect goodness of Christ. Does any one pride himself on his wisdom; how tawdry will it seem beside that divine wisdom of Jesus that encompasseth all things. Or is one a philanthropist; what comfort can he gain by placing his love of men beside that of the great Shepherd who gave his life for his sheep. All comparison with Christ shows to us the truth—that we are deficient in all the qualities of godly manhood. Gen. vi. 5; viii. 21; Prov. xx. 9; Ps. lxiv. 6; Jer. xvii. 9; Rom. iii. 23; v. 7, 8; vii. 18; 2 Cor. iii. 18; Gal. iii. 22; v. 17; Eph. iv. 13.

6.—Christ *The Way*—not only the necessary way, the only approach to God, but also, the example for us to follow. Matt. xi. 29; John xv. 10; Rom. xv. 2, 3; Eph. v. 2; Phil. ii. 5, 7; Col. iii. 13; 1 Pet. ii. 21-23; 1 John ii. 6; iii. 3, 16.—*Nat'l S. S. Teacher.*

Temperance.

Relations of Whisky to Labor.

According to the internal revenue returns, the annual production of spirits from grain in the United States is over one hundred millions of gallons. At seventy drinks to the gallon this would furnish seven thousand millions of drinks. Divide this by forty millions, and you have an average of one hundred and seventy-five drinks per annum for each man, woman and child in the country. At an average price of five cents a drink this beverage costs the consumer $350,000,000, to say nothing of the increase of quantity (about twenty-five per cent.) by reducing in the process of compounding it. This article yields a revenue of $70,000,000 to the Government. It kills sixty thousand drunkards every year. These sixty thousand men, estimating their labor at $1 net per day each, takes from the wealth-producing labor of the country $18,000,000.

To produce this annual death crop requires an army of habitual drunkards, amounting to six hundred thousand men, as only ten per cent. of our drunkards die annually. Suppose this army engaged in preparing the death crop makes half time at labor, which is a high estimate, and the country loses by them $90,000,000 more of the wealth-producing labor of the country. Here is $108,000,000 dead loss. If we add to this the cost of grain consumed in the manufacture of the spirits, and which may be considered worse than wasted, especially the portion that is not made into alcohol for manufacturing and medicinal purposes, and which amounts to about twenty millions of bushels, worth an average of at least $1 per bushel to the bread consumers, it will be seen that we have one hundred and twenty-eight millions of charges against the whisky trade.

But this is not all. We have already seen that the conversion of this large amount of breadstuffs into spirits costs the consumer at least two hundred and fifty millions, after it is put upon the market at one dollar a gallon, and before he drinks it over the bar. Here is a gross profit of two hundred and fifty per cent. upon an article universally admitted to be a damage to the interests of labor. If such a profit were taxed upon the staff of life, the whole community would rise in a burst of indignation which nothing could withstand. Bread riots, such as were never known in the history of England, France, or the world, would be the immediate result. This article might easily stand an increased tax of one hundred per cent. without additional costs to the consumer.

The best authorities agree in admitting that seven-eighths of the crime, vagrancy and pauperism in this country may be traced directly to the use of spirits as a beverage. If this be true, then there must be charged up to the debit of the account, seven-eighths of the cost of building and maintaining our prisons, criminal courts, almshouses, houses of correction, county jails and orphan asylumns. Calling these expenditures one hundred millions per annum, we have now a grand total annual debit chargeable to the whisky trade of five hundred and seventy-eight millions of dollars. If this view of the subject be correct, it is submitted that there should be no surprise exhibited at the crusade of the wives and daughters of the laborers of the West against this traffic.

This is a tax in double the amount of the expenses of the General Government, freely and voluntarily paid by the people of the United States in gratification of an acquired appetite. Is it not a little remarkable that more attention is not given to it by our political economists? The granger movement has been organized to save an estimated annual unnecessary expenditure of one hundred millions in freights. This charge of seven hundred and fifty millions passes unnoticed. The politicians both in and out of Congress, are endeavoring to give most respectful heed to the demonstrations of the grangers. They are afraid to increase taxation by a single cent. They are devising ways and means to increase the tax-paying capacity of the country, and adding to the gross revenue without augmenting the rates. And yet, here is a constant sinking of the aggregated wealth of the nation by hundreds of millions annually through one single avenue, one line of traffic which does not appear to receive a passing thought. Such is the force of habit.—*National Republican.*

RAILROADS AND TEMPERANCE.—An officer of the Missouri, Kansas, and Texas Railroad Company, having noticed the allusions in the *Observer* to regulations of other companies requiring abstinence from intoxicating liquors as a condition of employment, sends up the following rule adopted by that road:

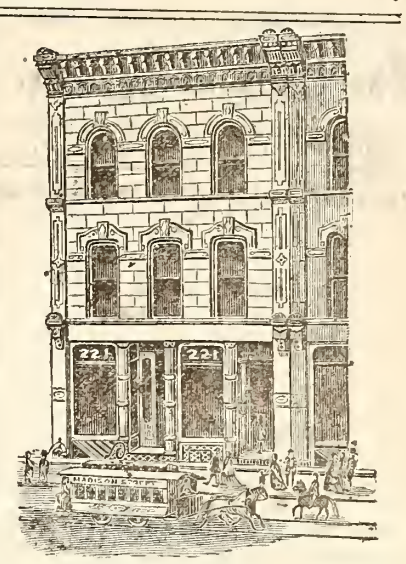
RULE 38.—"The use of intoxicating liquors as a beverage will be followed by immediate dismissal from the service of the company."

The managers of our railroads are beginning to learn that it is a business question whether life and property shall be intrusted to men who destroy their wits, and unfit themselves for proper watchfulness by indulging in intoxicating drinks.—*New York Observer.*

Build "Inebriates' Asylums" of stately proportions, a thing of beauty in architecture, of Philadelphia brick with marble facings, as the graceful building to be seen on Randall's Island, in the East River, New York—build such at immense cost for the drunkards, if you will—send out your missionaries in the city to gather in and convert others, drunkards too poor to be sent to the marble palace; do all this heroically, and while you are doing your best, for every man and woman cured, and every one saved, the legalized rum traffic, supported by the Government of this nation, is turning out one hundred ready-made confirmed drunkards! O, tell it not in Gath, lest the Philistines rejoice over the people of the living God!

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturers:
Indiana, J. T. Kiggins, Portland, Jay county, Ind.
Illinois, H. H. Hinman, Wheaton, Ill.
Ohio, Wm. Dillon, Dayton, O.
New York, Z. Weaver, Esq., and J. L. Barlow, 65 Johnson St, both Syracuse N. Y.
Pennsylvania, J. W Raynor, Uniondale, Susquehanna Co., Pa.
Wisconsin, Philo Elzea, Delavan, Wis.
Michigan, A. H. Springstein, Ypsilanti Mich.
Lecturers at Large:
I. A. Hart, Woodstock, Ill.
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W. A. Wallace, Dublin, Ind.
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John Levington, Detroit, Mich.
S. Smith, Ionia, Iowa.
James Hankins, Mason City, Iowa.
R. B. Taylor, Summerfield, O.
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N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
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P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
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T. B. McCormick, Princeton, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook, Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Nevada, Wyandot Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co., Ia.
R. Faurot, DuPlain, Mich.
J. B. Cressinger, Sullivan, O.



THE CARPENTER DONATION.

The above is a front view of the fine stone-front building on Madison street, Chicago, which Mr. Carpenter proposes to give the National Christian Association for head-quarters and publishing house. The terms of the donation are that $30,000 shall be raised by Apr. 1, 1878, to carry on the work of the Association. Send contributions to the Treasurer, H. L. KELLOGG 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT.—Philo Carpenter.
VICE-PRESIDENT.—J. Blanchard.
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The object of this Association as expressed in its constitution is:—"To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations or bequests should be sent to the Treasurer, and drafts or P. O. orders made payable to him. The general correspondence, inquiries, etc., should be directed to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with Engraving of building to be donated by Mr. Carpenter; Tables showing the number of Pastors and communicants in churches that exclude members of Secret Societies, Tabular view of Local, County State and National Conventions, and list of organizations Auxiliary to the National Christian Association; Brief opinions of Eminent Men on Secret Societies, and Testimonies of Religious Bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason. Price post paid, 25 cents each, $1,50 per doz; 25 copies or more by express at 8 cents each.

The Christian Cynosure.

CHICAGO, THURSDAY OCT. 7, 1875.

PLATFORM AND NOMINATIONS FOR 1876.

FOR PRESIDENT
James B. Walker,
of Illinois.

FOR VICE-PRESIDENT
Donald Kirkpatrick,
of New York.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and heir oaths prohibited by law.

5. That the civil equality secured to all American citizens by article 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the Government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

OUR PUBLISHERS.

We have requested the re-insertion of their very able and really interesting article on our first page. We hope it will be read and re-read and pondered by every subscriber.

There is a time in the life of every paper where the struggle is sharp between rising and falling. If its list can be made a strong one, other worldly interests will lean on it. The newsdealers of the whole country will patronize it; and it will take its place as a mighty spring-head of intelligence in the great American world.

Messrs. Cook & Co. have shown great courage and public spirit in doubling the size of the *Cynosure* without increasing its price; when in the smaller form it had just fairly begun to pay its way and leave a small margin of profit. If it can survive, and pay for itself at its present size the Publishers intend to increase the value of the paper to subscribers, as they have heretofore done, just as fast as its earnings leave any money to lay out on it. It is a great achievement to start such a paper in an expensive city; and in such a cause, against a secret combination which is working in every city, town, and hamlet of the country, the success of this paper is a marvel. Another paper in Chicago of similar dimensions with a strong denomination to back it, has sunk from 50 to 100 thousand dollars in starting. The *Cynosure* has sunk no man's money, nor has it leaned on Egypt by catering to popular and questionable interests. Again and again, we say, read the Publishers' paper on the first page.

When Mr. E. A. Cook came out of a three year's hard service in our army and began life a young man without means, and had started a successful business, the *Cynosure* was just resolved on by our first Pittsburgh Convention. Mr. Cook offered to publish it, at the risk of his business, and when asked what his motive was in doing so, he replied, "I feel as I did when I saw Lee and Grant facing each other, as if I wanted a hand in this fight. My principles are involved in it, and I am willing to risk incurring Masonic hostility to my business, and publish your paper though I knew I should never make one cent profit by it, beyond the naked printer's bills."

I need not say to those who know or will come here and examine the facts, that Mr. Cook has abundantly made his word good. The delicate touches of Mrs. Cook, too, are traceable in their first page article.

THE BIBLE CAST OUT.

The following rule has heretofore governed the schools of Chicago:—

"The morning sessions of the grammar and primary schools shall commence at 9 o'clock with *reading the Scriptures without note or comment and repeating the Lord's prayer, and with* appropriate singing, etc.

The Board of Education (Sept. 28th, 1875) voted *nem. con.* to strike from the rule the fourteen words printed in italics: leaving the schools to commence "with appropriate singing"; whatever that may be. This vote

1. Excludes the Bible entirely from the schools, a brand placed on no other book. If not read in the opening; it is not read at all there.

2. It is done in Chicago as in Cincinnati, by papists and infidels, stimulated by the former; to give truth to the declaration of the organs of the Vatican which call the free schools of the United States "Godless," and demand their destruction; and that the priests of Rome shall have their schools supported by the public money; that American children may be drilled in genuflections, etc., and taught obedience to the Pope.

3. The infidels are rowdies and care-for-nothings; the quiet unity of this infamous act shows that it was incubated and hatched by priests, and the American priests are not ordinary papists; they are *Jesuits*, a sworn order within an order. In short, Jesuits are the Freemasons of the Pope; suppressed 100 years ago for forty years by the reigning Pontiff, they worked in sworn secrecy till they got control of the church, and they have run it ever since. This move against the Bible is their movement, to make our free school system abjure God, then they can make their people reject them as "Godless schools;" then get their own schools on the public funds, and in the end control American education.

It looks to-day as though they were to succeed and make the United States another Mexico, or Spain, or Ireland. The Chicago *Times* hails and endorses the action, and sneers at "The Lord's Prayer," which the Chicago Board have cast out as "sectarian." Of course Christ, its author, is then a sectary and the Infinite and ever blessed God whose image he is must be a partisan divinity!!!

"*Sect*" means cut from or divided; but if Christianity, the ten Commandments, the Lord's Prayer, and the Sermon on the Mount are "sectarian," where and what is the universal religion from which they are cut off?

But Christianity is not sectarian, nor is Christ who "tasted death for every man" a partizan divinity. But such preachers as Dr. Patton, Prof. Swing, *et id omne genus*, and such papers as the *Independent* and *Christian Union* will hail this Chicago expulsion of the Bible as does the *Times*, and its ilk; and priestism is to have its day.

The only cure is that proposed by the National Christian Association, which rejects priests and their craft, whether in temple or lodge, church or pagoda. We must insist on the one infinite God, who fills the universe he has made, and Christ as the only "Way" by which mortals can reach him. The ceremonies of priests, whether Masonic or popish, are mere tricks of religious conjurers and quacks; and and our only deliverance and safety from them, is to enthrone Christ in our heart, home, school, state, church, and world. And if Christ makes us free, we are free indeed.

LODGE AND POLITICS IN MASSACHUSETTS.

The action of the Massachusetts Republican Convention last week presents a serious question to the Republican party throughout the country. The State elections of this fall have been regarded as influencing greatly the general one of next year, and hence the political acumen of both Republicans and Democrats has been taxed to present such platforms and candidates as shall guarantee success. In Massachusetts the Democrats had already renominated Gov. Wm. Gaston, a man of great popularity and political strength. Three names came prominently before the Republicans, Charles Francis Adams, Alexander H. Rice and Dr. George B. Loring. Before the convention even the shrewdest were unable to say which of the three would receive the nomination. Rice had numerical strength, but was not a man who had the element of enthusiasm before the people, and neither he or Loring were considered among careful observers outside the State to be able to compete with the strong Democratic candidate and redeem to the Republican party what had been lost by the shamelessness and ambition of Ben. Butler. There was a wide-spread hope that the convention would rise above its particular sectional issues and put in nomination a man who would give success at the polls.

The convention met on Wednesday and after two or three informal ballots it became evident that the issue would fall to either Adams or Rice. Thereupon the Loring adherents broke front and went over in a body to the support of Rice who was nominated on the third ballot. The result, says the *Tribune* of this city, "will occasion a general feeling of regret and disappointment among Republicans outside" Massachusetts.

The causes operating to produce this result may be numerous, but it will readily occur to the careful observer of events for the past four years which is the greatest. Mr. Adams has not scrupled to put himself on record as an American, a man who holds unwaveringly to the principles of the American movement, settled at Plymouth Rock and interpreted by the Declaration of Independence and the Federal Constitution. To these principles, Freemasonry, in both a specific and generic sense, is most abhorrent. To this fact we may add another from the Boston *Herald* of the 17th ult:

"Eminent Commander Pope then introduced *Sir Knight George B. Loring*, who was received with enthusiastic applause. He tendered his thanks for the kind and cordial welcome and said that it was another proof of the fraternal feeling which bound them as Knights Templars together, all classes and distinctions being buried. . . . . The great fraternity knows no distinction of race or sect of any race that dwells upon the face of the earth.

Sir Knight Charles P. Thompson, member of congress-elect from Essex, was then introduced and made a pithy and spirited speech."

This at a banquet in Boston, given to a lot of Templar Masons from Salem, *Essex* county, the home of Dr. Loring.

To these two facts we must add the clause from the Royal Arch oath:

"Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same if in my power, whether he be right or wrong. Also, that I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications. *Bernard's Light on Masonry*, pp. 142.

We here have the three members of a proportion which furnish the fourth with a degree of certainty hardly questionable. Mr. Rice is probably a Mason, or at least not a pronounced opponent like Mr. Adams, and so the lodge jumped its puppets upon his scale and gave him the day. It has also set itself against the interests of the Republican party in Massachusetts, and has probably caused its defeat in the State election, and the result may expand into a Democratic victory next year.

Will the Chicago *Tribune*, whose excellent article on the grange movement in Wisconsin we published last week, and *Harper's Weekly*, which, as seen in another column, takes issue

with secret orders in the papist war, notice these features of the Massachusetts convention and tell us if Freemasonry, which operates in politics on such a scale, and yet utterly in the dark to casual observers, is not more detestable and dangerous than the grange or Know-Nothing organizations which politically make an open issue?

PRESIDENT GRANT MAKES A SPEECH.

At the meeting of the army of the Tennesee last week at Des Moines, Iowa, the President was wooed from his usual reticence into committing the longest speech recorded of him, and without doubt, on the whole, one of the best. Criticism we shall postpone for want of room, but shall refer to one or two leading points hereafter which are brought forward with less generalship than their author was accustomed to use on the embattled field.

Expressing his gratification in recalling the days when himself and companions had suffered together for a government they believed worth fighting and even dying for, he said:

"We will not deny to any of those who fought against us any privileges under the Government which we claim for ourselves. On the contrary, we welcome all such who come forward in good faith to help build up the waste places, and to perpetuate our institutions against all enemies, as brothers in full interest with us in a common heritage; but we are not prepared to apologize for the part we took in war. . . . I do not bring into this assemblage politics, certainly not partisan politics, but it is a fair subject for the soldiers in their deliberation to consider what may be necessary to secure the prize for which they battled. In a Republic like ours, where the citizen is the sovereign, and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign, the people, should foster intelligence, the promotion of that intelligence which is to preserve us as a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now is the centennial year of our national existence. I believe it a good time to begin the work of strengthening the foundation of the structure commenced by our patriotic forefathers 100 years ago at Lexington. Let us all labor to add all needful guarantees for the more security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion; encourage free schools, and resolve that not one dollar of our money appropriated to their support shall be appropriated to the support of any sectarian school; resolve that neither the State nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the portunity of a good common-school education unmixed with sectarian, pagan, or *atheistical* bias; leave the matter of religion to the family, the church and the private school, supported entirely by private contributions; keep the church and the State forever separate. With these safe-guards, I believe the battles which created the Army of the Tennesee will not have been fought in vain.

NOTES.

—Pres. H. A. Thompson of Otterbein University is speaking and writing in Ohio for the Prohibition ticket with great zeal and effect. The *Telescope* modestly suggests the propriety of voting for him as Lieutenant-Governor. Whether Pres. Thompson has received a formal nomination we do not know, but only that he is worthy of one; and we predict no more telling votes will be cast than those that bear his name, and of other men who maintain like principles.

—Rev. Wm. Slaughter, a colleague of Warner, Eberly, McKee, Rose, J. H. Young and a few other ministers of the United Brethren church in the U. B. (Masonic) *Tribune*, died lately in Westerville, O., and was buried by the Masonic lodge of which he was a clandestine member, and which he seemed to love more than the church of Christ. The Chapel of Otterbein University was refused for the "strange" and heathen ceremony, which was performed in a Presbyterian church. Only the lodge can lament the death of such a man, as men are usually mourned for; good men will weep that a professed Christian has entered the presence of his Maker with such a burden fastened on him, and can only hope in the mercy of Christ.

—Hon. F. D. Parish, President of the third general convention of the National Christian Association held at Cincinnati, has been a trustee of Oberlin college since 1839 and is now the oldest one living. He has long been well known as a leading member of the Congregational church in Sandusky, but has lately removed to Oberlin.

—The Grand Lodge of Odd-fellows met a week or two since in Indianapolis. Mr. Colfax came up as usual like a June sunrise, with his felicitations and flattery of the order. Senator Morton even, dropping for the time questions of finance and reconstruction, appeared to pettifog for a secret order. The statistics give the total membership of the order at 438,701. The total revenue for the year ending Dec. 31, 1874, was $4,510,980.49, of which sum about one-third, or $1,537,993.41 was expended for relieving members or their families. The total receipts since 1830 are said to be a little over $65,338,000 of which sum a little more than $20,542,000 was expended in relief—$45,000,000 worse than wasted.

THE "HAND-BOOK OF FREEMASONRY" begun in our last number will be continued from week to week until completed. It promises to be one of the most effective works against the lodge. The familiarity of Mr. Ronayne with his subject is probably excelled by very few in the country; and this, sustained by an excellent memory and facility of language promises an exposition complete in every detail as in its general character. As it appears in the *Cynosure*, it merits a careful reading and thousands of copies will be in circulation when it reappears in more convenient and permanent form.

Secret Political Societies.

[From Harper's Weekly.]

The Inquisition was the greatest, most terrible and cruel of secret societies, and in despotic countries the friends of liberty have often felt themselves compelled to conspire secretly in order to save their cause and themselves. But it is always a question whether, even under such circumstances, the secrecy is an advantage, and whether the universal distrust and consequent terror which it breeds are not the source of more cruelty and suffering than its benefits can offset. In this country, however, secret political associations are unnecessary and suspicious. What can not be done openly in such matters should not be done at all, and that man who proposes secrecy presumptively means mischief. The Know-Nothing was one of the most conspicuous illustrations of a political secret society, and it gave us neither great men nor good measures, and soon disappeared. The Knights of the Golden Circle and the Ku Klux were secret societies of treason and murder. The White League is, so far as known, a conspiracy of injustice and hostility of race. And in Ohio and Maryland there are reports of a new secret society for the purpose of excluding Romanists from office.

But if we cannot beat the political Roman church in a fair and open American contest, we deserve defeat. The intentions of the Roman hierarchy are frankly published. The Pope, who is received by his church as the infallible representative of God upon earth, has solemnly declared in the Syllabus that church and state should be united, and that the church should control the schools. The *Freeman's Journal*, in New York, says plainly "that the school tax in itself is an unjust imposition." The *Tablet* announces that it is opposed to "purely secular schools." The *Catholic Telegraph*, in Ohio, asserts that "it will be a glorious day for Catholics in this country when . . . . our school system shall be shivered." The Catholic *Columbian*, the organ of the Roman bishop at Columbus, in Ohio, says "that Catholic parents cannot be allowed the sacraments" who send their children by preference to the public schools. Archbishop Purcell of Cincinnati, writes that he does not approve the public school system. Bishop M'Quaid, of Rochester, insists that the question be brought to the ballot-box. And the Rev. Mr. Stack, a Roman clergyman who does not acquiesce in the war upon the schools, and who has been suspended by his bishop, said in his letters to *Harper's Weekly* last July that the school question will soon be made a distinct issue, and that then "the watchword for Catholics is likely to be the principle enunciated by Bishop Gilmour, of Cleveland. 'We are Catholics first, citizens next.'"

Here is a policy fatal to American republican institutions frankly announced by the Roman priests and press as one that will be pushed at the polls. There is no more reason for forming secret societies to oppose it than to oppose the party which is the instrument by which the policy is to be carried out . . . . There was no need of secret organizations to oppose the alliance with slavery, whose purposes were as plainly announced as those of Rome, and there is no need of such associations now. They breed only infinite mischief, and the American who will not openly declare his opposition to an open foe is a very suspicious and doubtful character, who deserves to be watched lest he be caught doing the dirty work of the enemy.

Religious Intelligence.

—Rev. D. S. Kinney, the publishing agent of the Wesleyan Methodist connection, visited the Illinois conference of that church at Wyanet, Sep. 16th. Ten hundred and seventy dollars were subscribed for the new Publishing House at Syracuse. Devotional meetings of great power were held during the conference and continued for days after.

—The Wesleyan church holds its General conference once in four years. Its ninth session commences on the 20th inst. at Sycamore, Ill. Rev. L. N. Stratton, Editor of the *American Wesleyan* is conference secretary.

—Rev. N. R Johnson, of the Reformed Presbyterian church, has resigned his mission charge in Elliota, Minn., and is about to remove to San Francisco, Cal., where he expects to be engaged in missionary labor among the Chinese.

—Eleven years ago Duhleen Singh, an Egyptian of rank, married one of the girls in the United Presbyterian mission school in Cairo, and has celebrated each anniversary with a donation to the U. P. Egyptian mission of 5,000 pounds sterling, amounting in all to nearly $55,000.

—The Presbytery of Steubenville, O., at its late session passed the following on dancing: "Promiscuous dancing as practiced at balls and social parties as an amusement is dangerous to good morals, is evil in its tendencies and is forbidden by the seventh commandment; and is at variance with standards and common law of the United Presbyterian church." The elders and pastors are admonished to guard their flocks against the entrance of this evil.

—The Congregational pastors of New Hampshire have entered their rebuke of the Sabbath desecration connected with and maintained by H. W. Beecher's preaching at the White Mountains. At their late General Association, President Smith, of Dartmouth College, offered the following resolution, which was unanimously adopted: "*Resolved*, That the practice, which has sprung up of late, of running railroad trains on the Sabbath, in connection with various religious services, is, in the judgment of this association, a desecration of the day, which should be discountenanced by all our pastors and churches."

—The United Brethren church at Calusa, Ill, has been enjoying an extensive revival which has continued during seven weeks of the busiest season of the year. Seventy-two persons it is believed received pardon for sins.

—R F. Markham, formerly of Wheaton, more lately residing at Oberlin, has resigned the pastorate of the Congregational church at Guy's Mills, Pa., to take charge of a colored Cong church in Savannah, Ga., under commission from the Am. Miss. Association.

—The annual meeting of the American Missionary Association is announced for Oct. 27. at Middleton, Ct. Prof. Barbour of Bangor, is to preach the sermon and an attractive programme, with eminent speakers, has been arranged.

—Bishop Cummins says that auricular confession is a habit in every large American city where the Episcopal church is established.

—A meeting of business men was held last week in Lower Farwell Hall, to confer on the invitation to Mr. Moody to engage in revival work in Chicago, at which it appeared that the business men had a mind to the work, and had no fears about the accommodations and means. A committee of five was appointed to nominate a financial committee of fifty, and to call the meeting together again when they were ready to report.

The Home Circle.

Sabbath Rest.

The Sabbath is a type of heaven's own sweetness,
A hallowed foretaste of its life and light;
A day of rest, foreshadowing the completeness
Of days which know no night.

Six days of weariness and toil, succeeded
By the calm quietude of Sabbath rest,
Train us to welcome what we so much needed,
And make it doubly blest.

Here our best joys and fairest flowers are mortal·
We can but rest in peace one day in seven;
Bnt yonder, soon as we pass Death's dread portal,
Eternal rest is given.

The Sabbath here, in high communion blending,
With Christ, and all the heaven-bound pilgrim train,
Is more than blessed, but soon it has its ending,
And earth is earth again.

But yonder, in the land of milk and honey,
Where Jordan flows, the rest is evermore—
One everlasting Sabbath, bright and sunny,
Shines on that blissful shore.

All is immortal there; joys never wither,
And days no longer shadow into night;
With steady pace our feet are traveling thither,
To gain that land of light.

O happy Sabbath! when the church shall gather
Escaped forever from earth's wearying strife,
Like children round the table of their Father,
To live the deathless life:

And join the raptnrous song of adoration,
With all who fought the fadeless crown to win,
O endless Sabbath! Chorus of salvation!
When will thy joys begin?

—*Sunday Mag.*

The Pride of Fashion.

"If self must be denied,
And sin no more caressed,
They rather choose the way that's wide,
And strive to think it best."

Follow the fashions? Why not? No matter how expensive, foolish, absurd, despotic, ridiculous, ruinous to body, mind or soul, take the popular course—in the church and out of it.

No matter whether the dress be long or short, hooped or not hooped, Bloomer or not Bloomer, up to the knees or trailing in the mud and dirt, so be it is in the fashion. Is it fashionable to wear tight shoes, pinching the feet and toes? wear them—corns or no corns, all the same. Is it fashionable to wear jewelry? wear it—on the breast, the arms, the fingers, in the ears, rings from one to four on each finger—earrings, large and showy—necklaces, two or three in number, with hearts and crosses dependent from the same—bracelets, casing the arms half way to the elbow—a minute watch affixed to the waist, and moored to the neck with a golden cable—a world of little knick-knacks called "charms."

All right, on with them, cost or no cost, Bible or no Bible—it's the fashion. If a dress or shawl cost fifty, a hundred, or two hundred dollars, instead of five or ten, on with it, bankruptcy or no bankruptcy—it's the fashion—we'll go it, sink or swim.

Is it fashionable to write, puff, and read novels, go to the theater, the dance, play the fiddle? "On with the dance, let joy be unconfined." It is the fashion.

"Help, Lord, for men of virtue fail,
Religion loses ground,
The sons of violence prevail,
And treacheries abound."

Is it fashionable to make holiday feasts, New Year's calls, load the tables and side boards with wines, cordials, rich dainties, poisonous confectionaries, eat, drink, gormandize, play the glutton, the drunkard, and starve the poor? Go ahead, it's the fashion—no matter. all right! "Like priest, like people."

Is it fashionable to hold fancy fairs, tea-parties, soirees, oyster suppers, picnics, etc., to raise money to sustain the pastor, pay off church debts, cushion the pulpit, etc., have a jolly time of it, eat and drink to the full, return home before the morning dawns—no matter, let us do evil that good may come. Sometimes, also, sinners, men of the world, have balls, dancing parties, etc., for the benefit of the poor, the widows, and the orphans, on the same principle—it's the fashion. Money we want—money we will have.

"Fashion rules the world, and a most tyrannical mistress she is, compelling people to submit to the most inconvenient thing imaginable, for fashion's sake. She pinches our feet with tight shoes, or chokes us with a tight handkerchief, or squeezes the breath out of our body by tight lacing.

She makes people sit up at nights when they ought to be in bed and keep them in bed in the morning when they ought to be up and doing.

She makes it vulgar to wait on ourselves, and genteel to live idle and useless.

She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels people to dress gaily, whether upon their property or that of others; whether agreeable to the word of God or the dictates of pride.

She ruins the health and produces sickness, destroys life and occasions death.

She makes foolish parents, invalids of children, and servants of all.

She is a tormentor of conscience, despoiler of morality, an enemy of religion, and no one can be her companion and enjoy either.

She is a despot of the highest grade, full of intrigue and cunning; and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, voluntarily have become her obedient servants and slaves, and vie with one another to see who shall be most obsequious."

Dr. Edward Dixon, in "Natural History of Crime," asks, "Is it saying more than can be substantiated, that our national taste for low and unintellectual adornments is the cause of half the dishonest failures, half the divorces, elopements, and crimes of a more secret and revolting character, that occur in our cities?"

There is no truth more firmly established among medical men, than that disease follows fashion as much as bonnets do. When thin slippers prevail, consumption is the prevailing epidemic with females in every fashionable community in the country. When the low neck-dresses are in the ascendant, sore throat and quinsy are the raging maladies. When "bustles" and "bishops" made their appearance, spinal affections became "the ton." The reign of corsets is denoted by collapsed lungs, dyspepsia, and a general derangement of the digestive organs. Indeed so intimately are dress and disease connected, that an eminent and skillful doctor says, that all he needs to determine of what a majority of the fashionable women are dying, is to have an inventory of their wardrobe handed to him.

If there is any one fashion more cruel and absurd than another, it is that of making little girl's dresses and skirts to be worn entirely off from the shoulder. One cannot meet a child whose mother is more fashionable than wise, without feeling distressed for the efforts of the little one to use its arms, and constant shrugging of the shoulders, to give one or the other a little liberty.

The fashion undoubtedly does much to cause the almost universal deformity of the shoulders observable in women.

And is there no other evil attendant on this loose mode of dressing, save ill-health and personal deformity? Take from a lovely girl, modesty, virtuous purity, a sense of female delicacy, and what remains?

"Whatever dims thy sense of truth
Or stains thy purity,
Tho' slight as breath of summer air,
Count it as sin to thee."

Author of "Shining Light."

Pray for him.

That is, pray for your pastor. He is a mortal man, and if a good one, is fully sensible of his weakness and shortcomings. He needs a knowledge of the fact that in your meetings and families you do not fail to plead with God that he will give his blessing. It is wonderful how a depressed pastor takes heart when he hears a good man or woman affectionately beseeching God to fit him for his work, and bless it to those over whom he has charge. He feels fortified and strengthened by the upholding hands and hearts of the saints, and looks for a blessing, because a blessing, such as God has promised, is asked by those most deeply interested.

We once heard a minister say in a sermon, "Brethren, it would be a happy thing for the church if people would pray more for their pastors and talk less about them." The discussions are supposed to indicate a certain kind of interest, and they do; but it is not the healthy interest exhibited by those who hold their connections with heaven. Pray for your minister, and beyond saying something to help now and then, talk but little. There will be enough to do all the criticising, fault-finding, and belittling; let it be your enjoyment to ask the blessing of God. And when you pray, it is not that you simply ask for external blessings, such as belong to his home and family, but that you seek the more important ones of spiritual strength and facility, and a blessing on his work. If you take his sermon as he preaches it, to God, asking him to make it effective, you infinitely add to its value. If you seek a blessing on him in his study, his walk among the people, his preaching and other public work, you will be like Aaron and Hur, holding up the hands of the leader of the congregation. Therefore, pray for him. If you do pray, pray more; if you do not, begin it at once.—*United Presbyterian.*

Prehistoric America.

Ever since the discovery of precious metals along the southern border of Colorado, prospectors and explorers have brought back vague and fabulous stories of a ruined civilization, entirely different and far superior to any now known among the aborigines. In some notes on this curious locality by Mr. Ernest Ingersoll, naturalist, who accompanied Hayden's expedition, he says:

Perhaps the most interesting section visited by us was included among the canyons which drain southward into the San Juan river. This "canyon country," as it is called, is of the most peculiar geological character, showing everywhere curious effects of erosion and atmospheric carving, resulting in a succession of table lands (mesas) cut into terrific canyons, having absolutely perpendicular walls and rocky faces from 500 to 1,500 feet high. This region is now occupied by Weeminches and Pi-ute Indians, but traces of a former inhabitancy were everywhere to be seen by those looking for them, and we here found evidences in profusion of a civilization antedating anything at present known in North America, that threw into the shade all else. We first found in the canyon of the Rio Mancos mounds of earth concealing piles of earthenware, masonry, and strewn with fragments of pottery, ornamented by imprinted designs on the outside, and glazed and painted within. Then the mounds become more numerous, and clustered into villages; vestiges of ancient walls of regularly cut stone, and round towers in an excellent state of preservation, together with the remains of underground workshops, appeared. These were in the villages, and recorded the prosperous condition at that time of this ancient people when all these fertile river bottoms blossomed and bore fruit in abundance. But afterwards adversity came. They evidently were a peaceful people, and, attacked by hordes from the north—a war of Goths and Vandals surging down upon their Roman civilization—they fled to the clifts of these wonderful canyons near by, and there erected houses upon ledges and benches in the very face of the bluffs, where nothing but a bird could reach them except by a single dizzy trail, capable of being defended by one against a thousand. Here they were secure from attack, but were ill able to stand long sieges, and gradually left even these swallows' nests to move south into the "mesas" of Arizona, and there, decimated in numbers and broken in spirit, hid away from their pursuers. Even now we can find their remnants in the Moquis villages. Now, this is not poetry, but reality, and you find their houses now, built of carefully cut stone, faced smoothly without, two and three stories high, plastered and painted within 200 feet sheer up to the top of the bluff, 800 feet sheer down to the bottom. How they got to them is in some cases yet apparent in the steps and zigzag paths cut in the face of

the rock, but in most unknown, probably been eradicated by erosion through time.—*Un. Presbyterian.*

The Religious Press.

The religious press is an American institution, the parallel of which does not exist elsewhere. In England there are religious journals, but they are something between a tract and a magazine, and have but little influence on public affairs. An American religious journal, on the contrary, is strictly a newspaper, giving a weekly record of current events, which it makes the subject of its comments. It is not so occupied with the affairs of another world as to have slight concern with this one. It is rather an interested and close observer of the living, active world which we "secular" journalists regard—only looking at it from a different point of view, as it effects those moral and religious interests of society which it regards as supreme. It looks on public affairs not with the eye of a politician, to whom events are important or otherwise as they effect his party; nor of a man of business, who weighs everything in his financial scales; but as believing in human interests that are far more important; and which therefore tries to balance the engrossing excitement of politics and business by continually throwing into the public mind sobering religious reflections.—*N. Y. Post.*

Japanese Paper.

The *Revue Orientale Mensuelle* gives some curious details concerning the manufacture of paper in Japan. Most of this article is prepared from the bark of Broussonetia papyrifera, the paper mulberry cultivated in our gardens. The other materials that contribute a share are the bark of Passerina gampi, and some species of Edgeworthia, which generally yield a sort not unlike our straw-paper. But the first-named plant gives all kinds, from the coarsest packing to the finest note-paper, and even that which is used for filtering the well-known Japan varnish. The most remarkable of this bark is the tenacity it imparts to the paper made of it, which is owing to its fibers being preserved throughout all the manipulations it undergoes, whereas in our European sorts they are reduced to a pulp, both by chemical processes and the effects of machinery. Certain it is that our papers, dating from two or three centuries back, are infinitely stronger, though less pleasing to the eye than our modern ones, which, when folded, are sure to tear in a very short time along the fold. Japanese paper, on the contrary, like our old kinds, does not tear easily in any direction, and this is why it can be employed in many ways unknown to us in Europe. They make unbrellas, parasols, bags, and even carpets, window-panes, and ropes of it; it is woven into stuffs with silks or cotton. If dipped into the oil of *Perilla yegoma*, it becomes excellent packing paper; and the sort called "crape" has a wonderful elasticity, superior to that of our textile fabrics. Our paper has lost the qualities we find in that of old books; first, because rags are seldom used alone on account of their high price; then because even they have lost much of their tenacity by being woven by machinery; also, because they are bleached by means of chlorine. It would be well if our paper manufacturers were to borrow a few hints from their predecessors of at least a century ago.—*Tribune.*

The value of family worship is greatly dependent on the manner and spirit of its observance. That done carelessly and spiritlessly becomes insipid and distasteful. A spiritless manner of reading or of prayer is reflex in its influence on the soul. It tends to make the soul of him who practices it, and of those who join in the service, still more spiritless. On the other hand, animated, solemn reading and fervent style of prayer assists the soul of worshipers toward increased warmth and vitality. It is well that the Scripture to be used should have been previously read, meditated upon, and its spirit fully imbibed by the parent previous to its being read in family worship. It is also very important that a good degree of spirituality should be maintained by him who is to be as a priest in his own house. Otherwise the souls of others may fail of that degree of profit which should be expected from the service. But it must be remembered also that as cold pews induce coldness in the pulpit, so coldness in the hearts of the family group tends to coldness in the heart and service of him who leads in devotion. Family worship, when kept up in its true spirit, tends to the making of a paradise of home; it is the life of the church to which praying families belong; and it sends out an influence and secures results which tell on time and are harvested in eternity.—*Telescope.*

—If men plot against your interests, commit your way to God in prayer. Thus you will have the advantage, for those who secretly devour their neighbor cannot go to God and ask him to crown their efforts with success.

—Martin Luther, in writing to a friend said: "I regard it as an abundant reward of my labors to know that I live only to serve others."

—That is not the best sermon which makes the hearers go away talking one to another, and praising the speaker; but which makes them go away thoughtful and serious, and hastening to be alone.

—Writing, as multiplied by the printing-press, is the light which photographs, as it were, every step of human progress, in signs remaining visible and intelligible to all future generations; preserving and extending every branch of knowledge, and daily carrying the thoughts of the wisest into regions where knowledge has never penetrated."—*Pumphrey's Art of Writing.*

The putting in order is a delightful occupation, and is at least analogous to a virtue. Virtue is the love of moral order.—*Henry Crabble Robinson.*

Children's Corner.

The Santal Cripple.

Among all the bright and attractive things, in sunny India, Santal girls are the brightest and merriest. Their bounding, free life, overflowing vivacity, sprightliness, and above all their warmth of heart, contrasts gratefully with the sickly delicacy and shyness of most Hindu girls and women.

At ten years of age, Santa Salma was the fairest of the many little brides that left their homes at R——to go to their mothers-in-law and become their pets or slaves, according to their prejudice or mood.

Salma soon won her new mother's heart, and her lovely face, robust health and merry heart, made her welcome everywhere; in the jungle chases, the rice sowing and reaping, the moonlight dances, and especially in the daily home life, where she spun her tark, cooked the rice and curry, and lent a helping hand constantly.

But the old story which has been many a lovely woman's heart experience in Christian lands in Salma's.

Strong drink made her husband a beast. The crops were left unreaped, the thatched hut began to tumble in, and her five little ones were hungry and naked. Then came the struggle for life. The heavy field-work fell upon her, day and night she strove to keep her little ones alive and support her wretched husband, but her fresh youth was gone, and her over-taxed energies gave way. Insidious disease developed itself and left poor Salma a cripple for life. Her weary limbs refused to do their wonted tasks, and the barest necessaries of life were wanting, and she was almost as helpless as the little ones that clung to her.

She says:—"The first day my husband found no curry and rice ready for him, he rushed at me in a terrible rage, beat me and told me to leave the house. But his passion died out that time, and I staid and tried to keep the family together, and by my spinning and planning the work for my children, I succeeded for one whole year, every day of which my husband told me that I was a burden to him; that he had another wife he wished to bring home, and I must go.

"Oh! those were dark days, but how good the Lord was to me, though I didn't know it then. One morning I went out on my little verandah and tried to get warm in the bright sun, and then the blessed truth began to warm my cold heart.

"A Santal teacher had a school of boys on the verandah opposite me, and he was just commencing school in the morning, and the children sang, "I'm a sinner, but Jesus can save me just now," and many other beautiful words about Jesus and heaven, and then altogether they said, 'Our Father who art in Heaven.' (Then the tears began to roll down her wrinkled face which fairly shone with joy, and seemed almost to reflect the glory beyond the veil of which she was catching bright glimpses.) I listened, and thought again and again. Yes, I'm a sinner, but who is Jesus that can save *me* just now? and who is my Father in Heaven who gives us our daily bread and forgives us our sins? Ah! how I longed to know, and every morning I went to hear the hymn and prayer until I had learned them by heart, and again and agin I asked the teacher what it meant? But he had not then learned who Jesus and our Heavenly Father are, and all he could say was, 'It's all written in the little books the Saheb gave us, and he told all the teachers to teach it to the children, and let them say it every morning. It's something that is written in the Saheb's Shasters: it's the Saheb's religion. They sing and pray a great deal.' Then I thought, 'I'll sing and pray too, may be some day in the future I will understand everything about it.'

"My husband grew more and more abusive, till one day my brother got a cart and put me on it, and we all went to my brother's, and how can I tell you about my great joy, when I found that they had just embraced the Saheb's religion, and could tell me all about it; and oh! what a blessed day it was to me when I knew that Jesus had forgiven me, and saved me just then. Soon after the Saheb came to see my brothers, and two or three other Christians in this little village, and after I had told him of my peace and hope, he spoke to me about confessing Christ publicly; so the next Sabbath morning my brothers put me on a little stool and carried me into the water and I was baptized in the presence of all my old friends, and now I try to tell everybody I see how precious Jesus is to me."

Salma's youth is all gone, a few thin gray hairs fall over her wrinkled brow, and her soft black eyes are fast growing dim, but she has learned to go on little errands for the great Master.

With one trembling hand she grasps her cane, and with the other the rafters, and drags herself along the edge of the verandah on some little mission of love for a poor sufferer, or for the little ones that cling to her. Every Sabbath she comes to the chapel in a little cart that her kind brothers have made for her, and her earnest attention is an inspiration to the speaker, and as she smilingly looks up and says, "My work is almost done, I shall soon go home,' our hearts respond, "How good it is to be a cripple like Salma." —*Sel.*

Serpents of all species shed their skins annually, like sea-crabs and lobsters.

It is believed that crocodiles live to be hundreds of years old. The Egyptians embalmed them.

The head of the rattle-snake has been known to inflict a fatal wound after being severed from the body.

If the eye of a newt is put out, another one is soon supplied by rapid growth.

Fishes have no eyelids, and necessarily sleep with their eyes open.

Alligators fall into a lethargic sleep during the winter season like the toad.

The power of serpents to charm birds and small quadrupeds is a well authenticated fact.

Notices.

Pennsylvania.

The Executive Committee of the Penn'a Christian Association met for business Aug. 8th, at Ararat Presbyterian church, when it was voted to hold the annual meeting of said body in Mercer, Mercer county, Pa., December 7th, 1875; and that Rev. C. F. Hawley and other brethren thereabout be requested to provide the speakers and make all the arrangements for said meeting.

NATHAN CALLENDER, Cor. Sec'y.

The Indiana State Convention

will be held in White's Hall, Marion, Grant Co., on the Columbus and Chicago branch of the Pan Handle, and the Wabash and Michigan roads, on the 12th, 13th, and 14th of October. The first meeting will be on the evening of the 12th at 7 o'clock, and will be addressed by Prof. C. A. Blanchard. Let all be on hand on Tuesday evening. Meetings will continue over Wednesday and Thursday. Brothers Wright, Stoddard, Hill and others will be with us. No reduced rates can be had on the railroads.

Indiana.—Particular Notice!

Elder D. P. Rathbun, whose life has at three different times been attempted for speaking against Masonry, will be present at our State Convention on the 12th, 13th, and 14th of October, at Marion, Indiana. Come and hear him.

JOHN T. KIGGINS, *State Agent.*

Michigan State Meeting.

The friends in Michigan will take notice that their State Executive committee have appointed the first anniversary of their association to be held in Ypsilanti, Washtenaw county, October 27–29. Ypsilanti is easily reached from all parts of the State, being located on the Michigan Central railroad thirty miles from Detroit. Arrangements are being made for a good representation of good speakers and for a setting into activity the organization already affected. Let every reformer in the State make it a business to attend if possible and roll on the ball.

McHenry County, Ill.

We, the undersigned, believing that secret societies are in their nature contrary to the principles of Christianity and true republicanism, and that Freemasonry especially is a dangerous power in our government, do therefore invite and earnestly entreat all who believe with us in this matter to meet in convention at the court-house in Woodstock on Thursday, Oct. 14th, at 10 o'clock A. M., to discuss this whole subject and to consider the nomination of candidates for county officers who shall be free from all secret obligations of partiality towards any portion of the people.

Members of McHenry County Christian Association, opposed to secret societies, are especially requested to meet promptly at 10 o'clock A. M.

Signed, GEO. T. CASSEN, *Pres.*
L. CHITTENDEN, *Sec'y.*

Chautauqua County, N. Y.

The semi-annual meeting of the Chautauqua Co., N. Y. Association opposed to secret societies will be held at Fredonia, 19th and 20th of Oct., commencing at 1 o'clock P. M., 19th. All who are opposed to having the church of Christ and our government ruled by secret cliques and clans, are especially invited to attend, male and female. Our State agent, J. L. Barlow, has promised to be with us, God willing. Other able speakers will address the convention, and by the blessing of God it shall be a glorious success.

J. B. NESBEL, *Cor. Sec'y.*

Call for the Illinois State Convention Opposed to Secret Societies.

The Convention of the Illinois Christian Association will be held in the Congregational church, Peoria, Ill., commencing, D V., on Tuesday, the 9th day of next November, and ending on the night of the 10th.

The object of the Association is "To expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our Republican form of government from corruption."

Questions of great public interest will form the topics of the distinguished speakers expected to address the Convention.

The banishment of the Bible from our public schools in Chicago, and elsewhere; the increase in activity and power of the Jesuits, and the oath-bound fraternity named Freemasons, &c., will each be discussed in their relation to the *religion* of Christ, and the politics of our country; and their abounding sophistries and delusions will be held up to the gaze of an enlightened people.

Freemasonry is the religion of *deism and idolatrous rites.* Its government is despotic, and demands a blind obedience from its votaries. It is an incubus upon free conscience and free speech. It has no need of a Mediator between God and man, and disregards the *One*, Christ Jesus; and it promises its faithful followers a happy eternity in its lodge above.

It is high time that our nation should awake to the danger which threatens it, and that sound views should be disseminated among the people. The forces against Christianity and republicanism are very active. Let us remember that our country drifted into one great civil war from over weaning confidence, and let us beware of committing the sad error regarding the usurper of the rights of conscience and free speech.

Eternal vigilance is the price of Liberty.

Your attendance at the Convention and your name in support of the good cause is respectfully solicited.

J. B. WALKER, *President.*

I. R. B. ARNOLD, *Secretary.*

HAND BOOK OF FREEMASONRY.

Containing a thorough exposition of all the signs, grips, pass-words and hieroglyphics used by Freemasons. Also the proper manner of opening, closing and conducting the business of a lodge together with the correct method of conferring the three degrees of "Ancient Craft Masonry," Entered Apprentice, Fellow Craft and Master Mason; the whole embracing the "Standard Work" of Illinois.

BY EDMOND RONAYNE,

Late Past Master of Keystone Lodge No. 639, Chicago, Ill.

Entered according to Act of Congress in the year 1875.
BY EDMOND RONAYNE.
In the office of the Librarian of Congress at Washington, D. C.

[Entered Apprentice Degree Continued.]

Junior Deacon:—To guard against the approach of cowans and eaves-droppers and see that noue pass or repass except those who are duly qualified and have permission.

Worshipful Master:—Thank you.

Worshipful Master:—(gives one rap.) Bro. Senior Warden.

Senior Warden:—Worshipful Master.

Worshipful Master:—Whence came you?

Senior Warden:—From the lodge of the Saints John at Jerusalem.

Worshipful Master:—What came you here to do?

Senior Warden:—To learn to subdue my passions and improve myself in Masonry.

Worshipful Master:—Then you are a Mason I presume.

Senior Warden:—I am; so taken and accepted among brothers and fellows.

Worshipful Master:—What makes you a Mason?

Senior Warden:—My obligation.

Worshipful Master:—Where were you made a Mason?

Senior Warden:—In a regularly constituted lodge of Masons.

Worshipful Master:—What number constitutes a lodge of Masons?

Senior Warden:—Seven or more.

Worshipful Master:—When of seven only, of whom do they consist?

Senior Warden:—Of the Worshipful Master, Senior and Junior Wardeus, Treasurer, Secretary, Senior and Junior Deacons.

Worshipful Master:—The Junior Deacon's place in the lodge?

Senior Warden:—At the right hand of the Senior Warden in the West.

The Worshipful Master gives two raps which calls all the officers to their feet.

Worshipful Master:—Your duty, brother Junior Deacon?

Junior Deacon:—To carry *messages* from the Senior Warden in the West to the Junior Warden in the South and elsewhere about the lodge as directed: to prepare and present candidates, and see that the lodge is duly tyled.

Worshipful Master:—Brother Junior Deacon, the Senior Deacon's place?

Junior Deacon:—At the right hand in front of the Worshipful Master in the East.

Worshipful Master:—Your duty, brother Senior Deacon?

Senior Deacon:—To carry *orders* from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the lodge as required: to receive and conduct candidates, and to introduce and accommodate visiting brethren.

Worshipful Master:—Brother Senior Deacon, the Secretary's place?

Senior Deacon:—At your left, Worshipful.

Worshipful Master:—Your duty, brother Secretary?

Secretary:—To observe the will and pleasure of the Worshipful Master; record all the proceedings of this lodge proper to be written; transmit a copy thereof to the Grand Lodge when required; receive all monies from the hands of the brethren and pay the same over to the Treasurer taking his receipt therefor.

Worshipful Master:—Brother Secretary, the Treasurer's place?

Secretary:—At your right, Worshipful.

Worshipful Master:—Your duty, brother Treasurer?

Treasurer:—To observe the will and pleasure of the Worshipful Master; receive all monies from the hands of the Secretary, keep a just and true account of the same and pay them out by order of the Worshipful Master and the consent of the lodge.

Worshipful Master:—Brother Treasurer, the Junior Wardeu's station?

Treasurer:—In the South, Worshipful.

Worshipful Master:—Why in the South, brother Junior Warden?

Junior Warden:—As the sun in the South at meridian height is the beauty and glory of the day, so stands the Junior Warden in the South the better to observe the time, call the craft from labor to refreshment, superintend them during the hour thereof; see that none convert the means of refreshment into intemperance or excess; call them them to labor again at the order of the Worshipful Master, that he may have pleasure and the craft profit thereby.

Worshipful Master:—Brother Junior Warden, the Senior Warden's station?

Junior Warden:—In the West, Worshipful.

Worshipful Master:—Why in the West, brother Senior Warden?

Senior Warden:—As the sun is in the West at the close of the day, so is the Senior Warden in the West to assist the Worshipful Master in opening and closing the lodge: pay the craft their wages, if any be due, so than none may go away dissatisfied, *harmony* being the *strength* and support of all institutions, more especially ours.

Worshipful Master:—Brother Senior Warden, the Worshipful Master's station?

Senior Warden:—In the East, Worshipful.

Worshipful Master:—Why in the East, brother Senior Warden?

Senior Warden:—As the sun rises in the East to open and govern the day, so rises the Worshipful Master in the East [here the Worshipful Master rises to his feet] to open and govern his lodge, set the craft to work and give them proper instructions.

Worshipful Master:—Brother Senior Warden, it is my order that Keystone Lodge, No. 639, be now opened on the first degree of Masonry; this you will communicate to the Junior Warden in the South, and he to the brethren present, that all may have due notice thereof and govern themselves accordingly.

Senior Warden:—(one rap) Brother Junior Warden, it is the order of the Worshipful Master that Keystone Lodge, No. 639, be now opened on the first degree of Masonry; this you will communicate to the brethren present that all may have due notice thereof and govern themselves accordingly.

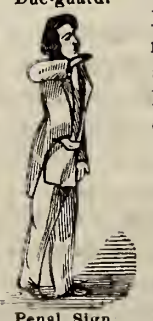
Junior Warden:—(gives three raps which call up the entire lodge.) Brethren, it is the order of the Worshipful Master communicated to me by way of the West, that Keystone Lodge, No. 639, be now opened on the first degree in Masonry; take due notice thereof and govern yourselves accordingly.

Worshipful Master:—Together brethren.—Here the Master and all the members present in concert make the due-guard and sign of the Entered Apprentice, the Master always leading off.



Due-guard.

The due-guard is made by holding out the left hand a few inches from the body and on a line with the lower button of the vest with the palm open and turned upward. Now place the open palm of the right hand horizontally across the left and about two or three inches above it. (See Fig.) This is in allusion to the manner in which an Entered Apprentice' hands are placed while taking the obligation; "The left hand supporting the Bible, square and compass, and the right resting thereon." [See Entered Apprentice' Obligation, page——.]



Penal Sign.

Now drop the left hand carelessly and draw the right gracefully across the throat (palm open) and drop it perpendicularly to your side. [See Fig.] This is called the "penal sign" or "sign of an Entered Apprentice," and alludes to the penalty of the obligation "having my throat cut across, my tongue torn out by the roots," etc. [See Entered Apprentice' Obligation.)

The Worshipful Master immediately after making the sign gives one rap with his gavel, the Senior Warden one, and the Junior Warden one; after which he proceeds:

Worshipful Master:—Brethren, before declaring the lodge open let us reverently invoke the blessing of Deity.

OPENING PRAYER.

Supreme Ruler of the universe, we would reverently invoke thy blessing at this time; wilt thou be pleased to grant that this meeting thus begun in order may be conducted in peace and

closed in harmony. Amen. Response by the brethren: 'So mote it be."

OR;

Most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces: thou hast promised that "where two or three are gathered together in thy name thou wilt be in their midst and bless them." In thy name we have assembled and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with thine own love and goodness that the lodge at this time may humbly reflect that order and beauty which reign forever before thy throne. Amen. Response by the brethren: "So mote it be."

Worshipful Master:—Accordingly I declare Keystone Lodge, No. 639, opened in form on the first degree of Masonry. Brother Senior Deacon, arrange the altar. Brother Junior Deacon inform the tyler.

The Senior Deacon proceeds to the altar, (situated in the center of the room opposite the Junior Warden's station. See page —) opens the Bible usually at Psalm 123, and places upon it the square and compass (the latter open) with both points of the compass below the square in the manner shown at the head of this chapter, and returns to his place. The Junior Deacon at the same time gives three knocks at the door which are answered by three from the tyler outside. The Junior Deacon then gives one which is answered by one from the tyler; the door is opened and the Junior Deacon whispers to the tyler that the lodge is opened on the first degree, after which he closes the door and reports to the Master: "The tyler is informed, Worshipful," when the Master gives one rap and the lodge is seated.

The foregoing is literally the correct method of opening a lodge of Entered Apprentice Masons, which lodge is technically termed by the craft the "Ground floor of King Solomon's temple." In concluding this chapter it may be well to remark on the use of the gavel, that one rap calls the lodge to order, one beats the lodge when standing, two call up all the officers and any particular officer addressed, and three raps call up the entire lodge. Bearing this in mind the Masonic student, whether initiated or not, will be better enabled to understand the ceremony of opening and closing on the two degrees that follow.

CHAPTER II.

There is no material difference in the internal arrangements of a lodge of Entered Apprentices, Fellow Crafts, or Master Masons. The officers in each case are the same and although the rituals of the Second and Third degrees particularize the number of Masons which constitute each of these lodges, yet a lodge of Fellow Crafts or Master Masons is never opened and no work is ever performed unless there are at least seven members besides the tyler present. As the pretended ground-work of Freemasonry is laid at the building of King Solomon's Temple and as a lodge of Apprentices is termed the "ground floor," so a lodge of Fellow Crafts is technically called the "middle chamber" and that of Master Masons the "*sanctum sanctorum*" or more properly the "*unfinished* sanctum sanctorum" or "Holy of Holies" of King Solomon's Temple. It may be further remarked that in every case when Masons meet in lodge for Masonic work a lodge of Apprentices must invariably be opened first and the other two lodges afterwards in regular succession. This being therefore the invariable rule we shall now proceed in regular form to open a lodge of Fellow Crafts and after that a lodge of Master Masons; simply premising that the raps given by the Master and Junior Deacon are in all particulars similar to those given at the opening of a lodge in the first degree and hence no further mention is made of the raps either now or at closing the lodge in any or all of the three degrees. Supposing that the lodge is "regularly" assembled for work and that there is work to be done in all the three degrees we shall first explain how the various lodges are opened and then proceed to give the correct *work*. .

SECOND OR FELLOW CRAFT DEGREE.

OPENING CEREMONIES.



Worshipful Master:—(one rap) Brother Senior Warden, will you be off or from?

Senior Warden:—From.

Worshipful Master:—From what and to what?

Senior Warden:—From the degree of an Entered Apprentice to that of a Fellow Craft.

Worshipful Master:—Are all present Fellow Crafts?

Senior Warden:—All present are Fellow Crafts, Worshipful. (Should there be one or more Entered Apprentices present the Senior Warden will report "All present are not Fellow Crafts, Worshipful," upon which the Master will request "All those below the degree of a Fellow Craft to retire." Entered Apprentices step to the altar, give the due-guard and sign, and retire to the ante-room.)

Worshipful Master:—Brother Senior Warden, as a further evidence you will cause the brothers Senior and Junior Deacons to approach the West, receive from them the *pass*, cause them to proceed upon your right and left, collect the *pass* from the brethren and convey it to the East.

Senior Warden:—Brother Senior and Junior Deacon you will approach the West and give me the *pass* of a Fellow Craft Mason.

The Senior and Junior Deacons meeting at the altar, approach the Senior Warden's station to whom they communicate in a whisper the pass of a Fellow Craft which is *Shibboleth*; they then cross to opposite sides of the hall (the Senior Deacon being on the right of the Senior Warden and the Junior Deacon on his left) and in this manner proceed to collect the pass from every member in the room except the Master and Junior Warden. Having collected the pass they meet in front of the Master's chair where they again cross to their respective sides of the lodge when they face each other and the Junior Deacon gives the pass to the Senior and the Senior to the Worshipful Master, who answers: "The pass is right," and the Deacons return to their respective places.

I have been somewhat particular in describing this ceremony, because though simple in itself I have met but very few Deacons who were able to perform it with neatness and precision, and further because it is a ceremony which must on no occasion be omitted either in the Grand or Blue Lodge.

Worshipful Master:—Brother Senior Warden, are you a Fellow Craft?

Senior Warden:—I am: try me.

Worshipful Master:—How will you be tried?

Senior Warden:—By the square.

Worshipful Master:—Why by the square?

Senior Warden:—Because it is an emblem of morality and one of the working tools of a Fellow Craft.

Worshipful Master:—What is a square?

Senior Warden:—An angle of ninety degrees or the fourth part of a circle.

Worshipful Master:—What makes you a Fellow Craft?

Senior Warden:—My obligation.

Worshipful Master:—Where were you made a Fellow Craft?

Senior Warden:—In a regularly constituted lodge of Fellow Crafts.

Worshipful Master:—What number constitutes a lodge of Fellow Crafts?

Senior Warden:—Five or more.

Worshipful Master:—When of five only of whom do they consist?

Senior Warden:—Of the Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons?

Worshipful Master:—The Junior Deacon's place in the lodge?

Senior Warden:—At the right hand of the Senior Warden in the West.

Worshipful Master:—(two raps) Brother Junior Deacon, the Senior Deacon's place?

Junior Deacon:—At the right hand in front of the Worshipful Master in the East.

Worshipful Master:—Brother Senior Deacon, the Junior Warden's place?

Senior Deacon:—In the South, Worshipful.

Worshipful Master:—Brother Junior Warden, the Senior Warden's station?

Junior Warden:—In the West, Worshipful.

Worshipful Master:—Brother Senior Warden, the Worshipful Master's station?

Senior Warden:—In the East, Worshipful.

Worshipful Master:—Why in the East?

Senior Warden:—As the sun rises in the East to open and govern the day, so rises the Worshipful Master in the East to open and govern his lodge, set the craft to work and give them proper instruction.

Worshipful Master:—Brother Senior Warden, it is my order that Keystone Lodge, No. 639, be now opened on the *second* degree of Masonry. This you will communicate to the Junior Warden in the South, and he to the brethren present, that all may have due notice thereof and govern themselves accordingly.

Senior Warden:—Brother Junior Warden, it is the order of the Worshipful Master that Keystone Lodge, No. 639, be now opened on the second degree of Masonry. This you will communicate to the brethren present that all may have due notice thereof and govern themselves accordingly.

Junior Warden:—(three raps) Brethren, it is the order of the Worshipful Master, communicated to me by way of the West that Keystone Lodge, No. 639, be now opened on the second degree of Masonry, take due notice thereof and govern yourselves accordingly.

Worshipful Master:—Together, brethren.

The Master leading off and all the members present looking towards the East, then make the due-guard and sign of a Fellow Craft as represented.



Sign and due guard of a Fellow Craft.

The due-guard of a Fellow Craft is made by holding out the right hand a few inches from the lower button of the vest with the fingers extended and palm turned downward; raise the left arm so as to form a right angle at the elbow with the fingers extended and palm turned outward. This is in allusion to the position in which the hands are placed while taking the obligation, "My right hand resting on the Holy Bible, square and compass, my left forming a right angle," etc. Now drop the left hand carelessly to the side and draw the right hand (with the fingers a little bent and turned inward) swiftly across the breast from left to right and the hand perpendicularly to the side. This is called the sign of a Fellow Craft and is in allusion to the penalty of the obligation, "Having my left breast torn open," etc. (See Obligation of Fellow Craft, page .)

The Master gives two raps with his gavel, the Senior Warden two, and the Junior Warden two, and the Master exclaims:

Worshipful Master:—Accordingly I declare Keystone Lodge No. 639, open in form on the second degree of Masonry. Brother Senior Deacon, arrange the altar. Brother Junior Deacon, so inform the tyler. The Senior Deacon in this case lifts *one point* of the compass above the square; the Master gives one rap and the lodge is seated.

[Continued next Week.]

News of the Week.

General.

The army head-quarters long at Leavenworth are to be removed to Denver ——The State of Ohio has commenced the erection of its building in the Centennial grounds. Similar buildings will be put up by Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Illinois, Indiana, Michigan, Wisconsin, Kansas, and Missouri. The English Commission has applied for an extension of its space in the park for the erection of a third building. The reception of applications for exhibiting space will be discontinued after Oct. 30.——In the September statement of the National Debt a reduction is shown of $3,342,000. The coin balances amount to $67,500,000, and the value of the gold certificates in circulation is only $11,500,000 said to be the lowest of any time within the past seven years. The scarcity of gold in the market is thus indicated.—— Shepard, Hall & Co., lumber dealers of Boston, have failed for $1,500 000. ——The commissioners treating for the Black Hills reservation came near being massacred by the savages lately. The prompt action of a friendly chief and his tribe prevented it.

Foreign.

Last Sunday was selected by the papists of Toronto for a pilgrimage from church to church in the city in honor of certain promulgations. The procession was accompanied by a large force of police and military, but was attacked by Orangemen and several police and a large number of others were severely wounded with stones and pistol shots.——The 50th anniversary of the opening of the first steam railway was celebrated at Darlington and Stockton in Northeastern England, Sep. 27th. ——A special telegram from Berlin says that the Bishop of Breslau has notified the Ecclesiastical Court that he is determined not to obey its summons to attend for trial, on the ground that the court is not competent to try him ——A Breslau paper says that twenty-three priests in that diocese have announced their submission to the ecclesiastical laws.——A Paris dispatch says that special information received there confirms the impression that the Carlists gained considerable success near San Sebastian on Tuesday. *L'Univers* reports that one hundred Alfonsists were killed, and one thousand wounded.——An Imperial decree from Constantinople orders one-fourth the tithes exempted from the taxes of the agricultural populations that remain at peace. The insurgents have been defeated in northern Bosnia.——Immediate war between England and China is not considered possible.

Home and Health Hints.

A woman of the improved kind writes to the *Agriculturist:* "You will think I have improved some when I tell you that we have slept with the windows open all winter, and the children have never suffered so little from colds as this winter. We have no stove in the south-east bed-room, and like it better so. As soon as we are out of our beds in the morning I open them, and open the outside door in my room, and the windows, for an hour or so. It is so cold in my room at night that a cup of water will freeze solid, but we will get along with it nicely. None of us have frozen noses yet, which is almost a wonder. My husband used to think he could not sleep with a window open in moderate weather without catching cold, but there is no trouble now."

WASHING WOOLENS.—Professor Artus, who has devoted himself to the discovery of the reason why woolen clothing, when washed with soap and

water, will insist upon shrinking and becoming thick, and acquiring that peculiar odor and feeling which so annoys housekeepers, says these evil effects are due to the decomposition of soap by the acids present in the perspiration and other waste of the skin which the clothing absorbs. The fat of the soap is then precipitated upon the wool. These effects may be prevented by steeping the articles in a warm solution of washing soda for several hours, then adding some warm water and a few drops of ammonia. The woolens are then to be washed out, and rinsed in lukewarm water.

To Extinguish Kerosene Flames.—One of the most ready means is to throw a cloth of some kind over the flames, and thus stifle them; but as the cloth is not always convenient to the kitchen, where such accidents are most likely to occur, some one recommends flour as a substitute, and which, it is said, promptly extinguishes the flames. It rapidly absorbs the fluid, deadens the flame, and can be readily gathered up and thrown out of doors when the fire is out.

Farm and Garden.

Facts about Shoeing Horses.

A writer in the New York *Herald* states some facts about how horses should be shod, which are worthy the consideration of blacksmiths and farmers as well: Most of the horse-shoers of the country prepare the foot, fit a shoe, and secure it to the hoof in the same manner that a wood-butcher fits a shoe to an old wood ox-sled. The mechanism of a horse's hoof is one of the most wonderful and ingenious structures that can be found in all the works of the Creator. Beneath and in the rear of every hoof there is a frog, which is a tough and elastic pad for preventing injury to the animal whenever he plants his foot suddenly on any hard substance. Large rolls or cylinders of india-rubber are placed beneath railroad cars to prevent injury to any part of the car or to the cargo with which it is loaded. The frog beneath the foot of a horse is designed to subserve a similar purpose. But the manner in which most horses are shod lifts them up, as it were, on short stilts, so that the frog cannot perform its appropriate functions. If we look carefully at the young horse when he is trotting or running, it will be perceived that every foot is brought down to the ground in such a manner that the frog receives the powerful blow By this means all injury to the animal is prevented. Science teaches us to permit the frog to develop and expand downward. But most blacksmiths seem to think that the all-wise Creator made a great mistake when he formed the hoofs of horses. Hence, they fall at the foot with red-hot burning irons, with edge tools, and with any other appliance that will enable them to remove this extraneous excrescence. Illustrious ninnies! Why not shave and burn away all the tough, callous, adipose tissue beneath their own heels, and allow the bare bones to rest on a plate of iron inside of their own boots and shoes?

Questions for Dairymen.

Mr. Willard says in his "Butter Book" that every dairyman should have a printed list of questions posted in some suitable place on his premises, where his family and those in his employ, as well as his visitors, will have opportunity to read frequently. We give some of them but the list can be extended:

Do your cows feed in swamps and on boggy lands?

Have you good, sweet running water convenient for stock, and is it abundant and permanent in hot, dry weather?

Have you shade trees in your pasture, or do you think that cows make better milk while lying down to rest in discomfort in the hot, broiling sun?

Do you use dogs and stones to hurry up the cows from pasture at milking time, thus overheating their blood and bruising their udders?

Do you cleanse the udders of cows before milking by washing their teats with their own milk, and practice further economy by allowing the droppings to go into the milk pail?

Do you enjoin upon your milkers to wash their hands thoroughly before sitting down to milk, or do you think that uncleanliness in this respect is not important for milk that is to be treated for butter making?

When a cow makes a misstep while being milked, do you allow your milkers to kick her with heavy boots, or to pound her over the back and sides with a heavy stool, accompanied by sundry profane remarks addressed to the cow to teach her manners?

Is the air about your "milk barn" or milk house reeking with the foul emanations of the pig sty, the manure heap, or other pestiferous odors?

Good, fresh, clean water, and in abundance, is one of the most important requisites for milk cows, and it should be in convenient places, where stock will not be required to travel long distances to slake their thirst. If springs and running streams cannot be had in pastures a good well, with windmill and pump, makes an efficient substitute, and the waste water may, if necessary, be conducted back into the well, so as to keep up a constant supply of good, fresh water.

A Rare Opportunity.

Jason C. Barthlomew of Ely, Linn Co., Iowa, has four mules which he wishes to dispose of on reasonable terms to aid in securing the Carpenter Donation. The mules are young; brown color, above average size, three of them broken to the harness, and the other to the halter. They will be sold for cash or for *good* interest-bearing notes.

Any person wishing to aid in the anti-secrecy reform can render valuable assistance to the cause by securing a purchaser Will not Bros. Dorcas, David Platner and others in that part of Iowa give special attention to this matter and write Brother Bartholomew at Ely, Iowa or to the subscriber at the *Cynosure* office.

J. P. Stoddard.

Chicago, Sept. 25, 1875.

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translated by **Prof. A. R. CERVIN.** A 15-page tract at $2.00 per 100; $15.00 per 1000.

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" No. 2	1 10½	1 12
" No. 3	1 00	1 01½
" Rejected	83½	89
Corn—No. 2	55	56½
Rejected	53½	54
Oats—No. 2	33	37
Rejected	27	27½
Rye—No. 2		72
Flour—Winter	5 75	7 50
Spring	3 75	6 00
Hay—Timothy	14 50	16 00
Prairie, "	9 00	12 00
Lard		13½
Mess pork, per bbl		22 75
Butter	18	31
Cheese	8	12
Eggs	22	23
Seeds—Timothy	2 00	2 40
Clover	6 00	6 50
Flax	1 20	1 30
Poultry—Chickens per doz	2 75	4 00
Turkeys per lb		12½
Broom corn	5	11½
HIDES green to dry salted	06	12½
Lumber—Clear	36 00	45 00
Common	10 00	11 00
Lath	1 75	2 00
Shingles	1 50	3 00
WOOL—Washed	39	53
Unwashed	26	33
LIVE STOCK Cattle, extra		6 20
Good to choice	4 75	6 00
Medium	4 15	4 65
Common	2 50	3 75
Hogs	8 00	8 50
Sheep	3 00	5 25
New York Market.		
Flour	$ 4 85	8 50
Wheat	1 05	1 60
Corn	67	71
Oats	34	55
Rye	89	92
Lard		13¾
Mess pork		22 25
Butter	16	25
Cheese	6¼	12¼
Eggs	27½	28

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